



REV. C. H. SPURGEON.

THE BRITISH
BAPTIST REPORTER,

AND

MISSIONARY INTELLIGENCER.

NEW SERIES, VOLUME XV.—WHOLE SERIES, VOLUME XXXII.

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Editorial Annual Address.

EIGHTEEN HUNDRED AND FIFTY EIGHT! What notable events has this year furnished for the pages of the future historian!—The Great Mutiny in India crushed, if not suppressed—the Discovery of a new Gold Region in the north-west of British America—the broadside launch of the largest vessel in the world—the laying down of an electric telegraph from the old world to the new—the further opening of China, and the more recent opening of Japan—and the visit of a heavenly stranger of unusual splendour—beside other events of considerable, if not of equal importance, will render 1858 a conspicuous year in the annals of our race.

But these are not the only things to which our attention may be directed. In the religious world things equally new and strange have transpired or are transpiring. The Great Revival of Religion in the United States is a remarkable and almost unprecedented event. In our own land new agencies have been set in motion in order to reach the masses of our countrymen with the gospel of Christ. Open-air preaching has been more generally adopted both by Clergymen of the Established Church and Evangelical Dissenting Ministers. Not only have sermons been preached on the steps of the Royal Exchange, under the sanction of the Lord Mayor and the Bishop of London, but some of our spacious Cathedrals have been thronged, as well as Exeter Hall, with crowds of attentive listeners. The walls of the old Abbey at Westminster have resounded with gospel songs from the lips of living worshippers, standing over the sleeping dust of the illustrious dead. St. Paul's, too, now offers the shelter of its vast dome to similar crowds. And the Bishop of London has just delivered a charge to his clergy which for length, and breadth, and zeal, and power, is perhaps unequalled in episcopal history.

Neither have the Dissenting body been backward in the great work of attracting crowds to hear the Gospel. Having no spacious cathedrals into which to invite them, they have engaged the largest buildings they could secure in populous places, such as theatres and halls. Mr. Spurgeon continues to fill the vast Music Hall of Surrey Gardens, and Mr. Mursell is crowded by full and overflowing audiences at the Free Trade Hall in Manchester. At Halifax, Ipswich, Bradford, and other places, similar attempts have met with proportionate success. And though in the remarks just made we have referred to ministers of our own body, we rejoice that they are not alone in the field—ministers of other dissenting denominations have also engaged heartily and successfully in this glorious work. May the God and Father of our Lord Jesus Christ bless all their efforts to promote his glory!

Yes: we live in oventful times—we say eventful times—for all these extraordinary movements are not only calculated to do immediate good, but they promise something yet more vigorous and extended. In this great

matter, having put our hands to the plough, we cannot turn back to the old sleepy system of routine and formality. We must go forward. The pillion-seat and the stago wagon will never again take the place of the locomotive. All we have to do, "is to take care of the boiler." More speed more danger if we do not do this.

Let us, then, in noticing these onward movements, keep a watchful eye on the *doctrines* set forth by our popular preachers. Let us have no mere mountebank exhibitions—leave the papists to perform them—no clap-trap, no vulgar slang, no trumped-up tales of doubtful character. Let us have none of these questionable attractions—but let us have the rather, as more becoming and appropriate, a manly and dignified enunciation of the GRAND OLD GOSPEL, in language adapted to the capacities of those who attend. Depend upon it, even with the masses, this will wear the longest.

We have been induced to make these remarks on the events now passing before us, because we have, as our oldest readers may bear witness, for more than thirty years, in the columns of this publication, advocated the adoption of efforts beyond those in ordinary use; and right glad are we to see that evangelical christians of all sects are now moving in this direction.

In the midst of all this we shall, as long as Providence may permit, remain at our post, watching the signs of the times; cheering on, as far as we can, not only great, but little attempts to do good; and whilst favourable to progress and reform in the religious world generally, we shall yet be conservative of those peculiar views of doctrine and discipline which distinguish us as a section of the universal church of Christ.

When we wrote the Preface of our last Volume, the times were fearfully threatening. One of our (almost periodical) money panics was spreading alarm and consternation, manufacturing employment was paralysed, and commercial operations almost suspended. Men's hearts failed them for fear; and we felt that little could be said by us to our readers and friends on a subject which, however selfish it may appear, is always indispensable to the success of a periodical publication. This year activity and prosperity have returned, and we, therefore, may be permitted to ask our friends to render us their valuable aid in securing for the *Reporter* a permanent and extended circulation. This would be necessary were it only to supply the loss of subscribers occasioned by removals from the country, or the inroads of death. But even then, providing these losses were repaired, there would yet remain the causes which led to its first appearance—the want of a cheap periodical which should faithfully and impartially report the proceedings and progress of the whole baptist body at home and abroad, and help to convince the thousands of our countrymen, yet wedded by custom or prejudice to the priestly tradition of infant sprinkling, that that modern innovation is a vain attempt to supersede the original scriptural ordinance of believers baptism. That we have been permitted, in some humble degree, to promote these desirable objects we have abundant evidence, our opponents as well as our friends being witnesses.

THE EDITOR.

Leicester, December 1, 1858.

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THE
BAPTIST REPORTER.

JANUARY, 1858.

TWO BAPTIST NOTABILITIES.

It is a remarkable fact, that during the closing months of the past year, the two individuals—one at home and the other abroad—one a preacher and the other a soldier—who have attracted more attention from the British public than any other individuals, whatever their position or profession, are Baptists. We alluded to this fact in our Prefatory Address to our last volume, with something like an apology for noticing it; but we now find that one of the leading journals, whose religion is high-church, and whose politics are tory, has also pointed public attention to the circumstance as something remarkable.

Yes: and it is remarkable, very, and therefore we notice it. Time was, when in the estimation of our public men and public prints the baptists were nowhere! little known and less cared for; or only known as a singular sect who resorted to the inconvenient—some said indecent—custom of putting their proselytes bodily under the water! And when told that the Book of Common Prayer required every parish priest to dip every child brought to him for baptism, “discreetly and warily,” in the water of the font, they could scarcely believe that their own eyes had not deceived them when they found that to be a veritable fact. This opened their eyes a little, but they soon willingly closed

them, wishing again to sleep in blissful ignorance of an obvious, but as they seemed to think it, an unpleasant, christian duty.

Nevertheless—“the entrance of thy word giveth light; it giveth understanding to the simple,” and many were the converts to the “good old way” of baptism among the simple-minded and true-hearted readers of the New Testament in this country, and in the United States especially, where, free from state-church dogmatism and intolerance, the people were at full liberty to carry out their convictions respecting the plain teaching of the word of God.

Learned men among the baptists, for—notwithstanding all the disadvantages of the times to which we refer—the baptists *had* men of learning among them, were diligent in searching historical records, and in collating testimonies, even from their opponents, in favour of “dipping believers,” and believers only, as the scriptural and ancient mode; and many were the volumes they issued in defence or enforcement of their views.

It is now about thirty years ago that the editor of the *Baptist Reporter* commenced the compilation, printing, and publishing of the first regular series of baptismal tracts and handbills. Since that period many hundreds of thousands have been dis-

tributed, and most of them gratuitously. A few years ago a "Baptist Tract Society," in connection with the "strict communion" section of the body, was formed, and has circulated a considerable number. These were chiefly intended for the "common people," and they have, we know, done good service in extending a knowledge of our principles among them.

Within the past fifty years we may also mention that the names of Andrew Fuller, Robert Hall, and John Foster at home, and those of Carey, Judson, and Knibb, in missionary fields, have brought the baptists more prominently before the notice of the public. The noble avowal of the Hon. and Rev. Baptist W. Noel, M.A., one of the Queen's chaplains, a few years ago, excited considerable notice, especially when that gentleman, seceding from the established church, joined the long-despised baptists, and became one of their regular ministers. We have reasons for believing that our Independent brethren expected this eminent nonconformist would join their body, but Mr. N. had seen too much of the "infant sprinkling" system in the state church to adopt it, in even a less objectionable form, among dissenters.

And yet though this event, more than any other perhaps in modern times, drew the attention of the higher classes towards the baptists, yet numbers among them, as we said before, knew little and cared less about them. Even the old Duke of Wellington himself, with all his noted powers of observation, is said to have exclaimed, only a few years before he died—on an application reaching him from one who, after giving his own name, wrote beneath it, "Baptist Minister,"—"Baptist minister, baptist minister, what is a baptist minister!"

But somehow or other these baptist ministers cannot be hid. We are not willing they should, and therefore we have introduced a profile of one, with the use of which a friend has kindly favoured us, in the present number.

CHARLES HADDON SPURGEON

is one of the notabilities—the preacher—to whom we referred at the beginning. It is not our intention to give an historical sketch of this remarkable young preacher. We shall briefly mention, that he was born at Kelvedon, in Essex, a village of about 2000 inhabitants, June 19th, 1834. His grandfather, the Rev. James Spurgeon, who is yet alive, is pastor of the Independent church at Stambourne, in the same county, and his father, the Rev. John Spurgeon, resides at Colchester, but is pastor of an Independent church at Tollesbury.

How, when a boy, he was fond of reading, and how his pious relatives trained him up in the way he should go—how he obtained a good degree of scholarship in various schools, and how he was in early life converted to God—when, and where, and with what success he made his first attempts at preaching, are all familiar to the public through the numerous publications which have been issued respecting him.

Mr. Spurgeon was baptized by Mr. Cantlow, at Isleham, in Cambridgeshire, on Friday, May 3, 1850, in his sixteenth year. He soon after removed to Cambridge, and joined the church in St. Andrews Street, formerly under the care of the learned Robert Robinson and the eloquent Robert Hall. He now began to preach in the villages, and crowds flocked to hear the "boy preacher." In 1852, he became the minister of the baptist church at Waterbeach, a village of 1300 inhabitants. In 1853, Mr. S., having made a speech at the Cambridge Sunday School Union meeting, was heard by one who mentioned his extraordinary power of utterance to one of the deacons of the baptist church in New Park Street, Southwark, then destitute of a minister. Soon after this Mr. S. was invited to preach at New Park Street in the autumn of 1853, when he was but in his nineteenth year, and in January,

1864, he engaged in the regular duties of the pastorate over the church.

His subsequent career is patent to all. The chapel was soon too small to contain the crowds who flocked to hear, and a considerable enlargement of it did not meet the requirements of the yet increasing congregation. The large room at Exeter Hall was then engaged, which was filled to overflowing; and after that the greater Music Hall of the Surrey Gardens was engaged, and yet there was not room for all who wished to attend. Among the crowds who have visited this place to hear our modern Whitefield we might mention ministers of state, nobles of every title with their ladies, ambassadors, and civic authorities, clergymen, and dissenting ministers. But the best of all is, that the "common people" hear him gladly, and they always form the great majority of attendants.

The spiritual state of the church meeting in New Park Street Chapel, Southwark, has, we rejoice to notice, kept pace with the outward prosperity of the congregation. Mr. S. has, we believe, from Nov., 1853, to Nov., 1857—four years—baptized and admitted to its fellowship upwards of 700 members. Altogether his ministerial career, when we consider his youth and other circumstances, has been unprecedented, we had almost said, in the history of christian preachers, since the times when inspired apostles first announced salvation through the blood of the Holy Victim to his murderers in the streets of Jerusalem. May the grace of God, which has been so conspicuously seen in raising him up and qualifying him for his work, preserve him from all evil throughout a long and honourable career!

The theology of Mr. S. is commonly reported to be of the Calvinistic school. But we observe that he is not high enough for some of his brethren of that class, for they publicly charge him with being a "duty-faith" preacher! Well: if by that they

mean that Mr. S. is vile in their eyes, because he preaches that it is the duty of men to believe the gospel, we hope he will be yet more vile. For our part, though we have sometimes thought that a volume might be compiled of extracts from his printed sermons, with the title "The Arminianism of the Rev. C. H. Spurgeon," we care little about what Mr. S. may be called, so long as he preaches Christ as the only Saviour, and beseeches sinners to be reconciled to God by him. Indeed, in our estimation, he would not be a minister of the gospel at all—with Peter and Paul for his patterns—if he did not.

We have had before us, in giving these brief details, a sixpenny pamphlet—"Sketch of the Life and Ministry of the Rev. C. H. Spurgeon," in which we find a good deal of mere twaddle and fulsome adulation, which we trust the good sense and piety of Mr. S. will render innocuous as regards their tendency to puff him up with pride and self importance. There are, however, in the pamphlet, some pleasing little incidents of his childhood and boyhood, which will better suit the columns of our *Baptist Children's Magazine*, in which we intend to insert them.

MAJOR GENERAL
SIR HENRY HAVELOCK, BART.,

Is another of the notabilities to whom we referred—the soldier. Of this distinguished man we can say but little, information respecting his history not having yet appeared in any consecutive or authentic form. All we know of him, previously to his recent daring exploits in suppression of the Sepoy mutiny, is, that he has been for many years an officer in the Indian service, advancing by his merits from one degree of rank to another until he has attained his present high position. We have already, in our volume for the past year, related some interesting incidents respecting his advancement,

chiefly on the ground of his talent and tact, his enforcement of order, and his indomitable courage.

It appears that General Havelock is a baptist, but under what circumstances he became one we are not able to say; probably through his becoming acquainted, while yet a young man, with the senior baptist missionaries at

Scrampore—Carey, and Ward, and Marshman—for he married the daughter of the latter, by whom he had a family of children, for we hear of one of his sons—Captain Havelock—being severely wounded at the relief of Lucknow; and we noticed, the other day, that Lady Havelock and two of her daughters were in London.



MAJOR GENERAL SIR HENRY HAVELOCK, BART.

Our readers who read the public papers—and who does not now-a-days?—are familiar with the published reports of General Havelock's daring and successful exploits. It appears that in two months, with but a small force of British and natives under his command, he attacked and routed the mutineers, though in far greater numbers, in nine battles, taking their ammunition and stores, and seventy pieces of

cannon. After several attempts to relieve the small force which was surrounded on all sides in the "Residency" at Lucknow by thousands of Sepoys, he at length forced his way to the place; but in effecting this desirable object—for about 1000 civilians, with women and children, dreading another Cawnpore tragedy, were anxiously waiting his coming—he lost more than sixty officers, and more than 1000 men—half

his whole army. At the time we write he has been cooped up there for several weeks, and all that is known of him and his soldiers, and the people under his protection, is, that they are yet holding their own at the fort called the "Residency," and hope to hold out until the forces now gathering at Cawnpore under the new Commander-in-Chief, Sir Colin Campbell, come to their relief. At the time we write, public excitement is at the highest pitch to hear the intelligence by the next mail.

Somewhat tardily, we confess, the government at home, after allowing the paltry sum of one hundred pounds a year for extraordinary services to General Havelock, have at length advised Her Majesty to recommend the House of Commons to vote Sir Henry £1000 a year for life. But when the matter was brought by the Premier before the house, Mr. Crossley of Halifax, Mr. White of Plymouth, and other members of the House, protested that it was inadequate, and reminded the minister of the high rewards conferred upon some of the *noble* Crimean heroes. This put Lord Palmerston on his mettle, and he replied, not as is his wont, with a joke, but with fiery indignation. No matter; they persevered, and told the Premier plainly that the reward was not worth a four years' purchase, for the General was sixty-four years of age, and exposed to death by the perils of war every hour. The result was, that the minister gave way, and the grant was extended to his heir.

The sketch of the General's portrait given above, with the use of which the same friend has favoured us, must, if it be a correct representation of him, have been taken when he was a much younger man.

We cannot, however, allow ourselves to close these brief remarks respecting this distinguished soldier, without lamenting that such a man should be so engaged. We have heard of his undoubted piety, and his constant desire for many years to communicate the

blessings of the gospel to the soldiers under his command. We cannot, therefore, but sigh for the days when men like General Havelock, will, like Livingstone, find more congenial employment for their talents and bravery in extending the blessings of christianity and civilization among the nations and tribes of men, now sitting in the darkness of ignorance, and sunk in the degradation of sin and superstition.

After the above was in type we met with this brief sketch of Sir Henry's military career.

"General Havelock has, long since, inwoven his own life-story with the military history of British India, during the last five-and-thirty years. In the first Burmese war of 1824, Havelock was present in three important actions; and when the war closed was one of the officers sent on a mission to the court of Ava. After some twenty years' service, he received his company, just prior to the invasion of Afghanistan:—he accompanied that expedition on the staff of Sir W. Cotton; and was present at the capture of Ghuznee, and at the occupation of Cabool, after the flight of Dost Mohammed. Who does not remember the affair of the Khoord Cabool Pass? at which Havelock was also present, under General Pollock, seeking to join Sir Robert Sale at Jellalabad: and on the final dispersion of the forces of Akbar Khan, the column commanded by Havelock won all the glory of the action; for which he himself received promotion and the dignity of C.B. Other brilliant services *out of* India followed. Then, Havelock accompanied the army to Gwalior, and was engaged in the battle of Maharajpoot; and afterwards, in the Sikh invasion, fought at Moodkee, Ferozepoor, and Sohraon. Lord Hardinge appropriately placed him in the post of Adjutant-General of the Queen's troops in India. On the opening of the Persian campaign, he was appointed to command the second division of the forces under Sir James Outram."

POPISH "ANGELICAL" MISSIONS AND THEIR BAPTISMS.

ROBINSON'S History of Baptism contains a vast number of curious facts which sufficiently show that the sacred ordinance of christian baptism has been strangely perverted at different times of the world's history. Jesuit Missions in the East furnish many rich examples, few, however, more absurd (we had almost said, profane and disgusting) than those of the Chinese Missions of 1850-1851. We know not whether the subjoined examples can be exceeded—they are taken from the Journal of Sacred Literature. The authorities on which the extracts are given may be regarded as unexceptionable. The names of these Angelic Missionaries, are Perrocheau, Vicar Apostolic of Su-tchuen; Retord, Bishop and Vicar Apostolic of Tong-king; Miche, Bishop and Vicar Apostolic of Dausare. The authorities are the Annales de la Propagation de la Foi; 1850-1851, pages 127, 141, 273, *seq.*

In the Chinese Missions, Perrocheau, Vicar Apostolic of Su-tchuen, under date Sept. 4th, 1848, writes to the conductors of the society for the propagation of the faith at Rome, in the following terms:—

"In spite of the obstacles which the mandarins throw in the way of the conversion of the infidels, we have received as catechumens 1280 neophytes, and baptized 888 adults in the year. God be praised! But our angelical society it is which gives us the greatest consolation. The number of the children of the infidels baptized in danger of death continues constantly to increase; this year it amounts to 84,416, about two-thirds of whom, already in possession of unutterable felicity, will love and praise God eternally. The more we receive aid from Europe, the more will this work extend its benefits. We have opened in several cities small shops where christian [popish] physicians gratuitously distribute pills for young persons who are sick, and generally give attention of all kinds to

the children brought to them. This work produces marvellous effects, causes a very large number of children to be baptized, and singularly pleases the heathens. In order to explain the prodigious success of our angelical work, you must be informed that all China is covered with poor persons, reduced to the last degree of wretchedness, and burdened with numerous families. Their children lack everything, no food, no clothes, almost no shelter. The mothers die of hunger and cold; the infants they support perish with them. It is these nurses which give abundant harvest to our baptizers, who seek these poor wretches in preference to others, accost them with kind words, testify a warm interest in their young families, give pills, and sometimes add alms; they are therefore regarded as angels descended from heaven, and are easily allowed to baptize the perishing little ones. Some of our physicians have often effected wonderful cures, and though their skill is small, enjoy extraordinary repute. Hippocrates was not lauded so much. Sponges are here unknown. We fell on the idea of getting some from Macao, as more convenient than cotton for baptizing. (!) The Pagans admire these sponges, and regard them as an infallible remedy. They are delighted at seeing the foreheads of their children laved with so marvellous an instrument. We hope that next year the number of our baptized infants will reach a hundred thousand; by and bye it may amount to two hundred thousand a year, if you send us good support. In no other part of the world can your money achieve the salvation of so many souls. After the conversion of China, which contains more than 300,000,000 of inhabitants, you may compute the multitude of little Chinese which will every year ascend to heaven. (!) In Europe, perhaps, surprise will be felt at so great a disposal of pills in China. But the astonishment will cease as soon as

it is known that the Chinese have a taste for medicine, just as Europeans have for tea or coffee." (!)

Children sent direct to heaven by baptism procured by pills! Such is full grown sacramentalism! A venerated pill, and a miraculous sponge, as means of effecting christian conversions!

Other resources of the same unworthy kind are employed. Thus in missions of Tong-king, the Romish Bishop and Vicar Apostolic, Retord, after reporting the baptism, during the year 1849, of 9649 infants of the infidels, states as among the causes of this success the following:—

"A collection is made, and a small capital acquired. This capital is employed in trade, or laid out in the purchase of a piece of land. With the income we purchase boards to make coffins, and religious and funereal tokens; then when the children of the Pagans die, the society gives them a solemn interment, with music and a drum, and a troop of little children of both sexes who follow the procession. The heathens are ravished with this pomp; so that when one of their children falls sick, they of their own accord intreat us to go and baptize it. There is in the mission at present a great zeal for the work; but to sustain this ardour I must get many books, images, and chaplets made. All the objects of the kind you have sent me are used for the purpose. But they are not enough. I am getting made here many chaplets for this purpose. Nevertheless we shall never reach the number of baptisms in China, for the people here are very fond of their children."

The dumb show of a funeral parade, a means of conversion! A drum and fife beating up for infant recruits in the army of Christ! Images in the place of the primer! Chaplets over a tomb, instead of the word of the living God in the heart! Yet, only comparative success; for these poor parents "love their children," and hence it would seem, are anxious to save them

from this parade and mummery. And in China the saved souls are so numerous because parents do not love their children! In other words, they care not what becomes of them, and therefore let them fall into the hands of the baptizers! No matter; being in those hands, and being baptized by those hands, they pass at once from earth to heaven! This is sacramentalism in all its destructiveness. No—there is no qualification in the absurdity. Witness the words which follow, and which proceeded from another Missionary Bishop and another Vicar Apostolic, "Miche, Bishop of Dausare:"—

"When on the point of separating from these savages, I perceived a woman carelessly stretched on a mat, and near her lay an infant which was at her breast. This poor creature, about a year old, was nothing but skin and bone. A part of its body, devoured by scrofula, was a prey to putrefaction, and exhaled a fetid odour. I told the mother that I could do her child good, and begged her to take it into her arms. Then, I baptized that poor little one, of its tribe the first-born for heaven. May that child predestined for celestial bliss, when once in possession of eternal happiness, intercede with Jesus Christ in favour of his countrymen, and become the guardian angel of his nation!"

This poor wretched dying child "the guardian angel of his nation!" Well, he might be as fit and render services as good as many others who hold the same post in the Romish hierarchy of heaven!

We offer no comment on these extracts—recent instances of zeal in infant baptism. We give them as we find them, but should any of our readers, predisposed in favour of what we believe to be one of the main supports of an unscriptural system read them, we do hope that such will ponder the doctrine and evidences, and these, some of the extreme consequences, of infant baptism.

Spiritual Cabinet.

ETERNAL BLESSEDNESS.—Though eternity be the most solemn object that can engage the attention of man, next to the Eternal One, there is no subject on which our views are more limited or defective. Infinite duration is beyond our grasp, as everything infinite is; and when we begin to measure eternity by years or ages, or try to form some conception of it by adding millions to millions till even imagination is fatigued, we are no nearer to a right estimate of eternity than when we began the effort—in truth, we have forgotten that eternity is not measured by years or ages at all. Time, the speck between the two eternities, can give us little help in attempting to comprehend the endless duration of the soul. But though we cannot fully understand that duration, we may approximate to a right conception of it, for “the thoughts which wander into eternity” can bring back some glimmering notions thence. It will, for example, be the privilege of the ransomed soul to be approaching indefinitely nearer and nearer to the eternal I AM, world without end. At its conversion that soul enters on an upward career, which is never to terminate. Through what remains of its earthly pilgrimage, God is more and more sought and rejoiced in as its centre of rest; and when that soul passes into the higher state of being at death, or the higher still at the resurrection, it will see light more clearly in God’s light; it will be more and more blessed in the enjoyment of God’s peace; it will ascend nearer and nearer to God’s throne, for ever and ever. Every moment, if we may speak of moments in regard to eternity, will be one of perfect blessedness; but at each successive stage, the capacity of the soul for enjoyment will be enlarging. Its nearness to God will be increasing, and from the beatific vision larger and

larger measures of blessedness will thus flow into the soul for ever.

THE FUTURE ABODE OF THE RIGHTEOUS.—But on a subject so remote from man’s comprehension as that of eternity, and the abode of the blessed, many conjectures are hazarded, on which it were needless to dwell. Some have thought that that abode lies beyond the starry firmament; others, that the dwelling of the ransomed will be in the sun, because it is written, “He has set his tabernacle in the sun;” others still, argue for the air; and others for the earth, after it has been restored to a paradisaical state. Dissatisfied with all these, others have expatiated with rapture on a city—the New Jerusalem—which is somewhere to be the abode of the redeemed; but upon a topic so glorious in itself, and so largely beyond the grasp of man, it were vain to speculate. The very variety of the Scriptural figures which describe the heavenly state warns us to be cautious; but one thing seems fixed beyond the reach of doubt—we know that the body is to be raised from the grave; we may therefore infer that a home adapted to it will be provided by the Mighty One, and the new heavens and the new earth appear to be revealed for that very end. To complete the Redeemer’s triumph, he may rescue the globe on which we dwell from the pollution which has marred its beauty, and fit it up once more as the abode of a sinless race. “A world of sense, but not a world of sensuality,”* appears to be as exact a definition as can well be given of the believer’s eternal home. His compound nature, soul and body, demands some kind of material abode; and though we cannot decide what that condition must be which is to be

* Dr. Chalmers.

adapted to the "spiritual body," we may yet be certain that He who adapted the eye to light, and light to the eye, will adapt the future dwelling-place of the redeemed to the nature in which they are to exist for ever,—a soul and a body purified from all the effects of sin, and invested with an immortality destined to be coeval with that of the King eternal, immortal, and invisible.

PRESENT WITH THE LORD.—It is pleasant to escape from the region of speculation into that of certainty and revelation. And though there be clouds and thick darkness between flesh and blood and the eternal state of the redeemed, yet we are told that the ransomed are to be "for ever with the Lord." They are to "follow the Lamb whithersoever he goeth." They are to "see him as he is." He is to "receive them to himself that they may be where he is." They are to "see God." They are to "enter into the joy of their Lord." It is the presence of God our Saviour that makes heaven heaven. It is the hosanna, "Worthy is the Lamb, for he was slain for us!" that will constitute the highest and sweetest note of the everlasting jubilee. Even here the heart sometimes runs over with joy at the thought of his doings and the feeling of his love. But there, when we shall see him as he is—and more than that, when "we shall be like him,"—all that the mind can conceive of satisfaction, pleasure, joy, delight, ecstasy, will become the portion of the soul in Christ for ever. "I like to hear of the beauties of heaven," said a dying saint, a merchant-prince; "but I do not dwell upon them; no, what I rejoice in is, Christ will be there. Where he is, there shall I be also. I know that he is in me, and I in him. I shall see him as he is. I delight in knowing that. I have no dread of death; I have not had for some time." That is the heaven of faith on earth—and that will be the heaven of fruition for ever, to

"be with Christ where he is." Nought less would suffice, and we can think of nothing more.

THE JOYS OF HEAVEN.—To be perfectly free from sin—and that for ever—will be one source of joy. To be emancipated from its bondage—to be cleansed from its pollution—to be delivered from its curse—without fear of falling any more—these will enter into the beatitude of the believer for ever and ever. It were paradise enough to a child of God to be eternally free from sin for ever. The joys of heaven will be largely promoted by the intercourse of the redeemed with each other. Prophets and apostles—the holy men of old who spake as they were moved by the Holy Ghost—and the faithful of all ages will form the "goodly company." Godhead will no doubt be all in all—that is, everything will be a source of joy only in connection with the Redeemer; but he will be enjoyed and glorified in all those who "have come out of much tribulation," or "washed their robes and made them pure in the blood of the Lamb." But, after all, in contemplating such a subject, after having done our utmost, we must drop into the dust, exclaiming, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." We can but wander on the margin of an infinite ocean, and, like the great philosopher of the skies, pick up a few pebbles on the beach. We can but listen to the far-off harmonies, and think that we catch some echoes of the song of the Lamb wafted to us from the spirit-land. We can but gaze into the vastness of the coming eternity, and fancy that we perceive some shadows of its grandeur. But, "it doth not yet appear," is, after all, the confession of our baffled scrutiny; and Faith then lays the hand on the mouth—it sits down in the dust—and patiently waits for "the revelation of the sons of God."

Poetry.

SACRED HYMNS FOR MINISTERS,

COMPOSED AND SUNG AT THE RECOGNITION OF THE REV. EDWARD DENNETT AS PASTOR
AT MOUNT ZION CHAPEL, NORTHAMPTON.

THE MINISTER'S WELCOME.

"Blessed is he that cometh in the name of the Lord; we have blessed you out of the house of the Lord."—PSALM cxviii. 26.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth."—ISAIAH lii. 7.

The light that Morning bringeth
Is fair to watching eyes,
The ray that Evening flingeth
In soften'd glory lies;
But, richer beauteously wearing,
We hail, as yet more dear,
His step who cometh, bearing
Glad tidings to our ear.

Glad tidings of the treasures
In Thee, O Saviour! found—
The river of Thy pleasures,
Thy guarded pasture-ground;—
Of shade our Rock is spreading,
For fainting souls to seek—
Of dew Thy love is shedding—
Thy servant's lips will speak;

And of a brighter morrow
Within our Father's home—
A life where pain and sorrow
And sighing cannot come.
And dear ones, sadly straying
In paths of sin and woe,
Through him Thy voice obeying,
Home to Thy fold shall go.

And back in service tender,
In fervent love and prayer,
Our grateful hearts shall render
The blessings of his care.
Oh, be Thy presence ever
Around his spirit thrown!
Sustain each high endeavour,
Each faithful effort own.

Be near in hours of sadness,
To cheer 'midst earth's annoy;
Be near in hours of gladness,
To hallow every joy.
And, Lord, at Thine appearing,
May we with him arise,
Thy heavenly likeness wearing,
To meet Thee in the skies!

THE FAITHFUL WATCHMAN.

"I have set watchmen upon thy walls, O Jerusalem! which shall never hold their peace day nor night."—ISAIAH lixii. 6.

"Obey them that have the rule over you and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you."—HEB. xiii. 17.

O RISEN SAVIOUR! not to stray
Alone along earth's dreary way,
Hast Thou Thy people left;
Not in the dark to wander on,
Since Thou, the light of life, art gone,
Of help and hope bereft.
Still art Thou in Thy Spirit near;
Still in Thy Word Thy voice we hear;
And still Thy faithful care
Provides, through all the dang'rous ground,
Watchmen to walk our tent around,
And warn of wile or snare.

We thank Thee, Lord, and pray Thee now
The highest heavens in grace to bow,
And with Thy Spirit's power
Hallow the union Thou dost frame—
Shed forth the virtue of Thy name—
Thy peace unfailing shower.

Give to Thy servant faithful zeal;
To speak Thy truth, his lips unseal,
And listening hearts bestow;
That he a glad account may give,
That we in endless joy may live,
And praise to Thee may flow.

TO THE CONQUEROR OF DEATH.

BY STAFFORD AUGUSTUS O'BRIEN STAFFORD, ESQ., M.P., WRITTEN FOR THE FUNERAL OF
HIS BELOVED SISTER, TWENTY YEARS AGO, AND SUNG AT HIS OWN FUNERAL AT
BLATHERWYCKE, NORTHAMPTONSHIRE, NOVEMBER, 21, 1857.

CONQUEROR of Death!—Incarnate God!
Oh teach thy servants now
Submissively to kiss the rod,
And own That it is THOU.

Through this most agonizing hour,
May we thy comforts prove;
As thou art with us in thy power,
Be with us in thy love.

We weep—but they are gentle tears;
We sigh—but not for pain;

We would not add unto thy years,
Or call thee back again.

Farewell, farewell, for though no more
Thy voice with ours may blend,
We know it is but gone before
Where praises never end.

And may our souls, attun'd like thine,
Thy song in heaven soon share,
And—ransom'd by one Saviour—join
One Hallelujah there!

Reviews.

Sabbath Afternoon Lectures at the Free Trade Hall, by the REV. ARTHUR MURSELL. London: Pitman.—Manchester: Bremner.—Leicester: Winks and Son.

"PROGRESS" is now the order of the day in religious as well as in other matters, and we rejoice that it is; for we dislike the "stand still" system; but we must all take care that our movements are in the right direction, or we may have to retrace our steps.

Those of our old friends—for the time to which we refer is too distant for our young readers—who were acquainted with this publication when it first appeared, will remember how, number after number, and volume after volume, we advocated and urged the adoption of extraordinary efforts for the diffusion of the gospel at home, both in populous places and districts, and in secluded villages, by revival meetings, the wider distribution of tracts, and especially by open-air preaching. And consistently with what we recommended others to do we were then, for we were younger and stronger, in the constant habit of doing ourselves, both on week-day evenings and on the sabbath. Well do we remember with delight those days, and the crowds who gathered on the hills of the forest of Charnwood, in Leicestershire, to hear the gospel. Among the most conspicuous of those who exerted themselves to promote these movements in those days was our old friend, Mr. Howard Hinton, who published numerous suitable tracts for distribution, as well as a number of original hymns to be sung at the services.

Ever since then, year after year, we have not failed to keep the subject of extraordinary efforts of this kind before the attention of the public, and during the period of our publication we have made grants from its sales of above 600,000 tracts and handbills in furtherance of these and similar objects.

If there was one thing more than another, which, during the past thirty years, we desired to see, it was the appearance of our more talented and influential ministers in the field. The

Primitive Methodists, all honour to them for it, ever since their formation as a body, have done much in this way. They did what they could; but the leading ministers of other evangelical bodies seemed unwilling to move. "Do you think I shall go *hawling* on the cricket ground on a Sunday afternoon, and then go and preach to my congregation in the evening?" said one of these talented and influential ministers in our hearing, when invited to join in an out-of-door movement for preaching the gospel in a very populous neighbourhood.

But the infidels, led on by Owen, and Jones, and Holyoake, entered the field, and drew off thousands of the industrious classes after them. This excited some alarm. The Crystal Palace was opened; and this led to the opening of Exeter Hall for preaching to the visitors. And the success of the attempt led many ministers to venture into the open air. The venerable Dr. Bennett, though fourscore years of age, was one of the first to stand up in the thoroughfares, and other places, of London, and confront the infidels on their own ground. Clergymen, and Wesleyans, and Dissenting Ministers, both in the metropolis and in the provinces, now came forward, and in the open air engaged in these services—services as necessary as they were important.

After a summer campaign of this kind was ended, it seemed desirable to perpetuate the services elsewhere during the winter. But where? The people would not yet enter the churches or chapels. Their idea was that they were "holy places," and they must not only reverence them, but they must "sanctify" themselves in some way or other before they went into them. Why, or how they were to do so, they did not seem to know; but they did think so, and that was enough to keep them away. They had no such preparation to make if going to Exeter Hall, or to any other public building that they were in the habit of visiting on a week-day.

Hence the opening of halls, and theatres, and spacious public buildings,

in which the most talented of our ministers take it in turn to address the people, or personally undertake to deliver a series of popular lectures on the most attractive subjects. And we heartily rejoice that evangelical ministers of all denominations, whether in the Established Church or out of it, are now found engaged in this christian duty.

This is not the place to notice the obstruction which has been thrown in the way of the "evangelical party," as it is called, in the Church of England, who, though led on by the new Bishop of London, and sanctioned by the venerable and pious Archbishop of Canterbury, have been "forbidden" to preach in Exeter Hall by the parson of the parish.

We are thankful that, as dissenters, we are not bound by parochial fetters. We can preach where we please, and lawfully too, "no man forbidding us;" and we would not part with our liberty for all the tempting "prizes," as Lord Melbourne called them, of the so called national church.

We repeat, that we rejoice to see ministers of all evangelical denominations engaged in this good work; but in glancing over the lists of persons so engaged, we cannot but observe that the baptist ministers are taking the lead, and have become most conspicuous on the field of action. First and foremost, the suffrages of his attendants being taken, we presume we must mention Mr. Spurgeon, whose zeal and success have provoked many both in the metropolis and elsewhere. Then Mr. Stowell Brown at Liverpool, Mr. Chown at Bradford, Mr. Walters at Halifax, and Mr. Lord at Ipswich, have for some time attracted great crowds of willing and interested hearers. And last, though not least—the youngest, though not less powerful in drawing the masses, ARTHUR MURSELL at Manchester.

We have before us the first six of Mr. M.'s lectures. The subjects are singular. "Fire! Fire! Fire!"—"Tomorrow!"—"Better late than never!"—"Freedom!"—"Smiles and Tears!" and "Who's that Knocking at the Door?" We have read them all carefully; and though there may be in them some things which are not exactly to our taste, yet the tendency of the whole is in the right direction. There are in them many graphic sketches; and we do not wonder

that their utterance excited unusual interest and a vast attendance. One thing—nay, two things—Mr. M. does admirably: he lashes with unsparring severity the wife-beating, children-neglecting, sulky sot, who spends the wages in drowsy drink at the gin-shop, public-house, or beer-shop, which ought to have been brought home to make wife and children comfortable. He seems resolved to thrash such muddle-brained wretches into sobriety. The other thing to which we referred is his full and free enunciation of the gospel. Without mental reservation, or doubtful disputation, or evasive equivocation, he comes out with the grand old gospel like a man, and an honest man. There is a heartiness about his calls to all who hear him to repent and believe the gospel, which convinces us

"That he is honest in the sacred cause."

Mr. M. is the junior of the two sons of Mr. Mursell of Leicester, who are now in the ministry. Mr. James Mursell, his elder brother, is at Kettering. We have known him from his childhood. He was promising in his boyhood and in his youth, and we are not surprised at this early development of his peculiar powers. May the grace of God preserve him, and give him a long career of useful labour in his Great Master's service!

The Book of Psalms, according to the authorised version; arranged in Parallelism. With a Preface and Explanatory Notes. London: Religious Tract Society.

THIS is a beautiful book: we refer, of course, to its material and appearance, for of its contents we need not speak, except that the Preface contains some valuable information, and the Notes some useful hints and reflections. Printed in parallelism, this "Book of Praises" may be read with more facility and correctness from this edition. It is handy in size and form, and may be used conveniently in the family, or with advantage by ministers in the pulpit.

The Young People's Pocket Book for 1848. London: Religious Tract Society.

THIS is one of the neatest and most useful things of the kind which now makes its annual appearance amongst us. It is compact and portable, bound neatly with tuck, and has a coloured frontispiece of the palm-house at Kew. We commend

It as a present to young ladies in our families, for its contents contain information more valuable than a score of the paltry things which are thrust into the market.

Our Home Islands; their Natural Features. London: Religious Tract Society.

"THERE is no place like home," and there are no islands of earth like our "Home Islands." This handsome book gives some valuable information of the larger and lesser islands of the British Archi-

pelago—the seas and shores—the geological formations—the inland waters—the climate—botanical features—and modern geological changes. The Frontispiece gives a view of the relative heights of British mountains, from Ben Macdri, Aberdeenshire, 4390 feet, to the site of Birmingham, 365 feet. St. Paul's, at London, is placed at the foot, 370 feet. We commend the volume to all our young friends who love their Island Homes, and would know more about them.

Correspondence.

INVITATION TO CORRESPONDENTS.

WE presume our readers will agree with us that a religious periodical ought not only to contain what its editor may himself write or select, on matters interesting to his readers, but opportunity should be afforded in its columns for the expression of the opinions of his readers, on matters which they may deem of importance. To this purpose two or three columns of the *Reporter* have been set apart, but we regret that latterly they have not been used. There was a time

when we were favoured with correspondence from many competent writers. We wish to resume their acquaintance; and, in order to open the way, we would mention a theme for discussion;—"What is the most orderly and scriptural mode of administering the ordinance of baptism—as regards the place, the time, the subjects, the administrator, and the spectators?" We propose this subject, conceiving it may be discussed with advantage to the proper observance of that solemn service.

Christian Activity.

"FORBIDDING" TO PREACH THE GOSPEL.

WE are dissenters from the State-church system, because we regard that system as unscriptural and derogatory to the spirit of the gospel, which being of Divine origin, and sustained by Divine power, is able to stand its ground and make its way without the aid of the rulers of this world.

So far as regards the English State-church system, taking the most favourable view of the design of its founders, that they wished, by the parochial system, to provide for the spiritual wants of the people, they seem to have left out, or not provided for, the most essential element of success. It was comparatively easy to step into the buildings they found provided to their hands, but how to supply those places with spiritual

teachers and pastors should have been the great question; yet it is notorious that, from the times of the Reformation to this day, the majority of those places have not been supplied with pious ministers; and they were not likely, when we consider the training of the young men who entered the ministry through our universities. John Wesley accomplished, by his voluntary system, what the reformers and their successors attempted in vain. He raised up and encouraged converted men, and erected buildings for them to occupy, until nearly every parish in the kingdom has its Wesleyan chapel, and, it must be allowed, a gospel ministry. But John Wesley was not a dissenter. He did not design to supersede the State-church, but to strengthen it.

And so long as the Church of England

employs unconverted men to occupy her parishes and her pulpits, she will not accomplish her professed purpose as the instructress of the nation; nay, she will herself create the obstacles which must impede her progress; for such men do not understand the gospel, they have not felt its power in their own hearts, and therefore have no sympathy with it.

We mention these things as simple facts, with no desire to distort or exaggerate them. Nay, we should rejoice if every parson of every parish were a pious man. We know many who are, and we wish all were like them. Moreover, we have rejoiced and will rejoice in the noble efforts which some of them, with certain new bishops to lead them on, are now making to diffuse the gospel of Christ.

But these good men are sadly hampered by their system. All England, we expect, knows ere this that the parson of the parish in which Exeter Hall is situate has forbidden the bishops and clergy from preaching there, and they have relinquished the attempt. True, Lord Shaftesbury is seeking, by an act of parliament! to remove the obstacle. But what a revelation is this of the prac-

tical working of the State-church system. Here is a parson, with a few scores of regular hearers, shutting out as many thousands from hearing the word of life!—a professed minister of the gospel forbidding other ministers of the gospel from making known the way of salvation! To what a pass are we come, when here in this free England of ours, in the middle of the nineteenth century, the bishop of London himself is in a worse position in this particular instance than Paul, the prisoner, was at Rome under that "lion" Nero! "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

Well may we, with mingled astonishment and indignation, exclaim—

— "Can such things be,
And yet pass o'er us like a summer cloud,
Without our special wonder?"

We wish our evangelical brethren of the State-church would just walk out of their prison-house. The doors are open. Why do they not? Why?

Narratives and Anecdotes.

DR. LIVINGSTONE'S ENCOUNTER WITH A LION.—The Bakatla of the village Mabotsa were much troubled by lions, which leaped into their cattle-pens by night, and destroyed their cows. They even attacked the herds in open day. This was so unusual an occurrence that the people believed that they were bewitched—"given," as they said, "into the power of the lions by a neighbouring tribe." They went once to attack the animals, but, being rather a cowardly people compared to Bechuanas in general on such occasions, they returned without killing any. It is well known that if one in a troop of lions is killed, the others take the hint and leave that part of the country. So the next time the herd were attacked I went with the people, in order to encourage them to rid themselves of the annoyance by killing one of the marauders. We found the lions on a small hill about a quarter of a

mile in length, and covered with trees. A circle of men was formed round it, and they gradually closed up, ascending pretty near to each other. Being down below on the plain with a native schoolmaster, named Mebalwe, a most excellent man, I saw one of the lions sitting on a piece of rock within the now enclosed circle of men. Mebalwe fired at him before I could, and the ball struck the rock on which the animal was sitting. He bit at the spot struck, as a dog does at a stick or stone thrown at him; then leaping away, broke through the opening circle and escaped unhurt. The men were afraid to attack him, perhaps on account of their belief in witchcraft. When the circle was re-formed, we saw two other lions in it; but we were afraid to fire lest we should strike the men, and they allowed the beasts to burst through also. If the Bakatla had acted according to the custom of the country, they would

have speared the lions on their attempt to get out. Seeing we could not get them to kill one of the lions, we bent our footsteps towards the village; in going round the end of the hill, however, I saw one of the beasts sitting on a piece of rock as before, but this time he had a little bush in front. Being about thirty yards off, I took a good aim at his body through the bush, and fired both barrels into it. The men then cried out, "He is shot, he is shot!" Others cried, "He has been shot by another man, too; let us go to him!" I did not see any one else shoot at him, but I saw the lion's tail erect in anger behind the bush, and turning to the people said, "Stop a little till I load again." When in the act of ramming down the bullets I heard a shout. Startling and looking half round, I saw the lion just in the act of springing upon me. I was upon a little height. He caught my shoulder as he sprang; and we both came to the ground together. Growling horribly close to my ear, he shook me as a terrier dog does a rat. The shock produced a stupor similar to that which seems to be felt by a mouse after the first shake of the cat. It caused a sort of dreaminess, in which there was no sense of pain nor feeling of terror, though quite conscious of all that was happening. It was like what patients, partially under the influence of chloroform, describe, who see all the operation, but feel not the knife. This singular condition was not the result of any mental process. The shake annihilated fear, and allowed no sense of horror in looking round at the beast. This peculiar state is probably produced in all animals killed by the carnivora; and, if so, is a merciful provision by our benevolent Creator for lessening the pain of death. Turning round to relieve myself of the weight, as he had one paw on the back of my head, I saw his eyes directed to Mebalwe, who was trying to shoot him at a distance of ten or fifteen yards. His gun, a flint one, missed fire in both barrels. The lion immediately left me, and attacking Mebalwe, bit his thigh. Another man, whose life I had saved before, after he had been tossed by a buffalo, attempted to spear the lion while he was biting Mebalwe. He left Mebalwe and caught this man by the shoulder, but at that moment the bullets he had received took effect, and he fell down dead. The whole was the work of a few moments, and must

have been his paroxysm of dying rage. In order to take out the charm from him, the Bakatla on the following day made a huge bonfire over the carcase, which was declared to be that of the largest lion they had ever seen. Besides crunching the bone into splinters, he left eleven teeth-wounds on the upper part of my arm. A wound from this animal's tooth resembles a gun-shot wound: it is generally followed by a great deal of sloughing and discharge, and pains are felt in the part periodically ever afterwards. I had on a tartan jacket on the occasion, and I believe that it wiped off all the virus from the teeth that pierced the flesh, for my two companions in this affray have both suffered from the peculiar pains, while I have escaped with only the inconvenience of a false joint in my limb.

MORE TALES ABOUT LIONS.—When a lion is met in the day time, a circumstance by no means infrequent to travellers in these parts, if preconceived notions do not lead them to expect something very "noble" or "majestic," they will see merely an animal somewhat larger than the biggest dog they ever saw, and partaking very strongly of the canine features; the face is not much like the usual drawings of a lion, the nose being prolonged like a dog's; not exactly such as our painters make it, though they might learn better at the Zoological Gardens; their ideas of majesty being usually shown by making their lions' faces like old women in night-caps. When encountered in the daytime, the lion stands a second or two gazing, then turns slowly round, and walks as slowly away for a dozen paces, looking over his shoulder; then begins to trot, and when he thinks himself out of sight, bounds off like a greyhound. By day there is not, as a rule, the smallest danger of lions which are not molested attacking man, nor even on a clear moonlight night, except when they possess the breeding affection; this makes them brave almost any danger; and if a man happens to cross to the windward of them, both lion and lioness will rush at him in the manner of a bitch with whelps. So general, however, is the sense of security on moonlight nights, that we seldom tied up our oxen, but let them lie loose by the waggons; while on a dark rainy night, if a lion is in the neighbourhood, he is almost sure to venture to kill an ox.

His approach is always stealthy, except when wounded; and any appearance of a trap is enough to cause him to refrain from making the last spring. This seems characteristic of the feline species. When a lion is very hungry, and lying in wait, the sight of an animal may make him commence stalking it. In one case a man, while stealthily crawling towards a rhinoceros, happened to glance behind him, and found to his horror a lion *stalking him*; he only escaped by springing up a tree like a cat. By accident, a horse belonging to Captain Codrington ran away, but was stopped by the bridle catching a stump; there he remained a prisoner for two days, and when found, the whole space around was marked by the footprints of lions, they had evidently been afraid to attack the haltered horse, from fear that it was a trap. Two lions came up by night to within three yards of oxen tied to a waggon and sheep tied to a tree, and stood roaring, but afraid to make a spring. Nothing that I ever learned of the lion led me to attribute to it either the ferocious or noble character ascribed to it elsewhere. It possesses none of the nobility of the Newfoundland or St. Bernard dogs. With respect to its great strength there can be no doubt. The immense mass of muscle around its jaws, shoulders, and forearms, proclaim tremendous force. They would seem, however, to be inferior to those of the Indian tiger. Where game is abundant, there you may expect lions in proportionately large numbers. They are never seen in herds, but six or eight, probably one family, occasionally hunt together. One is in much more danger of being run over when walking in the streets of London, than he is of being devoured by lions in Africa, unless engaged in hunting the animal. The same feeling which has induced the modern painter to caricature the lion, has led the sentimentalist to consider the lion's roar the most terrific of all earthly sounds. We hear of the "majestic roar of the king of beasts." It is, indeed, well calculated to inspire fear if you hear it in combination with the tremendously loud thunder of that country, on a night so pitchy dark that every flash of the intensely vivid lightning leaves you with the impression of stone-blindness, while the rain pours down so fast that your fire goes out, leaving you without the protection of even a tree, or the chance of your gun

going off. But when you are in a comfortable house or waggon, the case is very different, and you hear the roar of the lion without any awe or alarm. The silly ostrich makes a noise as loud, yet he never was scared by man. To talk of the majestic roar of the lion is more majestic twaddle. In general the lion's voice seems to come deeper from his chest than that of the ostrich; but to this day I can distinguish with certainty between them only by knowing that the ostrich roars by day and the lion by night.

SEBITUANE, CHIEF OF THE MAKOLO.—Sebituane had now not only conquered all the black tribes over an immense tract of country, but had made himself dreaded even by the terrible Mosilikatse. He never could trust this ferocious chief, however; and, as the Batoka on the islands had been guilty of ferrying his enemies across the Zambesi, he made a rapid descent upon them, and swept them all out of their island fastnesses. He thus unwittingly performed a good service to the country, by completely breaking down the old system which prevented trade from penetrating into the great central valley. Of those chiefs who escaped, he said, "They love Mosilikatse, let them live with him; the Zambesi is my line of defence;" and men were placed all along it as sentinels. When he heard of our wish to visit him he did all he could to assist our approach. Sechele, Sekomi, and Lechulatebo, owed their lives to his clemency; and the latter might have paid dearly for his obstructiveness. Sebituane knew everything that happened in the country, for he had the art of gaining the affection both of his own people and of strangers. When a party of poor men came to his town to sell their hoes or skins, no matter how ungainly they might be, he soon knew them all. A company of these indigent strangers, sitting far apart from the Makololo gentlemen around the chief, would be surprised to see him come alone to them, and, sitting down, inquire if they were hungry. He would order an attendant to briog meal, milk, and honey, and mixing them in their sight, in order to remove any suspicion from their minds, make them feast, perhaps for the first time in their lives, on a lordly dish. Delighted beyond measure with his affability and liberality, they felt their hearts warm towards him, and gave him all the

information in their power; and as he never allowed a party of strangers to go away without giving every one of them, servants and all, a present, his praises were sounded far and wide. "He has a heart! he is wise!" were the usual expressions we heard before we saw him. He was much pleased with the proof of confidence we had shown in bringing our children, and promised to take us to see his country, so that we might choose a part in which to locate ourselves. Our plan was, that I should remain in the pursuit of my objects as a missionary, while Mr. Oswell explored the Zambesi to the east. Poor Sebituane, however, just after realising what he had so long ardently desired, fell sick of inflammation of the lungs, which originated in and extended from an old wound, got at Melita. I saw his danger, but being a stranger, I feared to treat him medically, lest, in the event of his death, I should be blamed by his people. I mentioned this to one of his doctors, who said, "Your fear is prudent and wise; this people would blame you." He had been cured of this complaint during the year before by the Barotse making a large number of free incisions in the chest. The Makololo doctors, on the other hand, now scarcely cut the skin. On the Sunday afternoon in which he died, when our usual religious service was over, I visited him with my little boy Robert. "Come near," said Sebituane, "and see if I am any longer a man; I am done." He was thus sensible of the dangerous nature of his disease, so I ventured to assent, and added a single sentence regarding hope

after death. "Why do you speak of death?" said one of a relay of fresh doctors; "Sebituane will never die." If I had persisted, the impression would have been produced that by speaking about it I wished him to die. After sitting with him some time, and commending him to the mercy of God, I rose to depart, when the dying chieftain, raising himself up a little from his prone position, called a servant, and said, "Take Robert to Maunku (one of his wives), and tell her to give him some milk." These were the last words of Sebituane. We were not informed of his death until the next day. The burial of a Bechuana chief takes place in his cattle-pen, and all the cattle are driven for an hour or two around and over the grave, so that it may be quite obliterated. We went and spoke to the people, advising them to keep together and support the heir. They took this kindly, and in return told us not to be alarmed, for they would not think of ascribing the death of their chief to us; that Sebituane had just gone the way of his fathers; and though the father had gone, he had left children, and they hoped that we should be as friendly to his children as we intended to have been to himself. He was decidedly the best specimen of a native chief I ever met. I never felt so much grieved by the loss of a black man before; and it was impossible not to follow him in thought into the world of which he had just heard before he was called away, and to realise somewhat of the feelings of those who pray for the dead.

Baptisms.

FOREIGN.

TASMANIA, OR VAN DIEMAN'S LAND.—About a year ago, we inserted a letter* from this distant region. We have just received another, which we have no doubt our readers will peruse with some interest. "Dear sir,—I beg to acquaint you that the ordinance of believers' baptism was administered on Monday evening, July 20, when two persons, son and daughter of members of our church, solemnly dedi-

cated themselves to God. May they be kept faithful even unto death! Since I last wrote to you, the baptist cause in this colony has not advanced, but rather retrograded. In Hobart Town, the capital, the only baptist minister has left and gone to Williamstown, or Hobson's Bay, Victoria, and taken the charge of a floating Bethel, and the baptist chapel has been let to the Scotch church, and consequently the cause is broken up and dispersed. In Launceston things remain as usual. The statistics are about the same as I for-

* See Reporter for 1857, page 45.

warded before, and this is the only baptist cause in a colony of 80,000 souls! to our shame be it spoken. The Wesleyans, by their admirable system of local preachers, are opening new ground in all directions, and when a sufficient number of hearers is obtained, a minister is soon set over them. The Congregationalists are getting more ministers from England. Other denominations are steadily on the increase, but the baptists, by present appearances, bid fair to lose their denominational character by decreasing numbers, or by amalgamating with other bodies of christians. I rejoice that something has been done in Victoria by the sending out Mr. Taylor to ascertain the wants of the colony; but he will find enough to do there without turning his attention to Tasmania. We have just commenced the battle for the abolition of State aid, and I have no fear of the result. One clergyman of the Church of England denounced the Voluntaries from his pulpit last Sunday, but as the parliament of Victoria has abolished the grant, Tasmania will surely follow the example, and then will those ministers only who are worthy of the support of the people be maintained in their office. The English Bishop, anticipating such an event, has commenced a sustentation fund, which is steadily progressing. Other bodies, such as Wesleyans, Scotch Church, and Catholics, are in position to dispense with it, and as all parties are uniting for its abolition, the final result cannot be doubtful. I am exceedingly obliged to you for inserting my last communication, and, if you will allow me the privilege, I will send all the information that I believe may prove interesting to your readers, and excite the prayers and sympathies of English baptists for this portion of the earth. Wishing you success with your *Reporter* and your various labours of love in the cause of the Redeemer, believe me, yours in the bonds of the gospel.

W. STOKES.

Brisbane Street, Lauveston, Aug. 16, 1857.

P.S.—A young man, converted under the ministry of the Rev. C. H. Spurgeon, has recently arrived at Hobart Town, and appears very energetic in open-air preaching every sabbath-day."

[Our friend may take it for granted that we shall always be most happy to hear from him.]

BRITISH NORTH AMERICA.—*St. Martin's, New Brunswick.*—The *Christian Visitor*, a baptist paper, of Nov. 4, says:—

"A great revival has taken place here! Thirty have been baptized and added to the church within the last fortnight, and more are coming forward. Last sabbath was a happy day at St. Martin's, when the church extended the right hand of fellowship to twenty-nine joyful converts who sought a home among the people of God. It is a time of God's power. Since the above was written several more have been baptized, and altogether, upwards of forty have been added to the church here since the revival commenced. God grant an abundant outpouring of his Spirit upon all our churches!"

DOMESTIC.

PORTSEA.—On Wednesday evening, Dec. 2, we had a very interesting baptismal service at Clarence-street chapel. Amongst the candidates was the Rev. Jonas Kiddall, an Independent minister of more than twenty years standing, and for the last four years the respected pastor of the ancient congregational church at Havant, in this neighbourhood. Mr. K. preached a sermon on the occasion from Rom. i. 16, in which he stated to the large congregation assembled the reasons which had led him to renounce the practice of infant baptism, as well as his conscientious conviction of the scriptural propriety of the duty to which he was about to attend. Mr. K. is a sound theologian, a very excellent preacher, and has full testimonials as to character from the various churches he has served, as well as from the County Association to which he belongs. I shall be very willing and happy to answer any question respecting our brother which may in any way concern his past history, or future labours in the baptist denomination.

E. H. BURTON.

ADERSYCHAN, *English.*—We baptized two believers—widows advanced in life—in September. And on the 8th of November four more thus put on Christ. Two were man and wife, and the man's brother. The other was the wife of a member. We had a large audience to witness the service.

RUGBY.—On the first Lord's-day in December, after a discourse on the "Baptism of Households," our pastor, Mr. Angus, baptized four young disciples, who, together with two restored, were received into the church in the afternoon at the Lord's table. It was a day of hal-
lowed enjoyment and thanksgiving.

BIRMINGHAM, Lombard Street.—Mr. Cheatle baptized eight followers of the Lord Jesus, on a profession of faith in the Redeemer, Dec. 6th. Six of the candidates were from our sabbath schools. On the next sabbath day seven more were baptized at Sutton Coldfield. This addition to the church from our Sutton branch is remarkable. The pulpit at the old place there is supplied by friends from Birmingham, who have not only the distance of ten miles each way to travel every sabbath, but have to prosecute their labours in a locality surrounded by the mighty influence of the "church" party; the rich local endowments under its controul being almost exclusively appropriated to those who are known to attend the parish church. J. S. C.

FENNY STRATFORD, Bucks.—Our gracious God has again smiled on this part of his vineyard. On Friday evening, Dec. 18th, Mr. T. W. Medhurst, of Kingston-on-Thames, immersed six believers in the Lord Jesus. Two of these had been led to look to the Lamb of God for salvation under sermons our brother had preached on various occasions. This has been a season of rejoicing to many, the ordinance not having been administered here for the last six years. The sermon on the occasion was from, "I counsel thee to keep the king's commandment." The chapel was crowded in every part, about six hundred being present. May this be the beginning of showers of Divine blessings!

SWANSEA, Mount Pleasant.—Our pastor, Mr. Short, M.A., after preaching on the objections to baptism, and the qualification necessary in candidates for the ordinance, baptized six believers, in the presence of an unusually crowded congregation, on the first sabbath in December. These were the fruits of our sabbath schools. We have now added twenty from the schools to the church during the past year, and we hope that they will continue to be as a nursery, in which young plants of righteousness may be reared, which shall bring forth fruit on earth, and then be transplanted to the heavenly paradise! T. J. J.

BRIDGWATER.—On sabbath evening, Nov. 15, after an impressive discourse by our pastor, Mr. G. Mc Michael, four young disciples of the Holy Saviour followed their Lord into his watery grave, and were buried with him in baptism. May they be found faithful!

LONDON, New Park-street.—On Thursday evening, Nov. 26, thirteen believers were baptized by our pastor, and on Dec. 3, fourteen more, who, with five previously baptized, were received into the church on the first sabbath evening in December; making a total addition of thirty-two. So that, from the beginning of the year to the end thereof, the Lord is making known his saving power, in the ingathering of his people, making them joyful in his house of prayer. May they continue faithful unto death, and then receive a crown of life! D. E.

Church Street, Blackfriars Road.—Mr. Barker preached from, "Prove all things; hold fast that which is good," on Nov. 29th. In "proving all things" the scriptures were to be our standard; baptism was among the "all things" to be proved; it stood the scripture test, and was to be "held fast." After this discourse our pastor immersed seven females, several of them formerly scholars, and now teachers in our sabbath school. How pleasing is the spectacle presented on these baptismal occasions! I would I were a poet to describe the scene:—

Like lilies on the margin of a flood,
These white-robd seven by the water seem'd;
All drooping with humility they stood,
Yet raptures felt, because they were redeem'd.

S. G.

Borough Road.—Our pastor, Mr. Harcourt, after an instructive and impressive sermon to an overflowing congregation, baptized seven young men and two females, Oct. 25th. Two were brother and sister; their mother, and another brother and his sister having been baptized two months before. We all thank God and take courage. H. C.

MIDDLETON IN TEESDALE, C. Durham.—Mr. W. J. Wilson, our pastor, has recently baptized the following candidates. Nov. 4, one; Nov. 22, two; Nov. 29, two; and Dec. 13, four. With one exception, these were all females; two had been Wesleyans. We are happy in knowing that, if the Lord permit, we shall soon baptize again. E. D. W.

PAISLEY, Storie Street.—One female disciple was baptized by Mr. Wallace on the first sabbath in December. May we soon see many others following her example. A. C.

AUSTREY, near Tamworth.—Five disciples of the Lord Jesus were buried with him in baptism, Dec. 13, after a discourse by Mr. Bott, of Barton. These were added to the church at Austrey. R. C.

BARNET, *Episcopal Church*.—The following paragraph is from the *Barnet Gazette* of Nov. 21:—

"*Baptism by Immersion*.—The interesting ceremony of baptizing an adult was performed by immersion at Christ Church, Barnet, on Sunday afternoon, Oct. the 25th, by the Rev. W. Pennfather. The person thus admitted into the privileges of the christian church, was a young man residing at Barnet, and the baptism took place in the presence of a congregation of twenty or thirty persons, which would doubtless have been much more numerous had the circumstance been generally known."

One of our correspondents says:—"I knew nothing about this baptism until I saw the account in the paper. Had I known that such a thing was going to take place, I should certainly have gone and witnessed the ceremony; as it is I can say but little about it, though I have been at some trouble to learn the particulars. I got a little information yesterday, viz., that a large sized bath was taken into the church, and water put into it, of course, (how much I cannot say) the candidate stepped into it, and lay down. The minister stood outside, and put his hand upon him, pressing him down until he was quite immersed, and on rising from the water he signed him with the cross on the forehead. Now does not that smack rather too strongly of popery? I have just been informed that another such a baptism will probably take place in the same church shortly."

ACCRINGTON, *Lancashire*.—On Nov. 22, Mr. Williams, after preaching an impressive sermon on baptism to a crowded congregation, baptized nine believers, including a father and his son. Mr. W. has been lecturing to the working-classes on sabbath afternoons, in an Assembly Room in the town, and frequently many cannot get in. At the close of his lecture he allows discussion or questions. Sometimes the discussions are very animated and interesting. Mr. W. is remarkably apt and ready in reply, especially to the atheists, or, as they love to be called, secularists.

W. B.

BLAKENEY, *Norfolk*.—We send you a report of our baptisms for the past year. In January, one; in April, two, husband and wife; in July, six. These were all added to our fellowship.

T. G.

[We should very much prefer having reports at the time.]

COATE, *Oxon*.—On Lord's-day, March 29th, 1857, twenty-four persons were baptized by Mr. B. Arthur, upon a profession of their faith in Christ—varying in their ages from 16 to nearly 70. Among whom were one household; three men with their wives; a master and his servant; eleven Wesleyans, two of whom were preachers; four sabbath school teachers; and eight who had been scholars in the sabbath school. Although the day was very wet the congregation was very large, and the service solemn and impressive.

[If the date is correct, this report has been long delayed. But the good news it contains we are glad to have, for "better late than never."]

KINGSTON-ON-THAMES.—On Wednesday evening, Oct. 28, Mr. T. W. Medhurst immersed five believers in Jesus, on a profession of their love to him, after a sermon from Psalm lxxviii. 13. On this occasion it was pleasing to notice an aged sister in Christ, of fourscore years, followed into the burial water by a girl of fourteen from our sabbath-school. Again, on Nov. 30, Mr. M. administered the same ordinance, when five believers were baptized into the names of the Sacred Three. To God we would ascribe all the glory!

H. S.

Haverfordwest, *Bethesda*.—We had another very interesting baptismal service here on sabbath evening, Nov. 29, when our pastor, Mr. Davies, preached, and Mr. Burditt led down six candidates into the water, baptizing them on a profession of their faith in Christ. These were added to our fellowship. The chapel was crowded to excess, and deep feeling appeared to prevail throughout the congregation. We have more candidates. Prosperity is pleasing. To the King of Kings be all the glory!

J. G.

GILDERSOME, *Yorkshire*.—After a discourse on "Following the Lamb," by Mr. Odell, of Horton College, Mr. Colcroft baptized ten disciples of the Saviour, on sabbath morning, Dec. 13th. Most of these were in the bloom of youth, and the scene was refreshing after a long season of depression.

W. E.

CARDIFF, *Bethany*.—Mr. Tilly had the pleasing duty of baptizing four followers of the Lord Jesus, Nov. 29. These were added to the church. We hope soon to have further additions.

J. J.

TAMWORTH.—It gives me much pleasure to inform you that the ordinance of christian baptism was administered on Lord's-day, November 15th, before a crowded and attentive congregation. An excellent sermon was preached by Mr. Pitchford, of Birmingham, and our venerable minister, Mr. Massey, baptized three candidates. One had been a member at Surrey chapel, London. We rejoice to add that others are inquiring their way to Zion. May this addition, after the long interval of seven years, be the dawn of a brighter day!

R. C.

GREAT-SAMPFORD, Essex.—On Thursday evening, Dec. 3rd, after a discourse to a crowded congregation, the ordinance of baptism was administered by Mr. W. C. Ellis, when seven believers thus put on Christ. The work of the Lord continues to prosper here, and several who were notoriously wicked characters have been led by the Holy Spirit to make a surrender of themselves to the Lord Jesus. Many others are enquiring the way to Zion.

LLANDUDNO, North Wales.—You will be gratified to hear that on Lord's-day, Dec. 20, nine young persons were baptized in the sea, at this place, and added to the church the same day. The Lord is gracious unto us, and owns us as his people. Unanimity, concord, and love reign among us. There are others before the church waiting for the privilege of putting on Christ by baptism. Let all the glory be given to God!

H. J.

COVENTRY, Cov Lane.—Our pastor, Mr. Maomaster, after preaching from "Whatsoever he saith unto you, do it," had the pleasure of baptizing ten disciples on a profession of their faith in Jesus, on the first sabbath in December. In the evening they were added to the church at the Lord's table. Two were members of Independent churches. Others are looking into the fold, and we hope they will soon enter in the same way.

TARPORLEY, Cheshire.—Brother Smith, the pastor of the church here, informs us that in May of last year two persons, formerly members of the established church, were baptized by Mr. Aston. In September Mr. Dutton baptized two, and in November Mr. Aston baptized three more. Mr. S. preached on each of these occasions, and all the candidates were added to the church. More additions are hoped for from the sabbath school.

ABERYSTYWYTH.—Our baptisms for 1857 were as follows:—Jan. 11, one; Feb. 8, five; March 8, one; April 5, six; May 3, two; June 26, six; Oct. 13, four; Dec. 13, five. One of these was a young sailor, two had been Independents, and one a Wesleyan many years. We hope others will soon join us.

J. M.

HOLYHEAD.—We had another baptism on the afternoon of the first sabbath in December. The ordinance was administered by Mr. Morgan. Three disciples thus followed their Redeemer.

J. L.

Baptism Facts and Anecdotes.

A NEW QUALIFICATION FOR BAPTISM.

DR. LIVINGSTONE, in his new volume, "Missionary Travels and Researches in South Africa," at page 108, says:—"No one is allowed to make a profession of faith by baptism, unless he knows how to read, and understands the nature of the christian religion." He further states, that the Griquas and Bechuanas observe the sabbath day, though no missionary may reside among them, and that both children and adults are taught to read.

We presume that the regulations respecting baptism—for it is to these our remarks will be directed—have been made by the missionaries of the London

Missionary Society in South Africa. They are singular. Let us notice them.

The first is, that the candidate must know how to read. To this we object as unscriptural and unkind. It is the first time we ever heard of such a qualification for a christian ordinance. We have heard of an old English law, which conferred on such as were able to read certain privileges, and which exempted them from certain penalties; but that had nothing to do with religious matters. Neither can the South African (Independent) Missionaries produce "any warrant from Holy Scripture" for their new test. We are aware that one of the candidates

mentioned in the New Testament could read. For the Eunuch, when Philip found him, was sitting in his chariot, reading the 53rd chapter of Isaiah. But the question which Philip proposed was—not, could he read, for he saw that he was reading, but—“Understandest thou what thou readest?” And when, after hearing the explanations of Philip, he said, “See water; what doth hinder me to be baptized?” the reply of the evangelist was—not, “to be sure you may, for you know how to read,” but—“If thou believest with all thine heart thou mayest.” We have selected this case because it is connected with the ability to read. There is no other case in the New Testament of a baptism in any way connected with the ability of reading. No doubt most of the early converts to christianity could read, but who will say that *all* of them could? But that is not the question before us. That question is, did the apostles ever make knowing how to read a qualification for the ordinance of baptism? And as they did not, what right have these missionaries to make it one?

Take another view of this knowing-how-to-read test. Even in England yet, there are thousands who do not know how to read, and, perhaps, never will.

Suppose one of these, by the grace of God, becomes a believer in the Lord Jesus, is he not to “put on Christ” by baptism, and thus avow his faith in the death and resurrection of Jesus, and his love to his Lord, because he cannot read? We must regard such a refusal to be as unkind as it would be unscriptural.

With regard to the other qualification—understanding the nature of the christian religion—if by this is meant, that the candidate must not only understand the theory of the gospel, but must have felt its power in the renewal of his own heart to God, through faith in Christ, and by the power of the Holy Spirit, then we can have no objection to it; nay, it is our own practice, because we believe it to be the scriptural mode. But do our Independent brethren pursue this course at home? And how is it that they have one class of candidates at home—infants—and another class abroad—adults? Can they explain? or say by what authority they do these things, and who gave them that authority? Our brethren are stern opponents of popish and episcopal assumptions to “decree rites and ceremonies,” and we as strongly oppose their assumptions in imposing conditions of christian fellowship which are unauthorised by the Word of God.

Sabbath Schools and Education.

LORD JOHN RUSSELL ON THE RAGGED SCHOOL SYSTEM.

At a meeting held in Sheffield, Lord John Russell, after describing the sad condition of many of the poor of our larger towns and their children—boys and girls running about who have no means of sustenance, no one to teach them what is their duty to God and their neighbours, and without the means of any honest employment by which to earn their bread, proceeded to ask whether by any system of poor law or national education, we could provide for such cases, where there were insuperable difficulties in the way?

For my own part, I cannot say that I feel the doubts which many persons have felt upon this subject. In my own mind I certainly have come to the conclusion that the religious part of man, as I may say—that that faculty which induces us

to seek religious consolation, and which I believe is part of our nature, perhaps the very best part of it, cannot be neglected in any system of education. And likewise, although we have not hitherto come to any agreement upon the subject—although our differences are still so wide that there are no means of adopting a measure which will be generally satisfactory, my belief is that if those who have charge of the education of very young children, would attend more to religion and less to theology—if they would teach that which is really the religious sentiment, and leave the differences of creeds to be afterwards explained by the ministers of the different denominations when the children are of riper age to understand those differences—I believe if the attempt was made really to found education upon the cultivation of the

religious sentiment, upon a belief in the Being who is the giver of all good, and in the immensity of the great sacrifice that has been made for mankind, the great religious difficulty would be found in no very long time to disappear. But we have not yet arrived at that state of opinion or that state of education. It is therefore absolutely necessary, as it appears to me, whether you will look upon it that the state of differences is for ever to subsist, or whether you suppose that in time we shall get over these difficulties, that for the present at least the voluntary efforts of those who love mankind and who have a feeling of regard for their neighbours and for the safety of society, should combine in endeavouring to provide by what are called ragged schools, and by scholars of a similar description, a supply for the wants to which I have adverted. I believe that if those wants are supplied, although we certainly can never hope in our most sanguine expectations that temptations will not divert many from an honest and religious course, yet that the number of those who are sent to prison, who not having originally vicious inclinations, are yet perverted by bad example and the circumstances of their position—that the number of those who are criminally punished will very much decrease, and society be a great gainer thereby. Let us consider, in every respect, how much we can do by enabling those children to lead an honest life, and to obtain the means of knowledge, for however elementary

the instruction may be, a knowledge of reading and writing puts into their hands the great instrument by which eminence of every kind is to be achieved. The young person availing himself of the talents which God has planted in him will, finding that he has these instruments in his hands, pursue his own course; and we know that in this free country, happily, from among the humblest ranks and pursuits there have arisen men who have benefited their country by their discoveries in science, and by their services in the State and in the field—by the abilities they have displayed in the law and in the church. Such being the case, in this point of view you render a real service to the country. But the moral service you render is of still far higher importance; for, instead of having these poor children wandering about the streets, and thus led into crime, if you can induce them to pursue an honest course of life—if they can be recommended by those who have seen their conduct, whether as shoeblacks or in any other occupation, as steady, honest, and faithful—if you can thus procure employment for them, you not only benefit the whole community and add to the prosperity and stability of the country, but you have the consolation of reflecting that you have not neglected the immortal part of those who are your fellow-creatures. Such, as I conceive, is the foundation of the effort to establish ragged schools in our great towns.

Religious Tracts.

NEW ARRANGEMENT FOR OUR DONATIONS OF TRACTS.

WE have for some time had it in mind to make some alterations and improvements in our gratuitous donations of tracts. Our grants have hitherto been chiefly of handbills, which, though useful in their way, were of necessity very brief. Many of our friends would have preferred page-tracts, if fewer in number; and now as our stock of handbills is nearly exhausted, we do not intend to reprint them, but shall, in future, send page-tracts only. These will be of two kinds—*Baptismal Tracts* for distribution when that ordinance is administered—and, *Pioneer*

Tracts for general circulation at open-air preaching, or in any other way. Our calculation is, that we can send upon an average about 250 four-page tracts, by the Book Post, for sixpence. When we say four-page, we do not mean that every tract will be of four pages, for some will be eight, some twelve, and some more, but the whole will be equal to 250 four-page tracts. We have weighed an assorted lot of our various page tracts, and find that we can send the quantity we have mentioned for sixpence.

Our friends who wish to receive an assortment, must apply to the Editor of the *Baptist Reporter*, care of Winks and

Son, Leicester, enclosing six postage stamps, mentioning at the same time which of the two kinds of tracts they wish to have.

Another word of explanation. On looking over our list of donations for the past year, we find that the list published in our December number was imperfect—several other grants having been made which were not there entered. We have not time to correct the list now, but shall do so next month, and give a corrected summary of our donations up to December, 1857. We find also, that a few applications have not been attended to. We have to request, therefore, that those of our friends who did not receive a grant in reply to their applications, will inform us thereof; and those who sent *four* stamps—which was our former price of postage—will please send *two* more. It should be understood, that all applications, in future, must be accompanied with *six*

stamps, for Book Postage of the parcel; and every applicant must give full and plain directions, so that we may send them at once, and no obstacle of imperfect direction prevent their prompt delivery.

In making this new arrangement, we beg to remind the readers of the *Reporter*, that the expense to us in making these donations will be greatly increased. May we therefore ask them to bear this in mind! We make these donations from the sales of the *Reporter*. And it is in confidence that our readers will kindly endeavour to extend those sales for the coming year, that we make this new arrangement. We would just hint that the most likely and successful way of doing this is by each of our present subscribers shewing his own copy of the *Reporter* to his friends and acquaintance. Many would order it if they saw a copy. Please oblige us by shewing them the present number.

Intelligence.

BAPTIST.

FOREIGN.

BAPTISTS IN AUSTRALIA.—It will be gratifying to our brethren in England to learn, that the baptists of Victoria are beginning to exhibit unwonted signs of activity, and some indications of progress. This is apparent from the larger attendance observable at most of the established places of worship, and the gradual formation of additional churches in localities where our denomination had formerly been without any representative body. So far we have reason to be encouraged; but, as we have no ministers to take charge of rising churches, and none to promote the organisation of others in the still destitute districts, where in some instances, population abounds, we cannot hope for any great success until this indispensable want is supplied. The church meeting in Collins-street, Melbourne, under the pastorate of the Rev. James Taylor (who has returned from his visit to the baptist churches of New South Wales), is in a most flourishing condition; and, to the full extent of his physical capability, its indefatigable pastor is doing the work of an evangelist with thorough spirit and happy evidences of good. The second baptist church (Albert Street, East Melbourne), held its anniversary *soirée* this evening, which

was most numerously attended, and passed off in the best manner possible. Among those present may be named the Hon. Charles Vaughan, M. L. C.; Henry Langlands, Esq., M. P.; the Rev. J. Taylor (Baptist), the Rev. Dr. Cairns (Free Church of Scotland), the Rev. W. R. Fletcher, M. A., the Rev. A. Morison and the Rev. T. Odell, (Independents), J. S. Hoskins and William Poole, Esqrs., and many other ministers and gentlemen of influence. From this will be inferred the sympathy which exists among the various evangelical christian denominations for and on behalf of their baptist brethren in the community, comparatively powerless though they seem to be, from their very disorganisation and lack of ministerial help; and we are confident that when the long sought for supply of competent and faithful pastors is received, soon the baptist denomination, as well as others, will occupy an important and influential position in the land. It will be remembered that the members of Albert street church lately made a special application for a pastor, and sent home funds for the purpose. Every sabbath a special prayer meeting is held to invoke the blessing and aid of the Almighty in their efforts to this end, and earnestly do they long for the appearance of an able and earnest servant of God to labour among them. A new baptist chapel is to be opened on Sunday next at Prahran, one of the

suburbs of Melbourne. Mr. John Collins (formerly one of the deacons of Collinestreet church) was, upon a late occasion, publicly recognised as pastor of a young but highly promising cause, that has been formed at Brighton, about eight miles from the metropolis. The ministers and laymen belonging to the other denominations are active in endeavouring to increase the number and utility of their associations, and seem intent upon the great work of the gospel. Open-air preaching has been commenced in and about Melbourne, conducted by various ministers; and from the immense audiences sometimes collected, it is hoped that some good may be done in this way. I regret to repeat that "The Lords" (i.e., the legislative council) threw out the Anti State aid to Religion Bill, upon the motion for its second reading, by a majority of one, and thus the battle will have to be fought over again next year, but with more certain success. A powerful league is being organised, adequate funds are being raised, and a fierce contest will be waged until this question is finally and victoriously settled.

At the date of my last writing, loud complaints were being made by the "unemployed," that they were unable to procure the means of subsistence, some thousands of immigrants per week having previously arrived, and thus glutted the labour market. In this emergency the Government came forward, and offered employment on the roads or other public works, at the rate of six shillings per day, to as many as choose to apply for it. Of course all the industriously disposed—about 1,000 in all—readily embraced the offer, and now we are able to speak of general contentment and peace, if not of universal prosperity. Our gold fields continue as rich and as productive as ever; indeed there is reason to anticipate that our usual *hundred tons* of gold exported will be far exceeded this year.

DOMESTIC.

READING.—The facts which follow will afford substantial evidence as to what the voluntary principle in religious matters can accomplish when set in motion for a worthy object. For some time past it has been evident to many of the friends worshipping at the baptist chapel, Kings Road, under the pastorate of the Rev. J. Aldis, that it was necessary and desirable to have the chapel enlarged, re-peaved, and re-roofed, but as the sum required for the purpose (about £1000) seemed more than they would be able to raise at once, and they were very much against running into debt, it was resolved to call a general meeting of the church and other friends for the purpose of seeing what could be done. They met on Thursday evening, Dec. 10, and having had a cheering cup of tea, they then set to work

in right earnest, and to the pleasure and surprise of every one present, £700 was subscribed at once; and now, within a week, £200 more is promised, which, with a few cards which are out, and the proceeds of a contemplated opening service, there is no reason to doubt that every penny will be realized. This is evidently the Lord's doing, who has put it into the hearts of the people to enlarge the house wherein he is worshipped, and his gospel is preached. May the Holy Spirit abide in the midst of this church to confirm them in brotherly love and unity of purpose to his glory! E. M.

LOWESTOFF.—Mr. Spurgeon has preached here on behalf of the baptist chapel. The Eastern Counties Railway Company lent a large warehouse, which was roughly fitted up with forms, deals, herring barrels, &c. Admission was by ticket; and about 2,700 were assembled when Mr. Spurgeon entered, accompanied by Sir Morton and Lady Peto, whose guest he had been, at Somerleyton Hall, on the previous night. Amongst his hearers were clergymen, magistrates, professional men, and christians of all denominations. Ninety-seven pounds were collected at the services.

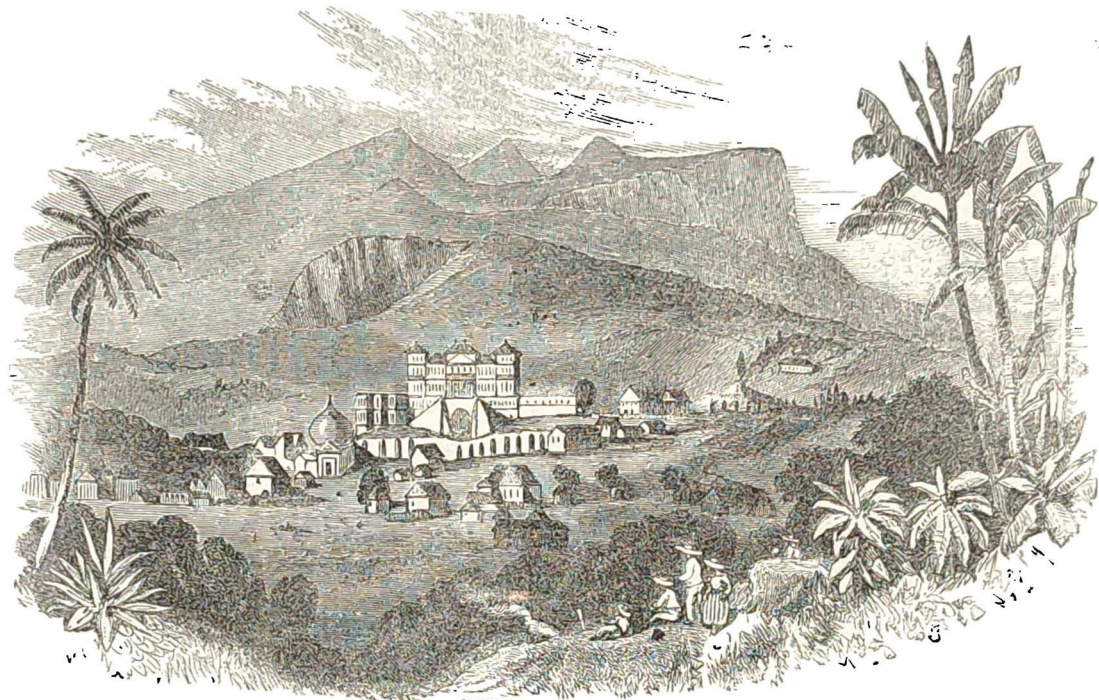
LOUGHTON, Essex.—Mr. S. Brawn having completed the fortieth year of his ministry over the baptist church in this village, a large social tea meeting was held in the British School, after which Mr. B. gave a historical sketch of the church. Mr. Frost, a labouring man, the last male member of the nine who were formed into a church in 1817, prayed, and then, after a simple but suitable address, presented Mr. B. with a purse of thirty-one sovereigns. The chapel was enlarged in 1831, but a new one is now wanted.

BIRMINGHAM.—About three years ago, Mr. Joseph Weakley built a small chapel in Hope Street, to seat 200, with school-rooms beneath for about the same number. The school has increased to nearly 500, and not knowing where or how to accommodate the children, the friends wish to erect new school-rooms; but they are poor, and can do little themselves. They want help. Mr. James Weakley, Sidney Place, Vincent Street, Balsall Heath, is their Treasurer.

MIDDLESBORO'-ON-TEES.—A baptist church was formed at this place by Mr. Leng, of Stockton, Dec. 13. The friends here are contemplating the erection of a place of worship. The Welsh baptists built a place of worship last year, which was kindly lent for the above service. "Behold how pleasant!"

LINCOLN, Mint Lane.—The church and congregation have lately presented their pastor, Mr. Goodman, with a purse of thirty guineas, in token of their esteem and affection.

(Continued on page 37.)



SHIRAZ

PALACE OF SANS SOUCI, HAITI.

MISSIONARY.

INDIA.—Mr. Gregson, Baptist Missionary at Benares, having been invited to act as chaplain to the army at Cawnpore, wrote from thence Sep. 18th:—"You would learn from my last that I had accepted an offer of Mr. Tucker to come up to Cawnpore and labour among the troops. I came up with General Outram's column, the road not being safe for single travellers, and reached here two days ago. I have received the utmost kindness and respect, as well as valuable aid, from all the generals and officers I have met with. Of course, Mr. Tucker's influence, which was used freely on my behalf, has secured much of this. Captain Freeling, a pious man, and an Independent, kindly gave me half his tent, and found me with all necessaries on our march from Allahabad upwards. A Mr. Edwards, formerly magistrate of Benares, more recently of Budaon, from which place he had to escape to Futtegurh, who is one out of four survivors from the 250 Europeans of this place, came to the camp one day's march from Cawnpore. He brought me on here, and wishes me to stay and live with him, which, for the present, I am doing. (He is a cousin of Lord Glenelg's.) General Neil also asked me to take my meals with him as long as he remains here, and General Havelock, who is just leaving, asked me to breakfast, and is lending me his large tent whilst he is away. One of General Neil's staff officers, to whom the general introduced me, is trying to procure a building for divine worship on Sundays. Thus far everything has encouraged me in the step I have taken. There are here 230 to 250 men in hospital. Among these my duties will principally lie. I go twice daily, and usually spend from five to fifteen minutes, according to circumstances, with each group of two or three, or five or six men, who may be lying near each other. The men receive my visits always with civility, often with marked attention, and sometimes with apparent pleasure. Whilst I am writing, skirmishing is going on within a couple of miles, just across the river, and I can hear distinctly the crack of rifles, and the occasional report of a twenty-four pounder. General Outram is here, and we have an army of nearly 3000 men just crossing over to the relief of Lucknow, from which place the news is still good—though the garrison are longing for relief. General Havelock is to command, and there is an almost certainty of his success. He will have two eight-inch howitzers from field batteries and some heavy siege guns. Boom, boom, boom, go the cannons as I write. The enemy has lost most of his guns, and is not expected to make a very formidable resistance. Still large numbers are across

the river, and, this morning, with the aid of a glass, I saw hundreds of rebels and several companies within two or three miles of our entrenchment, but on the opposite side of the river. On this side of the river we are quiet, and are scarcely likely to be attacked, but if we should be, the entrenchments are strong, and well stored with provisions and ammunition."

WESTERN AFRICA.—The baptist missionaries at Fernando Po, take occasional trips to other parts of the coast, for the benefit of the sea air. Mr. Diboll has lately visited Sierra Leone, and found the change beneficial. But Sierra Leone is yet, it appears, "the grave of missionaries." Mr. D. writes:—"Sickness and death have been making havoc here. I found the Church ministers working short-handed, and expressing their desire for reinforcements; Mr. Pooock goes away this week in search of health; Baptist minister, sick; Lady Huntingdon's, without a minister; Wesleyans, one dead; the Superintendent's wife dead; himself at Teneriffe, sick; one European (Mr. Teal, Wesleyan) in the colony. Since I have been here, I have engaged once for the Church, once for the Wesleyans, three times for Lady Huntingdon's, and three times for the Baptists. We have taken several short sea trips, and have felt the better. Once we went to Waterloo, a colonial town, about twenty-two miles distant, containing about 4,000 inhabitants, 1,000 of whom are in communion with the several churches in the place. Here we saw seven persons baptized. The baptist mission in that place belongs to the American Southern Board. The mail is in this morning, having on board the Rev. Mr. Trotter and his lady, both in good health. They are to labour in this place for Lady Huntingdon's connexion. The mail had in tow a slaver, with more than 300 slaves on board, many of whom are said to be in a dying state. Another slaver prize is said to be in sight. H.M. steam ship *Alecto* is said to have taken both prizes; if so, she has taken four within about a month. In Sierra Leone, decorum in the streets, impartial justice in the courts, and profession of religion in the churches, are observable; but the ministers all deplore the want of spirituality. In missionary operations, but little is done beyond the English-speaking population; ministers die before they are able to acquire the native languages. Of the 18,000 inhabitants of Freetown, several thousands are rather a floating population of Mandingoes and other Mohammedan natives from the interior. These men are the heart and lungs of the trading community here. They throng every street, fill every store, and occupy several of the landing places. But there is no man here who can preach to them. If a missionary had time to weep,

he would weep abundantly over these deluded followers of the false prophet. I need not say that I long to be back again among the dear people of my charge, and to renew my acquaintance with the natives of the hills. I am thankful that prayer has been heard for us, and that our health has been entirely restored. Our great desire is that our renewed strength may be devoted to HIM, whose we are, and whom we hope to serve in the great work to which, in his gracious providence, he has called us."

STATE OF THE PATAGONIAN MISSION.—At a late meeting of the friends of the Patagonian mission in Dublin, it was stated that at Keppel Island the work was going on satisfactorily. Three catechists were employed at the mission, one being the son of the late Captain Gardiner. He was not an ordained missionary, but went out in the humbler position of a simple catechist, in order that he might not be precluded from doing servile work, and at that moment he actually worked as a labourer. The missionary party cooked for themselves, and worked laboriously to raise the mission buildings as fast as possible. A letter was read from a physician on board a man of war, who had recently had an opportunity of forming an impartial judgment; he stated—"The mission, humanly speaking, seems to be a dangerous and hopeless undertaking, but the issues of this and every other human project are in the hands of One who will crown it with success, if after His will. Seated in our comfortable homes, surrounded by affectionate and sympathising friends, we can but little conceive the privations and hardships the missionary has to undergo, who, forsaking his native land, takes up his Master's cross, to proclaim the glorious gospel of a crucified Redeemer to the wild and savage inhabitants of little known and far distant lands." Dr. Whateley, Archbishop of Dublin, was present, and addressed the meeting. He said—"Notwithstanding the apparently disheartening circumstances which attended the first efforts made in the present direction, I see very considerable openings for hope. Although it be an exceedingly difficult task to civilize such savages as we are now aiming to convert, yet the accounts you may have all heard of some Fuegians who were brought over to England, and who seemed susceptible of cultivation, afford a great degree of encouragement. There is this advantage with respect to both the Fuegians and Patagonians, that they have a great deal to learn with respect to the arts of life. If you can teach persons to build houses, how to make pots and pans that will stand the fire, how to improve the construction of their canoes, and to bring their land into cultivation, they will at once see that you are friendly to them, and are

desirous of giving them useful instruction, and they will listen to you with increased attention; and this is a mode of proceeding that has been found extremely useful by a church which certainly stands foremost among all the christian churches of the present day in a missionary point of view—namely, the Moravian church. They have had great success in civilizing savages through the medium of the useful arts of life; and, by means of the advantages thus gained, they have had astonishing success in communicating to them the truths of christianity."

MOBE MISSIONARIES FOR INDIA.—The Society for the Propagation of the Gospel has issued a report, which states that the number of missionaries of the Church of England in India is 161; and that thus the Church does not provide so much as one ordained missionary for every million of the population; but if to the missionaries of the Church of England were added those of every Protestant communion, American as well as European, there would remain the proportion of one missionary to 400,000. But the missionaries are by no means evenly distributed over the country, and consequently there are large provinces and many millions of people far removed from any christian station. Thus, for example, in the provinces of Rajpootana and Malsea, comprising an area equal to the whole of Great Britain, with a population of 17,000,000, there is no missionary. Again, in the whole tract of country on the southern foot of the Himalaya range, between the Panjaub on the west and Assam on the east, there is no missionary. In Oude, which is nearly half the size of England, and contains a population of 3,000,000, there is no missionary. In the whole province of Hyderabad (the Nizam's territory), which covers an area of 95,000 square miles, and contains a population of 10,000,000, there is only one missionary. Many of the principal cities of India are without any missionary whatever—amongst others, Lucknow, Midnapore, Bareilly, Surat, and Almodabad; others, as Patna and Poonah, have but one missionary. The smaller, but still important towns, with populations ranging from 5,000 to 30,000, where there is not a single christian teacher of any sort, are all but numberless. Another fact deserving of the most serious reflection is this: "After a possession of India by England for the greater part of a century, the total number of converts which can be claimed by the societies of all Protestant communions put together, is only 115,000 for a population of 180,000,000."

BAPTIST MISSIONARIES FOR INDIA.—We hear that the Committee of the Baptist Missionary Society have it in contemplation to make a special appeal for a considerable

addition to their missionary staff in British India.

JAMAICA.—We are gratified in being able to report the safe arrival of Mr. Phillippo at the scene of his long labours at Spanish Town on this island. Mr. P. found his family and friends as well as when he left them to visit this country.

BAPTIST, SUPPLEMENTARY.

(Continued from page 33.)

EPWORTH.—At this small market town, celebrated as the birthplace of Wesley, the founder of Methodism, and of Kilham, the founder of the Methodist New Connexion, a General Baptist church has existed, we believe, from the times of the Stuarts. We visited the place with brother Buckley, from India, about three years ago, on a missionary tour, and found the friends yet meeting in their queer little old meeting house, down the long street, a full mile from the Market-place. We strongly advised them to erect a new building on ground of their own nearer the town. We find from the *Epworth Herald* that they have accomplished that desirable object. The new chapel, which is a neat structure, was opened with sermons by Dr. Burns, of London, W. Sharman, the minister, and the Rev. H. Ashbery, of Sheffield, Nov. 29, and Dec. 6th. The friends also got up a bazaar, and held a tea-meeting, the profits of which were added to the collections. The sermon by Dr. Burns, on the evening of the 29th, was preached to a large congregation in the spacious Wesleyan chapel, kindly lent for the purpose. Mr. Sharman of Spalding, father of the minister, presided at the tea meeting, which was of a lively character. We hear, too, that our good friend, Mr. Anderson Hund, of Crowle, has lately done much to improve the chapel in that populous and secluded town. Butterwick, the other and older branch of the church, remains in a miserable condition, and will be, we fear, whilst one individual retains the management of the chapel and the property. The prospects of our friends in the Isle of Axholme have improved since Mr. Sharman went among them.

HARLINGTON.—The young people of the church and congregation have presented Mr. Perratt, on the tenth anniversary of his pastorate, with "Kitto's Pictorial Bible," in four volumes, handsomely bound. Mrs. P., who is an excellent ministers wife, received a beautiful tea-service.

HOLYHEAD.—A friend writing from this place, says:—"We are anxious to have an English baptist chapel in this populous and increasing town, where are many English, Scotch, and Irish, who do not understand Welsh preaching. May the Lord open our way!"

EXCLUSION FOR IDLENESS.—A writer in the *Western Recorder*, giving an account of the German Baptists, says:—"One D.D. converted from the Dutch Church—a man of sound learning and undoubted piety—now stands excluded from the baptist church because he is lazy."—[Well, and suppose he was! We wish all idle members were got rid of from our churches, for they do more harm than good. We suppose our German brethren give 2 Thess. iii. 10, as their authority. Mr. Oncken told us that the success of the German churches in spreading the gospel depended, under the Divine blessing, in having none but working members.]

SHACKLEWELL.—Mr. J. S. Stanion, formerly of Luton, was recognized as pastor of the baptist church here on Dec. 17. Messrs. Jefferson, B. W. Noel, Cox (the former pastor), E. M. Davis, Dr. Angus, J. W. Todd, J. H. Hinton, and J. H. Cooke, took part in the proceedings. Mr. S. was publicly presented with a handsome pulpit Bible.

HELSTON, Cornwall.—The new mode of drawing the masses by sabbath afternoon or evening lectures to working men is reaching to remote places. Mr. Wilson, pastor of the baptist church here, has commenced a series with encouraging success. J. E. R.

STAFFORD.—This county town has no baptist place of worship, and the nearest is fifteen miles off. There are several baptist families in the town who wish to introduce preaching. We hope they will persevere with the attempt.

BRISTOL, Pithay.—At a numerous tea meeting to celebrate the twenty-third anniversary of Mr. Probert's ministry, Mr. P. stated that he and his friends had determined to erect a new chapel, with school-rooms, on a more eligible site.

MONMOUTH.—Our chapel, which had been closed for repairs and enlargement, was re-opened with sermons by Mr. Penney of Coleford, and a tea meeting, Dec. 9th.

THE SEVENTH-DAY BAPTISTS meeting in Mill-yard, London, celebrated their two hundredth anniversary, on December 16th. It appears that W. H. Black, well-known to some of our readers, is their present minister.

REMOVALS.—Mr. Ebenezer Hands, of Appledore, to Ponthrydrun, near Newport, Monmouthshire—Mr. W. Burton, from Bristol College, to Berwick-upon-Tweed—Mr. James Malcolm, from Scotland, lately at Maze Pond, to Dover Street, Leicester—Mr. Henry Watts, to Grantham (Qy., to what church?)—Mr. Davis, of Bristol College, to Neath—Mr. J. H. Jones, of Lays Hill, to Kidderminster—Mr. Wilks, of Bristol College, to Oswestry.—Mr. Francis Britoliffe, of Heywood, to Doncaster. On leaving Heywood, Mr. B. was presented with a handsome copy of "Bagster's Comprehensive Bible."

RELIGIOUS.

WESLEYAN HOME MISSIONS.—An elaborate paper on Home Missions, signed by the President of the Conference, and by the Rev. C. Frost, has just been issued. It unfolds the future organisation of this new scheme. It is to be somewhat distinct from the present regular work of the circuits. The ministers employed are to have the same station as others in the body: their duties are to be open-air preaching, visiting from house to house, reading and praying with the occupants, &c.: they are to keep a daily journal containing their visits, and which is to be presented every three months to the secretary, and an annual report to the committee of management: the superintendent of the circuit is to be held responsible for their attention to their duties: they are only to be located in districts where part of their expenses will be raised: they are chiefly to be unmarried men, paid at the rate of £113 per annum, £80 of which will be appropriated to the support of the missionaries, and £33 held in reserve by the committee. In four years this reserve fund will amount to £132, and £50 of this will then be appropriated towards the furnishing of a house, and the remainder will be divided between the children and school funds. These are the leading features of the scheme; and, as our readers will see, they eminently display the tact and accustomed shrewdness of the body.

NORWICH CITY MISSION.—At the twenty-first anniversary, held in St. Andrew's Hall, 1200 persons were present. Mr. Massingham, the chairman, stated that twenty-one years since, through the energy of Mr. David Nasmyth, and some half dozen other individuals, the society was launched, and how successful its efforts had been was evident from the fact that, independent of other collateral benefits, it had been the means of the conversion of 1587 persons; 779 of whom had joined christian churches. Besides these there had been reported:—happy deaths, 822; cases of reformation, 1046; hopeful deaths, 446; couples married, 422; females reclaimed, 64; drunkards reclaimed, 277; infidels reclaimed, 134; shops closed on Sunday, 94.

SPECIAL EVENING SERVICES AT WESTMINSTER ABBEY.—The dean and chapter have determined to open the nave of Westminster Abbey on Sunday evenings, from Sunday, January 3, for a series of special services, which will commence at seven o'clock. It may be remembered that there were evening services in the Abbey in 1851, during the Exhibition, the great attraction of which was the choir of 120 voices. The Abbey is to be lighted with gas, but the preachers are not evangelical.

GENERAL.

AUSTRALIA.—Victoria is still receiving more immigrants than it can readily absorb. It is calculated that at least 30,000 have been added to its population during the past year; and immigrants are still pouring in at the rate of 1,000 a week. The antipathy between the white population of Victoria and the Chinese continues unabated. At the gold fields and elsewhere collisions occasionally occur, and it is believed that there would be a general rising of the Europeans for the expulsion of the obnoxious race but for the prospect of speedy legislation. A bill has passed a second reading in the House of Assembly to make the Chinese pay a fee of £1. each for liberty to reside in Victoria. The total quantity of gold shipped during the year, inclusive of shipments to Sydney and the neighbouring colonies, has been 2,175,143 oz., or 90 tons 2 cwt. 2 qrs. 11 lbs. 9 oz., which, at 80s. per oz., yields the value of £8,700,564.

THE AFRICAN SLAVE TRADE.—Dr. Livingstone, in a letter to the *Times*, says:—"It is not to be supposed for a moment that the present system of coercion will result in a radical cure of the evil. The cultivation by the Africans on their own soil of the raw materials of our manufactures, and the influence of christian civilization alone will effect a permanent suppression of the slave trade. But all hope of this must be given up if the coast tribes are to be hounded on by Europeans to hunt down the defenceless inland inhabitants on the absurd pretence of promoting 'free emigration.' It is no more true that Africans take delight in hunting, buying, and selling each other, than that the English glory in hanging themselves in November."

A DREADFUL EARTHQUAKE has recently taken place in the southern part of the kingdom of Naples. Several cities have been injured, many villages destroyed, and thousands, it is said, have perished. Truly this people sleep over a volcano—politically as well as geologically.

THAT ROGUE PUNCH has been playing an alliteration with the letter B. We dont want more bishops for India, says the punster, but more Baptists—in allusion, we suppose, to men like Havelock. If he had said nothing worse we should not have denounced his wicked levity.

MR. MILNER GIBSON, formerly M.P. for Manchester, has been returned for Ashton-under-Lyne, vacant by the death of the late Charles Hindley, Esq. So now both Bright and Gibson are in the right place again.

A VOLCANIC ERUPTION at an island in the Indian Archipelago, is said to have buried in ashes upwards of three thousand of the inhabitants.

SIR COLIN CAMPBELL, the new Commander-in-chief in India, when proceeding to Cawnpore with a small escort—which was very unwise—came suddenly upon a force of Sepoys, who did not perceive him. He had to gallop back for ten miles in hot haste!

GENERAL HAVELOCK, it is said, has received another promotion, to the Colonelcy of the 3rd Buffs, vacant by the death of General Wodehouse.

MURDERS!—We are pained to notice that many have taken place this winter; and some are of a horrible character.

THE GOVERNOR GENERAL OF INDIA receives a yearly salary of £24,000, and is elected for seven years. A nice place!

REVIEW OF THE PAST MONTH.

Thursday, December 24.

AT HOME.—The Queen opened parliament in person, on Thursday, Dec. 3, which, after sitting ten days, adjourned to Feb. 4. The Royal Speech was brief, but to the point. Reform measures are promised for the House of Commons and the City of London. Government was indemnified for what they had done to relieve the money panic, which is now subsiding. This was the principal business; but several coming measures of importance were indicated, especially the future government of India. The Court of Directors at home are at length said to have received notice to quit—a notice which, if given earlier, might have prevented or mitigated the mutiny.—The marriage of the Princess is to take place in a few weeks, when there are to be grand doings. It is proposed that young ladies of the same age present the Princess with a splendid Bible, to cost £150—an appropriate British present.—Government have presented Dr. Livingstone £5000 and a steam vessel, to pursue his enterprise in Africa. Dr. L. has gone to Lisbon to arrange for his future proceedings with the government of Portugal. He will return to England again before he proceeds to Africa.

—The "Leviathan" is not launched yet, and we doubt if she ever will be by this foolish mode of pushing her sideways into the water. She has now been moved about 100 feet at an expense of £1000 per foot!—The Crystal Palace Company, who want money, are about to open their grounds on sabbath afternoons, by the trick of giving proprietor's tickets! But they must mind what they are about.—There has been a great discussion on the sabbath question in Exeter Hall.

ABROAD.—This day we were cheered by the arrival of a telegram announcing the relief of Lucknow by Sir Colin Campbell, after six days hard fighting, on the 19th Nov. Next day the women and children (with the sick and wounded) were all sent safe to Cawnpore, after expecting death every day and night for five months! Nothing is said of Havelock or Ornam, so we hope they are safe. Sir Colin has now a strong force, and will, it is expected, soon drive the rebels before him. "So," says the *Times*, "ends the great Indian mutiny of 1857," which has now lasted just six months; and the news arrived in England on this "Christmas eve," just in time to make many hearts lighter at our annual domestic festival. Troops are arriving fast in India, and those from China are to be sent back, to assist in the attack on Canton, which is threatened by French and English forces, who will also attempt to cut off the supply of food for Peking. No further mutinies are mentioned in India, but in all parts the work of dispersion and suppression appears to be successful.—The American President's Message has arrived. The Mormons are to be suppressed. The paper money system, the cause of the panic, is condemned. But Kansas and the slavery question is shuffled.—The elections in Belgium have upset the popish party, the liberals having obtained a majority of thirty-six votes.—The elections in Sardinia, after a severe struggle, have also secured a majority over the papists.

Marrriages.

Oct. 14, at the Mission Chapel, Cuttack, by Rev. Isaac Stubbins, Frederick Bond, Esq., civil engineer, to Harriet Gregory Lacey, only surviving daughter of the late devoted missionary, Rev. Charles Lacey.

Oct. 27, at the baptist chapel, Broad Street, Nottingham, by Mr. W. R. Stevenson, A.M., Mr. T. A. Rogers, Sheffield, to Miss S. H. Rooke of Nottingham.

Oct. 20, at the baptist chapel, Peterboro', by Mr. Barrass, Mr. Simon Brakes, to Miss M. A. Meadows.

Nov. 17, at the baptist chapel, Ramsey, Hunts., Mr. J. H. Saunders, to Miss M. E. Saunders.

Nov. 25, at the baptist chapel, Shortwood, Gloucestershire, Mr. Augustus Benham, of Chandos-street, and 2, Upper Gower-street, London, to Mary Heskins, eldest daughter of William Barnard, Esq., of The Highlands, Nailsworth, near Stroud.

Nov. 20, by license, at the baptist chapel, Spaldwick, Huntingdonshire, by Mr. W. E. Archer, Mr. Samuel Keep, of Kingsbury,

near Tamworth, youngest son of the late John Keep, Esq., of Griffin's Hill, near Birmingham, to Harriette, third daughter of Mr. Thomas Howkins, of Spaldwick.

Nov. 26, at the baptist chapel, Baxter Gate, Loughborough, Mr. C. Branson, to Miss Emma Fowkes.

Dec. 1, at the baptist chapel, Barrowden, Rutland, by Mr. Salisbury, Mr. W. Pepper, to Miss S. A. Dalby.

Dec. 3, at the baptist chapel, Oakham, by Mr. Jenkinson, Mr. C. Priestman, of Melton, to Miss S. Hackett, of Oakham.

Dec. 5, at Counterslip baptist chapel, Bristol, by Mr. Winter, Mr. T. B. Morris, to Miss Clara Sherring.

Dec. 8, at the baptist chapel, Saltash, by Mr. J. May, brother of the bridegroom, to the Rev. William May, of Burton Latimer, to Jane, third daughter of the late Mr. George Westcott, Saltash.

Dec. 10, at the baptist chapel, Worstead, Norfolk, by Mr. John Webb, Mr. James Crane, North Walsham, to Miss Elizabeth Cushion.

Dec. 10, at Denmark Place baptist chapel, Camberwell, by Dr. Steane, Mr. F. J. Davis, to Ellen, eldest daughter of Mr. T. Baverstock, both of Camberwell.

Dec. 17, at the baptist chapel, Milnsbridge, Huddersfield, by Mr. Barker, Mr. John Lockwood, to Miss Mary Taylor.

Deaths.

Sep. 2, in her 33rd year, Miss Elizabeth Fowles, a member of the baptist church, Zion chapel, Cambridge. Miss P. was a devoted teacher in the sabbath-school, and a christian of sterling piety, ready to every good work. Punctuality was a remarkable trait in her character. Her presence in the family was like a sunbeam, making home happy. As she glorified God in life, he sustained her spirit in death. Just before her departure, she said "I hear the rumbling of his chariot wheels; come, blessed Jesus, come!"

"There was a radiance in her eye,
A smile upon her wasted cheek,
That seemed to tell of glory nigh,
In language that no tongue could speak."

Nov. 6, Mrs. Sarah Soar, aged 79, relict of the late Mr. Thomas Soar, gent., of Castle Donington, for more, we believe, than half a century, a very worthy member of the General Baptist church in that town. Many, ministers especially, have borne witness to her kindness and hospitality.

Nov. 27, Mr. John Athereall, aged 48, a worthy and esteemed member and deacon of the baptist church at Calvary, Brynmawr. Our loss is great, the gain is his.

Dec. 6, at Oakham, aged 12, Thomas Ellingworth, a scholar in the baptist sabbath-school, who gave satisfactory evidence of being a partaker of faith and love in Christ Jesus.

Dec. 7, Mr. Enoch Griffiths, baptist minister, Wrexham, aged 45, after only six days' illness. On the Lord's-day previous to the attack, he more than once, in his sermon, mentioned the probability that "We might not meet again on earth," and seemed more than usually earnest in exhorting his hearers to flee to Christ. His funeral was

attended by many, the ministers of the town taking part. May his sudden removal be the means of impressing many!

Dec. 7, suddenly, aged 67, Mrs. Thompson, wife of the pastor of the baptist church at Bilderstone, Suffok. We have lost one who was truly a mother in Israel. It was chiefly through her efforts that our new school-rooms were erected, opened in October last.

Dec. 9, aged 76, Mrs. Ann Allen, of Oakham, who, baptized nearly fifty years ago, throughout her long course was a humble, holy, and consistent christian. Ever liberal to the cause of Christ, and to the poor, she depended alone on the Lord Jesus for salvation.

Dec. 10, at Haverfordwest, after a long and painful illness, most meekly borne, Jane, the beloved wife of the Rev. Thomas Davies, President of the Baptist College, aged 96.

Dec. 11, at Ross, Samuel Wall, Esq., senior deacon of the baptist church. He was the friend of Isaiah Birt, Micah Thomas, Robert Hall, and many other baptist worthies of former days.

Dec. 12, at Tarporley, aged 78, Mr. G. Eaton, one of our oldest members, who was baptized by the late Mr. C. Gregory about forty years ago. He was remarkable for his very punctual attendance on the means of grace. He was much esteemed, and died in peace.

Lately, (in Nov.) after a protracted and painful illness, Mr. Isaac Collier, of Warton, a deacon and a preacher of the baptist church at Austroy, Warwickshire. Our departed friend, when in health, was active and useful.

Lately, Mr. Jacob Bourne, pastor of the ancient baptist church at Grittleton, Wilts, after many years faithful service.

THE
BAPTIST REPORTER.

FEBRUARY, 1858.

THE BAPTISTS IN SWEDEN AND NORWAY.

THE wonderful work of God in Germany, which has produced such glorious results, is, it appears, extending to the regions across the Baltic. SWEDEN and NORWAY are at length shewing signs of spiritual life; though, as usual, the dominant priesthood are using all their powers to repress its growth. The address and extracts which follow were published a few months ago by the American Baptist Publication Society at Philadelphia; and although they appear in our columns a little behind time, they will be read, we feel sure, with peculiar interest, as they furnish a brief history of the revival of scriptural truth in those regions. For our part we feel much pleased with the details, as they furnish further evidence of what can be done, under the Divine blessing, by a poor and despised people when their hearts are in the work. Verily we are a sleepy set in England, with all our liberty, resources, appliances, and facilities! We had need learn *one* lesson at least, from our continental brethren, and that should be— not to retain any person as a member who would not, when he could, do some work in Christ's vineyard, upon the principle—"that if any would not work, neither should he eat," which they seem to have adapted, in a spiritual sense, to the Lord's table, and with the best effects, both as regards the benefit of the individuals

themselves, and the life, vigour, and prosperity of the churches. Were we to adopt this principle in our British churches, we might have to strike off a full half of all our members, but should we not ultimately be ten-fold gainers? Sleepy, idle, do-nothing-members, are only drags. But we give the address:—

"A few years since, Brother Nelson, who went out as a sailor missionary, laboured at Gottenburg, and a baptist church was formed. Persecution soon arose, and the missionary was banished. The influence of the truths he had preached, however, could not be banished. An educated and talented man, Rev. Andreas Wiberg, who had preached for eight years in the Lutheran Church, was led by them, first to the cross, and then to examine the subject of baptism. The writings of Carson, Hinton, and Pengilly, published by the American Baptist Publication Society, were earnestly read. He was converted, and desired to be baptized; but there was no baptist minister then in Sweden or Norway. This was in 1853. He sailed for America. On his way the vessel was detained two days at Copenhagen, Denmark, where he met Brother Nelson, who baptized him at midnight in the Baltic sea.

After reaching New York, he became for a time a colporteur of the American Baptist Publication Society,

labouring among the sailors and emigrants of that city. Then he prepared his work on 'Christian Baptism,' which the society stereotyped in the Swedish, and which has been so blessed of God. Feeling a deep interest in the religious condition of his native land, he offered himself to the Missionary Union, as a missionary to Sweden. They being unable to appoint him, he applied to the Publication Society, which commissioned him as Superintendent of Colportage in Sweden. The society was led to this step by the significant fact that while the laws of Sweden positively forbid, under heavy penalties, all preaching except by the clergy of the State Church, they give entire freedom to the press. You cannot, under the sanction of law, preach the truth, but you may print and circulate it as much as you like. Colporteurs may, without molestation, go from house to house, and from village to village, distributing books and tracts, and speaking to small companies in private houses on the subject of religion. Some of our brethren do dare to preach publicly, but it is always at the risk of imprisonment.

Brother Wiberg arrived in Stockholm, Nov. 7th, 1855. Upon his recommendation, four other colporteurs were appointed about the 1st of Jan., 1856.

These were the beginnings of the work in Sweden. Since then, twenty-one baptist churches have been organized, twenty-four ministers ordained, and about one thousand hopeful converts have been baptized!

From recent reports we make the following extracts, which will give some idea of the progress of this blessed work:—

EFFORTS FOR RELIGIOUS LIBERTY.

'In my last report,' writes Brother Wiberg, 'I gave you as my main reason why I did not travel out in the provinces during the last year, that I was governed by the advice of Hon. L. F. Henschen, who intended to lay

before the Diet, at its opening, a proposition for religious liberty. This proposition, of which I have spoken, has been anticipated by His Majesty, the King of Sweden. At the opening of the Diet, the 17th of October last, the public mind was greatly surprised to hear that the king, in his speech to the representatives of the Diet assembled in the royal palace, declared it as his intention to lay before them a deliberate proposition for the grant of religious liberty. Have we not reason to believe, my dear brethren, that the mind of his royal Majesty has been softened through the united prayer of many Christian hearts, which have been offered up for him and in behalf of the poor persecuted Christians of Sweden?

'How far this proposition of the king will prove successful, we cannot yet determine. For, strange as it may appear to you, it has already met with violent opposition from many members of the Diet, but most especially from the priests, who stand opposed, in a united body, to all religious liberty. True, one of them, the renowned Bishop Thomander, has expressed his opinion in favour of granting the baptists a 'patent right to exist, but not to increase.' (Sapient Bishop!)

THE WORK IN STOCKHOLM.

'The work of the Lord continues to prosper in our midst. Our meetings in the centre of the city are well attended: and often we find the hall too small to contain all who come. If we should obtain religious liberty, and be able to raise the means for building a meeting-house, I have no doubt that we shall soon see it filled.

'During the last six months, I have baptized thirty-one, preached sixty-four sermons, assisted in the ordination of seven brethren to the work of the gospel ministry, and distributed 103,000 pages of tracts. We continue to follow up our practise of visiting from house to house, endeavoring

vouring to scatter the leaves of divine truth. Of the distribution of Bibles I cannot speak, for I have none, although they are greatly needed. We have published, through the medium of the Missionary Union of Stockholm, several new tracts, entitled, 'How shall I honour Jesus to-day?' 'The Secret of Repentance.' 'The Smoking Flax.' 'What shall I do for Jesus?' We have also republished 240,000 pages of the six Swedish tracts, the stereotype plates of which were presented by your Society.

'Feeling very much the want of a school, where our colporteur brethren might more fully qualify themselves for their work—a school was accordingly established for this purpose last October, in which instruction has been given to four promising young men, two of whom have been baptized, and the remaining two will probably be before long. A teacher, from the north of Sweden, who is an educated man, has been employed to take charge of the school for six months, as we shall probably close the school during the summer, thus affording those brethren an opportunity of going out as colporteurs.

'The first volume of my semi-monthly paper, entitled 'The Evangelist,' closed with December, 1856, to be continued on the same scale this year. Its success has more than exceeded my anticipation. I had no capital to begin with. There was much opposition to contend with, which at first seemed very discouraging. But Brother Pamqvist, though not a baptist, kindly proposed to furnish the materials for publishing the paper, and thus we have been enabled to go on. The paper has not only paid for itself, but has rendered an income clear of expenditures, of 220 rix dollars, which sum I wish to credit to your society. The result would not have been so favourable, but for the generosity of Brother P., who has declined any remuneration for mailing and circulating the paper.'

THE WORK IN THE PROVINCES.

'Although some of our colporteurs have had trials and many difficulties to contend with, especially our esteemed Brother Nas Per Person, yet we have great cause to thank the Lord for the degree of success which has attended their labours. Letters are received by me almost daily, from different parts of the country, speaking of the manifest tokens of the Holy Spirit's work in the hearts of the people. Thus, for instance, from Skine, a large and flourishing province in the south of Sweden, I have received the most heart-cheering intelligence of the work of the Lord. The question of believer's baptism began to be agitated in this province, during the last summer, where a great religious movement is going on. Within the last few months, five colporteurs of the Missionary Union of Stockholm, (an organization formed of all the Evangelical Christians of Stockholm not connected with the Lutheran Church,) have been convinced of believer's baptism; three of whom have written to me, requesting me to come down so soon as circumstances would allow, for the purpose of baptizing them. There are also many others waiting to receive the ordinance, amounting to about one hundred persons. A very interesting young man from this place, Sven Svenson, who had for some time been engaged in preaching among this people, felt it his imperative duty to be baptized immediately. He accordingly came to Stockholm in order to comply with what he believed to be the Saviour's command. Being possessed of uncommon natural abilities, and the season being far advanced, we offered him a place in our newly formed Colporteur School for six months, after which time we hoped to be able to send him back much better qualified for the work to which we believe he has been called by the grace of God. Is there not some one among the waru-hearted American Christians possessed of the means and

desirous of extending the Redeemer's kingdom, willing to contribute for the support of this promising young brother? He thinks that he will not need more than one hundred and fifty dollars a year.'

'Our Brother Corlander, one of the seven reported as recently ordained, a young man of good endowments, went out during the summer, at the request of the church, in the capacity of a colporteur. His labours were signally blessed in the conversion of many souls. In a letter addressed to me during his trip, he relates the following circumstance: 'Never can I forget this evening. When I came to the place appointed for meeting, a great multitude of people were assembled. I felt greatly embarrassed, and wondered how I should be able to speak. But the promise of the Saviour's presence was verified. I spoke for four hours, and I believe none would have gone away if I had spoken all night. During the first part of my discourse, I presented the claims of the law, and the effect was such, that cries of anguish were heard from many, with sobs and weeping, such as I have never seen or heard before. In the after part of the discourse, I endeavoured to preach to them free and unmerited salvation through a crucified Saviour; and in the faces of many I could see happiness, as of souls rejoicing in their Saviour. I have reason to believe that souls were won to Christ. To him be all the glory!'

'Many other signal tokens of divine favour have attended the labours of this young brother, who is but nineteen years of age, and extremely youthful in appearance. Recent intelligence informs me of a revival which has taken place through his labours in another region. On his way home, he stopped at Norrköping, a city one hundred and twenty miles south of Stockholm, containing about twenty thousand inhabitants. Here there is a little Baptist church, which gave him a unanimous call to become their pastor.'

'Also, in the north of Sweden, near the town of Hudikscall, there has been, during the last few months, an unexpected and powerful revival, through the instrumentality of a brother named Frederick Forss. This brother was formerly employed as a clerk, organist, and school teacher, in the State Church, from which he received a comfortable living; but in consequence of his becoming a Baptist, he was deprived of all his offices and salary — though a family of a wife and six children were dependent upon him. In August last he paid us a visit of several weeks, and giving satisfactory evidence of his call to and qualifications for the ministry, he was ordained as a regular minister of the Gospel. Through his instrumentality many have been awakened and converted, and a church of nineteen members has been organized. If our dear brethren in America could only contribute one hundred and fifty dollars, and enable the Society to appoint him as a colporteur, he might, under God, accomplish much for the cause.'

'Our Brother Mullersverd reports much success during his late missionary tour through the provinces, although he met with considerable opposition from the authorities, and was obliged to return home sooner than he otherwise would have done, as they nullified his passport, which suggested to him the danger of being arrested as a 'vagabond.' But the grace of God cannot be arrested. He baptized thirty-two converts and constituted two churches, over which were ordained two elders, who, since then, have baptized many more.'

'Another colporteur, labouring in the middle of Sweden, thus writes:— 'I have been daily so engaged in preaching the word, that I have not had time to impart to you any information respecting my missionary labours. I have continued to hold meetings regularly, the whole time, in two and three places every day, and many times at night. I have not had opportunity to take my necessary sleep

on account of the visits of anxious souls. The work of the Lord is spreading with great power in many parts of this region.'

PERSECUTION.

'A spirit of persecution is still prevalent among us. A letter from Dalarna states: 'Klocklar Lars Person has just returned from the prison of Fahlun, after having been imprisoned on water and bread, because he had allowed Hejdenburg to read the Bible in his cottage!' Our brother; Nas Per Person, has, also, again lately been fined one hundred rix dollars for holding conventicles; and his mother, twenty-five rix dollars for taking the Lord's Supper out of the State Church!'

'Our dear Brother Corlander was seized at Motala, and thrown into a hideous dungeon for six days. He says: 'The precious words of promise were applied with power to my heart, 'Behold I am with you,' 'None shall pluck you from my hand.' I thought of poor Bunyan, who had for twelve years been confined in a dungeon, and also of Brother Hejdenberg, who had been twice confined in this dismal place.'

STATISTICS.

'During the year 1856, forty-three believers were baptized in Stockholm, the capital of Sweden; forty-eight at Elfdahlen; one hundred at Sandswall; in all, four hundred and ninety-two persons were baptized in Sweden, during the past year!'

NORWAY.

'There is now a very great religious movement in Norway. The spirit of inquiry pervades the public mind. Now is the time for the friends of Christ to go up and possess the land. Brother Rymper, a native of Denmark, who, several years ago, visited the United States, and was sent back by the Mariner's church, in New York City, as a missionary, has had his mind directed for some time to Norway. The church, through inability,

have ceased sometime since to sustain him. He is an editor of a missionary paper, and is a truly pious and devoted Christian. He would make a superior colporteur, and longs to be at the work. I hope the Society will, if possible, appoint him at once; two hundred and fifty dollars a year will enable him to live.'

ALAND—RUSSIA.

'Brother Wiberg's book on baptism, 'Det Christliga Döpet,' (Christian Baptism,) has proved of great service, not only in Sweden, but in the Aland Island, belonging to Russia. J. E. O., an Alander, came from Aland, last spring, to receive baptism. On his return he was arrested, and his house searched for books. Some months after, two more Alanders came to Stockholm, for the purpose of receiving Christian baptism. By the request of the Alanders, one of the brethren was ordained to the Gospel ministry. This is the first instance on record of a Russian subject becoming a Baptist minister. The Swedish language is spoken in Aland and Finland, by about one million persons. Thus, by the blessing of God upon the efforts of the Publication Society, the work is not only spreading in Sweden, but also in the Russian Empire.'

DEAR BRETHREN:—These extracts need no comment. How clearly do they indicate that the Lord has opened before us a wide door in both Sweden and Norway! The minds of the people throughout both kingdoms are greatly agitated on the subject of spiritual religion. Every where the spirit of earnest enquiry exists. They are a people prepared of the Lord. The fields are truly white for the harvest. Shall we not thrust in the sickle and gather the precious grain? These fields have been opened to Baptists: and to Baptists through their Publication Society; let them meet the responsibility thrown upon them. It is clearly the Lord's 'set time to work,' let us work with Him.

The Board feel that the providence

of God is calling upon them to increase greatly the number of their Colporteurs. They have had but five in Sweden. At least seven more ought to be appointed to this field the present year; and several times the number for our own country.

In view of the blessing of God upon

the work of the Society—of the field to be occupied—above all, in view of your indebtedness to the Lord Jesus, determine what amount ought to be appropriated to this work by you during 1867, and send by mail to the Rooms. And with your alms, give the prayer ‘that availeth much.’”

ONE OF OUR HINDRANCES.

THE general character of the Baptist body is rather conservative than aggressive. Of course we refer to the British baptists. Indeed, this has been the leading feature of their character from the time of their first appearance in this country; for the peregrinations of the “Messengers of the Churches” in the days of the persecuting Stuarts were rather to confirm the brethren than make converts, though that might be done, and discussions with opponents held, by the way. But in those days they were under proscription, and their churches had no legal settlement in the land.

After the Revolution of 1688, the liberty of Dissenters to worship was recognized, and the baptists enjoyed the freedom they had so long sought and suffered to obtain. But neither then, nor since, have they ever organized any comprehensive or efficient plan for preaching the gospel throughout the whole of the land, or of making known more distinctly their peculiar views respecting divine ordinances. Wesley and his coadjutors were providentially raised up to discharge the great duty of preaching the gospel to every creature, which the old dissenters appear to have neglected, or imperfectly discharged. The baptists have always been content to spread gradually from place to place, taking care at the same time to conserve and hold fast the observance of divine institutions according to the scriptures.

When we reflect on these facts, we feel pained and surprised that a body of christians like the baptists, who take the Great Commission in its entirety,

have not ere this adopted some feasible and practical schemes of evangelical aggression. Their ministers are now, it is true, and we rejoice to notice it, among the most active and successful in addressing the masses of our countrymen in populous places, but what we wish to see is some well-considered and efficient organization set on foot and carried out vigorously and perseveringly for spreading the knowledge of the gospel and its ordinances to the utmost limits of the land.

We stay not now to point out the necessity which exists for such an effort by the baptists as a body. “There remaineth yet much land to be possessed.” Many places, more or less populous, are yet in need of more preaching of the gospel, independent of the views of its ordinances which we are known to hold. More places still are ignorant of our principles altogether; and if in any of these a few baptists are to be found, they are so isolated and far from visitation and help, that they are discouraged from making any attempt to introduce baptist preaching.

But before any vigorous attempt is made to extend our borders, it would be well to see what hindrances are in our path. One of these we now propose to point out.

And this hindrance is not one which has been placed in our way by our opponents. We have created it ourselves. We say it does not arise from the persecutions which interrupted our fathers, or from legal exactions on our nonconformity, or from ignorant prejudice or wilful misrepresentation. These

hindrances are well nigh passed away; at all events we can nimbly and easily surmount them all. We repeat, that the hindrance to which we wish now to allude has arisen among ourselves, and we ourselves may and must remove it.

What is this peculiar hindrance of our own creation? It is one that obstructs the progress of all independent, or, as they are called, congregational, bodies, whether baptist or pædobaptist; but we believe that in our body it rises to a more formidable height than in any other—we refer to the formation of such a great number of small churches in villages and other places.

Were we to enquire under what circumstances such a number of small churches came into existence, we might possibly discover that their origin was not legitimate—that they were for the most part born of Personal Vanity and Rampant Independence, whose progeny, as might be expected, are a stunted and feeble race, scarcely able to walk themselves, and quite unable to render aid to others.

Are we exaggerating the facts? We think not. We have had our eye on such churches for many years; we have noticed how many of them came into existence; and we could mention names and places where “stations” have been turned into churches prematurely, through some vain-glorious person “who loved to have the pre-eminence,” persuading his neighbours to assert their independence just that he might “lord it over God’s heritage” to his own little heart’s content.

We write plainly, being determined to get at the root of this mischief, and if possible, cut it up at the roots—to lay bare this malignant disease, in order to effect a radical cure. We would not, however, be understood as asserting that all small churches were first formed on such questionable grounds; but we would expose those which were, because there the evil disease is most inveterate, and has hitherto defied all attempts at remedy. Fortified behind the ramparts of their

pretended independency, they will not listen to any proposal of amalgamation with other churches, however easily and beneficially such an union might be effected.

We wish it were possible to secure a list of all the baptist churches of Britain, and then seek for the names of those churches in the lists of subscriptions to our public institutions; the evils of the small church system would then glare upon us in the unanswerable fact, that by far the greater number of the whole of that list of churches do little or nothing for the extension of the kingdom of the Redeemer at home or abroad. Indeed, how can they? They may get a tolerable collection for the sabbath schools, for the public will support *that*; but as for a regular minister, he is out of the question; and their “supplies,” excepting the food they give them just to keep them in working order, will not get as much, or more, than will pay them for wear and tear of travel. As for our public institutions, why, they would all have to be closed to-morrow if every small community in town or country were a separate and independent church.

It may be asked, what is to be done then; are we to have no village congregations or churches? Undoubtedly we are. We have not written a line against village churches as such, and should greatly regret their abandonment or breaking up. What we aim at is not the destruction of one of them; but such an amalgamation and consolidation of them, wherever their juxtaposition would allow, as should conduce to their own prosperity and render them capable of affording help to others.

Indeed, we think that the very formation of such churches was contrary to every principle of sound economy. No young man should commence business in such a way as to stunt his own energies and impede his own progress. The man would be called a fool who tied his own legs, and then cried like a baby—or rather a booby—

because he could not walk! But we have seen many small churches fumbling, and stumbling, and tumbling, in this way for years; and they cannot walk alone now, and we fear they never will.

But we have seen another thing. We have seen a baptist church formed above 100 years ago, in a little township, not big enough to be called a village, where there is neither church nor chapel but their own spacious meeting-house and school-rooms, composed of members from all the region round about, with places of worship and schools in six or seven villages. We have seen this church keeping all these brethren together in holy love and order, maintaining comfortably, two regular ministers, subscribing handsomely to all our institutions, and for many years, until it was able to sustain itself, mainly supporting a new cause in a neighbouring city!

We mention this as a pleasing and most encouraging instance of how a village, or if you will, a number of village churches may be beneficially amalgamated. In the case just referred to, the friends in every village where there is a meeting-house, usually manage their own financial affairs—the Lord's supper is administered in the most central places—and the church meetings are held in the large building at the little township before-mentioned. Here is independence, union, liberality, and success! We leave our readers to their own reflections on this single fact.

But the case we have mentioned is not a solitary one. There are, in various parts of the kingdom, we believe, many other united village churches and congregations, of whose existence and proceedings we should be greatly obliged if any of our friends would give us information. We trust they will not forget to do so, for instances of this kind, well-attested, are worth a volume of arguments.

As for small churches in large towns, all we need say of them is, that it would be much wiser and better to

have them stand in the relation of "branches," of some larger churches in the same place, until they are able to support themselves and provide adequately for a suitable minister.

We have thus, in a very desultory manner we confess, pointed out one of the obstacles to the progress of the baptists in Britain. We were led to think upon this subject after reading Mr. Haycroft's excellent pamphlet,—*"The Cry of the Labourer."* Ah! thought we, the good man may cry long enough to the majority of baptist churches; his appeals on behalf of his brethren in the ministry are just and forcible, but they will only apply in those cases where the churches are able but unwilling to render the labourer his due. Mr. H. might as well attempt to "call spirits from the vasty deep," as conjure up a spirit of liberality out of a small, self-starved, village baptist church, which is inheriting the reward of its own doings by its isolation, falsely called independence. Independence indeed! Why, it is a contradiction of terms—it is absolute want and wretchedness.

Were there no means of improving their condition, such small churches might call for and have our sympathy and help. There may be cases of this character, and there may be solitary churches with no other near them. The remarks we have made do not apply to these, but to those which are conveniently situated for amalgamation,—and we know many such—but who are yet so blind to their own interests, so pertinacious of their separate existence, and so regardless of the general interests of religion, as to be determined to persevere in a course which is not only an insurmountable obstacle to their own success, but detrimental to the advancement of the kingdom of Christ in the world.

Would not then the amalgamation of our small churches, wherever practicable, tend to the strengthening, enlargement, and prosperity of the baptist body?

Very briefly we will answer our own

question. It would! We should not only thus secure an increase of our resources, but our Home Missionary operations would be relieved, affording means for the organization of a new and efficient plan of evangelization. And this is what, more than any other thing, the baptists ought to set about immediately. In our pages for 1844, we furnished an outline of the mode of operation that might be adopted. In brief, it is this—No longer to con-

fine ourselves to our old mode of just stepping out into some neighbouring town or village, but, first praying God to give us men whose hearts he had disposed to the work, send them out to traverse the whole kingdom periodically, preaching the gospel and distributing tracts on our doctrine and discipline. Call such men by the old name of "Messengers," or the new one of "Colporteurs," if you will. But let them go!

Spiritual Cabinet.

GRATITUDE TO THE GREAT DELIVERER.

BY THE HON. AND REV. BAPTIST W. NOEL.

SOME of us, my brethren, have, through God's infinite mercy, learned to trust in Christ; we believe his word; we are conscious that we trust him now, and in nothing else. With what surpassing and triumphant joy ought you, my Christian brethren, to exult in the Saviour from this day forth! Would you know how much you should rejoice in him? Let me borrow an illustration from a recent event, and learn from that how you and I may rejoice in Christ. You have read with deep, tender, harrowing interest the narrative of the Residency of Lucknow and its heroic garrison and its beleagured inmates. That Residency is on the eastern side of Lucknow, so that Lucknow is between it and Cawnpore. There were about 1,000 soldiers, and 1,000 women and children in that Residency. I remember that its ramparts were very weak. Fifty thousand mutineers, some say more, were swarming around it; and they were not seeking merely to overcome the fort, but to murder those poor people; they had in their view the massacre of Cawnpore. At the head of those dusty myriads was Nana Sahib, who in his proclamation announced that he meant to murder all the Christian men, women, and children. He had been as good as his proclamation; and when hundreds of women and children had fallen into

his hands, they were murdered without mercy, and with every species of brutal insult and unbridled cruelty. That man was at the head of those myriads. Our poor countrymen had maintained an heroic defence; it could not last for ever. Their provisions were not expended yet; they must be soon. Their feeble ramparts were being broken by the cannon of the enemy day by day; they came to the 25th of September, and their engineers told them that it was impossible to hold it for more than six hours longer. Death in its worst form was before them. There was but one hope. If Havelock and the British forces could penetrate to them, they would be saved. Was it possible? Between them and their Deliverer there were fifty miles of road possessed by the enemy. He had made a gallant effort, and had been repulsed. Ten thousand men at least were needed to break through those swarming enemies—and they well knew that their Deliverer, if he came, could command no more than 3,000 at the utmost. How could he overcome all the intrenchments that were before him? How pass through Lucknow, with all its loop-holed houses and its constructed defences? It seemed impossible. The hearts of our countrymen sank within them. And yet Englishmen are brave; and the men stood to their guns on what seemed

their last day, and the women too did what they could to help these soldiers. Two of these women, as some of you may have read, went out to the batteries that they might render such little service as women could render to the wearied soldiers. One was an officer's wife, and the other was Jessie Brown, the wife of a Scotch corporal. Jessie was bewildered with fever and exhaustion; she sank down, laid her head upon her companion's lap to sleep, and told her to wake her when her father should come from the ploughing, thinking of her Scottish home as her mind reeled. The English lady, too, fell asleep from fatigue just as the sun was going down, when a wild scream startled her. She saw Jessie on her feet, looking with intense eagerness; and she clasped her companion's hand and exclaimed, "Dinna ye hear it? dinna ye hear it? it is the slogan of the Highlanders. I'm no dreaming; we're saved, we're saved!" Then she threw herself on the ground, and passionately blessed God. She started up, ran to the batteries, and said to the men, "Courage, courage; it is the slogan of the Highlanders!" Poor Jessie, was she not bewildered and dreaming? They listened with intense eagerness, like her, but caught no sound. The men and women came from the Residency up to the batteries and listened too, but caught no sound. The Colonel shook his head; there was no sound but the rattle of the musketry and the roar of the cannon. Poor Jessie seemed bewildered, and she sank on the ground exhausted as before; but in a moment she started on her feet again, and said, "Dinna ye hear it? dinna ye hear it? The Campbells are coming. You'll believe it now." They listened again, and above the rattle of the musketry and the roar of the cannon there was a clear, shrill, penetrating sound that rose over it all. There was no mistake—it was the pibroch of the Highlander; they heard it now; it grew nearer and nearer; and the whole garrison threw themselves on their knees before God. Their heart was bowed; some were

uttering their fervent praise, some sobbed out their tumultuous joys. Then they all rose from their knees, and such a shout came from a thousand voices as resounded far and near. "God save the Queen!" sounded from the Residency, and was answered by the shriller and nearer sound of the bagpipe as it approached. And now through the gloom the plumes of the Highlanders began to appear. Ontram and Havelock were at the gate; it was thrown open; they marched in in triumph; the garrison was saved, and all were in tumultuous joy. A thousand-fold more reason for joy have you and I, my friends, if we have been rescued from a worse doom by a nobler Deliverer. Remember, I beseech you, what God has done for us by Christ. We are saved—not from a monster on earth like Nana Sahib, not from the destruction of the body that ends; but we are rescued from the curse of God, from the malice of satan, from the doom of the damned, from the prison of the lost, from everlasting woe, from the power of sin, from the force of temptation, from a loaded conscience, from terrible visions of the future. We are saved by grace; we are made the heirs of heaven. We have taken the right road and we know where it ends. We are sure that God is with us, and that the blessed Spirit dwells within to cheer, to animate, enlighten, sanctify, and bless us. God the Father has become our friend—and we owe it all to Jesus, our Master and our Saviour. Oh, with what joy should we rejoice in each other's safety! Oh, with what gratitude should we sing his praise! Oh, with what consecration should we give to our great Deliverer the days that yet remain to us! Brethren, from this day let nothing seem to you worthy of a deep and lasting sorrow except sin. Saved by grace, give yourselves up to Christ; and may the rest of your days inanifest by every exalted virtue, by all social excellency, by living to bless your neighbours, by constant devotedness to God and his Christ, that you indeed have been saved by grace!

Poetry.

"LORD JESUS, COME QUICKLY!"

THE Church has waited long,
Her absent Lord to see;
And still in loneliness she waits,
A friendless stranger aha.
Ago after ago has gone,
Sun after sun has set;
And still in weeds of widowhood,
She weeps a mourner yet.
Come then, Lord Jesus, come!

Saint after saint on earth,
Has lived, and loved, and died;
And as they left us one by one,
We laid them side by side.
We laid them down to sleep,
But not in hope forlorn;
We laid them down to ripen there,
'Till the last glorious morn.
Come then, Lord Jesus, come!

The serpent's brood increase,
The powers of hell grow bold,
The conflict thickens, faith is low,
And love is waxing cold.

How long, O Lord our God,
Holy, and true, and good,
Wilt thou not judge thy suffering Church,
Her sighs, and tears, and blood?
Come then, Lord Jesus, come!

We long to hear Thy voice,
To see Thee face to face,
To share Thy crown and glory then,
As now we share Thy grace.
Should not the loving Bride
The absent Bridegroom mourn?
Should she not wear the weeds of grief
Until her Lord return?
Come then, Lord Jesus, come!

The whole creation groans,
And waits to hear that voice
That shall restore her comeliness,
And make her wastes rejoice.
Come, Lord, and wipe away
The curse, the sin, the stain,
And make this blighted world of ours,
Thine own fair world again!
Come then, Lord Jesus, come!
Oriental Baptist, December, 1857.

Reviews.

Psalms and Hymns for Public, Social, and Private Worship, prepared for the use of the Baptist Denomination. The Profits will be devoted to Widows and Orphans of Baptist Ministers and Missionaries. London: B. L. Green.

ANOTHER new Baptist Hymn Book! "prepared," we are told, "for the use of the Baptist Denomination, and containing 1000 Psalms and Hymns, arranged under a comprehensive and simple classification."

What may have led to the publication of this new hymn book, or who are the compilers, we are not told; but it has one recommendation at least—for we have not had time to go through the whole—it is remarkably cheap. All other matters being as they should be, we should rejoice at its appearance; the high prices of some of our hymn books being, instead of a facility, a hindrance to many persons in humble life from joining in our public worship.

A prospectus, which accompanied our copy of this hymn book, informs us that the price in cloth is *one shilling*, and that "at present only this small edition is issued, but larger editions are in preparation, and will be published as speedily as possible." We are also told that, "Correctness of Theological Sentiment—Fervour of expression—Definiteness and variety of tone—and Propriety of Language," have been regarded in its compilation.

Religious Prosperity, and what is necessary to ensure it. By WILLIAM CROWE. London: B. L. Green. Threepence.

MR. CROWE was, for many years, we believe, pastor of the baptist church in the city of Worcester; how many, there or elsewhere, we know not, but it is evident, from the discourse before us, that he is a man of close observation and sober judgment. We assure our readers that if they are anxious for the revival and prosperity of religion, they will find

in these pages, for a few pence, some most valuable suggestions. Under the heading of "Christian Activity," in this number, we shall furnish a few extracts, in the hope that their perusal may induce our readers to secure a copy of the pamphlet.

A Compendium of Ancient History. London: Jarrold & Sons. Ninepence.

THIS is a valuable little elementary handbook of ancient history, both sacred and secular, giving the dates of the most remarkable events which transpired in the early ages of the world; and will be very useful for reference by instructors of the young, both in day schools and sabbath schools.

"*Moonlight Cruises*" is the title of one of a series of papers and pamphlets, published apparently, by Lieut. Blackmore, R.N., 6, Seymour Place, New Road, London, on behalf of the "Female Temporary Home," established there for female refugees from the haunts of vice in the metropolis. We were, to some extent, aware of the prevalence of prostitution in London, but the astounding

facte revealed in these papers fill us with consternation. We do not wonder, therefore, that meetings of the clergy and parochial officers have lately been held in the metropolis on the subject, and that the *Times* has furnished a powerful leader to the exposure of this awful and wide-spreading iniquity. We say wide-spreading, because we have reasons for believing that our larger provincial towns are becoming, in proportion to their population, equally corrupt. What can be done, may be a serious question, but something must. Gambling and betting-houses, and obscene publication shops, have been suppressed as public nuisances, whilst this monster evil, which is corrupting humanity to the very core, and poisoning the very fountains of existence, is suffered to exist, with all its horrid results. And why is this? Not because the evil is unknown and unlamented, but because its exposure would be so filthy and indelicate. But the nuisance must be removed, however obnoxious the effluvia which may arise from it. If it is not, there will be no family safe from the contagion of the moral pollution.

Correspondence.

"INDEPENDENT" OBJECTIONS TO BELIEVERS' BAPTISM.

To the Editor of the Baptist Reporter.

DEAR SIR,—I am a young baptist, and have only seen your *Reporter* for Jan., 1858. Having recently joined the body, I inquired for one of the publications published by the baptists, and a minister directed me to the *Reporter*, with which I am quite delighted. It occurred to me that I would mention a few of the objections to believers' baptism which I met with whilst I was among the Independents. I am a young man, and am occasionally engaged in giving a word of exhortation to my neighbours; but I am what is called a "self-educated man," for I have had to pick up what little knowledge I have obtained; and therefore I trust you will excuse the imperfections which you may discover in this communication.

When among the Independents, in conversations with my fellow-members, the

subject of baptism was at times introduced, when one or another would say, "Well; I do think that the baptists are right, and that their mode of administering the ordinance is scriptural." "Well," was my reply, "if you consider that the baptists are right, and that their mode is scriptural, why not join them, and be right too, and observe that which you say is scriptural?"

The reply they generally gave was, "Oh, it is so inconvenient; and if we are baptized, we shall be expected to join the baptist body, and then what will our minister and the people say? I do not think it matters much."

It appeared to me an odd thing for them so to acknowledge their duty, and then give such feeble reasons for declining. I could not but wonder what there could be in believers' baptism that made the ordinance so objectionable.

I talked with other friends on the matter, but was annoyed by their ignorance. They knew not so much as he

who was enquiring. Some said, "Oh, these baptists think all wrong but themselves. Have nothing to do with them." Others said, "Such a mode would suit a warm climate very well, where the people are in the habit of constantly bathing, but not a cold country like ours." Others "thought that there was something very indecent about it."

I then spake to a more intelligent class, and they informed me "that Christ only intended the ordinance to be observed by his servants in heathen lands, where christianity was unknown, so that the converts to the gospel, by that ordinance, might publicly disown and cast off all their old heathenish practices."

Others reminded me, "that if I was going to enquire into such a subject, perhaps I would inform them why christians do not recline at the table and take the bread and break it into pieces, instead of having it partly cut."

Such were some of the helps I met with in the path of enquiry, from persons who professed to make the New Testament their rule of practice.

There are many in the Independent and other bodies who can say no more than the above. Why? Because, like those I have already mentioned, they have never thoroughly and impartially examined the subject. Ask them whether they have looked through the New Testament for instances of Infant Baptism; they reply, "No." Ask them whether they have for evidence of believers' baptism; they give the same reply.

Dissatisfied with such evasions, I resolved to search the New Testament for myself, with prayer for Divine guidance, and the result was that I became

A BAPTIST.

USEFULNESS OF THE REPORTER.

To the Editor of the Baptist Reporter.

DEAR SIR,—I hope you will excuse me while I encroach a very little on your time and notice. I have for some years been acquainted with you through the pages of the *Reporter*, and have frequently admired the large-hearted liberality that distinguishes its conduct. It has often quickened my zeal by its earnestness, and enlarged my field of usefulness by the plans advocated. Its spirit is truly apostolic, and its monthly visits

are much welcomed; as I rarely read it without feeling myself the better. The notices of baptisms—the incidents connected with them—from whatever field of labour they may be brought, all afford suggestions to be turned to practical account. For when I see one who is known to me having baptisms when I have none, this tends to inquiry and the quickening of my fagging zeal.

I hope the Lord may long spare you in your good work, and that you may hear of many instances of good being effected through your instrumentality, that your heart may be cheered.

D. W. P.

BRIEF NOTICES.—J. P. H. writes in a very angry style about some remarks on amusements lately made by Mr. Spurgeon, and begs we will not fall on any account to give him a sound "castigation." This is "too bad." Indeed it is not fair play, to urge an aged man—thin and spare of body—into combat with so renowned a champion. We beg most respectfully to decline the task.—Our correspondent also informs us, that wanting a supply at the baptist chapel he attends, they engaged a pious "Primitive" preacher, who spoke to them from the Great Commission. When he came to the words "and is baptized," he said these words did not apply to him, for he was baptized when an infant; but if any of his hearers could not quiet their consciences, they had better go and dip themselves in the sea at once!

J. C. S., who inquires our opinion on a case of expulsion from membership, is reminded that before we could give it we must, that it may be correct and just, hear both sides.

BIBLE TRANSLATION SOCIETY.—In reply to the inquiries of A. L. H. and B. E. A., we have to state that the Rev. John Bigwood, 10, Tregunter Road, Brompton, London, W., is the secretary of this society, and that Post Office Orders should be made payable to him at the Brompton Post Office, and sent to his address as above. B. E. A. is also informed that there is an auxiliary society in the town where he lives, though he does not seem to be aware of it. Let him apply to the baptist minister, and he will find no difficulty in giving the aid he wishes to afford.

Christian Activity.

LOVE THE MOVING POWER IN CHRISTIANS Y.

Love is the element and atmosphere of all the celestial inhabitants. Love is God's own name, God's own nature, God's own essence, for "God is love." Love is the very heart of Jesus Christ. He was an embodiment and incarnation of love. And love is the ruling principle of his kingdom upon earth. "By this shall all men know that ye are my disciples, if ye love one another." A heart without love is but an altar without fire or sacrifice. A profession of religion without love is but sounding brass and a tinkling cymbal. Love will keep down all malign and angry passions, will quench the first sparks and tread out the last embers of contention, and spread harmony and peace. A church in contention and strife cannot long continue to be a prosperous one. Were there more brotherly love in the churches, there would be more sympathy, more kindness, more intimate and holy fellowship, less readiness to give or take offence, and fewer firebrands scattering their sparks of envy, pride, and ill-will. Love in a church should be like the affection of a family, uniting and cementing every member into one happy and harmonious whole; or, like the blood in the human system, circulating from the centre to the utmost extremities, communicating warmth and energy to every part. Nothing is more calculated to grieve the Spirit of God than a bitter and contentious spirit in a church. Love is the spiritual cement which unites, and the golden cincture which binds together the disciples of Christ in union and co-operation; and no wonder that, in its absence, a church should prove like a fabric without mortar, falling to pieces and sinking into ruins; or, like a rope of sand, speedily dissolved and scattered.

CHRISTIANS LIVING TO CHRIST.

A Church of Christ is not to shut herself up to her own selfish interests, but to live for the benefit of the world. Her devotional services and spiritual consolations are to brace her up for action.

She is to be alien from nothing that concerns the welfare of man, and least of all from what affects his moral interests and eternal destiny. She has a high and momentous mission to fulfil, to wage an aggressive warfare upon every form of evil, to assail every stronghold of iniquity, and plant the standard of the cross upon every fortress of the enemy; to purge the moral wilderness of its thorns and briars, and sow the seeds of truth and goodness upon every soil of the world. This is her high and sublime vocation, and she is to be fully awake to its importance, and diligent and indefatigable in its prosecution. No longer than she is zealous of good works, untrusting, like her Divine Master, in self-sacrificing and benevolent efforts, will God take delight in her. Girded with the armour of the gospel, the graces of the Spirit shining brightly about her, filled with a Divine energy, and willing to spend and be spent in her Lord's work, she becomes to the world "clear as the sun, fair as the moon, and terrible as an army with banners." When she assumes and maintains such an attitude and example as this, and then only, is she likely to multiply her converts, and to make herself felt and seen to be great and glorious in the earth. Every local church must be such in its measure, if it is to become a blessing to the places round about.

But if all this be realized in churches, it must be first realized in members of churches as individual christians. If we would have spiritual and prosperous churches, we must have spiritually-minded christians; and if you would attain to spirituality of mind, you must studiously attend to every means adapted to secure and promote the prosperity of your own soul. You are not only to be religious, but to see that your religion is kept in a lively, healthy, and flourishing state. In order to this the bible must be much read and pondered, the sabbath sanctified, and the public means of grace regularly attended. There must be a life of private prayer and communion with God, frequent holy meditation, and a "keeping of the heart with all diligence, out of which are the issues of life." You must keep your own vine-

yard, and not look to others to keep it for you. This is too much the case with many professors of religion. They throw the responsibility of their soul-prosperity upon others, or make it depend upon the effect of particular times and seasons. There is but little reading, and that a hasty and careless reading, of the scriptures all the week, and they expect to make up for it, and to be put greatly in love with the Word, on the Sunday. They commune but little with God on other days, and yet on that day expect him to pay them. Divine visits, and make them very happy. They frisk about to their parties, and concerts, and pleasures, and frivolities, or steep their souls in secular cares and business, during the six days, and then hope to lay in a stock of spirituality on the seventh. They cram their minds and their hearts with the world and talk of trifles all the week, and then come to the house and worship of God on the sabbath, with their earthly thoughts and carnal affections, and wonder they have not more religious feeling and enjoyment. Instead of looking well to their own hearts, their bibles, their closets, and to Christ, they look, perhaps, to their fellow christians, and blame *them*, or, it may be, they look to the minister and blame *him*, that they are not more spiritual. They want others, and expect the minister in particular, to do for them what they ought to do for them-

selves. They want rousing and stirring up, they say, which is very true, but forget that they ought to rouse and stir themselves up. They are ever ready to blame anybody, anything, and everything, for their want of spirituality, but themselves. Is it any wonder that there is not more life, more energy, and more prosperity in our churches, when this is the case with so many semi-worldly professors of religion? Let them look to the true cause, and they will find it chiefly in their own hearts. They allow the spirit and habits of the world to encroach upon them, and canker and eat out the life and prosperity of godliness from their souls, and have a constant fear of death, a tenacious love of life, and but few desires for heaven, but little love to Christ, and little zeal and activity for God, and yet are unwilling either to detect, or search for, or believe, the real cause, which is to be found not so much in others, as in themselves. Their religion, consequently, is spasmodic; they are spiritual only by fits and starts, and require constant galvanizing, constant novelty and excitement, to keep them alive. If we would have religious prosperity, we must earnestly desire it, diligently seek it, and habitually cultivate it. Let us faithfully do our part, and God will not fail to do his. Then will our souls and our churches prosper and be in health.

Crowe's Religious Prosperity.

Narratives and Anecdotes.

A NEGRO CHURCH.—The large church was filled to overflowing some time before I arrived there, and I had difficulty in making my way to the pulpit. Some said there were 2,000 coloured persons in and about the building; but assembled multitudes are usually over-estimated,—and I should say it was so in this instance. It would have been very difficult to number them, for they were jammed together in every part, and that irrespective of passages, pews, and sittings. There is a gallery on three sides of the church, which is appropriated to the class of free negroes—persons who are in what we call in England easy circumstances. The floor was principally

covered with common seats and benches. Within the communion rails sat some twenty black, woolly-headed, class-leaders and local preachers. These were fine, intelligent-looking men, neatly dressed in black clothes, and wearing plain white methodist cravats. The spectacle, altogether, was most impressive. Some of the free negroes in the gallery were not only well but handsomely dressed—white silk shawls, white gauze and silk bonnets, white kid gloves, and white fans, were plentiful among the dark females. The coloured people seem to be fond of white dress; and no wonder, for, great as may be the contrast between their complexions and their

white caps and bonnets, yet, if such portions of their dress were black, how sombre and displeasing would be the effect! Some of the men in the gallery were dressed in handsome blue and black clothing, associated with a very large amount of white shirt-collars, fronts, and wristbands. The congregation below was more neatly dressed: some of the females had blue, red, and orange-coloured handkerchiefs gracefully folded upon their heads into African turbans, but were plainly and coarsely clad in their body garments. The men, too, on the ground-floor were plainly, and in some instances, roughly clothed. Many of these in the lower part of the church were slaves. The place, crowded and filled in every part, became most oppressively hot, and the perspiration ran down the faces of the people most profusely, and made them shine like polished ebony. For that phrase of quaint old Thomas Fuller's—"God's images carved in ebony"—so aptly descriptive of the coloured race, came irresistibly to my remembrance as I looked upon the dark shining mass of human beings before me. There were not more than half-a-dozen white persons within the church, and they were chiefly ministers on their way to the General Conference; for the whites of the churches in America do not mingle and worship with the blacks, even when visited by an English minister, whom, perhaps, they flock in crowds to hear when he preaches in a church not set apart for the African race. The strong effluvia emitted by the heated bodies of the Negroes, may, to some extent, account for this separation, but not wholly. No doubt the degradation so long associated with the coloured people has much to do with it. We commenced the service by singing—and such singing, I may confidently say, I never heard before. I do not mean as to correctness and order, but for its soft, plaintive melody, and its thrilling effect upon me. They sang in parts, for the choir was all duly arranged in the gallery in front of us. It was led by a female, who had a singularly clear, firm, and powerful voice. A band of dark sisters accompanied her in the air; a brotherhood of manly and mellow voices joined in the tenor; another company, in the purest tones, pealed the counter; while a larger division of huge, brawny black men rolled forth a mass of bass sounds that one might have called

"human thudor" almost without hyperbole; and all the congregation joined the choir in singing. . . . Oh! those black, beaming faces—those upturned and imploringly soft, dark eyes—those eager, devout, and rapturous looks,—were too much for me, and the bounds of self-restraint, both with preacher and people, began to slacken: and when at length praiseful exclamations arose from different parts of the congregation,—such as "Blessed be de name of Jesus!" "Glory to de Lamb!" "Hallelujah!"—I could restrain myself no longer, but, from an overflowing heart, preached to them the Gospel of the Son of God. The effect was striking—the people wept and laughed, clapped their hands like children, shouted, and even leaped up and danced for joy. The description of Israel at the turning of their captivity might be quoted to represent the rejoicing Negro congregation of that night: they were like men who dreamed; their mouth was filled with laughter, and their tongue with singing; yea, "the floods" of the assembled people "lifted up their voice" and "clapped their hands." The whole mass of dark worshippers bowed and waved to and fro like a field of ripe corn before the wind; and, at length clearing spaces around them, some of them leaped up from the ground and swung themselves round, literally "dancing before the Lord."—*Jobson's Methodism in America.*

THE REVENUE OF INDIA.—Mr. H. Mead, late editor of the *Friend of India*, now in this country, has given the following facts on this very important subject:—"The revenue of India was £29,000,000, £16,000,000 of which was derived from the land. The land assessment could not be increased. £4,500,000 was derived from opium. That branch of revenue might be swept away at any time. £2,363,000 was derived from salt, and they could not put more than fifty per cent. of earth into it. £2,000,000 was derived from customs. That could not be a fertile source of revenue for some time at least. The only other source from which an increase of revenue could be derived was the confiscation of the estates of those who took part in the rebellion in India. Only three years ago they took the 'assigned districts' from the Nizam, and already 30,000 acres of that land—the finest in India for the growth of cotton—was thrown out of cultivation from our assessment.

In 1843 an inquiry had been entered on respecting the titles of 108,000 estates in the Mahratta country. Since then 7,000 titles had been adjudicated on, so that in 200 years from this time the last of those titles would be adjudicated on. Would the people of England believe that in the Madras presidency there were 18,000,000 of persons, out of a population of 23,000,000, living on a penny a week? Yet such was the literal fact. What a fine thing to have a share in the honour and glory of England, with a prospect of more bishops, and to live on a penny a week! Let them read the volume which had been published by the House of Commons on the 22nd of June last, and they would there learn the tortures which had been inflicted on the subjects of the Rajah of Putteablah, who kept open the communication between Delhi and the Panjaub, and who, if he had raised the standard of revolt, would have enlisted on his side the Kalsees, and the other warlike inhabitants of the Panjaub. If India had been treated properly, the country would grow all the cotton which this country required, and England would be spared the contemplation of that worst of all calamities—dependence on a nation that might on any day become their deadliest foe, for that which constituted the existence and life-blood of the nation. But without wishing to prophesy, he believed that by a proper administration of India, instead of the cotton lands of Berar being thrown out of cultivation, it was the cotton lands of America that would be thrown out of cultivation. The people of England had in the hollow of their hands the destiny of 200,000,000 people, and let them, in the name of God, do them justice.

NATIONAL STATISTICS.—*From the Registrar General's Report for 1855.*—One hundred and fifty thousand marriages, 635,000 births (exclusive of the still-born), and 425,000 deaths, were registered in 1855. It appears that early marriages among women have increased rapidly in the last few years, being most frequent in Stafford, Durham, and Monmouth, the great coal-districts, and most rare in London, Middlesex, Devon, and North Wales. Early marriages among men have also increased; but, as might be expected, three-fourths of those who marry under age are females. In 1855,

there were upwards of 3,000,000 of married couples in England. Of these there were 900,000 in which only one of the couple could write, and 700,000 in which neither husband nor wife could sign their names—a lamentable fact, deserving the attention of that useful personage, the 'schoolmaster at home.' In 1855, one child was born to every thirty of the population, the ratio of births having slightly increased from 1838, when the proportion was only one to every thirty-three persons living. Births were most numerous among the collieries. In Durham, there was one birth to every twenty-two of the population; while in Westmoreland there was only one to every thirty-seven. Twenty-six boys were born for every twenty-five girls; and of every sixteen children born, one was illegitimate. The latter births were most frequent in Cumberland, Norfolk, and Westmoreland, where the average was one to every eleven, and most rare in Huntingdon and Monmouth, where the ratio was only one to twenty-three. The records of the last eighteen years shewed the mortality to have been lowest in 1850, when there was one death out of every forty-eight persons living, and highest in 1849, the year of the cholera, when one in every forty died. In 1855, there was one death to every forty-five of the population, the mortality of the year being below the average of the preceding ten years for ages under forty-five, and above it for all ages after fifty-five. The latter fact is mainly attributable to the severe cold in the earlier part of the year, which was probably the cause of more than 20,000 deaths. 'The cessation of the epidemic of cholera,' says Dr. Farr, 'and the diseases induced by the cold winter, are the great facts of the year. The cold led to an increase in the consumption of coal; people approached nearer to the fire than in ordinary years, and the cold was thus the indirect cause of probably more than 400 deaths by burns alone.' Eight hundred and fifty infants died from want of their natural nourishment, and one mother died for every 213 children born. The deaths from poison were 380; in 1848, they were 467. This decrease is partly attributable to the fact of arsenic being now much less easily obtained. Upwards of 800 deaths are ascribed to 'alcoholism,' 1300 to

hanging and suffocation, and 2500 to drowning. Of those who died, only one in fourteen had reached old age. The most fatal of all causes of death was consumption. To bronchitis and pneumonia, a fourth of the deaths is to be

ascribed, and the same number is attributed to old age, convulsions, premature birth and debility, scarlatina, and typhus. Thus half the mortality was owing to eight causes.

Baptisms.

DOMESTIC.

LONDON, *New Park Street*.—On Monday evening, Dec. 28, our pastor had the pleasure of baptizing twenty-one disciples of the Redeemer upon a profession of their faith and attachment to him as their Lord and Master. And now, having furnished the numerous readers of the *Reporter* with, I believe, a correct account of the number baptized here through another year, I may be allowed just to state, what perhaps I have in substance stated before, viz.: that my only object in doing so, is to furnish the churches of Christ throughout the land with information respecting the mighty work going on at this place, feeling assured, that as we are often called to weep with those churches, both in town and country, that weep because but few come to their solemn feasts, so we may rejoice with those that rejoice because the Lord hath here, and in other places, visited his people, and poured upon them gracious showers of blessings. In glancing at the character and circumstances of many of the baptized, several things suggest themselves to us. First, the flimsy arguments of our opponents respecting "household baptisms," are cut up by the roots, as several households have been baptized and added to the church, all of course able to give a reason of the hope that is in them. Second, that the operations of the spirit of God are not confined to age, former character, present position, or future prospects in the world, as regards the recipients of the great and important blessings which the gospel of the grace of God confers upon them; for here we have frequently seen very young persons, say from twelve years old, principally from our sabbath-schools, and children of our members, standing by the side of aged disciples of three score years and ten, anxious to enjoy this ordinance of the church of Christ, all of whom, we trust, are candidates for glory,

honour, immortality, and eternal life at God's right hand, in the church triumphant for evermore. Thirdly, we see, moreover, the careless and negligent state of mind in which many professors remain in reference to this ordinance of the gospel. They do not enquire as to what is the mind of Christ respecting it. Very many persons have been added that had been for many years members of the Church of England, of the Wesleyans, and various congregational churches, who have acknowledged that they never had their attention drawn to the subject of baptism, and that they never took the trouble to enquire for themselves respecting it (till their attention was arrested either by seeing it administered, or by remarks made by the preacher on those occasions at *New Park-street*. Rather remarkable is the fact too, that several have attended to this ordinance who were found members of the Independent church under the care of the late Joseph Irous, of *Camberwell*, who for many years was preaching and writing against the baptists and the Roman Catholics; and, strange to tell, one of his sons, (Dr. Irous, of *Brompton*), is one of the leading Puseyite ministers, who hold the awfully erroneous doctrine of baptismal regeneration. Verily, strange things occur around us both in the world and in the church! May the time speedily come when the watchman upon *Zion's walls* shall see eye to eye, and when the followers of the Lamb shall acknowledge "one Lord, one faith, and one baptism." D. E.

PRESTON, *Radnorshire*.—As several baptisms in this town appear not to have been reported—a circumstance I very much regret—and well knowing your wish to have reports, I have taken the liberty of sending a notice of two interesting baptismal services in connexion with this church. On sabbath morning, Dec. 20th, we had the pleasure of seeing our

pastor, Mr. T. L. Davies, administer the sacred ordinance of baptism to four candidates, most of whom have passed the meridian of life. May they be enabled to bear fruits of righteousness in old age, and when their earthly course is finished, go home to their Father's house above! On the morning of sabbath-day, Jan. 17, we had the pleasure of again witnessing the administration of this Divine rite, when six believers, all in the vigour of youth, made a public avowal of their attachment to the once despised "Man of Sorrows," but now exalted "Prince of Glory," thus professing themselves "To be dead indeed unto sin, but alive unto God through our Lord Jesus Christ." What a lovely sight to see these young friends, at this interesting period of their life, thus dedicating themselves to the service of God and his Christ! One of the candidates had been a local preacher in the Primitive Methodist connexion, who, although for a considerable time convinced that it was his duty, as a disciple of Christ, to be baptized, had hitherto neglected to "keep the commandment." Our pastor preached a most pointed and convincing discourse, ably showing that immersion was a fitting and beautiful emblem of the overwhelming sufferings of Christ; which was attentively listened to by the large audience then present, and we hope that deep impressions were made upon the spectators of this solemn scene. As we have other persons seeking our fellowship, we hope shortly to report again. The Lord has visited us in his mercy, and is giving effect to the preaching of his word. A good work seems to have commenced among us, which we pray may result in the conversion of many souls. We have an earnest preacher of the gospel, whose labours are being crowned with success in winning souls to Christ. May the Lord visit all his churches with a larger measure of divine influence. "Arise, O God, and plead thine own cause." "Let thy priests be clothed with salvation, and thy saints shall shout aloud for joy!" D. G.

CARDIGAN.—During the past year we have had the pleasure of witnessing the ordinance of baptism administered several times. On March 29, our pastor led four young friends down into the watery grave of their Redeemer, from which we trust they arose to "newness of life." April 5, another young sister thus put on Christ, who was not able to attend the preceding

sabbath. May 24, eight more were baptized into Christ. July 26, one male and eleven females; and Aug. 16, one male and two females. All these had remembered their Creator in the days of their youth. Aug. 20, we had to witness how pleasant it is to obey his commands even at the eleventh hour. Two female friends came forward who had spent nearly all their days "halting between two opinions," but now having resolved to serve the Lord, they "went on their way rejoicing." Oct. 11, two young believers were baptized; Nov. 1, two more; and Nov. 15, a young sailor. These, together with the eleven baptized in February, make 46 for 1857. Jan. 3, 1858, two young sailors and a female friend were baptized in the river. One sister had always attended the Church of England; though it was known to several of us that she was a baptist in principle. When she decided to follow Christ and consecrate herself to his service, she thought it proper to do as he did at his own baptism, and be baptized in a river rather than within doors. Though it was winter, the weather was delightful, and a large concourse was gathered together of every denomination, who were very appropriately addressed by Mr. Davies, in English and Welsh, from the words of our Lord, "These ought ye to have done, and not to leave the other undone." We could all say, "It is good for us to be here." May we soon have more such services. M. D.

PEMNAOKE, *Second Church*.—On sabbath afternoon, Dec. 27, our pastor, Mr. J. H. Walker, baptized two candidates into the names of the Holy Three. The ordinance was performed in the river, at the foot of the old castle, where a large number of persons were congregated; amongst whom we noticed some of the most respectable churchmen of the town. Mr. L. B. Brown, of Manchester, addressed them on the subject of baptism, and all seemed to listen with profound attention, and quietly dispersed. T. F.

BIRMINGHAM, *Hope Street*.—On the morning of the last sabbath in 1857, our pastor, Mr. W. Griffiths, baptized nine believers, two males and seven females, who were added to our communion at the Lord's-supper on the evening of the same day, together with four others from distant baptist churches. We shall, we hope, have to report further accessions to our numbers shortly. To God be all the praise! J. W.

IPSWICH, Turret Green.—On the evening of Wednesday, Dec. 30, our pastor, Mr. Lord, had the pleasure of baptizing eleven believers who had avowed their attachment to the Saviour and his cause. Ten of these were admitted to church fellowship on the first sabbath in the new year, and the remaining candidate unites with an Independent church in a neighbouring village. Our minister is delivering a course of lectures on sabbath evenings, adapted to the young, on "Scripture Characters and Principles," and it must be a source of satisfaction to him to know that he has been made the instrument in God's hands of bringing most of those now baptized to a decided and happy change in character and conduct. Nearly all these candidates were in early life, and several of them were from our sabbath school. G. R. G.

UXBRIDGE.—On the last sabbath of the past year our minister, after preaching a suitable sermon from "The like figure whereunto, even baptism doth also now save us," baptized six young persons, five females and one male; the wife of the latter being one of the former. Three of the young women were formerly Wesleyans. Two others have a brother who is an Independent minister, and the whole of the family, with the exception of one, have now made a public profession of faith in Christ, and we hope he will soon be led to follow their example. These were all added to the church. May our young friends be guided by the good Shepherd, feed in his choicest pastures through life, and when he shall appear, receive a crown of glory that fadeth not away! W. H. B.

Haverfordwest, Bethesda.—On the first sabbath in the new year, after an address by Mr. Buiditt, Mr. Davies baptized five young females. Two were daughters of one of the deacons, and one of the others was the daughter of another deacon. On looking over the *Reporter*, I very often see that many of the converts are from Bible Classes; I wish I could say the same of ours, but we have not yet either a young men's or a young women's Bible Class. I hope we shall not be long before we have both. However, two of the above were from our sabbath-schools, and received their first serious impressions there. The seed that was sown then, has bloomed and ripened into fruit; may it be to life eternal! J. G.

TAUNTON, Silver-street.—On the first sabbath morning in January, after a solemn discourse by our pastor, Mr. R. Green, nine believers were buried with their Lord in baptism. Ten more are waiting as candidates for baptism and fellowship; many among us are under deep convictions, and others are rejoicing in peace through the Saviour's precious blood. Many of our congregation are becoming convinced that the immersion of believers only is the true New Testament baptism; and others among our young friends are anxious to know and do the Saviour's will. We must therefore have some good tracts on baptism for general distribution. D. B.

LITTLE STOUGHTON, Bedfordshire.—Our pastor, Mr. Robinson, had the pleasure of baptizing three young believers on a profession of their faith in the Redeemer, on Lord's-day, June 7. Two were sisters, daughters of the writer, and all the children of pious parents. Oct. 4, one more put on a profession of the Lord Jesus by following him in the ordinance of baptism; and on Dec. 6, three others were immersed into the names of the Sacred Three; two were husband and wife. All were added to the church. "The Lord has done great things for us, whereof we are glad." J. D. W.

NUNEATON.—On the first sabbath in January we witnessed an interesting scene. Our pastor, after addressing a very attentive audience, immersed eight believers according to the command of Christ. Most of the candidates went down into the water singing the praises of their Divine Master. In the afternoon, before a large congregation, they were received and sat down at the table with an unusual number of communicants. In the evening we dismissed eight of our scholars. The Lord is greatly blessing us.

LLANDUDNO, North Wales.—On Lord's-day, Jan. 17, after an address on the subject, Mr. H. Jones baptized five persons on a profession of their faith in Christ Jesus. The friends of the Redeemer will be glad to hear that the good cause is in a flourishing state among us. May the Lord continue to smile on us!

KING STANLEY, Gloucestershire.—On Lord's-day evening, July 19, four believers put on Christ by baptism. Eight others professed their faith in the Saviour in the same place and in the same way on the evening of Dec. 6. We trust many will be constrained to follow. P. G. S.

KINGSTON-ON-THAMES.—This celebrated town, which is about ten miles from London, is delightfully situated on the side of an eminence commanding an extensive prospect over a lovely valley, through which the river Thames winds its silvery way, until it leaves the foot of the hill on which Kingston stands. Six Saxons kings are said to have been crowned here, and hence its name Kingstown. There are now about 14,000 inhabitants, many of the nobility having residences in or near it. There are three Episcopal, three Independent, and three Baptist places of worship, besides a few others. But nominal religion prevails. In Sep., 1856, Mr. Spurgeon introduced Mr. Medhurst to the friends at Brick Lane Chapel, and the Divine blessing has rested on his efforts to revive us. Seventy-six have been baptized; the chapel has been enlarged, and yet there is not room. We want a place that will hold 1,000 hearers. On Wednesday evening, Dec. 30, Mr. M. baptized five more followers of the Holy Saviour. H. S.

ATTLEBOROUGH, near Nuneaton.—Mr. Langridge, of Nuneaton, preached here on sabbath morning, Jan. 10, on the conversion and baptism of the Ethiopian eunuch. He said, the scene presented in the sacred narrative was one not common. 1. A rich man, and having authority, reading the Holy Scriptures. 2. A willing pupil, who asked instruction from a stranger. 3. A decided convert, rendering prompt obedience. After Mr. L. had enforced this noble example on his audience, Mr. King baptized three believers in the Lord Jesus. We felt it good to be there. The aged friends said they remembered not a more happy season. R. S.

CRAYFORD, Kent.—On the last sabbath of the past year, Mr. Hosken publicly immersed two believers into the names of the Sacred Three. One of the candidates was his beloved and only daughter. The sermon was from, "As ye have received Christ Jesus the Lord, so walk ye in him." May Divine grace enable them so to do! G. W. M.

GOSBERTON, near Spalding.—During the past year Mr. Jones baptized four candidates in May—in October, three—and on the first sabbath of the present year two more followers of the Lord Jesus. Three of the above were teachers, and four were scholars in our sabbath-school. T. G. L.

PINCHBECK, near Spalding.—Notwithstanding the peculiarly adverse circumstances which have for some time impeded our progress, we are not, we rejoice to say, without tokens of Divine favour. On Wednesday evening, Dec. 30, Mr. Cholerton, our pastor, had the pleasure of baptizing five females—believers in Him who died and rose again, of which great events this divine ordinance is a striking picture. These friends, with great cheerfulness, thus put on Christ, and were added with joy on the following sabbath. May divine grace preserve them! J. B.

HOLYWELL.—Our pastor, Mr. Roberts, after a discourse on the subject, baptized seven believers into the names of the Holy Three, Jan. 17. They were added at the Lord's table the same evening. These were all from our sabbath-school. H. W.

HOLYHEAD.—On the first sabbath-day of the new year, our minister, Mr. Morgan, baptized six believers in Jesus. Our chapel was well filled by an orderly congregation. God be blessed for the many signs that we have of divine approbation crowning the efforts of his people! J. L.

BRISTOL, Counterslip.—Mr. Winter had the pleasure of baptizing thirteen disciples of the Lord Jesus on the first sabbath of the new year. These were added, and sat down at the Lord's-table in the afternoon of the same day. J. E. H.

LIVERPOOL, Welsh Baptists—Great Cross Hall Street.—After a sermon by Mr. B. Williams of London, one believer put on Christ by baptism on the evening of Lord's-day, Dec. 20. We had a large congregation, and hope good impressions were made. J. S. H. E.

Athol-street—Welsh.—On the afternoon of the last sabbath of the past year, after a discourse by Mr. T. Williams of Garn, our minister, Mr. J. Davies, immersed six believers in the Lord Jesus. During the past year we have added thirty believers by baptism. May they all be faithful! W. M. W.

NEWCASTLE-ON-TYNE, Bewick-street.—Mr. Pottenger baptized two disciples of the Lord Jesus, under interesting circumstances, on Wednesday evening, Dec. 30. J. P.

SUNNYSIDE, Lancashire.—On Saturday evening, Jan. 2, a female was baptized by Mr. Nichols, at the close of the church meeting. It was a solemn and interesting service.

SWANSEA, *Bethesda*—*Welsh*.—Mr. Jones baptized six believers in the Lord Jesus, Dec 20th.

Mount Pleasant.—Mr. Short baptized three followers of Christ on the first sabbath in January. Mr. S. addressed the young in the evening on “the youth of Christ as a study for the young.” Messrs. Short and Hill, English ministers, are giving addresses on Thursday evenings in a Welsh baptist chapel, in a very populous neighbourhood, where are many of the working classes who do not attend any place of worship. The services are very well attended.

T. J. J.

BLAENFFOS, *Pembrokeshire*.—Our congregations are unusually large. Our prayer meetings are well attended, and a spirit of earnest supplication prevails. Mr. Price has baptized eight believers since our last report.

T. E.

CARDIFF, *Bethany*.—On the last sabbath in December, Mr. Tilly immersed four believers in Jesus the Saviour. These were added on the following sabbath.

J. J.

NEWARK.—The ordinance of baptism was administered here on the last sabbath evening in December, when Mr. Bayly, after a suitable discourse, immersed two candidates. We expect soon to see several others thus put on Christ.

R. P.

LOUTH, *Walker Gate*.—We baptized two females on the evening of Monday, December 21. Instead of a sermon, we had a baptismal address at the waterside.

J. K.

THE MINISTER'S WIDOW AND HER CHILDREN.—A few weeks ago we received a note, which afforded us much gratification; but not feeling justified in publishing it without the knowledge of the writer, we wrote and requested her permission. The reply was to the effect that if we would use it without reference to name or place, we might do so, if we thought it would be the means of “cheering the heart of any one who bears the sad name of widow, and help her to place more entire confidence in the widow's God.” The following is a copy of the note:—

“My dear sir,—For many years your *Reporter* has been a welcome visitor at my house. In it you have recorded some of the saddest and some of the happiest events of my life. Sixteen years have now passed away since you noticed the almost sudden death of my ever-beloved

husband, leaving me with eight little girls, the eldest only just fourteen. Some time after, you mentioned the baptism of my two eldest dear ones, and then the death of my third beloved child when at school far from home. After that, my next two beloved ones followed their Lord through the baptismal waters. And now I have the unspeakable joy of telling you, that on new year's day another of my loved ones, with four other candidates, followed the footsteps of her blessed Saviour in his own appointed ordinance. My youngest darling, the child of so much sorrow, who was not three months old when her beloved father was taken to heaven, consecrated herself to God a few months ago, and was baptized at W—, where she is at school, on the first sabbath in September. So now I have only one dear child without the fold, and she, too, I believe, will be brought to give her whole heart to Jesus. For never can I be satisfied till we are a whole family in Christ. Many who knew and loved my departed husband rejoice to know that those dear ones he left behind have been under the care of our Father in heaven. Oh! my dear sir, I could write much of God's great goodness to me and mine since my earthly all was taken from me. I then thought I must sink under the mighty burden; but ‘underneath are the everlasting arms,’ and I have had grace given to me to bring up my dear fatherless ones for the service of God. Most of them are now filling respectable situations. But I have yet one heavy, life-long trial, of which I would not speak. Mercy and goodness alone ought to be the theme of my song! I am sure I ought to apologize for writing so much; but though personally unknown, you seem like an old friend, and having so long read your thoughts in the *Reporter*, I am sure you love to hear of God's faithfulness to the widow and the fatherless. I wish you all the success you desire, and every blessing you need.

January 5, 1858.

[We desire to return our best thanks to the friends who have furnished us with the above very interesting facts. One or two of the reports are of the past year's baptisms. We hope this plan will not be adopted. It will be much more pleasing to us and our readers to have the reports at the time the baptisms take place.]

Baptism Facts and Anecdotes.

THE CIRCUMCISION OF INFANTS NO AUTHORITY FOR THE BAPTISM OF INFANTS.

"THE circumcision of infants affords no sanction to the baptism of infants, because the two institutions were so different, that we cannot safely argue from the administration of the one to the administration of the other. Circumcision was appointed for a nation, with all its slaves: Gen. xvii. 10—27; Exod. xii. 44; Josh. v. 2. Baptism was appointed for elect believers: Matt. xxviii. 19; Mark xvi. 16; Acts ii. 38. Circumcision was for the natural Israel, Gen. xvii. 10; xxviii. 14; baptism for the spiritual Israel. Circumcision was in many instances for adults who were unregenerate; baptism is for no adults but those who are regenerate. Circumcision was forced upon all the slaves of each Jewish family, Gen. xvii. 14; Exod. xii. 48; baptism is the voluntary act of each convert. Circumcision admitted to the privileges of Jewish citizenship, baptism admits to the communion of saints. And therefore, while circumcision, the token of God's covenant with a whole nation, was properly administered to unregenerate infants who were within the national covenant, baptism, which is an act of faith, cannot properly be administered to unregenerate infants who are not within the covenant of grace; and therefore not to any infants, because it cannot be known that they are within that covenant. Of Abraham, indeed, it is said, 'He received the sign of circumcision, a seal of the righteousness of the faith which he had being uncircumcised,' Rom. iv. 11; but this is only said of him, and can apply to him alone. Long before he was circumcised he was a justified believer, Gen. xv. 6; and it was because he was a justified believer that God made with him and with his family the national covenant, of which circumcision was the token. Circumcision, therefore, sealed or marked the righteousness of faith which he had previously possessed. But it could not seal or mark the righteousness of faith to those who had no faith. It was no seal of justification to Esau, or Korah, or Achan, or to the multitude who perished in the wilderness for their

sins, Num. xiv. 11, 22; Heb. iv. 1, 2; or to the myriads who entered Canaan, Josh. v. 2—8; or to the millions of infants who could not believe, and numbers of whom, though circumcised by divine command, were afterwards judicially hardened (Isa. vii. 9, 10,) and perished in their unbelief, Isa. lxv. 15; Matt. xxi. 43; 1 Thess. ii. 16; Gal. iv. 30. But as all these received circumcision by divine appointment, it must either be the seal of justification to them or not be meant to be a seal of justification at all; and as it was no such seal to them it is clear that it was not meant to be such a seal; and was so to no one but Abraham, of whom alone the statement was made by the apostle.—*Baptist W. Noel.*

WHY TARRIEST THOU?

CHRISTIAN FRIEND,—Allow me, as a christian brother, to ask you this question—Is it because you doubt your fitness? This is a groundless reason—for, as a believer in Christ, you are one of those for whom baptism is designed. It is designed for all believers. "Go ye into all the world," said Christ, "and preach the gospel to every creature; he that believeth and is baptized shall be saved." Your faith may be weak; it may be imperfect: still, notwithstanding, if it is only genuine in its nature, it entitles you to baptism. Then, "Why tarriest thou?" Is it because you fear you will not be able after baptism to adorn your profession? This is a faithless reason, for God has said, "My grace is sufficient for thee: my strength is made perfect in weakness;—as thy days shall thy strength be." This, for substance, God says to every one of his children. What more could God say? what more could you desire? Then, "Why tarriest thou?" Is it because you do not consider baptism essential to your salvation? This is an ungrateful reason, so ungrateful that I am loath to believe that any christian ever seriously entertained it. Then, "Why tarriest thou?—Is it because of the shame and dishonour attached to baptism? This is a cowardly reason—for what are you? what do you profess to be? Do you not call yourself a disciple—a follower—

a servant—a soldier of Christ? And is it not cowardly for an individual standing in these relations to neglect what his teacher, his leader, his master, his commander, has enjoined; merely because the worldly and profane associate it with shame and dishonour? But, perhaps you are not willing to admit that this cowardly reason is what hinders you from being baptized: then what is it, “Why tarest thou?”—Is it because of the sacrifices which becoming a baptist will require you to make? This is a selfish reason—for, has not our Lord made sacrifices for us; did he not sacrifice his peace, his ease, his comfort, his connection with his own people; his reputation; his life? And has he not said, “He that loveth father or mother more than me, is not worthy

of me? and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not his cross and followeth after me, is not worthy of me.” But, you are not perhaps willing to admit that the fear of the cross is the reason why you are not baptized. Then, what is the reason? Fellow christian, whatever be the reason, let me recommend that you carry it to Calvary:—conceive yourself at the foot of the cross, and when there, ask yourself, is it a sufficient reason for neglecting the command of Him who bore my sins and carried my sorrows? Or take it to the Judgment Seat, and examine it there. If it will not stand these tests, abandon it whatever it is—abandon it at once, and for ever, and without further delay, “arise and be baptized.”

Sabbath Schools and Education.

SCHOOLS IN GAOLS.

EVERN these are not without fruit, however unpromising the soil into which the seed is cast. Here is an instance. A gentleman who visited the gaols of Dublin some years ago to teach the inmates, says:

“One youth I gave up as a hopeless case; he pretended he could not read, but I discovered he read better than any of the prisoners. He endeavoured to pick my pockets, and to pull my coat whenever I happened to turn round, and pierced me with pins more than once. I bore all his foul treatment patiently; and instead of causing him to be punished, I expostulated with him on the folly and wickedness of his ways, and gave him two or three suitable tracts, which he promised to read

“Cold weather coming on, he had no coat or shoes,—a common thing in the prison, where some, indeed, were almost naked. I promised him an old coat and a pair of shoes, if he would become more attentive. The bribe was too tempting to be refused; and, after two or three weeks’ trial, I sent him the coat and shoes. He continued promising for some time, but there was nothing in his conduct which could induce a person to hope for an entire reformation. It is the duty of teachers, when they meet with such a scholar, to present him in fervent prayer before the throne of grace; yet at the same time, to watch over him, and to lose no

opportunity of communicating suitable advice. This was the method adopted on the occasion, and I trust it was not unavailing. However the term of his confinement expired, and he was released. Shortly afterwards, I had occasion to leave town; and, on my return, having been reading the whole of the day, I went out in the evening to enjoy a walk. My spirits were unusually low. I proceeded along one of the public roads for some time; but the noise and bustle not suiting my feelings, I turned up a narrow private road, shaded by trees on both sides, and interspersed here and there with neat whitewashed cottages. On passing one of them, I heard the clicking noise of a busy loom, and the singing of a light-hearted weaver. When I had passed about fifty paces, the door opened, and a neatly-dressed young man called after me by name. Not recognising him, I did not reply, but proceeded. He ran after me, and stopped me. I looked at him. ‘Do you not know me, sir?’ said he. ‘No, indeed I do not.’ ‘Do you not recollect your scholar at Newgate, James ——?’ I looked at him from head to foot; but the neatly-combed hair, the clean face, new shirt, and plain and comfortable suit of clothes, had so metamorphosed him, that it was with difficulty I could recognise him. Taking me most affectionately by the hand, and with tears in his eyes, he said, ‘Sir, I saw you

passing by, and could not refrain from coming out to ask your pardon for all my unkindness to you, and to thank you for all that you and the other young gentlemen said to me while in Newgate. It was a sad place, but I thank God that ever I was put into it: I shall count that day the happiest in my life. I should have been now, perhaps, living in wickedness, and should probably have come to the gallows at last. When I came out I

was friendless, and without a home; but reflecting on what was often told me in Newgate, that Christ is the friend of sinners, and ever willing to receive the vilest, I prayed him to support and assist me. I shuddered at the idea of going to rob and pilfer again, and determined to work. I got some work, and some clothes too; and I have now employment enough at this cottage; and I pass away my time very happily."

Religious Tracts.

OUR DONATIONS OF BAPTISM AND PIONEER TRACTS.—We mentioned in our last, page 31, our intention of making some new arrangements with regard to our donations of tracts. And although, from peculiar pressure of business at this season, we have not been able to complete them, we hope to do so now in a few days; when the applications of those of our friends who have requested donations during the past month will have our attention. But we are sorry to find that

some who have written have only expressed their desire to receive a grant, and have not regarded the directions given in our January number. To prevent disappointment, we again repeat what we then stated, that we shall be compelled to lay aside all applications which are not accompanied by *six penny stamps for the Book Postage*. The name and residence of the applicants must also be given in full, and in a plain hand.

Intelligence.

BAPTIST.

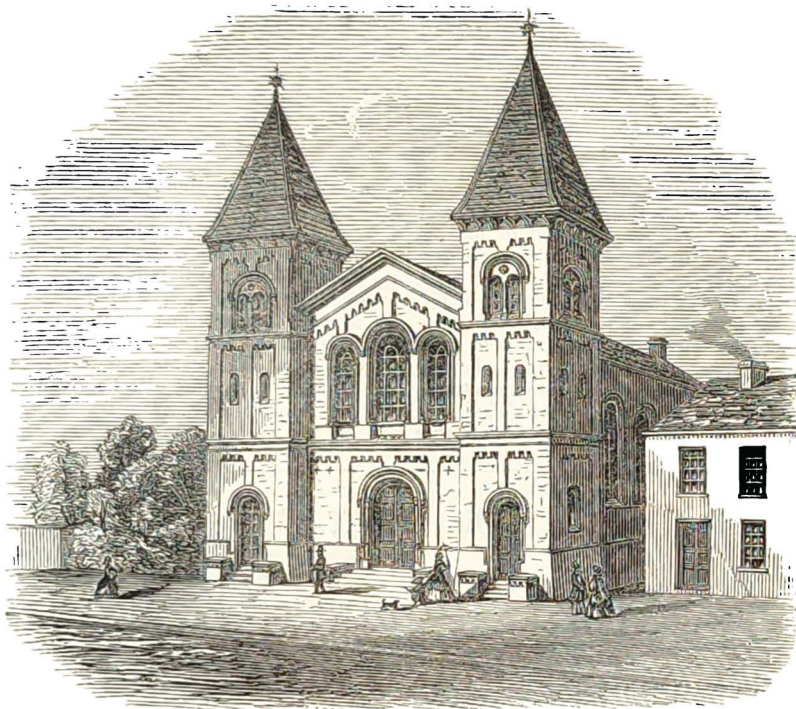
FOREIGN.

THE BAPTISTS AND THE BERLIN CONFERENCE.—The following is *The Times* correspondent's account of the influence of the late Berlin Conference on the German Baptists:—The example of the English baptists in England, and the reserved and moderate attitude those of them took up who attended the Berlin Conferences (although among them is to be found the greatest amount of talent and zeal for the cause of the Evangelical Alliance), have exercised a very beneficial effect upon the baptists in this place, and will subsequently produce considerable advantage to the whole denomination in Germany; in short, it was admitted by the most competent authorities in church matters here, that "the prudent, reserved, and unaggressive conduct of the baptists at the conferences, had done more for the cause of religious liberty in Germany than the most eloquent discourses in its favour could have done." It is usual to

represent the obstacles thrown in the way of baptist missions in Germany as a religious persecution, but this is a mis-statement which cannot be too rapidly cleared up, even in the interest of the baptists themselves. The Evangelical Church of Germany is far from upholding infant baptism as the only proper form of baptism, or stigmatising the advocates of adult baptism as heretics; on the contrary, it admits that the text of all Scripture very much favours their views; but it objects strongly to propagandists inculcating the doctrine that all persons baptised in their infancy are not really and efficaciously baptised, and that the church, as at present constituted, is the Babel that the righteous are required to come out of, &c. Furthermore, it happens that the certificate of an infant's baptism is the official authority for the police entering up into their books the accession of a fresh atom of humanity to the conglomerate of the state. On the authority of that entry the boy's subsequent career as schoolboy, apprentice, journeyman, soldier, is all controlled by the authorities, and its abeyance,

as in the case of a baptist's child, deprives the state of all that power of minute supervision which characterises German governments, and withdraws from its censuses a unit which is worth so many thalers a-year to the state finances in their claim on the general revenue of the Zollverein. This is the real secret of the opposition to the baptist missions in Germany.

BAPTISTS IN AUSTRALIA.—We are happy to communicate the information that two more brethren are about to depart for Australia, on the invitation of the committee of the Baptist Missionary Society;—the Rev. J. Slade, late of Grampound, in Cornwall; and the Rev. J. P. Campbell, of Shipley, Yorkshire. They will sail as soon as the necessary arrangements can be made.



FRONT ELEVATION OF THE NEW BAPTIST CHAPEL,
COLEFORD, GLOUCESTERSHIRE.

The circular issued by the pastor and deacons informs us that:—

“A New Baptist Chapel is now in course of erection in the town of Coleford, situated on the borders of the Forest of Dean, in the midst of a large mining population.

The present Baptist Church was formed of thirteen members, A.D., 1799, since which year the chapel has been twice enlarged; the church has, by God's blessing, steadily increased, until it now consists of 240 members, with 500 Sunday-school children. The present chapel, which will barely seat 500, has been long found too small for the congregation, whilst for the schools, since the last alteration, there has been absolutely no provision. Various methods of enlarge-

ment have been from time to time suggested; but none being satisfactory, it became obvious that only one alternative remained, namely, to build an entirely new chapel, the size and appearance of which should be in harmony with the requirements of the denomination in the locality, and to convert the old one into a school-room.

Plans, which have given great and general satisfaction, were therefore obtained from C. G. Searle, Esq., London, of a chapel in the Norman style, to be built of best Forest stone, with Bath stone facings and mouldings, to accommodate 800 persons. The cost of the building is estimated at upwards of £2000.

An appeal is now earnestly made to the

friends of the Redeemer for their kind and liberal aid in what is felt by those engaged in it to be a very onerous undertaking. The subjoined List of Contributions and promises will show that to the extent of their ability they have helped themselves, and they are persuaded that the assistance of their brethren will not be withheld; especially as they have already gratefully to acknowledge several generous gifts from their immediate neighbours and friends. John Penny, pastor; Peter Teague, John Trotter Thomas, William Nicholson, Thomas Batten, deacons.

Then follows a List of Contributions already paid or promised, among which we find, Mr. Batten, £300; Mr. Nicholson, Lydney, £100; Ditto, to give or collect, £100; Mr. J. T. Thomas, £100; Mr. I. Trotter, £100; Mrs. T. B. Trotter, £100; Messrs. Nicholson and Provis, £50; Messrs. A. & E. Thomas & Messrs. H. and T. Trotter, £50; Mr. Aston, £40; Miss Trotter, £25; Rev. J. Penny, £25; Mrs. G. Stephens, £25; Mr. Ridler, Sollwell, £25; Messrs. Herbert and Barry, £25; Mrs. R. Jones, £20.

Besides these, a long list of smaller contributions are mentioned, amounting in all to above £1300. When we read these pleasing statements, having a few years ago, at the kind invitation of our excellent friend, Mr. Thomas Nicholson, of Lydney, visited the neighbourhood, and knowing therefore from personal observation the need there was for the undertaking, we felt glad, and rejoiced that the Men of the Forest of Dean had displayed such a noble spirit of christian liberality. And we did not wonder to observe that "one of their own poets" had celebrated the event in a few verses, in which he does not fail to set forth the peculiar features and properties, moral and physical, of the Royal Forest—men with heads to think, and hearts to feel, and hands to labour—

"A stalwart, brave, peaceable band."

The writer then alludes to its natural productions—its oaks, and coal, and steel, and says—

"Forest stone forms the Temple we rear;"
and adds, as in triumph,—

"The Forest hath beauties of which we are proud;
'Tis lav'd by the Severn. Its hills laugh aloud,
Where the Wye like a serpent is coiled.

Its rocks, hills, and valleys may challenge the world,
Where Freedom its banner hath often unfurled,
Which never was tarnish'd or soiled!"

There is a note of triumph! and it is no vain boast. Long may the people of this lovely region enjoy those rich blessings of the gospel of Christ which they are now attempting to secure in perpetuity for themselves and their children!

We have also received a lengthy paragraph from one of the local papers, describing the proceedings when the foundation stone of the

New Edifice were laid, on Wednesday, Oct. 7th, 1857, for the whole of which we have not space in our limited columns. Rev. T. F. Newman, of Shortwood, read and prayed, and T. Batten, Esq., one of the deacons, laid the stone, and delivered a very appropriate address. About 800 afterwards sat down to tea in the old chapel, after which a public meeting was held, and addresses were delivered by several ministers and gentlemen, more subscriptions being announced at intervals. We only add our expectation and our hope that ere the opening services terminate, the whole of the expences of the undertaking will be discharged. The Poet of the Forest of Dean may then "re-tune his strings."

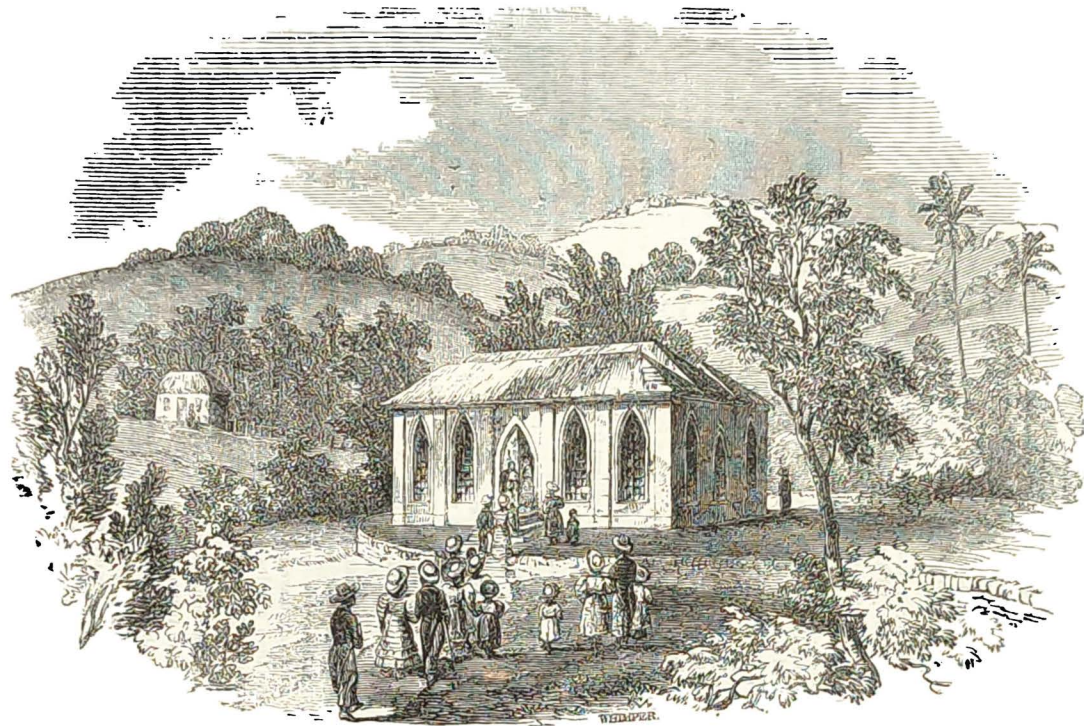
Mr. SPURGEON'S PROPOSED NEW CHAPEL will, it is expected, cost £20,000. Above £5000 have been secured. The bazaar at the Surrey Music Hall, in which the Duchess of Sutherland took much interest, produced nearly another thousand clear of expences. On the last sabbath of the past year the Hall was filled with the largest congregation ever assembled in it. Mr. S., we hear, is about to visit Paris to preach to the English residents. In the United States 130,000 volumes of his sermons, it is reported, have been published. The last witticism about this popular young preacher is that "Palmerston and Spurgeon are the two *prince ministers* of England."

PLYMOUTH, *South Wales*.—A new beautiful chapel for the baptist denomination was opened here on Christmas-day. The Rev. John Roberts, late of Merthyr Tydvil, has become the pastor, under whose ministry the cause in this place is reviving. The opening services were well attended, and the brotherly love, melodious singing, and powerful sermons, gave universal satisfaction. The collections amounted to £130.

A FUNERAL SERMON FOR THE LATE GENERAL HAVELOCK has been preached by Mr. Brock, at Bloomsbury Chapel, to an overflowing congregation.

REMOVALS.—Mr. H. E. Sturmer, late of St. John's College, Cambridge, and the Baptist College, Bristol, to Worcester.—Mr. Joseph Rothery, of London, to Bampton, Devon.—Mr. C. T. Crate, of Chenies, to Wendover.—Mr. James Young, to Creech St. Michael, Somerset.—Mr. John Webb, of Worstead, Norfolk, to Stroudbrooke, Suffolk.—Mr. D. Bridgman, of Horsington, Somerset, to Ashley, Hants.

[We regret that we have not space for several other items of Baptist Intelligence already in type. They will appear next month.]



MOUNT CAREY, JAMAICA.

MISSIONARY.

BENGAL AND ITS MISSIONS.

THE lower provinces of the Bengal Presidency are divided into three main divisions—Bengal Proper, Behar, and Orissa, and constitute the earliest possessions of the British Crown in Northern India. It was about the year 1200 A.D. that Bengal became absorbed in the expanding empire of the Moguls of Delhi. Many revolts and wars followed, the local governors ever striving to erect their subordinate governments into independent kingdoms. During the breaking up of the Delhi monarchy in the eighteenth century, through the incessant invasions of the Mahrattas, the British obtained the privilege of establishing factories at Hooghly, Cossimbazar, and Calcutta. In 1756 took place the assault on Calcutta by the Nabob of Bengal, followed by the atrocity of the Black Hole. The battle of Plassey, on the 23rd of June, 1757, laid Bengal at the feet of the conqueror, Lord Clive, and in 1765 the Emperor of Delhi conferred upon the East India Company the sovereignty of the three provinces. The foundation was then laid of the magnificent empire of Great Britain over the many races of Hindostan.

By the latest return to a circular of Lord Dalhousie, in 1854, the entire population of the three provinces is calculated at 34,144,330, reckoning five persons to a house, and to which must be added the population of Calcutta, in number by the census of 1850, 419,182.

The population is divided between the three provinces in the following proportions:—

Bengal Proper	25,092,007
Behar	6,703,025
Orissa	2,102,300
	<hr/>
	34,557,512

The language of Bengal is the Bengali; of Behar, the Hindi; of Orissa, the Oriya. Hindustani, a mixture of Persian with the vernaculars, is, however, spoken in all the larger towns. It was introduced by the Mohammedan invaders, and is still chiefly employed by Mussulmans or by traders.

About four-fifths of the population are Hindoos, idolaters in religion; the remaining fifth are followers of Mohammed.

Shiva is the especial object of Bengali idolatry, and the temples containing his obscene representation abound in every part of Bengal. In many towns the ear of Juggernath is also met with, usually standing in some open space without the village, and sheltered by a roof, awaiting the return of the annual festival of the idol. In Orissa Juggernath holds special carnival. Kali

and Durga also have many worshippers. Every household selects some special deity at its pleasure, but shopkeepers almost universally pay homage to the elephant-headed god, Ganesh.

Early in the eighteenth century Romanism had been introduced into Bengal by Portuguese priests. In 1758 a German evangelical missionary, Mr. Kiermander, took up his residence in Calcutta, and in the following year the first convert, a Brahmin, was baptized into the Christian faith. Amidst many difficulties Mr. Kiermander pursued his benevolent labours; but having never mastered the vernacular of the people, he was unable to carry on any very efficient operations. About the year 1780 the Moravians attempted the formation of a mission. The three missionaries were soon scattered, and in 1789 they were all dead.

Mr. John Thomas arrived in Bengal in 1783. Scarcely any traces were left of the labours of Mr. Kiermander, and on the part of the English residents there was very little interest in the spiritual well-being of the people. His communications and subsequent return to England were the immediate cause of the selection of Bengal as the primary sphere of the operations of the Baptist Missionary Society. He found in the Rev. W. Carey a man of God prepared to lay down his life for the gospel. They sailed together for India on the 13th June, 1793, and on the 11th November landed in the city of Calcutta. Then were commenced those efforts for the evangelization of northern India which have resulted in many conversions, in the introduction of the language, literature, and science of the West, in the stirring up of the slumber of Christians in England and America to the great work of the world's salvation, and in the entrance on the mission field of that large body of labourers which now strives with harmonious purpose to overthrow the monstrous fabric that idolatry has erected on the plains of Hindostan, and to win for Christ that noble empire with its teeming myriads of people.

BAPTIST MISSIONARIES.—Mr. Gregson has shared in the dangers at Cawnpore, but was safe and well when last heard from. At Chittagong, Mr. Johannes was for some time in serious danger, but the mutineers moved off towards Dacca, where Mr. Robinson had similar cause of alarm. One paragraph from India mentioned a disturbance at Sumbulpoor in Orissa, but as there is no further mention made of it, we hope it is not correct, or of small importance. All the Missionaries seem to be safe so far. May God preserve them!

RELIGIOUS.

MADAGASCAR.—The friends of humanity and religion throughout England will be shocked, as well as grieved, to learn that the last mail brings tidings of another fearful persecution of the Christians in Madagascar. This last persecution, which followed the expulsion of a number of Frenchmen from the capital in July last, seems to be more severe than any by which it had been preceded. Thirteen persons had been put to death; between fifty and sixty had been subjected to the ordeal of the tangena or poison water, under which eight had died; nearly sixty were bound in chains, of whom two had died; while a number more had been reduced to slavery. The severity of the persecution rendering communication from the sufferers exceedingly perilous, few particulars have as yet been received. The French and other foreign traders have not been molested in their commercial pursuits on the coast. Unhappily, there is no room for doubting the entire accuracy of this intelligence—it comes to us from a source which is but too reliable.

AUSTRALIA.—The visit of Mr. Poore to this country for more Independent ministers has been successful. Their outfit and voyage expences were paid by the friends in Australia, and situations there with adequate salaries are guaranteed. Twelve are gone, and a few more are going. Mr. Thomas Binney, the distinguished Independent minister, of London, and Mrs. B., went a few weeks ago in company with Mr. Poore and others. Mr. B. is paying a visit to a part of his family now in that far-off land, and intends to return in about a year.

THE NEW AND THE OLD YEAR.—At many of the London churches, on the last night of the year, there were midnight services for the purpose of enabling congregations to spend, in devotional exercises, the departure of the old year and the setting in of the new. This custom originated among the Wesleyan Methodists, the last night of the year being termed "the watch night;" but latterly the custom has extended to other Nonconformist denominations, and has also been adopted by some clerical members of the church of England.

ST. PAUL'S CATHEDRAL is also about to be fited up for popular public preaching. What strange things we live to see! No such thing has been known there since old Hugh Latimer preached his plain and pungent sermons at the old "Paul's cross" to king and nobles.

LANCASHIRE INDEPENDENT COLLEGE.—Professor Rogers, of Spring Hill College, Birmingham, has been engaged to take the place of Dr. Vaughan as Principal of this college.

BIBLES FOR INDIA.—It has been proposed, at the termination of the disturbances, to send Five Millions of Bibles to India, at an expence of £250,000.

IN MANCHESTER there are eighty city missionaries, at an annual expenture of £3,600, towards which twenty-six individuals give £63 each.

GENERAL.

THE "TIMES" AMONG THE PROPHETS.—Mr. Walter, M.P. for Nottingham, who, we believe, as his late father was, is the principal proprietor of the *Times*, reminded the House, on the discussion respecting admitting Jews to parliament that Jesus Christ had said "My Kingdom is not of this world," and added,—“the Christianity of the country depended, not on the House of Commons, but on the personal religion of the individual members of society.” Truly light is spreading.

CHAURCH RATES.—When asked if anything would be done by government in the coming session, Lord Palmerston shuffled; on which Sir J. Trelawny told his Lordship, "that he ought to come forward like a man, and not suppose the country was going to be gulled in that way. The House was laughed at, and the people of the country treated like children."

FEMALE EMIGRATION.—The *Emigration Record* states that the Government have authorised the appointment of a permanent staff of matrons for their ships carrying single females to New South Wales, who are to have an increasing remuneration from the first to third voyage, to be provided with free lodgings in Sydney, and a liberal allowance for a return passage to this country.

EXTRAORDINARY DEATHS.—Frederick Harding, an inmate of St. Pancras Workhouse, aged sixty, died on Saturday week, while devouring large lumps of cold plum-pudding.—A boy, aged eight years, son of a lighterman at Rotherhithe, had a pea put in his ear by one of his playfellows on the 2nd December, which so inflamed his brain, that he died.

A SIMPLE DISINFECTANT.—Cut two or three good sized onions in halves, and place them on a plate on the floor; they absorb noxious effluvia in the sick room in an incredibly short space of time, and are greatly to be preferred to perfumery. They should be changed every six hours.

MAYENOR.—A terrible explosion of gunpowder in the magazine, has destroyed a church, and the upper city. Upwards of 100 persons were killed.

THE DUTY ON TOBACCO AND SNUFF for the year ending March 31st, 1857, was £5,210,110. The duty on spirits for the same period was £11,435,881.

THE DIRECTORS OF THE EAST INDIAN RAILWAY, in their half-yearly report, just issued, states that the undertaking has not sustained the serious amount of damage by the Sepoy revolt that might have been expected; but several sections of the works have been stopped, and at certain spots, the property of the company has been destroyed by the rebels. Unhappily, the Directors have to deplore the sacrifice of the lives of some of their servants.

THE RAT-CATCHER'S RATE.—A correspondent of one of our public papers states, that in the church-warden's accounts for the parish of Streatham, the item "Rat-catcher £2, 2s." has figured for twenty years past; and this year a summons is to be issued unless the rate laid for these and other doubtful items is paid. [Is there not a single ratepayer in the parish who dare refuse to pay?]

WHAT OUR ARMY IS MADE OF.—From an official tabular statement of the occupations of recruits, passed in 1855-6, it appears that 27,989 were husbandmen, labourers, and servants, 20,079 of mechanical trades, 4,223 shopmen and clerks, 70 of professional occupations, as students or licentiates of law, medicine, or divinity, and 2,161 boys—in all 52,986.

ONE HUNDRED POLLS, on as many disputed questions, were lately demanded by an objector to church rates at a parish meeting, and the refusal of the rector to grant them rendered the rate which was laid illegal.

IRISH ENCUMBERED ESTATES.—Sales to the amount of £20,475,956 8s. 4d. of this once useless property have now been effected. This was one of the best measures ever put in operation for the benefit of Ireland.

ACTIONS FOR CRIMINAL CONVERSATION.—From the Order in Council, taking effect under the new Divorce Act on the 11th Jan., no action is to be "maintainable in England" for criminal conversation.

CHINESE WITNESSES are examined in Australia thus:—the oath is written on a slip of paper, and whilst burning it, the witness repeats it, and then gives his evidence.

THE LEVIATHAN has at length been pushed by hydraulic pressure so far down to the river, that it is expected the next high tides will float her.

LIVINGSTONE'S TRAVELS.—Mr. Murray, the publisher, announces the twenty-fifth thousand of these interesting missionary narratives.

DURING THE LATE MONEY PANIC, a person at Cork, drew £700 in gold out of the bank, but became a lunatic through intense anxiety to preserve it!

THE LATE EARTHQUAKE IN THE SOUTH OF NAPLES is reported to have caused the death of above 20,000 persons.

REVIEW OF THE PAST MONTH.

Monday, January 25.

AT HOME.—On this day the "daughter of England," as the Princess Royal has been called, is married to the Prince of Prussia, and all the bells of old England are sending out merry peals of joy. To-morrow we expect to hear of the grand doings at Buckingham Palace and Windsor Castle, where for several days past the Queen has been holding a splendid court, attended by numerous foreign princes and potentates. This is the chief event of the past month, but Parliament will soon meet, and then more serious business, especially the future Government of India, will occupy public attention.

ABROAD.—Whilst England was preparing for the Royal marriage festivities, France was alarmed by another mad attempt, by some Italian refugees, to assassinate the Emperor and Empress when visiting an Opera House; but though they both escaped unhurt, several persons were killed and many dangerously wounded. Such wicked attempts do infinite mischief to the great cause of human freedom, riveting yet tighter the fetters with which Despots bind the people.—The news from India, since our last report—in which we briefly referred to the relief of Lucknow, and expressed our hope, that as nothing was said of Otram and Havelock, they were safe—has since brought the melancholy tidings that, worn out with anxiety and fatigue, Havelock died of dysentery, at Alumbagh, five days after leaving Lucknow. We remember Trafalgar and the death of Nelson, and believe that since then England never felt so deeply a public loss. The Queen has already commanded that his widow retain her title of Lady Havelock, and that his son, Captain Henry Marshman Havelock, be a baronet of the United Kingdom. The news from India now arrives weekly, and though most of the troops had arrived, and had been dispatched with all haste to the scenes of disturbance, the prospects of speedy suppression of the mutiny are by no means assuring. Cawnpore has been again in danger, but the formidable force of the Gwalior contingent has been defeated and dispersed, and the women and children are safe at Allahabad, on their way to Calcutta. We fear there will be hot work yet, for the rebels swarm like bees all around Lucknow and Cawnpore. Sir John Lawrence has taken decided steps for the abolition of all caste privileges in the Punjab, where not a single native christian had been permitted to hold any office under Government. Now they are to be on an equal footing with Mohammedans and Hindoos. And so it must be all over India!

Marringes.

Nov. 4, at Graham's Town, South Africa, by Mr. A. Hay, baptist minister, Mr. Ebenezer C. Wright, to Miss Emma K. Weakley.

Dec. 17, at the baptist chapel, Ripley, Derbyshire, by Mr. Gray, Mr. T. Brighouse, to Sarah, fourth daughter of Mr. R. Ward, of Alfreton.

Dec. 20, at the General Baptist Chapel, Boston, by Mr. Mathews, Mr. R. Watson, to Miss Jane Pool.

Dec. 22, at the baptist chapel, Woodgate, Loughborough, by Mr. Goadby, Mr. W. Armstrong, of Leicester, to Miss H. Clemerson, of Loughborough.

Dec. 23, at Great Cross Hall Street Welsh Baptist chapel, Liverpool, by Mr. W. Falloon, Mr. J. W. Kelly, to Mary, eldest daughter of the late Mr. John Griffiths, formerly a deacon of the church meeting in that place.

Dec. 23, at Cannon Street baptist chapel, Birmingham, by Mr. J. Sargent, of Gildersome, Yorkshire, Furneaux Jordan, Esq.,

Colmore Row, to Elizabeth, third daughter of the late Rev. Thomas Swan.

Dec. 24, at the Baxter Gate baptist chapel, Loughborough, Mr. C. Savage, to Miss Ann Whitby.

Dec. 24, at Charles Street baptist chapel, Leicester, by Mr. Lomas, Mr. Edwin Mason, to Miss M. A. Cooper.

Dec. 25, at the Friar Lane baptist chapel, Leicester, by Mr. Wigg, Mr. William Parker, to Miss S. A. Rodwell.

Dec. 26, at the baptist chapel, Pleasant Street, Haslingden, by Mr. Peter Prout, Mr. William Ayrey, Crawshawbooth, to Miss Alice Holden, of Fall Barn, Newchurch.

Dec. 26, by license, at the Broadmead baptist chapel, Bristol, by Mr. Haycroft, Mr. C. E. Hamlen, of Clifton, to Sarah, daughter of Mr. J. E. Harris, Bristol.

Jan. 7, at Mare-street baptist chapel, Hackney, by Mr. D. Katterns, Mr. George Kelsey, of Well-street, Hackney, to Eliza, eldest daughter of Mr. George Read.

Deaths.

Dec. 15, Mr. James Arnold, for nearly nine years one of the British and Foreign Bible Society's Colporteurs for the Manchester district. He had sold upwards of 30,000 copies of the Scriptures, and his last words were Psalm xxxiii. 4.

Dec. 16, at Kingston-on-Thames, suddenly, Mrs. Sanson, an aged member of the baptist church in Brick Lane. Our departed friend was only baptized in Oct. last.

Dec. 16, Mrs. Bradburn, many years a member of the baptist church, Bewick Street, Newcastle-on-Tyne.

Dec. 22, at the Retreat, Nottingham, Mrs. Martha Pole, aged 72, for nearly fifty years a worthy and esteemed member of the General Baptist church, Broad Street.

Dec. 24, at Melbourn, Cambs., Mr. J. Flood, baptist minister.

Dec. 28, at Leicester, Mrs. Carryer, aged 64, relict of the late Mr. John Carryer, and many years a member of the baptist churches in Harvey Lane, Charles Street, and Belvoir Street.

Dec. 30, at Coningsby, Mrs. Martha Overy, aged 80, whose christian-like conduct and great kindness, during the sixty years she was connected with the baptist church here, endeared her to all. Her end was not only happy, but triumphant.

Dec. 31, after many months of suffering Mr. George Cole, late pastor of the baptist churches at Evesham, Church Street Blackfriars, and at Exeter, aged sixty years.

Jan. 1, Mr. William Tucker, aged 73, upwards of forty years a worthy deacon of the baptist church in George Street, Plymouth.

Jan. 2, at Barnsbury Park, London, the Rev. W. H. Stowell, D.D., late President of Cheshunt College, aged fifty-seven years.

Jan. 4, at Burgh, Lincolnshire, after three weeks' illness, Mr. George Crow, aged 48, who was a most useful, active, and consistent member of the baptist church in this place for twenty-four years, and a deacon for the last six years. His loss will be severely felt by the church and congregation.

Jan. 5, suddenly, Mr. W. Whitehead, the treasurer for the borough of Leeds, between 50 and 60 years of age, highly respected. Up to a few moments before he expired he had been apparently in his usual health. Mr. Whitehead was formerly, and for many years, a member of one of the baptist congregations in the town.

RECENTLY.—The Duke of Devonshire—the Earl of Winchilsea—the Earl of Ilchester—Earl Spencer—Marshal Radetzky, the Austrian General in Italy, aged 92.

BAPTIST REPORTER.

MARCH, 1858.

JAPAN OPENED.*

THOSE of our readers, who, like the writer, are acquainted, from personal observation, with the events which transpired during the first half of the present century, will often reflect on the wonderful changes which have taken place in the history of the nations of the earth during that period. We stay not to enumerate them. The second half promises to be yet more eventful. The Ottoman Empire, fierce and intolerant, which once threatened the very existence of Christianity, indebted to so-called Christian nations for its preservation—England waging war with the old Persia of the Bible—a mutiny of the native troops in our great Indian Empire, unprecedented in history for its extent and involving a revolution in its government—China, torn by intestine commotion and assailed from without by formidable western powers—and now the seal of the Hermetic Empire of Japan broken by the Republic of the United States.

Historians will, doubtless, observe and record these facts, with their various details and incidents. But the Christian in noting them will extend his thoughts beyond the facts themselves, and inquire why they were permitted to transpire, and what Providence may design by all these eventful movements?

We now take the last of the events to which we have briefly referred—the Opening of Japan. We do so here, because this is a most interesting and important circumstance, and the confined space to which we are limited in our "Review" department, would prevent us from giving our readers all the information we wish to afford, and which we feel sure they will be glad to possess.

The Japan Empire is in some respects the counterpart of the British Isles. It is situate in the Eastern hemisphere, in about the same degrees of latitude, off the eastern continent of China, as Britain is off the western continent of Europe. Like Britain, it mainly consists of two large islands, and its population, as far as we know, is as great as ours, perhaps greater; but it claims sovereignty over innumerable small islands scattered in the ocean around.

The first notice Europe received of Japan was from the writings of the renowned but credulous Marco Polo, at the close of the 13th century. But his descriptions of its riches and wonders were more like a page from the "Arabian Nights" than sober truth. In 1542, Pinto, a Portuguese navigator was driven by stress of weather into one of the harbours of Japan. He and his crew were treated kindly; and

* Published by the Religious Tract Society.

it is a remarkable fact that the portraits of these strangers are yet preserved in the archives of the empire. On returning to Goa, in India, then a Portuguese settlement, the report they made induced the famous papist missionary, Francis Xavier, to undertake the conduct of a number of priests to Japan. They went, and in a few years made, after their own fashion, thousands of converts to popery. Crowds of priests followed, but they soon, as is their wont, began to assume airs of authority and insolence, and being discovered in a plot to overthrow the government, they were driven out of the island, many of their converts were put to death, and every vestige of their visit destroyed. This was in 1639. The Dutch, who were then the great commercial rivals of the Portuguese, had arrived in Japan and obtained a settlement there in 1598. They fitted out five vessels for the enterprise, and entrusted their conduct to an Englishman, William Adams. Only one of these vessels reached Japan. Adams remained on the island twenty years and died there. He was in favour with the Emperor and government, and obtained good terms for the Dutch, through whose vigilance the conspiracy of the Portuguese papists was discovered. Hence it was that the Dutch has been the only nation, which for 200 years has been permitted to trade with Japan, but even they were limited to one small island, under severe restrictions.

In 1611 the English fitted out a vessel, with presents from King James to the Emperor, which were received, but they remained only a few years. In 1636 they made another unsuccessful attempt. In 1673 they made another visit, but were repulsed on the ground that the King of England, Charles II, had married a Portuguese princess! In 1791 the English again desired to open communications, but were refused everything except wood and water. In 1803 an English vessel was ordered to move off in twenty-four hours. Other attempts

of more recent date were also unsuccessful.

Russia for many years desired to gain a footing in Japan, but was uniformly refused. These shrewd islanders had heard of her encroachments—indeed Russia had already seized on some of their out-lying islands, and therefore the Japanese wisely and justly refused to receive them on her shores.

The United States, though last in their attempt to open Japan to the world, have been the most successful, and their proceedings in the accomplishment of this desirable object are given, in an abridged form, in the small volume to which we have referred in a foot note, and which appears to have been compiled from a large work, with splendid illustrations, published by the United States' Government.

It appears that in 1831, a Japanese junk was wrecked on the western coast of North America. The crew of the junk were kindly treated, and an unarmed American vessel was sent to convey them back to their own country. But neither the Americans nor the hapless crew were well received; for such was then the inclusive as well as exclusive system of the Japanese, that they not only refused admission to strangers, but to their own countrymen, if by intention, or even by accident, as in this case, they once left their own shores and visited a foreign land. The Americans did not relish this return for their generosity, but they did not avenge the insult. In 1846 they sent the Columbus, a 90-gun man-of-war, and a corvette, but these were again ordered off. In 1849, sixteen American seamen were wrecked on the coast of Japan, and as no satisfactory report could be obtained respecting them, public attention was drawn to the fact, and at length a squadron was fitted out, under Commodore Perry, to visit Japan, and demand information, and secure negotiations. The proceedings of the Commodore, in 1852-3-4, are the subject

of the volume to which we have referred.

After visiting China, the Commodore bore away for the Loo Choo Islands, which are in some way tributary to Japan. Captain Basil Hall had visited these islands thirty years ago, and described them as a perfect paradise, and the inhabitants as innocent and harmless, and so he told Napoleon at St. Helena; but that shrewd observer of human nature could not believe him. And he was right, for in 1846, a Dr. Bettelheim, a missionary surgeon, went to reside amongst them, but was soon roughly treated. The Americans, who arrived in the harbour of Napha, May 26, 1853, found him there, and they found also that the people and their rulers were as jealous and deceitful as either the Chinese or Japanese. But the country was a lovely region.

“The harbour was examined by a boat party, and the most marvellous forms of beauty were discovered amid the coral forests which rise from its bed. The following glowing description of this marine scenery is from the pen of Mr. Bayard Taylor, a well-known writer, who formed one of the company:—‘The tide was nearly out, and the water was very shoal on all the approaches to the reef. We found, however, a narrow channel, winding between the groves of mimic foliage, and landed on the spongy rock which rose about a foot above the water. Here the little pools which seamed the surface were alive with crabs, snails, star-fish, sea-prickles, and numbers of small fish of the intensest blue colour. We found several handsome shells clinging to the coral, but all efforts to secure one of the fish failed. The tide was ebbing so fast that we were obliged to return for fear of grounding the boat. We hung for some time over the coral banks, enraptured with the beautiful forms and colours exhibited by this wonderful vegetation of the sea. The coral grew in rounded banks, with clear deep spaces of water between, resembling,

in miniature, ranges of hills covered with autumnal forests. The loveliest tints of blue, violet, pale green, yellow, and white, gleamed through the waves; and all the varied forms of vegetable life were grouped together along the edges of cliffs and precipices, hanging over the chasms worn by currents below. Through those paths, and between the stems of the coral groves, the blue fish shot hither and thither like arrows of the purest lapis-lazuli; and others of a dazzling emerald colour, with tails and fins tipped with gold, eluded our chase like the green bird in the Arabian story. Far down below, in the dusky depth of the waters, we saw, now and then, some large brown fish, hovering stealthily about the entrances to the coral groves, as if lying in wait for their bright little inhabitants. The water was so clear that the eye was deceived as to its depth, and we seemed now to rest on the branching tops of some climbing forest, now to hang suspended, as in mid-air, between the crests of two opposing ones. Of all the wonders of the sea which have furnished food for poetry and fable, this was assuredly the most beautiful.’

“On the 30th of May, it was rumoured on board that some of the chief authorities intended on that day to visit the Susquehanna. Dr. Bettelheim was accordingly sent for, that he might be present on the occasion, an explanation having already been given to the mayor of Napha of the ground upon which the presents they had so courteously offered had been declined. About one o'clock, a very ordinary barge, containing the Loo Choo dignities, came alongside. The marines were in uniform, and every preparation had been made to show them respect, and at the same time produce a favourable impression. One of the inferior officers first came up the gangway with the card of his superior, which the interpreter received and read: the officer then returned, and in a few minutes the regent of the kingdom of Loo Choo, a venerable old man, ap-

peared, supported by two of his officers. Captains Buchanan and Adams received him at the gangway, and were saluted by the regent after the fashion of his country. His hands were joined upon his breast, while his body and knees were bent very profoundly, and his head was slightly turned away from the person he addressed. The prince, it was said, was a lad of eleven years old, and was ill. As soon as the suite of the regent, consisting of six or eight officers and some dozen subordinates, came upon deck, a salute of three guns was fired, which so startled some of them that they instantly dropped upon their knees.

“One of the most striking features in the visitors was their general imperturbable gravity. It was indeed obvious enough that their curiosity was intense, not unmingled with alarm; but they were careful to preserve the most dignified demeanour. They were conducted to the captain’s cabin, and thence shown over the ship; and for a time observed everything with great gravity; but when they reached the ponderous engine, their assumed indifference was fairly overcome, and it was evident that they were conscious of having encountered in it something very far beyond their comprehension. They were much quicker of perception, however, than the Chinese, as well as more agreeable in features, and much more neat and tidy in apparel.

“Up to this time they had not seen the commodore, who had remained secluded in his own cabin. The visitors, however, were at length informed that they were to be admitted into his presence. They were accordingly conducted to his apartment, and just as the regent reached the head of the steps, the band struck up a lively air; but the dignified old man passed on without even casting an eye on the musicians. To him it was doubtless a solemn occasion. The commodore received and entertained his guests most handsomely, and during a lengthened interview, assurances of amity and good-will were exchanged between

the parties. On the retirement of the regent, he was escorted with great respect to the ship’s side, and departed with a repetition of the honours paid to him on his arrival.”

It was at length arranged that the Americans should be permitted to visit the town and neighbourhood, but spies dodged all their steps. The town seemed deserted, for the shops and markets were closed, and the people had hid themselves out of sight. But “the appearance of the interior of the island,” says the narrator, “was exceedingly beautiful. The land rose in bold hills, crowned with groves of a variety of pine, which was new to me, resembling the cedar of Lebanon in its physiognomy. The sides of the hills were covered with fields of brilliant green, spotted here and there by the whitewashed sepulchres of former generations. In the vegetation there was a mixture of the growths of tropical and temperate climates, and in no part of the world have I seen greater richness or variety.

“I was curious to obtain some information regarding the domestic life of the natives, and frequently entered their huts unawares, in the hope of finding them at their avocations within. In most cases I found the huts deserted, but in some others caught the merest glimpses of Loo Choo life in its more humble aspects. Near the ruined castle, while our convoy was passing round a village, I slipped into one of the alleys, and entered a bamboo inclosure, within which were five neat dwellings. The mats were let down before the doors, but the people were all concealed behind screens, and in lofts under the thatch, for in looking in, I found no one but a child and an old man, who immediately knelt down, and knocked his forehead on the floor before me. In another hut, in a village on the plain, I found an old woman and a girl of about twelve years of age, both of whom fell on their knees, and held up their hands with an expression which was at once imploring and reverential. A few words

of friendly greeting, though in English, encouraged them, and I should no doubt have been able to inspect the interior of the hut, had not one of the spies come up at that moment, and driven them away."

The endless evasions of the Loo Chooans being at length overcome by the firm conduct of the commodore, he accomplished his objects, and left Napha, July 2, and bore away with his four vessels for the bay of Jeddo, where he arrived on the 8th, and cast anchor off the city Uraga.

The alarm excited among the people, on the first appearance of the squadron, was great, and this grew into wonder as they beheld the Susquehanna steam up the bay against a strong head wind. Soon, great activity and bustle were observed among the junks and on shore, as if preparations were making to intimidate or resist the visitors.

When reading the volume we marked down many paragraphs for notice or extract, but we find it will be impossible for us to furnish even a brief sketch of the protracted proceedings and negotiations. As usual the dexterous policy of the Japanese was brought into full play—the strangers must leave immediately—they would only be treated with at the Dutch settlement at Nagasaki. But the firmness of commodore soon brought down their high pretensions—he would not go—and in so many hours he would move up the harbour to Jeddo. This brought them to reason. They became polite and almost obsequious. Arrangements were made for a conference on shore with the authorities, the Americans taking care to appear in force, and bringing the guns of their vessels within range of the place of meeting.

The descriptions given of the interview are highly interesting and amusing; but all passed off pleasantly. The Japanese high commissioners afterwards visited the ships, and were filled with wonder at the steam engines,

and with terror at the tremendous guns.

The preliminary negotiations having been signed, sealed, and delivered, the mutual presents from the Presidents of the United States and the Emperor of Japan were exchanged.

"The presents having been formally presented, the Americans proceeded to unpack and arrange them for exhibition. The Japanese authorities offered every facility for this work; their labourers constructed sheds for sheltering the various articles from the inclemency of the weather; a piece of level ground was assigned for laying down the circular track of the little locomotive, and posts were brought and erected for the extension of the telegraph wires—the Japanese taking a very ready part in all the labours, and watching the arrangement and putting together of the machinery with an innocent and childlike delight. The telegraphic apparatus was soon in working order, the wires extending nearly a mile in a direct line, one end being at the treaty-house, and another at a building expressly allotted for the purpose. When communication was opened between the operators at either extremity, the natives watched with intense curiosity the *modus operandi*, and were greatly amazed to find that in an instant of time messages were conveyed in the English, Dutch, and Japanese languages from building to building. Day after day the dignitaries and many of the people would gather; and, eagerly beseeching the operators to work the telegraph, would watch with unabated interest the sending and receiving of messages.

"Nor did the railway, with its lilliputian locomotive, car, and tender, excite less interest. All the parts of the mechanism were perfect, and the car was a most tasteful specimen of workmanship, but so small that it could hardly carry a child of six years of age. The Japanese, however, were not to be cheated out of a ride, and as they were unable to reduce themselves to the capacity of the inside of the

carriage, they betook themselves to the roof. It was a ludicrous spectacle to behold a dignified mandarin whirling around the circular road at the rate of twenty miles an hour, with his loose robes flying in the wind. As he clung with a convulsive hold to the edge of the roof, grinning with intense interest, and his huddled-up body shaken convulsively with a kind of laughing timidity, while the car spun rapidly round the circle, you might have supposed that the movement, somehow or other, was dependent rather upon the enormous exertions of the uneasy mandarin than upon the power of the little puffing locomotive which was so easily performing its work."

The following paragraphs on the condition of the females of Japan is gratifying and encouraging.

"The men of all classes were exceedingly courteous, and although inquisitive about the strangers, they never became offensively intrusive. The labouring class was evidently in great dread of their superiors, and were more reserved in their presence than they would have been had they not been under restraint.

"As we have previously seen, Japanese exclusiveness to foreigners is merely the policy of the government. The people are social, and mingle freely in friendly intercourse with each other. There is one feature of Japanese society in which their superiority to all other orientals is clearly manifest. Woman is recognised as a companion, and not treated merely as a slave. Her position is certainly not so elevated as in countries under the influence of the gospel; but it is far superior to that of other pagan, and of all Mohammedan countries. The non-existence of polygamy is also a distinctive characteristic. The Japanese are the most moral and refined of all eastern nations, and the effect is apparent in the superior character of the women, and in the greater prevalence of the domestic virtues.

"The young Japanese girls are

well-formed and rather pretty, and have much of that vivacity and self-reliance which spring from a consciousness of dignity, derived from the esteem in which they are held. In the ordinary intercourse of friends and families, the women have their share, and rounds of visiting and tea parties are kept up as briskly in Japan as in England or America. The attitude assumed by the women, who prostrated themselves in the presence of the commodore and his party, should be considered rather as a mark of their reverence for the strangers than as an evidence of servility. That in the large towns and cities of Japan there is great licentiousness, it is reasonable to suppose, for such, unhappily, is the case in all great communities; but it is due to the Japanese women to state, that no want of modesty was betrayed by them during the stay of the squadron in the bay of Jeddo."

Their burial places are kept with much care, and the graves are ornamented with flowers. They have tombs or pillars with inscriptions of name, birth, age, and death. The epitaphs are mostly on the vanity of life and in praise of Buddha. Here is a translation of one in verse:—

"What permanency is there to the glory of the world?"

It goes from the sight like hoar-frost before the sun.
If men wish to enter the Joys of heavenly light,
Let them smell a little of the fragrance of Buddha's
candens."

And another in prose,—

"The great round mirror of knowledge says, 'Wise men and fools are embarked in the same boat; whether prosperous or afflicted, both are rowing over the deep lake; the gay sails lightly hang to catch the autumnal breeze; then away they straight enter the lustrous clouds, and become partakers of heaven's knowledge.'"

On the momentous question of the introduction of the gospel, we are told,—“The important question will naturally arise in the mind of all readers anxious for the spiritual welfare of the Japanese people, What

are the prospects of at once presenting Christianity to their minds, with any hope of a favourable reception? To this subject Mr. Jones, the chaplain of the expedition, especially directed his thoughts; and the result of his observations and reflections is given in the following passage:—‘Apart,’ he says, ‘from governmental influence, I think there would be no great difficulty in introducing Christianity; but the government would most decidedly interfere. I performed funeral services on shore four times—once at Yoku-hama, twice at Hakodadi, and once at Simoda; in every instance in the presence of the Japanese, and, in most, when large numbers were collected. They always behaved well. Japanese officers, with their insignia, were present on all occasions. I thus became known among the people everywhere as a Christian clergyman, or, to follow their signs for designating me, as ‘a praying man.’ Instead of this producing a shrinking from me, as I supposed it would, I found that I had decidedly gained by it in their respect, and this among officials as well as commoners. At our last visit to Simoda we found a new governor, it having now become a royal instead of a provincial town. He was an affable yet dignified man, of very polished manners, and would compare favourably with the best gentleman in any country. At the bazaar, amid the buying, &c., I was led up to him by one of the officials, and introduced as a clergyman. The governor’s countenance brightened up as my office was announced, and his salutation and treatment of me became additionally courteous. I mention this for what it may be worth. There was no seeming aversion to me because I was a minister of Christianity. The government, however, beyond all doubt, is exceedingly jealous about our religion; the Japanese officials, as well as the people, are so inquisitive, and so observant of all that come within their reach, that doubtless, after a time, they might be brought to see

the difference between ourselves and the Romanists. Against the latter they have a deep-seated dislike. Until they do understand that difference, no form of Christianity can probably get foothold in Japan.’ How much wisdom and prudence, then, will be necessary, on the part of those to whom may be intrusted the honour of commending, to minds thus prejudiced, the true ‘gospel of the grace of God!’ Most emphatically will they require to be ‘wise as serpents, and harmless as doves;’ while, keeping in memory that one of the fatal rocks on which the Roman Catholic mission of former times was wrecked was political ambition and intrigue for temporal power, they must be most studious in their efforts to show that Christ’s kingdom is not of this world, but is established in the hearts and souls of men.”

It appears that the Japanese, like the Tartars, use “rotary praying machines,” which are fixed up near their temples and in their cemeteries.

“While writing on the subject of prayer, we may observe that Mr. Jones had an opportunity to obtain further information. One day he wandered into a Buddhist temple when the Japanese were at worship. There was a large altar, exactly similar to that in a Roman Catholic church, with a gilt image in its recess; two handsome lamps lighted, two large candles burning, etc., with an abundance of gilding; there were also two side altars, with burning candles on them. Before the principal altar, within an inclosure, were five priests, robed and on their knees, the chief one striking a saucer-shaped bell, and three others with padded drumsticks striking hollow wooden lacquered vessels, which emitted a dull sound. They kept time, and toned their prayers to their music in chanting; after chanting, they knelt again, and touched the floor with their foreheads; after which they repaired to the side altars, and had a short ceremony before each of them. When all was

over, one of the priests approached, and, pointing to an image, asked Mr. Jones what it was called in America. He answered, 'Nai'—'We have it not.' He then pointed to the altars and asked the same question, to which he received the same reply. When the chaplain left the temple, as he walked on, his official attendant asked him 'if the people prayed in America?' He was answered in the affirmative; and Mr. Jones, dropping on one knee, joined his hands, and, with upturned face, closed his eyes, and pointed to the heavens, to intimate by signs that the Americans prayed to a Being there. The functionary then asked Mr. Jones's attendants if they prayed to that Being? The reply was, 'Yes; we pray to Tien,' the Japanese word for heaven or God.

"May the way, ere long, be opened for the entrance of the gospel among this intelligent people, and they be led to worship the true God, through the mediation of our Lord Jesus Christ, and participate in the hopes and joys of his salvation."

With regard to education we are informed—

"There were no printing establishments seen at Simoda or Hakodadi, but books were found in the shops. These were generally cheap works of elementary character, or popular story-books or novels, and were evidently in great demand, as the people are universally taught to read, and are eager for information. Education is diffused throughout the empire; and the women of Japan, unlike those of China, share in the intellectual advancement of the men, and are not only skilled in the accomplishments peculiar to their sex, but are frequently well versed in their native literature. The higher classes of the Japanese with whom the Americans were brought into communication, were not only thoroughly acquainted with their own country, but knew something of the geography, the material progress, and the contemporary history of the rest of the world. Questions were

often asked by the Japanese which evinced a measure of information that, considering their isolated situation, was quite remarkable, until explained by themselves in the statement that periodicals of literature, science, arts, and politics, were annually received from Europe through the Dutch at Nagasaki; and that some of these were translated, republished, and distributed through the empire. Thus they were enabled to speak somewhat knowingly about our railroads, telegraphs, daguerotypes, Paixhan guns, and steamships, none of which had they ever seen before Commodore Perry's visit. Thus, too, they could converse intelligently about the European war, about the American revolution, Washington, and Bonaparte.

"As the better classes showed an intelligent interest in all they saw on board the ships and steamers that was novel to them, so the common people exhibited an importunate curiosity about all that pertained to the dress and persons of the Americans whenever they visited the land. The Japanese were constantly besetting the officers and sailors in the streets, making all kinds of pantomimic inquiries about the English names of some parts of their persons and apparel, from hat to boots, taking out their paper and pencil, and making memoranda of the newly-acquired English words."

We have exceeded our usual limits with these quotations, and have only space to add that three ports were opened by the Japanese authorities for intercourse with the Americans. Other nations hearing of this, applied for similar advantages. The Russians, with their usual promptitude, made a successful negotiation:—"Nor was our own country remiss in this honourable contest; for on the 7th of Sept., 1854, Admiral Stirling, in command of the English squadron, arrived at Nagasaki, for the purpose of making a treaty, in which he also succeeded, securing like privileges to those conceded to the United States. Thus

Japan has been opened to the principal nations of the West; and it is not to be believed that, having once effected an entrance, the enlightened powers that have made treaties with her will recede, and by any indiscretion lose what, after so many unavailing efforts for centuries, has at last been happily attained. It behoves these nations to show Japan that her interests will be promoted by communication with them; and, as deeply-rooted prejudices gradually vanish, we may hope to see the future negotiation of commercial treaties of increased liberality, for the benefit, not only of the nations already participating in them, but also of all the maritime powers of Europe—for the advancement and enrichment of Japan—and for the upward progress of our common humanity. It would be a reproach to christianity, now that so large an instalment of what is due to the brotherhood of nations has been received to allow Japan to relapse into her former cheerless state of unnatural isolation. She is the youngest sister in the circle of commercial nations: let those who are elder kindly take her by the hand, and aid her tottering steps, until she has reached a vigour that will enable her to walk firmly in her own strength."

With one pleasing and promising fact we conclude:—

"Several Japanese accompanied the American squadron on its return

to the United States. We are glad to learn, on the authority of a statement by Professors Eaton and Dodge inserted in a New York paper, that one of the exiles—a young man named Seutharo—is now in Madison University, as a protege of one of the students, and is undergoing a course of study, which it is hoped will qualify him to revisit his native country as an apostle of the cross. Although he has not yet given evidence of having 'passed from darkness to light,' in the true scriptural sense, yet he has formally renounced heathenism, and said to be steadily acquiring such a knowledge of bible truth as, it may be hoped, will, under the blessing of the Divine Spirit, result in his real conversion to God, and fit him to become an instrument of unspeakable good to his countrymen. This fact is of cheering omen, and should encourage our prayers. Another circumstance, recently made known, is also significant and full of encouragement. Intelligence from Shanghai relates that the Chinese interpreter in the Court of Japan has sent to that place for works on the doctrines of the gospel, which were intended for the study of two mandarins and for the emperor of that country. May the seed thus, and in similar ways, sown in the Japanese empire, speedily fructify and yield an abundant spiritual harvest."

Spiritual Cabinet.

EXCELLENCY OF THE BIBLE.

THE BIBLE is truly a wonderful and an incomparable book. It contains history the most ancient and authentic—precepts the most pure and elevating—promises the most cheering, and threatenings the most fearful and alarming—clothed in language the most simple and forcible, adorned at times with imagery sublime and fasci-

nating. It was composed by different individuals, of varied powers and culture, living at great distances of time and place, and often speaking different languages and dialects—and yet there is in it a unity which marks no other composition whatever, which is perfectly unaccountable, except on the supposition that they who wrote it

were all guided and influenced by the same Divine and unerring spirit. The greatest boon which the Parent of all good has conferred on our fallen world is the Bible, and the loss of it would be the greatest catastrophe which could befall us. If the sun were to be blotted from the firmament, and creation clad in the mantle of night, even that would not so deeply affect us as our being deprived of the Word of Life. Many attempts have, at different times, been made to destroy this book, but they have signally failed; yea, all such attempts must fail till the book has accomplished its great mission to the world.

The superior excellence of the Bible will be seen if we consider its Divine origin. It is not a human but a Divine work. Wicked men would not, even supposing they were capable, write such a book as the Bible, for that would be to sign their own condemnation, which men are never disposed to do.

The Bible denounces sin, and exalts holiness in the clearest and strongest language possible—its teachings are these, "The wicked shall be turned into hell, with all the nations that forget God,"—"Follow holiness, without which no man shall see the Lord." Now if wicked men had written it, instead of thus openly and unconditionally denouncing sin, it would have pandered to the evil propensities of our depraved nature, and made excuses for human folly and transgression. And it is morally certain, also, that good men could not so grossly deceive as to impute that to the Spirit which was merely their own production. The inference then is, that they "spake as they were moved by the Holy Ghost." And to prove its Divinity miracles have been wrought—the Red sea was divided, and Jordan rolled back—manna descended in the wilderness, and from the rock at Horeb waters gushed out. The Saviour fed five thousand with five loaves and two fishes. See Him walking on the sea, and stilling the tempest by a word.

At his command the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised up. And these were not like the lying wonders of the papists, and the pretended miracles of the false prophet; for they were not done in a corner, but openly, and they have been handed down to us by testimony the most incontrovertible. Its Divinity is also attested by prophecy, which is a miracle of knowledge. Look at the prophecies respecting the Messiah—his lineage and the place of his birth—the circumstances of his life—his sayings and actions—his sufferings and death, resurrection, and exaltation, were accurately foretold by the prophets, and their predictions were delivered some hundreds of years before his appearance. Human sagacity certainly could not have foreseen all these; they must have been taught of the spirit. We further point to Babylon and Nineveh, to the fall of Jerusalem and the world-wide dispersion of the Jews, as lasting monuments of the Divinity of the Bible. Oh! then let us ever remember, whenever we read this book, that it is not the word of man but of God.

The excellence of the Bible will be seen if you consider that it is the instrument of conversion. It was not given to cultivate the intellect, refine the taste, and please the imagination, but to renew and sanctify the heart. It does not content itself with lopping off the excrescent branches, but it lays the axe at once to the root of the tree—it does not attempt to purify streams merely, but it first purifies the fountain, and the streams become pure also—for by renewing the heart the life becomes reformed as a necessary and inevitable consequence. By the teachings of this blessed book the drunkard becomes sober, the blasphemer learns to pray, the thief steals no more, the idle becomes industrious, and the adulterer chaste. And remember that the Word is the sword of the Spirit. In conversion the Spirit does not reveal any truth

that is not already contained in the scriptures, but its truths are applied by Him with Divine power to the heart: and thus are fulfilled the words of the Saviour, "He shall glorify me, for He shall take of mine and shall show it unto you."

The Bible is the standard of religious belief. It is evident that the Inspired Writers claim this much for the sacred writings—"To the law and to the testimony," says Isaiah, "if they speak not according to this word, it is because there is no light in them." The Bereans are commended because they "searched the scriptures daily to see if these things were so."—"And if any man," says Paul, "obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." And what an inestimable blessing it is that we have the Bible for our standard of truth; for if "tradition" had been the standard, it would have been difficult, if not impossible, to ascertain what was truth; for that which is handed down by tradition becomes easily corrupted. And if the "Fathers" had been the standard there would have been greater difficulty, for their writings are voluminous and costly, written in the dead languages, and inaccessible to the masses. And besides this, the Fathers were not infallible.

Again, if the "Councils of Rome" had been the standard, the difficulty would have been greater still; for one Pope has contradicted and excommunicated another, and council after council has contradicted and anathematized its predecessors. Thanks be to Heaven we are not reduced to this dilemma, for God has given us his written Word. It is to this touchstone that we bring all creeds and opinions; and whatever is in harmony with it we receive, and whatever is opposed to it we reject, whether it come from Oxford or from Rome—the Bible, and the Bible alone, is the religion of the Protestants.

"This is the Judge that ends the strife
When wit and reason fall;
Our guide to everlasting life
Through all this gloomy vale."

The superior excellence of the Bible will be seen in that it furnishes us with a rule of life—"Thy word is a lamp unto my feet, and a light unto my path." The Bible, though it contains doctrines the most profound, concerns itself with our every day life. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." It gives us the golden rule, "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them: for this is the law and the Prophets." It points out the duties of rulers and subjects—masters and servants—husbands and wives—parents and children. Much stress is laid by it on the practical exhibition of truth in the life. Mere knowledge of the truth will avail nothing without it. If Divine truth has laid hold of the heart, it will also regulate the life; for it has a sanctifying influence according to the prayer of the Saviour—"Sanctify them through thy truth: thy word is truth." Oh! what a happy scene would our world soon afford were the doctrines of the Bible universally observed. All over-reaching in trade and commerce, all slander, backbiting, envy, malice, gambling, drunkenness, and sensuality in society, would cease; and all contentious and oppressions amongst the nations would speedily come to an end—"Nation would not lift up sword against nation, neither would they learn war any more." Right, and truth, and holiness, and peace, would everywhere prevail. "Holiness to the Lord," would be the universal motto, and earth would become a type of heaven.

The excellency of the Bible is crowned with the consideration that it conducts us to a future and a better world. We all know that ere long we must quit this mortal scene, and the place which now knows us will soon know us no more for ever. Without the teachings of inspiration, the

future, to us, would be all gloom and uncertainty. It is in vain that we ask nature to give us any information respecting it; nature is silent as the grave. It is in vain we unroll the tomes of philosophy for light on this momentous subject; they only light us to the tomb, and, alas, there they leave us! And the teachings of infidelity are cold and comfortless in the extreme. But the Bible comes to our aid; we hear the Saviour breaking the silence in awful and inspiring words, "I am the resurrection and the life: him that believeth in me,

though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

Oh! how valuable, then, is the Bible. It teaches us to live, and prepares us for death, and renders us triumphant in the prospect of immortality and eternal life. Let us, then, show that we prize it by reading, studying, believing, and obeying it.

"May this blest volume ever lie,
Close to my heart and near my eye;
Till life's last hour my thoughts engage,
And be my chosen heritage."

Hunmanby, Yorkshire. R. M.

Poetry.

A LAY OF LUCKNOW.

(See *Feb. Reporter*, pages 49-50.)

ASLEEP!—amid the awful thunder
That speaks of coming doom,
While swarming hosts of fiendish foes
Round Lucknow's fortress loom.
Worn out by toll and suffering—
Death closing darkly round—
The daughters of the Island-race
Lay on the hard cold ground.

The Englishwoman's troubled rest
Is broken fitfully;
But hushed in motionless repose,
The head upon her knee,
A Scottish woman pillowed there,
Dreams of the far-off home,
Where her old father from the plough
At eventide will come.

What sudden sound 'mid that wild roar
The charmed vision breaks,
As springing from her kindly couch,
The Highland woman wakes?
The Scottish car—the Scottish heart
'Mid that stern din of war,
Hears the shrill Highland bagpipe speak—
The slogan sound afar!

"We're saved! I hear Macgregor's peal,
Aye foremost in the fray—
Oh, Highland hearts and hands are true;
We're saved this blessed day!"
She stands amid the hero band
Who wage the hopeless strife,
The harbinger of coming aid,
Of rescued love and life.

They listen!—But that distant sound
Reaches no Saxon ear;
For them no Highland pibroch tells
That Scotland's aid is near.
Again the voice of war sends forth
Defiance stern and high;
Despairing, though undaunted still,
Are England's chivalry.

Once more that cry: "The Campbells come!
We're saved!"—They pause again.
O blessed Heaven! she speaketh sooth!
They hear the bagpipe's strain.
High 'mid the roar of deadly strife
The Highland music swells;
And of the God-sent aid at hand,
The mountain slogan tolls.

Down—as one man the leaguered force
Fall lowly on their knees,
And tears, and prayers, and bursting sighs
Float on the eastern breeze,
Full—fuller—swells the changing strain,
Borne through the rending line
Of conquered foes—They hear it now!
The sound of "Auld Lang Syne."

Oh! blessed be His holy name
Who, in our direst need,
Can thus, through swartly myriads,
Our faithful comrades lead,
Yet even with the memory
Of mercy all divine,
Will come a ling'ring echo, too,
Of Scotland's "Auld Lang Syne."

L. V. in Chambers Journal.

THE CHRISTIAN'S DESIRE.

THE noble's wealth and titled lot,
 And stately hall, I envy not.
 The rich man's gold, his chariots gay,
 Are but the creatures of a day.
 These mortal things to dust return,
 And pride weeps o'er their broken urn;
 Their place is sought but found no more;
 New objects rise upon their site,
 Are prized as they were prized before,
 Then vanish from the human sight.
 All earthly objects pass away:
 E'en earth itself must soon decay:
 Then earth can never make me blest,
 Nor calm the tempest in my breast;
 Can never o'er my fears prevail,
 Or aid me in death's gloomy vale.
 'Tis thou, oh Jesus, canst supply
 The strength to live, the help to die;
 In thee, my Saviour, all is found
 That sinners need; in thee abound
 The fulness and the love of God;
 In thee is pardon through thy blood;

In thee is pity for distress;
 In thee is spotless righteousness;
 In thee the troubled find relief,
 A cause for joy, a balm for grief,
 A guide in life, in death a friend;
 One who will love me without end.
 In Jordan heard that voice shall be,
 That quelled the waves of Galilee;
 The hand that once was marred with blood,
 Be stretched to guide me through the flood,
 And lead me to the better-land,
 Where myriads round the Throne now stand.
 Then, Saviour, give thyself to me;
 All is but dross compared with thee;
 Shed thy pure love within my breast,
 And lull my giddy fears to rest;
 And while I stay on earth below,
 In thy dear image may I grow,
 Until at last my soul shall bear,
 The miniature of Jesus there.

Dowlata.

T. D. J.

Correspondence.

THE LATE G. C. SMITH, OF PENZANCE,
 CORNWALL.

To the Editor of the Baptist Reporter.

DEAR SIR,—The public were lately informed of the very deplorable wreck of the "Dunbar Steamer," when nearly all on board perished. By a letter from Port Jackson, near to which place the sad disaster occurred, I am informed that the only survivor is a man from Drogheda, in Ireland, who states that one of the passengers was Mr. G. C. Smith, long familiarly known as "Smith of Penzance," he having been pastor of the baptist church at that town. Mr. S. was engaged to preach to the ship's company on the voyage. When the wreck occurred, Smith and the Irishman threw themselves on to the deep, and, for awhile, swam on together, but at length, finding his strength decline, the aged man called out, "We shall have a watery grave!" and into the watery grave he sunk, never to rise till "the sea shall give up the dead which are in it." Alas, poor G. C. Smith!

Sir,—some of your correspondents, if not yourself, may be able, and think it worth while to supply a biographical sketch of this person, who was certainly a somewhat remarkable man in his way.

All I can offer will be as follows. It seems that Mr. Smith's course was not a little erratic in the main. I believe he was once known as a "boatswain" in the royal navy. Of the history of his conversion I have not heard, but it must have been remarkable. A friend of mine, long since, heard him preach in Greenwich Park, and when he questioned a veteran tar in the crowd whether he knew Mr. S. in the navy, the answer was characteristic, "Know him! aye, as wicked a dog as ever God put —."* It was well known at the time that Mr. S. followed Wellington's army during the campaign in Portugal, Spain, and parts of France, preaching to the soldiers, and reported his proceedings in a series of letters printed in the *Evangelical Magazine* at the time. It is just forty years since I first heard him. He had come as a candidate for the pulpit of York-street, Manchester, and was evidently in the flower of his strength. With a powerful sonorous voice, a good deal of pathos, and a large fund of anecdote, he very soon filled the spacious place, preaching also in rooms or dwellings around nearly on each evening in the week, and now and then striking off

* The rest of the expression is too coarse for print.

to the port of Liverpool or other ports, so keeping up acquaintance with former comrades. He was invited to settle: his roving habits were not to be controlled, and that fine sphere was sacrificed. After this we heard of his preaching a good deal in the open-air, for which few men were better adapted;* and who shall tell the amount of good that ensued? Then of his being minister of the "Mariner's Church," Wellclose Square, London. One day I met him in Cornhill, at the head of a band of young ones, neatly tricked up in nautical style, who would sing hymns in the street, and then their leader would preach to the crowd, after which the hat went round. One day, crossing the Britannia Fields by Islington, behold an assemblage such as London itself rarely sees, that immense area being covered with the crowds. And what could be the occasion, one found out by degrees. Behold a large stage, or platform, surmounted by lofty poles, and all garnished with sundry flags and banners. Great was the company of the minstrels, with ballads for sale, and who, fiddle in hand, sung to the praise of God's good *brewery*, in hope, it seems, of putting down nearly all breweries beside, the chorus to each verse being—

"Father Matthew, the pledge and the pump!
Father Matthew, the pledge and the pump!"

Now I began to suspect; and there, sure enough, the great hierophant stood,

* The *Times* called him, "The Prince of open-air preachers."

at the head of a range of kneeling suppliants, to whom the pledge was being administered. "But who is that stout man, so strangely arrayed in a coloured great coat now in the height of summer, and all hung round with sashes, medals, and what not, and calling ladies and gentlemen to walk up and form the next batch?" "Who? why Smith; Smith of Peuzance." "Well, teetotalism is good," was the thought, "but, oh! leaving the preaching of the word of God to be a sort of man Friday in this fashion?" The motive, no doubt, was good, and good might ensue; yet, "If thou beest he, but oh, how fallen!" as when a certain one "dwindled from a missionary into an ambassador." I saw him no more for several years, nor heard of his doings, until Midsummer last, when, in the streets of Manchester, my attention was drawn to rather a strange figure, attired like an admiral of the fleet; and much I wondered who the old commodore could be, until, in York Street vestry at night, the old commodore was introduced as brother Smith, who would address the meeting, which he did, and on a theme of much solemnity,—the dissolution of the earthly house, and introduction to the heavenly one, of which he knows more by this time. His end was disastrous! Yet who but must rejoice that he died in the Lord's service. His own favourite element forms his tomb. Let us hope his record is on high.

Burwell.

QUIDAM.

Christian Activity.

"EIGHT MEN IN THE RIGHT PLACE."

THIS saying of the day may be applied, with propriety, to persons and things of higher importance than passing political events.

The Head of the church, the everlasting Son of the Father, upon whose shoulders rests universal government, and to whom the nations of the earth are bequeathed—in carrying out his high purposes of mercy and grace towards men, raises up and appoints his own servants for the special work which he designs at any set time to accomplish. Wickliff and Huss, Luther and Calvin,

Tyndale and Coverdale, were the right men in the right place. In the days of our fathers, Watts and Doddridge, Whitefield and the Wesleys, prepared the way for the establishment of gospel institutions—sabbath schools by Raikes and Fox; the Bible Society by Hughes and Owen; and Missionary Societies by Coke, Fuller, Haweis, and Pike. These were all, not to mention more, the right men in the right place. And the labourers which the Lord of the harvest sent forth were remarkably adapted to their work—Carey and Marshman, Buchanan and Martyn, Morrison and

Judson, Williams and Moffat, Knibb and Burchell, were all right men in the right place.

We have been led into this train of observation after perusing Jackson's life of Robert Newton. Dr. Coke originated the Wesleyan Missions, and by personal application raised the necessary funds, contributing himself with princely liberality, the Conference only giving its sanction, and furnishing the preachers that Dr. C. led into the fields of labour. At length the Conference adopted the missionary stations, and organized a regular society for the purpose of sustaining them: but who could be found to take the place of the devoted and indefatigable father of the missions? Robert Newton was the son of a Yorkshire farmer. He had entered the ministry very early in life, and was becoming popular among his brethren. Born in 1780, he was now in the prime of manhood, of athletic form, with a prepossessing countenance, and a powerful voice. He gave himself, body, soul, and spirit, to the great work; and it is positively amazing what an amount of labour, for many years, he was permitted to accomplish in the service of his Master. Young men who love Christ and wish to serve him, should read this volume. We know no other man who laboured in like manner for so many years, except the late Rev. J. G. Pike of Dorby, secretary of the General Baptist Missionary Society; but his sphere was more limited, though equally indefatigable. Mr. Jackson mentions that for many years Mr. Newton's pocket almanack was entered full of engagements for every day of the week except Saturday, and he gives the following brief sketch of his self-denying devotion to the service of his Lord.

"Dr. Newton was indeed a man of one business, who might daily and hourly say—

* For this alone I live below,
The power of godliness to show,
The wonders wrought by Jesu's name:
O that I might but faithful prove I
Witness to all Thy pardoning love,
And point them to the atoning Lamb.'

Howard himself, in his career of humanity, as the friend of the friendless prisoner, did not pursue his calling with greater singleness of purpose; and, in this respect, Burke's eloquent eulogium upon the philanthropist is equally applicable to the Methodist Preacher. He travelled through the three kingdoms,

not for amusement or pleasure, but to promote the spiritual good of mankind. For thirty years he was in the habit of visiting Ireland, north and south; but it does not appear, from his correspondence, that he ever went either to the Lakes of Killarney, or the Giant's Causeway. He once went to France, not to seek amusement in the attractions of the Louvre or of Versailles, but to plead the cause of christian charity in Boulogne; and as soon as he had accomplished this simple object, he hastened to the earliest and swiftest conveyance to Leeds, travelling day and night lest he should disappoint his congregations in that town. When he was in New-York, several persons invited him, as a mark of respect, to accompany them on a visit to the falls of Niagara; thinking that a sight of that great natural phenomenon would afford him a rich pleasure; they engaging to bear the expense of the journey. He thanked them for their kind and liberal offer; but significantly added, 'I cannot spare the time.' He visited London every year at the beginning of May, when the productions of art, and attractions of every kind, court the attention of the curious; but it does not appear that he was ever known to linger in the metropolis, even a single day, for the mere purpose of secular gratification. As he travelled through his native land, he was never seen turning out of his way to survey the mansions of the nobility and gentry, their rich furniture, their ample parks, their stately trees, their sumptuous gardens. The only exception of the kind that we have found in tracing his history is a solitary visit that he paid to the Land's End one morning, when he was in the west of Cornwall, and had no public engagement till the afternoon. The fact is, he felt that he was a bearer of the royal message of mercy to guilty men, and that 'the King's business requires haste.' When he left his father's house to be a Methodist Preacher, he gave up all for Christ, and from youth to age lived only to save souls. Other people might innocently direct their attention to matters of curiosity; but he was too much engaged with his Master's work to allow them to occupy his time.

When men who have long been distinguished by their talents and zeal disappear it is natural to exclaim, in a tone of despondency, 'Help, Lord; for

the godly man ceaseth; for the faithful fail from among the children of men! But there is no ground for despair.

— 'The great Shepherd reigns,
And His unsuffering kingdom yet will come.'

The resources of Omnipotence are inexhaustible. He who raised up Robert Newton can raise up ten thousand men equally gifted, and equally zealous, laborious, self-denying, pure, and single-minded, and send them forth to accomplish the great work of the world's

emanipation from sin and misery. Then let all who are on the Lord's side unite in the prayer: 'Come forth out of Thy royal chambers, O Prince of all the Kings of the earth; put on the visible robes of Thy Imperial Majesty; take up that unlimited sceptre which Thy Almighty Father hath bequeathed Thee; for now the voice of Thy bride calls Thee, and all creatures sigh to be renewed.'

Narratives and Anecdotes.

VICTORIA BRIDGE AT MONTREAL.—Imagine a bridge seven times and a half longer than Waterloo Bridge, or not a great deal less (176 feet) than two miles; imagine the span between the central piers to be 330 feet wide, and the other spans—twenty-four of them—242 feet; imagine this bridge to be a tube, like the one over the Menai Strait; and you will have a general idea of a work now actually in progress—the Victoria bridge at Montreal. But the idea will be a very vague one; and to bring it more into shape, you must imagine that the river spanned by the monster tube runs frequently at the rate of ten miles an hour, and that it brings down the ice of 2000 miles of lakes and upper rivers, with numerous tributaries, and piles it at Montreal to the height of thirty—forty—fifty feet. You will now obtain a notion of the necessary thickness and solidity of the work, and be able to suppose piers or supports, containing some 6000, and some 8000 tons of masonry. The whole weight of masonry in the bridge, when completed, will be about 220,000 tons, and the bulk three million cubic feet. The faces of the piers looking towards the current, terminate in a sharp pointed edge, while the sides present to the avalanches of ice only smooth bevelled-off surfaces. The stone is a dense blue limestone; "scarcely a block of which," says the *Canadian News*, from which we obtain these particulars, "is less than seven tons weight, and many of those exposed to the force of the breaking-up ice weigh fully ten tons. The blocks are bound together, not only

by the use of the best water cement, but each stone is clamped to its neighbours in several places by massive iron rivets, bored several inches into each block, and the interstices between the rivet and the block are made one solid mass by means of molten lead." The tubes will be from nineteen feet high to twenty-two and a half feet in the centre, and their uniform width will be sixteen feet, the rail track being five feet six inches, the national railway gauge of Canada. The total weight of iron in the tube will be 10,400 tons. The bridge, it is calculated, will cost altogether about £1,250,000. Mr. Robert Stephenson and Mr. M. A. Ross are the architects of this great work, and Messrs Peto, Brassey, and Betts, the contractors. "There can be no doubt," says the *Canadian News*, "that without the Victoria Bridge, the large and comprehensive traffic system involved in the construction of the Grand Trunk Railway could only be partially, and, by comparison, ineffectually carried out at a very great cost. Montreal is the terminal point of the ocean-navigation, and is connected with the Lower St Lawrence and the ocean on one side, and with the great Canadian and American lakes—extending 2000 miles into the heart of the continent—on the other. It is also the centre from which lines of railway now radiate to Portland, Boston, and New York, and to which lines will converge from the Ottawa and the other rich, though as yet only partially developed, districts of Canada."

THE BIBLE GIVEN TO THE PRINCESS ROYAL BY THE MAIDENS OF ENGLAND.—Among the parting tokens of loyalty and attachment received by her Royal Highness the Princess Frederick William of Prussia, is a Bible presented by upwards of 6000 of the maidens of the United Kingdom. This elegant memento is a special large-paper copy of Baxter's facsimile octavo Polyglot, forming a perfectly convenient volume for constant use; neither trouble nor expense has been spared in its preparation, which was entrusted to Samuel Bagster and Sons, the publishers. It is bound in the richest dark-purple morocco, mounted with beautifully-chased clasps and corner-pieces of the purest gold, bearing the national rose, shamrock, and thistle, and the arms of her Royal Highness as Princess Royal of England. At the beginning and end there is a double fly-leaf of vellum, illuminated in the first style, these designs being composed also of the rose, shamrock, and thistle, with her Royal Highness's arms. At the beginning is brilliantly illuminated, "To her Royal Highness Victoria Adelaide Mary Louisa, Princess Royal; with the loyal, loving, and prayerful wishes of the maidens of the United Kingdom, on the occasion of her Royal Highness's marriage, 25th January, MDCCCLVIII." And, on a scroll below the date, the words of the blessing—"The Lord bless thee and keep thee; the Lord make his face to shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace." The edges of the leaves are brilliantly illuminated, the ornamentation being relieved by the introduction of the following sentences:—On the top—"Thy word is truth," and "Seek the Lord;" on the side—"God is love," and "God is light;" and on the lower edges—"Pray always," and "Watch and pray." Several of these texts were also engraved on the clasp. The Bible is contained in a casket of British oak, which is elegantly carved, the devices being principally roses and their leaves. On the top a large "V" is richly gilt, and the words, "Search the Scriptures," painted in enamel; and on the sides and ends are escutcheons, bearing the initial "V," and the arms of the Princess Royal. The feelings which prompted the maidens of her native land to offer some expression of their loyalty and affection to

the Princess have been fully appreciated by her Royal Highness, who graciously appointed an interview with three young ladies, as the representatives of the many who were privileged to share in the gift. They were received in a private manner at Buckingham Palace by her Royal Highness with marked condescension and affability; and presenting their offering with a suitable address. In reply to the address, the Princess Frederick William assured the young ladies that both the Queen and herself were much pleased with their offering, and that it should always be preserved in remembrance of the donors, graciously expressing a hope that they would not forget her.

HAVELOCK'S DISCIPLINE IN THE FAMILY.—We believe the following anecdote of General Havelock, which we have received from one who enjoyed much intimate personal communion with him, will be regarded as an illustration of the man's character not without significance:—During his stay in England the narrator of this anecdote went one evening to the house of the colonel, in compliance with an invitation. In the course of conversation Mrs. Havelock turned suddenly to her husband, and said—"By the way, my dear, where is Harry?" referring to her son, whom she had not seen during the whole afternoon. The colonel started to his feet:—"Well, poor fellow, he's standing on London bridge, and in this cold, too. I told him to wait for me there at twelve o'clock to-day, and, in the pressure of business at —, I quite forgot the appointment." The father and son were to have met at twelve noon, and it was now after seven o'clock in the evening. Yet the father seemed to have no doubt that Harry would not move from his post until he appeared. The colonel at once rose, ordered a cab to be called, and, as he went forth to deliver his son from his weary watch on London Bridge, he turned to excuse himself to his visitor, saying—"You see, sir, that's the discipline of a soldier's family." In the course of an hour the colonel returned with poor Harry, who, although he appeared somewhat affected by the cold watch, and glad to see the fire in the comfortable parlour at home, seemed to have passed through the little afternoon's experience with the greatest good humour and the feeling that all was right.

Baptisms.

WALES.—Finding that you have but few reports of baptisms from Wales, I will take the liberty of sending those that may come to my knowledge. Your *Reporter*, I can assure you, is highly prized by many of the Welsh, though you speak to us in a strange language. But I, and many others, look for the *Reporter* as regularly and as anxiously as we do for the Welsh magazines. I will commence with the present year.

Bethel, Merionethshire.—On Lord's-day afternoon, after a discourse on the nature of the ordinance, the minister baptized one candidate.

Llanccaran, Glamorganshire.—Mr. Lewis had the privilege of immersing three believers on Jan. 3.

Felinvoel, Carmarthenshire.—The Redeemer's cause is progressing here. Lord's-day, Jan. 3, Mr. Thomas, having addressed an immense assembly, led down into the flowing river twenty believers, and baptized them into Christ.

Cardigan.—During last year our esteemed brother Davies had the pleasure of baptizing forty-six believers, forty-four of whom were from the sabbath school, and the work is still going forward. Jan. 3, three more thus put on Christ. One of these was a lady who had always been an attendant at the Established Church, but now considered it her duty and pleasure to follow the Saviour in the good old way.

Llandyfan, Carmarthenshire.—On Lord's-day, Jan. 9, one believer had the privilege of following her Lord in baptism.

Aberdare, Glamorganshire.—The Lord has been very gracious to us. During the last year we had the gratification of baptizing a large number, and we rejoice that the good hand of our God is still with us. Jan. 17, after a sermon by Mr. D. Edwards, of Beufort, our minister, Mr. Price, baptized two young sisters; another candidate who intended being baptized was taken ill on the previous day. Lord's-day, Feb. 14, we again met at the river side. The weather was cold, yet there were at least two thousand persons present. After a sermon by Mr. E. Williams, Glyn-Neath, Mr. Price, our minister, led into the river Cynnon and immersed fifteen converts, eight males

and seven families. Thirteen were from our sabbath school.

Capcoch, Aberdare.—January 17, Mr. Evans, the minister, baptized seven believers in Christ, in the river Amman.

Mill Street, Aberdare.—On Lord's-day, February 7, after a very interesting address, Mr. B. Evans immersed nine believers. More are enquiring the way to Zion. T. P.

Llanidloes.—Mr. Evans baptized one believer in the river Severn, January 10; and on the following sabbath, Mr. Davies baptized two at Combelan. These were added to our fellowship. E. E.

SUNNYSIDE, *Lancashire*.—On Lord's-day, Feb. 7, three believers were received, after being previously baptized on profession of repentance and faith—a young man and his wife, and a young female from the sabbath school. One of these had formerly been a member with the Wesleyans, and another was the child of many prayers, her mother being a member of a neighbouring Independent church. A large number of spectators witnessed the ordinance, and the whole service was of a most solemn and deeply interesting character, many being melted into tears.

LONDON, *Church Street, Blackfriars Road*.—Jan. 31. This evening, our pastor, Mr. Barker, baptized four believers. One a son of the Rev. Joseph Davis, now of Portsea, but formerly pastor at this place. On these baptismal occasions many strangers are usually present, but perfect decorum is observed, and perhaps more good received than the mere gratification of curiosity. G. S.

New Park Street.—On Thursday evening, Feb. 4, eight believers in the Lord Jesus were baptized by Mr. Spurgeon—remembering the words of the Lord Jesus, how he said, "If ye love me, keep my commandments:" and again, "If a man love me he will keep my words."

D. E.

BIRMINGHAM, *Heneage Street*.—Our pastor, Mr. Burton, buried nine believers in Christ by baptism, on the first sabbath in December, ten in January, and six in February. These were of all ages. May they, every one, be kept by Divine grace, steadfast unto the end! D. D.

WALTON OLD RADNOR.—As a reader of your *Reporter*, I feel assured that you are desirous of giving publicity to any movement in the right direction, although such movement may be apparently small. I send you an extract from the *Hereford Times* of Jan. 30. J. H.

"*Walton Old Radnor, Jan. 23.*—Being in this neighbourhood, and like most people liable to be influenced by novel things and novel scenes, about ten o'clock last Lord's-day morning, my attention was excited by seeing numbers of persons of both sexes wending their way towards a small river near this village. Near to the river, on a chair under a tree, (in the branches of which perched several boys) stood a rather tall middle-aged man (whose name I learned was Godson) with head uncovered and book in hand, in a long black gown, reading a hymn, and around him were gathered a goodly number of respectable persons, who formed a fair choir. After the devotional parts of the service, the minister delivered a short appropriate address, vindicating the baptist view of the ordinance of baptism. He then, turning to the youth, while standing in the water, said, "Wilt thou be baptized?" to which the latter audibly replied, "I will." The minister then, in the names of the Sacred Three, baptized him, and the audience dispersed. A Reader."

P. S.—The candidate was a youth of about sixteen, the son of a praying father. He had been, for sometime previously to his baptism, a teacher in an Independent sabbath school; but having learned the way of baptism more perfectly, he came over to us, and was thus received into our fellowship.

WOLVERHAMPTON, St. James's Street.—On Lord's-day evening, Jan. 31, our pastor, Mr. J. P. Carey, after an impressive sermon from, "were there not ten cleansed, but where are the nine?" baptized five females—two were teachers in the sabbath school, one from the adult bible class, and one had long been an Independent. May we soon see many others following their example. J. E.

NETHERTON, near Dudley.—Mr. D. Davis, since our last report, has baptized one young disciple, sister of a youth who, on the previous month, thus put on Christ. Mr. Fellows also baptized another candidate in December. These are but like "one of a city and two of a family," but we are thankful for small mercies.

BEDFORD, Mill Street.—On the morning of the last Lord's-day in January, Mr. Killen, after preaching on christian baptism to a very attentive congregation, led three young women down into the water, and thus buried them with Christ. Whatever may be said against this mode by others, we find it usually attended by the Divine blessing, for we seldom have a baptism that is not followed by good results. Each of these confessed that they were seriously impressed at former baptismal services, and one mentioned the benefit she had derived from the advice and prayers of her mistress. These, with three others previously baptized, were received into our communion. It was a day of joy and praise!

NORTHAMPTON, Grey Friars-street.—We had a baptismal service on Tuesday evening, Jan. 26, when two believers put on Christ. Three others were baptized in October last. The candidates were all young, and the services were solemn and impressive. Four were teachers in our sabbath-school. Another candidate was hindered by ill health. These, with several others, were all added. Our state has improved since Mr. Dennett came amongst us. C. T.

BIRMINGHAM, Hops Street.—We had another addition to our number on the last sabbath day in January, when four believers professed their love to the Redeemer by being buried with him in baptism. We had a numerous and attentive congregation, and several were led to exclaim, "What doth hinder me to be baptized;" therefore we hope to report again shortly. J. W.

[We thank our correspondent for the interesting Missionary Intelligence he sent with the above.]

COVENTRY, Cow Lane.—On Lord's-day, Feb. 7, our pastor, Mr. Macmaster, after preaching from, "What mean ye by this service?" baptized six believers into the names of the Sacred Three. One was from the young men's senior class, and two from the sabbath-school. They were all added to the church. May they be faithful unto death, that they may receive the crown of life! T. B.

WEST BROMWICH, Bethel.—Mr. Sneath, our minister, had the pleasure of baptizing six believers in the Lord Jesus, on sabbath evening, Jan. 24, who thus made a good confession in the presence of many witnesses. T. P.

KETTERING.—On Wednesday evening, February 3rd, Mr. Mursell immersed three females on a profession of their repentance toward God and faith in our Lord Jesus Christ. Two of them were sisters, and have for a number of years been engaged in our sabbath school; the elder as superintendent. The other is a young person who was taught in the sabbath school—an orphan—who has been cast upon providence almost from her birth; but the Lord has cared for her, and raised her up friends, and now we trust he has brought her into his kingdom. May they all be kept steadfast, and may this be but the beginning of an abundant harvest which shall be gathered in this year!

E. W.

KINGSTON-ON-THAMES.—Our pastor, Mr. Medhurst, after a discourse from "Consecrate yourselves to-day to the Lord," immersed five believers in Christ, on Wednesday evening, Jan. 27.

BRETLE LANE, near Stourbridge.—Mr. Bailey immersed six believers in the Lord Jesus, on a profession of their faith in him for salvation and eternal life, on the first Lord's-day in February.

PAISLEY, Storie-street.—Mr. Wallace baptized four candidates in January, and on Feb. 14, two more young friends were thus buried with Christ. May his name be honoured by them!

C. B.

GREENWICH, Lewisam Road.—Two believers put on Christ by baptism on Wednesday evening, January 20. One of these was from the bible class, the other was a member of an Independent church, and remains with his former friends. His own pastor witnessed the service, and engaged in prayer. We are distributing tracts on christian baptism here, and they are exciting attention and enquiry.

B. B.

HAVEFORDWEST.—Mr. Burditt had the pleasure of baptizing six disciples of the Lord Jesus on sabbath evening, January 27. Some of these were in the bloom of youth, and others of advanced years; all making a good profession, before many witnesses, of their faith in Him who came into the world to save sinners.

J. G.

LEICESTER.—On Wednesday evening, January 27, three believers were added by baptism to the newly-formed church under the care of Mr. J. C. Pike, and now meeting in the New Hall. These friends were immersed in the baptistry at Friar Lane chapel, kindly offered for the purpose.

J. D.

HALIFAX, Pellon Lane.—On Thursday evening, Feb. 4, Mr. Whitewood immersed three young females, all scholars in our Sunday school. Others are asking the way to Zion.

J. C.

Baptism Facts and Anecdotes.

GENERAL HAVELOCK'S AVOWAL OF HIS PRINCIPLES.

The Rev. G. L. Fenton, Chaplain of the East India Company, and secretary of the Western India Branch of the Evangelical Alliance, in a letter dated, Poona, Dec. 15, 1857, states that when at Bombay in 1849, Colonel Havelock, then Deputy Adjutant General, took part in the formation of the Branch, and gives the following report of his speech.

"Lieutenant-Colonel Havelock said, that when he rose to second the first resolution, it might probably excite some surprise that where so many ministers of the gospel were present, one of his vocation should presume to take so leading a part in an influential religious movement. He was well aware that it was not from him, or from such as he was, that the

members of this meeting would hear much that would enlighten them on the cause of their coming together. But there happened to be a reason, which might give a kind of propriety to his having on this occasion met the request of his friends, and consented to say a few words. The meeting had heard that the object to be attempted was the cordial union of men of all religious denominations in the cause of so much vital religion as is common to them all. Now, it happened that though he (the Lieutenant-Colonel) had for about two years in this place and in Bombay, been in the practice of communing, he was sure with much pleasure, he would humbly hope not without profit, with the Presbyterians of the Free Church of Scotland, he yet belonged to another section of christians, the Baptist, or, as they are

sometimes called in scorn, the Anabaptists. Ho had heard that there was one other stray baptist at the station of Satara; he knew not whether there were any more in the whole Bombay Presidency, so he stood there as it were as the representative (a very poor one he would acknowledge) of a denomination. As such, however, he gladly gave his suffrage in favour of the species of union which it was the aim of this evening to organise. He begged, nevertheless, that in making this declaration, or in alluding to the paucity of his sect in this part of India, he might not be misunderstood as being loosely connected with the principles of that denomination. On the contrary, he should die in the belief that Christ's church on earth would never be established upon the basis on which it ought to stand, until the administration of the ordinance of baptism was reformed, until first principles were resorted to, and the admission of every member into a church should be on his own credible profession of effectual faith in the Redeemer, evidenced in his life and conversation. But whilst he should part with his baptist principles only with his life, he declared his willingness cordially to fraternise with every christian who held by the Head, and was serving the Redeemer in sincerity and truth. And here he would protest against its being alleged, as adversaries would insinuate, that where men of various denominations met as this evening in a feeling of brotherhood, they could only do this, paring down to the smallest portion the mass of their religion; on the contrary, he conceived that all brought with them their faith in all its strength and vitality. They left, indeed, he thought, at the door of the place of assembly the husks and shell of their creed,

but brought into the midst of their brethren the precious kernel. They laid aside, for a moment, at the threshold, the canons, and articles, and formularies, of their section of christianity; but carried along with them up to the table, at which he was speaking, the very essence and quintessence of their religion.

And now he would, in conclusion, repeat to them a little story, which appeared to him so germane to the cause of their meeting, that he would run the risk of many of them having heard it before. The late pious, eloquent, and intrepid, though somewhat eccentric, Rowland Hill, had perceived something of a bitter sectarian spirit springing up amongst his people; and to correct it, one day suddenly began as follows:—'Last night' said he, 'I had, or thought I had, an interview with the angel Gabriel. 'Well' said I to him, 'who have you in heaven now, Gabriel—any of my people?' 'No' replied he, 'none of your people.' 'Indeed! then doubtless you have many pious Churchmen and some few chosen Romanists.' 'No, there are no Churchmen and no Romanists.' 'Why, then surely you must have around the throne numerous Wesleyans and Whitfieldites?' 'No, there are no Wesleyans, and no Whitfieldites.' 'What, none! Who then? Any Presbyterians, any Friends, any Baptists, any Independents?' 'No,' replied the angel, 'we have none of all these;—in Heaven we have none but those who fear God and work righteousness!' Now this little fiction, said the speaker, which might seem to savour of profanity, but for the beautiful and valuable religious truth which the moral inculcates, I confess appears to me to contain within itself, the whole pith and matter of the Evangelical Alliance."

Sabbath Schools and Education.

TEA MEETINGS FOR PARENTS.

WE received, a few days ago, a note from a friend in Birmingham,—G. W. K.—giving us a brief sketch of one of these meetings, with which we were much gratified; and we give the substance of his report, in the hope that it may induce the conductors of Sabbath Schools to adopt the same plan; and we do so more

readily, as the plan not only appears feasible, but easy of accomplishment.

He states that the parents are informed by the children of the time and place of meeting. The charge to each parent is twopence, the teachers supplying any deficiency in the expenses. At a meeting held on Monday evening, Feb. 1st, in Hope Street baptist chapel, about 200

parents sat down to an excellent tea; after which, the superintendent of the boy's school was called upon to preside, and, after singing and prayer, several teachers proceeded to address the parents on their duties, and example, and influence, exhorting them to follow up at home the efforts of the teachers for the good of their children. Between the addresses the choir sung several appropriate pieces. One of the teachers being about to remove to London, the superintendent, on behalf of the teachers, presented him, as gifts of esteem, with a beautiful score copy of "Handel's Messiah," and the "History of the Reformation" in five handsome volumes. The whole meeting was characterized by harmony and good will, and all were satisfied and delighted.

Our friend adds his conviction that such meetings are calculated to do great good, in bringing parents and teachers into better acquaintance with each other, and thus promoting sympathy and co-operation. The Hope Street school, he says, now consists of 500 children, and as they greatly need further accommo-

dation, they hope the parents will thus be brought to aid them in the erection of more commodious school-rooms.

We need scarcely add that all this meets with our warm and cordial approval. But as we read over the note of our friend, it occurred to us to ask,—Is not this plan adapted to assist in the accomplishment of the great object of bringing the working classes under the influence of religious principles and habits? We think it is. And we like the idea, because it is altogether natural and legitimate, free from public parade and excitement. These thoughts hastily passed through our mind as we penned the above, and we have not time or space to cherish or arrange them into more perfect shape at present, but we shall be happy to hear what any experienced superintendents or teachers have to say on the subject. One caution only, we deem it prudent to give, and that is, great care should be taken in conducting such meetings. If they are to be profitable and perpetuated, spiritual things should be most prominent; for if they become mere scenes of amusement they will dwindle and die.

Religious Tracts.

OUR DONATIONS OF TRACTS.

Corrected List of Donations for 1857.

We mentioned in our January number, page 32, that our list of grants published in December, page 369, was not quite correct. The sum total is about the same, but we are anxious to avoid errors, and a few lines will suffice to say that

	Handbills.	4-page.
Hugglescote	500	..
South Molton	400	.. 25
Crayford	400	.. 25
Necton	400	.. 25
should have been omitted, as they were reckoned in the grants for 1856. But		
	Handbills.	4-page.
Braintree	200	..
Southwark	500	..
Birchington	200	.. 50
Hull	400	.. 25
Aston	100
Blackwood	100	.. 50
should have been added.		

The sum total of grants to December 1857, will then stand thus, 687,900 handbills, and 30,025 four-page tracts. In addition to which, donations of several thousands of "Invitations to worship" have also been made, as well as publications of various kinds which need not be enumerated.

DONATIONS FOR 1858.

We have already received numerous applications for grants under the new arrangement, which we proposed at page 31 of our January number, and have forwarded the following:—

	4-page T.acts.
Hannanby	250
Sheffield	250
Sunnyside	250
Boston	250
Whitsonsett	250
Haddenham	250

	4-page Tracts.
Stafford	250
Londonderry	250
Romford	250
Barnsley	500

All Applicants must please be careful to follow the directions given in our January number, page 31. This will prevent further trouble and disappointment. If in any case a regular application has been made and no parcel received, we shall be glad to be informed of it, within a fortnight of the time when the application was made.

FUND FOR GRATUITOUS DISTRIBUTION.

DURING the past year, we received a few small sums in aid of our gratuitous circulation of tracts, which we acknowledged at the time. Early this year we received from a gentleman in Yorkshire, a sovereign for this object. On receiving this handsome donation, which came unsolicited and unlooked for by us, we began to consider how we could best appropriate it, or any other such donations with which we might be entrusted by any of our friends. And we came to the conclusion, that as we have usually a number of *Reporters* left after each monthly issue, which have often been sold for waste paper, it might be desirable to make better use of them. They usually contain reading of a useful character, with statements of our principles and proceedings as baptists, little known by many. It seemed to us desirable that they should be put into circulation in certain neighbourhoods, and we felt disposed to give them away rather than sell them for waste paper, if the expense of their transmission by post could be paid. We wrote to our friend to this effect, and his reply contained a post office order for another sovereign for the object. Thus encouraged, we have determined to make a beginning, and now inform our friends that we are open to receive applications, not only for donations of tracts upon the new arrangement mentioned above, but also for parcels of *Reporters*, which will be sent post free to such of our friends as will undertake to circulate them in any neighbourhood where they are likely to be useful. And further—if any of our applicants wish to have any of our other magazines for distribution in their Sunday schools, we shall not object to forward a few copies of the *Children's Magazine*—*Baptist Children's Magazine*—*Pic-*

torial Magazine—or *Christian Pioneer*. We wish it to be understood, however, that all these donations are intended for the "poor and needy" churches and schools in the baptist denomination, and we have confidence in the integrity of applicants that they will apply in behalf of such only. Let those who are rich buy for themselves—our object is to aid our poorer friends who are struggling to maintain their principles under adverse circumstances. We shall thankfully receive and faithfully appropriate whatever donations may be sent for this object, addressed to the Editor at Winks & Son, Leicester, and acknowledge the same in this department of our columns every month.

APPLICATIONS FOR GRANTS.

"Can you aid our sabbath evening people's lectures by making us a grant of Tracts?"

"Could you afford us a grant? I have several young men in my congregation who now circulate tracts, but I have to find them all myself."

"I have seen your kind offer in the *Reporter*. If you will favour us with some for general distribution, I shall be much gratified."

"I enclose six stamps for a parcel of tracts. Please let us have them all on baptism, as that ordinance is much despised here, although instituted and observed by our blessed Lord himself."

"I am glad to see your new arrangement for sending tracts to village churches and stations. We need them here, to counteract the pernicious notions of our new clergyman."

"We want some prospectuses of your Magazines, and some tracts on baptism. We shall have a baptism soon, and wish to give some away; for this is a dark town, and they may give it a little light."

"We are a small and poor people, among many who are either papists or pædobaptists. But we have an increasing sabbath school, and some of your Tracts might be very useful. This is our first application, and we shall be glad if we succeed."

"You would do us much good by letting us have a grant of your valuable Tracts, to counteract the fatal error of baptismal regeneration which prevails in this neighbourhood, through the teaching of our present parish curate."

Intelligence.

BAPTIST.

FOREIGN.

BAPTIST PROGRESS IN THE UNITED PROGRESS.—The progress of the denomination in many parts is rapid. Reports of revivals reach me almost daily. Take the following statistics. "The returns published in the minutes of the late General Association of Vermont, held at Mount Holly, show a total of 7,400 members, 105 churches, 89 ministers, and 267 baptized during the year. In Wisconsin, the returns lately published show a total of 6,382 members, 153 churches, 88 pastors, and 418 baptisms. In Oregon, the General Association was organized September 25th, representing 28 churches, with a total of 884 members. In New Jersey, the summary just published includes 112 churches, 92 pastors, 120 preachers, 14,740 members, and 841 baptized. There are 125 sabbath schools, with 1,390 teachers, and 9,385 pupils. Massachusetts shows a total of 259 churches, 257 ordained ministers, 33,289 members, and 1906 baptisms. New York, churches, 812; ministers, 738; licentiates, 90; members, 83,986; baptisms, 4,326." Many things are operating here to fix the attention of the church on the subject of baptism. We are not stirring in it. The work is being done by others. Ministers are speaking, the pseudo-baptist press is discussing its claims, and the church, to a great extent, are allowing infant baptism quietly to die out. Henry Ward Beecher is doing much in this way. Again and again he has immersed several of his flock in one of our meeting houses. His candour stands out in very bold relief to that of many of his brethren. He has given notice to the trustees of his own meeting-house, that he shall apply for permission to erect a baptistry for the use of those who prefer immersion to sprinkling. As he had no scruples about administering, he thought it right that the church should provide the required accommodation for this service, rather than be dependent on the courtesy of others. Everything which keeps this subject (infant sprinkling) before the public mind is good. Its hold upon the church is weakening daily. Never was it at so low an ebb before. Its advocates feel this. They would roll back the tide if they could, but the effort is vain. Onward it advances, and daily it is acquiring both depth and power.

DOMESTIC.

HULL, Salthouse Lane.—Centenary services were held at this ancient place of worship on Jan. 17, 18, 19, and 20. The chapel had been previously closed several weeks for repairs and improvements. Sermons were preached by Messrs. Betts of Bradford, Bell, (Wesleyan,) and Ollerenshaw, (Independent.) A crowded tea-meeting was held in the saloon of the Sailors' Institute. Mr. D. M. N. Thompson, the pastor, furnished an interesting sketch of the history of the church, and several ministers addressed the audience, and an additional £50, on the suggestion of Mr. Betts, was subscribed. The whole sum realized was £120. This, for Hull, where the baptists have never been popular, was excellent. The chapel is now one of the most comfortable and commodious in the town. We heartily wish the baptists of this populous seaport the most enlarged success.

HITCHIN.—The Rev. John Broad having been compelled by the failure of his health to resign the pastorate at Salem Chapel, the friends connected with the church and congregation have in various ways manifested their grateful appreciation of his ministerial labours, and their affectionate sympathy with him under the affliction which has led to their suspension. Among other tokens of love and esteem, Mr. Broad was presented with a gold pencil-case from the Young Ladies' Missionary Association, and an elegant and costly silver tea and coffee service from the congregation. The pastor's wife also received appropriate expressions of christian kindness, together with a purse of gold. Out of deference to the wishes of the pastor, the presentation was strictly private. The congregational gift was accompanied by a very gratifying address.

WEST BROMWICH—Bethel Chapel.—Two years ago new school rooms were erected by the friends here, at an expense of £336. At a meeting held in November, a plan was proposed for clearing off the whole debt. It was entered upon with vigour, and at another meeting held on Dec. 28, it was reported as accomplished. We have 360 sabbath and 100 day scholars.

T. P.

SUFFRARD'S BUSH, Middlesex.—At the Oaklands chapel a new church of fifty five members was formed, Jan. 1st, with Mr. J. Stent as pastor. There is a congregation of 400, with sabbath and day schools. On Jan. 4, at a social meeting, £1400 were mentioned as having been contributed towards the remaining debt of £1780 on this beautiful place of worship.

A FUNERAL SERMON FOR GENERAL HAVELock was preached by Mr. Brook, in Bloomsbury chapel, in which he stated several pleasing facts respecting the unfeigned piety of this distinguished man, who, when in this country, attended upon the ministry of Mr. B. We give a few of these:—"The Erin was lost in the Chinese seas. On board that ship—a passenger in private clothes—was Colonel Havelock. When the vessel struck, between twelve and one o'clock in the morning, half a gale of wind blowing, Colonel Havelock sprang upon the deck, and, seeing some confusion, said, in that sharp military tone that always arrests attention, 'Men, be steady, and all may be saved; but if we have confusion all may be lost. Obey your orders, and think of nothing else.' They did so, and behaved in the most excellent manner. Next day all the lives on board were saved, together with the specie and the malls. On the shore immediately afterwards Colonel Havelock mustered the men, and said, 'Now, my men, let us return thanks to Almighty God for the great mercy he has just vouchsafed to us.' They all knelt down, he uttered a short prayer of thanksgiving, and as one of the officers of the ship told him, the colonel then rose up and walked away as coolly as if nothing had happened.—Even on such arduous service as the Affghan campaign and the siege of Jellalabad, Havelock invariably secured two hours in the morning for reading the scriptures and private prayer. If the march began at six, he rose at four; if at four, he rose at two.—The deceased general has been a prominent character in Indian history for nearly twenty years. He was one of the few who passed through the Affghan campaigns with added reputation. In the first Punjaub war he was Lord Hardinge's most trusted friend. A slight spare man, about five feet five inches in height, with an emaciated face and an eagle eye, he belonged emphatically to the class who will not allow disobedience or mutiny. Like most of our Indian statesmen and soldiers, the Lawrencees, Edwardes, Nicholson, Montgomery, and many others, he was a christian of the old stamp—a strong God-fearing Puritan man, who thought often in scriptural phrase, and deemed it no shame to teach his soldiers to pray. 'Turn out the saints,' said Lord Gough on one occasion when he anticipated desperate work; 'Havelock never blunders, and his men are never drunk.'"

Nixon, *Isle of Wight*.—On the retirement, from ill health, of Mr. J. Green, ten years pastor of the baptist church here, he was presented by his friends, after a tea-meeting, with an elegant plute tea and coffee service. During Mr. G.'s ministry a new chapel has been erected at Niton.

BATH.—A few baptists in this city having purchased Kensington chapel, which has been, for many years, used as an Episcopal chapel of ease, it was opened on Dec. 10, with two sermons by the Hon. and Rev. B. W. Noel, A.M., to crowded congregations, including several ministers and clergymen. I was glad to hear Mr. N. say, at the close of the evening sermon, "After some years being a baptist, I have again to say, on a further prayerful and careful study of the Bible, I am still of opinion that immersion is the only mode of baptism, and believers the only subjects, and that infant baptism is an error, and a grave one." The chapel is a most commodious one, having the "altar piece" still remaining, with the "ten commandments," &c., around it. Dr. Winslow, as I suppose you have heard, is the minister; or, as it was stated on the handbills announcing the opening, the "Incumbent" of the place. J. E. H.

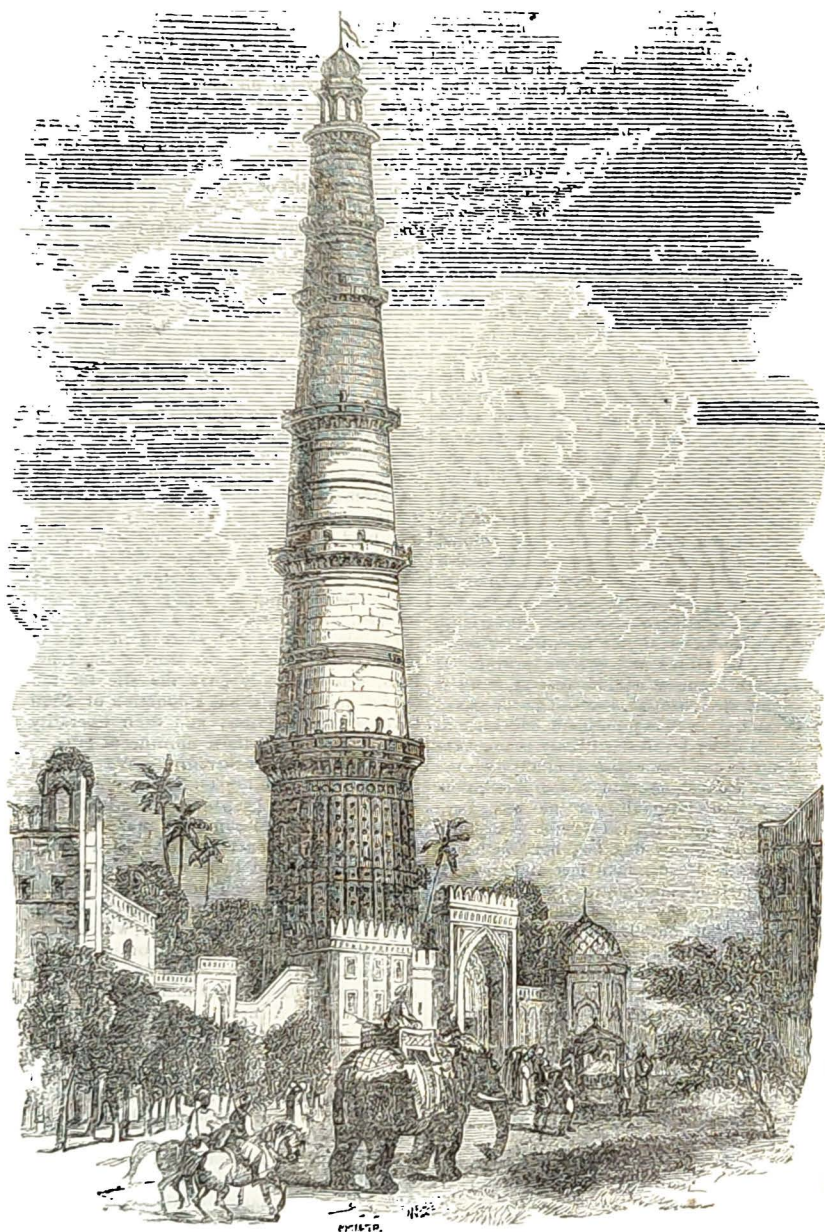
LOWESTOFT.—We mentioned at page 33 the visit of Mr. Spurgeon to this town. The proceeds of the collections then made, with other sums, proving sufficient to free the handsome new baptist chapel from debt, a thanksgiving tea-meeting, largely attended, was held on Tuesday evening, Jan. 19th. Mr. Dovey, the pastor, presided,—several friends of various denominations addressed the audience, and a happy evening was enjoyed. And here we may remark, that few ministers meet with such patrons as our friend Dovey found in Sir Morton and Lady Peto, who not only gave the site for the chapel and schools, but a donation of £500 towards their erection; and their liberality was not limited by these munificent gifts.

CRADLEY, *Worcestershire*.—We had a thanksgiving meeting on Monday evening, Jan. 4, to express gratitude to Almighty God for the spiritual blessings of the past year, during which seventy-six have been added to the church; and there are yet many inquirers. Minister and people have worked together. We have had open-air preaching, and protracted revival meetings, which were conducted without noise and confusion, but with much earnestness. Our hearts rejoice, and bless the God of our mercies! J. F.

BURNLEY.—A new baptist church has been formed here by Mr. Batey, late pastor of that meeting in Enon chapel. The new church consists of about sixty members, and there is a sabbath school with about 200 scholars. A place of meeting, built for the Swedenborgians, has been engaged.

GOVER, *Glamorganshire*.—A new English baptist chapel was opened at this place, Jan. 10. The chapel is situate in an agricultural district, where there are no other places of worship. The place was crowded, and the collections good.

(Continued on page 100.)



THE QUTUB MINAR, NEAR DELHI.

MISSIONARY.

THE CUTTUB MINAR, NEAR DELHI.

THIS very remarkable pillar stands about twelve miles south of the modern city of Delhi, and is arrived at through a dismal field of tombs, and innumerable ruins of the ancient city. At various heights are five balconies, which are reached by a dark staircase numbering in the whole to the top 884 steps. The height of the pillar is 242 feet.

This structure is unrivalled in Hindostan for its great size, profusion of ornament, and solidity of construction. For six hundred years it has resisted storm, earthquake, and time.

The village of Cuttub itself, the ruins of which surround the pillar on every side, is famed for the possession of the shrine and relics of Cuttub ud Deen, a celebrated Mahomedan saint. The devotees of Mahomet resort thither in crowds, to utter their prayers at the tomb, and depart, as they think, favourites of heaven.

Cuttub ud Deen was the first of the Afghan and Patan dynasty of sovereigns, and took possession of Delhi, wresting it from the hands of the Hindoos, in the year 1193. The pillar, however, was not erected till the reign of his successor, Shum ud Deen Altumsh, about 1230, A. D. The place was the scene of very hard fighting between the Hindoo sovereigns and their Patan invaders. The Mahomedans say that 5000 martyrs to their religion lie interred in the neighbourhood.

Bishop Heber thus describes his approach: "Our route lay over a country still rocky and barren, and still sprinkled with tombs and ruins, till on ascending a little eminence, we saw one of the most extensive and striking scenes of ruin which I have met with in any country. The Cuttub Minar is really the finest tower I have ever seen, and must, when its spire was complete, have been still more beautiful. These Patans built like giants, and finished their work like jewelers."

It was into this neighbourhood that the aged King of Delhi and his family fled after the late capture of the city by the British.

BURMAH.—*American Baptist Mission.*—From many parts of our widely extended field, our intelligence is of the most cheering kind. Burnmah supplies us with growing proofs of the Master's benediction. One of the brethren, in his latest communication, says:—"I think there are very encouraging indications at almost every station in our field of labour. Souls are being born again. I have reason to believe that all our little

churches will be enlarged during the coming dry season, while some five or six new churches will be established." Dr. Wade reports very favourably of the Theological Institution at Maulmain. Ninety-six pupils are enjoying the benefit of his training. The demand amongst the Karens for the scriptures is singularly interesting. Ten thousand copies have been issued of the bible and testament in their language. Only a few of these remain. They have been worn out. It is proposed to print another edition of the whole bible. From 3,000 to 10,000 copies will be issued, according to the supply of funds. The want is felt greatly, and must be supplied. Both here and in Assam our brothers have felt alarm. Again and again unmistakable signs of uneasiness amongst the natives were seen. The progress of suppression in your revolted provinces, we hope will extinguish every feeling of this kind in these parts.

CHINA.—A private communication from Castres, in the department of the Tarn, contains the following extract from a letter received by Monsignor Danicourt, bishop of the district, announcing the execution, by the Chinese, of the Rev. Ferdinand Montels, a Lazarist priest, who was a native of Castres:—"Father Montels was decapitated on the 26th June, 1857, with two native Christians named Jean Queu and Pierre Y—. The execution was commanded by a military mandarin at Kiang-si, near Ky-gnan Foo. Father Montels was proceeding to visit a French missionary named Than, who, being unwell, had requested his assistance. In the course of his journey he fell in with a detachment of the Imperial army. The Chinese searched his baggage and found in it his hair, which Father Montels had cut off in order not to be taken for an insurgent, but which he had preserved to show at a later period to the insurgents, who were masters of the country he inhabits, and to prove to them that necessity alone had compelled him to shave himself. The military mandarin before whom the priest was brought, would listen to no explanation, though Father Montels in vain claimed the protection afforded to missionaries by existing treaties. The mandarin ordered that his head should be struck off, as well as those of the two christians who accompanied him."

EVANGELIZATION OF INDIA.—We rejoice to notice that nearly every evangelical Missionary Society is calling upon its constituents to come forward and make an extraordinary effort in behalf of India, by praying that the Lord would raise up suitable men, and by furnishing adequate funds for their outfit and future support.

AUSTRALIA.—Mr. Taylor, late of Birmingham, now of Melbourn, has made a

strong and forcible appeal to the baptists of England for help. We should rejoice to hear that it had met with an adequate response. New places of worship have been opened at Prahran and Forest Creek, and other fields of usefulness are presented.

GENERAL BAPTIST MISSIONARY SOCIETY.—Mr. and Mrs. Bailey, and Mr. John Orissa Goadby, missionaries of this Society to Orissa, East Indies, arrived safe at Calcutta, November 19th.

BAPTIST, SUPPLEMENTARY.

(Continued from page 97.)

ACCIDENT TO A BAPTIST MINISTER.—On Wednesday, Jan. 27, a serious accident happened at Swindon Station, to the Rev. Mr. Randall, baptist minister. While crossing the line unfortunately his foot slipped, and he fell, his forehead coming just on the sharp edge of one of the metals, which produced a severe gash. He was first discovered by a gentleman, a fellow-traveller, who did not know him until after his removal. The blood being cleared off his face, his friend recognised him. Medical assistance was instantly obtained, and we are happy to say that Mr. Randall is progressing favourably.

BATTERSEA.—Mr. Soule having completed the twentieth year of his pastorate, a large meeting of his friends was held, Jan. 6, to congratulate him on the event. Mr. S. stated many pleasing facts respecting the progress of the cause of Christ there during the period of his ministry. He had only been laid aside from pulpit engagements three times during the whole period. Peace, harmony, and unity, prevailed, and instead of tens, he was now surrounded by hundreds at the table of the Lord.

WESTMINSTER, Welsh Baptist Mission.—The friends connected with the station at Westminster lately took tea in Romney-street chapel, kindly lent for the purpose. Mr. B. Williams presided, and several ministers delivered encouraging addresses. This mission is designed to seek out and gather the natives of the Principality scattered abroad in various parts of the metropolis.

SABBATT, Herts.—The baptist church in this village, formed in May, 1857, of five members, under the pastorate of Mr. Warn of Harrow, now numbers twenty-four communicants. The chapel has been enlarged with galleries, and the expences paid. This event was celebrated at a social tea meeting, Feb. 1st.

PENBOKE, Berean Chapel.—Mr. J. H. Walker was ordained as pastor of the second baptist church in this town on Dec. 25th. There was a large attendance on the occasion, and the prospects of Mr. W. are cheering.

CARMARTHEN, Peniel Chapel.—Mr. Lewis, late of Pontypool College, was recognized as pastor of the baptist church at this place, Jan. 11. The services were of an interesting character, and the prospects of the young minister are cheering.

NEWBURY.—Mr. J. Drew having received invitations to remove, the church and congregation expressed their strong desire that he should remain with them, to which Mr. D. consented. The friends are now looking for a suitable site for a new place of worship.

CRIEFF, Scotland.—A neat and commodious baptist chapel was opened here, Jan. 10, and we are gratified in being able to report that through the kindness of Mr. Patrick M'Farlane, the place is nearly free from debt.

LEIGHTON, Beds., Lake Street.—The friends of Mr. Cowdy presented him with a purse of sovereigns as a new year's gift on Jan. 25, in token of their esteem, and approbation of his ministerial services.

MARKET DRAYTON.—The chapel at this place, which had been closed, and the church dissolved, has been re-opened, a new church has been formed, and Mr. J. Sissons engaged as minister.

REMOVALS.—Mr. Stuart of Swanwick, Derbyshire, to Stanningley, Yorkshire—Mr. Gray of Ripley, Derbyshire, to Ashby-de-la-Zouch—Mr. S. J. Chew of Leicester, to Bond-street, Birmingham—Mr. James Shaw of Cradley Heath, to Lay's Hill and Ross, Herefordshire—Mr. Philip Bailhache of Regent's Park College, to Brown-street, Salisbury—Mr. T. Hands, late agent of the Bible Translation Society, to the Old Meeting, Luton, Beds.

RELIGIOUS.

SUDDEN DEATH OF A MINISTER.—On sabbath morning, Jan. 24, the Congregational chapel, Gorleston, Norfolk, was thrown into a state of alarm by the sudden death of their minister, the Rev. Joseph Pike, who had partly gone through the service. Having given out his text—the last verse of the 17th Psalm—"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness," he had not proceeded many minutes before he seemed to be taken ill, and exclaimed—"Dear friends! I feel too ill to proceed;" when he fell suddenly back in the pulpit, senseless. Assistance was rendered immediately, and he was removed to the vestry, and afterwards in a cab to his home, but he never recovered, and in about an hour from the time of his being first taken, he expired. The deceased was about forty-five years of age, and was formerly a town missionary, but for the last thirteen or fourteen years, was chosen to minister by the Gorleston Independents, among whom he was much respected and

beloved. The deceased died from a paralytic stroke, having had two previous attacks within the last two years.

FRIGHTFUL ACCIDENT TO TWO YOUNG LADIES.—On sabbath-night, January 24, two daughters of Mr. Benjamin Exley, blanket manufacturer, White Lee, were returning from Dewsbury Independent chapel, when they missed their way at Staincliffe, owing to the darkness of the night, and both fell into the Bunker's Hill Quarry. One of the young ladies was instantly killed; the other managed, after four hours of painful exertion, to creep to an adjoining cottage, where she now lies in a very precarious state, but hopes are entertained of her ultimate recovery.

DR. BAIRD'S "RELIGION IN AMERICA."—A new edition brings down the statistics of religion to the present time. It may interest our readers to see the relative proportions of the five great Evangelical denominations in that country:—

	Minis- Churches, ters.	Mem- bers.	Popu- lation.
Episcopalian	1,328	1,742	1,012,000
Presbyterian	10,566	8,462	5,506,000
Baptist ...	14,070	9,476	5,900,000
Methodist	14,000	8,740	5,500,000
Lutheran	1,900	1,000	750,000

DR. MORRISON has resigned the editorship of the Evangelical Magazine, after upwards of thirty years service, to the Rev. John Stoughton. We notice this fact with peculiar interest as we commenced our labours about the same time—perhaps a little earlier.

THE FREE CHURCH HOME MISSION—SCOTLAND, have about eighty evangelists employed in preaching and visiting the mining and other spiritually destitute parts of Scotland. [And we baptists have not two such itinerating preachers in all England!]

GENERAL.

AFFECTING SCENE AT THE ROYAL MARRIAGE.—After the marriage ceremony had taken place, and the Hallelujah chorus had been sung, scarcely had the last words of the chorus died away in solemn echoes, when the ceremonial, as arranged by chamberlains and heralds, ended, and the Bride, giving vent to her evidently long pent-up feelings, turned and flung herself upon her Mother's bosom, with a suddenness and depth of feeling that thrilled through every heart. Again and again her Majesty strained her to her heart and kissed her, and tried to conceal her emotion, but it was both needless and in vain, for all perceived it, and there were few who did not share it. We need not mention how the Bridegroom embraced her, and how as she quitted him, with the tears now plainly stealing down her cheeks, she threw herself into the arms of her Father, while

her royal husband was embraced by the Princess of Prussia, in a manner that evinced all that only a mother's love can show. The most affecting recognition, however, took place between the bridegroom and his royal father, for the latter seemed overpowered with emotion, and the former, after clasping him twice to his heart, knelt and kissed his parent's hand. The Queen then rose, and, hurrying across the *haut pas* with the Prince Consort, embraced the Princess of Prussia as one sister would another after long parting, and turning to the Prince of Prussia, gave him her hand, which as he stooped to kiss, she stopped him, and declined the condescension by offering her cheek instead. But words will feebly convey the effect of the warmth, the abandonment of affection and friendship, with which these greetings passed, the reverence with which the bridegroom saluted her Majesty, the manly heartiness with which he wrung the Prince Consort's hand, for by the working of his face, it was evident he could not trust his tongue to speak. After a few minutes had been allowed for the illustrious personages to recover their composure, during which time the bride again lost hers, while she received with all the affecting warmth of a young and attached family, the congratulations of her brothers and sisters, the procession prepared to leave the church.

A HOPEFUL SIGN.—A writer in one of the New York journals speaks of one pleasing and hopeful result of the "panic" in that city. He says—the late commercial crash has taught many salutary lessons that could be got in no other way. It has driven some souls to better treasures than depreciated bank-stocks. It has quickened christians to duty, and checked their growing worldliness. One of its happy results is the *daily prayer meeting* of New York merchants and mechanics, in the North Dutch Lecture Room. This is a novel and delightful feature in our town life—a sort of religious exchange in business hours. It is attended by bank presidents and railway directors, by book-keepers and salesmen, by hard-working labourers and [men of leisure—by all denominations, and all shades and hues of christians. Two rooms are now so crowded that one must go early to gain admittance.

OUR INDIAN ARMY, before the mutiny, consisted of 320,000 men, of whom 44,000 were Europeans. There were 12,000 native artillery-men, horse and foot, and they were remarkably skilful. We ought never to have another native artillery-man. The British should keep this strong power in their own hands in future. It is calculated that 100,000 Europeans and 100,000 native troops would keep the country in peace and preserve better order.

THE CHURCH RATES QUESTION.—The friends of repeal have, this session, taken time by the forelock. Within a few days of the meeting of parliament a deputation of 150 gentlemen waited on Lord Palmerston, who treated them with a few stale jokes, but no promises. Sir J. Trevelyan—an excellent substitute for Sir W. Clay—gave immediate notice of a motion to introduce a bill for total repeal, which was brought on, Feb 17. A young Lord (Cecil) moved it be read that day six months. But 219 were for it, and 160 against—majority 59. The *Times* next day came out with a “thundering” leader against the whole system of Church Rates. No rate was legal, it affirmed, except for the repair of the building, and surely churchmen could pay for that! They had more need pay their own poor clergy better than tax other people. Perhaps some “well-paid canon Eli, or his benefited sons, Revds. Hophni and Phinehas,” would denounce the majority of 213, but even papists set them a better example, for 360 splendid churches in Rome were maintained by voluntary offerings! The whole question is now reduced to this point—shall episcopalians be expected to keep in repair the places of worship they occupy, by permission of the nation, rent free or not? If not, let them turn out, and others will.

AT THE FUNERAL OF THE QUEEN OF ODE, who died a few weeks ago in Paris, aged 63, a diadem was placed on her brow, a necklace of lapis lazuli round her neck, and circlets of amber round her arms and legs. A number of amulets were also attached to the covering in which the body was enveloped. The coffin was of rather singular form, as it was made to receive the body in a sitting posture. It was entirely lined with wadding covered with silk. The body was buried in the Mussulman Cemetery.

DR. LIVINGSTONE.—The *London Gazette* announces that the Queen has appointed this enterprising missionary traveller to be her consul on the eastern coast of Africa. We expect that ere this Dr. L. has taken his departure. Every facility has been afforded by the British Government for the accomplishment of the great objects before him. His volume of travels has now reached the thirtieth thousand.

GENERAL HAVELOCK, the *Athenæum* says, has left behind him valuable papers more or less auto-biographical; papers descriptive of his feelings as a religious man engaged in war, of his mode of dealing with his troops, and of his relations to great governing officials. We rejoice to hear that these papers are in good hands, and that ere long they will be in everybody's hands.

THE CITY OF OTTAWA has been fixed upon by the Queen in council as the metropolis of the United Canadas.

SMOKING!—Several Methodist Conferences in the United States are refusing to ordain candidates for the ministry who indulge in smoking—the money spent in this useless habit, they say, “would evangelize the world.” On the other hand the smokers allege that the “purple and fine linen” of the anti-smokers would wonderfully advance the millennium.

AN INCIDENT OF THE ROYAL WEDDING.—The presence of the daughter of an African king at the royal wedding, whose colour did not debar her from the chapel, where no room was to be had for some of the proudest of the land, is a lesson admirably given at a very critical time, and for which the people of England will be grateful.

A STATUE TO GENERAL HAVELOCK is to be erected, by permission of Government, in Trafalgar Square, opposite to that of the late Sir Charles Napier, near the Nelson column. It will consist of a full length statue, on a handsome base, on which various records will be inscribed.

“THREE BLACK PIGS,” the property of William Rees, Esq., Mayor of Haverfordwest, have been seized and sold for Church Rates. Only think of three black pigs! How suggestive of the “black mail,” and

“The Jaw
Of ravening wolves, whose Gospel is their maw.”

COOL COURAGE.—An officer who was engaged at the relief of Lucknow says, that during engagements with the enemy, “Havelock smiles and pricks up his ears, as if he saw something funny in bullets; but Outram appears to forget that there is any firing at all.”

A FRENCH ENGINEER proposes a tunnel under the sea, to unite England with France. Another wishes to form a company for searching for the treasures sunk in the ocean, worth myriads—of what?—sovereigns or cockle shells.

RAILWAY “DICK TURPINE.”—It is reported that on an Italian railway near Rome, the train, when stopping at a station, was pounced upon by a band of brigands and the passengers robbed!

VERY EARLY MARRIAGES.—The *Patriot*, we are told, says, “Our Queen has just lent her sanction to a very early marriage. We hope the Royal example will make them more fashionable.” We hope not.

THE LEVIATHAN at length yielded to the hydraulic pressure which was brought to bear on her enormous bulk, on the last day of January, and has been safely floated into deep water off Deptford dockyard.

AT A SALE OF BOOKS which took place at Paris, a copy of the Psalms, printed by Gutenberg, at Mayence, in 1461, was purchased for 14,500 francs, after Baron Rothschild had been a bidder up to 14,000 francs.

THE CRYSTAL PALACE MANAGERS seem determined to carry their object of opening this place of resort on the sabbath-day. Their new scheme is to admit the public by a proprietor's ticket.

WASHINGTON IRVING, the celebrated American writer, now seventy-five years old, walks to Dr. Creighton's church, in Tarrytown, and back, five miles, nearly every Sunday.

THE FIRST JEW QUEEN'S COUNCIL.—A son of Baron Goldsmid has the honour of being the first Hebrew who has attained to this dignity.

THE LATE MONEY PANIC originated in the United States, and no wonder. There are 1400 State Banks, with seven times as much paper in circulation as specie.

AN INNOVATION.—Jan. 30, the anniversary of that "blessed martyr," Charles I, was fixed on by the court for one of the festivities at the late Royal wedding!

REVIEW OF THE PAST MONTH.

Tuesday, February 23rd.

AT HOME.—We briefly mentioned in our last review the expected Royal Marriage, which took place Jan. 25. The scene in the small royal chapel at St. James's palace was splendid in the extreme. But after the ceremony, a scene of natural affection between mother and daughter was displayed which excited the deepest sympathy. In a few days the royal pair passed through the crowded streets of London in an open carriage, and, embarking at Gravesend, visited Antwerp and Brussels, and arrived in safety at Berlin, where they were cordially welcomed.—We said, too, in our last, that

"serious business" would soon occupy Parliament, and more serious than was expected has transpired. A Bill for the future government of India was introduced, as well as a Bill for the abolition of Church Rates, when lo! on ministers attempting to bring forward, at the demand of the French, a new measure for the punishment of foreign conspirators residing in this country, they were defeated in a large house; on which Lord Palmerston resigned, and Lord Derby is now forming a conservative cabinet. He may, but how long will it last? The proposed measure was not so much objected to, as the apparent subserviency of our government to the insolent dogmatism and threats of French officials—the menial tools of Louis Napoleon. Englishmen will not be bullied.

ABROAD.—The Eastern Mails have just arrived, bringing intelligence of the bombardment and capture of the city of Canton by the English and French forces on Dec. 29th. The Tartar General, and Yeh, the governor of the city, were taken prisoners on Jan. 5, and conveyed to an English man of war.—The news from India is more favourable for the final suppression of the mutiny, although much outrage, violence, and slaughter, prevail in various districts. The Commander-in-chief is concentrating his strength for another attack on Lucknow, from which he proposes to drive the rebels, and then take possession with his army, as a central point of occupation for the conquest of Oude. It is reported that the Zemindars of Oude are proposing terms of submission. But we fear that thousands more lives will be sacrificed before this fearful struggle is ended.

Marrriages.

Dec. 23, at the baptist chapel, Brown's Town, Jamaica, by the Rev. J. M. Phillippo, father of the bridegroom, James Cecil Phillippo, M.D., of Spanish Town, to Emma, eldest daughter of the Rev. John Clark, of Brown's Town.

December 24, at the baptist chapel, Rugby, by Mr. Angus, Mr. James Smith to Miss Mary Cranfield; and January 15, Mr. George Brown, of Bricklow, to Miss Jane Jones, of Combe Abbey.

January 0, at the baptist chapel, Beeston, near Nottingham, by Mr. R. J. Pike, Mr. J. Vincent, of Nottingham, to Mary Anne, youngest daughter of the late Rev. J. G. Pike, of Derby.

January 10. A double marriage, attended by an exchange of kind offices, took place

in the baptist chapel at Babbington, near Nottingham. Mr. Thomas Yates, baptist minister, of Wirksworth, officiating at the union of Mr. William Shakespear, baptist minister, of Belper, with Miss Ann Attenborough, of Gillbrook.—And then Mr. Shakespear performed the same service at the union of Mr. Yates with Hannah, the youngest daughter of the late Mr. Stephen Barton, of Babbington.

January 21, at the baptist chapel, Trosnant, Pontypool, by Mr. Rees, Mr. C. Gillan, to Miss M. Joshua.

January 26, at the baptist chapel, St. Ives, Hunts, by Mr. A. Smith, Mr. R. Woodward, of Nottingham, to Miss Maria Bonner, of St. Ives.

Deaths.

Dec. 23, suddenly, at Burwell, Cambs., aged 77, Mary, relict of the late Mr. W. Pratt, through whose generosity the excellent baptist chapel was erected in that village. The deceased was truly a mother in Israel, ready to aid every good work by her purse, her prayers, and her counsel. She was a cheerful christian, possessing strong confidence in the goodness and faithfulness of Jehovah, and anticipating with joy the time of her departure. On the morning of her death she was in a tolerable good state of health, when in a moment, without previous intimation, the thread of life snapped, and her ransomed spirit took its flight into the presence of that Saviour whom she delighted to honour.

Jan. 3, Dr. Wilson, Bishop of Calcutta, aged 79. In early life he was the friend of Simeon, Wilberforce, and Thornton. For many years he was minister at St. John's Chapel, Bedford Row, London, where, when he became vicar of Islington, he was succeeded by the Hon. and Rev. Baptist W. Noel. Removed to the Indian Episcopate, his son became Vicar of Islington. Dr. Wilson did much to promote evangelical religion in the Established Church, and was much respected during his long ministerial career.

Jan. 4, aged 80, Mr. Robert Hooper, forty-four years a member, and sixteen a deacon, of the baptist church, Back Street, Trowbridge.

Jan. 10, at Caronbury Square, aged 90, John Thodey Burkitt, Esq., for seventy-three years a member, and fifty a deacon, of the Weighhouse Independent church, London. Mr. B. was a great-nephew of Burkitt the Commentator.

Jan. 12, Mr. Josiah John Luntley, of chronic bronchitis, through attending a meeting of the Abney Park Cemetery Company, of which he was chairman and one of the originators. Besides being an old member of the body of Dissenting Deputies, he was senior deacon of the baptist church in Mare Street, Hackney, executor and trustee of its late pastor, Dr. Cox, and connected by family ties with four ministers of the same denomination; the Rev. Dr. Hoby and the Rev. Joshua Russell being his brothers-in-law, and the Rev. Robert Brewer of Leeds, and the Rev. William Goodman of Lincoln, his sons-in-law. His piety was deep, yet unostentatious; his information and judgment solid; and of few men could it be said with greater propriety, "Mark the perfect man, and behold the upright; for the end of that man is peace."

Jan. 10, fatally injured by a fall from his horse the preceding day, Mr. Morris Fox, of Ibstock, Leicestershire. The family of Mr. Fox have been connected with the neighbouring baptist church at Barton for many years.

Jan. 17, at Bridge Street, Waterford, Mrs. Hannah Shearman, relict of the late W. Shearman, Esq., Greenvale, County Kilkenny, aged 72. Mrs. Shearman was for more than forty years a member of the baptist church at Waterford; and being absent from the body is present with the Lord.

Jan. 17, at their residence, 2, South Place, Kennington Park, James Smith, Esq., in his 82nd year; and, on the 19th inst., Rebecca, his beloved wife, in her 81st year. After a union of sixty-two years, death mercifully reunited them after only thirty-four hours separation.

Jan. 22, aged 75, Mrs. Sarah Wright, relict of Mr. Richard Wright, and daughter of the late Mr. John Bakewell. Mrs. W. had been a respected and consistent member of the General Baptist church, Castle Donington, fifty-three years.

Jan. 23, at 12, Tollington Road, Holloway, aged 63, Mary, the wife of the Rev. C. J. Middleditch, Secretary to the Baptist Irish Society.

Jan. 27, Mr. Benjamin Brooks, a member of the baptist church at Alcester for nearly half a century, and senior deacon. He was eminently like the Master he served. His end was peace.

Jan. 31, at Great Sampford, Essex, the beloved wife of the Rev. W. O. Ellis, baptist minister, aged 37 years. She sleeps in Jesus.

Feb. 6, Mrs. Jones, of Gllwern, Llanfawr, Breconshire, aged 26, a member of the baptist church, Pontycolyn, much respected.

Feb. 7, Mr. Edward Jenkinson, of Kettering, aged 54. Mr. J. was brother of the pastor of the baptist church at Oakham; he was a consistent christian, a decided baptist, an exemplary deacon, and a frequent and acceptable preacher.

LITTLE STAUGHTON, *Beds.*—We have lost six members by death this year (1857); five lived to a great age. Mr. Wm. Smith, late of Kimbolton, was a member of this church 61 years. He travelled more than four miles to the house of God at Staughton for nearly sixty years, regardless of weather; and for many years assisted in the worship by reading the hymns, until increasing infirmities confined him to his habitation. The cause of Christ lay near his heart, and it appeared to give him pleasure to hear of the prosperity of Zion. His end was truly peace.

THE
BAPTIST REPORTER.

APRIL, 1858.

ANOTHER OF OUR HINDRANCES.

WE say another, for we mentioned, in our issue for February, a hindrance which we have long regarded as one of the most formidable in the path of our progress, and one that arises from an abuse of the independence and liberty which we, as a denomination, have always professed and maintained. We say again, that the peculiar sentiments on freedom from foreign controul, held by all our churches, great or small—and which we hope they will ever stoutly maintain and never give up—exposes us, should that freedom be used unwisely, to a very formidable and almost unsurmountable obstacle in the way of our movements and progress as a body of christian people.

But although the hindrance we now wish to bring before the notice of our readers may not be of such extent or magnitude as the one to which we before referred, and although it may not be peculiar to us any more than to others, yet we are persuaded that it does form an obstacle, and often a serious one, to the well being of those churches in whose place of meeting the evil is permitted to exist—we refer to the want of cleanliness and comfort in some of our places of public worship.

Does any reader of the lines we have just penned cry “Tush! that cannot be a matter worth writing about in the pages of a magazine,” we pray him that he would hear us of his clemency a few words.

That “Cleanliness is next to godliness” is now an admitted adage. Indeed we would pay our objector the compliment of believing that he is no friend to filth, or anything like it, although he may not just see the importance of cleanliness in the matter to which we refer. But he may object to the adage we have quoted, and, like a true baptist, demand chapter and verse. Very well: he shall have them.

And if, in our advocacy of cleanliness, we direct him first to the laws and ordinances given by Moses, he must not object; nay, we believe he will not, for the use we shall make of them will only be to set forth the valuable lessons which many of those laws and ordinances were intended to teach.

And here permit us to remind you that the vast multitude Moses led out of Egypt were, for the most part, a semi-barbarous race. They had been slaves in the brick-yards of Egypt, and like the slaves of all ages and nations had been long down-trodden and degraded. There

were among them, no doubt, many pious and enlightened men; but the great majority had not enjoyed either the time or the means of instruction even in the faith of their fathers; their history during their journeyings in the Arabian wilderness furnishes painful evidence of this. Indeed they seem to have been, like the heathen of the present day, ignorant of that first principle in real religion—the purity and holiness of God. And this leading lesson they were taught to learn by certain observances and ordinances which they were imperatively commanded to regard—in the separation of the clean from the unclean, in the removal of all nuisances, and in their frequent ablutions and purifications. God thus took them to school to teach them lessons of purity and holiness by the rigid observance of cleanliness—in other words he set before them cleanliness as a type of holiness—and pollution as a type of sin.

But perhaps you prefer some New Testament illustrations. You shall have them, though we might have brought to your remembrance many passages from the prophets, and especially many penitential prayers in which the suppliants pray to be washed and cleansed and purified, in all which the leading idea is cleanliness of heart and life; and types and anti-types of outward and inward purification; most of necessity agree.

In the New Testament we have illustrations in abundance. If we confine ourselves to its ordinances we have the idea there. In baptism “having our bodies washed with pure water,” and at the supper the wine is an emblem of “the blood which cleanseth us from all sin.” If we refer to other passages of similar import we find them too numerous for present quotation—“Ye are washed”—“washed us from our sins”—“washed their

robes”—and many others convey to us the idea of cleanliness, or being cleansed from all filthiness of flesh and of spirit.

We will not proceed further in producing testimonies from the Holy Writings in favour of cleanliness, but we would just remind our readers that though not mentioned distinctly among the duties enjoined upon christians, it may fairly be classed among the “whatsoever things” that are pure, lovely, and of good report, which they are bound to observe and do.

So much for cleanliness as teaching lessons of purity under the law, and illustrating some of the leading doctrines of the gospel. And now, with regard to cleanliness in places of worship, we need only remind our readers that the tabernacle of the wilderness was fitted up by the special direction of Jehovah himself—who gave the pattern of the holy things to Moses—not only in a suitable and convenient form, but with much elegance and beauty. And may we not confidently affirm that the great temple built by Solomon as the earthly dwelling-place of the Most High could not be less elegant and beautiful; and may we not conclude that its order and beauty were the cause of its well-known celebrity. Moreover, whenever that sacred building was neglected, we find that the Lord was displeased, and by his prophets severely reproved the people, as when by Haggai he put to them the cutting question, “Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?”

With regard to places for christian worship, we have neither an example nor a precept in the New Testament. Our Lord himself met with his disciples in an upper room, and after his resurrection they seem to have met in the same, or a similar place, or in the houses of their friends. The circumstances of the

first christians, the times in which they lived, and the persecuting spirit of those in authority prevented them from erecting for themselves suitable places in which to assemble for public worship and the preaching of the gospel in peace and safety. Nay, they were fain to hide themselves from their persecutors in dens and caves of the earth at untimely hours, that they might exhort each other, break bread, and sing holy songs of praise to Christ as God

We pass over the times when the christians, under Imperial favour, began to occupy places for public worship, as well as the mediæval ages, when science and art expended their resources on the erection of splendid cathedrals and churches—and without stopping to notice the obstructions which prevented our dissenting forefathers in England from erecting their 'meeting-houses' in eligible positions—we come at once to our buildings for worship as we now find them.

We do not intend just now to say much about the change of style which has, within the last few years, been observed in the exterior architecture and interior adornments of our Dissenting places of worship. When we were young, we never heard of a dissenting or methodist chapel with spires or towers, chancels or gothic gables, painted windows or fretted roofs. Our simple-minded forefathers were content to meet in plain and commodious buildings, with no external pretensions, and no internal decorations, with the exception here and there of an admonitory passage to preacher or people from the word of God. We well remember when a boy, that on the wall of our place of worship, behind the preacher and over his head were the words, "I am not ashamed of the gospel of Christ," and on the opposite wall, always before his eyes, "Teach and preach Jesus Christ."

But, with regard to some of these

new erections, we cannot forbear saying that we have some fear of our friends going rather too far and too fast. The Independents, we believe, under the fearless and redoubtable Dr. Halley at Manchester, led the way, and yet keep first; but the baptists seem to be following close on their heels. The change has surprised the people who occupy our national churches, for they claimed the monopoly of the tower and spire, and all the appurtenances of mediæval style. That Romanists should do so they did not wonder, but for dissenters to do such things was outrageous, and the warmest indignation of some of them was excited. The editor of one of the late numbers of the *British Quarterly*, in a foot note, tells a humorous tale of two friends—episcopalians—walking down one of the streets in Manchester, when the attention of one of them was directed to the lofty spire of a religious building, and after admiring its fair proportions and elaborate workmanship, inquired whose church it was. "Church!" replied his friend, "it is not one of our churches; it is a dissenter's chapel." "A dissenter's chapel!" was the irreverent and indignant reply; "why — their impudence!"

In proceeding to notice our own places of worship, we desire to remark that we have not chosen this subject because they are in a worse state as regards cleanliness than those of other denominations of christians. On the contrary, we believe that uncleanly places are the exception, and a small exception, to the rule of cleanliness which obtains amongst us. And further, we wish to explain even of those exceptions, that perhaps another phrase—the want of tidiness—would better describe their condition. And although we may, by the explanations just offered, reduce to within small bounds the necessity for these

remarks, we yet conceive that it may be desirable to give them, in order to effect the removal of all uncleanness and untidiness wherever they are known to exist, and in order, too, to encourage others to persevere in excluding them, and take care that they do not again intrude.

But is an uncleanly or untidy place of worship a *hindrance* to any persons in attending that place? We should say at once, without any hesitation, that it is, for reasons which scarcely need be named. But we will put the converse of the proposition, and see how that looks. Is an uncleanly or untidy place of worship an *attraction* to any persons to attend such a place? We do not believe that a single reader of these lines would answer this question in the affirmative.

Let us look practically at this matter. There are, we will say, in any given town or village, some persons—and there are always such, more or less—who are thinking of attending regularly at some place of worship where the gospel is preached. At present, they have no fixed religious principles—no preference for one denomination before another; they have a desire to attend somewhere that they may receive religious instruction. Well: they perhaps agree to visit each of the various places, in order to find the preacher and the people they might prefer. Just suppose those parties are husband and wife, who, after a month spent in visiting all the churches and chapels, sit down and compare notes on the subject. Let it be borne in mind that such persons are generally decent people, and wish to pay some regard to conventional proprieties. Could you, without being an eavesdropper, listen to their conversation, you would probably hear certain remarks, in the first place, about the preachers; one might probably be preferred, but—oh, that awful *but*;

how it always pops in its unwelcome head, like a marplot, to spoil all—but, says the wife, "I did not like the looks of his place of worship at all—the gates broken, the road to it unswept, the vacant ground strewn with rubbish, the windows dingy for want of cleaning—and then, inside, oh dear! why it cannot have been cleaned or painted since it was built!—did you see those great cobwebs in the corners of the ceiling? and that pew they put us into, when could it have been last dusted? I could not help thinking of my dress, and when I came out I had to shake it; and your coat, dont you remember, I begged of you to let me rub the dust off, for I was ashamed to walk down the street with you that figure; I thought folks would wonder where we had been to. Dont let us go there any more. I could not think of taking the children with us to such a place as that, I am sure. They may be good people who go there, and I dare say they are; and their minister may be a very good man, and I think he is, but let us, if we can find another minister as good as he is in a decent place of worship, go there, my dear."

Now, would any husband, knowing what a cleanly and tidy wife he had, who saw well to the ways of her household, and kept all right and as it should be in her own house, be able to resist such matter of fact arguments as these? Not one.

But the picture is over-drawn, some may whisper. Not a bit of it. We have such places in our eye now, and could put our finger on the name of the town or village where they may be found on a map of England any day. We are thankful that they are not numerous, and our object is to reduce their number, if possible.

And it is possible. The case is like that of those two cottages. The circumstances of their occupiers are

similar. But mark the difference—one is clean and orderly as hands can make it—the other is a nest of filth and disorder. What has made that difference? A little resolution—only a little, every day, has done it all.

So is it too with places of worship. There may be two in the same village, or town, whose congregations may be in similar circumstances, and their places of worship in similar positions, and the buildings in all respects alike; but one may be so neat and cleanly, that the most "particular" lady or gentleman need not hesitate to take a seat in any of the pews; and the other may be like the one of which our female friend has just given a description.

No: we are not exaggerating at all. Only a few months ago, a young lady, recently married, went to reside with her husband in a market town. They were baptists, and so were their parents. They went at once to the baptist chapel, but its condition was such that, after a few visits, they left the place and went to another dissenting chapel in the town. We do not say they did right: we rather think they did wrong. They ought to have stayed and done their best to improve things. We would. And we would have given the people no rest until they had.

And such things are easily done when they are once set about. Suppose that the people are few and poor, and that they cannot afford to pay a chapel-cleaner; surely there may be found among them one man who will keep the chapel yard in order, another who will borrow a ladder and clean the windows once a month, another who will see to the fires and lights in winter; and these united might give a few hours of an early spring morning, or one afternoon, to colour-wash the walls

and white-wash the ceiling once a year.

And then, if the *men* will do this, we dare answer for it that the *women* will not be behind in doing their part. Two or three in one hour, on a Saturday night, would make the place as cleanly and comfortable as needs be, so that if the squire's wife should take it into her head for once to have a peep at those queer folks called baptists, she might find they were a tidy and decent people.

And all this may be done at very trifling cost of materials—dusters and brushes, colour-wash and white-wash, are not very expensive. As for the paint, why once in three years, as with our houses, would do for that, especially if the painted places were washed now and then, and kept clean.

Our readers may smile, for we confess that we cannot help smiling ourselves at the plain manner in which we have been writing on this subject. But we want to give such places a good scouring out—a thorough renovation; we want to disturb every spider's nest, and clean out every dusty corner; and if our very plain remarks should be the means of causing some of our friends to just look round their own place of worship next sabbath morning, and if they find that it is not as it should be, then join with others in fixing on some fine day this spring, when they will strip and fall to work in good earnest to make it sweet and clean, we shall have our reward.

One other sanitary matter in connection with some of our places of worship calls for special attention. And it is one that is often neglected by large as well as small congregations—in splendid town and city chapels as well as in the humble village meeting-house—we refer to the matter of ventilation, or, in plain words, the want of fresh

air. This reminds us of two facts. When, after vast expense, the new House of Lords was found to be so badly ventilated, that one sultry afternoon their lordships were all complaining of the foul air they were breathing, Lord Brougham jumped up from his seat, and exclaimed, "Order the windows to be thrown open, my Lords! order the windows to be thrown open! it is the fresh air we want!"

The other fact to which we shall allude, will be of a chapel in a town which we shall not name. We were visiting the place, and having heard that the chapel had been built under the auspices and directions of one of the most eminent engineers in the world—yes, in the world—we were not a little anxious to inspect it. We found it a beautiful place, externally and internally, but it had one serious fault: it was not sufficiently ventilated. There were no galleries and plenty of space, but the

windows were not made to open, and the egress or ingress of the air, foul or fresh, could only find escape or entrance by a single square in each of the windows. It was hard work for body and mind too, to preach there on a sultry summer evening.

And we mention this fresh air matter, because places of worship being generally closed all the week, require the admission of fresh air on a sabbath morning before the congregation assembles. This may soon and easily be done, and it ought especially to be done in those small chapels in which, from want of school-rooms, the children of the sabbath-school are taught on the sabbath day. The windows of such places ought always to be opened during the intervals of occupation by either school or congregation.

We leave the remarks we have felt it our duty to make, and the application of them, where needed, to such as may kindly receive them.

Spiritual Cabinet.

THE BELIEVER'S ESTIMATE OF THE BIBLE.

BY REV. W. H. BONNER.

I LOVE the Bible. As the storehouse of religious knowledge; as the instrument of ministerial usefulness; as the test of Christian experience; as the guide of social order and guardian of civil freedom; as the only sure barrier against the desolating inroads of fanaticism, socinianism, and atheism; as the friend of the people, irrespective of condition or class; and as the "world's best hope," I love the Bible. I love its testimonies, for their truthfulness and moral grandeur. I love its arguments, for their fairness and cogency. I love its invitations, for their condescension and freeness. I love its promises, for their appropriateness,

vastness, and certainty. I love its prayers, as models of filial freedom and believing reverence. I love its songs, for their solemn gladness, and their godly bearing. I love its precepts, for their equity and chasteness, their accordance with the principles of grace, their affinity with the promises, and their applicability to the vicissitudes of my heaven-ward pilgrimage. I love it for its Author and authority; for the evils it rebukes and removes; for the good it does and designs; for the goodness it reveals and requires; for the fellowship it creates and the friendship it sanctifies and cements; for the happiness it diffuses, and the prospects it unfolds.

I love it as a record, a memorial, a standard, a treasure, a companion, and a guide. As a law-book it is the cheapest and safest; as a prayer-book, it is full and infallible; as a hymn-book, alike faultless are its theology, poetry, spirit, and style; and as a school-book, it surpasses every other for fixing the attention, feeding thought, controlling the imagination, informing the judgment, training the conscience, educating the superior affections of the heart, and in every respect fitting for society. Therefore I love it in the study, the pulpit, and the pew; in the counting-house and the workshop; in the garden and the field; in the sitting-room and the bed-chamber; in the railway-carriage and the steamboat; in the morning and the evening; in sickness and in health. In every case and place, be it near me for reading or hearing, for counsel or comfort. Because of its Divine origin and originality, it is the best of books; and in religion is the sole authority, infallible and absolute. It needs not and will not sanction a companion volume, as being equally with itself a test of truth or rule of practice. To "the Bible, the Bible only," every one who would learn "the good and the right way," must apply his mind and yield his conscience. He must resort to it, not to obtain support to opinions previously adopted, but to receive meekly, unreservedly, and unhesitatingly whatever is really taught therein. "For instruction, for conviction, for reformation, (or restoration) and for education in righteousness," the scriptures, "given by the inspiration of God," are "profitable" and sufficient. No tenet is true, no principles are sound, no motives are pure, no conduct is correct, no hope is well-founded, no precepts are binding, no ordinances, rites, or ceremonies are becoming, and no worship is acceptable, except in harmony with

this sacred volume. It alone is the standard of morals and prescriber of piety. It is not a book of science; yet every science is false that is contradictory to it. It is not a book of politics; yet all politics which are adverse to its principles, are unjust and mischievous. It is a book for time, to guide through it; a book for earth, to lift above it; a book for society, to regenerate and elevate it. It is a book for man, in relation to man his brother,—and for man the sinner, in relation to "God the Saviour." It is "the book of Jehovah," because it, and it only, teaches us of the One eternal Being, who of himself alone is immutably existent; who in himself alone is absolute perfection; who is the first cause of all things good, and the end of all things, both in the way of terminating what is to be concluded, and of consummating what is to be completed. It is "the word of Christ," because "the testimony of Jesus," the appointed Redeemer of sinners and Lord of saints, is its alpha and omega—beginning and end. It is "the word of truth," because its records are facts, its gifts are substantialities, its requirements are righteousnesses, and its predictions and promises are but anticipations of providence, which, without exception, in due time and order become verities. It is a book of purposes, not experiments; of realities, not fancies; and of positivities, not possibilities. It is "the book of the law," because it admits of no appeal from its decisions. No other book is so wide in its range, so lofty in its aim, so benevolent in its spirit, so dignified in its character, and so happy in its influence. Its depth is the mystery of truth, its height is the splendour of purity; its mission is the mission of love; its course is the path of wisdom; its sphere is the world of fallen mankind; and its end is the glory of God. It is, therefore,

and it only is, of universal utility. The philosopher, by the study of it, may extend his knowledge of the laws of matter, and the properties of mind; the statesman may learn from it precedents and principles applicable to national government; the poet may find in it inspiring aids to his noblest aspirations; the painter may depict from it scenes of loftiest grandeur and holiest awe, and portraits of goodness and beauty affording the fullest scope to his artistic genius; while the plough-boy and "the maid behind the mill," may by means of it learn the most exalted lessons and attain unto the divinest skill. Whoever is humbly led by it, is safely led to heaven. It confounds the conceited, baffles the speculative, rebukes the proud, frowns upon the formal, denounces the ungenerous, dooms the profligate and the impenitent, smiles upon the meek and self-denying, assures the fearfully contrite, and refreshes the way-worn follower of Christ with living water from the crystal fountain of eternal love. Like all the works of God, his word is diversied and harmonious, plain and profound, simple and sublime, suitable and serviceable. It contains the developements of

the Eternal Will, the thunderings of righteous and reasonable wrath, the benefactions of unmerited favour, the rebukes of fatherly fidelity, the beauties of holiness, the glowings of love, the counsels of wisdom, and the index of futurity. By it, faith unto salvation is authorised, penitence is evoked, prayer is instructed, hope is uplifted, love is attracted, obedience is guided, affliction is mitigated, zeal is animated, praise is inspired, and death is conquered. It is the dissector of the human heart, the charter of the Christian church, the specular of the Deity, and the telescope of eternity. This is the book—the one book of my heart. "O how I love thy law," Father of lights, and God of truth! "The law of thy mouth is better unto me than thousands of gold and silver."

DEAR to my soul the "truth and grace,"

Unfolded in this Book;
Grant, Lord, the beamings of thy face,
When on its leaves I look.

From Christ that I may not depart
Nor yield to sin or sense,
Engrave thy Word upon my heart,
By gracious influence.

In every trouble let me find
Thy wise directions bless:
Let truth support and cheer my mind,
When sore afflictions press.

Thy Word alone my steps shall guide,
A pilgrim while I rove,
My staff shall be in death's cold tide,
My triumph when above!

Poetry.

UNION OF CHRISTIANS.

Our earthly ties are weak,
Whereon we dare not rest;
For time dissolves and death will break
The sweetest and the best.
Yet there's a tie which must remain,
Which time and death assault in vain.

The kindred links of life are bright,
Yet not so bright as those
In which 'Christ's favour'd friends unite,
And each on each repose.
Where all the hearts in union cling
To Him, the centre and the spring.

The friends of Jesus, join'd to think
With one desire and aim—
A chain, wherein link answers link—
A heavenly kindred claim;

And O! how sweet, wherein each mind
A throb to echo theirs they find!

Though lovely many an earthly flower,
Its beauty fades and flies;
But they, unchanging, form a bower,
To bloom in Paradise.
Sprung from the true immortal Vine,
In Him they live, and round Him twine.

Their bond is not an earthly love,
By Nature's fondness nurs'd:
As they love Him who reigns above,
Because He lov'd them first,
So they all minor ties disown,
The sweetest—for his sake alone.

THE SABBATH.

The world is full of toll;
It bids the traveller roam,
It blinds the labourer to the soil—
The student to his home.
The beasts of burden sigh,
O'er loaded and oppress—
The Sabbath lifts its banner high,
And gives the weary rest.

The world is full of grief;
Sorrow o'er sorrows roll,
And the far hope that brings relief
Doth sometimes pierce the soul.
The Sabbath's peaceful bond
Bears Mercy's holy seal—
A balm of Gilead for the wound
That man is weak to heal.

The world is full of sin;
A dangerous flood it rolls,
The unwary to its breast to win,
And whelm unstable souls.
The Sabbath's beacon tells
Of reefs and wrecks below,
And warns, though gay the billows swell,
Beneath are death and woe.

There is a world, where none
With fruitless labour sigh!
Where care awakes no lingering groan,
And grief no agony:
Where Sin, with fatal arts,
Hath never forged her chains,
But deep enthroned in angel hearts,
One endless Sabbath reigns.

Reviews.

Havelock: the Broad Stone of Honour.
A Tribute of the Tongue and Pen. By
EDWIN PAXTON HOOD. London: Snow.

THE author tells us that this "Tribute" was delivered first as a Funeral Discourse from his own pulpit, repeated on two or three other occasions, and published first by request. The text is the well-known passage, 2 Tim. iv. 7, 8. The title chosen is singular, but that is of little consequence. It is far more important to consider the propriety of eulogizing from the pulpit the exploits of military men. That Mr. Brock might preach a funeral sermon for one who, when in England, attended his place of worship, and sat down with the church over which Mr. B. is pastor, we fully admit; but we demur to the propriety of such proceedings in general. Not that we do not esteem Havelock as a man and a christian, or think him undeserving of public notice, for if any man bearing the name of a "christian soldier"—a title only used figuratively in the scriptures—might be made an exception, Havelock was that man. But we demur, because in such eulogies the war spirit is sure to make its appearance, and it does here; for although Mr. Hood is, if we are not mistaken—at all events, we know he was—an advocate of peace principles, yet he does not appear to have been able to prevent the ugly demon from rising and claiming, in such an eulogy, its right to shew its hated face.

It was only the other evening we went

to hear a week-day lecture—not a sermon—on Havelock. We had never heard the talented young lecturer before, and therefore we went. But we were sadly disappointed, and greatly grieved. Not because he was not eloquent, for his eloquence was transcendent—not because his sketches were not graphic and beautiful, for they were—but because he allowed such unlimited license to the demon spirit of war, that it carried him onward so far as to do injustice to his hero. It was not justice to Havelock to represent him as animated by the avenging spirit. We believe that what Havelock did in suppressing that horrid mutiny, he did from a stern sense of duty and necessity. We never heard of his doing deeds of cruelty. Had he done so they would have tarnished his fair fame, and dimmed the lustre of his christian character. Surely it is enough to read in the letters of some wild young English officers of the terrible, and indiscriminate, and sweeping vengeance they are taking upon all they suspect of mutiny, until not one prisoner of war remains alive, without their mad utterances of reckless vengeance meeting with only a seeming echo from the pulpits and platforms of England by professed christian ministers!

Should the lecture to which we have just referred appear in print as we heard it—though we hope it never will—we shall then be better able to point out its objectionable, and, in our opinion, unchristian spirit and tendency.

A Memorial of the late Rev. James Flood, Pastor of the Baptist Congregation, Melbourn, Cambs., consisting of an Outline of his last Sermon; and an Address and a Sermon at his Funeral, by A. C. Wright, Congregational Minister. London: Jackson and Walford.

MEMORIALS of this character are chiefly interesting in the immediate locality of the departed; but this may be perused with interest and profit by those who, like ourselves, had no personal acquaintance with this esteemed minister. Mr. Wright furnishes this brief sketch of his life and labours, and peaceful, though sudden and lamented departure.

"The Rev. James Flood was born at Portsea, in Hampshire, on the 13th of September, 1801, and was therefore only in his 57th year at the time of his death. He joined the Baptist Church at Salisbury, in 1817. He was educated for the ministry at Chipping-Norton, in Oxfordshire, the Rev. W. Gray, subsequently of Northampton, being his tutor. Together with Mrs. Flood he went to Jamaica in 1826. His health failing, he returned to this country in 1831. Having ministered about two years at St. Austell, in Cornwall, and spent some longer time in travelling for the Baptist Missionary Society, he finally settled at Melbourn, where he has spent all the rest of his life. He was seized with an attack of paralysis

last spring, but recovered rapidly, and was able to resume the greater part of his accustomed duties—though he never fully recovered so as to attain to his previous strength. On sabbath morning, December 20, 1857, he preached the discourse of which the following is an outline. He was intending to preach in the afternoon, and sitting down after dinner in his chair, fell asleep. It began to be time to go to chapel, and Mrs. Flood went to arouse him—but in vain. His sleep was that from which no human power could awake him. Medical efforts to revive him were ineffectual. Next day, at about one o'clock, his happy spirit, freed from the body, entered into rest and glory."

Thoughts on the Indian Rebellion. London: J. F. Shaw.

WE are told that this is "the first attempt of a very young author," and we believe it; for the pamphlet bears internal evidence of the fact. We do not, however, wish to insinuate by this remark that the writer is without talent, for it is evident that he possesses a good share of that necessary qualification for a public writer; what we mean is, that he clothes all his "Thoughts" in glowing language, and has too many superlatives. Nevertheless, there is much in the pages of his pamphlet calculated to throw light on the religious aspects of the Great "Indian Rebellion."

Correspondence.

THE LATE G. C. SMITH, OF PENZANCE.

To the Editor of the Baptist Reporter.

DEAR SIR,—In common with many of your readers I was much grieved to learn, from the statement of your correspondent "Quidam," in the last number of the *Reporter*, that the indefatigable Mr. G. C. Smith, of Penzance, had met with his death under circumstances of an affecting character.

There can be no doubt but that your correspondent is right in concluding that a biographical sketch of this distinguished man, as supplied by yourself or some other competent person, would be interesting to your readers.

It is well known that for many years G. C. S. pursued a most erratic course, which effectually prevented others co-operating with him, and the language he employed concerning those who "dared

to differ," was at times not a little vituperative; yet, with all his faults, it is difficult to believe who else but himself could have accomplished so much, in various ways, in relation to the well-being of his own class.

Disapproving of much that G. C. S. said and did, still I cannot be insensible to the fact that a mighty work has been accomplished by this zealous man during the last fifty years. This, we think, may be proved by the existence of "Sailors Homes" in various parts of the world, together with "Orphan Asylums," "Refuges for fallen Women," &c., the establishment of which may be traced to his indefatigable labours.

Then his defence of the right to preach the gospel in the open-air, before magistrates and commissioners of police, to whom he declared his determination not to surrender that right, is worthy of ad-

miration by every lover of religious liberty.

Poor Smith for some years past has been an outcast! but for this we think he was himself entirely to blame. He has now "finished his course," and without doubt that Master whom he served, we believe, faithfully and untiringly so long, has bestowed the commendation, "Well done, good and faithful servant."

Justice will not be done to the memory of this man until the present generation, with its prejudices, have died away, any more than it was to that of Whitefield and Wesley, who, while living, were vile enough in the popular estimation, but now, after they have been for years in the grave, the religious world sink their fallings and exalt their many excellences, so will it be, we venture to think, one day in relation to the "Sailor's Friend."

It appears to us that "Quidam" has written somewhat depreciatingly of Mr. Smith, though perhaps without intention. It is a happy circumstance that Mr. S. did sacrifice the fine sphere at Manchester, thus giving the preference to a life of hard-work, to one of comparative ease; and what man is there, whose labours have been more than usually successful, but has departed from the beaten track, and struck out a path for himself?

Essex.

PHILO-VERITAS.

To the Editor of the Baptist Reporter.

DEAR SIR,—Your correspondent "Quidam," in your last *Reporter*, gives an account of the death of the well-known G. C. Smith. He says, "I believe he was once known as a boatswain in the royal navy. Of the history of his conversion I have not heard, but it must have been remarkable." So it was, and I think the following is a correct statement, as far as I can recollect, for it occurred about forty-five years ago. He was passing through the town of Reading, where he met with a comrade, and the two spent several days in drinking, which brought on a fever. A lodging was provided for him at the house of a widow of the name of Braud, who resided in a court in London Street, Reading. The next day, after he had taken possession of his lodging was the sabbath, and early that morning he was awoken by

singing in the next house, and as he listened he heard a person read,

"Herc I raise my Ebenezer,
Hither by thy help I'm come."

He called his nurse and inquired who the parties were that were singing, and he was informed that the next building was a small baptist chapel. The minister was Mr. Wm. Weller. As he lay in his bed that morning, he heard the whole of the sermon, and before the afternoon service he wrote a note something like the following.

"Dear Sir,—A youth, who, passing through this town, has been stopt in the midst of sin by the hand of God, and is now lying in the adjoining house dangerously ill, requests the prayers of God's people on his behalf."

After Mr. Weller had read the note, he said, "We will pray for him, for he will not die, but will live, and in a month we shall hear him preach in this place." Strange as it may appear, this came to pass, and his first text was, Isaiah xxxiii. 21, which reads, "But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby," a passage characteristic enough!

Such, dear sir, I believe, was the way God brought him to himself. C.

We have received another note, evidently written by the trembling hand of an aged person, dated, "Windsor Castle, March 18," in which the writer also refers to the death of Mr. S., as mentioned in the *Reporter* for that month, and calls him "my old friend." He expresses his desire that some memoir of him should appear, for which he could furnish some materials. He adds, "I have a picture of him, which he presented to me himself. When he came to Windsor, he frequently breakfasted with me at the Castle, where I am entrance porter. I hope some person will undertake to give us the life, travels, and labours, of the old boatswain."

We need scarcely say that we have neither the materials nor time for the compilation of a memoir; and that, without indorsing all our correspondents have written, we have thought it right to allow them to say what they wished respecting this extraordinary man, for an extraordinary man he undoubtedly was.

Christian Activity.

THE NEW MOVEMENTS FOR EXTRAORDINARY PREACHING IN EXTRAORDINARY PLACES.

WE hailed the commencement of these operations, in the hope that they would be excellent supplements to open-air preaching during the winter months, and attract many to hear the gospel who neglected or refused to attend regular places of worship; and we rejoice that in many places they have accomplished this much desired object. And we have been gratified to observe that in most of these attempts the sacred character of christianity has not been lowered, but maintained with becoming propriety. Of late, however, some of these services have assumed a tone and a character which we cannot approve. We do not like quaint and funny titles for sabbath addresses, or catches of songs, or shreds of stale jokes in religious addresses. Thus Cowper writes, nearly one hundred years ago, as if in prophetic anticipation of these times:—

"He, that negotiates between God and man
As God's ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin, when you should woo a soul;
To break a jest, when pity would inspire
Pathetic exhortation; and to address
The skittish fancy with facetious tales,
When sent with God's commission to the heart!
So did not Paul. Direct me to a quip
Or merry turn in all he ever wrote,
And I consent you take it for your text,
Your only one, till sides and benches fall
No: he was serious in a serious cause,
And understood too well the weighty turns
That he had taken in charge. He would not stoop
To conquer those by jocular exploits,
Whom truth and soberness assailed in vain."

We were about to give our readers some further thoughts of our own on this important subject, when our attention was directed to a letter in the "Freeman," on "Sunday Afternoon Lectures," by "an Occasional Preacher," which expresses, with the exception of the closing words, our views so nearly that we transfer it to our columns.

I observe that your impression of last week reports the delivery, in different places, of Sunday afternoon lectures on "Limited Liability," "Give the Devil his Due," "Take Care," and "Positive-ly the Last Night." It really strikes me

that this sort of thing is beginning to go too far. Not that the supply of grotesque titles is at all likely to run short. A large pile of tracts which I have gradually accumulated, as well as the weekly announcements of which the foregoing are but specimens, quite prevent any such apprehension. But the novelty is passing off, and the device is getting flat. It was a bold thing when first a minister of the gospel came forward to the footlights of a theatre to preach from the text, "To be or not to be, that is the question." But this would be nothing thought of now. Nay, the comedy has succeeded to the tragedy, and the farce to that. Perhaps the climax was attained the other day, in one of the northern manufacturing towns, when a worthy minister published as his subject for the next Sunday "DIET PIES." In this instance the preacher's brethren took alarm, and succeeded in persuading him that, even for the "working classes," the dish was too unsavoury. A milder repast was therefore substituted.

Now, dear Sirs, I am not by any means straight-laced in my notions about preaching. I have no idea, for instance, that it is always necessary to prefix to a religious discourse a motto from Scripture. Nay, there are scores of sermons preached every Sunday of which the most objectionable feature is the text. The Bible nowhere says, in any one passage, exactly what the preacher wants to say; and he therefore employs a verse by way of "accommodation," as the phrase is—that is, he accommodates the passage with a meaning which the Holy Spirit never intended it to have, and which, by no process of criticism or chain of logic, can be extracted from the context. This is little less than profane trifling; and perhaps no one habit has so much contributed to the popular misunderstanding, or no-understanding, of the Word of God. Whether, therefore, in the pulpit or the public hall, I should never object to the absence of a text, provided an honestly appropriate one were not to be found, and provided also that the spirit and matter of the discourse were scriptural. And yet there is something unworthy in the announcement,

not of a *subject*, but of a title, which avowedly is but a catchword, intended to be attractive from the vulgar or ludicrous associations to which it appeals—associations which the preacher has first of all to destroy, if he can, amid the suppressed (or *not* suppressed) laughter of the audience, before he proceeds to his unexpected spiritual application. It is an insult to the true "working classes" of our country to suppose that all this is necessary to attract them. Let a man tell them in straightforward language, and with a tone befitting the seriousness of the theme, what he is going to talk to them about; and, if they find him worth listening to, there is no fear but they will come; if not, no amount of oddity in the titles of the "Lectures" will hold them long. At first, indeed, they may crowd to hear the fun; but, fading all in sober earnest, and rather flat into the bargain, they will soon fall off, with some degree of vexation at having been taken in.

But a greater danger still is that the lecturer will frequently and sometimes unconsciously be led into the attempt to follow up his *piquant* announcement by an equally spicy discourse. The reader of Mr. Parkinson's lectures, at Rochdale, on "Odds or Evens," "The Great Bottle Trick," and "The Free and Easy,"* will understand what I mean. It is astonishing that so acute a man should not know that his richly humorous and highly flavoured pictures of vice *must* make his succeeding moral lessons tame. "After all," the comment will be, "these parsons are not such bad fellows; they are up to 'life' you see, and if they liked could talk our slang with the best of us." But here the approbation will stop. The laugh excited has not been a manly contemptuous derision of vice, but a mirthful appreciation of the genius that has so delineated it, and a permanent reformation might as soon be expected to follow the perusal of the "Sketches by Boz."

The gravest question follows. In all this teaching where is the GOSPEL? It will be replied that the way for this is being prepared. "First secure the ear of the people." It may be so; and yet the evangelic sequel seems long in coming. Will it ever come? In lecture after lecture that I have read, there is not an

intelligible word of the Redeemer of men, nor a single announcement of the only way to everlasting life. The series most distinguished by intellectual power, that of Mr. Brown, of Liverpool,† is greatly open to this objection. True, there is little flippancy or attempt at mere raucousness in his descriptions of vice. Here he is almost always stern and solemn, and speaks with noble crushing indignation. But the GREAT REMEDY for the evil is withheld, or indicated with a mysterious and unaccountable reserve. In a word, the Cross is veiled; and that, where its exhibition would have been often not only appropriate, but fraught with deepest pathos and overwhelming power.

Most intense is my conviction that, if there is any scene or circumstance in which it is more important that the glorious gospel of the blessed God should be broadly and fully proclaimed than in any other, it is in these "services for the working classes." Appeals they are, from their very nature, to the great mass of the ungodly world; and have not the ages proved with one consentient voice that the only hope of morality, manliness, or honour, lies in the regeneration of the individual through union to Christ, and in the resulting service and fear of God? If so, then the gospel should be *the first thing*. All experience condemns the plan of urging the effect without the cause, fostering the tree but neglecting the root, calling the spiritually dead to action without addressing to them the awakening word of life. Surely there was the soundest knowledge of human nature, as well as the wisest adaptation to immediate circumstances, in Paul's resolve "not to know anything" among the Corinthians "but Jesus Christ, and him crucified." Thus was the pride and voluptuousness of Corinth overcome; and the same appeal would be as potent to-day against the vice and infidelity of Liverpool, Rochdale, or —, or —.

As to the question of *popularity*, I would only point to the lectures of Mr. Marsell, at Manchester. These, at least, are earnestly evangelical. CHRIST is in them all, not as some symbol of goodness only, or an inspiring summons to all things true and great, but as the Re-

* The other subjects in this course are "No Throughfare," "Quack Medicines," and "The Three Golden Balls."

† The topics are "Poor Richard's Almanack," "Napoleon's Book of Fate," "Five Shillings and Costs," "Cleanliness is next to Godliness," "Joking Care of Number One," "Turning over a new Leaf," "The Devil's Meal is all Bran," "The Street" (two parts), "All Right."

deemer of man, the Sacrifice for sin. Of these eloquence and brilliancy of these discourses I need say nothing. Nor would I presume to criticise what nevertheless appear to me the startling breaches of good taste in one or two of the titles,† and in some of the sketches from life; for at the worst there is in his discourses a deep spirituality and a rich vein of evangelic truth. And as I understand, he has proved that these are the true elements not only of success, but of attractiveness also. The "catchwords" have disappeared from his titles, the ludicrous sketches from his introductions. The lectures have become, to all intents and purposes, *sermons*—grave, serious, and earnest, clear in their statements of truth, and overpowering in the pathos of their appeals, with occasional strokes of wit, which who will condemn? but without a touch of the fantastic or grotesque.‡ The result is that the crowds attracted are, if possible, greater than ever; adding another incontestible proof to the many already existing, that whatever other influences may transiently excite the populace, the gospel of Christ worthily preached in its simplicity is potent to move the world.§

I feel bound to add, in perfect sympathy with the views already expressed in your journal, that I use the term "Services for the *working classes*" under protest. They are, in fact, intended for all classes of the unevangelised or careless. The distinction which has occasioned their necessity is one of *character*, not of *rank*. "Special" services they are called; but as they are intended to meet a more than local or temporary need, I venture to hope that some way may yet be found of incorporating them into the regular provision of the church for the

† Here I am bound to say that the most objectionable of the titles ("Who's that Knocking at the Door?" the *refrain* of a Nigger melody applied to the text, "Behold I stand at the door and knock!") has been altered in an edition subsequent to the first.

‡ The subjects are—"Fire! Fire! Fire!" "Tomorrow," "Better late than Never," "Freedom," "Smiles and Tears," "Knocking at the Door," "Home," "Cross-roads," "What ails Thee?" "Woman," "Red, White, and Blue," "Silence in Court," "God is Love," "Watchman, what of the Night?" "Behold the Lamb of God," "The Faithful Saying," "Peace."

§ "Very true," it will be said, "but the comic and amusing element in the earlier lectures prepared the way for the deep pathos and thrilling appeals of the latter." Perhaps so, yet surely the Forerunner was more appropriately clad in his "camel's hair and leather girdle," than he would have been in a robe of motley.

evangelisation of the people. More nearly than any other system of services yet existing, do they present an opportunity for realising the great apostolic ideal of preaching the gospel to the world. Only let this, and nothing else, be avowedly and manifestly the design.* Then, surely the scene of such assemblies might eventually pass from the lecture room or public hall into the churches or chapels of the preachers. But on one only condition could this be effected. The place of worship for that particular service *must be thrown open*. On the present pew-holding system the masses will never be attracted to hear the gospel in our places of worship; nor will the "congregation"—that anomalous body as distinguished from the church—ever represent more than a fraction of the outside world. Yet those who maintain the building, and thence look for religious instruction and edification, have a right to a full provision for their convenience and comfort, with that of their families. All we ask is, that for one service on the Lord's-day this right should be waived. Let the people feel that then at least the house of God offers an equal welcome to them all, and that there will be offered to them not the intricacies of theological discussion, nor the minute inquiries of biblical exposition, nor the peculiarities of creeds and sects, but the *WORLD'S GOSPEL*—the truth as it is in Jesus—the "glad tidings" of which once it was the crowning glory that to the poor it was proclaimed. Such an invitation would no doubt be regarded suspiciously at first, as a new device to fill the chapel and to enlarge the "denomination;" but only let the sincerity of its motive be proved, and the response would be sure. The ministry would have a greater power, because a wider field and a fairer hope; and the church would be relieved from what is positively becoming a scandal and a disgrace to it—that *its own work cannot be done upon its own premises*.

* If preachers assume a liberty to lecture on anything and everything but the gospel on the Sabbath, they will set an example which will only too readily be followed by temperance lecturers and a host of platform orators besides. Already in the manufacturing districts, band of hope meetings are held on Sunday evenings, and temperance discourses occasionally given. The habit will extend to other topics, peace, reform, social science; nay, all the arts and sciences. "Why not?" it will be asked; "you see the parsons see no harm in lecturing about such things themselves." I confess myself old-fashioned enough to believe that this would be a profanation of the Lord's-day.

We said that we demurred to the closing words of this writer. We do, because we have no objection to any place in which the masses of the people can be assembled to hear the gospel. Our present places of worship are for the most part places for the families of Christians who occupy their own pews

or sittings, and who do not wish to be disturbed, neither would we wish to disturb them. And there can, therefore, be no harm, but much good, in ministers occupying other places occasionally for the general announcement of the gospel to such as are willing to attend and hear them.

Narratives and Anecdotes.

GOPH NATH NUNDI.

An Incident of the Indian Mutiny.

GOPH NATH was an ordained native Hindoo minister, connected with the American Presbyterian Mission at Futtehpore. On the 24th of May, as advised by the magistrate, he fled with his own wife and children and those of other native converts to Allahabad; and when the mutiny broke out in that city, he again fled with his wife and three children, two boys of six and eight years, and a babe at the breast, in the direction of Mirzapore, under a burning sun. Several times they were in great danger; and at length, unable to reach Mirzapore, they retraced their steps to Allahabad.

Dr. Duff says:—"On landing (after crossing the Jumna) they were instantly encompassed with Mussulmans, who, on learning that they were Christians, began to clamour for their lives. And killed there and then they inevitably would have been, had not the Lord put it into the heart of a Hindoo goldsmith to take pity on them, and receive them into his own house—while himself, his son, and brother, actually stood with drawn swords at the outer gate to defend them. A Maulavi, or learned Mohammedan, had, in the name of the King of Delhi, proclaimed himself acting ruler of Allahabad. And, when the goldsmith could protect them no longer, they entreated the infuriated mob not to kill them there, but to take them to their own acknowledged head, the Maulavi, that he might pass on them what sentence he pleased. On their way to the Maulavi, they were again and again on the eve of being butchered. At length, however, they did reach the Maulavi. Then followed a notable interview, which I shall give as nearly as possible in Gopi Nath's own words:—

"Maulavi—Who are you? Gopi Nath—We are Christians. M.—What place do you come from? G.—Futtehpore. M.—What was your occupation? G.—Preaching and teaching the Christian religion. M.—Are you a padre? G.—Yes, sir. M.—Was it you who used to go about reading and distributing books in streets and villages? G.—Yes, sir; it was I and my catechists. M.—How many Christians have you made? G.—I did not make any Christians, for no human being can change the heart of another; but God, through my instrumentality, to the belief and profession of his true religion, some thirty or forty."

"On this, the Maulavi lost his temper, and exclaimed in a great rage, 'Fie, fie; shame, shame; this is downright blasphemy. God never makes Kaffirs, (Christians being such); but you, Kaffirs, pervert the people. God always makes Mohammedans; for the religion of Mohammed, which we follow, is the only true religion.'

"M.—How many Mohammedans have you perverted to your religion? G.—I have not perverted any one; but, by the grace of God, about a dozen Mohammedans have turned from darkness unto the glorious light of the gospel.'

"Hearing this, the Maulavi's face became as red as hot iron, and he cried out in great wrath, 'You are a rogue—a villain. My sentence is, that your nose, ears, and hands shall be cut off at different times, so as to prolong your sufferings. Your wife must be dealt with in the same manner, and your children shall be taken into slavery.'

"On this, Gopi Nath's wife, with undaunted courage, was enabled to say, 'Since we are to die, the only favour I ask for is, that we be not separated in our death; and that, instead of torturing, you order us to be killed at once.'

"There was something in this remark which seemed to touch even the obdurate heart of the Maulavi. So, after having kept silent for awhile he exclaimed, 'Praised be God! you appear to be a respectable man; I pity you and your family. As a friend, therefore, I advise you and them to become Mohammedans. By doing so, you will not only save your lives, but be raised to a high rank.' To this Gopi's answer was that 'they would prefer death to any inducement he could hold out to them to change their faith in Jesus Christ, as the only true Saviour.' Somewhat astonished at the calm and firm reply, and apparently incredulous as to this being the resolve of Gopi Nath's wife, he made a special appeal to her. Through God's grace at that trying moment, she staggered not in her faith, but replied that she 'was ready to sacrifice her life in preference to her trust in the Lord Jesus Christ and the profession of his name.'

"After further reflection—being evidently puzzled what to do—the Maulavi's final sentence was this:—Well, out of pity, I will allow you three days to think over the matter; during these days you may have proper help in studying the Koran. At the expiry of these I shall send for you. If you then believe and become Mohammedans, all right and good—it will go well with you. But if otherwise, your noses, ears, and hands must be cut off, according to the original sentence.' On which Gopi Nath remarked, 'it is all in vain; there is no occasion to wait so long; for, while God is pleased to continue his grace to us, we will not renounce our faith. And as God's grace never falls those who trust in him, it were better for you at once to order our heads to be cut off.' To this the Maulavi made no reply.

"While on their way to prison, guarded by fierce mussulmans with drawn swords, Gopi Nath says, 'I raised my heart in praise and adoration to the Lord Jesus Christ, for having given us grace to stand firm in the trying hour. Repeating aloud Matt. v. 11, 12, I thanked my blessed Lord for counting us worthy to suffer for his name's sake.'

"On reaching the place of imprisonment they were surprised and saddened to find already there several other native

Christians, a British officer, covered all over with festering wounds, and another English gentleman, with his wife and five children, two or three of the latter being grown-up daughters, all of whom had to submit to insults and indignities.

"Perceiving that Gopi Nath's words cheered his fellow-captives, the wicked gaoler resolved to separate him from his family and all the rest. To this gratuitously cruel change some resistance was made; on which a body of rebels fell upon them with weapons, dragging Gopi Nath himself outside, and fastening his feet in the stocks, and seizing his wife by the hair of her head, knocking it against a brick, and inflicting a severe wound on the forehead.

"Outside, with his feet fast in the stocks, he was exposed without any shelter at all, bareheaded, to the blazing sun and hot winds. Supplied only with a handful of parched grain in the middle of the day, and a single hard chapatti (or thin course wheaten cake) at night, and a very little dirty water, they suffered also from hunger and thirst. Then, about every five minutes, the Maulavi's emissaries assailed them—threatening to take away their lives if they did not instantly become Mohammedans. At last, the third, the fatal day that was to seal their doom, arrived; but it passed away as usual. On the sixth day, however, the Maulavi himself came to them; and again by threatenings and by promises, he strove to persuade them to renounce Christ, and to embrace the faith of Mohammed. His patience, however, now seemed exhausted by the resolute refusal of the poor sufferers, and their steadfast perseverance in witnessing 'a good confession' of the name of Jesus. Accordingly, disappointed and chagrined, he went away, denouncing instant and summary vengeance: That very day, the sixth of their confinement, in consequence of the arrival of the gallant Neill, with his Fusiliers, a band of European and Sheik soldiers issued from the fort to attack the rebels. After a severe conflict, the latter were completely defeated; and, on the following morning, before daybreak, the enemy retreated, and abandoned Allahabad with so much precipitation that they left their prisoners behind—unslaughtered. Soon were Gopi Nath, his family, and the other Europeans, delivered.

Then did they joyously unite with their missionary brethren and others in praising and magnifying the name of their faithful covenant-keeping God, who had so wondrously sustained them amid such complicated trials and sufferings. The calmness and resolute fortitude manifested by this native Hindoo Protestant minister, when under trial and condemnation by an arch-priest and arch-tyrant of Anti-christian Mohammedanism, may well bear comparison with any of the more notable trials of European Protestant ministers by the arch-priests and arch-tyrants of Anti-christian Popery."

It will be interesting to add to the above that Gopi Nath is the "Padre" to whom Ensign Cheek, "the Martyr of Allahabad," addressed the memorable words, "padre, padre, be firm, be firm, do not give way," at the time when a body of rebels had fallen upon them with weapons, forcing Gopi Nath's feet into the stocks, at the same time holding out the offer of pardon if he became a Mohammedan. Ensign Cheek, whose story must be familiar to our readers, was brought into the prison at Allahabad on the day after the memorable scene before the Maulavi, described above. In a narrative, from the pen of Gopi Nath, published in the (American) *Foreign Missionary*, we read:—

"Poor Ensign Cheek's sufferings were excessively great and severe; he was unable to sit up or lie down on the bare ground, which we all had to do; but I, a prisoner, and hated the most, yet felt it my duty to do what I could to relieve the agonies of poor Cheek. I went up to the Daroga (jailer) and begged him hard to allow him a *charpoy* (coarse bedstead). The hard-hearted jailer condescended to grant my petition with the greatest reluctance, and though he gave me a *charpoy*, yet it was a broken one, for their object was to see how much we could suffer. He was in a state of fainting, and evidently sinking, as he had had no food for three days and nights. We had a little chertto and gur which we brought with us before coming to prison, and which I turned with a little water into a kind of gruel, and gave it to him. Taking this, and drinking a full mud-pot of water, he felt greatly refreshed, and opened his eyes. Finding me a fellow-prisoner, and a missionary, he opened his heart at once to me, and told the history of his suffer-

ings; he also requested me to write to his mother in England, and aunt, which I intend to do as soon as I can spare time. The wicked Daroga, finding that I was attentive and kind to poor Cheek, ordered my feet to be fastened to the stocks, after which they removed me into a different place, thus causing a separation, not only from Ensign Cheek, but from my poor family." The sequel has been already told.

THAH GAY,

The Karen Martyr.

ANOTHER instance of persecution for the Gospel's sake is furnished in the following narrative. The incident took place during the late Burmese war. Thah Gay was a native Karen preacher, and had raised a church of native converts of which he was pastor, one of whom furnished these affecting details of his sufferings and martyrdom.

"*The sufferings of the church and pastor of Kiah-eh-Koo were from the first as follows:—*

"Two men, Kolah and Ngameh, in order that they might kill the preacher of the White Book people, agreed to seize him and take him to the chief Maumah. So they came to Kiah-eh-koo and first seized his two sons, Thah-gah and Shwaynoe, and his nephew Thah-seeno.

"Thah Gay went to Ngameh and entreated him to release his sons, but while outreating for them he was himself seized and led away with his sons to the chief Maumah. While on the way he received thirty-three strokes, and his son Thah Gay twenty-five strokes. On arriving at the chief's, Kolah said to him, my lord Maumah, if you kill these men now, you will not obtain much silver. So nothing more was done then. After awhile, some of the neighbouring chiefs were repulsed in a battle with the White Book people, and fled before them. Then Kolah and three other men went to the chief Maumah and said unto him, if the people of the White Book come again, Thah Gay will call his people and slay you just as some of these people slew Thabmootapau. Do you say thus, replied Maumah, then seize the people of Kiah-eh-koo and bring them to me. They rejoiced to hear this command; came back, seized Thah Gay and forty

of his people, and put them in irons. The next morning, at Kolah's suggestion, some of the head men of the Karens were released, and told to return and bring 130 rupees of silver, and they should have their freedom. They did as they were ordered, obtained the silver and gave it into the hands of Kolah, but instead of being released, they were put in irons again.

"The next day Thah Gay was led out, beaten, his flesh pinched by applying split sticks, and a rope, tied round his neck, was stretched to the top of a mango tree, while his hands were pulled backwards and fastened around the trunk of the tree. When Thah Gay cried out in his agony, Are you about to kill me? Kolah replied, if you will give me 170 rupees more of silver, you shall be released. I have no money, said Thah Gay. But, said Kolah, your people give you a 100 rupees a year; give this money to me. They never gave me that amount, said Thah Gay. Kolah then looked at the Karen deacons and said to them, if you wish to save your pastor from death, pay 170 rupees of silver, and he shall be given up to you, and all the rest of you shall be released; but if you do not give us the silver, we shall kill Thah Gay. The deacons replied, if the life of our pastor is spared we will give you the silver, and Kolah promised that when the silver was paid, Thah Gay should be released. The deacons returned to their village, obtained the money, and gave it to Kolah, but Thah Gay was still kept a prisoner.

"A little while after, all these Karens were led away to Pataushwah, where Thah Gay was given into the hands of the chief judge, Thah-too-au. This man called Thah Gay, and mocking him said, if your God is superhuman let him deliver you from prison. Thah Gay replied, our God is eternal, and if he does not save me in this life, he will save me in the life which is to come. The judge again asked, how do you know? Thah Gay replied, the holy book of God promises thus, and I know that I shall certainly be saved. The judge then said, it is because of you that the white foreigners have come to take away our country. Saying thus, he smote Thah Gay on his back with the point of his elbow five times, then loaded him with five pairs of irons. Three days afterwards the chief judge said to Thah Gay,

read now before me the book of the eternal God, whom you said would save you. Thah Gay replied, if I should read to you, you would not listen, and you are constantly torturing me. The judge said again to him, as to the eternal God, and your Lord Jesus Christ, let them now deliver you out of my hands. He then gave him thirty blows with a stick as large as a man's wrist, and left him with some rice to eat. A day or two afterwards, when Kolah was going to the judge, Thah Gay saw him, and said to him, my lord, when will you release us? We shall kill all of you at the same time, said Kolah, kicking him while he spoke. If you treat me thus I cannot endure it, said Thah Gay. He then bowed his head and remained silent.

"Kolah on going to the judge offered to pay him 100 Rs. if he would murder all of the Karen prisoners. The judge took the money, but said, I cannot take the responsibility of putting to death all these men. Three days after this Kolah went again to the judge, and in order to persuade him to despatch the Karens, gave him 50 rupees more, when the judge told him, if he would give his daughter in marriage to his younger brother, he would agree to the death of the Karens. The daughter was promised, and the judge told Kolah, if you hear that the English and White Book people are coming in this direction, let me know it, and I will put to death all these Karens. At that time Too Au, the judge, was accustomed to take out Thah Gay and beat him sometimes twice a day, sometimes three times a day, and Thah Gay said to him, if you intend to kill me because I worship God, then do it speedily, and not torture me. Then, when the disciples were with the English, the Burman Kolah said to Shway-bo and Shway-mau, the White Book people and the English are coming, and they will rescue Thah Gay and his people. Go and tell the judge to kill Thah Gay quickly. And they did as they were directed.

"The chief judge having drunk some arrack, took Thah Gay out of his irons, gave him sixty stripes, nailed him to a cross, shot him with a musket, then disembowelled him, cut him into three parts and buried him in a hole. Five days after this all the other Karens were released."

Baptisms.

SAFFRON WALDEN.—On the last sabbath in February, it was our privilege to witness the baptism, by Mr. Gillson, our pastor, of four followers of Jesus. Mr. G. previously preached to a large and attentive audience from "What saith the scripture?" The sermon was plain, clear, and pertinent. Many were present to whom both the subject of believer's baptism, and the administration of the ordinance itself, were quite new, and not a few were constrained to admit, though avowedly adverse to the mode as practised by us, that we certainly had much on our side favourable to our views. The good work is evidently going on in our midst, and ere long we trust that many more will openly decide for God. C. N.

NEWARK.—On sabbath evening, Feb. 21st, we had another interesting baptismal service, when three young friends put on the Lord Jesus Christ by baptism. All three had been brought up in the Established Church, having being duly "christened and confirmed," but, as is the case we fear with thousands of others, without a saving knowledge of Him "whom to know is life eternal." Coming some months since to hear our minister, they were convinced of sin, and are now found among the willing followers of the Lamb. Mr. Bayly preached an appropriate sermon on the occasion from the words, "One thing thou lackest." T. F.

SUNNYSIDE, Lancashire.—On Lord's-day evening, Feb. 23, three females were immersed by Mr. Nichols, in the presence of a large and attentive congregation. And on Saturday evening, March 6th, Mr. N. baptized two more on their profession of faith in Jesus. These five were received into our fellowship. The candidates included a young man and his wife—the eldest daughter of one of the oldest members—the sister of a young man recently baptized, and a young female from the Sabbath school. "The Lord hath done great things for us, whereof we are glad."

ALLERTON, Yorkshire.—Mr. Taylor, our minister, had the pleasure of baptizing nine female disciples of the Lord Jesus, Feb. 28th, before a very large congregation. These were all from the sabbath-school, and were received at the table in the afternoon. The scene at each of the services was delightful. T. R.

KILLINGHOLM, Lincolnshire.—Brother Crooks says:—"Allow me the pleasure of informing you that last autumn I baptized into Christ a brother, who had for some time been undecided. It was a solemn and interesting time, and some who had felt a fear of the water, were so convinced and encouraged, that a few weeks later we had the pleasing duty of burying by baptism two sisters, who had for several years sat under the ministry of the Rev Newman Hall, late of Hull. We bless the Lord for these, who were added to our communion, and we pray that God will send us increasing prosperity."

GOODSHAW, Lancashire.—On Sabbath evening, March 7, Mr. J. Jefferson, pastor of the church at Goodshaw, preached in the baptist chapel, Sunnyside (kindly lent for the occasion), and then baptized six females and two young men, in the presence of a densely crowded congregation, many being unable to gain admittance. Amongst the candidates were a grandmother, her grandson, and granddaughter. Mr. Nichols, pastor at Sunnyside, conducted the devotional parts of the service.

SALFORD.—After a sermon on the great commission, Mr. C. H. Hosken, of Crayford, Kent, baptized two candidates, formerly Independents, on a public profession of their own faith in the Lord Jesus Christ. It was an interesting fact that the candidates were the parents of two of Mr. H.'s former pupils, and that his first visit to Manchester was to receive their pledge of obedience to their recognised Master and Lord in the solemn and significant rite of believers' baptism.

PAISLEY.—On the last sabbath in Feb. three believers were baptized into Christ; also on the first sabbath in March another believer was immersed into the names of the Holy Three, after an able discourse by one of our pastors, Mr. Wallace, on scriptural baptism. For the truth's sake we have great cause to rejoice. C. B.

HASLINGDEN.—Our pastor, Mr. Prout, baptized four believers on Lord's-day, March 7, after delivering an impressive discourse. These were received into our fellowship on the same day. Two were teachers in the Sabbath school, and two from the young men's senior class.

R. H.

IPSWICH.—Three young persons were baptized by Mr. Lord, March 4th. The sermon preceding the baptism was a very impressive one. Two of the candidates were females in the same family. The elder was led to Christ by illness and the faithful exhortations of our pastor. The younger dated her conversion from an interesting occurrence. She slept with a pious servant, a Wesleyan, and whilst the bells of the town in which they lived were "ringing the old year out and the new year in," the latter offered up an earnest prayer to God that he would change the heart of her young mistress, and her prayer was answered. The third person was a youth in his fifteenth year, a teacher in our sabbath schools, and the eldest son of your usual Ipswich correspondent. This case, also, is one of much interest. His parents are members of our church, as are also his grandparents, the latter being a venerable pair, whose lives have been unusually full of christian usefulness; with locks silvered by age, and bodies bending to the tomb, they are anticipating the glorious transition that awaits them. But going another generation back I may notice, that the great-grandfather of this youth was George Hall, who for thirty years was the highly esteemed pastor of the first baptist church in this place. It is also an interesting fact, that his great-great-grandmother was induced through curiosity to attend one of George Whitefield's open air services, when the truth uttered by that great and good man was blessed to the conversion of her soul. Facts like these are very suggestive. Of course piety is not willed to successors in the same way as material property, but it does most frequently happen that a christian lineage may be traced in families, amongst whose remote ancestry there has been a follower of Christ. God honours the prayers of those who love Him, and it would seem He answers them down to even distant generations. How does this little fact remind us of the lines of our favourite Cowper:—

"My boast is not that I deduce my birth
From Johns enthroned, or rulers of the earth;
But higher far my proud pretensions rise—
The son of parents passed into the skies!"

KINGSTON-ON-THAMES.—On the evening of Monday, March 1st, we had another baptism, when Mr. Medhurst immersed two disciples of the Saviour. We are thankful that a spirit of inquiry is yet manifest.

H. S.

WALES, *Belan, Anglesea*.—Brother Thomas, of Llangefni, immersed two believers, Jan. 3. Again, on Feb. 11, two more were baptized by Mr. Thomas.

Aberystwyth.—On the first sabbath in February, the school children having exchanged places with the minister, and repeated some arguments on baptism, our pastor, Mr. Williams, immersed three believers in Jesus. There are several more inquiring the way to Zion.

Rhyl.—Feb. 1, after a sermon by Mr. T. L. Morris, on the subjects of baptism, he led into the water two believers, and baptized them into the names of the Sacred Three.

Glyn Eilian.—Jan. 3, Mr. Roberts immersed one sister.

Llancaeran.—Jan. 31, our pastor, Mr. Lewis, immersed two, who were added to the church on the same day.

Llantrisant.—The baptists of Glamorgan have lately established a Home Mission station in this old city, and on Jan. 31, our Home Missionary, Mr. Phillips, had the pleasure of baptizing one disciple. This is the second time the ordinance has been administered since the commencement of the mission.

Tredegar.—Jan. 31, our pastor, Mr. Thomas, had the gratification of leading into the baptistry and immersing six believers, who were added to the church.

Aberdulas.—Feb. 7, Mr. Davies, of Bethania, immersed four believers, who were joined to the church the same day.

Newport, Penbroke.—Feb. 7, Mr. Jenkins, our pastor, baptized eleven believers, who were admitted to the Lord's table, with several who had been restored.

Troed-yr-rhiw.—Feb. 7, Mr. Jenkins immersed four believers in the Divine Redeemer.

Llanfercaereinton.—February 7, Mr. T. Jones, our newly settled pastor, baptized four believers.

Kidwely.—Jan. 31, our pastor, Mr. Reynolds, baptized four young men.

Rhymney-zoar.—Jan. 31, brother Jones, our pastor, baptized four believers into the names of the Holy Three.

Llanelly, Carmarthenshire.—March 7, our esteemed pastor baptized one follower of the Lamb.

Bethel, Llanelly.—On the same day as the above, our pastor, Mr. Hughes, immersed two believers in Jesus. The neighbourhood of Llanelly is agitated by a baptismal controversy. Several pamphlets have already appeared. The end

is not yet, but the result is now becoming evident. The people are enquiring for themselves. Truth is mighty, and will prevail.

Cilwair.—Jan. 24, Mr. Price, our pastor, baptized four. Again, Feb. 21, one more was immersed.

Cardigan.—March 7, our pastor had the gratification of immersing five believers.

Gerazim.—Feb. 7, our pastor, Mr. J. P. Williams had the pleasure of baptizing four disciples of Christ.

Blaen-y-wain.—March 14, after a most interesting service, our pastor, Mr. Williams, immersed seven believers in the Lord and Saviour.

Aberdare.—On the afternoon of March 4th, we met on the banks of the Cynnon, and after a short service, our minister, Mr. Price, baptized seven young disciples. They were all the fruits of our sabbath-school.

Aberaman, Aberdare.—March 14, our pastor, Mr. Evans, immersed one believer in the river Aman.

Cefnoedyoymar, Merthyr.—March 7, after an impressive sermon by Mr. T. E. James, Ownbach, he immersed seven believers in the river Taff, in the presence of an immense concourse of people.

Mill-street, Aberdare.—On sabbath evening, March 7, after a sermon by Mr. Evans, our minister, he baptized six believers. T. P.

NARBERTH.—On Sabbath afternoon, February 7th, our pastor, Mr. Davies, after preaching, immersed three candidates. Two were young men, members of the Bible class. On the following Sabbath they were received and sat down with us. The same evening three others came forward, seeking fellowship by baptism. Mr. D. has now been our pastor about two years, and has had the pleasure of admitting about 40 individuals into the church. May the Head of the church continue to bless his efforts. D. M.

SWANSEA, York-place.—Our minister, Mr. Hill, immersed five believers on Lord's-day, March 7th. We rejoice to find that others will shortly follow in their footsteps. T. R.

BRIDGEND. English Baptists.—Mr. Cole immersed two believers on a profession of repentance towards God and faith in our Lord Jesus Christ, Feb. 28. There are others enquiring the way to Zion. T. H.

NUNEATON.—After a discourse to a very large and attentive audience, six young disciples were buried with Christ in baptism, by our pastor, Mr. Langridge, March 7th. Two of them had been great lovers of the dancing room, but now

"New songs their tongues employ,
And dances their glad hearts for Joy."

The scene will long be remembered. They were all received into our fellowship before a large number of spectators. In the evening Mr. L. preached on the death of "an old disciple" who died suddenly. Serious impressions were made upon the large audiences throughout the day. We seldom have a baptism that is not owned of God to the conversion of sinners. This cannot be said of baby sprinkling.

LIVERPOOL.—Great Cross Hall Street, Welsh Baptists.—Our new minister, Mr. Thomas, late of Pisgah, South Wales, after a discourse on the character of John the baptist, (xi. Matt. 11.) immersed seven believers, March 7th. All these were from the sabbath school. The sight was very interesting and cheering; although the day was bitterly cold. May the Lord keep them all! Mr. T. commenced his labours here on February 14. We hope he will be blessed in his work. J. S. H. E.

LIVERPOOL, Athol-street—Welsh Baptists.—We were privileged to witness the baptism of three believers, Feb. 21, by our pastor, Mr. Davies. W. M. W.

WOLSTON, near Coventry.—On the afternoon of the last sabbath of the last year, after a discourse on baptism by our pastor, Mr. Gee, two young persons made a public profession of their faith in Christ by baptism. They are both children of members of the church. The father of one of them was baptized just twenty-five years since, and is now a deacon and a local preacher. J. M.

HOLWELL.—On the first Lord's-day in March, after an appropriate sermon by Mr. Edward Hughes, Lixwm, our pastor, Mr. Roberts, immersed six believers in the Lord Jesus; these were all added in the evening at the Lord's table. We have several others waiting for the same privilege. The Lord is prospering us. H. W.

CARDIFF, Bethany.—Mr. Tilly immersed two followers of Jesus, Feb. 6th; and on the last Sabbath of the same month three more. These were received into church fellowship. J. J.

BIRMINGHAM, Hope-street.—Four more believers were baptized into the names of the Sacred Three, on Lord's-day, Feb. 28th. Two of the number were father and daughter, and the mother and two other daughters, constituting a household, have been already baptized in our chapel within the last two months, thus bringing to naught the argument brought forward by some of our pædobaptist friends, viz.: "That it is impossible to baptize a whole household without having infants amongst the number." We hope to report further accessions next month.

J. W.

Lombard street.—On the first sabbath in March, three young friends were baptized on a profession of their faith in Jesus Christ. Two of these were grandchildren of our pastor. We have more candidates, and our inquirers' meetings are well attended.

J. S. C.

SEMLEY, Wilts.—On the first Lord's-day in this year our pastor, Mr. King, baptized three young men upon their profession of faith in Jesus. One was from our sabbath school, another had been connected with our Wesleyan friends for several years, and the third is one of the navvies working on the South Western line in this neighbourhood. He has now become a teacher in the sabbath school. It was a truly interesting occasion.

J. J.

SHIFFNAL, Zion Chapel.—After a discourse by our minister, Mr. Timothy Baugh, on "Repent and be baptized every one of you," he led down into the water two brethren, and baptized them into the names of the Sacred Three. Both are teachers in the sabbath school, and one had been a member of the Primitive Methodists. They were both received into the church.

C. K.

GRANTHAM.—On Wednesday evening, March 3rd, Mr. Watts baptized two of our friends in the baptist chapel, Bottesford. Three brethren and three sisters from other churches were received at the Lord's table the sabbath following. Our meeting room was crowded, and all the congregation remained to witness the reception of the candidates.

W. A.

LEWES, Sussex.—On Wednesday evening, March 3, Mr. Holt preached, and then our pastor, Mr. Hayercroft, baptized nine believers in the Lord Jesus Christ. The scene at the baptism was solemn and impressive. May many more thus follow the Lamb!

T. E.

RUSDEN, Northamptonshire.—Mr. Drawbridge baptized eight disciples of the Lord Jesus, Feb. 28th. Among these it was pleasing to see husband and wife joining in the observance of this sacred ordinance. These, with two others, were added that day to our fellowship.

LONDON, New Park street.—On the first Thursday evening in March, nineteen believers were immersed by our pastor, Mr. Spurgeon. They were received into church fellowship on the next Lord's-day evening.

D. E.

[Our respected correspondent is now about the only one who is punctual in sending reports of baptisms in the metropolis. We wish *his* had a few details now and then. But what are all our old London correspondents about? *for* we once had many. Are they dead, or asleep? Surely something is doing in other places as well as at New Park-street. We cannot believe that Mr. Spurgeon is, or wishes to be, a monopolist.]

WALSALL.—Mr. C. Burrows, pastor of the General Baptist church in this town, in a brief note, mentions the baptism of five believers in Jesus, Feb. 7th, and the expected baptism of six more on the last sabbath in March.

HALIFAX, North Parade Chapel.—On the last sabbath-day in February two young men avowed their faith in the Redeemer, and dedicated themselves to his service, by being buried with him in baptism.

NECTON, Norfolk.—Mr. Baker, our pastor, baptized two candidates, Jan. 3; and on March 7 three more believers thus put on Christ before a crowded audience. These were all added to the church.

R. W. P.

[We would fill up this remaining space in again requesting our correspondents to forward their reports of baptisms promptly, for old news is not relished like new news—and to request further reports from all places where baptisms take place. No one need wait for permission to report. We only want the leading facts, and any person who can write is competent to give them. But should there be any interesting circumstances connected with the baptisms, we should be glad to have them also. In all cases, those who send must give us their full address, not to print, but as our authority for what we publish.]

Baptism Facts and Auerdates.

INFANT BAPTISM UNPROFITABLE.

By the Hon. and Rev. B. W. Noel.

INFANT BAPTISM is not sanctioned by any promises made to the children of godly parents; because, while there are many promises made to parents who educate their children well, and who set them a good example, there is no promise that their children shall be regenerated in infancy; and few are so, in fact.

When our Lord was upon earth he blessed little children who were brought to him, but did not baptize them, Mark x. 13—16. Whence we may infer that, in answer to prayer, he is ready to bless them now, through the means of a pious education, but that he does not allow them to be baptized.

It is unreasonable to attempt to justify infant baptism by adducing four instances in which whole households were baptized in the time of the apostles. Three of these households are declared to have been households of believers 1. Acts x. 2, 33, 44, 47, 48. 2. Acts xvi. 32—34. 3. 1 Cor. i. 16; xvi. 15. The fourth was almost certainly the household of a widow, or of a single woman which contained no infants: Acts xvi. 14, 15. And if the baptism of these households justifies the baptism of infants, it equally justifies the baptism of children of all ages, and of servants of all characters, for households contain such children and servants; and if, on the baptism of the head of the household, the whole household ought to be baptized, then children of all ages, and servants of all characters, no less than infants, ought to be baptized, without any profession of faith, which no one pretends.

When the churches of Christ fell into superstition, they adopted the belief that the two sacraments of baptism and of the Lord's-supper were essential to the salvation of infants; and therefore, for several centuries, they administered both to them. As the Lord's-supper is a social and continual profession of faith, so baptism is an individual and initiatory profession of faith. Infants are, therefore, equally incapable of each sacrament; and as the reformed churches have thrown off the once general error

of infant-communion, they ought to throw off the twin error of infant baptism.

Infant baptism is not of the slightest use to children. A regenerate child is just as safe without it, and an unregenerate child is just as much in danger with it. It effects no change in children—it entails on them no new obligation—it admits them to no new means of instruction—and it adds little to the obligations laid on parents to train them up in the nurture and admonition of the Lord. It is, therefore, as useless as it is uncommanded and unauthorized.

Infant baptism, according to the Anglican catechism, making all baptized infants to be "members of Christ, children of God, and heirs of the kingdom of heaven," "grafted into the church," has thus transformed many of the churches of Christ, which ought to be assemblies of saints and faithful brethren, distinct from the world, (1 Cor. i. 2; 1 Thess. i. 1—10; Col. i. 2; Phil. i. 1; 1 Cor. xiv. 33;) into aggregates of the whole population of their several neighbourhoods, to the great dishonour of christianity.

Infant baptism also mainly sustains the doctrine of baptismal regeneration; for those who are rightly baptized, are "buried and risen with Christ," Col. ii. 12; have "put on Christ," Gal. iii. 27; and "baptism saves them," 1 Peter iii. 21; and if infants are rightly baptized, it follows that they are buried with Christ, have put on Christ, and are saved. Hence it is argued that baptism must regenerate and justify them. Adult converts are regenerate by grace, and justified by faith, before baptism; and if baptism is said in Scripture to do this, it is only as being an external manifestation of faith—it is the faith signified, and not the external sign that saves. But infants have not faith; and if baptism saves *them*, it is not faith which saves, but the external rite.

The remedy for this great evil is to lay aside the unscriptural practice of infant baptism. Let the ordinance of Christ, which is the baptism of believers, replace this error; and then all men will see that faith buries with Christ, faith puts on his righteousness, faith saves; and baptism is only said to do so, as the expression of that faith.

Sabbath Schools and Education.

BENEFIT SOCIETIES FOR SABBATH-SCHOOL CHILDREN.

WHATEVER is calculated to promote the benefit of the children in our sabbath-schools, or attach the parents of the children to those valuable institutions, is deserving of attentive regard.

For these reasons, we furnish a revised copy of the Rules of a Benefit Sabbath School Society, formed forty years ago, by the Rev. R. Pengilly, at Tuthill Stairs chapel, now Bewick-street, Newcastle-on-Tyne. From a cash statement we gather that its present income and expenditure is about fifty pounds a year.

I.—Every child, six years of age, subscribing One Penny a week, in regular attendance, shall be a member, having first obtained the consent of their parents or guardians, and providing they have been two months in the school, or were formerly instructed in it.

II.—The children, on leaving the school, may retain their membership to the age of twenty years, by continuing to conform to the existing rules of the society; but, on reaching this age, their membership will close at the Christmas following.

III.—Two shillings per week, for thirteen weeks, shall be given to a member who is ill and confined to bed; and, if able to walk about, one shilling per week for twenty-six weeks; the former allowance of two shillings not to continue beyond thirteen weeks, but one shilling per week may be paid for thirteen weeks more, but no longer; so that in one year, no member shall receive sick money for the same case, beyond twenty-six weeks.

IV.—When any member is ill, they are expected to send information to the superintendent, or their teacher, in order to receive the above assistance; but no application to be made till after one week's illness; and while any member is receiving the benefit of the society, the weekly subscription to be duly paid, as before; and no money shall be paid to any sick member who is sixpence in arrear; but arrears, if not more than one shilling, may be paid up, and their claim to its benefits renewed on a future occasion.

V.—That any member, on leaving, or being turned out of the school, have two-thirds of their payments refunded.

VI.—If a member shall die, the sum of one guinea shall be advanced by the treasurer, towards the expenses of the funeral.

VII.—If any member shall pretend to be ill, in order to obtain the funds of the society, when such imposition is proved, they shall be excluded from the society, and forfeit any further claim on the funds.

VIII.—If members shall bring illness upon themselves, by being guilty of immoral or mischievous conduct, they shall not be entitled to sick money; but, if they die in consequence of such illness, the parents shall be paid the funeral allowance.

IX.—The management of the society shall be conducted by a committee, consisting of the president, treasurer, collectors, superintendents, and secretaries of the schools.

X.—The teachers shall visit the sick members of their several classes, on receiving information of such sickness, or procure some other suitable person, as a substitute, to do so, on that or the following day; the teachers having power to commence the weekly allowance.

XI.—No sick member shall be admitted into this society, at its re-formation, unless they have not received the full benefit from its funds which is allowed; and no member shall receive benefit for more than six months in one year.

XII.—A public annual meeting shall be held on the morning of Christmas Day, for the purpose of reporting the business of the year, stating the money in the hands of the treasurer, and making a division of the same among the members, according to what each has paid in, after deducting payments for sick and deceased members, and necessary expenses, attended with a printed statement of receipts and disbursements.

We have much pleasure in recommending these regulations to the notice of Teachers, and shall be pleased to hear that similar institutions have been formed in other places, for they must be beneficial in teaching habits of economy and kindness.

Religious Tracts.

OUR DONATIONS OF TRACTS AND MAGAZINES.

Sent in March, 1858.

IN our last *Reporter*, page 94, we gave a list of the grants of four-page tracts we had made during the present year. In future we intend to publish a monthly list. The following are for the past month.

Shetland Isles	250
Dunchurch	250
Carter Lane, near Hales Owen	250
Great Dunham	250
Llanidloes	250
Malborough, Devon	250
Honiton	250
Birmingham, Hope-street ..	250

We are also making up parcels of Magazines for various places where we believe they will be useful. We shall give a list of these in our next.

NOTICE.—We again remind all who apply for donations of tracts, that their application *must be accompanied with six postage stamps* for payment of book postage

of the parcel, or they will not be sent. We find it needful to repeat this notice, as we yet receive applications without them.

And all who receive parcels are requested, *by next post*, to acknowledge the receipt of them.

Will our friends oblige us by reading again the remarks on our "Fund for Gratuitous Distribution" in our last *Reporter*, page 95?

We must also mention another regulation we find ourselves compelled to adopt in sending off our parcels of tracts. We receive applications at any time, whenever our friends may think well to apply, but in order to preserve order in sending them, we have arranged to lay by all applications until the 25th of each month, when all will be sent. Our grants of tracts are of three kinds—1. Baptism Tracts only.—2. Pioneer Tracts only.—3. Baptism and Pioneer Tracts assorted. Applicants should tell us which of these they wish to have, and we will try to accommodate them.

Intelligence.

BAPTIST.

FOREIGN.

BAPTISTS IN THE UNITED STATES.—The additions lately made to many of the churches have been considerable. The largest church in this country, and to which the largest number have been added, is an African. It is located at Beaufort, South Carolina. 565 persons have been baptized during the year: with the exception of 8, they are all coloured people. The membership at present is 3,511; and of this great multitude only 180 are white. Beyond all doubt this is the largest church in the world. Whilst touching on this matter I may just say, that one of the Southern papers gives us a list of 85 ministers, with their residences, who have, in a short period, left other bodies to join us. They are as follows:—Methodist, 51; Presbyterian, 0; Campbellites, 4; Independent, 6; Freewill Baptists, 3; Roman Catholic Priests, 0; Jewish Rabbi, 1; Moravian, 1; Lutheran, 1; Universalist, 1; Episcopal, 2. It is estimated that not less than 2,000 members

annually leave Pædobaptist churches to join ours. Another minister, and the larger portion of his flock, have just done so. In the state of Illinois there are 20 associations, 391 churches, 229 pastors, 1,525 baptisms, 3,437 additions from all sources, and a membership of 21,211. At least 5,000 more may be added to this number for churches not returned in the above. Vermont: 105 churches, 89 ministers, 265 baptized, and a membership of 7,400. Massachusetts: 259 churches, 257 ministers, 33,280 members, and baptized 1,906. New Jersey: 112 churches, 92 ministers, 14,740 members, and baptized 841. A little book is just published by our Freewill Baptist brethren, which enables me to give a sentence or two in relation to their statistics. Their additions by baptism during the year are 2,899, which is an average of two and a half to a church, and two and a small fraction to each of the ministers. Their total membership is 50,312. The separations from the body, under one head or another, leave but a small increase. The college at Bethany belonging to the Campbellites, and over which the founder of that body has pre

sided for some years, has been burnt almost to the ground. It is supposed to be the work of some incendiary. Great efforts will be made for its restoration. Mr. Campbell is already in the field appealing to the benevolent sympathies of the public generally. Our homage to Havelock was spontaneous. The ships, and many public places, exhibited the usual emblems of mourning. The news of the death of the heroic christian old man produced a profound sensation. In all circles it told with extraordinary power. As though one of our own had fallen we felt it. Around his all but unparalleled career public sympathy had gathered with accumulated intenseness by every fresh report of his successful daring, and the sorrow at his loss was in proportion. Happily he has joined the noble band in the home of the godly and the great!

NOVA SCOTIA AND NEW BRUNSWICK.—The state of our denomination in these lower provinces, as reported at the last convention, was as follows:—

NOVA SCOTIA:—			
	Churches.	Baptisms.	Members.
Western Association,	47	340	5,965
Central do.	38	417	3,613
Eastern do.	48	117	2,250
	133	874	11,828
NEW BRUNSWICK:—			
Eastern Association	57	310	3,728
Western do.	58	227	3,420
	115	537	7,148
Totals	248	1,411	18,976

Ten new churches had been formed during the past year: eight of them in Nova Scotia, and two in New Brunswick; six ministers had been ordained; three in each province.

Since the meeting of the convention several of the churches have enjoyed seasons of revival, during which considerable additions have been made to their numbers. But I fear that our religious affairs generally cannot be spoken of in a very encouraging manner. The temptation here is to a *religion of impulse*: we want more of the *religion of habit*—pure New Testament habit.

Our college is going on satisfactorily. There are twenty-seven students in attendance. Thirteen of them are Nova Scotians, twelve are New Brunswickers, and two are from Prince Edward Island. In addition to the three professors already engaged, we have lately secured the services of M. Gustave Peple, a native of Belgium, who will give instruction in the French, German, and Italian languages.

Nine of the students are occupied, more or less, in theological studies, and several others are looking forward to the christian ministry as their life-employment. The

number of candidates for the ministry is quite as large here, in proportion to the number of churches, as in any part of the world; larger, I believe, than in the United States.

THE BAPTISTS IN BERLIN AND THE PRINCESS ROYAL.—After the presentation of a late address of congratulation to the Prince and Princess Frederick William on behalf of the Evangelical Alliance, the Rev. Mr. Lehmann was presented as the pastor of the Baptist congregation. He said:—"I joyfully seize this opportunity, on behalf and in the name of our Baptist congregation, to express to your Royal Highnesses our cordial congratulations. From the first moment we heard of the happy event we hailed it with sincere joy; and on the memorable day when your Royal Highnesses made your entry into Berlin, the congregation was assembled to implore a blessing on your union; from which we have reason to expect important results for the strengthening of the cause of the gospel." After some kind enquiries of the Prince, addressed to Mr. Lehmann, he went afterwards to the other deputations, and the deputation left the room.

DOMESTIC.

SHIFFNALL, *Shropshire*.—An old friend, writing from this place, tells us a few facts which are too good to be passed by. He says—"I have taken your *Reporter* from the commencement, and am, as Dr. Campbell called it, 'desperately baptistical.' Most of my life I spent with the people at the old chapel, who are of the high sort. Mr. Taylor, a farmer, preaches for them, and is editor of the *Royal Diadem*, and I believe he comes sometimes to preach in Leicester. About twelve years ago I left with five or six others, and we built 'Zion Chapel' for about £800, and I have lived to see it paid for. We had a good congregation then, but within the last few years every one of the members died or left the town, and I was then left almost alone. But I had a command to be 'faithful unto death' given to me about 45 years ago, and so I have had strength to go on; and now we are seeing some revival, and have hope of better days. Some time after our depression we had supplies from Wolverhampton, and a young man from the Independents came several times. At that time there was a great controversy between the Catholics and Protestants, and there were debating rooms opened, that both parties might engage in the contest. This young man, being a ready speaker, was often engaged. After several subjects had been discussed, in which our young friend had the best of it, 'tradition' was brought forward; and after some remarks on each side, the

Catholic became very bold, and said, 'Now, young man, I have you! You, a Protestant, pretend to have the Word of God only for your guide. Pray, sir, where do you have infant baptism from? it is not in the Bible—the only authority for it is in the traditions of the church. What have you to say to that?' This was a home thrust. But the young man, nothing daunted, replied, 'I know it is the tradition of the church of Rome, and has no authority from the Word of God, and therefore I renounce it from this time forth and for ever!' This young man came to Shiffnal and was baptized, and afterwards lived here and preached the gospel to us for some time, and this young man was Jabez Tunnicliffe, now of Leeds. I also taught Mr. Wm. Humphries in the sabbath school, and was the means of sending him into the ministry. He was at Braintree. Another I started is now either a D.D. or L.L.D.; when a youth he was once here for his health from Bilston. We happened to be without a supply, and as I found he had composed a sermon, I lent him a black coat and waistcoat, and he preached his first sermon to us."

CLERICAL INTOLERANCE.—The Rev. Arthur Brook, vicar of East Retford, and the Rev. Thomas Lee, a baptist minister of the same place, took part in the *soirée* of the Retford Mutual Improvement Society, held on Thursday last. The vicar, however, who was in the chair, absolutely refused to introduce Mr. Lee to the meeting as the *Reverend* Thomas Lee, and that gentleman was therefore obliged to introduce himself. We really had thought that the days of such absurd bigotry were at an end, and are glad to find from *The Retford Advertiser*, in which the proceedings of the meeting are reported, that the conduct of the vicar met with well-nigh unanimous condemnation. A Dissenting minister has just as much right legally and morally to the title of *Reverend* as any clergyman of the Church of England, that title being of comparatively modern origin, and having been conferred upon ministers of religion merely as a mark of respect for their office.—*Leeds Mercury*.

WELSH LONDON MISSION.—This is a society formed by our zealous Welsh baptist friends, resident in the metropolis, for the benefit of the scattered Welsh population in London. We have received a long and very interesting report of the proceedings at the first annual meeting of the society, which was held at the Baptist Mission House, in Moorgate-street, on Monday evening, March 15th, when Dr. Davies, of Regent's Park College, presided, and several animated addresses were delivered, for which we regret that we have not space. But we must find room for the last sentence in the statement sent to us:—"The attend-

ance was large and respectable, and the proceedings were characterized by Welsh warmth—there was Welsh fire without smoke." Our friends have set to work in good earnest, and we wish them success.

NEW FLETON.—This village has recently sprung up near Peterborough, and is inhabited chiefly by persons employed on the railway. Mr. Barras, General Baptist minister, Peterborough, first preached there in the open air, and has now succeeded in erecting a neat chapel to seat 200 persons, which was opened with sermons by Dr. Burns, March 9th. The entire cost is £500, half of which is paid. Mr. B. and his friends have done well, and deserve help.

BAPTIST UNION, 1858.—The Forty-sixth Annual Session of the Baptist Union of Great Britain and Ireland will be held at the Mission House, Moorgate-street, London, on Friday, April 23, 1858. Proceedings to commence at ten o'clock.

ISLE ABBOTTS AND CURRY MALLETT, Somerset.—The friends here have presented Mr. Chappell with a handsome writing desk, neatly fitted up with silver writing instruments, as a token of their high esteem, after eight years service.

KINGSTON-ON-THAMES.—The baptist church and congregation under the pastoral care of Mr. Medhurst, are contemplating the erection of a new place of worship, and which, we are told, is much needed to accommodate all who desire to attend.

MADELEY, Salop.—A new baptist church has been formed in this town, where the celebrated Fletcher, the friend of Wesley, laboured with pious zeal and devotion, many years. And the new chapel, now erected, will be opened in a few days.

STAFFORD.—A baptist church is about to be formed in this county town. The friends there wish to erect a chapel. Their present room will only seat 120 hearers, and is well filled, sometimes crowded.

SWINDON.—New vestries and school-rooms have been erected in connection with the baptist chapel, affording convenience for both sabbath and day schools.

BROOK'S LIFE OF HAVELock.—We hear that the publishers have subscribed for 33,000 copies of this volume. We have just received a copy. The portrait of the veteran is most admirably executed.

REMOVALS.—Mr. W. C. Jones, of Regent's Park College, to Earl Street, Southwark.—Mr. G. H. Davies, of Stepney College, to Andover.—Mr. G. Hester, of Regent's Park College, to Blackburn.—Mr. S. Bird, of Hatfield, to Kensington.—Mr. T. Crow, of Bermuda, to Hatfield.—Mr. E. L. Hull, B.A., of Kimbolton, to Albion Chapel, Lynn.—Mr. E. Davies, of Middleton-in-Teesdale, to Martham, Norfolk.—Mr. James Hannam, of Bourton, Dorset, to Wincauton, Somerset.



BURIAL OF A NATIVE TEACHER.

MISSIONARY.

BURMAH.—The prospects of the mission in this empire, though somewhat disturbed by the war in the upper provinces of the dominions, are upon the whole encouraging. The Karen mission began about the year 1828. The first convert was baptized on the 10th of May in that year. Since then the work has greatly progressed, and thousands of this singularly interesting people have been converted to Christ. The following results mark the progress. In the first five years 202 were baptized. During the second five, 684. The next five witnessed still larger accessions to the church, 953; and, during the succeeding five, not less than 5,990 were added to the churches. Year after year additions were made, and, since 1852, more than 8,000 converts have been added to the churches. The harvest is great and the crop abundant. No written language existed amongst the people, and, of course, no literature. Both have been supplied by the missionaries. Schools are formed, and a native parastate to some extent exists, and some of the most promising young men are receiving a theological training for the ministry. The simplicity, the purity, the benevolence, and devotedness of the converts, are delightful. At Maulmain, Rangoon, and other stations, the work is still advancing. Additional labour and more abundant supplies would enable the missionaries to occupy a wider field and gather in a more abundant harvest. The demand for books both amongst the Karens and the Burmese is very great, and the missionaries make great efforts to supply them. During the past year 35,500 books and tracts have been printed, equal to 2,813,600 pages, and the number of works issued from the depository during the same period was 62,504. From a report lying before us we select a sentence or two:—"There are also in press and being printed, a book on Repentance, in Burmese, 3rd edition, for the American Tract Society; for the mission in Karen, Abbott's Notes on Hebrews, 2nd edition; Sgau Thembongyee, 4th edition; the Burmese Hymn Book, 7th edition, for native congregations; a Geography in English and Burmese, 1st edition, for Government schools; and for the Bghal Karens, near Toungoo, 1st edition, the Gospel of Matthew and Hymns, in their dialect."

CHINA.—Dr. McGowan anticipates that the inland provinces of the vast Chinese empire will be soon thrown open to the missionaries. He thinks that the labour bestowed upon the outskirts only of comparative value. A writer in an American journal of another body says, "The most successful of the American missions is the Baptist, who, after labouring hopefully for

ten years, are now reaping a rich harvest." The unsettled state of the country has seriously interrupted the labours of the European missionaries. Hong Kong and Macao are the places to which they have fled for refuge. All the German missionaries, and most, if not all of the London Society, have repaired to the former station. In any way in which they can, the benefit of the people is sought by the refugees. Most of the Wesleyans are gone to the latter city, and find there ample scope for their energies. There is a Chinese population in this great mart of commerce of not less than 15,000. It not only affords every facility for personal labour, but from it tracts and books can be sent into large and populous districts of country.—The presence and co-operation of the French fleet in the Chinese seas is inspiring Rome with large notions. She reckons a large number of converts in various parts of the empire. They are made by means of fraud and superstition of the most revolting kind. Under the pretence of feeling the head or examining the eyes of infants, a few drops of water are allowed to ooze out of a vessel concealed about the person, upon the face, and the work (of baptismal regeneration) is done!

BAPTIST MISSIONARY SOCIETY ANNUAL SERVICES.—It is anticipated that the meetings of the present year will be of unusual interest. We trust to have present a large influx of ministers and friends. The arrangements are sufficiently advanced to allow us to mention that the services of the Revs. C. H. Spurgeon and J. Aldis, have been kindly promised for the annual sermons. Speeches will be made at the meeting at Exeter Hall, by the Revs. Dr. Cumming, Dr. Spence, J. Smith (of Chitoura), J. Tucker (of Camden Town), and Dr. Evans (of Scarborough). The chair will be taken by our highly-esteemed Treasurer. The Rev. T. A. Wheeler (of Norwich) will preach the annual sermon to young men. May the divine blessing be earnestly sought to rest on the gatherings of the Lord's servants!

THE BAPTIST MISSIONARY SOCIETY has petitioned the House of Lords on freedom for the publication of the gospel in India, and protection to the native converts—against the countenance of idolatry and immoral customs—and for the improvement of the temporal condition of the people generally.

[We hope the other section of the baptist body—the General Baptists, will follow the example of their brethren. The baptists hitherto have sustained a high position among the missionaries of India, but they must be watchful, or their liberty to labour may be abridged, for Lord Ellenborough—the well-known enemy of missionaries—is now at the head of Indian affairs.]

RELIGIOUS.

BIRMINGHAM.—Another movement has been made in this town to bring the Gospel before all classes. The magnificent music hall has been engaged for special services, which were commenced, March 14th, by the venerable J. A. James. The hall was crowded. Mr. J. delivered a most impressive and powerful discourse from "How shall we escape, if we neglect so great salvation." I have heard Mr. J. many times before, but never do I remember to have listened to such an impressive discourse as this was. Every eye was riveted upon the preacher, and the whole mass seemed to hang upon his lips. At the close he offered up a most affectionate prayer, and after singing the vast multitude dispersed. There were several thousands present. Although the majority of the congregation were well dressed people, yet the "fustian jackets" were not absent. March 21st, Mr. Charles Vince, baptist minister at Mount Zion, preached to about 7,000. I enclose you a copy of hymns. The singing of "All hail the power of Jesus' name," was like rolling thunder, all joining in with it. May these services answer the end for which they were commenced—that of leading sinners to Christ!

J. M.

VOLUNTARIYISM IN THE CHURCH OF ENGLAND is becoming quite popular. The Canadian Episcopalians have the honour of setting the first example, and in England their brethren are not slow to follow them; it may be in some cases of necessity, as they cannot now raise their dissenting neighbours, but in many cases this thing is done willingly by them. Even the *Times* confesses—"The churches are kept in capital order by voluntary payments. No case can be imagined in which the fabric may not safely be left to the generosity of the churchgoers." The leading journal also denounces "Church-rates, in their present capricious, unjust, and incorrigible form," and declares, "There is no country in the world, excepting England, where such an extortion would be endured for a twelvemonth."

MADAGASCAR.—We learn that among those put to death in the late persecutions in Madagascar, are four pastors, five evangelists, and one deacon or elder, all men of character and influence. The prince's name is not mentioned, and there is ground to hope that his valuable life is preserved.

LIVERPOOL.—A series of special Sunday services for the working classes have been organised by Dr. Raffles, and other resident Dissenting ministers in Liverpool. The services will take place in Hengler's Circus, in Dale street.

THE ZEAL OF THE EVANGELICAL CLERGY, with several bishops at their head to countenance them, has provoked many of their brethren of the Establishment—not to imitate, but to find fault with them. They do not approve of the "spiritual vagrancy" which preaches in the open air and in unconsecrated places. "Many, with good reason," says the *Times*, "do not like to see the Fathers of the Church taking their cue from the young baptist." They won't be Spurgeonized.

THE NEW BISHOP OF CALCUTTA.—Much disappointment and regret has been expressed that the friend of the late bishop, Mr. Archdeacon Pratt, after twenty years faithful service in India, was not appointed to the episcopal vacancy. Mr. Cotton, the head-master of Marlborough School, is the new bishop. He is a learned oriental scholar, but not decidedly evangelical.

CHURCH AND STATE IN INDIA.—The *Bombay Times* comes out manfully against any thing of the kind, and says, "No power on earth is able to make a christian—he must be made from above; and the history of all time labours in the utterance of the truth, that the secular arm has never been put forth to the help of the Church but its touch has paralyzed it."

A GREAT REVIVAL OF RELIGION is said to exist in the United States, especially in New York. As many as 50,000 converts have been reported in one week.

AN ANONYMOUS CONTRIBUTOR has sent a donation of £5,000 to the Special Indian Fund of the Church Missionary Society.

GENERAL.

SAILING OF DR. LIVINGSTONE'S EXPEDITION.—The screw steamer *Pearl* took her departure for Sierra Leone, on Wednesday, March 10, whence she will sail for the Cape, and thence for the Zambesi river, up which she will steam as far as her draught of water will permit her to go. The little launch will then be unshipped, and will commence her part of the enterprise. Besides Dr. and Mrs. Livingstone, the *Pearl* has on board their little son; Mr. Livingstone, brother to Dr. Livingstone, and assistant commander; Captain Bedingfield, R.N., Government surveyor and nautical commander of the expedition; Dr. Kirk, of Edinburgh, the botanist and medical officer; Mr. Thornton, the geologist; Mr. Rae, the engineer of the launch; and Mr. F. Baines, the artist of the expedition, all of whom have signed articles under Government for two years' service.

THE HAVELOCK MEMORIAL.—A great meeting has been held in London, H.R.H. the Duke of Cambridge, Commander-in-Chief, in the chair, to promote this national undertaking.

THE LATE SIR HENRY HAVBLOCK'S CHILDREN.—The late Sir Henry Havelock, K.C.B., had four sons and four daughters by his wife Lady Havelock:—1st, Major Sir Henry Marshman Havelock, Bart., born 6th August, 1830; 2nd, Joshua, born 11th December, 1831, Assistant Commissioner under Sir John Lawrence, G.C.B., in the Punjab; 3rd, Eutrick, born 6th August, 1833, died 18th June, 1834; 4th, George Broadfoot, born 6th June, 1847; 1st, Hannah, died 18th October, 1836; 2nd, Hannah Jane; 3rd, Honoria; 4th, Alice, born 16th December, 1845.

THE SABBATH DESECRATION SCHEMES.—The opening of the Crystal Palace is now made a legal question in the courts of law. The "Alhambra Palace" for musical entertainments has been closed. At Leicester, Mr. W. Biggs, late M. P. for Newport, moved the Town Council to admit Sunday bands on the race-course, but only his seconder, a young unitarian, who said some outrageous things against missions, supported him. Mr. B's. brother, M. P. for the borough, did not vote with him.

THE EARL OF SHAFTESBURY.—We very much regret to find that this esteemed nobleman has brought upon himself severe reproach for having propagated tales of atrocities by the Sepoys, which turn out to be unfounded, and which, it is feared, instigated the British, in many cases, to take dreadful vengeance.

JAPAN is called "Ziphangu" by the Chinese, or the "Source of the Sun." Among the presents from the Emperor to the President of the United States were three dogs of a peculiar breed. The Japanese regard a present of these dogs as one of their highest complements.

THE SOLDIERS OF EUROPE, of all nations, are now computed to be upwards of four millions. Only to think of four millions taken from peaceful and profitable pursuits to learn the art of war—that is, of mutual destruction!

THE LATE EARTHQUAKE IN NAPLES.—The results of this dreadful calamity are said to be—0,350 persons killed and 1,950 wounded. In war the wounded usually exceed the killed—not so, it seems, with earthquakes.

A SERIOUS RIOT took place in Dublin on the day of the arrival of the new Lord Lieutenant. The College students were the aggressors, and serious harm was done. The whole affair is before the courts of law.

MARSHAL PELISSIER, DUKE OF MALAKOFF, has been appointed ambassador to England, in the place of Count Persigny.

THE EARL OF ROSSE and his astronomical friends predict a very hot summer, and advise farmers to erect sheds for their cattle.

NEWSPAPER WONDERS.—The *Standard* now gives eight pages for one penny. They say they shall soon print 250,000 copies daily. The *Times* is preparing to print 25,000 an hour!

THE ECLIPSE OF THE SUN, on Monday, March 16, was a disappointment. The clouds so covered the great luminary that scarcely a glance of it could be had.

A PRIZE!—A nugget of gold is said to have been found in Australia, weighing 146lbs.—value £7,000.

THE LATE ROYAL MARRIAGE.—It is reported that her Majesty paid all the expenses, reserving the £40,000 granted by Parliament as a wedding present for the benefit of the Princess.

REVIEW OF THE PAST MONTH.

Thursday, March 25th.

AT HOME.—The new ministry have scarcely entered on their duties. Those whose acceptance of office required them to vacate their seats, were, without exception, re-elected. But this is no criterion of the stability of the Cabinet, which can only continue by sufferance. The members of the House of Commons are, of course, unwilling generally to precipitate a dissolution, and this might be regarded as favourable to the new ministry; but they must not presume even on that, for after the independent manner in which the House acted with regard to Palmerston, they will not be likely to submit to Derby and his tory colleagues; and should Disraeli be out voted in the Commons, his master will take little benefit by a dissolution. Indeed, the spirit of the House has been already seen in carrying, by large majorities, the "Jews' Oath Bill," and "Marriage with Deceased Wife's Sister Bill." No division has yet taken place on the "Church Rates Bill," but these things having been done, we do not fear for it. It seems that after all, the "India Bill," and the "Conspiracy Bill," of the late government, are to be carried forward with certain modifications, but "Reform in Parliament" is put on the shelf.

ABROAD.—There has been no news, from India or China, in addition to what we stated in our last. The old King of Delhi has been tried and found guilty, but he is said to be fast sinking, and ere this may be dead. The Prince of Oude, who attended the late Queen to this country, has followed her to the grave.—The United States houses of legislature are in an awkward fix with the "Kansas" and "Mormon" questions, and who can pity them—as they have sowed they must reap.—In France, two of the conspirators, Orsini and Pierri, have been executed. Rudio has been reprieved, to endure hard labour for life.

Marrriages.

Feb. 10, at the baptist chapel, Blakeney, by Mr. Elliston, Mr. Joseph Evans, to Miss A. M. Townsend, youngest daughter of Mr. Geo. Townsend, Chepstow.

Feb. 15, at the Diorama baptist chapel, Regents Park, by Mr. Lillycrop of Windsor, uncle of the bride, Mr. W. Twemlow, of Albany street, to Louisa, only daughter of Mrs. Kirby of Newman street, London.

Feb. 16, at the residence of the bride's mother, Neilston, by Mr. Thomas Hitchcock, minister of the baptist church there, Mr. James Patrick, to Jane Wright, daughter of the late Mr. John Wright, of Neilston.

Feb. 21, at the baptist chapel, Barton, Leicestershire, by Mr. Bott, Mr. T. Hextall, to Miss E. Palmer, both of Market Bosworth.

Feb. 25, at the baptist chapel, Cardigan, by Mr. D. Davies, Mr. R. Price, baptist minister, Kilvowir, to Miss Esther Evans, of Danrhin.

Feb. 25, at the baptist chapel, Treforest, Glamorganshire, by Mr. William Wright,

Mr. William Simpson, to Miss Mary Bassett, both of Trallwn.

Feb. 27, at the baptist chapel, Haslingden, by Mr. Prout, Mr. Henry Ashworth, to Miss Emma Dyson Chew.

March 0, at the baptist chapel, Roade, Northamptonshire, by Mr. Sutton, Mr. J. S. Elliott, to Miss Sophia Hedge, both of Milton.

March 11, at the Independent chapel, Sleaford Mallet, by Mr. B. Davis, baptist minister, Wells, Mr. G. Pulling, baptist minister, Crosscombe, to Mrs. Sarah Thomas.

March 15, at Trosnant baptist chapel, Pontypool, by Mr. Rees Rees, Glasgoed, Mr. John Fisher, to Miss Ann Joshua.

March 18, at Denmark Place baptist chapel, Camberwell, by Dr. Steane, Mr. James Morse of Camberwell, to Elizabeth, third daughter of Mr. T. Baverstock, of Andover.

Deaths.

Feb. 3, Mary, the beloved wife of Mr. Joseph Brown, senior deacon of the baptist church, Rotherham, aged 61. For above forty years she sustained her consistent profession, and was ever intent on bringing others to the Saviour. Her pious zeal was rewarded in being permitted to see her nine children, as they grew up, devote themselves to Christ. Her memory is blessed!

Feb. 7, at the house of his daughter, Mrs. Sharman, of Bolnhurst, Beds., Mr. Solomon Hawkins, baptist minister, aged 82. Mr. H. was baptized at Little Staughton in 1807, and was called out to preach in 1808; he removed to Blunham in 1809, and resigning the pastorate after ten years service, he supplied the friends at Keysoe twelve months, and then removed to Wilden, where his labours were much blessed, and the chapel enlarged. When unable from affliction to serve the people any longer, his youngest son, Mr. Jabez Hawkins, succeeded him, and a new chapel was built, but the son died after a brief illness by fever one month before his venerable father.

Feb. 10, at Parsonstown, after a severe and protracted illness, the Rev. W. Thomas, for many years an agent of the Baptist Irish Society.

Feb. 20, at her late residence at Hitchin, deeply and deservedly lamented by a large

circle of friends, in the 80th year of her age, Sarah Jeeves, widow of the late W. Jeeves, Esq., of Hitchin. She had been a member of the baptist church in that town upwards of sixty years. Her end was peace.

March 7, at Breachwood-green, Herts., Elizabeth, the beloved wife of Mr. D. Parkins, baptist minister, aged 64, whose death is deeply regretted by a large circle of friends.

March 13, at Stogumber, Somerset, in the full assurance of faith, after a long illness, borne with great resignation, Caroline, youngest daughter of Mr. John Mills, baptist minister, aged 26.

March 15, at Coton, Northamptonshire, aged 53, Mr. Richard Jenuings, for many years a member of the baptist church, Guilsboro'. Mr. J. was known and esteemed for unimpeachable integrity and unshrinking regard to duty, combined with a peaceful and meek disposition. In his life and death he was a practical commentary on the words, "Mark the perfect man, and behold the upright, for the end of that man is peace."

March 22, Mr. Thomas Showell, thirteen years deacon of the baptist church, Cannon Street, Birmingham.

At Chipping Campden, Gloucestershire, Rev. C. Spiller, baptist minister, after a short illness.

THE

BAPTIST REPORTER.

MAY, 1858.

THE RELIGIOUS REVIVAL IN THE UNITED STATES.

FOR some weeks past, every mail has brought us intelligence that a great revival of religion was in progress in the United States; but hitherto, excepting a brief paragraph or two in our last issue, we have said nothing on the subject. Knowing, from long observation, the ardent temper of our transatlantic relatives, and the evanescent character of some of their religious movements, we were rather disposed to wait awhile, and hear whether this extraordinary phenomenon in the religious world had acquired a more permanent and progressive form, or whether it had already vanished like smoke. We are now gratified in being able to express our satisfaction and delight in finding that succeeding reports speak of continued and increasing progress; but as our extracts from those reports will be lengthy, and our space is limited, we must refrain at present from further observations of our own on this wonderful manifestation of religious feeling. Our extracts are from various sources. A correspondent of the *Freeman* says:—

“More than once I have adverted to the religious state of New York, and to the signs of religious awakening which, from time to time, were showing themselves. There is no doubt that the spirit of the world had made serious inroads upon the church.

The love of dollars had become absorbing, and the simplicity, the earnestness, and spirituality of christian people had suffered from it. Speculation was wild, and into its fearful vortex multitudes were drawn. The commercial crisis came. Its crushing influence was felt everywhere. Many christians awoke as from a deep sleep, alarmed at their position. Ministers, deacons, and members, began to feel that something must be done. Efforts were made. Many employed themselves in visitations in different localities. The daily prayer-meetings have been signally successful. From one they have multiplied. Morning, noon, and night, many of the large churches are open for devotional services. There is nothing else. There is no attempt at display—no appeal to passions. Calm, solemn, and earnest, both ministers and people appear. The silence is only broken by the voice of prayer, melody, and praise. Persons of all classes have crowded these meetings. Merchants have left their transactions, men of business their stores, ladies their pursuits of pleasure, and the men of the world have forsaken their gaities, and the poor their humble dwellings, to gather in the sanctuaries for worship. Upon all classes religious influence is operating. To one great centre it is drawing multi-

tudes, who would have repudiated it and all its associations a short time ago. The effect upon society is confessedly great. The increase to the church is animating. It is so in all communions; and a great and gracious revival of no ordinary form has begun, and will, I have no doubt, advance. In country houses and stores, in places of business, and at the usual places for advertisements, placards meet your eye, announcing the places and times for prayer, and inviting your attendance. So marked is it all, that it is arresting the attention of the secular press. *The Tribune*, for example, contains one of the most extraordinary articles, in the fulness of its details and the breadth of its facts. Nothing like it appears in our religious papers, and I fear the glowing picture is a little overcharged. Still nothing like it has appeared since the days of Edwards and Whitefield. Let me give you an example of the success which the writer in *The Tribune* states has already been realised:—‘It is of course impossible,’ he says, ‘to give accurately, or even to estimate approximately, the actual number of conversions which may be set down as the results of such a work. All such results are expressed, to some minds somewhat repulsively, by mere figures. The actual increase of religion in a community is not to be measured by statistics. But, to give a partial idea of the remarkable effects which have thus far been produced, it may be mentioned that more than a thousand conversions have been reported in the correspondence of a single religious newspaper for a single week. A journal of the religious press in this city recently stated that it had counted 7,000 in two weeks; and this was merely the number which happened to be given among the ‘religious items’ of only a portion of the general newspaper press during that time. It is not unlikely that there have actually occurred, in a single week, in all parts of the country taken together, as many as 60,000 conversions. This statement,

surprising as it may seem, is amply borne out by the facts.’ Papers of a similar class are reporting kindred statements, and some of them are of a most singular character. The work, let it be remembered, is more or less extending over the whole country. From most of the States the sounds of progress and revival are heard. One of the churches in Newark, New Jersey, reports 150 additions within a few weeks, most of them heads of families. It will interest some of your Welsh readers to know that some of their brethren are enjoying richly this sacred influence. In one of their churches, on the 14th of February, fifty-nine full-grown persons were baptized, and the next Lord’s-day forty to fifty more were expected to follow the Lord. Many churches report from ten, fifteen, twenty, to thirty, month after month; and a private letter to *The Congregational Journal*, from Portsmouth, New Hampshire, says—‘The entire region hereabouts is suffused by divine influences. I have never seen the like before. In all our towns the Holy Spirit seems to be moving men’s hearts.’”

Respecting the origin of this revival the correspondent of the *Times* in New York, says:—

“You have, perhaps, noticed that the New York journals for some weeks past have had a daily paragraph on the ‘Revival;’ and, if I am not mistaken, I have more than once alluded to it in my letters. It has now become so widespread as to merit more extended notice. One of the religious convulsions which shake communities periodically, in which the believer sees the finger of Providence, and which the unbeliever finds it difficult to account for on sound psychological principles, is now agitating, not New York alone, but the whole Northern States. It began with the revulsion of last year, which threw out of employment many young men of active life, but with minds untrained to anything except business. Their previous habits stimulated excitement, and

made it a necessity. I do not know that the young men of America are more luxurious than those of other countries. The glances into the social life of some of the swindlers whom London juries have recently brought to justice would lead one to suppose that they are not so. Whatever may be their comparative state, their positive state was one of constant excitement for the sake of material enjoyment; and when the check to business took away the means for these things, they were the more ready to listen to exciting topics of a less objectionable nature. Perhaps this is as philosophical a way as the circumstances allow of accounting for a very extraordinary moral phenomenon. The present 'revival,' as this intense religious excitement is technically called by those best acquainted with its operations, began in small meetings called in almost the only church remaining in the business part of New York, to be held daily during the hour usually devoted to the unspiritual lunch. They were first held in a small vestry-room. This soon overflowed, and larger quarters were demanded; then other churches began to open their doors. The feeling extended from the business quarters of the men to the fashionable quarters occupied by the other sex. The weekly meetings became semi-weekly, the semi-weekly then daily, the daily almost continuous. Scarcely (if any) a down-town church of orthodox tenets was or is without its placard announcing the twelve o'clock prayer-meeting; and at last, finding the churches too small for the numbers, a vacant theatre has been put to uses that must have astonished the musty properties which still occupy the stage. Here, at twelve o'clock, under the very shadow of the City-hall, and in the centre of business, excited crowds meet to pray and exhort. Fancy the Strand Theatre moved into St. Paul's-church-yard, and at mid-day Lombard-street, Cornhill, Bishopsgate, and Cheapside, all turning towards it, crowds of women

joining in the rush, and you will have a correct idea of the corresponding localities and things in New York. Before the hour of meeting the building is crowded to its utmost capacity; every bit of standing ground is occupied, and hundreds are turned away. (The latter find their way into a vacant tipping-shop and oyster saloon, and commence singing hymns.) The moment the big bell of the City-hall is struck for the hour of noon the leader, who shifts with each day's performance, rises and calls a hymn. The congregation join in singing without accompaniment. The air is a simple one, and as they sing in excellent time, the effect is impressive. While this goes on you look about; the building is lighted with gas; the only aperture for daylight is through the door. The curtain is dropped upon the stage. In front of it are a table and three chairs—the latter filled by the leader and two others—like the Anabaptists in the *Prophète*. On the one side you see a placard asking all young men to feel at home, and to join in the exercises; on the other side a notice that all controverted points will be excluded, and that no person can be allowed to pray and exhort upon the same day; and in the centre a warning that three minutes are the allotted time for each, and that the inexorable leader will 'call time.' When the singing is over, the leader, who seems to be exempt from the operation of all these rules, prays; then reads from the Bible, and then prays again. Meanwhile, the audience are passing up mysterious pieces of paper to the stage. The mystery is explained when the leader takes them in his hand and reads them. They are petitions for remembrance in the prayers and exhortations of the meeting. An aged widow asks prayer for her impenitent son; two clerks for a fellow-clerk, whose mind had been awakened the day before. The blessings of Heaven are invoked upon 'the liquor-dealers, and rum-sellers,' that they

may see the error of their ways. A wife asks that her husband may be remembered; a husband for a wife and their children. Few of the multitude ask prayers for themselves. One newly-married couple acknowledge gratitude for their conversion. Only one contrite sinner confesses how heavily the load of his sins weighs upon him. When these are read, and another hymn is sung, the leader announces the meeting open; a dozen spring to their feet, but one taller and stouter, and with stronger lungs than his competitors, and whose years show that he has had greater experience, shouts louder than any one, 'Let us pray,' and the other voices are silent while he pours forth a torrent of intercessions. He exhausts his three minutes; a fourth goes, and you wonder whether he is to go on. 'Time!' says the leader quietly from the stage, and down sinks the prophet of the moment, to be succeeded by another and another until the hour is exhausted, when the multitude depart, many of them to go through the same scene again and again before the day is over.

This excitement is not confined to New York. It extends throughout this part of the country. All the local journals are full of it—how many were 'awakened' here, 'converted' there, or 'baptized' in another place."

Our readers will doubtless be interested in reading the opinions of Mrs. Harriet Beecher Stowe on this movement. In a letter to the *New York Independent* that lady says:—

"The great turning of the public mind to religion forms so marked an event in our present times that even secular papers are noticing it. For the most part, too, their notices are not scoffing or disrespectful, but tentative, serious, and suggestive. They seem to say, 'There is need enough among us for a revival of religion, heaven knows—pray God only that it be real and of the right kind.'

They say, we hope it will do some good to men in a political and business capacity—that it will make them

honest, and true, and upright, and magnanimous, 'No revival has ever done anything for Wall-street yet,' says one—'We hope this may.' 'We hope,' says another, 'that prayer for the slave may not be considered an intrusion in these frequent prayer-meetings, and that some penitence may be felt and expressed for the share which Northern churches have had in aiding and abetting a system of robbery and oppression.' So speaks the outside world as she looks gravely, sadly, not scoffingly, on the spectacle of thronging churches and opening prayer-meetings—and her demand is just.

There is something in a right name. The term 'revival' seems by general consent to have been adopted into our language as expressive of these seasons; but we should much prefer a term formerly much employed among certain religious denominations—'reformation.' Instead of the great Revival of 1858, we should be happy to read the great Reformation of 1858.

Many worldly people, and some very Christian people, have a prejudice against anything like periodicity in religious impulse. They dislike revivals. Why should the Divine One, who is always love, say they, be considered as operating impulsively and periodically on the human soul, sometimes shining, sometimes withdrawing? It is urged, furthermore, that the expectation of such seasons becomes in the end a motive for sloth and inaction, and a neglect of an even and constant culture of the religious nature.

All this may have some truth in it; but, nevertheless, it is a fact that religious impulses, like all other impulses, have always come over the world in waves. To begin with the day of Pentecost, in which 3,000 were converted in one day, we find all along the line of the history of the church, that there were seasons when religious impulses were more than usually fervent, and religious labours successful.

There were revivals under the preaching of Augustine and Chrysostom; and the great force of the Reformation was not merely political or intellectual, but it was the deep upheaving of the religious element, bringing all other reforms in its train. The Reformation was a revival of religion. The revivals in England under the Wesleys and Whitefield inaugurated a new era there, which is felt to-day in the power of the Dissenting element and the improved state of things in the Established Church. The preaching of the Wesleys, of Fletcher, and of Whitefield, to the colliers and cottars of England, was the first movement for the general religious instruction of the masses, and led the way to the multiplied labours of that kind with which England now abounds. It is a noticeable fact in all these cases, that they were followed by political and moral reform:—the work proved itself divine by its beneficial results. This is a fair test. 'He that is of God doeth the works of God;' and by this test should every so-called revival be judged. Revivals which make men better, and bless society, have been and may be realities. But the rule is without exception, that every truly valuable thing has its counterfeit. When we read of great revivals, where the Christian converts claim as a sacred right the privilege of selling the members of Christ for money; where they defend the breaking of the marriage covenant at the will of the master, and take away from the coloured member the right of testimony, and are so lost to all moral sense as to see no harm in any of these things, we hold that that revival has been spurious and counterfeit. So also as to Northern churches, which, for reasons of expediency, and to carry ends of ecclesiastical politics, have refused to testify against these sins, we hold that a revival of religion that brings no repentance and reformation is false and spurious.

We believe in no raptures, in no

ecstasies, in no experiences that do not bring the soul into communion with Him who declared He came to set at liberty them that are bound and bruised. Revivals of religion have not been confined to Christian countries. Old heathenism had them. Popish Rome has them. Modern heathenism has them. One and all of these have had turns of unusual fervour in their way. One and all have had their trances, illuminations, and mysterious ecstasies. But those only are Christian revivals which make men like Christ; or, if they do not make them like Him, at least set them on the road of trying to be like Him. We say, therefore, to our friends, that the period of a great religious impulse has come; that there will be revivals all over the land, either false or true—either of a Christian or a heathen type; and by their fruits shall ye know them. We are glad to hear that some of the most effective revival preachers confine their attention very much to preaching to the church. We are glad to hear that. It is quite necessary that those who profess to be the exponents of religion before the community should have some deeper and higher ideas of what religion is.

So that when they go forth with the Apostolic message, 'Repent and be converted every one of you,' they need not be met with the scornful reply, 'Converted, sir, converted to what? Converted into a man who defends slavery—converted into one who dares not testify against a profitable wickedness—converted into a man whose religion never goes into his counting-house—converted into a man who has no conscience in his politics, and who scoffs at the higher law of God? No, sir, I desire no such conversion. Whatever your raptures may be, I desire no part with him.'

And let the solemn question go out to every Christian, to every parent, 'Do you want your neighbours, friends, and children, converted into

such Christians as you have been? If not, is there not a deeper conversion necessary for you?"

From a leader in the *Nonconformist* on this subject we select one paragraph, with the sentiments of which we entirely concur:—

"At present our information is not sufficiently full to enable us to determine what this change is which operates as if by contagion. We hear of prayer-meetings being held every hour of the day—of churches being everywhere crowded—of a general, we may almost say a public, concern about religious things. But although christianity is social, it is not wholly—it is not chiefly so. There are times, doubtless, when social religious exercises may be appropriately multiplied and protracted. But spiritual life, after all, is principally individual and personal, nor can it sustain itself upon public means alone. The multiplicity of prayer-meetings, and the crowded state of the churches may lead—and we hope they will—to something higher. But we must not mistake these phenomena for evidences of spiritual life. If they really answer their ends, we shall soon have other proofs of it. If this revival be at once real in character and national in extent, it will leave its deep impress upon popular morality. We shall hear little more of 'the almighty dollar.' We shall see commercial honesty substituted for 'cuteness. Truth will be more honoured than smartness. Reckless speculation with other peoples property will be stigmatised as criminal. When the change visibly tells in this direction; then may we be sure that there is some thing in it beyond a temporary excitement of the passions.

Again, we wait to see what effect this religious awakening will have upon the universal prejudice against colour, and the national support of slavery. Our hope will be greatly stirred should we learn in the course of a mail or two, that one of the characteristics of these prayer-meetings is that African blood

is welcome to show itself in them. Ought we not to look for such a result? Surely, when the heart is truly and closely engaged with the grand verities of our faith in the presence of God, humanity will come to have its claims recognised, and a common relationship to the Father of all souls will overpower the antipathies which divide man from man. We fancy, also, that the movement must needs have an incalculable effect upon 'the domestic institution,' and that wherever it prevails it will tell hard against slavery. Should such be the case, we can scarcely imagine the moral influence which this 'awakening' will exert over the world at large. The nations of the European continent will probably fix their eyes upon this dark spot as a sort of barometric indicator of the depth and reality of the religious transformation now in progress. If it retains all its pristine intensity of shade, but little faith will be given to religious meetings, however numerous, however stirring. But if it sensibly fades under the bright and genial light of the Gospel—especially, if, after a little season, it disappears, then will men be constrained to acknowledge that, even if mingled with considerable alloy, the work is mainly divine, and that a new era of spiritual power has dawned. We cannot be far wrong, as information comes to hand, in applying to it the tests we have thus ventured to suggest. We have no believe in religious life which does not develop itself in a higher morality. 'By their fruits ye shall know them,' said the Great Master. The blossom is fair and abundant—may the fruit fully realise the cheering promise!"

We have given, in the above extracts, some of the leading facts and opinions which have reached us of this extraordinary movement. Many other incidents are related, of an interesting character, which we have marked for quotation as we have opportunity.

EARLY HISTORY OF THE BAPTISTS IN BIRMINGHAM.

It is much to be regretted that there are no documents in existence to inform us how early a baptist church was formed in Birmingham. There is reason to believe that the General Baptist Church in Freeman-street was of ancient date, and in its day considered of some importance as being one of the three dissenting congregations in this town. The chapel itself had a respectable appearance as exhibited to us in an old map of Birmingham, and from the capaciousness of its burial ground, and the bones which have been recently exhumed, there is reason to believe the congregation was considerable for those days. But the number of persons who hold baptist sentiments must not be limited to those who are united together in a church or congregation, for at the present time there are a considerable number of other persons in this town who hold the peculiar sentiments of the baptists, namely, that baptism should be administered on a profession of repentance and faith, and by immersion only. In the neighbouring town of Bewdley, about the year 1648, an eminent clergyman, the Rev. John Tombes, B.D., was so firmly convinced and attached to those sentiments that he not only preached them and convinced many, but eventually formed a baptist church, not only in that town, but also at Leominster, Hereford, and other places. This eminent man was born in Bewdley in 1603, and having made rapid proficiency in the University at Oxford, he became lecturer at Magdalen Hall at the early age of 21. Whilst engaged in those studies and readings he began to suspect the validity of infant baptism. He was a powerful and a popular preacher wherever he laboured, which he did at Worcester, Leominster, Bristol, and in London, where he was chosen lecturer by the Templars. He held a private meeting in 1643 with the most learned of the London clergy, to whom he proposed his doubts concerning in-

fant baptism, but received no satisfactory reply. In the same year he communicated his scruples to the Assembly of Divines in an elaborate argument in Latin, but no reply was made by that body. In 1645 he returned to Bewdley, when he boldly avowed his sentiments on baptism, and soon afterwards formed the baptist church in that town. He was cotemporary with the eminent Richard Baxter, of Kidderminster, who challenged him to public disputation on the subject of baptism. This took place at Bewdley on January 1, 1649, before a crowded audience. An important historian (Mr. Wood, of Oxford) informs us that "all scholars then and there present did conclude that Tombes got the better of Baxter." Mr. Tombes subsequently retired to Salisbury, where he died May 25, 1676, aged 73.

It is highly probable that the labours of Mr. Tombes extended indirectly to the town of Birmingham, for he was the means of spreading baptist sentiments in Bromsgrove and other towns in the neighbourhood. In a MS. by a deceased friend, dated 1794, we learn that in the time of the Commonwealth there were baptists at Coventry, Alcester, Bewdley, and Bromsgrove, and it is very probable that members from these churches (the result of the labours of Mr. Tombes), came to reside in Birmingham; indeed, from a memorandum in the baptist church-book at Bromsgrove, we learn that some of their members resided in Birmingham in 1715. At Coventry there were two brothers, Ebenezer and Samuel Essex, both ministers, who were in the habit of visiting Dudley to preach to the baptists in that town, and it is probable that as Birmingham lay in their way they occasionally halted there and preached.

The society in Birmingham must have been in very humble circumstances, as is evident from the follow-

ing copy of a petition, signed by John Eld and Samuel Walton, elders, residing at Coventry; the petition ran thus:—

“There having for many years been no baptist meeting in Birmingham, until by the assistance of our friends at Coventry a meeting was set up, and continued in a place hired for that purpose; the lease thereof being near expiring, and no possibility of obtaining the renewal, and a deceased having left a sum of money to purchase ground to build a meeting upon; the said money hath been applied in great part to that use, and the charge of building yet unprovided for, we are, therefore, petitioners,” &c.

Unfortunately the copy of this petition is without date, but it is well known that the two elders who signed the petition were baptist ministers at Coventry. Whether the beginning of the petition implies that there had been a baptist meeting in this town, which had ceased to exist till it was again renewed by friends from Coventry, cannot be determined.

Probably the place of meeting referred to in the above petition was the room at the back of No. 38, High-street, the lease of which not being renewable caused this little band of baptists to make an effort to erect a meeting-house to be specially devoted to the worship of God; and there is reason to believe that the congregation worshipping there determined on this step before the church was formed in 1737. The early records of the church inform us that a benevolent deceased friend having bequeathed a sum of money for the purpose of purchasing a piece of ground on which to erect a meeting-house, and additional subscriptions having been obtained, a portion of Guest's cherry orchard, containing six yards in breadth to the newly laid-out street to be called Cannon-street, and carrying the same breadth from the front to the back, and 34 yards 1 foot 6 inches in depth, was purchased by John Wells for thirteen pounds sixteen shillings on the 2d day

of November, 1733; and we further learn from the conveyance deed that Joseph Hornblower, of Birmingham, engineer, and John Waterhouse, purchased the piece of ground on which the first chapel in Cannon-street was erected, out of moneys collected for that purpose.

Mr. Waterhouse was one of the earliest deacons of the church in Cannon-street, and appears to have been in easy circumstances, for he purchased the land adjoining, on which he erected two houses, which he sold to the trustees for one hundred pounds, and the whole was placed in trust, in 1769, for the use of the baptists for ever. The site of the chapel in Cannon-street was formerly a cherry orchard (hence the name of Cherry-street), known by the name of Guest's cherry orchard. At this time Cannon-street was not laid out, as is evident from the writings.

Although land for the meeting house in Cannon-street was purchased in November, 1733, the congregation continued to assemble in the room in High-street nearly four years after this date, before they were formed into a church; probably, as the foregoing petition sets forth, not having any money to proceed with the building. This must have been very discouraging, but still they adhered together, living in hope that a more prosperous day would dawn upon them; and on the 24th of August, 1737, the church was formed, whilst they yet worshipped in the room in High-street, and on this interesting occasion the following baptist ministers in the neighbourhood were present and took part in the proceedings, namely—George Yarroll, from Bromsgrove; John Overbury, of Alcester; Jacob Mower, of Bengeworth; Joel Streeton, of Foxton; Nathaniel Overbury, of Tetbury; Edmund Belsher, of Henley-in-Arden; and Benjamin Marston, of Birmingham (probably the minister of Freeman-street chapel). The number of members was then seventeen only, namely, seven men and ten women.

It will not be uninteresting here to give a short sketch of the state of the town as to places of public worship, in comparison with its state at the present time. In 1737 the only places of worship were—

St. Martin's Church
 St. Philip's Church
 The Old Meeting-house
 The New Meeting-house
 The Baptist Meeting-house, Freesman-street
 The Friend's Meeting-house
 St. John's Chapel, Deritend
 The Old Church, Edgbaston
 The Roman Catholic Chapel, Edgbaston

From this period (1737) to 1791, a period of 54 years, the following places were erected or set apart for public worship:—

Cannon-street (Baptist).....	1738
Carr's-lane Chapel (Independent) ..	1748
St. Bartholomew's Chapel	1749
Moor-street (Wesleyan).....	1764
St. Mary's Chapel	1774
St. Paul's Chapel	1779
Cherry-street (Wesleyan)	1782
King-street (Lady Huntingdon's)....	1785
Bond-street (Baptist)	1786
Bradford-street (Wesleyan)	1786
Lombard-street (General Baptist) ..	1786
Belmont-row (Wesleyan)	1789
St. Peter's (Roman Catholic)	1789
St. James Chapel, Ashted	1791
New Jerusalem Church, Newhall-street	1791
Jew's Synagogue	
Paradise-street (Independents), now converted into the Queen's College	
Bartholomew-street (Calvinists), recently taken down to make room for the railway	
Oxford-street (now Wesleyan)	

It is rather remarkable that in the following twenty years no other place of worship was erected in the town, nor any building opened for Divine worship, except the Amphitheatre in Livery-street, in 1802, by the Independents, a secession from the chapel in Carr's-lane, and a small chapel in Little Cannon-street, erected by the friends of the Rev. Robert Little, the former minister of Paradise-street chapel. The chapel in Little Cannon-street was many years since converted into the Assay-office.

Another remarkable fact is, that within the space of forty years three theatres in Birmingham were converted into places of worship, namely,

Moor-street by the Wesleyans, King-street by Lady Huntingdon's connection, and Livery-street by the Independents.

In 1813 Christ Church was consecrated. At this time the number of places of worship was 29, namely, 9 belonging to the Church of England, and 20 to the various bodies of Dissenters. In 1856 there were 33 belonging to the Church of England, and 73 to the Dissenters—total 106. In this statement I do not include the villages of Handsworth, Moseley, Harborne, Erdington, and Aston.

But to return to the history of the baptists. The church was formed in the room in High-street, and the new chapel in Cannon-street was opened the following year, namely, in 1738. There are no records in existence informing us of its size, but it certainly was not a large building, and, like most dissenting meeting-houses in that day, was hidden from view in the street, being erected in a back yard. The piece of land known as Walker's Cherry Orchard and Guest's Cherry Orchard were contiguous, and must have been rather extensive, being the present site of Cherry-street, Cannon-street, and Little Cannon-street, those streets not being completely laid out at the time the land was purchased for the chapel. When the chapel was erected there was no little stir and alarm in Birmingham. A pamphlet soon appeared, entitled "A Dialogue between a Baptist and a Churchman, occasioned by the Baptists opening a new Meeting-house." This was replied to by the eminent Dr. Gill, who inflicted a severe castigation on its author. A second pamphlet appeared, which was also met by a reply from the same pen, and the controversy ended.

The baptist church was, after the opening of their new meeting-house, for several years without a minister, and passed through many difficulties. Their first minister was Mr. Thomas Bennett. He continued but for a short period, and then removed to

Coventry, and afterwards to St. Alban's, where it is probable he died. "He was," say the records of the church, "a zealous, godly man." Mr. Bennett was followed by Mr. Tolley, from Wednesbury, and a Mr. Oulton, but neither of them were considered as settled pastors over the church. In the year 1745 the people were so discouraged and dispirited, that they had serious thoughts of dissolving the church, closing the chapel, and uniting with the Independents. At length the day of prosperity dawned upon them, and in the year 1751 Mr. Morley was set apart to the pastoral office. He continued, however, but a year or two, having changed his sentiments on baptism. He became a Pædobaptist minister, removed to Painswick, in Gloucestershire, where he died in 1780.

The next minister was the Rev. James Turner. He came to Birmingham in 1754, and was pastor upwards of twenty-five years. The Society passed through many painful vicissitudes in his day, but under his faithful, intelligent, and earnest labours, the church and congregation so greatly increased, that in 1763 it was necessary to enlarge the meeting-house, and it was again enlarged in 1780. Mr. Turner died January 8, 1780, in his 55th year.

During the ministry of Mr. Turner, Mr. Mark Wilks, who subsequently became a very eminent minister in the Countess of Huntingdon's Connexion, joined the church in Cannon-street. His parents were in humble life, and he was at the early age of ten years apprenticed to a button manufacturer. Having a great thirst for knowledge, he made considerable attainments in science and literature. Mention is made of him here in consequence of his being the author of a poetical piece in reference to the General Hospital in this town. It may not be generally known that the Birmingham Hospital was commenced in 1766; but, to the disgrace of the town, it lay dormant about twelve years for want of pecuniary means to complete it. In 1774,

the theatre in New-street was built by subscription. The erection of the theatre was impeded by no pecuniary obstructions, but was rapidly proceeded with and completed, whilst the Hospital stood a miserable object of ruin and dilapidation. Mr. Wilks was determined to make an effort to arouse the curiosity and attention of the public by publishing a paper, called "A Poetical Dream; being a Dialogue between the Hospital and New Play House, at Birmingham."

After selling an immense number of copies, he found that it had so effectually answered his intentions of awakening the attention of the public to its object, that a subscription was immediately set on foot, and in a very short time the Hospital was finished and inhabited.

The next pastor of Cannon-street church was Mr. Taylor, but he continued but eight years, having changed his sentiments. He joined the Wesleyans, and soon after was shipwrecked on his voyage to America, and died on the Island of St. Kitts.

During Mr. Taylor's pastorate, the baptist meeting-house in Bond-street was opened, and a church formed, principally through the exertions of Mr. Edward Edmonds, who was chosen pastor, which office he sustained with much usefulness till the year 1823, when he died. Mr. Taylor was succeeded by Mr. Pearce, who was eminent for rare ministerial and christian excellence. Great additions were made to the church during his short but useful career. He was one of the founders of the Baptist Missionary Society in 1792, and during his pastorate the Sunday-schools in Cannon-street were established (in 1796,) which, with the exception of schools connected with the Old Meeting-house, were the first Sunday Schools in Birmingham. Mr. Pearce died October 10, 1799, at the age of 33, to the grief, not only of his people, but of christians of all denominations, by whom he was venerated for his earnestness and eminent chris-

tian character. Mr. Morgan followed Mr. Pearce. He entered upon his ministerial engagements with this church in 1802. In 1806 the present chapel and three capacious school-rooms were erected, at a cost of about £2,500. Mr. Morgan was compelled to resign the pastoral office in 1811 on account of ill-health, and after living in private for two or three years, became joint pastor with Mr. Edmonds of the church in Bond-street. After an interval of about two years, the church elected Mr. Birt as their pastor. In 1814, the baptist church in Newhall-street was formed by a secession of fifty-two members from Cannon-street.—It is due to the memory of a member of Cannon-street church here to state that with him originated Ragged Schools. I refer to the late Mr. John Deakin, who opened a school in Swallow-street about the year 1824, for the reception of children whose dress and habits were such as to deter them from entering other schools. Mr. Deakin, though a very eccentric, was a truly benevolent man, and spent much of his time in visiting and relieving the sick poor. He died in August, 1829, and bequeathed about £3000 to various benevolent societies. Mr. Birt resigned in 1825, in consequence of ill-health, and retired to

Hackney, Middlesex, where he died in 1837. Mr. Swan, formerly Professor of Theology in the College at Serampore, entered upon the pastoral office in 1828. During his pastorate he had the pleasure of receiving into the church nearly one thousand members, and witnessing the extension of the denomination in this town by the establishment of new churches in Graham-street, Heneage-street, Bradford-street, Great King-street, Hope-street, and Darwin-street, and also in the erection or purchase of chapels in the villages of Alvechurch, King's Norton, and Shirley-street, through the liberality of the congregation in Cannon-street.—It was my intention to give only a short account of the early history of the church in Cannon-street, so I shall not occupy your columns with any details of the modern history of the baptists in this town, especially as there are so many persons now living who are well acquainted with the history of the last thirty years. I would only add that the baptist denomination in Birmingham has kept pace with the increased population, for in 1737 the communicants of the Particular Baptists numbered 17; in 1856 they are about 3000.

J. W. SHOWELL.

Spiritual Cabinet.

GEMS FROM SPURGEON.

ONLY let the Gospel thoroughly pervade all ranks of society, and saturate the mind of nations, and there shall be no more lifting of spears, they shall be used for pruning hooks; no bathing of swords in blood, they shall be turned into peaceful ploughshares of the soil; we shall then have no "hosts encountering hosts," no millions slain for widows to deplore; but every man shall meet every other man, and call him "brother."

The Gospel is preached in proportion as we have Calvary exalted, and Christ magnified. These are the things we want, Calvary preaching, Calvary theology, Calvary books, Calvary sermons.

To preach the Gospel is to proclaim with trumpet tongue and flaming zeal the unsearchable riches of Christ, so that men may hear, and, understanding, may turn to God with full purpose of heart.

The first work of grace is to enlighten the soul. By nature we are entirely dark; the Spirit, like a lamp, sheds light into the dark heart, revealing its corruption, displaying its sad state of destitution, and, in due time, revealing Christ, so that in his light we may see light.

Oh, what songs must those be which the Eternal ever hears upon his throne! What seraphic sonnets those which are trilled from the lips of pure immortals; where they warble ever hymns of joy and gladness, never intermingled with one sigh, or groan, or worldly care! Happy songsters! when shall I your chorus join?

The epistles of John are perfumed with love. The word is continually occurring, while the spirit enters into every sentence. Each letter is thoroughly impregnated with this heavenly honey. If he speaks of God, his name must be love; are the brethren mentioned, he loves them; and even of the world itself, he writes, "God so loved the world, that he gave his only-begotten Son." From the opening to the conclusion, love is the

manner, love the matter, love the motive, and love the aim.

Unutterable mercy! There is no sinner out of hell so black but that God can wash him white. There is not out of the pit one so guilty that God is not able and willing to forgive him.

There is one thing which doth outstrip the telegraph: we can now send a message and receive an answer in a few moments; but I read of something in the Bible more swift than the electric fluid. "Before they call I will answer, and while they are speaking, I will hear."

Every man who comes to Christ will find that Christ is able to save him to the uttermost extent of his sin, unto the uttermost length of his trials, the uttermost depth of his sorrows, unto the uttermost duration of his existence.

Salvation is a doctrine peculiar to revelation. Revelation affords a complete history of it; nowhere else can we find any trace thereof. God has written many books, but only one book has had for its aim the teaching of the ways of mercy.

Poetry.

THE SABBATH DAWN.

FROM INDIA.

HAIL, holy Sabbath morn!
Hail, balm for spirits torn,
Bowed and repining!
Welcome thy peaceful air,
Oh morn most calm, most fair,
Now faintly shining!

Come with thy ray serene,
Gild thou the chequered scene,
Oh morn of Heaven!
Light thou my doubtful road,
Sweet day of rest in God!
Best of the seven!

Not as the swallows may,
Not glad and free as they,
We seek Thine altar;
But humbly and in dread,
Sadly, with bended head,
And steps that falter.

No joyful psalms we raise,
No high triumphant lays,
The glad harp sweeping!
But broken is the song,
It trembles on the tongue,
And ends in weeping.

Yet to the head bowed down
Oh give the beauteous crown,
The oil of gladness;
Give us the robe of praise!
Lord of sweet sabbath days,
Dispel our sadness!

Thou fairer morn arise!
Kindle these eastern skies
With light supernal;
Bid them that sleep awake
To hail thy dawn, and break,
Oh Day Eternal!

Reviews.

Fosteriana. Consisting of the Thoughts, Reflections, and Criticisms, of John Foster. Edited and published by H. G. Bohn, London.

WE heartily thank Mr. Bohn for introducing us to the pleasant company of an old friend, who appears before us in this portable volume in a new and interesting form. The selections here made are highly creditable to the taste and judgment of Mr. B., who has certainly given us the richest gems that sparkled from the mind of this deep-thinking christian philosopher.

The book is cheap—560 pages, neatly bound, for five shillings, forming one of the volumes of the "Standard Library." We give it our most cordial commendation, and feel certain it will meet with an extensive circulation.

We cannot part with this volume without saying that it reminds us of the only personal interview we ever had with John Foster. We had business with Sir John Easthope, Bart., then M.P. for Leicester, and calling at his house in the Strand, we found Sir John from home, but were introduced to his son and an elderly gentleman, whom we knew not at the time to be Mr. F. He had come up as usual on a visit to Sir John that he might inspect the exhibitions of works of art during the season in the metropolis. Mr. E., jun., introduced him as a mutual friend, before whom we need not hesitate to talk. We did so, and he now and then, in few words, quietly joined in the conversation. His appearance we well remember. He was rather tall, of dark complexion, wore a black curly wig, and a long frock coat. No one would have thought that a man of such unpretending exterior was one of the first writers of the age.

Gems from Spurgeon. London: Partridge & Co.

WE are told that these extracts are from Mr. Spurgeon's "authorized sermons." We find among them many sparkling gems; but others are only like common pebbles; and why the compiler should have taken these from a paragraph in which they might have been appropriate, and placed them by the

side of these brilliants, we cannot imagine, unless he did so to produce an effect by way of contrast.

On reading these extracts, a stranger, who had heard nothing of the preacher before, might be puzzled to decide in which class of theologians to place him—Calvinistic or Arminian. The hypermen reproach Mr. S. as a "duty-faith" man—a queer expression. By which, if they mean that he affirms it to be the duty of men to believe, some of these extracts confirm the charge. But if this is to be vile, we hope Mr. S. will be yet more vile. May the Lord give him yet greater "largeness of heart."

At page 147 we have given a few specimens of these "Gems."

Christian Baptism Spiritual, not Ritual.
By ROBERT MACNAIR, M.A. Edinburgh: Paton & Ritchie.

MR. MACNAIR tells us that he was a minister of the Established Church of Scotland, but having adopted the views of the late Mr. W. T. Wishart, of St. John, New Brunswick, on the subject of ritual ceremonies, he sent in his resignation to the Presbytery of Paisley, which was accepted.

In this small volume Mr. M. refers to all the passages in the New Testament which have any reference to baptism, and adds:—

"The general conclusion which I derive from the foregoing is, that christian baptism is the baptism of the Spirit, that there is no authority in the New Testament for a ritual baptism in the present dispensation; but that when Jesus said, 'Go ye, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost,' he inculcated upon disciples the duty of imparting spiritual influences, of converting sinners, and building up converts in their most holy faith."

There is no necessity for us to comment on this singular "conclusion of the whole matter." But really to write of the disciples "imparting spiritual influences," and to urge christians in these days to "discharge" the same "com-mission," is singular phraseology. We have been taught by the scriptures to regard Christ as exalted to bestow spiritual influences. From Him, and

Him alone, they are said directly to flow; for it hath pleased the Father that in Him should all fulness dwell.

But we do not wonder at the confusion of ideas and words which Mr. M. has here thrown together. Brought up amidst a people, who, with all their shrewdness, hold fast to the traditions of their elders, no wonder, we say, that the writer at length found refuge from the inconsistencies of infant sprinkling, in the non-ritual system of the "Society of Friends."

Letters of Counsel to Young Servants; illustrated by True Anecdotes. London: Cash.

THIS is a little *fourpenny* book for a class of young persons, whom, we fear, have not been sufficiently cared for. When we consider the important duties

they are called to fulfil in our families, the influence they have over the morals of our children, and the peculiar temptations to which in these days they are exposed, we deem it very desirable, both for their sakes and our own, that every effort should be made to induce them to walk in the paths of virtue and piety. This little book is intended to aid such attempts. Every mistress of a family would do well to present a copy to her servants.

The Example of Jesus. Designed for and dedicated to the Young. London: Partridge & Co.

WE wish the pious writer of this neat little sixpenny book may find many readers; not only among those for whom it is designed, but among many of riper years.

Correspondence.

(NOT THE LATE) G. C. SMITH, OF PENZANCE.

WE have received numerous letters, for which we have not space in our columns, assuring us that the report of the death of Mr. Smith by drowning, near Port Jackson, as stated by "Quidam" in our March number, page 85, is incorrect. Mr. S., it appears, never left this country, but is yet actively engaged in his own work. These letters are chiefly from Bristol, where, during the past month, Mr. S. has been seen and heard of many, preaching and lecturing in-doors and out-of-doors.

A Friend has also sent us an extract of a note from Penzance to the editor of the *British Standard*. The writer says—"The story of the death of Mr. Smith by drowning off Port Jackson is evidently a fabrication, as the old veteran is still alive, is hale and hearty, and as busily and as earnestly as ever engaged in his Master's work. He attained his seventy-sixth year on the 19th March, when he held a birth-day tea-meeting at Jordan House. Several friends connected with the different sections of the church were present, and a pleasant and profitable evening was spent. I showed him your paper containing the inquiry respecting his death, when he exclaimed,

'Bless the Lord! I am not dead yet, and I hope I shall, by the grace of God, still labour for Him.'"

On hearing that Mr. S. was yet alive, we wrote to "Quidam," who sent us the report published in March, informing him that it was not correct. In reply, April 9th, our friend says—"I am obliged by the timely notice given me as to what you have heard in regard to Mr. G. C. Smith, namely, that he was *not* among the lost ones in the distressing wreck of the Dunbar steamer. Most sincerely I should rejoice to find that your information proves to be more authentic than mine. The account I forwarded to the *Reporter* is just as it came to me. The letter is at hand; the source it came from I considered quite trustworthy; and yet further, the circumstances of the alleged disaster being so specifically described, seemed evidently to leave no room to suspect any other than that the sad report was but too well founded. Should what has now reached you prove to be the true version, no one will more cordially join in wishing long life and happiness to Mr. Smith than myself."

"Quidam," in a P.S., adds some remarks on the comments of "Philo Veritas" in our April number, page

114 but perhaps the matter had better drop.

We have only to add, that this report, which, it appears, we were not alone in circulating, reminds us of one equally unfounded, which was spread some years ago, of the accidental death of Lord Brougham. But they broke his neck—they did not drown him. At the time,

we remember, it was said that some "wicked wag" had put it into circulation just for the fun of seeing what sort of a biographical sketch the *Times*—which is said to have them in readiness for the decease of any eminent man—would give of his lordship! and some had the boldness to say that his lordship was privy to the trick.

Christian Activity.

THE LONDON OPEN AIR MISSION.

THIS is the name of a society formed in London. Its purposes and operations may, to some extent, be ascertained by the extracts we now furnish from the last Annual Report.

The work of the Mission consists chiefly in calling forth Christian men to preach out of doors and in lodging-houses, encouraging them in their work, supplying them with books, papers, and tracts for distribution, arranging their united efforts at Races, Fairs, and other similar assemblies, and combining them in local Associations throughout the country.

Since the last Report was issued, the Committee, unanimously and after mature consideration, resolved upon connecting Members to their body solely by the strong tie of Christian fellowship, without any payment for services. The success attending this step has amply warranted so important a change, and the Mission has been very much improved in influence and usefulness by its adoption.

Many persons labour earnestly in conjunction with the Society, and some are in frequent attendance at its meetings, who are not members. Several of the members and others connected with the mission have removed to various parts of the country, or to foreign lands. It is hoped that the experience gained in London will be used to advantage wherever God places them, and the prayers of many fellow-labourers left behind will often be raised for those whom they may not meet again until the glad time of "the harvest, the end of the world." Young men are gradually coming forward, especially from the ranks of the Church of England Young

Men's Society, and the Young Men's Christian Association.

At several of the regular stations in London occupied by the society, the opposition offered by those who refuse the Word has assumed a systematic form; and it was publicly announced by one of their number that the halls of the infidels are to be closed, while the whole force of their supporters is to be directed to meet our members in the streets. This course was taken by the opponents evidently with reluctance, and after many and earnest endeavours to draw the preachers of the Gospel into their halls for discussion, and thus to divert them from their fixed intention of preaching to the people at large.

While it is a cause of satisfaction that the preaching out of doors has been powerful enough to attract the attention of those who oppose themselves, and who for years have been misleading the working men in places where a free appeal to public common sense is impossible, it is certainly a matter of deep moment that those who, even in a small degree, can help the truth (and *who* cannot?) should give now their most earnest prayers and best personal assistance for the advance of the knowledge of Christ.

But though such discussions naturally arise, as they always have done, even in Apostolic days, when truth was stately proclaimed in public, the quiet listening congregations in many a dark alley and crowded thoroughfare are constantly hearing the gospel with attention, with increased eagerness, and often with hearty expressions of gratitude.

The number of open air services held during the year in London by members is 1,030. Many besides are held by friends not yet united as members. A

large number not reported are known to have been very effective, including those held by clergymen and ministers, who in some districts have preached five times every week and in other localities have commenced open air preaching this year for the first time. The mission is composed of laymen, but the encouragement of addresses by clergymen and ministers will always be a part of its best efforts.

The visitation of the common lodging houses has been continued with great success. From a report recently published by the Police, it appears that there are more than 2,000 of these registered lodging houses in London, and the order and comfort introduced by the effective working of "Lord Shaftesbury's Act," have rendered them fit places for quiet addresses to the inmates, and generally disposed the minds of the lodgers to welcome a kind visit with delight. There are now 100 such houses open for regular weekly addresses. The number of the services held in them last year by members is 1,168. A summary of what has been done in this direction indicates the vast field which calls for the earnest christian, and only the want of labourers prevents it from being fully occupied.

It is well known that many of those who attend the open air meetings have been induced to go to the special services at Exeter Hall, and it is a pleasing fact that on a late occasion a member of the mission, in his regular visit to several of the lodging houses, found them nearly empty on the Sunday evening (a wet day,) while he was informed that the inmates had gone to the Exeter Hall services.

The right use of tracts, papers, and books for distribution is a matter of great importance, and part of the funds of the mission have been expended in special grants for this purpose, particu-

larly for the races, fairs, and London lodging houses.

Much attention has been called to the fearful evils attendant upon the horse races in England and Scotland, of which there are 155 held every year. While every legitimate endeavour should be made to suppress these assemblies of tumult, drunkenness, gambling, and debauchery, it seems clearly the duty of christian men to preach the gospel to the millions who are found in such a sad case, seeing that many have been thus induced to abandon such meetings, and very many more have there heard the Word of truth, probably for the first time.

The thousands assembled at "fairs," "revels," "wakes," and other periodical meetings in the provinces, have been frequently addressed with good effect when pious men have used prudence and zeal, coupled with good temper and christian kindness. It is a source of much satisfaction to find that Greenwich fair has been discontinued by authoritative interference.

Special grants have been made of tracts, books, and periodicals, in aid to members under particular circumstances, of donations to newly formed Associations, and for expenses attendant on travelling to country meetings.

The Committee desire, in conclusion, to thank God for the response given in many quarters to their urgent call for the personal exertions of those who know and value the gospel. They feel again constrained to urge, more earnestly than ever, the duty of individual personal missionary exertion as a part of the very life and service of those who know the spiritual destitution of the country and who value the means of open air preaching, so constantly commended by the precept and example of the Lord Jesus Christ.

Narratives and Anecdotes.

JERUSALEM.—Fewer cities have seen less peace and more strife. The hill fastness of the Jebusites, the Royal City of David and Solomon, the spoil of the Assyrian, the glory of the Macabees, the insolent ally of the Romans, their rebellious subject, their worsted foe, their abject slave,—such was ancient Jerusa-

lem. . . . For centuries the Crescent has surmounted the Cross on the very spot where Christianity was revealed, and the professors of the Greek and Latin ritual have been compelled to acknowledge the Turk as their temporal lord. In that single fact those churches might have seen the finger of God

beckoning from the spot where the humanity of his Son had received its greatest humiliation, and pointing to heaven as His true resting-place. The Protestant churches for a while were wiser in their generation, and were fortunate enough to see in Jerusalem simply an object of antiquarian interest; to think of it as a man thinks of a house where a dear friend has lived, as the naturalist regards the husk of the chrysalis after the butterfly has taken wing, or the egg of the eagle after the mighty bird has broken the shell and soared up into the regions of perennial light. To them the Lord had risen indeed, had ascended on high, and the narrow tomb in which death had brief dominion over Him might be an object of affectionate interest, but not a shrine of superstitious respect.—*Times*.

A CHRISTENING IN VENICE.—A lady, with her attendants, came forward, and placed on the lowest step of the altar a little glass case, or rather litter, curtained with muslin and pink calico, and festooned with flowers, which almost vied with those on the altar. What can it be? we immediately speculated with each other in our innocence. It is some pretty little offering to the Madonna, surely—a model of a leg, or a silver heart, perhaps. Ah! nothing of the kind. How utterly were we mistaken! To our surprise a living child—a living child is brought out of the little ambulance—and to be christened!—a little red thing only a few hours born, as tightly swathed as an Egyptian mummy; its poor little flat, squeezed-up rudiments of features all distorted and awry with the misery of those bands, which are but a type of the others, spiritual and temporal, religious as well as political, to follow in their turn through life. It is taken to the font immediately, where an old priest and his white-surpliced lad await it, and the ceremony begins. The formulary is read, or, rather, I must really say, gabbled, by the aged clergymen, with toothless inarticulation, and yet as quickly as possible, as if the good man felt all the while that his dinner was as rapidly cooling. His tones resembled just the quick and angry bubblings of an old woman's potato kettle; and not one word could my inquisitive, exceedingly attentive ear detect. As for feeling, I suppose he was too much a man of business to indulge in a weakness which con-

sumes valuable time. Moreover, no doubt, a rite in itself of divine and complete efficacy may well dispense with it. One important mistake he was very near committing in his precipitate haste, nevertheless. He all but christened the child Elizabeth Lucrezia Maria, instead of Isabella Lucrezia Maria. At the proper stage of the ceremonial, the poor little child's head and back are bared, and it is bent forward; the chrism, or sacred oil, is energetically rubbed in, and painful mewlings are painfully increased; and, finally, the infirm priest, holding on by the shoulder of one of the sponsors, and as he hobbles along, again reads in the same harsh and seething tones from the book still borne before him by the acolyte, the whole party makes off rapidly to the altar, where the rest of the ceremony is speedily despatched.—*Art Journal*.

A PRAYING POST IN JAPAN.—The square post, upon which inscriptions were cut, was about eight feet in length; and near the centre, at a convenient height to be reached by the hand, was affixed, vertically, a wheel, which moved readily on an axle that passed through the post. Two small iron rings were strung upon each of the three spokes of the large wheel. This was a praying machine, and every person who, in passing, twisted this instrument, was supposed to obtain credit in heaven for prayers according to the number of revolutions of the wheel. The jingle of the small iron rings was believed to attract the attention of the idol to the invocation of its votaries, who, like the ancient worshippers of Baal, imagine that the greater their noise, the more influence it will have with the god. This praying by the wheel and axle would seem to be the very climax of a superstitious ceremonial, as it reduces it to a system of mechanical laws; which—provided the apparatus is kept in order, a result easily obtained by a little oil, moderate use, and occasional repairs—can be readily executed with the least possible expenditure of human labour, and with all that economy of time and thought which seems the great purpose of our material and mechanical age. Huc, in his interesting account of his travels in Thibet, speaks of an improvement on the machine just described, where the apparatus was turned by water power, and very appropriately styles it a prayer-mill. It is not impossible that, in the

course of Japanese improvement in the mechanical arts—unless, which is most devoutly to be desired, a vital change takes place in their religious views and sentiments—the more effective power of steam may be applied to such machines. The subject, however, is far too serious for mere amusement. The extent and denseness of the spiritual ignorance which could invent and be contented with such a miserable substitute for real communion with God, through the mediation of the Saviour, is appalling to contemplate. It is with the abject spirit of debtors to an exacting and despotic deity, rather than with the filial confidence of adopted and loving children, that the poor benighted Japanese pay their servile devotions. May the joyful tidings of salvation, through the merits of the Divine Redeemer and the transforming power of the Holy Spirit, fall ere long upon their ears, and their idol-peopled temples be consecrated to the christian's God!

AN EARTHQUAKE IN JAPAN.—On the arrival of Commander Adams at Simoda, he found a great and sad change in the physical aspects of the place. In the interval during his absence from Japan—on the 23rd of December, 1854—an earthquake had occurred, which was felt on the whole coast of Japan, doing some injury to the capital, completely destroying the fine city of Osaca on the south-eastern side of Nippon, and leaving abundant evidences of its ravages at Simoda, which place now presented a distressing contrast to the descriptions contained in a previous part of this volume. Every house and public building on the low grounds had been destroyed; a few temples and private edifices that stood on elevated spots were all that escaped; indeed, of all the structures composing the town, only sixteen now remained. The inhabitants told

Commander Adams that the destruction was not caused by the immediate agitation of the earth, but by the commotion of the sea, which regularly followed the shocks. According to the statements of the Japanese, the waters in the bay and near the shore were first violently agitated; then they rapidly receded until the bottom of the harbour, where usually there were five fathoms of water, was left nearly bare; but shortly afterwards they returned, rushing in upon the land in a wave five fathoms above the usual height, overflowing the town up to the tops of the houses, and sweeping everything away. The frightened inhabitants fled to the hills for safety; but before they could reach their summits they were overtaken by the rising waters, and hundreds were drowned. In this manner the sea retreated and returned five several times, tearing down everything, and strewing the adjacent shores with the wrecks and ruins of houses prostrated, and vessels torn from their anchorage. The Russian frigate *Diana*, was lying in the harbour at the time of the earthquake, and her officers told Commander Adams that, when the sea retreated, the mud boiled up from the bottom in a thousand springs; that, when it rose, it boiled like a maelstrom, and that such was its velocity and force that the frigate made forty-three complete revolutions in thirty minutes. The officers and crew were made quite giddy by this rapid rotation. Their anchor had been let go in six fathoms; when the waters retired they could see it, and had but four feet of water alongside. The ship's rudder, stern-post, and a great part of her keel were knocked off and lost, and her bottom was very much injured. After the effects of the earthquake had somewhat subsided, the sea became comparatively tranquil.

Baptisms.

TAUNTON, Octagon Chapel.—Seven young candidates were baptized, March 28. Five of these were members of one family—two brothers and three sisters. The recent death of their pious mother was the means of quickening the seed already sown in their hearts, and moving them to obedience to Christ's command.

All the seven are teachers, and they were all added to the church. Mr. Newnam, of Barnstaple, preached from "Buried with him in baptism," and the pastor baptized the candidates before a crowded congregation. Many tears were shed and impressions made which we hope will be lasting. J. H. M.

CRAYFORD, Kent.—Two believers were baptized by our pastor, Mr. C. H. Hosken, April 18, after a discourse on "Obedience a test of sincerity, and a means of assurance," from 1 John ii. 3. Among other important facts stated, Mr. H. referred to a calculation made by Dr. Campbell in his discussion with Dr. Price, that the probable number immersed since the Christian era was 4,650,000,000, while the number of those sprinkled only amounted to 750,000,000, giving a majority of the immersed over the sprinkled of the enormous number of three thousand nine hundred millions, the immersed being six or seven times greater than the number of the sprinkled; so that immersion is no novelty, while sprinkling is.

STAFFORD.—You are aware that we are attempting to raise a baptist congregation and church in this county town. We should like to "arise and build" a neat chapel. But who will help us? We have distributed the tracts you sent us, and hope they will convince some of the right way. Some of us are old baptists, and your name and books are as familiar to us as "household words." You will be pleased to hear that one young man from this place was baptized at Bilston by Mr. Park in December. He had been an Independent, and his late pastor tried to persuade him that baptism was of no importance! We hope to send others to Wolverhampton for baptism soon. J. L.

COWBRIDGE, near Boston.—Five believers put on Christ by being baptized in his name in the river at this place, April 18, in the presence of several thousands of spectators. The day was fine, the interest deep, and the attention orderly. Many of your tracts were given away, but we had not sufficient for the multitude. On this day the minister, Mr. Ruff, completed the eleventh year of his ministry. It was a day of joy to him.

BRISTOL, Broadmead.—On Thursday evening, April 1st, after a sermon by Mr. Haycroft, Mr. B. Nicholson baptized eight believers in our Divine Lord; four were united with Broadmead, the others with the newly-formed church at Bedminster, of which Mr. N. is pastor.

J. E. H.

KINGSTON-ON-THAMES.—Four believers in Jesus were buried with him in baptism, March 29th, by our pastor, Mr. Medhurst.

H. S.

LEDBURY.—On sabbath evening, April 18, after an impressive discourse, Mr. Wall baptized four candidates. One of these, a respectable tradesman of the town, has for many years been a consistent and pious churchman, who, with his house, "feared the Lord above many." Lately, however, he has seen the absurdity of infant baptism, and many other of the errors of the Established Church. He therefore determined to come out from amongst them, and to join himself with us. His wife also would have been baptized at the same time, had not illness prevented her. Two were the fruits of our late "special services." Others are on the way.

G. K. S.

[We have not space for the Hymn sung on the occasion.]

HIGHGATE, Middlesex.—In 1848 we were but very few in number, and for the past ten years have gone through many trials, and met with many obstacles. We hope we are now reviving. We baptized two young persons in the winter, and on the 8th of April six believers thus put on Christ. Two were the wife and son of a member, and two were husband and wife. The others were from the sabbath school. The interest excited on behalf of the candidates drew a larger assembly than has been seen for many years. The teachers have lately presented our pastor, Mr. S. S. Hatch, with "Livingstone's Travels," "Layard's Nineveh," and "Miller's Testimony of the Rocks."

QUAINTON, Bucks.—After a sermon by Mr. Venemore, of Waddesden, our minister, Mr. Walker, baptized three believers in Jesus, April 11th. One was formerly a member among the Wesleyans, another was brought to Christ under the preaching of Mr. V., and the other was first impressed on seeing the ordinance of the Lord's Supper administered. God will bless his own institutions. J. K.

LONDON, New Park street.—On Thursday evening, March 25, our pastor, Mr. Spurgeon, baptized thirteen believers in Jesus, and on April 1st twelve more, making twenty-five received into communion on the first sabbath in April.

D. E.

IPSWICH, Turret Green.—Two brethren were admitted to church communion the first sabbath in April, who had been baptized by our pastor during the previous week.

G. R. G.

GREAT SAMPFORD, Essex.—On Tuesday evening, March 30, Mr. W. C. Ellis, after a discourse from "What doth hinder me to be baptized?" immersed eight candidates on a profession of faith in the Lord Jesus Christ. Amongst the number was a husband and wife and their son, and the wife of another son. One of the candidates has had to endure much persecution from her husband, but is now very thankful that she was enabled to obey God rather than man. Others had been ring-leaders in wickedness, but are now meek and lowly at the feet of Jesus; their altered life producing no small amount of astonishment to many acquainted with their former habits. To the Lord, the Spirit, be the glory given of converting these to the Saviour!

WOOLWICH, Queen street.—We have often been refreshed by your reports of revivals and baptisms, and as we think such instances of Divine favour should be known to the glory of our Lord and Saviour, I beg to state that Mr. Hawson led four young disciples down into the water and baptized them on the last sabbath in February. One was the wife of a member, who persevered in praying for her conversion. Another had attended the Wesleyans for several years. They were all added. Before we have a public baptism, we always engage in special prayer for a blessing to attend the service, and our prayers have been *always* answered. K. D.

DISS, Norfolk.—Our pastor completed the 20th year of his ministry amongst us, Oct. 4, 1857, when we had the pleasure of baptizing three disciples of the Lord Jesus, and among them his eldest daughter, aged 15; the other two being from the sabbath school; making the number of 173 that he has baptized and added to the church, besides some 20 others who have joined other churches. Again, on March 28 Mr. Lewis had the satisfaction of immersing and adding to the church three followers of the Holy Saviour, one teacher and two scholars.

TWEATON, Bath.—Our pastor, Mr. E. Clarke, immersed three believers in Christ, Feb. 28. They had all been connected with the sabbath school, and were members of our pastor's bible class. They were received into the church.

BISHOP'S STORFORD.—Two believers were baptized by Mr. Hodgkins, April 4. One had been a scholar in the sabbath school.

TAMWORTH.—The first Lord's-day in April was to us a day of much spiritual enjoyment, when six believers publicly devoted themselves to God by following the Saviour through the baptismal stream. The chapel was densely crowded, and many were obliged to return unable to obtain admittance. Our venerable minister, Mr. Massey, preached a beautiful discourse from Rev. xxii. 14, after which Mr. Wilkins baptized the candidates. Two were husband and wife, and three are active teachers. We rejoice to say that others are on the way. R. C.

NIPTON, Isle of Wight.—We have had a few baptismal services here lately, which we wish to record. Our pastor, Mr. Hockin, baptized five in December—two in January—and on the last day of March five more. We are in a prosperous state, and the good work of conversion is yet in progress. Our meetings for prayer are well attended. To the Lord be the praise and all the glory! L. P.

GREAT YARNOUTH.—On Monday evening, March 29th, Mr. Green administered christian baptism to four believers in the Lord Jesus; one of whom is a young man whom the Wesleyans were about to send to their college at Richmond. He preached the sermon at his baptism, in the presence of the largest congregation ever seen in the chapel on such an occasion. J. P. L.

HANLEY, Staffordshire.—A time of refreshing has been given to the baptist church in this place. On April 2nd eighteen followers of the Lamb were baptized by Mr. Johnson, seven of whom were scholars. Household meetings for prayer have preceded this blessing. Several others are seeking to follow their example of faith and obedience.

L. J. A.

HUNSLET, Leeds.—On sabbath evening, March 28th, after an earnest and impressive discourse, our pastor, Mr. Bowden, immersed four believers in the Saviour. Two were from the schools. They were all received. Others, we hope, will soon thus honour the Lord they love.

J. S.

SUNNYSIDE, Lancashire.—On Lord's-day evening, March 28, four candidates were immersed by Mr. Nichols, who preached on the occasion to a numerous congregation. Great solemnity and propriety pervaded the service. These were added, with two others previously baptized.

NEWBURY, Berks.—On sabbath evening, March 21, we had a delightful service, when Mr. Drew preached on "Baptismal regeneration" to a very large congregation, and then went down into the water and baptized six believers. May the Lord preserve them unto his heavenly kingdom! They were added to the church. A. C.

BURNLEY, Enon Chapel.—You ask for reports of baptisms. This is my first attempt—so excuse me. We had a public baptism of six candidates, March 28, who, with three others, were received into our fellowship. The tracts you sent us were very useful. Thanks for them. T. W.

NOTTINGHAM, Stoney street.—Eighteen followers of the Lord Jesus made a good confession of their faith in him, by being baptized in his name, on Lord's-day, April 4. On the same day eight believers in the Saviour were baptized at *Kirkby*, a village in the neighbourhood.

UNNRIDGE.—With pleasure I inform you that on Lord's-day, April 4th, our minister, after preaching, led two men and their wives down into the water, baptizing them on a profession of their faith. They were added; and we have hope of others. W. H. B.

GOLDSBORO', Northamptonshire.—Two young followers of the Holy Saviour were baptized in this village by Mr. Gibson, April 4th. May they have grace to be faithful! J. V.

SAIN'T HILL, KENTISBEER, Devon.—Mr. Blackmore baptized one disciple of Jesus in November, and another in April. We expect more. C. B.

P. S. Please excuse my scrawl; I am now 75, and was the first person baptized here.

WALES.—*Holywell.*—March 7, our minister, Mr. Roberts, baptized six believers on a profession of faith in the Saviour.

Caersalem, Dowlais.—On Lord's-day afternoon, April 11th, a large concourse of people assembled on the banks of the river Lais, where our minister, Mr. E. Evans, delivered an address on baptism, and then baptized twelve disciples in Christ, according to his command and example. Others are waiting for the same privilege. R. E.

Sirhowy.—February 14, Mr. Ellis, our minister, baptized four and restored three on the same day.

Llansillin.—January 10, our pastor, Mr. Robinson, baptized one believer.

Cardiff, Bethany Chapel.—Mr. Tilly immersed seven believers, March 28th. One was a very aged woman, who had lived a long life without hope and without God, until the sudden death of her husband. This led to serious reflection. She then began to attend public worship, and soon gave pleasing evidence of a change of heart. May Divine grace enable her to spend her few remaining days in the fear and love of God! Another was the daughter of one of our deacons, and a third was the granddaughter of our oldest deacon. They were all added. J. J.

New Wells, Montgomeryshire.—Four believers in Jesus were immersed by our pastor, Mr. Morgan, January 18; when large numbers congregated on the sides of the Severn to witness the ceremony. Influential members of the Establishment, in connection with the clergyman, endeavoured by promises and bribes to prevent attendance, but their efforts were completely unsuccessful. It was a glorious season, and we hope ere long to have a repetition. E. E.

Landudno, North Wales.—Three believers were baptized in the sea, by Mr. H. Jones, April 4th. We have more candidates; blessed be God! We now preach in a room until our chapel is re-built. It was too small, and its appearance did not correspond with this improving town. Perhaps some of your readers will assist us in the important step which we have taken.

Manorbear, Pembrokeshire.—We have always good congregations, but few additions; yet there is a spirit of inquiry. Some who confess that we are right, through fear or shame, hold back. As Mr. Evans baptized one believer, March 28th, we hope others will now follow. J. T.

[J. T. should read our directions in January, page 31, before he applies for a grant of Tracts.]

Haverford West, Bethesda.—On sabbath evening, March 31, after an address by Mr. Burditt, Mr. Davies had the pleasure of baptizing five believers in Christ Jesus, who were added to our fellowship. We have more enquirers. J. G.

Aberdulais.—March 7, Mr. Davies, Clydach, baptized four believers, two of whom had been Independents.

Aberdare, Welch.—March 11, Mr. Price baptized six in the river Cynnyn, in the presence of thousands of spectators.

Abergavenny, Lion-street.—After an appropriate sermon by Mr. Young, our pastor, two candidates were buried with Christ in baptism, April 18. B. E.

Cymbelan, near Llanidloes.—Our minister, Mr. Davies, baptized two believers in the Lord Jesus Christ, March 7th, and on April 4th two more. E. D.

Swansea, Bethesda.—On the second sabbath day in April, Mr. Jones led six believers in Jesus down into the water, and baptized them in His blessed name. T. J. J.

Pontestyll.—Feb. 25, our minister, Mr. Thomas, baptized one disciple of Jesus.

Argoed.—April 4, Mr. Enoch Price baptized four believers.

Merthyr Tydfil, Ebenezer.—Mr. Lloyd, our pastor, baptized five in January, ten in February, and one in March, all of whom were added.

Rhymney, Jerusalem.—March 28, Mr. Henry Thomas baptized six believers in Christ.

Pontaberpengam.—April 4, Mr. Williams, our minister, baptized one follower of the Lamb.

Aberdare, English.—April 4, Mr. Evans, our minister, baptized four believers in the Saviour.

Aberdare, Mill-street.—March 4, Mr. Evans baptized six believers.

Newport, mon Temple.—Feb. 21, two were added to this church by immersion.

Baptism Facts and Anecdotes.

A BAPTISMAL SCENE AT NEW PARR-STREET, LONDON.

WHEN giving us a report of the baptisms at this place (see page 155) our esteemed correspondent, D. E., furnishes us with the following sketch of the scene:—

Looking at the candidates, for baptism on this occasion many pleasing reflections seem to arise in the mind, and many profitable lessons might be learnt. First, I see one of Jehovah's ancient promises strikingly fulfilled—"I will take you one of a city, and two of a family, and I will bring you to Zion;" for here stand *three brothers* who seem to say by their conduct—"Come and let us join ourselves to the Lord in a perpetual covenant not to be dissolved."

Taking another glance, I see a New Testament declaration beautifully illustrated and confirmed—"For the promise is unto you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call;" for there stood a son of pious parents, whose aged father has been confined to his room for many months, and is considered near the close of his journey, but who exclaimed, when he heard the joyful news of his son's conversion, "Thank God for that; I have been praying for him these forty years, and God has at last answered me." Christian parents, go ye and do likewise, and be sure to remember these texts, with many others—"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether

shall prosper, either this or that; or whether they both shall be alike good."

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." And Dr. Watts will help you with a song to cheer you on the way:—

"Though seed lie buried long in dust,
It sha'n't deceive our hope;
The precious grain shall ne'er be lost,
For grace insures the crop."

The son of our friend to whom I am alluding heard Mr. Spurgeon for the first time in the Surrey Music Hall, on the night of the terrible catastrophe, and, together with his wife and a little boy were in imminent peril, but were almost miraculously saved unhurt. They then resolved that if they escaped with their lives that dreadful evening, they would never be seen there again. But God's thoughts are not our thoughts, his ways are not our ways; for when Mr. Spurgeon commenced preaching there on the morning of the Lord's-day he was constrained to go again and again; and in a short time the spirit of God brought home the truth with power both to himself and his wife.

Well: we will now look at the other side of the baptistry, and there we see the wife of the friend I have been speaking of, joyfully following her Saviour in his appointed way, and saying by her conduct to His people—"I will go with you, for I have heard that God is with you." We then see some young persons

connected with the sabbath school; and, standing among them, an individual in very different circumstances, moving in the higher walks of life, for she is what we call a lady of title, who, in company with her daughter, has come to testify her love to the Saviour, by obeying his commands.

They all appear to be humble and pious individuals; they are convinced that immersion is in accordance with the word of God, and therefore they no longer confer with flesh and blood. Here, then, is fulfilled another promise—"Thy people shall be willing in the day of Thy power."

Sabbath Schools and Education.

AN INVITATION TO ACTIVITY AND USEFULNESS.

To young persons in our Congregations and Families.—The Conductors of our Sabbath Schools are constantly calling for more help, and to whom can they address their appeal with more propriety than to you? Hear what one of the most excellent and useful men of our day, who has spent above half a century in doing good by preaching and writing, says on the subject of earnest efforts for the good of others. Do, my beloved young friends, give earnest heed to his wise advice, for it is JOHN ANGELL JAMES who speaks to you!

"Is it not the duty of every one to love God with all his heart, and his neighbour as himself? If so, does not this love demand that we should seek the conversion of souls? Can we pretend to love God, and not seek that others should love him too? or can we love our neighbour, and not seek his salvation? Are not all Christians represented as the salt of the earth, and the light of the world? And can they answer to these impressive figurative representations of their duty and design, if they never attempt to diffuse by personal effort their holy religion? As we have opportunity, we are commanded to do good. What good is so good as saving souls, and have we not all ever-recurring opportunities? Consider your capability: you can do something for the salvation of souls. Every one who has the knowledge of the way of salvation, and a tongue to speak, can explain it to others. Or if too timid to speak, he can give a tract, or write a letter, which will speak for him. There is not in all the family of God a single child who can do nothing for the cause of his heavenly father in our apostate world; and nothing more is necessary to consti-

tute obligation in such a matter as this, but the means and an opportunity. If when the ability and opportunity concur to rescue a fellow-creature from a watery grave, or a fiery death, the obligation is complete; how much more so, where the means and opportunity are possessed to save a soul from death, and hide a multitude of sins? Souls are perishing all around you—in your town, in your streets, in your neighbour's houses, and in your own.

Say not you *can* do nothing. Have you ever tried? Have you ever taken a bundle of tracts, and gone out into a dark street, and entered the houses of the poor, and begun a conversation with them about their souls? You have a Bible—have you ever put it in your pocket, and gone to some habitation of ignorance and sin, and asked permission to read a chapter? Have you ever written a letter to an unconverted friend or relative on the subject of religion, and the salvation of the soul? Have you ever mildly expostulated with a relative on the neglect of this momentous concern? Have you ever gently and gracefully reprov'd a swearer or sabbath-breaker for his sin against the Lord? Have you ever dropped a word to a fellow-traveller in a steam-boat or in a railway carriage? Cannot do anything! Will you, till you have tried some such simple and easy methods as these, have the courage to tell God so? Not do anything! Will you degrade yourself so much, and sink so low in your own estimation, as to say you are a nonentity in the Church as regards the Church's mission to our world? Not do anything! What is it in you that says so—your indolence, or your modesty? You *must* do something, or answer for it at the bar of God *why* you have not done anything. Be it that you have only one talent, or a

fraction of a talent, that fraction, or that unit, must be employed, or you must bear the character and meet the doom of the slothful servant."

And, permit us to remind you that there is one other mode of doing good in

addition to those which Mr. James has pointed out, and one for which your position and abilities are just adapted, and that is, to take a class in the sabbath school at your place of worship. WHY NOT?

Religious Tracts.

APPLICATIONS FOR GRANTS.

THESE are increasing fast; and we begin to fear that we shall not be able, from our limited resources, to supply all who apply. Nevertheless we will do our best. Could our friends see the letters we receive, and read the urgent appeals which are made to us, together with the details of the spiritual condition of the people among whom the applicants wish to circulate them, they would then see that the attempt we are making to assist them is deserving of countenance. Most of the applicants write from places where vice and wickedness prevail. For such places our *Pioneer Tracts* are just adapted — being evangelical and unsectarian. Others write from small baptist churches or new stations, where much ignorance or prejudice exists respecting our views of scriptural ordinances. To such our *Baptism Tracts* are very serviceable. Let our readers bear in mind that, whilst in some places, where the baptists are numerous, their proceedings are well understood, there are other places where the inhabitants, as yet, know little or nothing of them; and what numerous towns and villages, even in England and Wales, to say nothing of Scotland and Ireland, are yet in this position. Nay, some large towns and cities are, to a greater or lesser extent, but slightly acquainted with our peculiar views. They have some strange fancies of their own about the baptists, and that is all. We write from long and extensive knowledge of the facts, and feel persuaded that unless some vigorous effort is made by the body to diffuse more correct knowledge of their principles, ignorance of them will, of necessity, prevail for many years to come. Tracts on the subject, if distributed, can be taken home and pondered in private. Besides, this mode of operation is cheap, and the book postage now affords the long-desired facility of sending a parcel at a small expense to every part of the United Kingdom. We write thus to induce, if

we can, any of our friends who are able to render us aid, and join with us in the effort we are making. This year, with the handsome exception mentioned in March, page 95, we have received nothing. On looking over the pages of the *British Messenger* we find that its worthy editor receives, every month, numerous donations, chiefly in small sums, to aid in the gratuitous circulation of his publications. This is good; and we should be glad to receive help of the same kind in our present movement. We propose to publish every month every donation, however small, with which we may be intrusted, for the gratuitous circulation of spare copies of the *Reporter*, *Baptist Children's Magazine*, *Tracts*, &c. And, for the satisfaction of contributors, we wish to add that we shall also every month furnish a list of our donations, whether of Magazines or Tracts; so that any of our readers may keep a Dr. and Cr. account with us if they choose, by noticing the donations we receive and the grants we make.

In support of our project we could make many interesting extracts from the numerous letters now before us. We may do so in future numbers, but our space forbids at present.

OUR DONATIONS OF TRACTS SENT IN APRIL.

	4-page tracts.
Weston Turville	250
Nottingham (open air preaching)	250
Leicester	500
Folkestone.....	250
Swansea.....	250
Cowbridge.....	250
Londonderry.....	250
Kingston-on-Thames	250

DONATIONS OF MAGAZINES.—Hawick, 6 *Reporters*, 12 *Baptist Children's Magazine*, 12 *Pictorial Magazine*, 12 *Pioneer*.

We regret that any of our applicants should disappoint themselves by continuing to ask for grants without paying regard to the directions at page 31 of *Reporter* for January and 129 for April.

Intelligence.

BAPTIST.

FOREIGN.

AUSTRALIA.—We have just received the following note dated Sydney, February 11, 1858:—Seeing your *Reporter* even at this distance from our native land, and the cordial invitations you give to any one to send you Baptist Intelligence, I have been induced to send these few lines. We have no baptist periodical published in these colonies, which make those we have been accustomed to at home doubly welcome; and we anxiously look for them by those very uncertain mail steamers, for we want to know what our brethren are doing at home, which sometimes serves as a spur to action in ourselves. We are not very numerous, and like our denomination in general, we are not, as a body, rich in this world's goods, but we struggle to do what we can for our Lord and Master, and lead others willingly, and through love to him, to obey his commands and keep his ordinances. There is one thing in which you and all our baptist friends and pastors would do much good; if you could prevail upon all baptists coming to these shores to bring with them letters from their own churches, and immediately on landing to seek fellowship with a baptist church here. Many christians of all denominations neglect to do this for certain reasons, until they are settled, or something of that kind; and I am sorry to say they often grow very cool, until at last they are quite careless whether they join in church-membership or not. I knew an instance of one who after 20 years residence here, then united with the Church of England people. I would again urge upon baptists to unite with their own denomination from principle, and not in a spirit of bigotry or envy. But I see many unite themselves to Independent and other churches, and so lend their aid, sanction, and influence, in building and propping up the practice of infant sprinkling, which they profess to believe is a direct perversion of our Lord's command to believe and be baptized. From the above causes the Sydney baptists are rather scattered and weak; but if those who are here were more concentrated, and those who come would unite with them, there might be much more done to advance the baptist cause here to its proper position. May the Lord dispose our brethren to unite and work with us on their arrival. There is plenty of room for good working hands, Sunday School Teachers, Tract Distribu-

tors, Lay Preachers, and any one who will speak for his Master. Verily the harvest is great, but the labourers are few! On January 19, we held an annual Tea meeting for our Colonial Missionary Society, and to commemorate the arrival of our pastor, Mr. J. Voller. After tea the report was read, and several ministerial friends addressed the meeting on appropriate subjects. (I have sent a newspaper giving a report of this meeting.) I am happy to state that nearly the whole of the senior class in our Sunday school are members of the church, and others are following in their footsteps; I hope they will indeed find the truth of that little hymn—

“Twill save us from a thousand snares,
 “To mind religion young.”

We had one baptism the last sabbath in January—an old servant of the Lord, and a fellow sufferer with our pastor in the wreck of the *Meridian* on the Island of Amsterdam in 1853. We are now expecting more to follow their Saviour through the watery grave. That the Lord may add many to our churches, and cause his people to rejoice in him, is the prayer of

A SYDNEY BAPTIST.

P. S. I have not, to my knowledge, seen a baptist tract since I came to the colony. There are not any to be obtained here. I should very much like to have some of yours, if I could obtain them without great expense. My father has sometimes an opportunity of sending a parcel to me. I give you his address, that you may correspond with him. I will request him to pay for ten shillings worth; and if you could send me a few *Reporters* and other magazines you would much oblige me.

NEW SOUTH WALES.—Goulburn. — Mr. Robert Craig, writing from this place, November 19th, 1857, says, “Although living at the ends of the earth, it is my happiness from time to time to receive the *Baptist Reporter*, which, I need hardly say, I always peruse with great interest.” The incident which Mr. C. communicated to us, and which took place at the visitation of the Bishop, appearing to us as more suitable for our *Baptist Children's Magazine*, we have inserted it, with a report of a Juvenile meeting at which Mr. C. presided, in the number for this month.

DOMESTIC.

FARSLEY, near Leeds. — On Lord's-day, April 4, the Rev. Jonas Foster closed his pastoral labours in connexion with the baptist church at this place, by preaching twice to crowded congregations. In the morning

from the question, "What mean ye by this service?" Suppose some one should ask the question, What mean ye by believers' baptism? The preacher replied, We mean,

1. To keep the King's commandment.
2. To follow the example which our Lord and Master has set us.
3. To shew forth the sufferings, death, and resurrection of Jesus Christ.
4. To celebrate the pardoning mercy and grace of God.
5. To make a public profession of our faith in Christ.
6. To offer a decided consecration of ourselves to God.

Finally, to give an exhibition of the complete salvation of soul and body. After a masterly discourse amplifying the above thoughts, "he went down into the water" and immersed eight young women into the names of the Holy Three. In the afternoon Mr. F. preached from, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." He applied the text to the christian ministry, and in the first place showed how a faithful minister sets before his people life and death; and secondly, stated the motives that actuated him in this important business. The retiring pastor in dwelling upon these two heads of his discourse, gave a sort of synopsis of his preaching during his ministerial labours at Farsley, and showed that he had set before his hearers life and death—1. By an exhibition of Jesus Christ as the alone and all-sufficient Saviour.

2. By setting before them the necessity of Divine influence to enlighten and regenerate.
3. By calling sinners to repentance.
4. By preaching the importance of faith in Christ.
5. By teaching the doctrine of love to God, and the obligation of man to serve Him with all his heart and mind.
6. By preaching the doctrine of a future state of rewards and punishments.

The motives that will prompt the christian minister thus to act are—1. Because he has a commission from God to do so. 2. That he may be clear of the blood of all men. 3. Because it is the instrument God has appointed to bring sinners to a knowledge of himself. 4. That he may meet his hearers with joy at the final day of accounts. The peroration was very solemn and impressive. During the course of the sermon Mr. F. stated that when he received the "call" to the pastorate, the church numbered 16 members, all of whom are removed by death with the exception of one; that he had received by baptism and by letter above 320 into the church; that during his 34 years' labour at Farsley, the chapel had been twice enlarged; three Sunday schools in connection with the church had been built; and chiefly by his people, a chapel had been erected at Pudsey. On Tuesday,

the 6th, a public service was conducted in the chapel in connection with Mr. Foster's resignation of the pastorate. A tea party was first held in the school room, which was numerously attended: not fewer than 600 partook of the "good cheer" supplied by the kind generosity of ten female friends. At seven o'clock, the chapel was crowded in every part by a sympathising and attentive auditory. The mayor of Bradford, H. Brown, Esq., was requested to preside. After making a suitable speech, his worship called upon Dr. Acworth first to address the meeting. We are sorry that our space does not allow a fuller report of the interesting speech of Dr. A., and of those which followed from Messrs. Scott of Broarley, Dowson, Chown, and Betts of Bradford, Bailaobe of Leeds, Rawson (Independent) of Bramley, and Barker of Lockwood; each of whom expressed their great esteem for Mr. Foster, and their good wishes were plentifully showered upon him. Mr. J. Marshall presented the testimonial in a suitable address which reviewed Mr. Foster's labours from their commencement in 1824, with expressions of the greatest esteem toward the venerable and beloved minister. Mr. M., at the close of his address, presented the retiring pastor with a purse containing seventy-seven sovereigns. Mr. Foster, in reply, gave some interesting reminiscences of his career, and of the difficulties and pleasures he had experienced in passing through a long life of labour and usefulness.

THE REV. G. C. SMITH, OF PENZANCE.—It has been published, by mistake, in the *Baptist Reporter*, and in several papers for March, 1858, that G. C. Smith was drowned with the crew and passengers in the wreck of the *Dunbar* steamer lately. It is now published that G. C. Smith, by the blessing of God, is still alive and in health, and he expects to visit London the last week in April, 1858, and will be open to any engagement for preaching in various places (at the age of seventy-six) for a few weeks, and may be addressed at Bethel House, Well-close Square, No. 14, London. Praise the Lord for such mercies to him; called by grace, at Reading, fifty-five years since, in 1803, and sent into the ministry, at Plymouth Dock, fifty-four years since, in 1804, by Opie Smith, Esq., of Bath. Having obtained help of the Lord, he continues to this day. Please pray for sailors and soldiers.

Circular Issued by Mr. Smith.
 COVENTRY, *St. Michael's Chapel*.—This beautiful edifice was opened for Divine worship with sermons by Messrs. Brook, Stoughton, and Mursell, on Wednesday, Feb. 17, and following sabbath. We intend to give some description of the building and its site in our next.

BAPTIST HOME MISSION FOR SCOTLAND.—This society held its annual meeting in Hope-street Baptist Chapel, Edinburgh, on Thursday evening, April 8. Mr. Hoige occupied the chair. Mr. H. D. Dickie, the secretary, read the report, which stated that the operations of the society were chiefly directed to destitute localities in the Highlands and Islands, and partially to the Lowlands. There are twenty-four missionaries in the field, supported by contributions amounting to £1,050 a year, on an average of five years past. The report states that in no previous year was there such a manifest blessing upon the preaching of the Word. The revenue this year is less than that of last year by about £100, owing, it is believed, to the prevailing commercial depression. The meeting, which was numerous, was addressed by the Rev. James Williams and others.

MR. SPURGEON ON OUR PARISH CHURCHES.—"An Incumbent" thus writes to the *The Guardian*:—"Sir,—The following passage occurs in the printed report of Mr. Spurgeon's sermon 'delivered on sabbath morning, July 5th, 1857, at the Music Hall, Royal Surrey Gardens:'—'And I just announce that the first chance I get to preach in a parish church I will do it, and risk the consequence. They are our structures; they belong to all England; we can give them to whom we please; and if to-morrow the will of the sovereign people should transfer those edifices to another denomination, there is nothing in the world that can prevent it.' These words, at least, merit a more thoughtful consideration from his Episcopalian friends than a good deal he utters."

THE PARIS "UNIVERS" AND MR. SPURGEON.—The *Univers* rejoices over various symptoms of the decline of Protestantism in England. Mr. Spurgeon, it tells us, is "going down." It says, "The star of this famous preacher has commenced to pale. Since the day of fasting and humiliation, we have not heard much of his misadventures. The services at Westminster Abbey threw him into the second rank, while a certain anecdote which represented him as a great consumer of beer and cigars, also deprived him of much of the consideration he had enjoyed." Do Papists build their hopes on tales like these?

BAPTIST MINISTERS FOR AUSTRALIA.—We have pleasure in stating that the committee of the Baptist Missionary Society have succeeded in securing the services of the Rev. W. Sutton, of Roade, Northamptonshire, and the Rev. B. G. Wilson, of Bradford, Yorkshire, for Australia. The former will proceed to North Melbourne, and the latter to Brisbane. They will sail for their destinations as soon as the necessary arrangements can be made.

TETBURY, Gloucestershire.—We had opening services for our new school rooms, April 2nd, when our new pastor, Mr. J. Kiddle, was recognized. Messrs. Deavin of Portsmouth, Dr. Thomas of Pontypool College, Burton of Portsea, Stevens of Cirencester, Webley of Aveing, and other ministers and friends, took part in conducting the very interesting services of the day. Though the weather was unfavourable, the congregations were overflowing. Dinner and tea were provided, and much social intercourse enjoyed. Mr. K. has a cheering prospect of future usefulness and prosperity before him.

SHEFFIELD.—When Mr. Spurgeon was preaching before crowded audiences at the Music Hall, Sheffield, he stated that his new chapel was to cost £20,000, be capable of seating 5,000 persons with comfort; that £7,000 had already been raised, and £3,000 more promised by a gentleman in Bristol, and that he expected to get the chapel up next year.

HALIFAX.—Mr. Spurgeon, it appears, had a narrow escape at this town, where, early in April, he was preaching to about 6,500 hearers. About three hours after the evening service, the roof of the temporary building, erected in the Cloth Hall-yard, fell in with a dreadful crash. The accumulation of snow on the roof appears to have been the cause.

GRANTHAM.—The General Baptists of this town held a social tea meeting in February, to welcome and recognize their new minister, Mr. Watts. Several ministers and many friends were present, and the proceedings, which were of an animated character, occupy nearly two columns of the local paper—a new thing in Grantham.

MADRELEY, Salop.—A baptist chapel was opened at this town, April 2nd. The collections, after sermons by Mr. Vince of Birmingham, and Dr. Thomas of Pontypool, together with profits of a tea meeting, realized above £50. The cost is about £500. Mr. Jenkins was recognized as pastor of the church on the Monday evening following.

GOLCAR, Yorkshire.—The friends here presented their late minister, Mr. E. Franklin—who is compelled to retire from ill health—with a purse of twenty sovereigns, and other presents. Mr. F.'s retirement, though unavoidable, is much regretted by all his friends, and they are many.

E. J. S.

HITCHIN.—Mr. John Broad, late pastor of the baptist church here, is about to take a voyage to Melbourne, Australia, for the benefit of his health.

BLACKBURN.—A recognition tea meeting was held here, April 5th, to welcome Mr. Giles Hester, late of Rogen's-park College, as pastor of the church.

(Continued on page 166.)



NARSINGDARCHOKE, NEAR CALCUTTA.

MISSIONARY.

BAPTIST MISSIONS IN THE NORTH-WEST OF INDIA.

Mr. James Smith, late Missionary at Chitoura, now in this country, has made the following appeal to British Baptists on behalf of the scene of his former labours. He first asks, "What are we going to do for Delhi, Muttra, and Agra?" and then proceeds:—

"The state of the mission in the north-west provinces suggests matter for serious thought to the friends of our Missionary society and the whole denomination. I therefore beg to present some important facts for their consideration.

1st. As a denomination we pioneered the way in the north-west. Brethren Chamberlain and Peacock arrived at Agra, from Serampore, in the month of May, 1811, and commenced the first Protestant mission in those parts. In the following year, Chamberlain was arrested by Government and sent down to Calcutta, lest his preaching the gospel should cause a mutiny. Operations to a greater or less extent have been carried on to the present time.

2nd. Our denomination was privileged to prepare the first translation of the New Testament into the language of the north-west, the whole of which the venerated Carey wrote out in Dev Nāgu character with his own hand. I much doubt whether any other European has to this day performed the same task.

3rd. Our brethren and sisters, both European and native, were the first to fall in the city of Delhi when the revolt broke out, and the very nature of our Christianity revolts at the idea of giving up stations thus consecrated by the blood of our missionaries.

4th. God in Providence honoured us by employing one of our devoted brethren to strike the first decisive blow at the Sepoy hordes who were devastating the country, and making innocent blood flow in torrents wherever their power extended. Havelock's march, with his little band of warriors, from Allahabad to Futtehpore and Cawnpore, scattering, as he went, Nana's army of felons, and then pressing on through the murderous fire in the narrow streets of Lucknow to the relief of its besieged garison, can never be forgotten so long as a Briton lives to tell the story. It was he who restored the *prestige* of our arms, and stemmed the torrent of insurrection when its dark waves threatened to overwhelm us. Now the mission stations of Delhi, Muttra, Agra, and Chitoura, are heaps of ruins. Above Benares we have but three European missionaries in the field, and yet no adequate efforts to retrieve our losses and reconquer

our deserted stations are visible. First in the field as preachers and translators, our brethren the first to stand in the breach when the empire was attacked and in danger, and yet we are lagging behind in our efforts to resuscitate the mission, and while the other great societies who entered the field after us have got thousands of pounds in money, as well as men, ready to extend their operations, we are resting on our oars and literally doing nothing. Many can remember the time when our churches, full of spiritual life and energy, engaged in the death struggle with slavery. Then our brethren in Bristol, Birmingham, Bradford, Leeds, Manchester, and Liverpool, made their influence to be felt, and in fighting the battle of liberty we held the front rank. Now a far more important battle claims our efforts, one involving far greater interests. Shall we be zealous for the liberty of 300,000 negroes, and yet, when the temporal and spiritual interests of 200,000,000 of our fellow-subjects are at stake, remain inactive? It is still possible to redeem the time.

1st. Let small working committees be formed in every town, to give information, excite interest in the churches, and organise the necessary apparatus for collecting money, and weekly pennies, monthly shillings, and yearly sovereigns as subscriptions, might soon be made to raise a glorious income for carrying on the work.

2ndly. Let men under thirty years of age, of deep piety, good speaking ability, and moderate learning, weigh the claims of India's perishing millions, and at once offer themselves to the Missionary Committee for service in India. Everywhere the question is asked, have you the men? and there can be no doubt that the knowledge that men were ready would facilitate greatly the committee's labours in raising the funds.

I hope to leave England for my station in India in June or July, and I shall return with a heavy heart if the churches permit me to return alone; nor could such a circumstance be otherwise than discouraging to our brethren who are anxiously looking for reinforcements to fill up their broken ranks; and, lastly, let prayer be offered continually to the Head of the church, that the efforts of his people may be thrown into a right channel, and sanctified to the accomplishment of the great work of saving India."

In a few days we shall know how this earnest appeal has been answered. There can be little room for fear that the baptists will relinquish the high position they have attained in India. They were among the first to visit that land with the gospel, and give to its myriads the Word of the living God, and we believe they would be the last to quit the field.

BAPTIST, SUPPLEMENTARY.

(Continued from page 163.)

POOR BAPTIST PARSONS.—“A Warwickshire Minister, and a poor one,” writing on the subject of provision for such as himself, takes for his text—

“Plunged in a gulph of dark despair
We wretched ‘parsons’ lay,
Without one cheerful beam of hope,
Or spark of glimmering day!”

BACUP.—The new baptist chapel in New-church-road, was opened for Divine worship on April 2nd, when several eminent ministers were engaged. Above £300 was collected, in addition to £1,400 previously raised. The whole cost was £2,630. This is excellent.

CANTERBURY.—Mr. C. Kirtland, minister of the baptist church in this city, has been presented with several handsome volumes of popular works, by the members of the “United Bible Class,” for the valuable instruction he has afforded them.

OLDHAM.—Mr. Ashworth, late of Horton College, was recognized as co-pastor with the minister of Manchester-street chapel, April 2nd. The attendance was large, and the services were of a cheering and hopeful character.

OLNEY.—We very much regret to hear that our excellent friend, Mr. J. Simmons, pastor of the baptist church in this town, is compelled to retire from continued ill health.

ASTLEY BRIDGE, near Bolton.—We have had a social tea-meeting to congratulate each other, and thank God, that we have been able to clear ourselves of the debt on our property. S. K.

REMOVALS.—Mr. E. Price of Forest Row, Sussex, to the General Baptist church, Union Place, Longford, near Coventry—Mr. C. Stanford, of Devizes, to Camberwell, as joint pastor with Dr. Steane—Mr. W. J. Stuart, late of Swanwick, to Pudsey—Mr. J. H. Millard, of Huntingdon, to Maze Pond, Southwark—Mr. R. B. Lancaster, of South Shields, to Regent Street, Lambeth—Mr. J. Flecker, of Regent’s Park College, to Buckingham—Mr. W. Jones, of Derby Road, Nottingham, to Sacheverel Street, Derby.

RELIGIOUS.

TABITI.—The French *Moniteur de la Flotte* gives an account of the coronation of Tamatoa, son of Queen Pomare, as the Sovereign of the islands of Raiatea and Tabaa. The missionaries, the Rev. John Barff and the Rev. C. Barff, and the British Consul, took part in the proceedings, as well as the the French authorities. Two French vessels of war had arrived in the port, and the *Moniteur* thus naively intimates that the

people are by no means enamoured of the French usurpation:—“Their arrival (that of the vessels) was most fortunate, for if the people were to yield without restraint to their unreflecting disposition, so strong feelings of hatred still existed between the old and new authorities, some sanguinary contests might be expected to take place on the day of coronation.” It would seem, from the following portion of the ceremony, that the people still adhere to their Protestantism:—“The Rev. John Barff presented the Bible to the King, saying to him—‘I present to you this book, the book of God, which has inspired me with the words that I have uttered to you this day. Do you consent to take it for your guide, as the rule of your private conduct and the guide of your public life? It can offer you happiness now, and a crown of glory hereafter.’ Tapoa answered in the King’s name—‘Yes, and may God grant me his aid.’”

DR. WATTS.—We hear that it is proposed to erect a statue to this eminent christian writer in Southampton, where Dr. W. was born. The site will be in a favourable position in the new park, and the statue, it is hoped, will be paid for in *one penny* subscriptions by the children of the United Kingdom.

THE LONDON MISSIONARY SOCIETY, in two months, received offers of missionary service in India from twelve ministers and students. The subscriptions for this special effort are going on encouragingly.

THREE REGIMENTS ONLY of the Bengal Sepoys have not mutinied. One of these is that of Col. Wheeler, who was so much abused for persevering in teaching his men the gospel.

THE LONDON MISSIONARY SOCIETY (*Independent*) contemplate sending twenty additional missionaries to India.

THE REVIVAL, by the latest reports, is now spreading to the large cities of the western states of America.

BRITISH AND FOREIGN BIBLE SOCIETY.—The Income for this year is expected to exceed £150,000.

BIRMINGHAM.—J. M. wishes us to state that “instead of 7000, it should have been 5000,” in his report of special services at the music hall, page 134, April *Reporter*.

GENERAL.

SEVERAL PUBLIC EXECUTIONS have lately taken place—a young Sardinian for the murder of a French prostitute at a house of ill-fame, in London—and a young man, at York, for a murder near Halifax, who remained callous to the last, and died a brutal atheist, refusing and despising all religious instruction and sympathy.

M. P.'s IN TROUBLE.—Mr. Townsend, the member for Greenwold, has been declared a bankrupt. And Mr. Glover, returned for Beverley, has been unseated—tried, convicted, and sent to Newgate for four months, for a misdemeanour, in making a false declaration respecting his property qualification. Query. How many more Hon. M. P.'s., yet in the house, ought to be his companions?

A CLEVERMAN—the Rev. S. Smith—has been condemned to five years penal servitude for a violent attack on a person whom he suspected of improper intercourse with his wife, who aided her husband in planning the attack, though she herself had permitted the advances of the prosecutor. Many sympathise with Mr. Smith, and a memorial in his favour, signed by many respectable parties, has been sent to the Home Office.

MARRIAGE WITH A DECEASED WIFE'S SISTER.—It has just been decided, in one of our law courts, that the children of a marriage of this character, though it was contracted in Denmark, are illegitimate! It is high time this unnatural and cruel law was abrogated.

SOUTH AUSTRALIA.—The heat has been dreadful. Existence, under it, was scarcely possible. Numbers, especially children, have died—many from sun-strokes.

LORD PALMERSTON, before he retired from office, is said to have sent £100 to Mrs. Mogridge—widow of "Old Humphrey."

THE BISHOP OF LONDON has sadly violated clerical dignity by appearing at a public meeting with a pair of bright yellow riding gloves!

REVIEW OF THE PAST MONTH.

Thursday, March 25th.

AT HOME.—The Royal Family appear to be in the enjoyment of the same uninterrupted good health that they have, through the favour of Divine Providence, so long enjoyed. His Royal Highness the Prince of Wales has gone on a tour through Ireland

with his tutor.—The chief event of the past month has been the trial, before the Criminal Court, of Dr. Simon Bernard, a French refugee in London, for being a party to the murder of one of the sufferers who was killed in the attempt to assassinate the French Emperor. The jury declared him "not guilty," which was received with prolonged cheering, both in the court and his precincts. Englishmen will not submit to French dictation.—The Earl of Derby has expressed his design of opposing the Church Rate Bill, which has gone into committee in the Commons; but his lordship will be willing to take off the Paper-tax (£1,200,000) as soon as he can afford to do so.—It appears now that Lord Palmerston never had a Reform Bill prepared for submission to the house.—The Chancellor of the Exchequer has opened a good budget. He will not interrupt the further reduction of the Income Tax. To help in meeting the deficiency of four millions, he proposes an equalization of the spirit tax, and a penny stamp on bankers cheques.—The Duke of Malakhoff, the new French ambassador, has been received with high honours in London at a military dinner; the Duke of Cambridge presiding. This may serve to calm the perturbed spirits of some of his countrymen.

ABROAD.—As was expected, Lucknow has fallen, after a fierce resistance. The combined movements of Campbell and Outram were successful, and they were effected without much loss of life on the part of the British, who found immense stores of war in the city, and nearly 200 cannon. The Sepoys fled and were pursued, but Nana Sahib again escaped. Another mail, with further particulars, is expected daily. The rebels have now no stronghold, but they will be mischievous by forming themselves into roving parties during the hot season.—No news of importance from China; but Yeh, the cruel and terrific ruler of Canton, has been brought to Calcutta a prisoner.—The two houses of legislature in the United States are in collision on the admittance of Kansas. This is a more hopeful sign.

Marrriages.

Jan. 13, at the baptist chapel, Weymouth, by Mr. Smith, Mr. Isaiah Birt, baptist minister, to Miss Susan Fowler.

Feb. 6, at the Marble Hall, Fort Agra, by the Rev. John Parsons, the Rev. Thomas Evans, baptist missionary, Muttra, to Miss Rhoda Helen Rowe, eldest daughter of Joshua Rowe, Esq., Government Secretariat, Agra.

Feb. 18, at the baptist chapel, Brixham,

Devon, by Mr. Saunders, Mr. H. S. Moses, to Miss D. Jones.

Feb. 22, at Brighton, Mr. Robert Moffat, to Miss Emily Unwin. Dr. Livingstone was present and addressed his brother-in-law, Mr. M., and the bride, on their future missionary engagements in Africa.

Feb. 28, at the baptist chapel, Ledbury, by Mr. Wall, Mr. Andrew Lewis, to Miss Wyulfred Caldicott.

March 21, at the General Baptist Chapel, Bourn, by Mr. Pike, Mr. E. Hawthorn, to Miss A. Huffer, both of Market Deeping.

March 23, by license, in the baptist chapel, Wantage, by Mr. Aikenhead, Mr. Edward Jeffries, to Mercy Anne, youngest daughter of Mr. Cox, near Wantage.

March 25, at the baptist chapel, Oakham, by Mr. Jefferson, Mr. W. Whittle of Ashwell, to Miss S. Hayes of Oakham.

March 28, at Kingsgate baptist chapel, Holborn, by Mr. Wills, Mr. John Hodby, of the Borough, to Miss Emily Parsons, of Bedford-street, Holborn.

March 31, at Lewisham baptist chapel, by Mr. Russell, Mr. John Addison Russell, to Mary Ann, eldest daughter of Mr. J. H. Howe, of Dartmouth-grove, Blackheath.

April 2, by license, at the baptist chapel, Wallingford, by Mr. Oldham, Mr. H. Hutt,

of Ashampstead, Berks, to Anno, youngest daughter of C. Butler, Esq., and widow of the late Mr. J. Buckland, of Reading.

April 5, at the baptist chapel, Hillsley, Gloucestershire, by Mr. G. Smith, Mr. Gabriel Amos, to Miss Rebekah Alway.

April 6, at the baptist chapel, Grinsby, by Mr. Smart, Mr. T. R. Smith, to Miss H. B. Cook.

April 6, at Park-street baptist chapel, Nottingham, by Mr. Forbes, Mr. A. Saxton, to Miss E. Bayley.

April 8, at the baptist chapel, Landport, by Mr. Cakebread, Mr. C. H. Harfield, of London, to Miss Steel, of Landport, Haunts.

April 13, by license, at the baptist chapel, Hatch, near Taunton, by Mr. Teall, Samuel Barnard, Esq., of Somerton, to Susan, daughter of the late Wm. Westcombe, Esq., of North Curry.

Deaths.

Jan. 16, at Saint Hill, Kentisbeer, Devon, aged 86, Mr. R. Fowler, a consistent member of the baptist church in that village for many years. He endured a long affliction with christian fortitude and patience.

Feb. 14, Mr. John Rogers, aged 84, many years a member of the baptist church, Wotton-under-Edge.

Feb. 18, at Quorndon, Leicestershire, after long affliction, Sarah, wife of Mr. James Staddon, General Baptist minister.

March 2, at Brompton-terrace, London, Mrs. Bartlemore, of Castleton-hall. She was an estimable member of the baptist church, West-street, Rochdale, distinguished by her christian excellences, her generous support of denominational institutions, and her benefactions to the poor.

March 16, at Llanidloes, Mr. David Lloyd, aged 20. He was baptized four years ago, and gave promise, by his sincere piety, of a life of usefulness. Removing to London, he joined with his brethren there, but his health failing him, he returned to his native place. Recovering, he again returned to London, but soon came back—to die! He suffered much, but trusting in Jesus, his end was peace.

March 21, the Rev. John Edmonds, pastor of the Independent church, St. Helen's, Lancashire. In the morning he preached unto the people, and in the evening he died. "Christ is all."

March 22, at Kingston-on-Thames, Mrs. Sarah Ruff, aged 73. For 46 years she was a consistent member of the baptist church in this town. She was, during the whole of this period, a mother in Israel, always

liberal to the poor, firm in her attachment to God's house, and earnest in prayer for the prosperity of all christian institutions. Her husband, who departed this life about four years since, was a deacon of the church. She lived and died in the faith of Jesus.

March 29, at Ripley, near Derby, aged 55, Mr. Thomas Ward, an esteemed deacon of the General Baptist church in that village. Mr. W. had taken an active and leading part in the erection of the chapel, and his removal will be felt as a public loss.

April 10, aged 66, Alice, widow of the late Mr. William Jones, formerly pastor of the baptist church at Bethany Chapel, Cardiff. She was an amiable, kind-hearted, and sincere christian—loved and respected by all who knew her. She bore her long affliction with resignation, and died in great peace.

April 15, Catherine Hands, nearly 13 years of age, a scholar in the baptist sabbath school, Tamworth. This dear girl left several pleasing testimonies that she knew and loved the Lord Jesus.

April 19, at Winnall's Hill, near Coleford, the residence of his father, after a short illness, in the 18th year of his age, Edward, second son of Mr. J. T. Thomas, a youth of promise, much beloved, and deeply mourned by a large circle of friends.

[We take the liberty of adding, that though this brief notice does not mention that our young friend was a member of a baptist church—and it is our rule only to record such—his relatives have for many years been known as liberal and consistent members of the baptist church at Coleford.]

THE
BAPTIST REPORTER.

JUNE, 1858.

ANNIVERSARIES OF BAPTIST SOCIETIES—1858.

IN accordance with our annual custom we proceed, first, to give brief digests of the Reports presented at the annual public meetings; and next month we shall select some of the most important remarks made by the speakers. We give them in our usual order, according to dates. At the Special Prayer Meeting, held in the Library of the Mission House, Moorgate-street, on Thursday, April 22, Mr. Bosworth, of Bristol, presided. There was a good attendance of country ministers present, but it was remarked that out of some sixty or seventy London ministers, not more than seven or eight were present! *This was like London.*

THE BIBLE TRANSLATION SOCIETY

met in Bloomsbury Chapel on Thursday evening, April 22. This meeting would doubtless have been more largely attended, but for the meeting of the Metropolitan Chapel Building Society, which was being held at the same time. Not more than a hundred and twenty persons were consequently present; but the meeting was a good one nevertheless, and the addresses were worthy both of the society and of the objects it has in view. Mr. Deputy Pewtress occupied the chair; and Mr. Bigwood—who has, however, now given place to Mr. W. W. Evans—filled his accustomed place as secre-

tary. We were gratified to hear that the subscriptions to the society had been increased by two hundred pounds; and the entire income seems to have been wisely spent, in sustaining the quiet, but important work of the society's agents. The Report began by adverting to the decision of the Bible Society not to support the translations of Baptist missionaries, and calling on the Bible Translation Society to continue its work with increased vigour. It reported that Mr. Wenger has completed the third volume of the Sanscrit Old Testament, forming the fourth volume of the entire Scriptures, and is also far advanced in the prophetic books; that Mr. Parsons, while shut up in the fort of Agra, has been pursuing his revision of the Hindoo Testament, and that he has proceeded as far as the Gospel by John; that Mr. Carter has finished the Gospel by John and sixteen chapters of Matthew in the Singhalese dialect; and that the printing of the Bible has been continued, although its circulation has been prevented by the revolt. The usual statistics from Calcutta have not yet been received.

THE BAPTIST METROPOLITAN CHAPEL-BUILDING SOCIETY

met at the same time, at the Milton Club. Sir S. M. Peto, Bart., presided, and addresses were delivered by

the Hon. and Rev. Baptist Noel, Rev. C. Stovel, Rev. S. Manning, Rev. F. Tucker, and other gentlemen; and it was resolved, that measures should be forthwith adopted for renewed efforts in endeavouring to obtain a greater amount of support from the different churches in the metropolis than has hitherto been afforded towards this important object. The Report, which was moved and adopted, was read by the Rev. F. Trestrail, and the treasurer's account was furnished by Mr. Cartwright, of Camden-town.

THE BAPTIST UNION.

The Annual Session was held at the Mission House on Friday morning, April 23. The last meeting of the Union was held, it will be remembered, in Nottingham; and furnished an excellent opportunity of fraternisation and intercourse between the "two sections into which Baptists are unfortunately divided." This year the attendance was smaller, and the proceedings far more formal. Dr. Evans, of Scarborough, worthily filled the chair; and by his side was the well-known form of Mr. Hinton, who was for so long devoted his energies and abilities to the Union as its secretary. The address of the chairman was listened to throughout with close attention. He had selected for his theme the founders of the Baptist churches in Britain, their principles, struggles, and triumphs. Beginning at the Restoration, he passed in review the worthies of the denomination — Smith, Canne, Tombes, Runyan, Powell, the apostle of Wales, Gornold, the Spurgeon of his time, Kiffin, Lady Hutchinson, and many others, for whom he claimed the highest rank among men of genius and learning, sufferers for conscience' sake, and friends to liberty. In those times, the baptists were "the pariahs of the christian commonwealth;" but "the tree," he said, "which the early baptists had planted alone, and often watered with their tears, and nourished with their blood, is now covering the

world, more or less, with its shadows; and men find shelter and repose beneath its branches." In conclusion, he referred to the doctrinal and ceremonial peculiarities of the body, and bade his brethren rest assured that they might say with Neander, "Ah! there is a future for you baptists." After the address an appropriate prayer was offered by Dr. Hoby, and the report was read. The thanks of the Union were then given to the chairman for his valuable address, and it was suggested that, in addition to its forming a part of the manual, it should be printed for separate circulation. After this resolution came a resolution on the statistical returns. Regret was very properly expressed that so many of the churches had omitted to furnish any return at all; and Mr. Hinton occasioned some amusement by quoting a few of the answers he had received to his application for reports, some actually quoting the Book of Numbers as furnishing a reason for declining; and, others, who ought to know better, declining because "statistics furnish no correct test of spiritual progress," as if statistics were therefore of no value at all. The results deduced from the returns which had been furnished, were of the most gratifying character. In 1835, the clear increase per church, was only three and a half; and in 1836, and 1837, it was four; six and eight in 1838 and 1839; then it came down for six or seven years; then a rise commenced; then it was one and a half for several years; then, in 1856, it was three: then four; and now it was six. The Union had cause to thank God and to take courage. Resolutions and petitions on Church-rates, on the Marriage with a Deceased Wife's Sister, and on India, were passed; and an address of congratulation to the Prince and Princess Frederic William of Prussia on their marriage was cordially agreed to. Perhaps the most interesting discussion of the session was on the question of church finance, and as to whether weekly offerings should not be substi-

tuted for pew-rents, introduced by Mr. Thomas, of Islington. Several facts in favour of the weekly-offering plan were stated by Mr. Thomas, and the experience of others who had adopted it was also appealed to in its support. Though no resolution on the subject was adopted, its introduction will, we have no doubt, do much good. The question of the extension of the session, for further spiritual services, was also discussed; but we regret that no decision was adopted. It is high time that the annual meeting of the body should, by some means or other, be made more inviting and popular. It is now, from all we hear, not so numerously attended as some of our country district meetings, while the annual meeting of the smaller section of the body—the General Baptists—far exceeds it in numbers and interest. The whole united body ought to present themselves before the public in a form which would more truly represent their numbers and influence. At present they do not do justice to themselves. The Report further stated that the number of churches now in the Union is 1,118. The triennial returns, though very far from complete, show an average clear increase of six members per church. The deputation to the King of Denmark were obliged, by his Majesty's absence from the capital, to leave the address with which they were charged in the hands of the British Minister. It besought the royal "compassion" for the baptists of Schleswig, who, though unblameable as subjects, had been oppressed by the local authorities on account of their meeting for separate worship. No answer to the address was reported. The deputation to Hanover, on a similar errand, failed to see the King, who was at a watering-place; and, on reconsidering the papers, they did not feel warranted to intrude upon his Majesty's privacy. It appeared, however, that Sir Culling Eardley had persuaded the King of Prussia, before his illness, to make arrangements for the appointment of a committee to be

recognised by the Government as representing the baptists, and, as the proposal met with the entire approval of the Committee of the Union in London, the measure is being carried into effect under the authority of the Regent. The committee report a favourable response to their appeal for funds, amply sufficient for every purpose, and leaving a balance in hand. The audited abstract of the treasurer's report showing a balance of £2 19s. 4d. in favour of the Union.

THE BAPTIST HOME MISSIONARY SOCIETY

Met in Kingsgate, Holborn, on Monday, April 26, Potto Brown, Esq., in the chair. The Report stated that both in the manufacturing and rural districts the agents of the society had been labouring with success, and in some instances with more than the average amount. Many open-air services had been held during the summer, and special services in the winter. In many instances they had been instrumental in awakening the attention of the careless, and in inducing some to frequent public worship who had lived in habitual neglect of the sabbath and the sanctuary. After giving selections from the correspondence of the missionaries in various districts, the report stated that the number of central stations was 105, thirty-three being under the entire and unassisted management of the affiliated auxiliaries. The number of subordinate and tributary stations was ninety-eight. Four hundred and one persons were added to the missionary churches by baptism during the year—an average of nearly four to each church. The entire number of members was 4,208. There were ninety-eight Sunday schools; 1,095 teachers, the majority of them members of the churches; and 8,309 scholars. The places of worship would accommodate about 27,000, and the number of weekly hearers was from 17,000 to 18,000. The districts in which there was the largest amount of wealth, in which

baptist churches were most numerous and so located as to be able to yield their contributions at little cost either of money or labour, were under the direction of independent and affiliated societies. The districts in which the churches were comparatively few in number, and otherwise feeble, and often widely remote from each other, were left for the most part to the care of the parent society; the committee therefore had difficulties to contend with demanding the sympathy and generous help of the denomination. The society commenced its financial year with a debt of £240, which had been increased by the sum of £130. Several earnest applications for aid for important places had therefore been most unwillingly rejected; and aggressive operations which would otherwise be undertaken, had to be kept in abeyance for want of adequate pecuniary resources.

THE BAPTIST IRISH SOCIETY

Also met in Kingsgate Chapel, on Tuesday, April 27, Mr. Alderman Wire, Chairman. From the Report, it appeared that the Secretary had spent the month of July in Ireland, and visited most of the stations occupied by the society. The committee had resolved to discontinue their support to the schools at Conlig, Athlone, and Waterford, and also to withdraw one of the Scripture readers from Athlone. Mr. Brown, of Conlig, had renewed the efforts of the society in the populous town of Newtonards, and the New Connexion Methodist Chapel had been secured for that purpose. At Rathmines, Dublin, Rathmines Hall had been hired for one year, and would shortly be opened for the worship of God and the ministry of the word. At Ballina, Mr. Hamilton continued to labour with some encouragement; at Banbridge the agent of the society had resigned, but a suitable minister would soon be appointed; at Belfast, Mr. Eccles was ministering with increased comfort and usefulness. His out-door congrega-

tions had varied from fifty to 600. The chapel and dwelling-house at Belfast, nearly the whole cost of which had been raised by Mr. Eccles, had been placed by him in trust for the society. Cork continued to present a very discouraging aspect. It was hoped that by the management under which the congregation was now placed, difficulties would eventually be removed, and the prejudice arising from them be overcome. At Curragh, Moate, and Tubbermore, the churches afford great encouragement. The female missionaries and scripture readers were doing good service. The day schools were much needed, and usefully carried on. Sunday schools were maintained at Ballina, Ballymoney, Banbridge, Belfast, Conlig, Cork, Curragh, Moate, and Tubbermore. The committee could not resist the conviction that the society did not occupy the place in the sympathy and solicitude of the British people, which an institution intended to promote the welfare of the Irish people ought to have; but should adequate support be given it, the society would be ready to adopt their mode of action with regard to other cities and large towns in Ireland.

THE BAPTIST FOREIGN MISSIONARY SOCIETY.

The General Committee Meeting was held on Monday morning, April 26, at the Mission House, and was not only better attended, but more spirited and interesting than it had been for several years past. India, of course, occupied chief attention, and Messrs. Acworth, Noel, Marshman, and Smith (of Chitoura) advocated renewed and extended efforts. But we have not yet heard of any extraordinary donations for that great object. We hope we shall.

The sermons were on Wednesday the 28th; that in the morning was by Mr. Spurgeon, in the Surrey Gardens Music Hall; and that in the evening by Mr. Aldis, at Bloomsbury Chapel. By the time the service commenced

at the Music Hall, the police were obliged to close the entrance gates to the garden, and exclude hundreds. Mr. Spurgeon was, perhaps, somewhat less discursive than usual; less free to interject pungent remarks on men and things of the day; and but once or twice he merely ventured to approach that broad humour on the inconsistencies of religious men, or on what he thinks absurd or erroneous in doctrine, which to many is so attractive a feature in his preaching. His text was taken from Psalm xlv. last four verses. The former part of his subject—the desolations God had wrought among kingdoms, different forms of idolatry, false philosophies—especially the mushroom philosophies of the present day—was illustrated with vigour, frequently with poetic beauty; and the practical appeals at the close were quite in his own style and very telling. Mr. Spurgeon threw himself heart and soul into the missionary cause, and denounced with energy, and with contempt too, the do-nothing policy so frequently advocated by those who lean to what are termed—for what reason we know not—*high* doctrines. The collection amounted to £146—a noble sum, but not too much for the largest congregation which ever listened to a missionary sermon. There could not be fewer than 7,000 persons present, though it is asserted that the hall will hold 10,000. But this is, doubtless, an over-statement.—Mr. Aldis's sermon was founded on Acts i. 8. It was one of those chaste and beautiful productions for which Mr. Aldis is so remarkable.

The Public Meeting was held in Exeter Hall, on Thursday, April 29, the Treasurer, Sir Samuel Morton Peto, Bart., occupying the chair. The attendance was good, but the hall was not quite full. Mr. Trestrail read the Report, of which we give this abstract.

It commenced by stating that the receipts for the past year amounted to £22,946 15s. 10d., being an increase of £1,479 11s. 4d. upon the receipts of the previous year, subject, however,

to some deduction on account of special donations not applicable to the general purposes of the society. The year's expenditure amounted to £23,593 13s. 8d., which, including a previous balance, left a present balance against the society of £932 18s. 9d. The expenditure of the year exceeded that of the previous one by £1,454 12s. 11d.; and, considering the late commercial crisis, there was reason to be thankful that the deficiency was not larger. A more extended organisation in the churches was necessary to increase the funds, particularly when the special effort for India that was contemplated was taken into consideration. Several of the brethren had offered themselves for the work in India, and the responsibility of rejecting their services must rest with the churches. There was an increase in the contributions to the Widows' and Orphans' Fund of £49 16s. 2d. The amount received from the Bible Translation Society was somewhat in advance of that of the previous year. The missionary labourers had been pursuing their work in the West Indies, with more or less success, amongst the emancipated Negroes; and the Society's institution at Calabar was gradually providing an efficient native ministry for the churches. The year 1857 was not less an epoch in the history of christian missions in India than in the political history of that country. The society was prepared to learn that the purely missionary results of the year were but few. In Bengal, missionary work was at a stand; in Dacca, Jessore, Barisaul, Dinagepore, and Chittagong, itineracies were suspended for a time, and the lives of their missionaries endangered in some of those places. The missionaries had been obliged to fly from Patna and the North-west Provinces, and at Benares missionary labour was rendered impracticable. The committee had to deplore the loss of Mr. Mackay, of Delhi, a young but promising missionary, who had fallen a victim to the mutineers;

and also, among the native christians of the city, their estimable evangelist, Walayat Ali, who was likewise barbarously murdered. He had been urged to repeat the Moslem confession of faith, but in vain; and, after suffering various cruelties and indignities, had his head nearly cut off before the eyes of his wife. The report then contrasted the state of India when the society's missionaries first commenced their labours in that country with its present condition, after the lapse of half a century. At that time there were but six or seven Danish and German missionaries in the peninsula, but now, to quote the report—"From the lone wanderer in the Sanderbunds of Bengal, and the six or seven faithful men on the coast of Tranquebar, the missionary band has multiplied to nearly 500 missionaries, the chosen messengers of Christ from all the churches of christendom. Seven hundred converts assist them in preaching Christ crucified, and in distributing the bread of life to their perishing fellow-countrymen. In lands where only the revelry of idol worship, or the hoarse fanaticism of the followers of the false prophet, insulted the God of heaven, there now gather around the table of the Lord some 20,000 persons, who have learnt to sing the songs of Zion. A hundred thousand more are released from the chains of caste, and worship at the footstool of the Most High, and as many more stand perfected before the throne of God and the Lamb. The jungles of Burmah, too, have given to Christ's church an accession of many thousand souls, their conversion almost answering the prophet's question, 'Shall a nation be born at once?' Within the circuit of the British empire in the East, the existence of more than 400 christian churches testifies that His servants have not laboured in vain. In some places there have appeared popular movements in favour of christianity, which may fairly be regarded as only preliminary to a wider acceptance of the gospel. Such have been

the movements in the villages south of Calcutta, in the districts of Jessore, Barisaul, and Krishnaghur, among the Shanars of southern India, and the indigenous inhabitants of the hills of Chota Nagpore." With regard to the employment of the press as a missionary agency, the report says, "The Word of God has been translated, in whole or in part, into the principal dialects of the country. The rude inhabitants of the hills have had their native tongue reduced to writing, and portions of the scriptures and other books prepared for their instruction. Upwards of two millions of parts or volumes of the sacred writings of our faith have issued from the mission presses. The learned pundits of the country have received, nearly complete, the whole Bible in the Sanscrit tongue, from the diligent and arduous studies of Carey, Yates, and Wenger. Four volumes of this great work and noble monument of missionary learning have already left the press, and the present year will, it is hoped, witness its completion. Tracts in uncounted numbers have spread through the length and breadth of the land the good tidings of peace." And again: "The schools in the hands of the missionaries contain 80,000 children. Their presses are daily throwing off countless pages of religious and instructive reading, while Bible Societies, Tract Societies, Educational Societies, Colleges, High Schools, and Female Schools exist, to sustain, direct, and enlarge the influence brought to bear on the minds of the people." Having alluded to the more favourable disposition of the Government to missionary enterprise, to the suppression of suttee and infanticide, to the decline of the influence of caste, and to the spread of pure monotheism and of education, as highly encouraging circumstances, the report again reverts to the subject of the press in the following terms: "In the first twenty years of the century, not more than twenty-seven works left the native press, probably reaching to 15,000

copies in the whole. Now, in the year 1853-4, Calcutta alone had forty-six printing offices engaged in printing Bengali works. In that one year 252 books and pamphlets left the press, the total number of copies printed being 418,275. Besides this vast amount of literary information, there are nineteen Bengali newspapers and periodicals published in Calcutta alone; and several of the country districts of Bengal have also their native presses. A similar expansion of native literature has commenced in the North-west Provinces, and the presidencies of the south. If much of it is drawn from the polluted sources of the religion of the people, yet the fact that the jealously guarded writings of the Shastres are submitted to the vulgar eye, is a mighty inroad on the exclusive knowledge of the Brahmin, and must inevitably lead to the rejection of the baseless tales and foul precepts and examples by which the peo-

ple have so long been deceived. It is satisfactory to know that every year the quantity of healthy matter printed is on the increase, and that instructed Bengalis are actively engaged in transferring into their native tongue the wisdom, the science, and the pure thought of christian lands." The report then states that a growing disposition has been manifested in numerous villages to receive the gospel, and concludes with an exhortation to perseverance in the missionary cause.

The "Young Men's Association" had a social meeting of an interesting and encouraging character at the Mission House, and Mr. Wheeler, of Norwich, preached to the members at the Weighhouse Chapel from Jeremiah xxxi. 34.

As we have already stated, we shall furnish, in our next, some of the most important and interesting remarks made by the speakers.

Spiritual Cabinet.

THE DESOLATIONS OF THE LORD—THE CONSOLATIONS OF HIS SAINTS.

THIS is the title given to the published Sermon, preached by Mr. Spurgeon, for the Baptist Missionary Society, at the Music Hall, Surrey Gardens, on Wednesday, April 28, from Psalm xlv. 8, 9, 10, 11.

After pointing out how "everything Christ-like must have a history like Christ," and applying the remark to the origin, trials, and sufferings of the missionary enterprise.—Mr. S. regarded his text as "A declaration of what has happened," and "A promise of what shall be achieved." And then, after referring to "the desolations which God in his providence has, in different ages, brought upon divers nations," he proceeds:—

"But now, turning from this somewhat dreary subject, I must invite you next to look at some desolations which will ever be fair in the eye of the follower of Jesus—the desolations of false worship. What a pleasant theme! Oh, that we had but power truly to enlarge upon it! Will you turn your minds back to the origin of idolatry, and tell me, if you can, what were the names of the first gods whom men profanely worshipped? Are they known? Are not their names blotted out from history? Or, if any of them be mentioned, are they not a by-word, a hissing, and a reproach? What shall we say of idolatries which are of later date—those which have

been noted in Holy Scripture, and therefore handed down to infamy? Who is he that now bows before the god of Egypt? Hath the sacred Ibis now a worshipper? Do any prostrate themselves before the Nile, and drink her sweet waters, and think her a deity? Hath not that idolatry passed away; and are not the temple and the obelisk still standing,—the desolations which the Lord hath made in the earth? Talk we of the gods of Philistia? Do we mention Baal and Dagon? Where are they? We hear their names, but only in the records of the past; who is he that now doth them homage? Who doth now kiss his hands to the queen of heaven? Who boweth himself in the grove of Ashtaroth, or who worshippeth the hosts of heaven, and the chariots of the sun? They have gone! they have gone! Jehovah still liveth; 'the same yesterday, to-day, and for ever.' One generation of idols hath passed away, and another cometh, and the desolations stand,—memorials of the might of God.

Turn ye now your eyes to Assyria, that mighty empire. Did she not sit alone? She said she should see no sorrow. Remember Babylon, too, who boasted with her. But where are they, and where are now their gods? With ropes about their necks have they been dragged in triumph by our discoverers; and now in the halls of our land, they stand as memorials of the ignorance of a race long ago extinct. And then, turn ye to the fairer idolatries of Greece and Rome. Fine poetic conceptions were their gods; theirs was a grand idolatry, one that never shall be forgotten. Despite all its vice and lust, there was such a high mixture of the purest poetry in it, that the mind of man, though it will ever recollect it with sorrow, will still think of it with respect. But where are their gods? Where are the names of their gods? Are not the stars the last memorials of Jupiter, Saturn, and Venus? As if God would make his universe the

monument of his destroyed enemy! Where else are their names to be found? Where shall we find a worshipper who adores their false deity? They are past, they are gone! To the moles and to the bats are their images cast, while many an unroofed temple, many a dilapidated shrine, stands as a memorial of that which was, but is not,—and is passed away for ever!

I suppose there is scarce a kingdom of the world where you do not see God's handiwork in crushing his enemies. It is to the shame of the idolater that he worships a God that his fathers knew not. Although there be some hoary systems of iniquity; in most cases the system is still new—new compared with the giant mountains, the first-born of nature—new compared with those old idolatries that have long since died away in the clouds of forgetfulness. It seems to me to be a very pleasing theme for us to speak of these desolations that God has made. For mark this—again we say it—as it was in the beginning, it is now, and ever shall be. The false gods shall yet yield their sway; the temples shall yet be unroofed; their houses shall be burned with fire, and their names shall be left for a reproach; their dignity shall not be honoured, neither shall homage be given unto their name. Oh! thou that fearest for the ark of the Lord; thou that tremblest at the firmness with which falsehood keeps its throne; look thou on these desolations and be of good cheer; God hath done mighty things, and he will do them yet again. One can never pass, even in our own country, a ruined abbey or a destroyed priory, or an old broken down cathedral, without a sweet satisfaction. They are fair ruins, all the fairer because they are ruined, because their inhabitants are forgotten, because the monk no longer prowls our streets, because the nun, though she is here and there to be found, yet is no more honoured, because the apostate church to which they belong has ceased to

have power among us, as once it had. We will, therefore, seek to honour God, and in all our journeyings we will think of this text—'Come, behold the works of the Lord, what desolations he hath made in the earth.'

And now, in the next place, let me ask you to remember what desolations God has made with false philosophies. As for stones and timbers, they are things that must decay in the common course of nature, and one might be apt to think that some of the desolate temples we behold were rather the trophies of the tooth of time, than of the hand of God; but thought is a lasting thing; a bold philosophy that shapes into words the wandering thoughts, which have taken possession of the hearts of men is an enduring thing; and how have some philosophers believed that they were writing books which would be read for ages! They believed that their philosophy most certainly was eternal, and that to the last day their disciples would be had in reverence. Let any classical student remember how many systems of philosophy have passed away before the progress of the kingdom of Christ. The mighty Stagyrice, once the great master of all minds, who even held in sway many a Christian spirit, at last lost his empire before a purer truth. But I forbear to mention these things; I would rather allude to the passing away of false systems of philosophy in modern times; for there are some of our fathers here, whose hairs have but just turned grey, who can remember the rise and fall of some seven or eight theories of infidelity. You can look back, and you can remember when it was a cursing obscenity with Tom Paine, having just also been the leering, scowling thing that Voltaire made it. You remember how it was the soaring, airy, speculating, scheming thing of Robert Owen; and then you recollect how it became the base, grovelling thing, called Secularism. Men have trembled at that, and have thought it will last. I believe I shall live to see the last Secularist buried, and that

at the funeral, there will be attending the leader of some new system of infidelity, who, despite his hatred to God, will have to say over the tomb, out of very spite against the one who precedes him, 'Here lies a fool, yclept a Secularist.' You need not be afraid of these things; they live such a very little while. A new moon brings a new phase of the system. The thing that they have fashioned with the utmost diligence, and which they deliver with the most earnest declamation, which they think they have proved with the sureness of logic, which they have built, as they think, upon a rock, against which the gates of heaven shall not prevail, how soon it is crumbled to dust, and not a vestige of it is left—scarce a remembrance of it—but all is past away and gone. And even so shall it be. As it was in the beginning, it is now, and ever shall be. 'Every tongue that riseth against thee in judgment thou shalt condemn.' The words of the wise are like the leaves of the tree of life, and they fade not; but the words of the wicked are like the autumn leaves, all withered, soon to become skeletons, and be blown away by the blast, to be heard of no more.

Planted by the rivers of water, the tree of the church still groweth, like a young cedar, fresh and green. But these things are like the heath in the desert; they see not when good cometh; from earth itself they fail to draw their nourishment, and heaven denies to the cursed thing its genial shower, and therefore soon it dies, and without a memorial it passeth away. Be of good cheer, beloved! It matters not where the enemy attack our intrenchments, they have been, and they shall be routed. We tell the enemies of Christ to look to the thousand defeats that they have suffered beforehand; we warn them of their folly in attacking us again. Woe unto you! woe unto you! Though ye quit yourselves like men, ye Philistines, ye must, ye shall be servants unto Israel. Woe unto you, for the voice of a king

is in our midst! Your fathers felt our
 might. Remember who it was that
 cut Rahab and wounded the dragon.
 Your sires have trembled before us;
 our fathers put ten thousand of your
 sires to flight, and we will do the same

with you, and when we have done it
 we will say of you, 'Aha! aha!' and
 will make you a bye-word with our
 children, and a proverb with our me-
 nials for ever."

Poetry.

HUMAN REDEMPTION.

[We deem it but justice to the writer of these lines—and we venture to do so without his knowledge—to state, that he is a person in humble circumstances, who, to our knowledge, has long struggled hard in a Northamptonshire village to sustain himself and his wife, and a large family, against destitution and severe protracted affliction.]

ALMIGHTY Power, and Wisdom Infinite,
 ETERNAL GOD! in Thee alone we see.
 Man's highest thoughts, e'en in their loftiest flights,
 Droop, and are lost in contemplating Thee.

All we behold, above, around, beneath,
 Proclaim Thy glory as creation's Lord.
 Trees, plants, and flowers, with all that move and
 breathe,
 Unite Thy boundless wisdom to record.

And though at first from Thy omnific hand
 All things came forth without one single flaw,
 And Man, of all Thy works supremely grand,
 Rejoiced to keep inviolate Thy law;

Yet soon, alas! in an unguarded hour
 He yielded to the tempter's treacherous wile,
 And all creation groaned beneath his power,
 And bitter anguish banished every smile.

But still, Almighty Father, thou art good:
 Sin but obscured from man thy boundless grace;
 For when Thy curse fell on the serpent's brood,
 A promise show'd to man Thy smiling face.

Since, in all ages, have Thy servants clung
 In earnest expectation to that word,
 And holy sages, in prophetic song,
 With rapturous joy proclaimed the coming Lord.

And nothing could divert them from the theme,
 Though tribulation often was their lot;

They saw afar the gospel's glorious beam,
 And meekly bore reproach and murmur'd not.

At length the Promised Seed, the Saviour, came;
 The Son of God became the Son of Man;
 That Word, which formed creation's wondrous frame,
 In human form wrought out the wondrous plan.

Though he was pure, and free from every stain,
 He bore the dreadful load of human guilt,
 And was, by cruel man, condemn'd and slain—
 To wash away our sins His blood was spilt.

But soon he rose—self-vigorous he rose—
 And burst the massive gates of death and hell;
 Triumphant gloriously o'er all his foes,
 That we with Him eternally might dwell.

And when the mighty work He finished here,
 He rose in splendour to his heavenly throne,
 And ever lives our Intercessor there,
 Our Great High Priest, almighty to atone.

And now captively is captive led
 By our all-conquering Lord, who, from on high,
 Sends down His Holy Spirit, who is shed
 To comfort saints, and mourners tears to dry.

Now may Thy kingdom come in every land,
 Almighty Prince of Peace! Thou King of Kings!
 Till all shall love, and keep thy great command,
 And every tongue Thy glorious triumph sings!

S. S., P.

A PLEA FOR PAGANS IN ENGLAND.

BY A MISSIONARY TO THE ORIENTALS IN LONDON.

Oh! think of the land where the heathen abound;
 Where dark superstition and vice are profound;
 Where murder is virtue, revenge is their pride,
 No Saviour their hope, and no bible their guide,
 Oh! swell your endeavour, be earnest in prayer,
 The "Mighty to Save" will save many there;
 For many a diamond lies deep in the sod,
 And many an heathen shall yet come to God.

Oh! think of the heathen from south and from east,
 Who visit the land which the christian loves best;
 Who tread on the shores where the missions are born,
 But perish among us unsought and unknown.
 They visit the land which such wonders achieve,
 Enchanted by all that they see and believe,
 But hear not of Christ till far over the main,
 They live in the land of the heathen again. J. S.

Reviews.

Wayside Books for General Distribution.
London: Religious Tract Society.

THIS is a new idea—a new mode of doing good. With whom it originated we know not, and that is of little consequence. Complaints have sometimes been made that the Religious Tract Society has stepped too far out of its original track in publishing works so large, or of such a character, as to make its name a misnomer; and some have ventured so far as to say that, by so doing, the society has misapplied the public subscriptions which are given to aid its operations; those subscriptions not having been made to enable the committee to compete in trade with the general publisher, but to circulate, in a cheap form, great numbers of tracts and small publications on evangelical religion. No such complaint, however, can be urged against the little books now before us. For the convenience of the purchaser they are made up in packets, alphabetically arranged, of sixteen for sixpence. We said this is a new idea; and we must always be having something new. The old “religious tract” was, at first, a good thing; but it has almost become “stale, flat, and unprofitable.” These pretty little books, in neat coloured covers, are more attractive, and, therefore, if well written, more likely to find readers. One mode of distributing them might with great propriety be adopted. The children of pious parents might be employed to circulate them at proper times and places. When sitting on the sands at Lowestoft last summer, two

little girls, with a handful of them, came up, and, in a modest and respectful manner, said, “Please, sir, will you accept a little book?” Of course we did, and thanked and encouraged them. This is what we mean. Who could refuse to accept or read a pretty little book offered by such lovely little missionaries?

Arnold Leslie; or, a Working Man's Life and Experience. London: Religious Tract Society.

NARRATIVES of this kind, when founded on facts, and written in a natural style, so that the plain working-men, for whom they were designed, may find in them relations of circumstances such as they are aware do sometimes actually transpire, are more calculated to attract regard and fasten on the memory, than essays, however well written, which are of a purely preceptive or argumentative character. This tale of Arnold Leslie is one of the former class, and the more such books are multiplied and read by young men in our workshops and factories, the sooner might we expect to see them rising superior to the immoral customs and irreligious sentiments which yet prevail in many such places of employment.

The Little Guide of Adirghoole; or, How to be Happy. London: Religious Tract Society.

A WELL-TOLD tale of a pious young girl of the Irish mountains, of the sweet songs she sung, the good things she said, and other pleasing incidents; illustrated by several neat engravings.

Correspondence.

MARRIAGE WITH A DECEASED WIFE'S
SISTER.

To the Editor of the Baptist Reporter.

DEAR SIR,—The *Reporter* for May, on page 167, referring to the law prohibiting marriage with a deceased wife's sister, says, “It is high time this unnatural and cruel law was abrogated.” So the *Reporter* thinks, and so think many other

respectable and christian writers. But this assumes, of course, that the law, as it now exists, is contrary to the law of God. But this is by no means proved; nor can this be proved in the opinion of many thoughtful and serious readers of the Bible. O, yes, the hasty advocate is ready to say, the law of God plainly allows in Levit. xviii. 18. Does it? Let us see. The law there says, “Neither

shall thou take a wife to her sister, to vex her, to uncover her nakedness beside the other, in her lifetime." What can this mean, but that you must not take two sisters at the same time; but when one is dead it plainly implies that you may take the other. On this interpretation I knew a minister who took three sisters in succession. And this is the common resource of newspaper writers, and others, on this subject. A few weeks ago I read, in the *Leicestershire Mercury*, more than one lengthy article, in which the above text was referred to as justifying and requiring the repeal of the prohibitory law of England on this subject. But can this interpretation of the text be sustained? Let us see. Thou shalt not take a wife to her sister, to vex her—beside the other in her lifetime; but, by implication, you may take another woman that is not her sister, as that would not vex her. Will our christian sisters admit this? I think you would have some difficulty to persuade them that there is any law in the Bible so *unnatural* and *cruel* as to bear this construction. In their incredulity they demand to read the law with their own eyes: and, see how their honest indignation rises, as they read in the margin, "Neither shalt thou take *one wife to another*, to vex her;" and hear them exclaim, "Why this law is neither more nor less than a positive prohibition of polygamy, and he is a false expositor who gives to it any other meaning." The word *sister*, in the text, is applied to any other woman, by the same figure by which we speak of our sister kingdom, or our sister island. An own sister, in addition to a first wife, would surely not be more likely to vex her than the addition of any other woman. We conclude, then, that the margin suggests the real meaning of this much abused text.

Still it may be asked, though this passage may not admit that a man may marry his deceased wife's sister, is he not at liberty to do so, for anything that the bible teaches? To give a simple negative to this inquiry ought not, as it would not, have much force; and to examine the law of the Bible in detail, so as to arrive at a just conclusion, would take up more time and space than can here be afforded. The answer is not furnished by one plain declaration, but by a careful deduction from an attentive examination of the laws of consanguinity

and affinity, and of the degrees of relationship within which the divine law allows of marriage. If any of your readers are interested in this subject, and wish to examine it thoroughly, I beg to recommend to them a most interesting book, entitled, "The Hebrew Wife; or, the Law of Marriage Examined, &c.," by S. E. Dwight. Published by George Gallie, 99, Buchanan-street, Glasgow. 3s. In a recommendatory introduction the late Dr. Wardlaw, no mean judge in a case of this kind, says—"It was the writer's opinion, as it is my own, that in a marriage of this kind, the prohibitory law of God, however unconsciously, and however much in accordance with existing sentiment, had been transgressed. Having procured a copy (of the book) I perused it with close attention, and with no slight interest. I had gone but a little way, when I was satisfied that I was reading the production of a master in dialectics; and this impression was undiminished when I had reached the close. . . . There are cases of affinity, respecting which doubts have been entertained, whether they are within or without the divine law, in regard to the matrimonial union, and in not a few instances, as might have been anticipated, such doubts have given way before the strength of inclination. I need not shrink from saying, that I refer especially to marriages on the part of widowers with the sisters of their former wives. In the volume before us these doubts are settled in the only way, as it appears to me, that is consistent with the safety of either the virtue or the happiness of domestic life, both of which would, in many ways, be awfully endangered by such an extension of that sacred boundary as some have pleaded for,—and the decisions of the inspired volume are satisfactorily shown to be in full harmony with the secure maintenance of that

' ————— only bliss
Of Paradise that has survived the fall.'"

But it may be said the general impression is against the law as it now is with us. This may be accounted for, as many are *interested* in its alteration. Many, from the feeling that there is no relation of consanguinity between them and their wife's relatives, have contracted the prohibited union; not considering, perhaps not knowing, that the law of God places relations of affinity on a level, in this respect, with those of consanguinity. Thou

these interested persons have raised a considerable clamour, and have obtained the ear of the public, who have sympathized with them in their entailed inconveniences, without giving themselves the trouble to examine very minutely whether, by the divine law, such union is allowed or condemned. Nor does this apply only to the general public, but also to some persons of learning and in the ministry, who have written in a very crude and inconsiderate manner on the instances of polygamy referred to in the Bible. Thus the prevailing idea has been excited, that the prohibitory law is *unnatural and cruel*—and lecturers have itinerated to deepen and extend this im-

pression, and to obtain petitions to parliament for an alteration in the law. One of these gentlemen, two or three years ago, called on a minister, informing him that he was about to lecture for this purpose, and asking for his concurrence and assistance; but, on the minister informing him that he had read and thought on the subject, and had come to an adverse conclusion, the intended lecturer left the town, and no more was heard of the matter.

I trust your readers, dear sir, will endeavour to inform themselves on this subject, and not be led away by popular clamour.

Yours truly,
J. J.

March.

Christian Activity.

THE LONDON OPEN-AIR MISSION.

WHEN furnishing some information of the operations of this society, in our last issue, page 151, we omitted to state that its offices are at No. 1, Robert-street, Adelphi, Strand, London; and that Mr. John Wilde Taylor, is the secretary.

Besides the Annual Report, from which our former extracts were made, the society publishes a series of "Occasional Papers." From the sixth of these, on

SPECIAL EFFORTS AT RACES AND FAIRS,

we now make a few selections.

Birmingham Fair.—The 4,000 tracts given in three days were well received in every instance. On Thursday and Friday we were completely surrounded by outstretched hands and eager faces, and we were not able to separate ourselves from them till we had disposed of all our stock. Several of the men to whom we gave tracts went to the lamps to read them.

Abingdon Races.—At these races may be noticed an almost entire absence of gentry, but the usual number of thieves and prostitutes.

After I had preached, a young man said, "I am so fully convinced that this place is not the place for me, I shall at once return to Reading by the next train, and shall be glad if you will wait a moment and I will depart in your presence;" this he did, and I watched him out of sight.

A policeman of the Berks County Police, with others doing duty, came to me for a good supply of tracts to distribute; he told me he had recently been brought to love his Saviour, under the ministry of the Rev. J. D., of N. This officer rendered valuable assistance to me on the course.

A man rushed through the crowd and asked for a card, saying, "I love these men, for I saw them very roughly used at Chester, at the last Races."

A dreadful fight took place near a dancing booth, which resulted in four men being handcuffed. The Superintendent of Police took me to see these men in their cells, in each of which there was a Bible. Abingdon swarms with public-houses, most of which had dancing saloons engaged all night.

Friday, 21st.—The weather being highly propitious, a larger number of persons were flocking in, most of whom were young persons. Met a sabbath school teacher. I showed her the inconsistency of attending a race-course, when she said, "Sir, you have told me what my minister never did, and I now shall leave with the full conviction that the race-course is not the place for a Christian, much less a sabbath school teacher."

A vendor of pipes was very desirous of having six tracts, so that he might give them to his companions. "Ah, sir, I hope to be thankful to God that a

London City Missionary regularly calls on me at my lodging in London. If ever there was a man anxious for me to be saved, it is the missionary; still I am unsaved."

A sawyer came, and said, "I have heard you preach in London; many impressions have been made on my mind, but as the morning cloud and early dew they soon pass away. I have not yet surrendered my heart."

Reading Races.—Town missionaries and scripture readers and friends gave away 25,000 tracts at these races. Very little opposition; many received them gladly. Tracts from the Monthly Tract Society were given to the gentry in carriages by one gentleman. An open-air service was held each day; attendance encouraging.

Barnet Fair and Races.—*Bible Stall.*—Our plan of proceeding was as follows:—a costermonger's barrow was hired for a week, and on a piece of white calico was written in large letters—

"BIBLES FOR SALE."

"SEARCH THE SCRIPTURES."

This was suspended by two sticks on the barrow; and on a board was laid out Bibles and Testaments, in the English and Welsh languages; and the barrow was drawn through the town, but was eventually placed in one of the most conspicuous places, where every one coming from the fair to the town must pass. One person was left all day attending the barrow, while I visited the booths, places of amusement, and going up to the people, asking them to purchase a copy of the Scriptures. In the evening the public-houses were visited; entering into the parlours, tap-rooms, and smoking-rooms, and only one publican prohibited our entering, though we entered some as many as half a dozen times in the course of the evening, and in nearly every house sold some Bibles or Testaments.

Many offered us insulting remarks, some telling us we were "hypocrites,"—that we were "making a trade of it,"—"that was not the place for selling God's word;" and we were asked "If that was a fit place to bring such things among thieves, pickpockets, and prostitutes?" One of the women, who has a theatrical show, came up, and in an angry and loud tone, said, "that she came there with her buffonery to get a living, and we did the same, only we did it under the garb of religion." A gentle-

man also came, and asked if we were connected with the society (doubtless referring to the Bible Society); I said we were not; he appeared very angry, and said he would, on the following day, write a letter to the *Times*, and thought it absurdly ridiculous to bring the Bibles there, and cause men to blaspheme.

The scriptures and the races contrasted too strongly for many: one man said, "I cannot bear that," meaning the preaching. Another man said, "Well, that is the best thing in the fair." In a coffee-house there were five policemen taking their coffee; three bought Bibles and Testaments, and one wishing to insult us, another took our part, and said, "I tell you they don't come here to make a profit! Why, look at that!" referring to a Testament at 4d., "and look at all the tracts they give away" (above 25,000 tracts were distributed). One said, "I will take that to my little girl. Ah! won't she value this:" and another said, "Well, I have learnt to read since my child went to Sunday school, for she teaches me of an evening." Many recognised me from last year, saying, "Oh, sir, I bought one of you last year."

A man, going through the town, upon being offered a tract, remarked, "I am not going to the fair. I am going to the town on business; I have nothing to do with these things now; last year I had a tract given me during the fair-time, it led me to Jesus. I am now a member of a christian church." A poor fallen woman, who purchased a Bible from the stall last year, when afterwards, in the depths of poverty, and parting with her things, would not part with her Bible. She has been restored to her friends.

A man collected as many tracts as he could last year, and had them bound in Wales, where he resides, and they have been lent from house to house for miles around.

In three days, 184 Bibles and Testaments were sold to the people. A number far larger than last year.

On Sunday evening we had at our services 300 or 400, which (except at dinner and tea time) were continued from 10 A.M. to 10 P.M.

Our tracts were thankfully received, and immediately read by the people.

Chatham Races.—During the two days, about 12,000 tracts were distributed by our party of seven or eight friends, including town missionaries and

pious soldiers, besides a large number by the Wesleyans. The tract published by Mr. Radcliffe, "Who may be there?" was eagerly caught at.

On the race-course we gave tracts and conversed with the people separately, and then held five open-air services; people very attentive.

"The Way to be Happy," was a tract that took very well. I represented it as a receipt for happiness which everybody ought to know. One illiterate man, a costermonger, could not read, but requested me to read it to him. I complied, and a crowd gathered round to listen.

Several were induced to turn back from the races. A poor woman in the parish, who is very zealous in every good work, went out with her little boy (between seven and eight years old) to distribute a few tracts near one of the entrances to the course. Her little boy gave a tract to an old woman—"The Wrong Road"). She stopped and read it, and exclaimed, "What an old fool of a sinner I am—going the wrong road. I, an old woman of 70, to have a tract given me by a child not 10 years old." She shed many tears, declaring that she had come from London on purpose to see the Chatham races once more, but that her conscience was touched to the quick by the fact of such a little boy giving her a tract, and she felt she could not go. She turned back and walked into the town again. The same little boy gave tracts to two soldiers, who read them, then said they were determined not to go, and walked away.

What an encouragement to *little children* to try to do good.

St. Albans Fair.—We gave tracts and held open-air service in the evening, immediately in front of the Town Hall. The theatre commenced, the shows

opened, the roundabouts began, and the noise was tremendous. We gave away tracts and spoke as best we could till nine o'clock, when we retired for prayer.

One person was heard to say, "If any one stands and hears him (meaning the speaker) five minutes, he will not go to the theatre to-night."

On Sunday four services were held. The addresses, except the one in the morning, were delivered from the stage of the theatre, which was kindly lent for the day; the Rev. Mr. L. spoke after me. The people were very attentive throughout the services, and no disturbance was made.

At twelve next day, the theatre commenced—the people pressing in large numbers close up to the front. We determined to pass through and through the enchanted mass, distributing tracts and reading or repeating short portions of scripture. We met with very little opposition. To the captious, and such as seemed disposed to resist our efforts, we replied in the words of scripture. In the evening we stood by the main outler, and read and repeated verses from the Bible. The effect seemed to be good. We thought of "Wisdom uttering her voice in the streets;"—"Crying in the chief place of concourse in the openings of the gates."

One of the actresses came forward to the front of the stage, and very politely asked for a tract. One entitled "The Way to be Happy," was handed up to her; she read to two or three who stood by her, after which it was given from one to another, at last it came into the hands of "Mr. Merryman," the clown—from whom I expected a few remarks on it, but who, however, did not make any—he read it pensively and put it into his pocket.

Narratives and Anecdotes.

THE WIDOW OF WILAYAT ALI.

WILAYAT ALI, was a converted Muhammadan, who at the breaking out of the mutiny was labouring at Delhi as a native preacher with the late Rev. Mr. Mackay, Baptist Missionary. They were both cruelly murdered. Mr. Evans, in a note to the Editor of the *Oriental Baptist* dated Agra, February 20, 1858,

states that the following narrative was furnished by the widow of Wilayat to Mr. Parsons and himself on her arrival at Agra.

On Monday the 11th of May about nine o'clock in the morning, my husband was preparing to go out to preach, when a native preacher named Thakur, of the Church Mission, came in, and told us

that all the gates of the city had been closed, that the Sepoys had mutinied, and that the Muhammedans of the city were going about robbing and killing every christian. He pressed hard on my husband to escape at once if possible, else that we would all be killed. My husband said,—“No, no, brother, the Lord's work can't be stopped by any one.” In the meanwhile fifty horsemen were seen coming sword in hand, and setting fire to the houses around. Thakur said, “Here they come, now what will you do? Run, run:—I will, and you had better come.” My husband said, “This is no time to flee, except to God in prayer.” Poor Thakur ran—was seen by the horsemen, and killed. My husband called us all to prayer, when, as far as I recollect, he said,—

“O Lord, many of thy people have been slain before this by the sword—and burned in the fire for thy name's sake. Thou didst give them help to hold fast the faith. Now, O Lord, we have fallen into the fiery trial—Lord, may it please thee to help us to suffer with firmness. Let us not fall nor faint in heart under this sore temptation. Even to the *death*, O help us to confess and not to deny thee our dear Lord. O help us to bear this cross that we may, if we die, obtain a crown of glory.”

After we had prayers my husband kissed us all, and said, “See that whatever comes, you don't deny Christ, for if you confide in Him and confess Him you will be blessed, and have a crown of glory. True our dear Saviour has told us to be wise as the serpent, as well as innocent as doves. So if you can flee, do so; but come what will, *do not deny Christ*.” Now I began to weep bitterly, when he said, “Wife, dear, I thought your faith was stronger in the Saviour than mine. Why are you so troubled? Remember God's word and be comforted. Know that if you die, you die to go to Jesus—and if you are spared, Christ is your keeper. I feel confident that if any of our Missionaries live, you will be taken care of—and should they all perish—yet Christ lives for ever. If the children are killed before your face, O then take care you don't deny Him who died for us. This is my last charge, and God help you.”

Now some horsemen came up, and the faqirs (devotees) who lived near us told them to kill my husband, that he

was an infidel preacher, and that he had destroyed the faith of many by preaching about Jesus Christ. The troopers now asked him to repeat the *Kulma*,* but he would not. Two of them then fired at us, and one shot passed close to my husband's ear and went into the wall behind us. Now all the children ran through a back-door towards the house of Mirza Hajee one of the Shazadas (or princes) who respected my husband, and was fond of hearing of the love of God through Christ. He dressed like a faqir, and seemed partial to the gospel.

He took in my seven children, who fled for refuge. Now one of the troopers interposed saying, “Don't kill them: Wilayat Ali's father was a very pious Musalman who went on a pilgrimage to Mecca, and it is likely that this man is a christian only for the sake of money. And he may again become a good Musalman.” Another trooper now asked my husband, “Who then are you, and what are you?” He answered, “I was at one time *blind*, but now I see—God mercifully opened my eyes—and I have found a refuge in Christ. *Yes, I am a christian, and am resolved to live and die a christian!*”

“Ah,” said the trooper, “you see that he is a Kafir (infidel): kill him.” Again he was threatened with loaded muskets pointed to his breast, and asked to repeat the *Kulma*, with a promise of our lives, and protection. My husband said, “I have repented once, and have also believed in Jesus Christ; so I have no need of further repentance.” At this time two European gentlemen were seen running down the road leading to the river, when the troopers said: “Let us run after these *Feringhis* first, then we can return and kill these infidels”—so they went.

My husband now said to me, “Flee—flee—now is the time—before they return. He told me to go to the faqir's tukia, while he would go to the Rev. Mr. Mackay's house to try to save him. I went to the tukia, but the faqirs would not allow me to go in—and would have killed me, but for the interposition of Mirza Hajee the Shazada—who said to the troopers, “This woman, and her husband, are my friends,—if you kill them, I will get you all blown up.” Through

* Muhammadan Creed.

fear of this they let me go. Then I began to cry about my children, but Mirza Hajee told me that he had them all safe. Now I went after my husband towards Mr. Mackay's house in Dyrslagunge, the house formerly occupied by Mr. Parry, of the Delhi Bank.

On the way I saw a crowd of the city Muhammadans, and my husband in the midst of them. They were dragging him about on the ground, beating him on the head and in the face with their shoes,—some saying, "Now preach Christ to us! now where is your Christ in whom you boast?" and others asking him to forsake christianity and repeat the *Kulma*. My husband said, "No, I never will; my Saviour took up his cross and went to God. I take up my life as a cross and will follow him to heaven."

They now asked him mockingly if he was thirsty, saying, "I suppose you would like some water." He said, "When my Saviour died he got vinegar mingled with gall. I don't need your water. But if you mean to kill me, do so at once, and don't keep me in this pain. You are the true children of your prophet Muhammad. He went about converting with his sword, and he got thousands to submit from fear. But I won't; your swords have no terror for me. Let it fall, and I fall a martyr for Christ."

Now a trooper came up and asked what all this was about. The Musalmans said, "Here we have a devil of a christian who won't recant—so do you kill him." At this the sepoy aimed a blow with his sword, which nearly cut off his head. His last words were, "*O Jesus, receive my soul!*" I was close by under a tree, where I could see and hear all this. I was much terrified, and I shrieked out when I saw my poor husband was dead. It was of no use my staying there, so I went back to the chapel compound, when I found my house in a blaze and people busy plundering it. I now went to my children to the house of Mirza Hajee, where I stayed three days, when orders were issued to the effect that if any one should be found guilty of harbouring or concealing Christians they would be put to death. The Queen Zeenut Mahal had some fifty Europeans concealed, and she did all in her power to save them, but was compelled to give them up. Mirza

Gohur, a nephew of the King knew that I was with Mirza Hajee, and he remonstrated with him, and warned him of the consequences of keeping me. Mirza Hajee now told me that I must at once take one of two steps—either become a Muhammadan, or leave his house. Both of them urged upon me to leave Christianity, saying that every Christian in India had been killed, and that for me to hold out would be great folly. I was promised a house to dwell in, and 30 rupees a month to support myself and children—and that no one should molest me. God helped me to resist the temptation and I said, "No, I cannot forsake Christ. I will work to support my children, and if I must be killed, God's will be done."—I now had to go out with my seven children. A *coolie* (porter) who came with me led me to the *Kotwali* (or police station,) and some sepoy's there attempted to kill us. One man, however, knowing who I was, told them that I was under the protection of the King, and not to kill me. I now went about seeking for some place to dwell in, but no one would take us in, lest they should be murdered on our account. So I had to wander from one place to another for some ten days, having no place to rest, and nothing hardly to eat. Out of the city we could not go, for all the gates were closed, and strict orders given not to allow any woman to go out.

On the 13th day a large body of the sepoy's went out, and I managed to mix with the crowd and got out with my children. I now went to a place in the suburbs of Delhi called Tulwari, where I got a room for eight annas a month. Six rupees was all the money I had; all the rest having been taken from us by the Muhammadans.

When the English soldiers arrived before Delhi, I found my position anything but safe; for the sepoy's had a strong party there, and we were exposed to the fire of friends and foes. Cannon balls came near us again and again, and one day one even got into our room, but did us no harm.

I heard that many people went to a place called Sunput, twenty coss (forty miles) from Delhi, so I accompanied some people there. In this place I remained for three months, working hard to keep my little children from starvation. I was chiefly engaged in grinding

corn, getting but one anna for grinding nine seers; and in order to get a little food for all, I often had to work night and day. Yet the Lord was good, and we did not starve.

When I heard that the English troops had taken Delhi from the city people, many of whom came into Sauput in a great terror, I left with two other women, who went in search of their husbands.

I again came to Tulwari, when the whole of my children were taken ill of fevers and colds,—and I was in great distress. The youngest child died in a few days, and I had not a pice to pay for help to get it buried. No one would touch it; so I went about the sad task myself. They indeed said that if I would become a Muhammadan, they would bury it for me. I took up the little corpse, wrapped in a cloth, and took it outside the village. I began to dig a little grave with my own hands, when two men came up and asked why I was crying so? I told them, and they kindly helped me to dig a grave and then they left. I then took up the little corpse, and buried it.

I was now anxious to get into the

city and sent a message to a native Christian, Heera Lall, who knew us well. I at last found him and got into Delhi, where I was kindly treated. I got Heera Lall to write to Agra in hopes that some of our missionaries might be alive, and when you wrote back, I cried for joy, and thanked God. For I now knew that what my dear husband said would be fulfilled—that if our missionaries were spared I and the children would be provided for.

Of the Rev. Mr. Mackay and Mrs. Thompson and family, I have to say that before I left Delhi, I went one day to Mrs. Thompson's house, when I saw a sight which horrified me:—Mrs. Thompson and one daughter lying dead on a couch grasping each other—and the other daughter on the floor by the side of the couch. Their heads were quite severed from the trunks.

Of Mr. Mackay I heard that he and several other gentlemen were killed in Colonel Skinnuer's house after resistance for three or four days. The King ordered the people to dig up the floor of the cellar where they had taken shelter, and kill them.

Baptisms.

FOREIGN.

UNITED STATES.—From the reports which are now constantly reaching us of the great revival, we gather that the baptists are sharing in the salutary influence. Numerous baptisms of large numbers are reported, which we have not space to enumerate. Indeed, if we mentioned the places they would be unknown to most of our readers. The numbers immersed vary from twelve to thirty in most cases, with scores of candidates waiting for the ordinance.

A Scene at a Baptism.—The rite of baptism was administered at Providence, Rhode Island, to over fifty persons. At Thurber's Pond, where a number of persons from the Fourth Baptist Church were immersed, about 3,000 persons were assembled, half of whom were Irish, as Miss Carroll, who was converted from the Catholic to the Protestant faith some time ago, was one of the persons to be baptized. On entering the water, says the

Providence Journal, she was saluted with cries of "Kill her," "Drown her," &c., the crowd being with difficulty kept behind a rope which was drawn to keep them from the shore. After the ceremony, the carriage which conveyed Miss Carroll to her residence was followed by a large crowd of Irish. The presence of the police, however, prevented any further disturbance.—*New York Tribune.*

DOMESTIC.

LEICESTER, Carley Street.—This place of worship is situate in a part of the town occupied chiefly by poor framework-knitters. It was erected about thirty-three years ago by the late Mr. Thomas Gamble, after preaching for some time in the streets around. He supplied the pulpit gratuitously until his death in 1836. Eighteen years ago the writer was requested to supply the pulpit; and, although much engaged all the week in preparing publications for the press, he

consented. There were but few members, chiefly poor persons; not many hearers; and a small sabbath school. A debt of £200 was on the place, for which more than that amount had been paid for interest. For many years it was up-hill work—the people around would not or could not attend, but they would send their children to the school. In a few years the little gallery was removed, the chapel was enlarged, presenting a new front to the street, and two school rooms erected in place of the little vestry where about forty children had been taught. Again, a few years later the school rooms were added to the chapel, and larger built. All this time the congregation was never large, but the school increased to about 300. More teachers were obtained, and they persevered with commendable diligence. Only now and then additions were made by baptisms. But about a year ago three young women from the senior class were baptized; and on the first sabbath in May, this year, the minister had the pleasure of leading eleven young persons, nearly all from the sabbath school, down into the water, and baptizing them. They were received with two other friends in the afternoon at the table. It was a day such as we had never before enjoyed, and never expected to see. But is anything too hard for the Lord? Others from the congregation, encouraged by the example of these young persons, are coming forward, and we now do hope for better days. One dear girl, an accepted candidate, was prevented by her own mother from joining her companions. The Editor hopes his readers will kindly excuse him in thus referring at some length to this baptism at the place of which he is the minister, but he has given these details from a desire to encourage any minister who may be struggling to sustain a feeble cause, and especially to cheer the hearts of teachers of the young in their work of faith and labour of love.

SUNNYSIDE, Lancashire.—Four persons were received into the church at Sunnyside, May 2, having been previously baptized by Mr. Nichols, on their profession of faith in the Saviour. One of these had been a member with the Independents several years, and another had been united with the Primitive Methodists. The sermon was from, "Why call ye me Lord, Lord, and do not the things which I say?"

NUNEATON, Warwickshire.—The first Lord's-day in May was a day to be remembered by us, when ten believers put on Christ by baptism. This service, and that in the afternoon, when the candidates were admitted to fellowship before a large company of spectators, was of a very affecting character, and many wept. One of the candidates had been a Primitive about sixteen years, but was convinced that our mode is scriptural at one of our baptisms. I might relate other interesting particulars, but they would occupy too much of your space. I hope your *Reporter* will become more and more like the Acts of the Apostles in reporting the success of the gospel, and the additions made unto the churches of Christ, through the scriptural mode of baptism.

READING.—It is with pleasure I report that on April 27, after a very lucid discourse from Matt. iii. 1, our pastor, Mr. Aldis, baptized five believers, in the baptistry of our friends, London-street Chapel, which was kindly lent for the occasion. One of these was an active and intelligent member among the Wesleyan Reformers; another was a member of an Independent church in London; the third will unite with the Independent church at Henley, and the other two will be received into our fellowship. I expect to send a better report on the re-opening of our chapel, as there are several waiting to join the church. E. M.

KETTERING.—On Friday evening, April 30th, Mr. Mursell immersed two candidates on a profession of repentance toward God and faith in our Lord Jesus Christ. One was a young man, a nephew of the late Mr. W. Knibb, the missionary. The other was a young female from Mrs. Mursell's Bible class. It may, perhaps, be interesting to state, that the agents for open-air preaching in this county, who now number seventy-two, met in their various localities on the last week in April, to seek the Divine blessing, previously to re-commencing their efforts on the first sabbath in May. E. W.

WOOLWICH, Queen Street.—On the last Tuesday evening in April, after an encouraging discourse, Mr. Hawson led down into the water three disciples of the blessed Redeemer. Two of these were in the bloom of youth; the other was a married woman, who, in the discharge of this duty had met with serious interruption. These were added, and more, we hope, are on the way. K. D.

HANLEY, *Staffordshire, Welsh*.—Your readers, and especially those in Wales, will rejoice to hear that there is now a Welsh baptist chapel in this town. Four years ago, about five or six of us, not being able to profit by an English ministry, met for prayer and conversation. We then hired a room, which soon became too strait for us. Several were baptized, and among others Mr. Roberts, who had been minister of the Welsh Independents in Hanley. Mr. R. is a zealous and useful man, and many more have been baptized and added—"both men and women." Assisted by our English friends, we have now built a neat little chapel. It is well attended, and on the last Lord's-day in April we had our first baptism in it, when Mr. R. immersed three candidates. "Who hath despised the day of small things?" E. E.

MARKET DRAYTON.—Having been what is called a "constant reader" of the *Reporter* many years, I prize it as a treasure, and always welcome the reports it gives us monthly of additions to the churches by baptisms. And as, in the Acts of the Apostles, your reports are of many or few, I may mention that Mr. How, of Shrewsbury, baptized one follower of the Saviour on the last sabbath in March. We had a crowded congregation, and our sister made a good confession. Our pastor, Mr. Sissons, is delivering a course of lectures. "The Baptists" was the last. Could you make us a grant of tracts? G. M.

TOWCESTER.—I am not a member of the baptist church at Towcester, but taking the *Reporter*, and always reading it with interest and delight, and observing that you wish to have reports, I thought as no one else seemed disposed to do so, that I would send one. After preaching, Mr. J. J. Jones baptized six females on the first sabbath in May. One had been a Wesleyan several years. Five of these were added to the church. R. S. S.

BOTESDALE, *Suffolk*.—On sabbath evening, April 26, our minister, Mr. Berry, immersed four believers in the Lord Jesus. Others are also "inquiring the way to Zion," and will, we hope, ere long, reach the city of our God. G. C.

COSELEY, *Staffordshire*.—Mr. Maurice preached on the mode, subjects, and design of christian baptism, April 25, and then baptized two young men—teachers in the sabbath school. W. F.

SHEFFIELD, *Portmahon*.—Having been often disappointed in not seeing our baptisms reported, I beg to state, as you kindly invite reports, that this year, Mr. Giles baptized two—man and wife—in February; and in April eight more thus put on Christ. Among these were a father and son, and the son's wife, and two sisters. Again, on the first sabbath in May, after a suitable discourse to a crowded audience, Mr. G. led down eleven more believers in Jesus into the water, and baptized them. Two husbands and their wives were of the number, and one husband whose wife was baptized in April. These were all added, and more are coming forward.

IPSWICH.—On Friday evening, April 30th, Mr. Cox, minister of Friars-street Chapel, after reading several portions from the New Testament and making some appropriate remarks, immersed three females who had been members of Independent churches for several years. One of them had for some time tried to shun the ordinance, but from searching God's word the path of duty appeared so plain that she could no longer neglect obedience to her Saviour. S. R. D.

P. S.—This service was held at Stoke Green chapel, kindly lent for the occasion.

TURRET GREEN.—On Thursday evening, April 29th, we had the pleasure of witnessing the immersion of eleven believers by Mr. Lord. Most of the candidates were young—among them were a husband and wife, also a brother and sister; the two latter return to the Independents. The remaining nine were received into our fellowship. G. R. G.

BURNLEY, *Enon Chapel*.—On the first sabbath in May, Mr. Roos baptized seven believers on a profession of their faith in Jesus Christ. Among these it was pleasing to see husband and wife joining in the observance of this sacred ordinance. These, with five others restored, were added to our fellowship. T. W.

MILFORD, *Hants*.—The ordinance of baptism was administered here, May 2nd, when two young men, who had been scholars in our sabbath school (one of whom is now a teacher) were baptized into Jesus Christ, by our pastor, Mr. H. V. Gill. The season was one of more than ordinary solemnity and interest.

TIPTON, *Staffordshire*.—Two young friends were baptized by Mr. Nightingale, April 25. One of these was a son of the minister. W. F.

BANTON, *Leicestershire*.—We rejoice in being able to report that this "Mother Church" of the General Baptists in the midland districts is enjoying a refreshing revival. On March 21, thirteen disciples of the Holy Saviour put on a profession of his name by baptism. Our venerable friend, Mr. Samuel Deacon, who is yet alive, and now a kind of patriarch in the place, had the joy to see six of his grandchildren among the number. The chapel was crowded to excess, with friends from the region around. At the table, when they were received, there was an unusual number of communicants. On the 18th of April three more were baptized, and added to the church. We hear there are yet above twenty more candidates.

LONDON, *John Street*.—On Friday evening, April 16, seven young persons publicly professed their allegiance to their Lord and Saviour, and were baptized by the Hon. and Rev. B. W. Noel. Three of these were the children of one of the deacons.

P. T.

New Park Street.—On the evening of Thursday, April 29, our pastor, Mr. Spurgeon, baptized seventeen believers in the Lord Jesus, after an interesting discourse from, "If ye know these things, happy are ye if ye do them." D. E.

Salter's Hall Chapel.—We regret to find that no reports from our church have lately appeared in your magazine,* especially as we have been favoured with evident tokens of the Divine blessing. Since our pastor, Mr. Jesse Hobson, resumed his ministry, the chapel has gradually filled, and many conversions have taken place. On the 14th January six were baptized; again, on the 11th March, five more; and on the 29th of April three; and there are several others coming forward.

ARMLEY, *near Leeds*.—Ten young persons from this place were baptized at South Parade Chapel, Leeds, by Mr. Baillache, on Monday evening, March 22. It is pleasing to notice that the preaching of the gospel of the Saviour in this village is meeting with such a cordial reception.

KINGSTON-ON-THAMES.—Three sisters in Christ were baptized by Mr. Medhurst, April 26, after having given to us satisfactory evidence of their faith in the Great Redeemer.

H. S.

* We did not receive any. We always insert all we receive. If too late for one month they appear in the next.

WOODSIDE, *Forest of Dean, Gloucestershire*.—Mr. Penny, of Coleford, baptized four believers for us on Dec. 13, and then received them into the church.—On Feb. 21st four more were thus added, by Mr. Hall, of Gorsley.—Next sabbath (May 2) we expect Mr. Prees, of Pontypool, to baptize four youths from our sabbath school. We also expect Mr. P. to enter on his labours among us as our minister in June. Our place is crowded, and our prospects very cheering.

W. R.

MELBOURN, *Cambridgeshire*.—Mr. Bayley led five believers down into the water and baptized them on the first sabbath in May, in obedience to the example and command of our Divine Lord. But we regret to state that, somehow or other, the service gave great offence to a paedobaptist minister of the neighbourhood, who ought to recognize more clearly the protestant right of observing what we believe to be a divine injunction.

T. W. M.

LANDBEACH, *Cambridgeshire*.—On the first Lord's-day in May, Mr. C. Wooster, our pastor, after giving an appropriate address, baptized six believers in Him who died and rose again. Two were female teachers, and one, a youth of fourteen, from the sabbath school. They were received and sat down with us at the table in the afternoon. Several more are inquiring for the "old paths," and we hope they will walk therein. M. C.

ASHBY-DE-LA-ZOUCH.—Mr. Gray, lato of Ripley, near Derby, commenced his ministry amongst us, April 4, when five candidates were baptized by Mr. T. Orchard. Among these was the youngest son of the Editor of the *Reporter*, a youth of sixteen, who, with the others, was received into the church of which, for more than forty years, his maternal grandfather, the late Mr. Goadby, was the pastor.

BEVERLEY.—Mr. W. C. Upton, our pastor, on the second sabbath in May, led three disciples down into the water and baptized them. One was a veteran soldier, who was in the dreadful conflict at Waterloo. May he, through his few remaining days, "stand firm," and prove himself to be also "a good soldier of Jesus Christ."

J. B.

HONSFORTH, *near Leeds*.—Four disciples of the Saviour were baptized at this place, on the first sabbath in May, by Mr. Catterall.

D. S.

MANCHESTER, *York Street*.—On sabbath afternoon, May 9th, a very interesting service was held in connection with the sabbath school. At three o'clock all the scholars assembled, and, after an appropriate address by Mr. Chenery, they witnessed one of their number confess her faith in the Lord Jesus by being buried with him in baptism. May many others be led to follow her example; and from the school may numbers arise to be ornaments to the church and blessings to the world. E. W.

P.S.—We had jubilee sermons on Lord's-day, April 25th, and on Tuesday evening a large and interesting tea party, with addresses following. We are thankful for the past, and full of hope for the future.

BIRMINGHAM, *Bond Street*.—The first sabbath in May was one of much spiritual enjoyment to us; when twenty-two disciples of Jesus followed their Lord into his watery grave and were buried with him by baptism. Seven were scholars, six were teachers, and nine were from the congregation. Mr. Chew, our new pastor, preached to about 1000 hearers. God is in the midst of us. To Him be all the glory! S. G.

[We hear from other sources, that early morning week-day prayer meetings are held, attended by crowds; and that many more candidates are on the list. Brother Chew is very active and zealous, and we wish him the largest success. But amidst such excitement carefulness in receptions is more necessary.]

Lombard Street.—Five believers in the Lord Jesus were baptized on the first sabbath in May. We entertain hope that others will soon follow in the same path of faith and obedience. J. S. C.

COVENTRY, *Cow Lane*.—After preaching to a large and attentive audience on Lord's-day morning, May 2, Mr. Macmaster led nine believers down into the water, and baptized them into the Sacred Names. One had been an Independent, and some were from the sabbath school. They were all added. T. B.

St. Michael's (New Chapel).—On what is called Good Friday, seven believers made public profession of their love to the Saviour by being baptized into his name, by Mr. Rosevear. Our prospects are cheering. J. H.

PETERBORO.—Mr. Barrass baptized two young men on the first sabbath in May, who were afterwards received into the church.

FOLKESTONE. — On the evening of Lord's-day, April 25, Mr. Jones, our pastor, after a sermon on obedience to Christ, baptized four young followers of the Saviour. One was the granddaughter of the writer, and one a Wesleyan. Two of these were admitted into the Lord's house—"Whose house are we?" (Iob. iii. 6.) But the other two did not *come home*. May they all meet in the Great Father's house above! R. O.

STOCKPORT.—Sabbath day, April 16th, was a day of gladness to many of us, when two friends put on Christ by baptism, after a discourse on the subject by our pastor, to an attentive congregation. The tracts you sent appear to be doing good, and are much sought after. We have distributed them all, but we had not wherewith to supply all who wanted them. P. P.

TETNEY.—Our pastor, Mr. J. Kiddle, who came to reside with us in January, had the pleasure, after preaching on the subject, of baptizing seven believers in the Lord Jesus, April 29th. We are enjoying a gracious visitation of spiritual blessings. We have commenced a day school under very pleasing prospects. W. S.

PADIHAM, *Lancashire*.—Mr. Brown, our pastor, baptized five followers of the Lamb, April 25th, after preaching on the question of the eunuch, "What doth hinder me to be baptized?" Four of these were from the sabbath school. We hope Mr. B's faithful labours will be greatly blessed. A. B.

WALES, *Aberdare, Mill Street*.—April 25, after an impressive sermon by Mr. Evans, our pastor, he baptized six believers in the Lord Jesus.

Aberdare, Welsh.—This month we have had to baptize twice. On Tuesday evening, April 27, after a discourse on the baptism of the eunuch, by Mr. W. Roberts, our minister, Mr. Price, baptized three females in the English chapel, kindly lent for the purpose. And on Lord's-day, May 10, we again met on the banks of the river Cynnon, where we listened to an interesting discourse from Mr. J. Lloyd, of Merthyr, after which Mr. Price led six believers into the water and baptized them. Some of these were previously members with the Independents, and others were from the sabbath school.

Aberdare, English.—May 2, Mr. Evans, our pastor, baptized five believers. Two were from the congregation, and three had that day come from the Wesleyans, who, like the eunuch of old, wished to be baptized at once, and which was as cheerfully accorded to them. One of these returned to their old fold, the other two remain in communion with us.

Douclais, Caersalem.—April 11, Mr. Evans, our pastor, after showing the unscripturalness of infant sprinkling, led into the river Dulais, twelve believers in the Saviour, whom he there baptized.

Aberdulais.—April 4, Mr. Davies, of Clydaoh, baptized one sister, who had been a member with the Independents.

Ebbw Vale.—April 19, we had the pleasure of witnessing the administration of the ordinance of baptism, when five believers thus put on Christ in the river Ebbw.

Llangynider.—April 11, our pastor, Mr. W. E. Jones, immersed four believers in the river Usk, in the presence of a very large concourse of people.

Caersalem Newydd (New Jerusalem).—On Lord's-day, March 28, our pastor, Mr. Jones, baptized four sisters. We are glad that the church of God here is reviving since Mr. Jones's settlement.

Brymbo.—On the first sabbath in April, three disciples were baptized by Mr. Parry, our minister.

Clydach.—April 11, our pastor, Mr. Davies, baptized four believers.

Proed-yr-rhin.—April 4, our minister, Mr. Jenkins, baptized four believers. We are happy to find that many more are inquiring the way to Zion.

Cydwelli.—In this ancient city the cause of the Redeemer is reviving a little. Lord's-day, March 28, one young sister was baptized by Mr. Reynolds.

Ponilliw.—March 28, Mr. Rees, our pastor, baptized two believers in the Lord Jesus.

Brecon, Welsh.—April 18, after a suitable address, our pastor, Mr. D. B. Edwards, immersed seven young friends, who thus consecrated themselves in the morning of their days to the Saviour.

Cefnycymera.—March 28, four were baptized.

Merthyr, Tabernaole.—Lately, our pastor, Mr. Roberts, baptized eight believers in the Lord Jesus.

Near Swansea.—April 11, at Saron chapel, seventeen—Ten at Morrystown

chapel, by Mr. Owen Owen—one in Blackpill river.—May 9, at Bethesda, seven, by Mr. Jones.

Maesteg, near Bridgend—English.—Not having seen reports of baptisms at this place more than once or twice, I have determined to send myself. But you must just correct my Welsh writing, for I am only a self-taught man. On Lord's-day, April 26, after a discourse by our pastor, Mr. B. Cole, Mr. R. Hughes led two promising young men into the water and baptized them. They were received in the evening. Again, on May 9, the church meeting in Salem Chapel added four by baptism. Mr. H. Davies baptized them. Thirty-two have been added by baptisms since June, 1857. J. C.

Narberth.—On sabbath afternoon, May 2, after a discourse from Mr. Davis, Mr. Thomas, our senior minister, had the pleasure of going down into the water, and baptizing five young persons on a profession of their faith in Christ Jesus. One of the candidates was Mr. Thomas's youngest son, a young man of much promise, and in baptizing him the venerable old man was deeply affected, and said "his heart rejoiced in baptizing the other young friends, but he could not help feeling increased delight and gratitude to God in thus having to baptize his youngest son." May God bless all the candidates, and make them eminently useful in his vineyard. The scene was most impressive, and our large chapel was crowded, many friends from other places of worship being present. D.M.

Pont Llyfni, near Carnarvon.—Mr. O. J. Roberts has lately baptized five believers—one, a large farmer, who formerly attended the Calvinistic Methodists; another, a youth whose father was lately baptized; another, one we had long expected to join us; another, a young man, the son of a member, who had wandered away from us, but has now returned; and the other had been a zealous "church-goer." At *Llanaelhaiarn*, Mr. R. also baptized seven candidates, April 18. Both here and at other places the zealous labours of our brother have been greatly blessed.

J. S. H. E.

Cardiff, Bethany.—Mr. Tilly had the pleasure of baptizing two candidates for our fellowship, on the last sabbath in April; one was from the sabbath school.

J. J.

Baptism Facts and Anecdotes.

IRELAND, *Belfast*.—*Baptism of a Presbyterian Minister*.—We are gratified that our reports of baptisms this month occupy more columns than usual. We have only space here to give a paragraph from the *Banner of Ulster* of May 18. Our readers will be pleased to notice that our esteemed brother, Mr. Eccles, is making successful efforts to diffuse a more scriptural knowledge of baptism in Belfast:—*“Lecture on Baptism.*—A correspondent sends us the following:—A lecture on the ‘Mode of Baptism’ was delivered in the baptist church of this town, to a most attentive audience, by the Rev. R. M. Henry, late minister of the Reformed Presbyterian Church, Lincenhall-street. Every available place in the building was crowded before the hour of meeting. Many had to stand during the whole of the services, while numbers, unable to obtain admittance, were obliged to leave.—The rev. gentleman took for his text Acts viii. 38, and after a few introductory

observations, proceeded to argue, from the classic usage of the word denoting baptism, and from the testimony of the most eminent scholars, and from the practice of the early churches, that immersion is the scriptural mode of administering the ordinance. The rev. gentleman concluded a very powerful discourse by an impressive appeal to his hearers to realise in their own hearts the great blessings of the gospel symbolised in the ordinance about to be dispensed. After singing a portion of psalmody, a lucid and argumentative address was delivered by the Rev. Mr. Eccles. Prayer was then offered up, and after another portion of psalmody had been sung, the rite of baptism was administered to the Rev. Mr. Henry by the Rev. Mr. Eccles. The audience was then dismissed by the apostolic benediction, many of them seeming deeply impressed with the solemn services of the evening.”

Sabbath Schools and Education.

SUNDAY SCHOOL UNION.

ON Thursday evening, May 6, the annual meeting was held in Exeter Hall, under the presidency of the Hon. A. Kinnaird, M.P. The hall, as usual on the occasion of the anniversary of this society, was densely crowded. The Report stated that the committee did not intend to make any further appeal on behalf of the debt of the Jubilee building; but Mr. Angus, who was present at the morning meeting, and who was a member of the Newcastle Sunday school Union forty-five years ago, expressed his regret that there should be any debt left upon the building, and presented a cheque for £25, as the contribution of the Sunday scholars of South Australia, persuaded that they would honour the draft on his return. Another friend offered, on behalf of the Salford Union, to subscribe the last £25, to liquidate the remaining debt of £1,200. He thought, therefore, the committee would be obliged to revise this portion of the report, and make an appeal to the teachers throughout the country for the discharge of the

debt. 252 lending libraries have been granted during the year, at a cost of £1,519 14s. 4d., at the retail price of which there was paid by the schools assisted £512 2s. 11d. These schools contained 50,354 scholars, of whom 31,055 were Scripture readers. The total number of libraries granted by the union to the present time is 3,948. The sales at the depository during the last year have amounted to £12,556 19s. 6d. The committee have purchased the stock and copyright of the Library of Biblical Literature, a work extensively circulated and well adapted to aid teachers in their work. The committee have sought to render the effects of the canvass of London still more productive than they have yet been, by addressing a circular to the officers and teachers of the metropolitan schools. It was found that there had been received into those schools, from which returns could be obtained, 13,345 additional scholars, but it was feared by many that their attendance would not continue. Such has not, however, proved to be the case; for the last returns from

the four London auxiliaries reveal the pleasing fact, that in the schools connected with the union there has been an increase, since the commencement of the canvass, of 872 teachers and 12,526 scholars. Still the painful fact remains,

that there are more than 300,000 young persons in London, between five and fifteen years of age, who are not found in the Sunday school, so that for every child inside there are two outside our walls.

Religious Tracts.

RELIGIOUS TRACT SOCIETY.

THE annual meeting was held on Friday evening, May 7, in Exeter Hall, presided over by Mr. John Marshman. The chairman, in the course of his opening address, adverted to the publications circulated in India, some of which, he said, were neither moral nor christian; while others were of the most infamous description. It was necessary that they should not only put down that which was bad, but introduce something which was good, that which would impart sound knowledge and salutary instruction, and this, he thought, was peculiarly the province of the Religious Tract Society. The Report stated that numerous books and

tracts had been distributed among the soldiers proceeding to India, and also among the natives of that country in the vernacular tongue, and instances were not uncommon in which the tracts were found to possess a highly beneficial influence on the native mind. The receipts of the year were:—for sales, £75,856; the benevolent fund, £12,874; total £88,730; being a larger amount than any previous year, and exceeding the receipts of last year by £6,854. The total circulation of books and tracts by the society during the fifty-nine years of its existence was no less than 782 millions.

OUR DONATIONS OF TRACTS for June have been forwarded. A list of them in our next.

Intelligence.

BAPTIST.

LONDON.—*Diorama Baptist Chapel, Regent's Park.*—The completion of the third year since this beautiful chapel was opened, and a congregation gathered under the ministry of the Rev. W. Landels, was marked on Tuesday evening, May 4, by a tea-meeting in the school-room, at which 500 or more of the supporters of the cause were assembled. They adjourned to the chapel, where Mr. Landels took his seat on a platform, surrounded by his deacons and committee. Mr. L. said he could heartily congratulate the congregation on the position of their affairs. The chapel continued to be crowded every sabbath-day; the services of God had been signally blessed; and the church, which had only been in existence two years, now numbered 305 members, 101 of whom had been added during the last twelve months. In this year, also, they had been able to raise the entire sum needed to defray the current expenses of the place, and they had a small balance in hand. Including the seat rents, they had raised for all

purposes, not their own chapel purposes merely, but contributions also to a variety of religious objects and societies, no less than £1,732 1s. 6d. But they must increase, not relax, their efforts. The chapel would now be their own; Sir M. Peto would put it in trust for them, leaving, in his liberality, not so much as a moiety of its cost upon the building. They must endeavour to pay off the debt as fast as they could; and it would stimulate them in their efforts to know that Sir Morton regarded all the money returned to him on this account as sacred, and that he would devote it solely to the building of chapels elsewhere. Dr. Angus and Mr. W. Heaton afterwards addressed the meeting; and Mr. Hadrill, Mr. Thompson, Mr. Cowtan, Mr. Carr, Mr. Bowser, and Mr. Baines, each gave reports of progress in the various departments of Christian activity connected with the congregation. All the speakers testified to the continued pleasure and profit with which Mr. Landels' ministrations were received, especially by the young men, who thronged the place every Lord's-day, so that the congregation in the evening averages 1,800 persons. In the

course of the evening, Sir Morton and Lady Peto entered the chapel, and towards the close of the proceedings, Sir Morton expressed his gratification at all that he had heard, and at the present condition of the chapel affairs; he had not anticipated that they would so soon arrive at such a prosperous condition. Though no longer the owner of the chapel, he should continue to feel the same interest in all that related to it; and, in conclusion, he urged upon the church, as now formed, to become an aggressive and hard-working church. So alone could they hope that their prosperity would continue.

BRADFORD, Yorkshire.—An interesting meeting of the friends of the Rev. B. O. Wilson, who is about to emigrate to Australia, took place on Tuesday evening, April 27, in Sion Chapel, Bradford, for the purpose of taking an affectionate farewell, and bidding him "God speed" in his voyage out and in the new sphere of his future labours. There was a large and respectable congregation, and the service was one of deep and solemn interest. The ministers who bore part in the service were J. P. Chown, H. Dowson, Dr. Acworth, Dr. Bewglass (Wakefield), and H. J. Betts. Mr. Dowson and Dr. Bewglass made interesting reference to the consistent life and conduct of Mr. Wilson, the latter referring more particularly to his early training as the child of pious parents, and the former to his connection with the church at Bradford and his acceptance as a town missionary, in which service he had by his devotedness won the confidence and esteem of the committee of the Bradford Town Mission. He was about to take charge of a small but earnest and devoted church, recently formed at Brisbane, in Australia. Application had been made for a pastor to the Baptist Missionary Society. There had been several candidates, but Mr. W. was selected. Mr. Wilson then traced, in a striking manner, the hand of Divine Providence as distinctly pointing out his future path. Mr. Betts concluded with prayer and the benediction.

CAERLEON.—Mr. C. J. B. Jackson, late of Pontypool College, was recognised as pastor of the baptist church in this place, on Wednesday, April 21. Messrs. J. Evans, late pastor, R. Griffiths, Dr. Thomas, T. R. Evans, D. Evans, J. Morgan, P. Preece, and E. Thomas, took part in conducting the services, which were earnest and orderly. A large congregation assembled to manifest its sympathy with the interesting proceedings.

A **BOY PREACHER** has arisen out of the revival at New York. He is only fifteen. His sermons are said to be sound and methodical. Crowds flock to hear him. He is a member of a baptist church in the city.

CARDIFF.—The new chapel at Canton was opened for divine worship on Tuesday, May 11th, with sermons by Mr. James Smith, of Cheltenham, and Dr. Thomas, of Pontypool. Several ministers of various denominations were present and assisted in conducting the services. Next morning at half-past six, Mr. Smith preached again at Bethany Chapel. Other services and a tea meeting were to follow. The building is in the Gothic style, with school-rooms beneath for 200 children. The cost is £750, exclusive of ground. The friends have paid, or promised to pay, £330. The collection on Tuesday was £40, and the place was crowded. A vigorous effort will be made to clear off the whole debt. This, under the circumstances, must be regarded as a noble specimen of what is sometimes called "christian willingness," for the people seem to have had "first a willing mind."

HARVEY LANE CHAPEL, Leicester.—This ancient place of worship, in which William Carey preached the gospel before his departure for India, and to which Robert Hall attracted thousands of delighted hearers by his splendid eloquence, has been lately occupied by Wesleyan Reformers. A few weeks ago both preacher and people adopted Independency, and were formed into a Congregational Church. The old baptistry, in which hundreds have been buried with their Lord in baptism, remains. Will it ever be used again? This is the second new Independent Church formed in Leicester this year—the other being that meeting in the new chapel on the London Road, erected by Mr. McAll and his friends. Up to this time there had been but two. The baptist church and congregation, formerly meeting in Harvey Lane, now meet in the new and more spacious chapel in Belvoir Street.

STUDLEY, Warwickshire.—The baptist interest in this place had been in a low state for some time. This spring an attempt was made to revive it. The chapel was repaired and painted, and then re-opened by Dr. Thomas, of Pontypool, April 25th, when nearly the cost was obtained. Mr. Thomas James, senior student at Pontypool College, having been engaged as minister, was recognised as such on Tuesday the 27th, when Dr. Thomas and several other ministers took part. Mr. James enters on his labours under pleasing auspices.

TAUNTON, Octagon Chapel.—We are requested to state that Mr. J. H. May, having resigned the pastorate, the church meeting here wish to engage a pastor of strict communion principles.

ROSE.—Mr. F. Leonard, LL.B., on resigning the pastorate of the baptist church in this town, was presented by his friends with a handsome time-piece, as a memento of their affection and esteem.

OXFORD.—On Monday, May 3rd, a very large public meeting, following a gratifying tea meeting, was held in the Town Hall, to express sympathy with the Rev. W. H. Bonner, upon the occasion of his retiring from Adullam Chapel. A testimonial was presented, commending his consistency, faithfulness, and zeal, as justifying both confidence and esteem, and leading to the hope that he will soon be directed to another sphere of labour where his success will be more enlarged and his comfort greater. This was signed by the Mayor of the City, all the resident Dissenting Ministers, several preaching brethren, and a large number of members of various denominations, including many of Mr. Bonner's late charge. A purse accompanied the testimonial, as a further mark of respect and good wishes. Addresses were delivered by several ministers and friends.

HEYWOOD.—Mr. J. Batey having accepted the unanimous invitation of the General Baptist Church, Heywood, he preached his last sermon at Burnley, on sabbath evening, May 9th, to a crowded congregation. On the preceding evening, a farewell tea-meeting was held in the School-room, Croft-street. After tea a public meeting was held, which was addressed by several ministers and friends, who spoke of Mr. B. with much respect and affection, and of his uniform christian deportment during the nine years of his ministerial labours at Burnley, wishing him much comfort and success in his new engagement.

ROADE, Northamptonshire.—Mr. W. Sutton, our late pastor, closed his services with this church on Lord's-day, May 9, when he preached in the evening from 2 Cor. v. 10 to a very crowded congregation. On the following Wednesday a tea meeting was held, after which one of the Deacons presented to Mr. and Mrs. S. a handsome copy of the Holy Scriptures. Several addresses followed, and prayer was offered that Mr. and Mrs. S. might arrive in safety at the far-off land for which they were about to depart—Melbourn, Australia. W: H.

NOTTINGHAM.—Previously to his removal from Derby Road Chapel to take charge of the General Baptist Church, Sacheverel Street, Derby, Mr. W. Jones was presented with a purse of thirty-five sovereigns, accompanied by the best wishes of his friends and expressions of esteem from the ministers of the town.

TENBURY.—Mr. Heritage, on leaving the scene of his former labours at this place, was invited to a tea meeting, on Thursday evening, April 20th, and presented by his friends with a handsome copy of the complete works of Dr. Chalmers, in twelve volumes.

MR. SPURGEON'S NEW CHAPEL.—Mr. Spurgeon and his congregation have at last fixed on a site for the large chapel they are about to erect. The place they have chosen is the open space opposite the Elephant and Castle. The ground belongs to the Fishmongers' Company, and they are to receive a ground-rent of £150 for it. The building will be speedily commenced. [We copy the above from a daily paper. Will any of our friends say if it is quite correct?]

HUNTINGDON.—Before Mr. Millard left Huntingdon for Maze Pond, London, a meeting was held at the Institution Hall, in that town, May 11, when Mr. M. was presented with a purse of forty sovereigns and several other gifts from different parties, accompanied by many expressions of respect and desires for his future comfort and usefulness.

GAINSBY.—Mr. Harcourt, of Borough Road, London, preached the annual sermons for the chapel, April 25th. A large tea meeting was held next day, and £28 realized. Mr. Smart, the new pastor, is meeting with encouraging tokens of favour and success.

AUSTRALIA.—We are thankful to hear that our esteemed brother, Mr. Isaac New, late of Bond-street, Birmingham, arrived safe at Melbourn, on February 20th. Next day he preached twice. A public meeting was to be held to welcome him. We heartily wish him the largest success.

BOVEY TRACEY, Devon.—Mr. Winter, of Bristol, preached two sermons here on Thursday, April 22, for the new Vestry we have lately erected. We had a public tea between the two services, and enjoyed a season of spiritual pleasure and profit.

BARTON MILLS, Suffolk.—Mr. James Richardson, after ten years' ministerial service, was presented by his friends, May 13, with a purse of gold, and several volumes of valuable works, accompanied by a written memorial of their esteem and affection.

DUBLIN.—Under the auspices of the Baptist Irish Society, Rathmine's Hall has been fitted up as a place of preaching for the baptist denomination.

FRANCE.—Mr. J. Jenkins, of Morlaix, Brittany, is now on a visit to this country to seek further assistance for the evangelization of the region in which he labours.

RENOVALS.—Mr. W. Lewis, of Middlemill, to Moira Chapel, Downais.—Mr. E. Roberts, of Cefn Brychan, to Rhyl.—Mr. R. Pyne, of Tittleshall, Norfolk, to Weston, Northamptonshire.—Mr. A. W. Heritage, of Tenbury, to Naunton, Gloucestershire.—Mr. T. Vasey, of Wigaw, to Elgin, Scotland.—Mr. B. Johnson, of Garway, to Raglan.—Mr. R. Stanion, of Preston, to Zion Chapel, Bacup.



DHANDOBA, BARISAL.

MISSIONARY.

BAPTIST MISSIONS IN INDIA.

Mr. F. TREBTRAIL, Secretary of the Baptist Missionary Society, in a note, dated May 11, gives the following disastrous information from India:—

The recently-arrived Indian mail has brought letters from which I learn that disastrous fires had occurred at Serampore and Agra. At the former place, residences of students had been burnt down, occasioning considerable loss to the college, and great inconvenience to the tutors and pupils. At the latter, Mr. Gregson lost nearly all his clothing, and Mr. and Mrs. Evans everything except the clothes in which they made their escape. Thus has our worthy brother *twice*, within these few months, lost all his property. I beg, therefore, to call the attention of our friends to the following extracts from these letters. Mr. Thomas writes, March 23:—

“Letters last month would tell you of the destruction, by fire, of the large bungalow built by brother Denham, and this mail will inform you of a similar fate which has befallen the female school-room, which had been fitted up for the accommodation of the boys until the bungalow could be rebuilt. In both instances the fire has, no doubt, been the work of an enemy. No lives have been lost, but very little of any value could be saved. These fires, and the consequent unhousing of some twenty boys, have added greatly to brother Trafford’s cares, and occurring, as they have done, in a season of severe domestic affliction, have proved very trying. He is trying to provide in the college for as many of the boys as he can. I have recommended him to send to their parents those whose homes are near; but others must be provided for on the spot, as their homes are too far off for them to be sent away. Mr. Trafford has succeeded in obtaining about £90 towards rebuilding the bungalow, which, I expect, will cost at least £160, to which must now be added the expense of rebuilding the school.”

Mr. Gregson, who had, in consequence of Mr. Tucker’s return to England, whereby the support which that gentleman had so generously afforded him during his attendance on the troops at Cawnpore had ceased, removed to Agra, writes, first, March 24, to announce his arrival there; and second, April 3, to tell of the calamity which had come upon them, from which latter communication I subjoin extracts:—

“You will be sorry to learn that a severe fire broke out last night in the fort, by which brother Evans and myself, with many others, have been completely burnt out. About one o’clock I was aroused by a cry of fire. I hastily slipped on some clothes and ran to

the door. The fire was just commencing at the lower story. The flames spread with frightful rapidity. A very strong breeze was blowing at the time, and it was evident, at the first glance, that no efforts could save the square, if, indeed, the flames should not spread to every part of the fort. Accordingly I returned to my own room, seized my writing and dressing cases, opened a box, took out some money and a small bundle of linen, and made my escape. Mr. Evans made the most praiseworthy efforts to arrest the progress of the flames. For some minutes he battled unaided and alone; but it was all in vain. So precipitate was his retreat that he could not take a single suit of clothes, but escaped bare-footed. Mrs. Evans was not much better clad, and we made our escape to the next block in which Mr. Parsons resides. . . . I feel particularly sorry for brother Evans. After being cleared out by the rebels he was just beginning to set up house again, and was intending to go back to Muttra again next week, when this second calamity overtook him. Both he and Mrs. Evans are literally left without clothes, and have been temporarily set up by friends here. I, too, am almost clotheless. All my winter clothing, with bed and bedding, gone. As to my own loss, it will be over £50, but will not reach £100. But my loss is nothing compared with that of others.”

If we had space to transcribe Mr. Gregson’s very graphic account of this fire, it would be seen how narrow the escape of our brethren was. But the good providence of God was over them; and this trial has some great and wise end to be answered. Meanwhile they need not only sympathy, but *help*. Both for Serampore and our friends at Agra I appeal. Glad, indeed, should I be to receive £1,000 to put these matters all right. If some of our friends have felt that the mission had no very *special* case on which to ground a plea, here is one that is special throughout. I trust our friends will be quick and hearty in this matter, for it is very urgent. It will be a comfort to the brethren at Serampore and at Agra to have substantial proof that they are cared for at home.

THE LATE REV. MR. MACKAY.—Our readers have heard that this excellent missionary fell among the first victims of the infatuated sepoys in Delhi. Mr. M. was assured in the “European Life Assurance Company” for £300. Sometimes these Societies are very evasive, and require evidence of death which, as in this case, cannot be given. The house in which Mr. M. and twenty other Europeans had taken refuge was battered down. That is all that could be known. They have neither been seen nor their remains found. But the Directors, to their honour, promptly paid the claim.

RELIGIOUS.

THE TEMPLE OF JUGGERNAUT.—For several years attempts have been made to induce the Indian Government to give up its connection with the great Temple of Juggernaut in Orissa. The Pilgrim Tax was abolished in 1840; and the Temple Estate, which had been managed for forty years by the Collector of Pooree, was given back in 1843. The money donation since continued, 23,321 rupees, was a sum belonging of right to the temple: being partly the representative of land-endowments, and partly a compensation for some old taxes that had been abolished. The payment of the money being a great scandal, and also being misunderstood by Europeans as well as by Hindoos, it was desirable in every way to commute it, either by a single payment or by exchanging it for an estate of similar annual value. The latter plan has been adopted, and a DEED has just been signed by the Lieutenant-Governor of Bengal, by which an estate is placed in the hands of the temple authorities, and the Government announces its determination to interfere no more with the temple's affairs. This measure has been brought about, we believe, chiefly through the efforts of the General Baptist missionaries in Orissa, and the Calcutta Missionary Conference, who have on repeated occasions, brought the subject before the Court at home, the Indian Government, and the House of Commons. It is matter for great thankfulness that the connexion has been severed at last; and we trust that the important precedent now set may be followed in the case of every other temple, which receives from the Government large sums of money, to the dishonour of God and the injury of men's souls.

RELIGIOUS PERSECUTION IN SWEDEN.—The attempt of the King and more liberal classes in Sweden to procure a slight relaxation of the inhuman rigour of their laws against all Dissenters from the Government Church, having totally failed, our oppressed brethren there now complain of more bitter grievances, if possible, than ever. They are fined and imprisoned for preaching or hearing the gospel; for administering or receiving baptism; for officiating at the Lord's Supper, or partaking of the emblems of the Saviour's love. The Baptists are practically denied the privilege of entering the married state. Their own pastors are forbidden to marry them, under a penalty of three years' imprisonment at hard labour. The pastors of the State Church are forbidden to marry any who have left that church. Mr. Wiberg says:—"We have in some few cases allowed the parties to unite themselves in the presence of the assembled church, plighting their vows in the most solemn manner,

which was followed by united prayer. But this is not enough to silence our enemies, who consider persons thus united as living together unlawfully, and make them objects of common reproach. The authorities also have power to fine and separate persons thus united, which has already been done in several instances in Dalarna."

ABERDARE.—*Regarding Editors.*—On the evening of Wednesday, April 23, a most enthusiastic meeting was held in Aberdare, first in the Assembly Rooms, and by adjournment to the Baptist Chapel. The meeting had been called by the females of Aberdare to present an address to the Rev. Thomas Price and John Davies, and also a beautiful silver medal to each of them as editors of the *Gurion* newspaper, for their zeal and promptness in exposing the base attempt of a few individuals, supported by the clergy and churchwardens, to degrade the character of our women, by getting them to run races in the public street in honour of the Princess Royal's wedding. The *Gurion* manfully exposed the vile attempt, for which they have been in no small measure abused and slandered by anonymous and scurrilous papers on the walls from the infidel portion of the supporters of the rustic sports. The women of Aberdare determined, on their part, to show their gratitude to Mr. Price and Mr. Davies, by presenting them, in the presence of 2,000 people, with a splendid medal, and an address printed on satin. The meeting was presided over by G. Davies, Esq., Ynyslywd. There never was a more enthusiastic meeting in Aberdare before.

UNITED STATES.—The Great Revival is yet progressing. It is as important as it is gratifying to know that it has reached the colleges, in which we hear of many converts—fifty are reported at Andover College, and one hundred at Yale College. Several of these young men were sceptics. A curious fact is mentioned of a class of infidels who met at Andover to examine the subject of baptism by the New Testament, and the result was, that from reading it, several were converted. The *American Baptist* states that as many as 17,000 additions are reported in baptist churches in the month of March. Full 1000 persons called on one baptist pastor under concern for their souls.

SABBATH REST MOVEMENT AMONG THE LONDON CABMEN.—A curious scene has been presented during the last few days in the quadrangle of Somerset House. Cab-owners are renewing their licenses, and receiving new plates, with numbers painted either upon a yellow or green ground to denote their plying for hire either on every day in the week or only on six and resting on the seventh. *Henceforth the yellow colour will denote the cabman who observes the Sabbath by not plying on that day.*

GENERAL.

CHINA.—When Dr. Loggo and another missionary were visiting an idol temple at Canton, they were grossly insulted and threatened by the populace, one of whom expressed his hatred by throwing a child at the missionaries.

THE KANSAS QUESTION has been compromised in the United States houses of legislature, by affording an opportunity to the people to re-vote. Now it is confidently expected that the free-soil party will triumph, as the border-ruffians have nearly all left the territory.

THE UNIVERSITY OF LONDON has at length obtained the New Charter; which received the Royal seal early last month. The University can now confer degrees, not only on its own graduates, but on any other meritorious persons.

A SERIOUS RAILWAY CATASTROPHE occurred near Nuneaton, a few weeks ago, to a fast train, which was thrown off the rails in consequence of a cow having strayed on the line. Four passengers were killed, and several seriously injured.

LADY INGLIS, it is said, has been sent for by the Queen, for the purpose of personally relating to her Majesty the sufferings and heroism of the gallant band who so nobly defended the Residency at Lucknow.

HER MAJESTY is about to visit Birmingham, where great preparations are making for the reception of the Royal visitor—among the rest there will be an immense assemblage of school children.

CARDINAL WISEMAN has been bestowing his blessing on six Brazilian ships in the river Thames. What Popish custom this is we can scarcely imagine; but pagans, ancient and modern, do the same thing.

COOPER AND HOLYOAK, we are told, have had a public discussion in London. Our readers, who know the parties, may imagine the scene.

THE ATLANTIC ELECTRIC TELEGRAPH.—Another attempt is now making to accomplish this great object; and every precaution has been used to prevent failure.

REVIEW OF THE PAST MONTH.

Monday, May 21th.

AT HOME.—Her Majesty completes her thirty-ninth year this day, and on the 20th of June will have reigned twenty-one years. Providence has been very gracious to our Sovereign, the Prince Consort, and their family. Long may they yet enjoy divine protection and favour!—The court has had a passing visit from the young Queen of

Portugal on the way to her betrothed husband in that country.—The Prince Consort is about to pay a brief visit to his relatives in Germany, and no doubt will meet his daughter the Princess of Prussia.—Parliament has been much agitated within the last few days, and a dissolution, followed by a general election, was expected. The disturbance was occasioned by the precipitate haste with which that vain man, Lord Ellenborough, sent off a Secret Despatch censuring the conduct of Lord Canning, Governor General of India, on the subject of confiscating the estates of the rebellious nobles of Oude. But the offensive missive was revealed, and Ellenborough resigned to save his colleagues in office. This was not thought enough, and a vote of censure on the Government was moved in the House of Lords, and nearly carried. In the Commons, during the discussion, the great race-day at Epsom intervened, and of course our legislators must leave off to settle the question as to whether Lord Derby's horse was to win the stakes, before they determined whether he should continue Premier. Then came another "awkward fix." There were only two nights left for discussion before the Whitsuntide holidays, and all the "great guns" of the house had yet to fire! What could they do? The vote of censure, on the second night, was withdrawn, and the "boys" were sent home for their holiday! The best thing, in our opinion, under the circumstances, that could have been done. The country cares but little for either Palmerston or Derby. What we want now is a revival of employment and commerce.—The Church Rate abolition Bill is now on its way to the Lords, having passed through Committee in the Commons by a majority of 74—227 for, 153 against. But we can anticipate the reception it will meet with from the Lords—spiritual and temporal. Well! we must persevere. They must pass it after all!

ABROAD.—The intelligence from India is by no means assuring of a speedy suppression of the mutineers, who are yet in great force in various parts of the north-western and central provinces; and the hot season having set in, the movements of the British, if energetic, will be attended with danger, in consequence of the great heat, which is so destructive to Europeans. We have little else of importance to notice, excepting a serious disturbance in one of the European provinces of Turkey. But we expect that this, and other matters connected with Eastern affairs, is now occupying the attention of the representatives of the Great Powers of Europe, who have again met at Paris to complete the business of the Peace Congress.

Marringes.

April 5, at Call Lane baptist chapel, Leeds, by Mr. Bowden, Mr. W. H. Tunnicliff, son of the minister of the place, to Miss E. B. Clark.

April 15, at the baptist chapel, Belvoir Street, Leicester, by Mr. Stevenson, Mr. F. Ward, Belton, Rutland, to Miss H. Cave, of Bulwick.

April 22, at Bloomsbury baptist chapel, by Dr. Steane, uncle of the bride, J. Betts, Esq., to Laura Jane, fourth daughter of the late L. Stevenson, Esq., of Vanbrugh-fields, Blackheath.

April 22, at the baptist chapel, Cirencester, by Mr. Humphreys, Mr. S. Burge of Fairford, to Miss Marianne Coles of Amprey.

April 23, at Denmark-place baptist chapel, Camberwell, by Dr. Steane, the Rev. Dr. Hewlett, to Eliza, daughter of the late John Scott, Esq., of Camberwell.

April 24, at the baptist chapel, Loughborough, Mr. W. Cooke, of East Leake, to to Miss Joanna Merriman, of Wymeswold.

April 24, at the baptist chapel, Stanhope Street, Liverpool, by Mr. H. W. Hughes, Mr. Timothy Miller, of Mollington, to Mrs. Jane Jones, of Liverpool.

May 5, at Cross Street baptist chapel, Islington, by the minister, Mr. A. C. Thomas, brother of the bride, the Rev. W. Burton of Berwick-on-Tweed, to Miss E. C. Thomas, youngest daughter of the Rev. J. H. Thomas of Milford Haven.

May 6, at the baptist chapel, Kettering, by Mr. Mursell, J. H. Allen, Esq. of Aston Clinton, Bucks., to Martha, daughter of the late J. Wallis, Esq., of Burton Lodge, Kettering.

May 10, at Northampton, Mr. W. Sutton, late baptist minister at Roade, to Miss Lucy James, of Hartwell. Mr. and Mrs. S. were about to depart for Melbourne, Australia.

May 13, at the baptist chapel, Chard, by Mr. Evan Edwards, Mr. W. Small, of Nottingham, to Miss Laura Curtis, of Chard.

May 14, at the baptist chapel, Mint Lane, Lincoln, Mr. H. Hunt, to Miss J. T. Goulding—and on the 18th, Mr. E. Coupland, to Miss A. Marshall.

May 18, at the baptist chapel, Gosberton, by Mr. A. Jones, Mr. James Stanger, to Miss Sarah Smith.

EXTRAORDINARY.—A singular paragraph has been going the round of the public papers, stating that a Dowager Countess (we hide the poor old lady's name) of fourscore years, has recently fallen in love with and married a young man of about thirty—a scripture reader, in connection with one of the Episcopal Churches in Brighton, to the great annoyance of the junior branches of the noble family with which the aged Countess is connected. Her ladyship is said to be immensely rich—not in brains “we guess.”

Deaths.

March 22, at Honiton, Betsy, the beloved wife of Mr. John Clapp, aged fifty-five years, after a long and trying affliction, which she endured with christian fortitude and resignation to the divine will. At length she calmly fell asleep in Jesus. Mrs. C. had been a member of the baptist church in Honiton many years.

May 4, at Cherry Burton, aged 84, Mr. Anthony Smith, forty-four years a member of the baptist church there.

May 10, at Mortlake, aged 73, Dr. Henderson, formerly President of Highbury College, and for many years the active and laborious agent of the Bible Society in Northern Europe.

RECENTLY.—At Bichmond, near London, the Duchess of Orleans, affording another affecting instance of the instability of human greatness. As the late Duchess was a German

Princess, and married to the Duke of Orleans, eldest son of Louis Phillippe, a crown was before her. But eighteen years ago, and only five years after her marriage, the Duke was killed by an accident. And then five years after that came the French Revolution. Her eldest son was heir to the throne; and, amidst the tumult, with great courage, she presented him before the National Assembly, when an ominous voice uttered the memorable words, “It is too late.” That son and another, are both now approaching manhood. The venerable Queen-Mother is yet alive.

EXTRAORDINARY.—James Nolan, farmer, of Knockindrane, Carlow, usually called the “Irish Patriarch,” died a few weeks ago, aged 116. He was simple in his habits, moderate in diet, and always temperate. He was in good health up to within a few hours of his peaceful departure.

THE
BAPTIST REPORTER.

JULY, 1858.

ANNIVERSARIES OF BAPTIST SOCIETIES—1858.

SELECTIONS FROM THE ADDRESSES.

BIBLE TRANSLATION SOCIETY.

REV. W. BARKER, *Blackfriars, London*.—The fathers of our mission, when they entered upon their self-denying and arduous enterprise of carrying the gospel to the millions of India, could little have anticipated that their successors would be called, in the providence of God, to occupy such a peculiar position as that which the Bible Translation at present holds. From the commencement of their operations in the East they provided, not only for the preaching of the gospel in the vernacular tongues and dialects of the heathen, and the establishment of schools to communicate instruction to the rising population of these poor idolatrous peoples, but they began at once to give them the Word of God in their own tongues. It was not enough that the living voice should boldly and fully preach the gospel, which had ever been a distinguishing element of Protestantism, but another and equally important feature of Protestantism they had made prominent, viz., to give to them the Word of God, the ultimate standard of appeal, in all doctrinal and ecclesiastical matters. As early as 1804, the Bengalee New Testament was put into circulation as a full and uncompromising translation from the original Greek, that that numerous and interesting

people might be made acquainted with the Word and will of God as he himself had communicated it at first. And it was very remarkable that this was the very year in which the "British and Foreign Bible Society" began its career; so that for several tiresome years previous to its very existence our honoured missionaries had endured hardship in this noble work. And he would urge the denomination to-day to be faithful to the trust bequeathed to them, which was to send full and faithful translations of the Word of God to every tribe and people amongst whom their missionaries laboured. It was a remarkable fact that one of the first miraculous proofs of the presence and operation of the Spirit of God under the christian economy, consisted in breaking down the barrier to the spread of the gospel which the different tongues of the people at the feast in Jerusalem presented, by gifting the apostles with the power to tell to each man in his *own tongue* the wonderful works of God. And by an energy less miraculous, though not less divine, our fathers were enabled faithfully to render the Word of God into the tongues of India. In the days when the Bible Society was much smaller in dimensions, and less caressed by great personages, it could give back a fair proportion of its funds, contributed by

baptists amongst others, to aid in the circulation of the now rejected versions. For twenty whole years did it do this, until several missionaries in Calcutta memorialised the committee not to circulate any more of the baptist versions because the words relating to baptism gave them trouble! No doubt. We may only wonder why Paul, John, Matthew, and Christ, allowed them to get into the Greek text! Had they not better memorialise Jesus Christ to rescind the old rule, "He that believeth and is baptized shall be saved"? For thirty years now this painful discussion had been going on, and every lover of truth must deplore it; but the principle was a bad one and absurd, for, if each word or verse of the Bible must be obscured which any one finds fault with, the "Bible Society" would soon have no version at all to circulate. Why, then, select the baptist versions to vent upon them the folly and absurdity found in the rule by which we this evening are compelled to stand alone in a work which we had rather do in concert? He hoped the committee of the ensuing year would enact some vigorous measures to increase the funds of the society; for, from a calculation he had made that day, the present average amount per head contributed by the baptists of England to their own Translation Society was *one farthing and a half* as near as possible, while if each member of our churches would on an average give next year the price of one Bengalee New Testament, 2s. 8½d., it would raise a total of more than £10,000 for the year 1858. How easy, how proper, and how imperative, that we should do the work better than we had ever done it!

REV. J. P. CHOWN, *Bradford*.—It is indeed a glorious theme—that which calls us together—the BIBLE! Why, it is the watch-word and rallying-cry of all christendom; the little children sing of its praise, while the churches of Christ glory in it as the soul and source of all they have and are that is good; it is this which has

made Old England what she is, and it is this which is destined to enlighten, to bless, and to save the world. Its preciousness and glory indeed are unknown and untold. Orators may expatiate upon it, philosophers may write upon it, poets and angels even may sing of it, but its wondrous worth can never be known; it is a mine of wealth that can never be fathomed, a mountain of wealth that can never be scaled, an immensity of wealth that can never be comprehended, "for ever telling yet untold." And then it is not merely the Bible, but Bible Translation for which we meet; and this is nobler and better still. I regard those whose privilege it is to spend life in translating God's Holy Word, as among the most precious and honoured benefactors the world has in it. They do by the pen what the special outpouring of the Holy Spirit enabled the disciples to do upon the day of Pentecost with the tongue; they tell out to others, in their own language, the wonderful works of God for their salvation and everlasting life. The missionary goes and preaches the word, but the translator gives it to him to preach; the preacher goes as the sower and scatters the precious seed, but the translator provides the seed for him; the good woman mixes the leaven with the meal, but it is the translator who gives the leaven, without which the meal would be cold, and lifeless, and barren for ever. And so we must all rejoice in the translation of God's Word, and wish for the man so employed, whoever he is, an abundant and hearty "God-speed." But then we are met to-night, not only for the translation, but for the free and full translation of all that God has ever spoken to man. Not only for the truth, but for the truth, and the whole truth, and nothing but the truth. I take it that this is the great principle we are met to-night to contend for—that no man has a right, or ever can have a right, on any plea or pretext whatever, to step in between God and any other man, and forbid the word which God has spoken to

that man from being translated into his own language, so that he may understand its meaning and attend to what it enjoins upon him. And how stands this matter, let us ask, in the estimation of God himself, whose Word it is? What says the Holy One upon this subject? How was it with the Law? It was written by the finger of God upon the two tables of stone, and then Moses was to read it to the Israelites. And had he any discretionary power as to what he should make plain to them or keep obscure? No! he was to read it all; and he read it so that he could say, Now you shall not "go aside from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to serve them." Then how was it with the Prophets? "Thus saith the Lord," was the burden of their cry, and the command was, "Write the vision, and make it plain, so that he may run that readeth it;" not, as we sometimes misquote it, so that he who runs may read, but so that he may run that readeth it; that is, make it so plain that he who sees it may run at once to attend to its injunctions and seek its blessings. Then how was it with the Saviour? He could look up to God and say, "The Word that Thou gavest me I have given them." He kept back nothing that God would have them know, but rather enforced his precepts by his practice, and the instructions of his lips by the example of his life. And then how was it with the Apostles? There is Paul standing next the Saviour, at the very head of all his followers, and he can say, "I have received of the Lord that which also I have given unto you;" and he could rejoice at last in the testimony of God with his own conscience that he had not shunned to declare unto them *the whole* counsel of God. And then how is it in the Gospel itself? We are told that not one jot or tittle, one dot or stroke of it, and much less a word of it, shall pass away till all shall be fulfilled; showing us how God looks

upon the minutest particle of his truth. The command is surely to us as it was to the apostles of old, that we should speak to the people *all* the words of this life—this is the kind of apostolic succession we want more of; and we know the warning with which the gospel revelation closes, "that if any man shall take away from the words of this book, God shall take away his part out of the book of life, and out of the holy city, and out of the things that are written in this book." And here we take our stand then, upon this great principle, and it is no matter of choice with us what we shall do. It is a matter of duty, of conscience, of faithfulness, both to God and man. Here is the great divinely-appointed and divinely-given power for the world's salvation, and it is our duty to give it to the world as God has given it to us. Once yield up this point, and where shall we stop? There is one Lord, one faith, one baptism revealed to us, and if one claims to keep the baptism unrevealed, another may keep the faith unrevealed, and another the Lord himself, and so the entire gospel may be kept veiled and obscured. Here is our privilege and duty, then, clear as the noonday. But then we have to do, not only with those who need the translation, but with those also who say, You shall not give it in full. There is one word that you shall not translate. You shall give it as it stands in the untranslated Greek; only you may represent it by English characters. Now, never mind what that word is, so long as it is a word God has spoken to man, I say you ought to translate it; but another says you ought not, and shall not. But why? you say; is there any doubt about its proper meaning? No, none whatever; or, if there be any, not nearly so much as there is about many other words that are translated. That is not it. Then cannot the word be rendered by any equivalent English word that shall give the mind of the Spirit? Yes, without the slightest doubt or the least difficulty. Then is there any

fear lest, if it were translated, it might be found to clash with any other part of divine truth in precept or practice? No, it would harmonise with the one, and illustrate the other. Then, why not translate it as a matter of expediency, to say nothing of the higher ground of duty and right? Well—and I will only repeat reasons that I myself have heard assigned—well, first, do not do it for the sake of peace! there are so many conflicting views and interests, it will be only like flinging a firebrand in among them; let it be as it is. No, we say in answer to this—the only answer we dare give—for the sooner that is burned up that cannot bear the truth, the better for the church and the world too. If the right course had been taken from the first, there never could have been those conflicting interests and views at all. And then peace may be purchased too dearly if it is at the expense of truth and conscience; we should seek to be first pure and then peaceable; do right, we would say, in this matter, as in all others, and leave the consequences to God. But then, says another, do not do it, it is as we have it, and as the church has had it till now; it has done for our fathers, and it will do for us. But this is not a sufficient plea. I would never touch a syllable of that glorious old English Bible but with a loving and reverent hand. I love and honour the associations that bind its very words to our hearts; but I believe divine truth has to beam more clearly and unmistakably from that book yet than ever it has done. I yield to no mortal man in my reverence for our noble version of God's Word, but I should be blind if I thought it absolutely perfect; and this is one respect in which it is not so—that it is not all given to us as it shall be some day, and then shall our Saviour's will be known and obeyed in this matter of baptism as it never yet has been. Well, but, says a third, it does not pertain to any matter of saving moment; it is only a thing of very little consequence. But there we say,

Hold, friend; who told you it was a matter of little consequence? Did your Saviour, when he said, "thus it becometh us to fulfil all righteousness," and you refuse to tell us how "thus" was? Did our Saviour ever spend time in doing anything that *we* may pronounce as of little consequence? No; if it became him, it becomes us; and those who are anxious ought to be able to know about it all that can be known, and certainly all that the Saviour has plainly told us. And then, entirely apart from this, it must not be done—the concealment of one iota of God's truth. No man has a right to do it. If God, in his mercy, gives me his book, what mortal man has a right to say one word of it shall be in a language you do not understand? And I take it this society is an embodiment and enunciation of this great truth, and as such I love and honour it, and wish it prosperity. And I am not willing to be thought a mere partisan or sectarian, either, in doing it; it is in the cause of divine truth revealed from God to man, in the cause of man's right to have that truth fully revealed, in the cause of that church of Christ whose interests we are all anxious to promote, that with all my heart I wish success to the Bible Translation Society.

REV. J. MURSELL, *Kettering*—
The society appeared to stand in a peculiar and, in some respects, an unfortunate position in the eyes of the christian world, being looked upon as sectarian in its character, and an expression of the tendency to division and separateness, which was commonly ascribed to the baptist denomination. But the charge was untrue and unjust. What was sectarianism? Not a manful and steadfast adhesion to the truth, but that which would keep one section away from the sympathies and prayers of another section. The spirit of sectarianism was never more completely exemplified than when the British and Foreign Bible Society stood forward and said, "We will not render support to your versions any longer, unless you

will so alter and modify them, that they shall not clash with our ecclesiastical and theological opinions." And it could not be too much insisted upon that the matter of baptism was but an accidental part of the question. No man had a right to withhold the faithful rendering of every word of God's truth in the language of those to whom that truth was to be proclaimed. They were frequently charged, as baptists, with giving undue importance to this matter of baptism. He felt with his friend, Mr. Chown, a very considerable contempt for that intimation. It was a poor sign of the truth and justice of a cause, that it made light in any way of one tittle of God's truth; but it was not baptists that were making this question of so much importance; it was they who had selected the disputed word, and made it the turning point of the condition on which they could act together, although they allowed people to translate *ecclesia*, or any other word they chose, according to the dictates of their conscience. He preferred, however, to look upon the society as one having for its object the diffusion of the Word of God, and in that light they were working hand in hand with the society from which they had been conscientiously compelled to separate, as far as their versions were concerned. The written Word of God, although not dispensing with the preaching of the missionary, was almost essential to his permanent success; the missionary might, from the effects of climate or other causes, be driven from the field; but the Word of God would live and abide for ever. It was a glorious thing to be engaged in diffusing this unerring, ever-living word, bearing, as it did, upon its very front, the stamp and pledge of its predestined universality—a Book which, unlike all others, seemed to have an adaptability to all the languages under heaven, so that men of every kindred might read in their own tongue the wonderful works of God. There were those in the present day who were waiting for some grand explosion or

supernatural illumination for the regeneration of the world, but he would rather trust to the more silent and unostentatious agency of the circulated Word of God.

REV. J. CULROSS, *Stirling*.—The first translators in India were not men selected at home on account of their supposed fitness for the work, but men who had been given by the Lord of the church and singularly qualified for the task to which he appointed them. It was also important, he said, to notice that great Protestant principle upon which they had acted, feeling themselves bound by a sense of duty to conceal nothing, but to render every word of Scripture according to the best of their ability; and strange it was that one little objection about the word "baptize" should induce men to object to the circulation of baptist versions of the Scriptures, while about Roman Catholic versions they had no scruple at all. And with regard to the omission of the word, he thought that any co-operation purchased by the leaving out a single word or thought of the Spirit would be purchased too dear. If any man said that baptism was not essential, he had to settle that, not with baptists, but with the Lord Jesus Christ; and if the word "baptize" were left untranslated, why might not the words "faith" and "righteousness," and twenty others? For his own part, he felt that the translator, by acting with fearless integrity, did infinitely greater honour to those who differed from him, than if he looked his brother in the face, and said, "Here is a word, I know the meaning of it, but out of regard to you I will not tell it to you." The churches should clearly understand that the duty rested upon them of supporting these translations. It would be a pity to waste their energies in silly warfare with those who differed from them; and after all it was not the word "dip" they wanted to give to the heathen, but the Word of God in its integrity and purity. That Word, in our own country, had given birth to our liberty,

our social order, our public morality, and all that was grand and strong in our national character. It was the very root from which christian happiness and virtue grew. We believed that, under God, the book would produce the same results in other lands, and love to God and love to man united in requiring that we should gird ourselves to the work.

BAPTIST IRISH SOCIETY.

REV. A. M. HENDERSON, *from Ireland*.—He had been labouring in this cause for sixteen years, and had preached in twenty-four counties in Ireland; he had travelled the highways and byeways of that country; he had preached in almost every town and village of Ireland. He was sorry to find that many were saying, with a very able man in another place, and for which he received a well-merited castigation, that the Irish were aliens in blood, nation, and religion. Such persons understood nothing of the question. In dealing with the Irish, they were not dealing with people such as novelists had described them; they were people exceedingly like the English; they had a good many English faults, as well as English virtues. It was said that the Irish were a lazy race; but if an Englishman were only to earn fourpence a day to support a wife and children, he would not be very willing to work. The Irish could not be represented as a drunken people, seeing that Scotland consumed double the quantity of spirits with one-fourth of the population of Ireland. It was complained, and naturally complained, that missionary labours in Ireland did not produce much result. That ought to be looked at calmly. It was a fact that Protestantism had not overthrown any great system of religion. Hindooism had not been overthrown; but go to the South Seas, and to South and Western Africa, and there, where the people were savages, great achievements had been accomplished. It was very difficult to take hold of a great system of religion; and if that was so

with Hindooism, how much more difficult must it be to overthrow that which had some truth in it as Romanism had, and which was so much allied to the dominant Protestantism of England! But another difficulty should be looked at. Ireland was not in a normal state; there was a time when Ireland had received the truth; there was a time when Irish missionaries spread the truth in England and on the Continent; and there were at this moment churches on the Continent which claimed Irishmen for their founders. There was a time when their earnest zeal, coupled with some strong measure of free-thinking, raised the anger of that old savage man, though a christian father—Jerome. Wherever christianity was to be spread, they were spreading it. Sir James Macintosh had described Ireland as having historical records far superior to any European nation; and Edmund Spenser spoke of its literature as being very superior at a time when all England was wrapped in ignorance. Ireland was the country of saintship and learning in the middle ages; it was the island of saints; and men went there from England and the Continent to be trained under the tuition of Irish professors. The society was not, therefore, dealing with a people who were savages. Besides, they all knew another fact, that the Irish did not yield themselves to the papal power as early as other peoples did, but resisted it with all the independence of their native christianity. It was the Danes who first introduced popery into Ireland. Saxon and Norman arms crushed Irish christianity. At length came the Reformation, and Henry VIII. having adopted the Reformation, resolved that he would be the Pope of Ireland himself, and accordingly appointed a man to be archbishop of Dublin, who was determined to accomplish the King's desire; and archbishop Browne did all he could to accomplish the Reformation there; but the people were never addressed in their own language. Then

the Stuarts ascended the throne, and there was not one of them who did not produce evil; but the man who did the most evil to Ireland was James II. Strife was kept up between the different parties in that country. The Orange Society produced the Whiteboys as its antagonists. As to the present state of things, there had long been in Ireland a longing for liberty, and that aspiration had been of use. Great good was now being done there, and would be if we were diligent and faithful.

REV. C. BAILHACHE, *Leeds*.—Ireland was home; he said emphatically, "home." Irishmen were men of our own flesh and blood, our own kindred. We met Irishmen everywhere; they lived under the one sovereign's beneficent rule with us; we met them in the ranks of commerce, in the rivalries of professions; they bled and died by the side of our soldiers on the field of battle; for many things are we indebted to them; we are brethren, and there is an obligation resting upon us to treat them as brethren. They need evangelisation—there could be no doubt of that; and if this is acknowledged, give it to them. These Irishmen were going forth to every part of the world, and every christian Irishman was a missionary wherever he went. These were considerations which told upon his own heart, and he earnestly hoped they would tell upon the hearts of his hearers. What they wanted in this work was a sustained and continuous spirit of earnestness—not a spasmodic, galvanised effort, now and then, and that might be expected to break out at meetings like this. Oh! after eighteen hundred years' preaching of Christ and his gospel, was it not melancholy to reflect that they required the periodical impulse of these May meetings! Surely this was proof of an unhealthy state of things; and it seemed to him that those who organised these meetings must feel that there was great need of a far healthier tone in the christian church. He spoke to the

meeting as a young man and as a young minister, and if he was wrong, time would, perhaps, correct him; but he took the liberty of saying to them that there was among young ministers of this day, and also among young christians of this day, a feeling of great dislike to the present state of things. They did not like to ponder upon the simple but fearful fact that the religious excitement for the whole year was now to be commenced, so that it must depend upon the excitement of public speakers to lead us to do our duty. The apostle of the Irish taught us a lesson that we ought to learn. As early as the fifth century he was ordained by God, and blessed and prospered in his work to establish christianity—not Roman Catholicism, for he was in antagonism with the Romish Church as long as he lived—St. Patrick founded christianity in Ireland; and he told us that, when he was thinking about his great work, a new thought struck him—"He who gave his life for thee speaks within thee;" and that thought, he explained, gave him a fresh impulse to do his work; and he (the speaker) was persuaded that the same thought, if received and meditated upon by his auditors, would produce a like result upon them. Without this, all these meetings would be failures; but with it, under God, they would be able to realise the sacrifice of Christ in all its fulness and preciousness.

REV. J. P. CHOWN, *Bradford*.—Ireland is a neighbour in distress; she has suffered from the hunger and the pestilence, and we have helped her, but she is in distress still; and we must help her still with that relief which alone can meet her case, and which the gospel alone can supply, because, we must remember, she is not altogether to be blamed so much as pitied in the matter. There have been those who have set themselves up to be her guide, and they have been blind leaders of the blind, and they have led her into the ditch, if they have not been even worse; robbers

who have drawn her aside from the right way for their own gain, and have left her, all robbed and bleeding, by the way-side; and it is for us to act, not like the priest or Levite, who go by on the other side, but, rather, like the good Samaritan, and that is what our society does. And just look at the case as it is in Ireland at this moment. There are those who should be teachers sent from God, and what have they done for her? Why, they have led her from the Saviour rather than to him—to the crucifix instead of the cross—that is what they have done; and they have shut her up in her dwelling, and put in it the taper of their own kindling, and then barred out the light of heaven, till her house is like a dungeon or a sepulchre—that is what they have done; and, more than this, they have taken away the bread of life from her, and left her only chaff and dust to feed upon in its stead; and they have stripped her of all in which she should be clothed, and then thrown around her the filthy rags of their own righteousness; and then they have told her she must leave herself in their hands, and trust her soul to their keeping. But this must not be. We must go and unbar those shutters that the light of God's glorious gospel, that no man has a right to bar out, may shine in upon them. We must take them that bread of life on which their souls may feed, and feeding on which they may live for ever; we must take those robes of the Saviour's righteousness in which their souls may be arrayed and made meet for heaven; we must take the hammer of God's word to knock the fetters from their spirits; and this is what we propose to do; and if we feel as we ought towards our neighbour, we shall regard it not only as our duty, but our privilege and honour too. And there is another thing not to be forgotten, and that is that Ireland is a neighbour to whom we have not always acted as we ought, either politically or religiously. If we had done she would not have been what she has been for the

last twenty years, and what she is now, nor would there have been the pressing need there now is for a society like that for which we plead to-night. But, then, that is just the reason why it ought to be most vigorously and liberally supported, that we may all the more efficiently meet the state of things that exists there, and may make the only atonement we are able to make for the wrongs and shortcomings of the past. Surely, the time past may suffice, during which Ireland shall be suffered to lie so near us, and yet in spiritual bondage and darkness so deplorable; let us rise at once, then, as with the heart of one man, and that heart glowing with divine love, yearning with divine compassion, and filled with the power of the Spirit of God, and determine in his strength that this shall no longer be, and by his blessing, a brighter day shall dawn upon that land, and the glory of the Lord shall be seen upon her. Let us remember, too, that Ireland is a neighbour who will abundantly repay all we can do for her. She will do this in many ways. I think I can remember a few years since when one, an Irish peasant, to whom this society had been made a blessing, went to Australia a converted man; and one of the first things he did, when God prospered him there, was to send to our treasurer the sum of £200, as a thank offering for the blessings he had received. And who can tell how many more such cases there are as to feeling, only that there may not be the power to show it in the same way? Then, from the very fact of Ireland being so near, we can do nothing in the way of blessing her, but shall give back its reflex influence most brightly and blessed to our land. And who, that knows anything of our large towns, does not know what a source of concern and grief it is—the character and condition of that part of our population that has flown in from the sister isle? Pour the gospel into the fountain head there, and the streams would be purified that flow here, and that would be a reward beyond all calcula-

tion. And then we may apply the same principle to those who leave Ireland for our own colonies, and other parts of the world abroad; send them out christianised, and you do that for which the world shall thank you, and posterity shall bless you to the end of all time. And so our labour shall not be in vain in any way. No! lay hold of the Irish heart, and so far as I know it, I would not wish for a fitter soil in which to sow the gospel seed, or one that shall more fully reward our efforts. And this must be done, too, in a frank manly spirit; because, however good the object sought it may be gone about in a way that will entirely defeat its accomplishment. Just as I heard the other day of a good man going into a Roman Catholic's house, and when they had been speaking a few minutes, "Why," he said, shaking his fist in the poor Catholic's face, "I'll hang you upon the horns of a dilemma;" and the poor folks said at once he was going to hang them; and the result is, that that man has blocked out of that neighbourhood another man who might have gone with love instead of logic and won their hearts. The fact is, I believe, that if they are approached in a right spirit it will be found that many of those who still remain in connection with the Church of Rome are with us really in soul, and are not only open to conviction, but are already convinced, though for various reasons they may not avow it. I remember meeting with an illustration of this that struck me some time since. In a certain neighbourhood in Ireland, a small farmer had embraced christianity, and the priest had denounced him from the altar, the result of which was, that none of his neighbours dare speak to him. He went one day to one of them to borrow a turfrail, and, to use his own words, he says, "I went, and says I, 'Jerry, won't you lend me your turfrail to-morrow?' Not a word out of Jerry, but he looked kind at me, and pointed with his finger to the turfrail in the yard, but it seems he thought of himself, and that I might keep it

longer, so he walked overright me and up he goes to the turfrail, and sure I wondered what he was going to do, and he put his hand on it just as if it was a living christian, and he says to it, 'Now, turfrail, you may go with Paddy to-morrow, but be sure you comes back before twelve o'clock at night, for I shall want you the day after.' I called for the lads," says Paddy, "and they went off with the turfrail, when I saw the priest coming to Jerry, and I stepped aside to hear what he should say. So he says, 'A purty fellow you are, Jerry, to go talk to that souper and turncoat, Paddy O'Connor.' 'Is it I, your reverence?' says Jerry, 'but I would be sorry to do that.' 'Why,' said the priest, 'you have not only spoken to him, but lent him your turfrail; I met it yonder.' 'Sure,' said Jerry, quite smart, 'if Paddy were to come and whip away my turfrail, sure it is not I that would go for to say, 'Paddy, dont take that,' and so spake to him when your riverence told me not. O, I knows my duty to the clargy better than that.' 'Well, but,' said the priest, 'you must take care of him, he would corrupt a whole barony.' 'O yes,' says Jerry, 'he would corrupt the country side.' And with that," says Paddy, "the priest rode away; and, as I heard Jerry and his wife laughing when he was gone, I said to myself, 'Ah! Jerry; but you're a better man than you're religion anyhow.'" And that is it, friends; there are thousands of them of whom this may be said, they are "better men than their religion." And why are they so? Not by what their religion has done for them. No, but in a great measure by what has been done for them through this and similar societies, and hence they will get the Word of God if they can, and pore over it in private if they may not in public. Hence many of them are sighing for spiritual freedom and blessedness they have not yet had the courage to seize upon. Hence the numbers of them that throw off their bondage when they leave Ireland for some

other parts of the world. And this, then, is the beginning—the day is dawning, the light of the gospel is breaking upon that land, but we must bestir ourselves if we would take advantage of it as we ought. Let us go in, then, and possess the land: it has been a reproach and grief to us long enough; let us go and blow the gospel trumpet round the walls of its Jericho, till her papal towers shall crumble to the ground, the standard of the pure gospel shall be planted upon her ruins, and her people be given to the Saviour.

BAPTIST HOME MISSION.

THE CHAIRMAN, POTTO BROWN, Esq.—One of the most important subjects that could occupy their attention in the present age of the world was that of Home Missions. It was a subject in which almost all classes of the community were deeply interested; not only religious societies, but even the senate had begun to take it into consideration, a committee having been appointed to inquire into the spiritual destitution of the country. It was unnecessary, however, for the government to inquire whether there was destitution or not; every one knew that it existed. Dissenters had ever recognised the fact, and they knew by experience that at least one-third of the population never attended any place of worship, being beyond the reach of that glorious gospel which alone could make men free and happy. The great question that concerned them was, how was that gospel to be placed within the reach of the industrious classes. He did not wish to say anything against the labours of foreign missionaries, which he fully admitted were of the utmost importance to the world; but while they pitied the heathen abroad, ought they not to pity the heathen at home? Home missionaries had no foreign language to learn, and no lengthened preparation to undergo, but could at once enter upon their fields of labour, and bring the gospel within the reach of those who so much needed it. If he might venture to give an opinion, he would say he thought they were not quite in the right track. Of late, there had been a great desire to make Dissent respectable, and to have an educated ministry. He was not speaking against an educated ministry.

The desire was laudable, but at the same time, they ought to use individuals who were specially suited for their work. He knew that there were some bright examples of men of high education and position being able to proclaim successfully the gospel to the masses, but such cases were exceptional, and, therefore, he maintained it to be their duty to use the instruments who were best calculated to affect the working classes,—men who understood their modes of thought and could use their idioms, and sympathise with them in all the circumstances in which they were placed. He suggested, too, that it would be better for them to concentrate their energies and to raise up chapels and congregations round large churches. He did not wish to discourage any effort, but it appeared to him that these little chapels, scattered hither and thither, would be attended with much better results if they were located in the vicinity of some large church where the members would be under the guidance of able men. The men they sent out were earnest, zealous, and devoted, but when any difficulty arose they had not sufficient experience and education to overcome it, and the result was that divisions occurred which they were unable to control. In larger congregations such evils would not be so likely to occur; and he believed the system to which he had referred would, if properly followed out, be attended with the best results.

REV. J. W. BEST, B.A., *Ramsey, Hunts.*—Those who were acquainted with the rural districts well knew how the rural population was steeped in ignorance, and how much there was of the old feudal system remaining to crush the energies of the people. The man who went among them to labour had not only to measure his energies against sin, in its ordinary forms, but against a gross and consolidated stolidity of character. In many instances the influence of the Church and of the landed proprietary was most crushing, and told largely against evangelical effort. It must, therefore, be to towns as the great centre of light, and influence, and intelligence, that they must look for those energies that should reach to the very limits of the social system. The report stated that the agents of the society had been itinerating. That was a very old plan, at least 1800 years old; for they remembered how the feet of the Saviour moved

among the populations, itinerating from one end to another of the land that he blessed with his presence. It was no new method, but it had now been specially put into operation with a view to giving new life and spirit to the work. Open-air services had been also resorted to; that was not a new effort. Jesus Christ was the greatest of all open-air preachers, and from his time to the present day the plan had been more or less successfully employed. He confessed that he had a suspicion of novelties; they did not seem to accord with his ideas of the religion of Jesus Christ. The old methods, and the grand old truths, were the best adapted to bring about the glorious days that should precede the coming of the Lord. The resolution stated that the meeting cordially sympathised with the agents of this society in their toils and discouragements. Few persons could tell the pain they often endured under circumstances of toil and discouragement. They were cut off from all the advantages of large towns, from libraries, from society, from genial parlours, and genial friends, from all that pleasant intercourse which was so readily obtained in a large and intelligent community. They had to go to their work in loneliness, with the exception of the presence of their great Master. If they were to sympathise with men in their labours, they must have an intelligent conception of those labours; and he was sure it would do them all good if they could spend a few days amongst the labourers and see something of the working of the agency employed by the society. He had lately been in a rural district and seen the efforts of a devoted labourer who had grown into his position by the sheer force of his devotedness and piety. He had no great amount of intelligence except as to the truths that sanctify the soul. He was pastor of a considerable, but poor, congregation, a primitive church, quite refreshing to behold, exhibiting the true ring of Christian fellowship, and brotherhood, and love. It was delightful to notice the simplicity of their arrangements, and the earnest appeals of the pastor went to the heart more effectually than any laboured speeches could possibly do. Before leaving home he had also seen another labourer belonging to the society, a man of intelligence and energy, who had been so earnest and devoted in the great work of his Master, that his health was shattered,

and he was now in a precarious state, almost disorganised physically, but calm in the love of God, and his heart still in the work. He expressed unbounded gratitude for the assistance that had been rendered to him by the society; and if the meeting had heard his expressions of thankfulness they must have felt that it was indeed more blessed to give than to receive, and that it was incumbent upon them to give their sympathies, their prayers, and their money to all such labourers in the remote parts of God's vineyard.

HON. AND REV. BAPTIST W. NOEL.—Unhappily, he said, there were some plain facts in the history of their country which were beyond dispute. It was a great country, and its population was distinguished by many virtues, and by much energy; but, notwithstanding it was equally plain that there was a vast amount of irreligion in the land. No one denied that drunkenness was a great feature of the population of this country, and thus it was brought into a thousand other mischiefs. The evil was not only made known in the statistical tables from time to time published, and in the reports of the proceedings of temperance societies, but by facts which were most disgraceful to the country. The great reverse which the country had sustained in the Indian war—the second battle of Cawnpore—was known to have been very much brought about by the drunkenness of one of the regiments. In that gallant defence of Lucknow which filled every Englishman with an admiration of the heroism of his countrymen, Mr. Rees recorded that on one occasion a number of soldiers, when their services were required, were drowned in intoxication, having obtained entrance into a cellar. Whence did these soldiers come but from our villages? They would never be drunkards unless villagers were drunkards. Every earnest man in the country felt that he had to contend with that great mischief amongst his neighbours. Nor was it less certain that there was a vast amount of neglect of public worship in the different parishes of England. They were accustomed to contemplate that fact in great cities with much sorrow, but the villages were no better. In numbers of them there was very little attendance at public worship amongst the working population generally; and if there was no public recognition of God

was there any worship in their families? Was the Bible read? Were the working classes in the habit of training up their children for God and heaven? It was evident that there was still a vast necessity for the earnest preaching of the gospel, to reach the minds and consciences of the people. In the Established Church there was no opportunity of fulfilling Christ's command to preach the gospel to every creature. The Church was said to be divided into three classes, the Low Church, the High Church, and the Broad Church. In the Low Church he had no doubt that there were multitudes of devout, earnest men, who loved God, who gave their lives to preach Christ and to make their fellow creatures as happy as they could, but not one of them could go into his neighbours parish without permission. Thus many parishes in the land were shut entirely to the efforts of the most zealous men in the Establishment. It was for Dissenters, therefore, to carry out Christ's command to the fullest possible extent. If there were not sufficient earnestness among them to follow in the steps of those good men of whom they had heard in the report, there was nothing to hinder them preaching the plain gospel of Jesus Christ, which saves souls, and with which God invariably works to save souls—they might go into every parish in this kingdom, and "preach the gospel to every creature." This was what they might do and what they ought to do. "To him that knoweth to do good and doeth it not, to him it is sin." Now, though the Dissenters were in a minority as compared with the members of the Church of England, yet, upon the last examination, they were more numerous as worshippers than the worshippers of the Church. The exertions of their brethren who could aid them by pecuniary assistance were greatly needed, and this was on many accounts the case in the present state of society. Those who knew the country parishes at all, knew that in many of them those who loved the Saviour and the gospel were very few and very poor, and were exposed to influences of which his friend had spoken, which were exceedingly harassing and depressing to them. What a useful thing it was in those parishes to support the hearts of those few faithful brethren. Their labourers were poor, he would not say they were persecuted

or oppressed, but there were social influences against which it was very hard for these poor brethren to struggle. There were parishes too poor to support a minister, and to the few Dissenters in them assistance might be given with the greatest advantage. There were many parishes in which he was obliged in fidelity to say—not wishing to disparage the Established Church—that the gospel was not preached, and out of compliment to no man should they abstain from preaching the gospel; there was a clear, imperative obligation to preach it where they could, because their Master said, "Go, preach the gospel to every creature." But there were many other parishes where the population was too numerous to have the gospel preached to them, and there it was a decided help to persons labouring in such parishes if another should go and preach without any sectarian object. In parishes where the gospel was preached, but where the population did not attend the church, though there was a clergyman there willing to preach and actually preaching, yet if they found that a large proportion of the population would not enter the church, it was in reality as much destitute of the truth as if the gospel were not preached at all, and to them they were bound to preach. To him it seemed that there was a great waste of moral energy in those constant journeys which were taken by many of their most eminent men to gather money, a course which robbed them of their power to preach the gospel, because their whole energies were directed to collecting money. Now, if the gospel were preached sometimes on the village green, sometimes in the chapel, why should not the same attention be directed to it as in the days of Whitefield and Wesley? If their ministers, instead of preaching collection sermons, went to preach Christ, and did so systematically, he was persuaded that much attention to the concerns of their souls among the population would be the result. And yet ministers could not do that alone; and he wished that those who heard him would help them, and begin to urge them on. On some accounts, those who were not professional had more influence than those who were, and if those who did know the gospel felt constrained to preach it, he was persuaded that the people would listen in numbers. Some of them had observed what was taking

place in Scotland, especially as regarded the reports of the sermons of Brownlow North in churches or chapels, or wherever congregations might be. Mr. North was not a minister, he did not profess to be a very educated man, he had not received a theological education; but he had been converted by Jesus Christ, he loved the Saviour, he was looking forward to a happy heaven, he believed what the gospel said, and therefore he spoke with a warmth of heart which went far beyond eloquence of language. Gordon Furlong had done the same thing, and he wished there were thousands of his kind in England to do so likewise. That was bappily an old thing and not a new thing, which was from the beginning, and ought to be revived, but which partly the assumptions of ministers and partly the indifference of people had suffered to fall into disuetude. When the Christians of Jerusalem were expelled by persecution, they went forth everywhere preaching the word. Then all the servants of Jesus Christ that knew the gospel, and wished to serve him, must have been charged with the duty of making it known as they could to their fellow-men. There were numbers of men in this country who knew the gospel, and who might with great power go and proclaim it like North and Furlong. Their Wesleyan brethren had tried that course with great success. When he was preaching the gospel in Cornwall, he met with a gentleman, a remarkable man in some respects. He was a manufacturer, and had produced some very celebrated works, and he was besides a successful preacher of the gospel to his neighbours—that was Mr. Smith. Now, what the Wesleyans did, why did their own brethren also not do? The working men were, in a great measure, in their hands: and, as far as he could see, there was as great sympathy between the working classes and their body as between those classes and any other denomination besides. Looking, then, upon the souls of the working people as valuable as the souls of any class, and believing that the influence of the poorer classes if once brought to bear on the moral condition of society would be as powerful as any other, he hailed it as a great gift from God that the working classes had so much sympathy, as he could see they had all over the country, with their ministers and with their deno-

mination; and if so, all men that could speak and all that could feel ought to use their powers to the utmost to make Christ known to their neighbours. If men had not the power of speaking, they had the great power which money gives. Now his friend in the chair had advocated what he was not quite sure could be carried into effect generally, but in his case there had been a very advantageous result. He had given his time, and his thoughts, and his prayers, and his words, and his money, to aid the church in his immediate neighbourhood, and about his church there were several little chapels and congregations formed, not as separate churches, but as members of one central body, harmonised and happy, for they felt they had a common support. If other men would do as he had done, they would feel that they lived for Christ, and for souls, and for eternity; they would not be destroying their own comforts, but adding to them; and he was persuaded that a very great change would soon take place in the moral condition of the working classes. But they should not be sectarian in any way. If they loved God, if they loved and trusted the Saviour, if they were looking forward with hope to a happy home in eternity, it was these things that they should wish to communicate to others. Believing that God had ordained a union with the christian church by baptism as well as by communion in the supper, believing that the one was just as much an ordinance of God as the other, and believing that those ordinances of Christ ought to be venerated and ought to be maintained, he did rejoice that their brethren, as baptists, were so successful. But Paul said God sent him not to baptize but to preach the gospel; not that there was no necessity for baptism, but that there was a greater object, salvation by grace; and if they went through the country, not to preach baptism but to save souls, leaving enlightened men when converted to study God's precepts, then he believed that God would no less bless them than he did bless Wesley and Whitefield. They saw those efforts which were now being made in the United States. God was as ready to bless those who sought his blessing as the sun was ready to shine. But societies were necessary. If they formed societies in the Church of England, and if they found the Wesleyans doing that work still more effectually, it

showed that that was a kind of work which had recommended itself to the minds of thinking men. This was obviously the age when earnest men should make it their business to consider how those great improvements may take place in our world, how men and women may be brought to give their time and thoughts to labour, and to consider where their labour may be most profitably directed. It was the object of the officers of a great institution like that to give their time and efforts to that matter. To endeavour to lead their brethren to labour, and then to stir up the religious community to give what was necessary for their support, seemed to him as necessary as the object itself. They, the Dissenters, should feel that they must not leave the great moral evil untouched. There was degradation enough, and vice enough, and indifference enough, and infidelity enough in the land, and it was the business of the friends of religion, of the servants of God, of the disciples of Jesus Christ, to try to remove it if they could. If there were hindrances on the part of the Establishment, hindrances not on their part, but on the part of others, let all those who were free combine together to carry the gospel through the land, and endeavour to preach Christ wherever the people knew him not. In this way would be formed at length a glorious band, each convert would catch the blessed flame and begin to work, that his neighbours might be converted to God.

REV. C. VANCE, *Birmingham*.—He should hold himself qualified in some respect to speak as to the feelings and sympathies of the working classes of England, because he knew something of them, having been numbered amongst them for some years in the early part of his life, and he could tell those persons who had never mingled with them that there would be great difficulty in understanding them. He could tell them, too, as a general rule, the English working man puts on his mask when he sees a white neck-cloth approaching. It was a rare thing for a minister thoroughly to see the man as he really was. He did not mean to say the man practises deception, but he had seen the working man in his employments, and had shared in his amusements, and he thought he could speak with something like authority upon his sympathies and feelings—he does not show himself as he really is; there is a reserve about

him. In a large town, some little time since, three or four of them had been conducting services in a very quiet way, and his friend, Mr. Brown, thought that the matter could be carried to a somewhat wider limit, and they took the large music-hall and had special services there, and invited all to come, simply asking them to come to a religious service, feeling that God's Word required no gilding of the pill in order to get men to swallow it, and that there was no need of mixing up the medicine with jam. Well, one afternoon a brother was preaching there, and a man came in who appeared to be a blacksmith, and evidently had not learned that cleanliness is next to godliness. The preacher began to open his address by saying that they had not come there with any sectarian intentions, when the blacksmith said aloud, "Well done, knock down the sects with your big hammer." The speaker went on giving a very simple address, and when the address was over, this man cried out, "That's the sort of thing. They have been and tried all sorts of dodges"—(he gave the words of the man; for they had set up a room where people could buy a cup of coffee for a penny and play at nine pins for nothing; and some of their friends attached very great importance to that movement. Well, that thing very soon fell through some way or other.) Well, said he, "they have been and tried all sorts of dodges; they have been having recreation societies; they had societies and lectures, and all sorts of things; but if ever they mean to touch the working men of England they must come back to the old stuff." Now that was the simple evidence of a working man. He would just like to show what some of our neighbours were doing on this matter, because he thought they (the baptists) were lagging behind, and not taking their full share of the labour: perhaps a glance at their neighbour's success might help to stimulate them. He knew also that many of their christian brethren in the Church of England, when they were making their calculations about spiritual destitution, ignored them (the baptists) or denounced them. Well, now, that bad turn did not deserve another. For, if they pleased to talk as if they were doing all God's work, and the baptists were doing none, they (the baptists) should never be so foolish as to rob themselves of the conviction

that many men in that church were doing God's work, and winning souls to Jesus. Mr. Noel had spoken, and spoken truthfully, about these men having to work, to some extent, in fetters; but they did a great work in their chains; what then ought they (the baptists) to do without those restraints? If they had got greater liberty, what ought they not to do with the full liberty which they possessed. The Church Pastoral Aid Society raised, at the present moment, more than £40,000 a year. Why, that was a good way towards twice as much as they (the baptists) raise for missionary labours in the colonies, England, Ireland, and Scotland put together. In Birmingham they (the baptists) bore a larger proportion to the entire population than in any other town in the kingdom, excepting Bristol.* In Bristol the baptists bore the largest proportion to the entire population; Bristol was the metropolis of their denomination; Birmingham stood next. There they had some eight churches and eight ministers, but the Church society went far beyond them. (A voice: "They had State patronage.") That money did not come from the State; it was all done by the voluntary principle. He believed the Church of England had taken a lesson from them. Either they had been very good teachers, or the others had been apt scholars. God had blessed them in this great work as he always blessed any section of the christian church that gave itself, heart and soul, to the maintenance of the great principle, "The poor have the gospel preached to them." It was not enough for them to fight battles for the voluntary principle, and have beautiful theorisings about the voluntary principle; they should be up and doing, and show to the people its practical side, so that this land of ours might be filled with christian light, and every heart at last be touched by the power of the gospel. Large towns required their greatest care, towns where five, six, or seven thousand people were being added to the population every year. Unless they all went and worked in the big towns, which were the great centres of life and activity, it was impossible that the evangelisation of the country could ever be accomplished.

REV. PAXTON HOOD, *London*.—He very heartily sympathised with the efforts

* We question this on behalf of Leicester.—Ed.

that were being made to spread the gospel among their population, nor did he think novelties so much needed for that purpose. It seemed to him that a man's soul might be approached by another process than those novelties, which, without particularising them, seemed to him to partake very much of the clownishness of a cheap John in the market, or of a buffoon. Did they not think that a man who should go to preach with seriousness would find a way into men's souls? Seriousness was so imposing, so authoritative, that a man who had a burning red-hot conviction upon his soul, which would sparkle and leap out, not always in fiery speech, but sometimes in tender springs of love to man—in whatever way his seriousness took its course—that man would always find his audience without advertising his trumpery theme. Many of them had some idea that the work could be done only by some extraordinary, exceptional thing. Now he had great faith in quiet domestic men. People were wont to admire nothing but the great billows of the Atlantic, or the long waves of the Pacific, but it seemed to him that the gentle stream which only whispered of the way which it wandered deserved their gratitude. It seemed to him that those quiet men, those still men, who would shrink altogether into nothingness if they were asked to come to move a resolution at a meeting—they could not talk upon a platform—were deserving of their gratitude. Was it not true that their power abroad would just be proportioned to their piety at home? They were sending out their missionaries, but other men were carrying abroad their impiety, their scepticism, their sensuality, their indifference—fearful seed—over that world of theirs. Was it not, then, a duty they owed to their country to do all they could to counteract those evils? He was a red-hot anti-State-Church man. For his own part he found freedom better suited to him. Yet he much admired Mr. Cadman and his glorious corps of curates, and he, for one, felt disposed to say, "God bless the Church of England," whenever he saw her approach to voluntarism in her work. It seemed to him that every church was an incomplete church that did not colonise. The strongest governments that the world had known had done so, and in the degree in which a State colonises it

strengthens itself. However that might be with a State, he was certain it was so in their divine theocracy. He was certain that every church was an incomplete church which had not some little colony over which it watched. His friend, Mr. Vince, had told them that the working man had a suspicion of a white neckcloth, and he also might say that a good while ago he had taken a dislike to white neck-kerchiefs, and had determined to wear a black one as often as he could. He loved the working classes. They were made up of the same bundles of fears and hopes, and convictions and passions, as others were, and if men would only approach the bundles of working men, as well as the bundles of scholars and bundles of gentlemen, they would find that they were influenced by the same motives.

We have yet to select from the stirring addresses delivered, especially by the

missionaries from India, at the Baptist Missionary Society Annual Meeting; and as recent events on that vast continent have thrown around its concerns an unusual importance, we are persuaded that our readers will peruse the statements then made, and which we shall give next month, with considerable interest. We wish further to state, that as the preceding extracts have filled a much larger portion of our space than our leading articles generally occupy, we are under the necessity, this month, of omitting some of the headings under which we usually classify our columns, as well as of abridging others. In all this we have used our best judgment, believing that our baptist friends, as well as our general readers, would wish to know what was said and done at our Anniversary Services. This has been our custom for many years now, and against which we have never heard an objection offered.

Poetry.

THE BEAUTIFUL!

"All thy works shall praise thee, O Lord; and thy saints shall bless thee."—Psalm cxlv. 10.

THE BEAUTIFUL! the beautiful! O where can it be found,
Above, around, on hill or dale, or hid beneath the ground;
Above in ether fields afar, where human feet ne'er trod,
It glistens in each rolling star, and points our thoughts to God.

And what can be more beautiful than the bright orb of day,
And the calm moon that shines by night with mild and silvery ray:
The day, O Lord, the glorious day, and night alike are thine,
And all thy mighty works display omnipotence divine.

And oh! where'er we look around, in air, or earth, or seas,
What beauteous objects there abound, our every sense to please,
In every bird that flies abroad, in every flower that grows,
From herbage that adorns the sod, to Sharon's lovely rose.

And oh! what beauteous things there lie beneath old ocean's wave—
Wonders unknown to human eye those mighty waters lave;
And buried deep beneath the earth the beautiful is found,
For gold hath there its place of birth, and precious stones abound.

Then whither can we turn our eye, beneath, around, above,
And not the beautiful descry, and thus adore and love
That blessed God that formed all things with His omnic hand,
And then on faith's triumphant wings soar to that happy land
Where beauty in perfection is, and love without alloy,
And never-falling streams of bliss, and founts of endless joy.

Eye hath not seen, ear hath not heard, to man it is not given
To know the glory of that place, the beautiful of heaven:
But oh! what rapture fills the heart of those that love the Lord,
Though now they only know in part, the whole is their reward.

Reviews.

Premillennial Thoughts. By Richard Ingham. Halifax: D. Wilson.

MR. INGHAM is the pastor of the baptist church in North Parade, Halifax, and is deservedly held in much esteem for his kind-heartedness and benevolence. And yet our worthy brother entertains, as we think, a few singular notions on some questionable subjects of a harmless character. Indeed, the title of this little book is singular. Its contents are thus classed:—

1. On the Weekly Observance of the Lord's Supper.

2. On Weekly Contributing to the Support of Christianity.

3. On a Plurality of Elders in every Church.

4. On the Conducting of Singing in Divine Worship.

5. On Chanting in Divine Worship; especially on Chanting Portions of God's Word.

6. On the Support of Christianity by Christians; or without soliciting the aid of the ungodly.

Appendix: On Having all Things Common.

Those of our readers who wish to know what may be said on these subjects will find them discussed here in a calm and temperate manner.

The Secret Sin, and its Consequences. London: Simpkin and Co.

"YOUNG MEN, this little book is for you—not for you only, but for you first and most." With these words, which will indicate his purpose, the writer begins his painful task of warning youth against the great "social evil," which, with ever-increasing force, in London and populous places, is sweeping thousands of them, year after year, into perdition. He prefaces his own remarks with this terrible quotation:—

"Look now at this Sin; pluck off that painted mask, and turn upon her face the lamp of God's word. Name me the evil that springs not from this root. Who is the painted temptress that steals his virtue? Who is the murderess that destroys his life? Who is the sorceress that first deceives and then damns his soul?—this Sin. Who with icy breath blights the fair blossoms of youth? Who breaks the hearts of parents? Who brings grey hairs down with sorrow to

the grave?—this Sin. What Siren is this, who, seated on a rock by the deadly pool, smiles to deceive, sings to lure, kisses to betray, and flings her arms around our neck to leap with us into perdition?—this Sin.

This witness is true; and it is high time that, spite of all false notions of delicacy, both from the pulpit and the press, our youth should be warned of this path to perdition, and exhorted, by all that is sacred, to keep themselves pure.

The Sunday School Question Book, Bible Class Manual, and Family Catechist, by William Roaf. London: John Snow.

THE object of this little work, as stated by the author, is "not to supersede but to stimulate the efforts of Teachers and Parents in the use of the Scriptures."

We know of no publication of the kind more suited to the purpose. The principal facts and truths of the Word of God are stated and illustrated with brevity and precision, and questions are founded on them for the use of the Teacher. To the Teachers of our *senior* classes it will prove an invaluable aid. The work is entirely free from sectarianism, breathes a spirit of earnest piety, contains a vast fund of Biblical information, couched in a style at once chaste and forcible, while its price is such as to place it within the reach of even those less favoured than others in a worldly point of view. The *interleaved* edition is the most useful, and deserves a place in the library of every parent and teacher of youth.

L. L.

On the Qualifications of a Sunday School Teacher. A Lecture, by Josephus Bailey, Baptist Minister, Brierty Hill, near Stourbridge.

WE mention this pamphlet here in order to introduce it to the notice of teachers, who will find in it some useful suggestions for the better discharge of their important duties. Like some other good things published in the country, it is issued without the name of a London publisher. We understand, however, that copies may be obtained by post of the writer, who may be addressed as above. We give elsewhere a paragraph, somewhat abridged, as a specimen.

Correspondence.

MARRIAGE WITH A DECEASED WIFE'S
SISTER.

To the Editor of the Baptist Reporter.

DEAR SIR,—Perhaps you will permit me to say a few words in reply to your correspondent J. J., whose letter appeared in your June *Reporter*. He asserts, at the outset, that the law, as it stands at present, is *not* contrary to the law of God. In making this assertion we expected that he would have supported it with arguments, facts, and passages from Scripture, condemning or prohibiting persons marrying a deceased wife's sister. But we were disappointed. He says—"The answer is not furnished by one plain declaration, but by a careful deduction from an attentive examination of the laws of consanguinity and affinity, and of the degrees of relationship within which the divine law allows of marriage." This sounds very well. Why did he not then produce the passages of the divine law from which he wished us to draw our conclusions? Surely he could have pointed to some passages (if they do exist) that would in some degree support his declaration. But lest I should encroach too much on your valuable space, I shall bring a few passages from which we may draw inferences *different* from those of your correspondent. I refer your readers to Gen. xxxviii. 8, and Deuteronomy xxv. 5. Here we have two very distinct instances—sanctioning, yea, *commanding* a man to marry his brother's widow; and surely this relationship is as near as that of a deceased wife's sister. But some will say—"We have nothing whatever to do with the Jewish law, or with its requirements." Well: what did our Redeemer himself say, when the Sadducees came to him with a question on this law? Did he prohibit any person from marrying a deceased wife's sister? Nothing of the kind. He informed them that in another world "they neither marry, nor are given in marriage." Matt. xlii. 30, Mark xii. 25, and Luke xx. 35. But he did not say a word against such persons marrying with each other. Had our Redeemer wished to prohibit such marriages, he would undoubtedly have forbidden them in the same manner as he does those

cases which you will find in the fifth chapter of Matthew.

If, then, the infallible Teacher was silent on this matter, it is evident that we, who are apt to err, should also be silent, and not take upon ourselves to prohibit, when a far higher authority has not thought fit to forbid.

As to there being any relationship of consanguinity between the parties, I cannot see it. Is not a cousin a nearer relation of that kind than a sister in law? But I can endorse the wishes of your correspondent, in requesting your readers to carefully examine this question in the light of Scripture and not of human opinion, and I shall not fear the result of candid and impartial investigation.

Liverpool. J. S. H. E.

To the Editor of the Baptist Reporter.

DEAR SIR,—The June number of the *Reporter* has an article from the pen of J. J., on "Marriage with a deceased wife's sister," in which he wishes your readers "to inform themselves on this subject, and not be led away by popular clamour." I carefully read his letter, and I cannot find that he adduces any scriptural argument against the connexion. His argument might be of some force against polygamy, but for the marriage in question he finds nothing definite in Scripture against it. Therefore he leaves the inspired writings, and has recourse to theologians, who will often support human laws, however cruel and unjust, if agreeing with their own dogmas.

I think J. J. should read the sacred book with more care, and then he would find nothing, with regard to consanguinity, against it, but the contrary. Has he ever carefully read the law of Moses on the marriage question. He will there find—When a man married and died without children, that his brother was bound (under great disgrace) to marry his deceased brother's wife. If such a connexion was obligatory by divine law on the male side, how could it be incestuous or improper on the female side? I therefore concur with the *Reporter* in saying, "It is high time this unnatural and cruel law was abrogated."

GÆL.

Narratives and Anecdotes.

HEAT AND DUST IN INDIA.—The *Times* special correspondent writes, from the camp at Lucknow, April 5th:—The thermometer at 108 in the shade, and inside the tent at noon, three days ago, was a warning of unmistakable cogency that “summer was coming.” Since that time the heat has not been quite so great, but the hot winds, which set in about ten o’clock daily, and last until sunset, are all but intolerable, charged as they are with dust of a revolting nature, which fills every pore and fires the blood,—which seems to penetrate the internal mechanism of the body, as it does in reality force its way into the works of a watch,—which renders all out-of-door exercise a sort of severe penitential infliction, and makes dwelling in tents utterly miserable and hopeless. By the time this letter reaches you—and when that may be I have not the slightest notion—you will be enjoying the pleasant and merry month of May, and, in commou with the rest of the army, I shall be experiencing the pleasures of an Indian summer; but already has the premonitory symptom of the latter satisfied me that campaigning can only be conducted at an enormous cost. The hottest day that comes, let some one who is desirous of understanding what the dry winds are like repair to any iron-foundry in full activity, and let him stand in front of the fire when the furnace-door is opened; but unless he can add to it the odours procurable by standing over the grating of a Strand cookshop in the dog-days he will have but a poor idea of the nastiness of the blast, which, sweeping over burning sandy plains covered with putrifying remains, whisks clouds of pulverized animal matter along with it, and rushes in dense yellow volumes all over the city and the plains around it. To the increasing heat there is added length of days, greater power of the wind, and, if possible, more dust. Of the latter it is quite beyond the power of writing to give a description. It is so fine and subtle that long after the causes which raised it have ceased to exert their influence you may see it like a veil of gauze between your eyes and every object. The sun, while yet six or seven degrees

above the horizon, is hid from sight by it as though the luminary were enveloped in a thick fog, and at early morning and evening, this vapour of dust suspended high in the air seems like a rain-cloud clinging to a hill-side. When this dust is set rapidly in motion by a hot wind, and when the grosser sand, composed of minute fragments of talc, scales of mica, and earth, is impelled in quick successive waves through the heated atmosphere, the effect is quite sufficient to make one detest India. Every article in your tent, your hair, eyes, and nose, are filled and covered with this dust, which deposits a coating half an inch thick all over the tent.

THE BRITISH POSTAL SYSTEM.—The Report of the Postmaster General on the Post Office for 1857, gives some very gratifying information, showing the vast advances the system has made, and pointing out the improvements of which it is yet capable, both at home and abroad. The number of post-offices in the United Kingdom has been increased by 235, making the total 11,101. The number of letters delivered in the United Kingdom during last year was 504,000,000, showing an increase of about 5½ per cent. In England the annual proportion is 21 to each person, in Scotland it is 16, and in Ireland only 7. The increase since the introduction of the penny system has been sixfold. At a quarter of the whole number of letters were delivered in London and its suburbs. The great bulk are inland letters, the colonial and foreign (which are included in the 504,000,000) forming less than one-fiftieth of the whole number delivered. The whole number of letters posted in Russia in 1855 was about 16,400,000, or almost exactly the same as the number posted in the single city of Manchester and its suburbs! The number of newspapers delivered in 1857 was about 71,000,000, showing no alteration. Of these about 75 per cent. bore the impressed or newspaper stamp. The number of money-order offices is now 2,233, being an increase of 138. The aggregate of orders issued during the year was 6,389,702 for a total of £12,180,272, on which the commission amounted to £106,852, leaving a profit

of £24,175. The sixpenny rate of postage has now been extended to every colony, and measures adopted by the Peninsular and Oriental Company have enabled a weekly communication to be established with India. A more speedy transit of the Indian and Australian mails through Egypt is contemplated. An arrangement has lately been in operation for mails to the Cape with the Union Steam Shipping Company, and the service having been well performed a regular contract will be entered into. Compulsory prepayment on either side has been found advantageous in the case of colonial letters, and is proposed to be made to apply to every colony. The gross revenue of the Post-office for 1857 was £3,035,713, presenting an increase of £167,759, or nearly six per cent, while the expenditure, according to corrected computations, increased only 2½ per cent. The net revenue properly appertaining to the year was £1,322,237, or £127,849 in excess of 1856, showing an improvement of ten per cent. The number of persons employed was 23,731, of whom 3,200 belong to the London district.

JAPANESE TEMPLES.—Though the peculiar religions of the Japanese seem to be sustained in a flourishing condition, the people are remarkable for their toleration of all kinds of worship except that of the Christian, for which, in consequence of the political intrigues of the Roman Catholic priesthood centuries ago, they have an intense hatred. There are in Simoda no less than nine Buddhist temples, one large *Mia* or Sintoo temple, and a great number of smaller shrines. Those devoted to the worship of Buddha have strange, fanciful titles: the largest is called Rio-sheu-zhi, or Buddha's obedient monastery; and there are Dai-an-zhi, or great peace monastery; the Hon-gaku-zhi, or source of knowledge monastery; the Too-den-zhi, or rice-field monastery; the Fuku-zhen-zhi, or fountain of happiness monastery; the Chio-raku-zhi, or continual joy monastery; the Bi-gen-zhi, or source of reason monastery; and, lastly, the Chio-me-zhi, or long life monastery. Twenty-five priests and a few acolytes are attached to these temples, and are supported by fees bestowed by devotees for burial services, and the various offices peculiar to Buddhism. The buildings are of wood, and although generally

kept in tolerable repair, they show the effects of the weather upon the unpainted surface. The roofs are tiled, and project, as in the houses, beyond the walls. The posts which support the superstructure are, together with the rest of the wood-work, varnished with the famous Japanese lacquer. The raised floors are covered with matting. At the door of the main apartment there is a drum on the left and a bell on the right, the former of which is beaten, and the latter tinkled, at the commencement of worship, for the alleged purpose of awakening the attention of the idols to the prayers of their votaries. Between the door and the central shrine there are several low lecterns, or reading desks, near each of which there is conveniently placed a piece of wood carved in the shape of a fish, used to beat time during the chanting, which forms an important part of the services. Certain boxes, distributed about the temples, were at first supposed to be intended for charitable purposes, and the Christian visitors regarded them with interest; but all complacency ceased when they read upon them the following startling words:—"For feeding hungry demons; his merit will be consolidated."—*Japan Opened.*

BRAZILS.—Large tracts of the captaincy of Seara are an eternal sand, only not quite so burning and volatile as in the African deserts. Other parts are covered with thickets, completely impervious but by some narrow path which has been cut through the dense substance with billhooks and hatchets. The *cipo* is a plant consisting of long and flexible shoots which twist themselves around the trees, and as some of the sprouts which have not yet fixed upon any branch, are moved to and fro by the wind, they catch upon a neighbouring tree, and as the operation continues for many years undisturbed, a kind of network is made, of irregular form, but difficult to pass through. Several kinds of *cipo* are used as cordage in making fences, and for many other purposes. The rapidity of vegetation in Brazil is truly astonishing. Rain in the evening upon good soil will by sun-rise have given a greenish tinge to the earth, which is increased, if the rain continues on the second day, to sprouts of grass of an inch in length, and these on the third day are sufficiently long to be picked up by the half-starved cattle.

Baptisms.

PRESTON, Lancashire.—In your interesting *Reporter* I do not see recorded any baptisms at Preston, the chief seat of English Jesuits. At one time we had six baptist churches here; but the Methodists, who formed a sort of baptist church, are scattered for want of a pastor, and the Scotch friends are feeble from the same cause. The friends at Regent-street, the fourth church, added two by baptism, on the first sabbath in June. Four were added to the second baptist church, in Pole-street, on the previous month. Mr. Bugby, pastor of the first church, has also baptized two candidates. The neat and commodious chapel erecting in Fisher-gate, for Mr. B., is to be opened on the 1st July, and we hope the attendance and collections will prove to Romanists that true Protestantism is flourishing even in their English metropolis. T. H. L.

NUNEATON, Warwickshire.—Our baptistry was again opened on sabbath-day morning, June 6, when our pastor, Mr. Langridge, baptized seven followers of the Lamb, after a discourse on "Household baptisms." Two were led to give their hearts to the Lord through impressions they received from a funeral sermon. Another after a sermon to the young, from, "Forsake the foolish and live." Six were received into the church; the other (a Wesleyan) intends joining the first baptist church at Longford, as he lives in that locality. Mr. L. has commenced preaching in the open-air. These services are always followed up by prayer meetings in any friend's house close by, which we find to be beneficial. R. S.

SAFFRON WALDEN, Upper Meeting.—We had another baptismal service, April 18th, when Mr. White, of Ashdon, preached, and Mr. Gilson baptized four disciples of the Lord Jesus. Three of these were young persons—teachers in our sabbath school. We hope their example will induce others to follow in this path of christian obedience. C. N.

HATHERLEIGH, Devon.—We had a very solemn service on sabbath evening, June 6th, when Mr. W. Norman, our pastor, preached to a large and attentive congregation, and then baptized three believers on a profession of their faith in Christ. One was an aged man. Another candidate was prevented by affliction. J. L.

TETBURY.—Mr. Kiddle says, "I baptized five believers on Thursday, May 27. Two were Independents, and two Primitive Methodists. Our Primitive brother, who is an occasional preacher, delivered a very scriptural address by the water side, on the ordinance of baptism; and another of the candidates, a gentleman of 65 years of age, an Independent, also delivered a very affecting address. The Lord has visited us in mercy. Within the last two months twelve have been baptized, and seven backsliders restored. About five weeks ago, a day school was opened, which now numbers 90 scholars."

CAMBRIDGE, Second Church.—Mr. Keed informs us that he entered on the ministry here in November last, and every month they have made additions to the church by baptisms and receptions. The total number thus added is forty-five, of whom twenty-five were by baptism. There are also eight candidates waiting for baptism and fellowship. We cordially wish our brother further success, and hope his adhesion to the body will be permanent and useful.

LIVERPOOL, Great Cross Hall Street, Welsh.—After preaching, Mr. W. Thomas, our minister, went down into the water and immersed eight believers, on sabbath evening, May 30th. Five were from the sabbath school. One was the daughter of a town missionary, who is a member with us, and another the daughter of a deacon. They were all received into the church. Since Mr. T. has been amongst us the Lord has been graciously pleased to bless his labours, and we hope for more success. J. S. H. E.

WOLVERHAMPTON, St. James Street.—On the evening of Lord's-day, May 23, after an impressive sermon by our pastor, Mr. J. P. Carey, to a full congregation, Mr. Morrell baptized eight followers of the Lord Jesus, two of whom were from the new cause at Stafford. May the Lord bless both them and us, and increase us abundantly! J. E.

ISLE ABBOTTS, Somerset.—Mr. Chappell says, "I had the pleasure on Lord's day, June 6th, of baptizing three candidates in the river, in the presence of about 800 persons, after preaching in the open air, from "Why baptizest thou then?"

BIRMINGHAM, Bond Street.—Our pastor, Mr. Chew, baptized nineteen believers, June 6th. Six of them were teachers, three scholars, nine from the congregation, and one Wesleyan. Eighteen of them received the right hand of fellowship in the afternoon. Our prayer is that the great Shepherd of the sheep may ever watch over them, and preserve them from wandering from his fold. S. G.

KEIGHLEY, Yorkshire.—Four young men were immersed in the presence of a large congregation, by Mr. A. Nichols of Sunnyside, June 6, after preaching from, "Every day they wrest my words." Two of the candidates were from the "christian brethren" who return to their own company. The others, with one restored, were received into the church. May many more follow their example.

MELBOURN, Cambs.—On Monday evening, June 7, Mr. E. Bailey baptized seven believers into the names of the Sacred Three. We rejoice to state that the Lord is reviving his work amongst us; and that fourteen others, on the previous Monday, were proposed for baptism. May we have many such added, who shall at length be gems in the crown of Jesus. J. J. R.

KINGSTHORPE, Northamptonshire.—Three young friends put on a public profession of their faith in Christ by being baptized by our pastor, Mr. Lichfield, May 9. These, with five others, were received into the church. We hope the solemn services of the day made a lasting impression on many minds. J. W.

GREAT SAMFORD, Essex.—On Tuesday evening, June 1, seven disciples were baptized on a profession of their faith by Mr. W. C. Ellis, after the delivery of an appropriate discourse by Mr. A. Anderson of Bures, from the words, "Else what shall they do who are baptized for the dead?"

GREENWICH, Lewisham Road.—On Wednesday evening, June 2, after a discourse by Mr. Martin, on "Christ the lawgiver of his church," our pastor, Mr. Russell, proceeded to baptize four female disciples into the Sacred Names. They are all in connexion with our school, and were received into the church. B. B.

SUNNYSIDE, Lancashire.—Four candidates were baptized by Mr. Nichols on May 30. Three were children of parents who are members. The other was a youth from the sabbath school. All were received.

BRISTOL.—I know you like coin fresh from the mint. However these are not very old. At *Thrissell Street*, April 20, ten followers of the Lamb put on a profession of his name by baptism. Several of these were young, and connected with the sabbath school. Two were husband and wife, whose young daughter was baptized a year ago. Two were fruits of our City Mission efforts, and great sinners they once were. May they now work as hard for Christ as they once did for the devil. At *Pithay*, eleven believers thus put on Christ, May 23. Mr. Roberts, the earnest and successful pastor of the church, baptized them. W. H.

LEDBURY.—We had another baptism here on sabbath evening, May 23rd. Mr. Wall preached an impressive sermon, and then went down into the water and baptized four believers, including a whole family. One of the candidates is a wife of a member baptized recently. According to the statistics of our association we have obtained, during the year, a clear increase of thirty. And "the best of all is, God is with us." We have nine more candidates. To the Lord be all the glory!" G. K. S.

P. S. Mr. Wall has resumed open-air services, which promise well.

LONDON, John Street.—We had a public baptism on Friday evening, June 4, when our pastor, Mr. Noel, had the pleasure of immersing nine believers in the Lord Jesus. P. T.

P. S. I shall take opportunity of sending you an account of the baptisms as they occur regularly, as your magazine is an excellent vehicle for information relative to the baptist denomination.

Shouldham Street.—On the evening of Lord's day, May 23, five young friends were baptized by Mr. W. A. Blake, after a discourse by Mr. Owen.

Church Street, Blackfriars.—After a discourse by Mr. Barker, on the evening of Lord's day, May 30, he baptized one young man and four females. One of the latter had been a teacher, another a scholar, and another a Wesleyan. These, with four others, were added to the church. G. S.

FAKENHAM, Norfolk.—On the evening of Lord's day, May 16, our pastor, Mr. Gooch, after preaching a faithful and earnest discourse to a crowded congregation, publicly immersed four believers in the Lord Jesus. Two were brother and sister. R. J. S.

WALES. Britton Ferry.—Mr. J. Rowlands, after a suitable sermon, baptized four believers, on Lord's-day, May 2.

Llantrisant.—We are glad that our missionary has tokens for good in this ancient city. On sabbath-day, April 25, he had the pleasure of baptizing one candidate.

Naunclynda.—On Lord's-day, April 11, Mr. Williams immersed four believers in Jesus.

Tred-yr-rhiw.—On sabbath afternoon, May 2, after a pleasing discourse, our young pastor, Mr. Jenkins, immersed nine believers who had made a profession of faith in Christ. One had been a consistent member for years with the Independents.

Pant-y-celyn.—May 16 was a happy day, when we witnessed four believers put on Christ in baptism.

Clydach.—Our pastor, Mr. Davies, baptized four on Lord's-day, May 9. One of these had been a member of the establishment for many years. And another was a young person whose parents and grandparents had been baptized by the same pastor.

Aberdulais.—Mr. Davies baptized three, one being his own son, in the river Neath, because much water was found there.

Amlwch.—After a sermon by Mr. Williams, our senior pastor, Mr. Richards, baptized four disciples on a profession of their faith in God and in our Lord Jesus Christ.

Aberdare, Mill Street.—May 30, after a sermon on baptism by our pastor, Mr. Evans, he led down into the watery grave six believers in Christ, and baptized them.

Aberdare, English.—On the evening of Lord's-day, May 30, after a sermon by Mr. D. Davies, of Narberth, our pastor, Mr. J. P. Evans, immersed thirteen believers in our Lord and Saviour.

Aberdare, Welsh.—On the afternoon of sabbath-day, June 6, we again assembled on the banks of the river Cynnon to the number of from 3,000 to 4,000 people, when a powerful sermon was delivered by Mr. Jones, Pontabergued, after which our pastor, in a short address, told the spectators some home truths on the subject of baptism. He then immersed three believers in Christ. This being the close of our association year, we will give you a summary. The total number baptized during the year is seventy-six. It is affecting to notice how few aged people

were found among them. Of these seventy-six, I find twenty-two between the years of ten and fifteen; twenty-nine between sixteen and twenty; eighteen between twenty-one and twenty-five; four between twenty-six and thirty; one only between thirty-one and thirty-five, and lastly two between thirty-six and forty. Here we stop. Of the seventy-six baptized during the year the oldest of them was thirty-eight. Not one beyond forty. The writer, feeling a deep interest in the salvation of our more aged hearers, would be glad to know what proportion of aged men and women join the churches in England. He fears, if proper inquiries were made, it would be found awfully low, and seriously small. Are not such facts fearful to contemplate? J. P.

Haverfordwest, Bethesda.—On sabbath evening, May 16, we had the pleasure of seeing our pastor, Mr. Burditt, baptize ten believers in the Lord Jesus. Eight were young men, all in the bloom of youth, and promising future usefulness. Six of the above were from our sabbath school; and some of them are teachers. We had another very interesting baptismal service on Lord's-day evening, June 13, when nine females put on Christ by baptism. These were received into the church. Our prayer is that they may hold to their profession even unto the end! J. G.

Llanelly, Carmarthenshire.—Three believers in the Redeemer were immersed by our pastor, Mr. Morgan, May 30, when large numbers congregated on the sides of the river to witness the ordinance. One was the son of one of our deacons. Our brother has now had the pleasure of seeing three of his children follow the footsteps of the Saviour through his watery grave. On the same day, at Bethel Sea Side, four were baptized by Mr. Hughes. Our Independent neighbours, headed by their minister, have "set themselves in battle array against us." But we fear not. R. J.

Llandudno, North Wales.—Mr. Jones baptized four disciples of the Saviour in the sea on May 30. The weather was delightful, and the sea was quite calm. It was a very interesting scene, and the spectators appeared to be impressed by the solemnity of the service.

Pisgah, Penbrokeshire.—On the first Lord's-day in May, our pastor, Mr. D. Phillips, baptized three young believers

in Jesus; two were from our sabbath school. Also, on the last Lord's-day in May, three more thus put on Christ. These were, indeed, interesting scenes, when these young friends obeyed their Lord and Master, in the presence of hundreds assembled on the banks of the river to witness the service. M. M.

SHEFFIELD, Cemetery Road.—Six young friends were baptized by Mr. Ashbery, our pastor, on Lord's-day, May 30th. Two of the candidates were sons of two of our deacons. One was a member of an Independent church in the town. The other five were received into fellowship. J. H. A.

Portmahon.—Mr. Giles baptized seven candidates, after a profession of their faith in the Redeemer, on sabbath evening, May 23rd. It will be interesting to state that there were again three married couples.

NEWARK.—Our pastor, Mr. Bayly, administered the ordinance of christian baptism on sabbath evening, April 25, to five candidates. One was a member of the Church of England, and still remains in that communion. The other four were added to the church. We rejoice to say others are inquiring. T. F.

GRETTON, Northamptonshire.—Mr. Hardwick, our pastor, baptized two candidates, May 6th; they both dated their first serious impressions from the open air services conducted in this village last summer. J. B. S.

FARRINGTON.—Seven believers were baptized by Mr. Major, in the presence of a large congregation, May 23rd. Five of these were young men.

WOLVEY, Warwickshire.—Mr. Knight, our pastor, immersed two believers in the Holy Saviour, after the morning service, on Lord's-day, June 13. Another was accepted, but affliction prevented her. May she soon be restored to tread in their steps. S. H.

COTE, Oxfordshire.—Mr. Arthur baptized twelve followers of the Lord Jesus on the last sabbath in May. The youngest of the candidates was a female of seventeen, and the oldest a man of seventy. H. L.

KETTERING.—On Friday evening, June 4th, two females put on the Lord Jesus by baptism. The scene was very interesting, for the candidates were a mother and her daughter. E. W.

HIGHGATE, Middlesex.—On Thursday, June 10, six young persons were baptized, in addition to the six baptized two months before, and others are hopefully on their way. S. S. H.

BRIEF NOTICES OF BAPTISMS.—As many of the reports we receive contain little more than dates, numbers, &c., we shall in future give such in brief, reserving the space thus saved for other matter.

Pontesbury, Shropshire.—Five by Mr. Dore, June 6.

Paisley, Storie Street.—Five at various times since March.

Kingston, Herefordshire.—Three young believers, by Mr. Cozens, May 2.

Brettle Lane, Staffordshire.—Five by Mr. Bailey, June 6, one of whom had been an Independent.

Kingston on Thames.—Two sisters by Mr. Medhurst, May 31.

Sabbath Schools and Education.

THE CHIEF QUALIFICATION OF A SABBATH SCHOOL TEACHER.

THE first and most important qualification is the possession of true piety.

I do not mean to say, as some do, that no person should be engaged in a sabbath school who is not a member of a christian church, but I do maintain that—unless a teacher is in possession of the grace of God—unless he knows from personal experience the religion of Jesus—he cannot successfully teach the principles of the gospel. Just as soon may we expect a barbarian to instruct us in poli-

tical economy, as the unconverted teacher to impress young minds with the sacred truths of the gospel.

I am fully aware that the salvation of the soul is the work of God's spirit; but we are not therefore to neglect the use of means to bring the soul to Christ, and if we may not neglect the means, we may not employ *unsuitable* means. It is important that our means are adapted to the end in view. If we have teachers whose characters will not bear a comparison with the word of God, how can we expect the character of our scholars to be

in conformity with the precepts of holy writ? The precepts of a teacher will be unavailing unless enforced by a holy example.

I have heard of a teacher who spent a Sunday on one of our pools in the exercise of skating. On the following sabbath he had to reprove a boy for being absent from school on the previous Sunday, when in answer to his question the boy said, "Please, sir, I was along with you on the pool." Now, my friends, if your object is to bring the children to Christ, and to see them enjoy the smile of God here, and inhabit the regions of eternal glory hereafter, let me entreat you to seek the grace of God as the best

qualification for your work of faith and labour of love.

This thought, however, is capable of a little judicious modification, as I would not exclude those persons whose lives are strictly moral, but who are not in the enjoyment of real godliness. Great care should, however, be taken that such persons be appointed to those classes where the teaching of the letter will be more their work, than the formation and development of character. It does not require a sound theologian to teach a child the English alphabet, but it is absolutely necessary that a person engaged in turning the mind to Christ should himself know the way.

Bailey's Lecture to Teachers.

Religious Tracts.

OUR DONATIONS OF TRACTS.

We believe we have supplied all our applicants who have regarded our conditions, as mentioned at page 31 of the Reporter for January, and page 129 for April. Should any, who have applied in conformity with those conditions, not have received a parcel, we shall be obliged if they will inform us. Those who have applied without regarding them, must not be surprised that we have not regarded their application. Another matter we wish to mention—those who receive a grant should, by next post, acknowledge its arrival. Only two or three out of all those to whom we have sent parcels this year have done so. This is irregular and unsatisfactory, as we wish to know whether they have received them or not.

We keep a record of all we send, and notice those who acknowledge, and if any do not, we do not after that make another donation to the same party.

OUR DONATIONS OF TRACTS sent in May and June:—

	4-page Tracts.
Melbourn, Cambs.....	250
Market Drayton	250
Bovey Tracey	250
Wednesbury	250
Raglan	250
—	
Nuneaton	250
Llanelly.....	250
Leicester (open air), and 1000 handbills	250
Vale of Belvoir	250

Intelligence.

BAPTIST.

FOREIGN.

THE PRINCE AND PRINCESS OF PRUSSIA.—At the Annual Meeting of the Baptist Union the following address to their Royal Highnesses was moved by Dr. Steane, and seconded by Dr. Angus, and adopted:—

May it please your Royal Highnesses.—The Baptist Union of Great Britain and Ire-

land, a body of Protestant Dissenting Ministers and Laymen of the baptist denomination, and representing more than 1,000 churches of that denomination in the United Kingdom, whereof they are pastors or members, in annual session assembled in London, on the 23rd of April, 1858, desire most respectfully to address to you their warm congratulations on the formation of the tie which has recently bound you so closely together

Long cherished has been our affectionate regard for her Royal Highness the Princess Royal of Great Britain and Ireland, a sentiment springing from loyalty to her illustrious parent, our most gracious Sovereign, and nourished into greater strength by the youthful virtues of the Princess herself; and this sentiment not only follows her Royal Highness to her new abode, but attaches itself strongly to the illustrious Prince now become her consort, and to the country of her adoption. On both your Royal Highnesses, and on the great country which now cherishes you, and over which, if Divine Providence so ordain, you may eventually be called to rule, may God's richest blessing, both temporal and spiritual, descend; a blessing in which lies the spring at once of your personal and domestic happiness, and of your public usefulness and honour. May the Giver of all wisdom so guide your lives, that you may become eminent benefactors to your country and your age, and bequeath to posterity a name among the honoured and beloved of an illustrious race. Such is the prayer which we subscribe ourselves, with profound respect,

Your Royal Highnesses' faithful and obedient servants.

To this address the following reply was made:—

Sir,—Their Royal Highnesses the Prince Frederick William of Prussia and the Princess Frederick William of Prussia, Princess Royal of Great Britain and Ireland, have received with sincere pleasure the congratulations addressed to them by the Baptist Union, and I am commanded to express to you the heartfelt gratitude of their Royal Highnesses for the sentiments of loyal attachment, and of interest in the personal happiness of their Royal Highnesses, as well as in the welfare of this country, contained in the address of the body of which you are the chairman.

Berlin, May 25, 1858,

By command, ERNEST DE STOCKMAR.
Rev. B. Evans, D.D.

THE GREAT REVIVAL.—*The Baptist Churches.*—Every ordinance day, in many churches, baptism is administered to numbers. The reports range from five or six up to thirty, forty, and fifty at a time. They are drawn in the main from the adult population. Heads of families, and young men of strong minds, are found amongst the number. One of the ministers at Newark (New Jersey,) where the revival is very great, states that the strongest-minded in the city are brought under the power of the truth. Amongst our sailors and fishermen the work has gone on triumphant. Three hundred of the latter, in one locality, are

reported as converted; whilst our own Mariners' Church here has given the most signal evidence of the presence and power of the Holy Spirit amongst their class.

The work of revival in Newark, New Jersey, is one of great power. Sabbath, March 21, as we learn from *The New York Daily Advertiser*, fifty-two individuals were baptized in the first Baptist church, making, in all, within some three months, about 100. It is believed that not less than 250 or 300 have been converted in the meetings held there within this time. They still continue with unabated interest. The pastor, Rev. H. C. Fish, holds a meeting for personal conversation with inquirers, each evening, in the lecture-room, beginning at half-past six o'clock. The fifth Baptist church, under the pastoral care of Rev. D. T. Morrill, has received ninety-two persons by baptism since New Year's day, among whom are many heads of families, and others, who seldom, if ever, have attended church. The congregation and sabbath school have greatly increased and more than doubled in numbers since that time.

THE BOY PREACHER.—Master Kennedy, the boy preacher, gave a sermon in the lecture-room of the Oliver-street Baptist Church, on Thursday evening last. The large audience room was crowded, and many persons were unable to obtain seats. Kennedy came in at the appointed hour. He was dressed quite neatly in a dark jacket and coloured necktie, with a side pocket containing a white handkerchief, and he looked not unlike a school lad on the stage about to "speak a piece." His sermon was on the text—"His blood be on us and on our children." He admonished his hearers that though many of them had come from "curiosity to see how a boy of fifteen years old could preach," yet if he spake God's truth, they would be as guilty to reject it as if spoken by men or angels.—*New York Times.*

BAPTISTS IN SWEDEN.—The annual meeting of the Swedish Baptist Association was to be held at Stockholm, on the 14th of June and following days. On the earnest invitation of the brethren, the association will be attended by the Rev. Dr. Steane and the Rev. J. H. Hinton, as secretaries of the Baptist Union. Amidst all their persecutions, our brethren in Sweden are wonderfully supported and blessed of God. They have baptized very nearly indeed 1,300 persons during the past year. As persecution is again taking a somewhat more active form, the visit of a deputation from the Union—who doubtless will not fail to appeal on their behalf, if found desirable to do so, to the more influential persons in Church and State—may be of very great service to them.

AUSTRALIA.—A social meeting was held at the baptist chapel, Albert Street, Melbourne, on Thursday evening, March 4th, to welcome the Rev. Isaac New, late of Birmingham, as pastor of the church. About 300 sat down to tea, and several ministers and friends, of various denominations, addressed the meeting, giving Mr. N. a hearty welcome. The address of Mr. N., in reply, was listened to with great interest and sympathy. [We hear (June 22) that Mrs. New will sail from Liverpool, in the *General Windham* clipper, in a few days, to join Mr. N. at Melbourne. In the same vessel, a son of the Editor of the *Reporter*, Mr. Frederic James Winks, is intending to depart for the same place. May we be permitted to commend him to the kind notice of brother New, and any of our brethren in those parts?]

ANNUITY TO THE WIDOW OF WALAYAT ALI.—Government has granted a pension amounting to eleven rupees a month to the widow of Walayat Ali, the native Christian, so well known at Agra, who was cruelly butchered by the Mohammedans at Delhi. A gratuity of 132 rupees, equal to twelve months' pension, is to be paid at once.—*Delhi Gazette*, April 17.

DOMESTIC.

CHOWBENT.—At the meeting of the Lancashire Association, the Rev. Richard Webb presented, on behalf of the church at Chowbent, an elegantly bound copy of Conybeare on the Epistles of St. Paul, in two volumes, to the Rev. W. F. Burchell, of Rochdale, as a token of their esteem and gratitude for his exertions in collecting the debt of £100 resting on their place of worship. On Friday, at a tea-meeting held at the chapel, Chowbent, Mr. John Hobbs, one of the deacons, presented on behalf of the church and congregation to Rev. R. Webb the new work, "Gnomon on the New Testament," in five volumes, as an expression of regard and esteem. Also, at a more advanced period of the meeting, the Rev. R. Webb presented to Mr. John Hobbs, from the teachers of the school, a beautiful copy of "Laws from Heaven for Life on Earth," as a mark of their esteem for his untiring labours as superintendent of the Sunday school; and to Mrs. Hobbs, an elegant volume from the senior female Bible class, of which she is the teacher, as an expression of their love to her.

LUTON, Wellington Street.—On Tuesday evening, April 27, the young people connected with the above place of worship, invited their pastor, Mr. P. H. Cornford, to a social meeting in the lecture room, where about sixty sabbath school teachers, members, and friends, assembled. After tea, Mr. F. Proyer, the superintendent of the

sabbath school, surprised the minister by presenting him, in the name of the young persons in the church and congregation, with a valuable writing-desk beautifully fitted and furnished. The gift was intended to express the sympathetic interest in their pastor's work which these young friends have proved from the beginning, in their readiness to every good word and work, as well as for assuring him of their personal regard. The evening, after this display of kindness, was profitably devoted to mutual exhortation, singing, and prayer.

CAMBERWELL, Surrey.—On Tuesday evening, the 1st of June, the church and congregation meeting at Denmark place Chapel, met together at the Camberwell Hall, for the purpose of fraternal intercourse, and of being introduced to the Rev. C. Stanford, who has recently accepted the invitation to the pastorate, in conjunction with the Rev. E. Steane, D.D., who for thirty-five years has had the sole charge of the church. During the partaking of refreshment, Fr. Steane accompanied Mr. and Mrs. Stanford through the large company, and introduced them to every friend. After the exchange of these individual greetings, the remainder of the evening was spent in alternate prayers, praises, and addresses. The meeting was one of an unusually interesting character,—gratitude for a past rich in blessing, was mingled with bright hopes of a blessed future.

BAPTIST COLLEGE, PONTYPOOL.—The annual meetings were held on the 19th and 20th of May. The examination appeared to give general satisfaction to the numerous friends who were present. Twenty students had been in the house during the year. Several had entered upon important spheres of ministerial labour, and others had accepted invitations to the pastorate. The meetings were all of a most interesting and encouraging nature, and appeared to augur well for the future prosperity of the institution.

WEDNESBURY, Staffordshire.—Mr. G. Davies was publicly ordained as pastor of the baptist church meeting in Dudley Street, on Monday, May 3rd. Several ministers from Birmingham and the neighbourhood took part in the services. We rejoice to hear that during the ten months Mr. D. has been here thirty members have been added. We hope to hear soon that a new chapel is in contemplation. It is high time there was one.

RENOVALS.—Mr. H. C. Leonard, M.A., of Regent's Park College, and University of London, to Boxmoor, Herts.—Mr. A. MacLaren, B.A., of Southampton, to Oxford Road, Manchester.—Mr. Philip Gast, of Bristol Baptist College, to Appledore, Devon.



MUD VOLCANO, TRINIDAD.

MISSIONARY.

THE GERMAN BAPTIST MISSION.

Mr. OXKEW, on behalf of his baptist brethren on the Continent, has commenced a *Quarterly Reporter* of their movements. No. 1, for March, 1858, has just reached us, from which we give a brief sketch of the rise and progress of the brethren. Many very interesting and pleasing facts are also given, some of which we shall give as we have opportunity:—

"The German Baptist Mission, as is generally known, took its rise in Hamburg, in 1823. Apparently insignificant as was the commencement of this work, it has proved itself to have been the source of a mighty stream of truth, destined by God, in a few short years, to force its way not only into the spiritually desert places of our entire Father land, but also into the adjacent countries. Denmark, Norway, Prussia, Poland, Lithuania, Switzerland, and Alsace, now form part of a Continental Baptist Union, which embraces 60 churches and 6485 members. Only a work of divine origin could have withstood the adverse influences that have, since the establishment of the mission, been directed against it. A spirit of bitter hostility to it has been evinced by the clergy of the State Church, who believe all spiritual functions to be their prerogative, and the auxiliaries of whose intolerance our authorities have frequently been. Our worst sufferings, we trust, belong to the history of the past, yet we are far from enjoying the liberty of conscience, which is the right of every man. Frequent encroachments on that right have of late again been made, and truth bids us give publicity to such statements of persecutions, which being well authenticated, form a true picture of our position as regards religious liberty. Very naturally Germany, as a Protestant country, is desirous to cast off the odium of intolerance. Our experience, however—as facts will subsequently prove—incontrovertibly overthrows all insinuations, that the German baptists exaggerate their grievances.

But to return to the more encouraging aspects of the Mission. To the glory of God all engaged in the work can say—We have not laboured in vain, or spent our strength for nought. The additions to our churches in 1857, although not so numerous as in some former years, have been sufficiently so to strengthen confidence in Him who 'giveth the increase.' Our statistics for 1857 show the formation of three new churches, and the number of our preaching stations to be increased to five hundred and seventy-four. The members of the churches have continued their earnest efforts to labour

'while it is day;' and to their diligence, in addition to that of the missionaries and colporteurs, we ascribe the fact that in 1857, 61,007 copies of the Scriptures, and 605,910 religious tracts have been circulated.

How greatly a mission whose object is the dissemination of religious truth is needed in Germany,—albeit this is the very land upon which the light of the glorious Reformation first dawned—one glance at the moral and religious condition of our people suffices to show. God is not in all their thoughts. The Bible has been superseded by devotional books, some of which, however excellent in themselves, are but turbid waters, compared with the pure fount itself. To the unscriptural rendering of the commandments in one of these books must be attributed the entire desecration of the sabbath which prevails in Germany. There is a lack of the bread of life; yet so true it is, the soul of man will be filled, if it be but with husks, that our public places of amusement are being constantly multiplied to meet the growing clamour for them; while the places of worship are deserted.

Is it not, the efore, incumbent on the church of Christ to send forth messengers to invite the perishing sons and daughters of men to return to their Father's house, where there is "bread enough and to spare?" It is not, as has been asserted by some of our opponents, our aim to allure believers from the National Church into our community. Our message is to the unconverted: "Turn ye, turn ye, why will ye die?" and our churches are chiefly composed of persons whom it has pleased God, through our instrumentality, to bring out of darkness into light.

But while contemplating the signal success which has followed the preaching of the gospel in Germany, we cannot but make mention of the Christian philanthropy of our American and British brethren, to which we are in a large measure indebted for the means of prosecuting our work. America has hitherto conferred upon the mission truly parental benefits; and although, in the providence of God, these can no longer be so largely bestowed, our Transatlantic brethren have a continuous claim on our gratitude.

The wants of the mission, however, as well as its constant extension, compel us to look to other sources for aid. Britain—the benefactress of the world in a religious point of view—suggests itself as the helper, to whom we may confidently turn in the present emergency. Indeed the christian liberality the Editor met with during his recent visit to England, emboldens him once more to commend the mission to the benevolent consideration of his British brethren. To all of whom he herewith presents cordial salutation."

EXTENSION OF BAPTIST MISSIONS IN INDIA.—A conference of the friends and supporters of the Baptist Missionary Society took place at the Mission House, Moorgate-street, on Wednesday evening, June 2, for the purpose of taking into consideration the question of the extension of the mission in India. In the absence of Sir Morton Peto, Bart., the chair was taken by Mr. Sands. Mr. Trestrail, the Secretary, announced that the contributions received from the London district amounted to £800. Mr. Underhill related the particulars of his visit to Bristol, and announced that the association there, which contained forty-six churches, proposed to make a vigorous appeal towards raising the required £5,000. Resolutions were passed and arrangements made to promote this important object.

RELIGIOUS.

RUSSIA.—*The New York Christian Advocate* states that since the accession of Alexander II. to the Russian throne, the Bible Society has been re-established at St. Petersburg. The Emperor gave a donation of 25,000 rubles, and became an annual subscriber of 10,000 rubles. Since its re-establishment, the society has circulated more than one million copies of the Scriptures in twenty different dialects; 30,000 copies of the Testament in the Finnish and Esthonian languages have just been printed. The Bible Society also circulates several millions of tracts annually. Last January the publication of an evangelical Protestant paper in the German language, was commenced at St. Petersburg.

SERVICES AT THE ROYAL EXCHANGE.—On Sabbath evening, June 6, there was open-air preaching on the steps of the Royal Exchange, "with the permission of the Lord Mayor, and under the sanction of the Lord Bishop of London." The Rev. Mr. Richardson, of St. Olave's, Jewry, formerly curate of St. George's, Southwark, preached on the occasion. The service lasted only a little over half-an-hour. These services are to be continued for several successive Sunday evenings.

THE SOCIETY OF THE HISTORY OF FRENCH PROTESTANTS has published, since its establishment in 1821, twenty-two millions of tracts. It printed this year 254,000 copies of a religious almanack, and it brings out 6,200 numbers of a monthly periodical.

PRAYER MEETINGS, like those in New York, are now proposed for London. The Lord Mayor is to be requested to open the Egyptian Hall for the purpose to begin with.

THE LONDON MISSIONARY SOCIETY has already received about £12,000 for their Special Indian Mission Fund.

GENERAL.

POSTAGE OF PRAYERS.—We are told by the *Liberator* that the postage of the State Prayers for the Day of Humiliation cost the country £367 12s. 2d. Why should Dissenters be taxed for these questionable expenses? It is a serious subject, and we would not jest about it, but we must ask—Can men be fit for ministers of religion who cannot pray without printed forms prepared by others? To tell them what to pray about ought surely to be enough. We could find them plenty of day-labourers who would do so to adifying.

MONEY AND MISERY.—One of the partners in a great London brewery has been proved insane. He had a splendid town house in Belgrave Square—Theobalds, a country house, once a royal residence—Deer forests in Scotland—and most splendid establishments, supported by vast wealth. He willed most of his enormous property to his young wife, and now his own relatives are disputing in the law courts whether he was sane when he made the will and its codicil.

THE CHURCH-RATE ABOLITION BILL passed the third reading in the Commons on Tuesday, June 8, at a special morning sitting, by a majority of 63, in a house of 450 members. The Duke of Somerset has engaged to introduce the bill into the House of Lords. It was rather singular that during the discussion in the Commons, Mr. Disraeli sat still and said nothing. A similar measure for Scotland was thrown out in the Commons by only a majority of one—120 for, 130 against.

THE SERJEANT-SURGEON TO THE QUEEN.—According to *The Dublin Medical Press*, Mr. Lawrence, the "father" of the medical profession, has been made Serjeant-Surgeon to the Queen. The duties of the office possess a peculiar quaintness. The Serjeant-Surgeon has £100 a-year for accompanying the Queen to the field of battle!

G. S. SMITH, alias "BOATSWAIN SMITH," whose death was erroneously reported some months ago, was lately run over by a cart, driven by a drunken man, at Blackheath, where Mr. S. had gone to preach to the holiday folks. The veteran preacher is now 76. We hope he was not seriously injured.

RAILWAYS.—The judges of the Court of Common Pleas have decided that railway travellers are not bound to take care of any portion of their luggage. A passenger may hand all his luggage to the company's servants, who are legally responsible for its safety.

THE THAMES AT LONDON.—*The Times* has lately been pouring out the vials of its wrath upon this great cess-pool. "No metropolis but London could make such a dirt, and foul so large a washpot."

EGYPT.—Achmed Pasha, elder son of Ibrahim Pasha, and heir-apparent to the Pashalik of Egypt, was killed on May 13, by an accident on the railway steam ferry. The carriage in which he sat rolled off the platform of the ferry into the river.

POSTAGE OF NEWSPAPERS SENT ABROAD.—On the 1st of July next and thenceforward, the postage on all newspapers sent abroad must, like the postage on inland newspapers, be prepaid in stamps, otherwise the newspapers will not be forwarded.

THE FIRST TELEGRAPHIC MESSAGE direct from Constantinople to London, on the 2nd May, came "in less than no time"—it left at 11.45 in the evening, but arrived at 8.57 the same evening, beating the sun by three hours.

A NAUTICAL NOVELTY.—The "Ceylon," a new vessel, built for the Oriental Steam Packet Company, full masted and rigged on the stocks, has been launched near London. She made her descent in safety.

A DREADFUL RAILWAY COLLISION has occurred in Belgium, by which eleven persons were instantly killed, and fifty-two greatly injured.

LIVERPOOL.—An awful storm passed over this town a few weeks ago, when the electric fluid struck a handsome Wesleyan chapel, doing considerable injury.

MANUFACTURE OF ICE.—A steam machine for manufacturing ice, has been made by a London firm. The cost of the ice will be 10s. a ton.

JOHN O'CONNELL, eldest son of the late Daniel O'Connell, met with death, May 24th, through sitting on a damp garden chair.

GOLD CROWN PIECES, like those of the United States, are proposed for Britain, in the place of the cumbersome five-shilling pieces.

MOUNT VESUVIUS, near Naples, has lately presented, to thousands of spectators, some of the grandest eruptions on record.

THE GREAT BELL for the Victoria Tower in Westminster, has been successfully cast.

REVIEW OF THE PAST MONTH.

Wednesday, June 23rd.

AT HOME.—The Queen has made her expected visit to Birmingham, where she met with a cordial welcome. Some thought, that as this place was, at the time of the agitation for the Reform Bill, notorious for its bold avowal of radical, and even republican, principles, Her Majesty might possibly be received with coldness, but the nation is gratified to find that the reception of their beloved sovereign was not only warm but enthusiastic. Hundreds of thou-

sands from the populous regions around thronged, by special trains, to the place, until the numbers exceeded those at the famous visit of Kossuth.—The Prince Consort has returned in safety from his visit to Germany.—Parliament has had some hard work to do in hot weather, and are likely to have more. At the time we write, our Tory rulers are doing the work of Reform better, and with more despatch, than Lord Palmerston's so called "Liberal" Government. The non-qualification bill—one of the five points of the Charter, has been read a third time in the House of Lords, and Lord Derby has informed his friends that he shall no longer oppose the admission of the Jews into the Commons, after fifteen years rejection of the measure. The fact is Jews are not hated less, but office is loved more. But what he will do with the Church Rates bill remains to be seen. We should not be surprised if, after all, it also should pass the Lords, for the present Government will bid high to keep their places, and salaries, and patronage. The House appears to be willing to pass the Government measure for India, which is making some progress. Indeed, honourable members, if this hot weather continues, and the mud-banks of the Thames just under their noses, continue to send up their intolerable stench, will be too glad to forego speech-making, and concede almost anything, that they may get away to the green fields and fresh air of the country.

ABROAD.—The news from India is more hopeful for peace. Bareilly, the last retreat of the rebel sepoys, has been taken, and the work of submission and pacification is said to be advancing rapidly in Oude and Rohilound. But several more distinguished British officers have been added to the long list of deaths in this dreadful contest. It is reported that 12,000 more British soldiers are going out, including four cavalry regiments.—From China there is no news of much importance, except that the natives at Canton are making themselves troublesome.—Lord Malmesbury, our Foreign Secretary, it appears, has brought the King of Naples to his senses at last, by proposing to refer the matter of the *Cagliari* steam ship and the English engineers to arbitration, or an embargo would be laid on his vessels, and, if needs be, something more! The vessel has been delivered up to the Sardinians, and £3,000 allowed to the engineers.—The United States Senate, and some of the people, have been making a great bluster about our English cruizers off Cuba stopping American vessels to search for slaves, when it is a notorious fact that their flag is used by the villains of all nations for piratical slavery purposes. For the sake of peace the British cruizers have been ordered back to the coasts of Africa.

Marrriages.

April 25th, at the baptist chapel, Ledbury, by Mr. Wall, Mr. Hopkins, to Miss Jay.

May 1st, at the baptist chapel, Ledbury, Mr. W. Moore, to Miss Williams.

May 27th, at the baptist chapel, Hose, Vale of Belvoir, Mr. E. Charles, of Wymeswold, to Miss C. H. Oldershaw, of Hose.

June 10th, at the baptist chapel, Lutterworth, by Mr. R. DeFraine, Mr. R. Peacock, of Crook, to Rebecca, youngest daughter of Mr. De Fraine.

June 14th, at the baptist chapel, Peterborough, by Mr. Barrass, Mr. W. Smith, of Thorney, to Miss Letitia Andrews, of Peterborough.

Deaths.

April 16th, Mr. W. B. Bowes, late pastor of the baptist church, Blandford street, London, after a few hours' painful illness, deeply regretted and deservedly lamented by all who knew him. His last words were, "He is unchangeable."

April 20th, at White Colne, Essex, aged 67, Mr. Edward Fairhead. He was engaged in his usual occupation on the forenoon of the day of his death, and partook of dinner without the slightest appearance of indisposition, but, after sitting awhile, he complained of a violent pain in his head, and in a very short time was dead. His death has cast a gloom over the whole neighbourhood, being a useful member of society in his sphere, and had sustained the office of deacon upwards of thirty years, in the respective churches of Earl's Colne, Bures, and White Colne.

April 20th, in his 67th year, the Rev. John Williams, for nearly thirty five years the pastor of the baptist church, East Dereham, Norfolk. He has left a beloved family and a large circle of Christian friends to mourn his removal. His end was perfect peace.

May 18th, aged 65, at Brixham, Devon, Mr. W. Dore, nephew of the late Rev. James Dore, baptist minister, Maze Pond, London, after a long and painful affliction. Mr. D. was brought to a knowledge of the truth at the age of sixteen, entered the Bristol College at twenty, commenced his ministerial labours at Redruth, in Cornwall, and was made useful to many. After preaching several years he was laid aside, and was only able to preach occasionally.

May 26th, at Helmdon, Northamptonshire, aged 57, deeply regretted by a large circle of christian friends, Elizabeth, the beloved wife of Mr. W. Hodge, baptist minister.

May 26th, at Southbank, Regent's Park, to the great grief of her family, aged 39, Louisa, wife of William Alexander Blake, pastor of the baptist church, Shouldham-street. During her illness, which continued

many months, and was marked by severe suffering, she was enabled to repose on the strength of a covenant-keeping God. She died trusting in the alone merits of a crucified Redeemer.

June 9th, aged 21, Hargreaves Lord, of Nabb, near Lumb-in-Rosendale, Lancashire. This young man, who, with two other persons, was accidentally killed by the explosion of a boiler at one of the neighbouring factories, was of a baptist family, and himself a teacher in the sabbath school at Lumb. His sudden removal was a dreadful shock to his friends.

June 16th, at Pentonville, Dr. Jabez Bunting, in the 81st year of his age, and the fifty-ninth of his ministry among the Wesleyan Conference Methodists, over which body Dr. B. for many years exercised considerable influence.

Mr. John Greenwood, of Burnley, had the inestimable advantage of a pious mother. When eighteen years of age he was baptized, and joined the baptist church at Burnley Lane. Here he became a teacher and then superintendent of the sabbath school, and also a deacon of the church, which office he filled well, in a kind and peaceful spirit. Mr. G. afterwards took an active part in the erection of Enon Chapel in the town of Burnley. He was at public worship and the school on Lord's-day, Jan. 24th. On Monday he went, though only poorly, to his works, six miles off. Mrs. G. being fearful for his health went with him, and hastened him home, where he retired to rest directly. But at midnight the solemn cry was heard—"Behold, the Bridegroom cometh; go ye out to meet him," and Mrs. G. was awakened only in time to see him peacefully depart!

"How many fall as sudden, not as safe."

Mr. G. was in the prime of life—in his 45th year. Much public sympathy was displayed at the funeral. May the widow and fatherless children find refuge and comfort in Him who ~~cares~~ cares for them!

THE

BAPTIST REPORTER.

AUGUST, 1858.

ANNIVERSARIES OF BAPTIST SOCIETIES—1858.

SELECTIONS FROM THE ADDRESSES.

WE now conclude our reports of the proceedings at these Anniversaries, by giving selections from the addresses at the Meeting of the BAPTIST MISSIONARY SOCIETY, which, at this juncture of affairs in India, will be found peculiarly interesting.

THE CHAIRMAN, SIR SAMUEL MORTON PETO, BART., *Treasurer of the Society*, referring to India, said, It is due from me to-day that I should especially refer to the fact that we have suffered in the person of our dear missionary brother, Mr. Mackay, and of a native brother, Walayat Ali. At any rate the family of Mr. Mackay assuredly should feel that his name is borne in grateful remembrance by the denomination to which he was attached, and I believe by the whole christian community. Dear christian friends, what has occurred in India must have a deep and pervading influence upon the future conduct of that country. If we read anything in the history of past events there, we see that prophecy "Them that honour me I will honour, and they that despise me shall be lightly esteemed," is especially made to be felt at the present moment as the indelible mark of all that has occurred in India. We have seen in connection with the government there in the earliest stages of our mission, that missionary exertion was prevented. We have seen down to the present moment that the idolatrous prejudices

of the natives have been cherished. We have abundant means of showing that christianity has not only been negatived and discouraged, but as far as possible absolutely prohibited. We are in a position to show, and it has been shown, and is known to the House of Commons, that just before the mutiny occurred, a despatch went out—and I blame not the East India Company for that so much as I do the government—requiring the names of all members of missionary and bible societies connected with the government. And I have reason to know, too, that that eminent servant of God, Colonel EdwarJes, of Peshawur, received a positive rebuke from the government for presiding at a missionary society. Then God has shown that they who honour him shall be honoured. It is a singular thing that the instrumentality He has employed in putting down this mutiny and saving India, has been men of eminent religious character. Look at them all! I need not mention the name of Havelock here, connected with our own denomination. But when our brother, Mr. Gregson, was sent for to become the chaplain of forces before Lucknow, General Neil lent him his tent for prayer-meetings and for preaching the word. We have in the person of both the Lawrences there, and particularly in that eminent man who is governor of the western

provinces, and by whose instrumentality, we may say, practically, that India has been saved, an eminent servant of God. Then, I say we may feel that God has put the broad impress of his mark on this great rebellion, and we are taught as a christian nation—not that we are a christian nation, but a nation professing to be guided by christian principles—that it is only by acting up to those principles in his sight, and taking a bold, determined, and firm stand, we can expect his blessing. The Chairman then urged a better organization for replenishing and sustaining the funds—more weekly offerings as the Lord hath prospered us—more attention to training children and youth to help the good work—and said, he would rather have a permanent increased income of £2,000 a-year, than £10,000 by a special effort.

REV. F. TUCKER, B.A., of *Camden Road, London*.—I think the predominant feeling in this assembly should be that of thankfulness to our heavenly Father. We are assembled in perfect safety and perfect peace. Our island has suffered neither from foreign aggression nor from insurrection from within. Our beloved Queen has had no grenades thrown under her state carriage; our government has sent no spy into this hall to watch the proceedings of this assembly. There are gentlemen here beneath me who are writing down every word I speak, but they carry it not to the bureau of the minister of state; they will publish it in our own free, ungagged, unfettered press—in newspapers, some of which bear the pleasant names of the *Patriot* and the *Freeman*—and this is something for which to be thankful to our heavenly Father. And then, Mr. Chairman, we have not lost the privilege of giving shelter on our shores to refugees from other lands. Our chalky cliffs can still be gazed upon through tears of mingled joy and sorrow, by many a weary wanderer, who, when at last he leaps ashore,

says, "Here at least is freedom!" And we all love the words of the old quaint English poet who says—

"Whether this Isle of ours were some time rent
From some convulsion of the continent,
Or was created, sure it was designed
To be the common refuge of mankind."

But what events have happened since your meeting in April last! How little were your speakers able to predict what has since occurred! Ah, it has been a sore disappointment! But should I be correct if I said that it has taken us all by surprise? I think not. I may be permitted, I trust, without any immodesty or indelicacy, to make a personal allusion. A distinguished brother on the committee of this society asked me a little while ago, whether I remembered speaking at the Park-street chapel at a meeting of the Bible Translation Society seven or eight years ago, and there affirming the possibility—he tells me I said probability—of some such great outbreak as that which has just occurred. Now I am no prophet, nor the son of a prophet, and I made that affirmation on my sole responsibility. I did not know then what Governors-General had said with regard to the slight and precarious tenure by which we held that mighty empire, but the impression on my own mind during my short residence in India came to this. There is that little island in the German Ocean assuming a power over this vast region, thousands of miles away, adding province to province, and kingdom to kingdom, as she has done Punjaubs, and Scindes, and Oudes. That was one impression with which I returned from India; but let me say in all honesty that a deeper impression than that was on my mind. I felt during my short stay in Calcutta,—Here is a great gulf yawning between the European and the Hindoo; the one party looks across at the other, but ah! few and feeble are the attempts to bridge that gulph over. The European seems to look across to the Hindoo as to a being that he may rule and fleece to the best of his ability, and the Hindoo looks back at

the European as a being to be feared and hated, to be obeyed as long as obedience is inevitable, but to be got rid of at the first convenient opportunity. Now I am not saying—do not misunderstand me—that our English rule in India is not better than any rule India has known for centuries before; I am not here to deny that; but 'oh! that is very little. But when the keen eye of the Hindoo looked on; (and let me tell you what you do not need to know, that the Hindoo has a very keen eye), what was our motive to the eye of the Hindoo? Was it the welfare of the ruled, or the gain of the rulers? Was it the elevation of the masses of the people, or was it their more easy and permanent subjection to our sway? I think there cannot be a doubt upon this matter. The love of gold, the greed of gain—this has been the master passion of the English in India. Our young men have gone out to India by hundreds, with no thought of doing anything to benefit the country, but because they could get double the amount of salary they could in England, and they hoped, after ten or twenty years, to come home with bad livers perhaps, but certainly with good fortunes. Yes, to the eye of the Hindoo,—it is a solemn thing to say it—it is not Jehovah, but Mammon, that has been the God of the Englishman; and Mammon—need I tell you?—drives a car more terrible than that of Juggernaut—a car, whose wheels grind down before them all beautiful, and tender, and benevolent sympathies, and leave behind a melancholy track of broken faith, broken promises, broken hopes, and broken hearts of men. I do not say there have not been exceptions to the general rule. Blessed be God for the beautiful and brilliant exceptions which we have seen in India! I am speaking of the system; and that I pronounce to be of Mammon and not of God, a system which, instead of helping the poor peasant in the cultivation of the soil, takes care to lay a heavy rent upon the land—a system which, instead of adding to his

pittance of rice day by day, levies a tax of well-nigh a thousand per cent. on the salt that seasons his simple meal. That is what we have been doing in India, and all the time we have called ourselves christians. Then we have had union of Church and State in India. And the result of it is this, that the great and serious mistake is made that every Englishman is a christian. And so you see, sir, it actually comes to this, that in India, every man who wears a hat is a christian, and every man that gets drunk with wine is a christian, and every man that uses the name of Christ in a profane and blasphemous oath is thereby demonstrated to be a christian. No, we do not want any of that mere name, and form, and garb of christianity; but we want a clear stage and no favour. We want that there should be no hindrance to the propagation of christianity among the sepoy, any more than among the ryots of the land. We want that there should be no hindrance to the advancement of the professors of christianity to any office under government. Nothing less than that will satisfy us; and then let there be an open exhibition of christian principles before the sight of the Hindoo. No more smuggling opium into China! And away with the flaring poppy from the fields of Hindostan, and give us in its place the snow-white cloud of the cotton crop or the gleam of the golden grain. Let there be no opium cultivated except as medicine; enough to heal the sick, but not to poison the healthy; enough to soothe the agonies of suffering humanity, but not to plunge body, soul, and spirit into sorrows that never end. We have arrayed ourselves in robes of oriental grandeur, and taken our seat on the throne of the Mogul, and looked around for the flattery of the nations; and the angel of the Lord has smitten us because we gave not God the glory. And yet the "Lord reigneth, let the earth rejoice; let the multitude of the isles be glad thereof." All these

things shall turn out for the furtherance of the gospel. Oh, let the words of Walayat Ali not merely ring during a life-time in the ears of our beloved sister, Fatima, his widow, but ring in ours. "Come what will, do not deny Christ." I leave these words with this assembly. Do not deny him, my brethren, by your worldliness; do not deny him by your selfishness; do not deny him by living in luxury yourselves and giving the merest pittance to his cause; but rather say, "For me to live is Christ, for me to die is gain."

DR. CUMMING.—He felt honoured in being invited to speak in behalf of an institution which was the first to enter on the missionary field in India—an institution, the links of whose succession began in a Carey, an Andrew Fuller, and a Robert Hall. He also felt it an honour to be associated with the living representatives of the denomination. Need he not refer to the cultivated mind, the chastened piety, and the untiring energy of the Hon. and Rev. Baptist Noel; to the sanctified good sense of the minister of Bloomsbury Chapel; to the vigorous eloquence of Charles Spurgeon, whose very homely and thoroughly Saxon speech, saturated in the main with living truth, had been eminently blessed of God? There was also a countryman of his own, Mr. Landels, of whom a former member of his church, now living at a distance, said he was in the habit of hearing at the Diorama, Regent's Park, and that he heard from the lips of the gifted minister there all that he ever heard from Dr. C., and sometimes a great deal more and a great deal better. The resolution referred to the translations of the society. He was quite sure that those translations were just, and there was but one tiny word about which they might differ; and he would only say that while the Baptist translation of it was perfectly correct, the other translation of it might not be wrong. So long as they did not translate, "Go and regenerate all nations," he cared very little whether they ren-

dered the disputed word "sprinkle" or "immerse." The object of the society was to send the gospel to the heathen in all its unimpaired fullness and freeness, without money and without price. How, then, was the gospel to be spread? He had heard of men so extremely Calvinistic that they said, "God's decree is that the whole world shall be covered with the knowledge of the Lord, and, therefore, means need not be used." The true course, however, was to allow God to mind the execution of his own decrees; that was not man's province; his business was to look at duties which were of instant and universal application. For a man, therefore, to plead the purpose of God as a reason why he should do nothing, was to misinterpret the gospel, and turn ultimate success into a reason against the very means of achieving that success. That there must be means, appeared to be perfectly plain. The gold in the seam was of no value until it was extracted, coined, and circulated. The harp-strings were silent until the minstrel touched them. Even the page of Scripture was still until the living voice animated it. The ministry was as much a divine institution as the Bible was a divine inspiration. They did not find that the winds whispered the gospel, or that the waves of the ocean chimed it, or that the stars in clusters in heaven wrote out its syllables, or that the beautiful flowers upon the earth printed it. Then the only inference was that man must preach it, that missionaries must be sent, that institutions like the Baptist Missionary Society must be sustained, and its energies made equal to the magnificence of the mission entrusted to its charge. It might be said that such appeals ended with seeking money. And what was money but the condensed representative of whatever was requisite materially to promote any cause? Thus, in putting a sovereign into the plate, we gave one missionary a hat, another a pair of boots, another cordage for the ship, another steam,

another machinery, and so on. The great work of the missionary was to go and preach the gospel, not to argue it. He feared that some of the Scotch missionaries had indulged too much in arguing about religion. The command was to go and preach it. The sunbeam, shooting in at the window, asserted its origin by shining, and needed not an argument. So the gospel preached needed no argument. It was the ordinance of God, and God's power always accompanied it. He believed that a new era was now bursting upon the world. The Pentecost had its "sprinkling" 1,800 years ago, and something of its baptism was now taking place in America. The sudden demand for preaching everywhere—in halls, in Crystal Palaces, in streets—was part of the great baptism; and he believed the present generation would yet live to see the Spirit poured out upon all the churches of the land, making them count all things but loss for the excellency of the knowledge of Christ Jesus. He believed that, standing upon the Alps, we should yet see the shroud pass from the eyes of papal continents; that, standing on the Andes, some missionary would see the isles of the Pacific, and the great continents of America, reflect a brighter sunshine; and that, standing on the mountains of Thibet, we should hear from the jungles of India and the plains of China, the melody of thanksgiving and of praise. He believed the time was near when poetry should sing God's praise, music celebrate his wonders, and science vindicate his holy Word. The day was rapidly approaching when truth should follow truth, and light shine upon light, just as star flashed upon star on a wintry evening, and heaven and earth should be telling of the praise and glory of God; when it should be demonstrated to the wide universe how transient and insignificant was all that man thought great, and how lasting and triumphant was the very least word that God had pronounced true.

REV. JAMES SMITH, of *Chitoura, India*.—I verily believe that there is

so much of antagonism existing between Hindooism and Mohammedanism and Christianity, that it is impossible that these systems should for any length of time exist together. I cannot doubt that the late struggle has been the death-struggle between Hindooism and Christianity. Whatever may have been the secondary causes that have tended to produce the events of which we have heard so much, I am sure that it has a far deeper cause, and that cause is nothing more or less than this; Christianity has made itself to be felt, and civilisation has made rapid strides in India. The Brahmin has seen his privileges depart; the Rajpoot has seen that he could no longer go on his marauding parties, and live without labour; and hence they have tried to drive back civilisation, and drive back christianity, and re-introduce those times of darkness and cruelty that existed before the establishment of the British power in India. We are passing through a terrible crisis in that country. It has reminded me of what I have seen in India in the shape of a common storm in the hot season. Sometimes the day will be bright and clear, not a cloud to be seen, and everything as still as possible; the birds sitting on the branches of the trees with their tongues out, appearing almost ready to expire from the heat, and all nature seeming to participate in the feeling. You look to the west, and gradually something in the shape of a little black mountain or hill begins to rise up and goes on increasing. This mountain rolls on and on till sometimes at mid-day darkness covers all nature. The particles of dust grow denser and still more dense, until the darkness becomes as at midnight; then gradually the thunders roll and the lightnings flash. At last the tempest begins to subside, and by and bye it passes away; and it appears as though all nature had been relieved. The birds begin to sing, men breathe afresh, and there is a buoyancy in the atmosphere that must be felt in order to be appreciated. It has been something

like this that we have experienced in India. And now the time has arrived when we ought surely to consider what has to be done for the future. What are our duties towards India? We have to deal there with a system such as perhaps never existed in any part of the world before. Hindooism is not that flimsy thing which at first sight it appears to be. When I arrived in India, I remember looking at the temples and at the temple worship, seeing men with fans in their hands fanning dumb idols, to whom they also presented dishes of rich food and fruit. I heard females singing sweet music before them; and I thought, surely it is a most flimsy system. But the longer I lived there the more I was struck with its depth. It is something which is universally felt; it has its ramifications in every part of life, in the social circle, in politics, in commerce. You cannot escape; it meets you everywhere. The rivers bear the names of the gods. Every man, woman and child is called after a god. The idols are stuck up in the streets wherever you go. Hindooism, as to its power, rests on its universality, the whole nation being immersed in it. There can be no doubt that the Hindoo has been, to a considerable extent, puzzled as to what christianity really can be. There is so vast a difference between his own character and the character of those bearing the name of christian, that he has been led, in many instances, to conclude that christianity could be nothing at all. As for Hindooism, commerce, pleasure, everything appears to be immersed in it. The man's ledger is dedicated to the god he worships, and not an entry can be made in it until he has written the name of that god at the top; and every note on business or pleasure must have the same inscription. The shops are also dedicated to gods that are worshipped; and everything reminds you of them. It pervades everything, like the atmosphere. It seizes the infant almost as soon as it is brought into the world, for then the mother takes it to the

temple, and presents it to her god; this she does day after day and week after week, so that Hindooism grows with the child's growth and strengthens with its strength, entwining itself round every fibre of the heart and the affections. When the child goes to school, it finds its very book part and parcel of this Hindoo system—the geography, the astronomy, the arithmetic, every single book used in the native Hindoo schools, forms part of their religious codes. We have heard of Church and State. In India the Church has literally swallowed up the State, and made everything succumb to it. You find body, soul, and spirit, trampled upon by the priests, so that there is little or no moral life left in the people. You have there the most abject slavery the world ever saw. There that connection of an abominable religion with the State has been carried out to its full extent, and we have just been reaping the fruits of that connection. If I acted from the dictates of my own feelings I should almost pass over the brethren who have there been put to a cruel death—Mackay, and Walayat Ali, and many others. But, sir, I feel I cannot do it. Walayat Ali was my native preacher for eight or nine years. I travelled with him day after day for weeks and months and years. He was almost my only companion in preaching the gospel. His wife, (one of the first of that class brought to a knowledge of the truth), I was myself privileged to baptize as well as his daughter. Never can I forget the feelings of thankfulness realised in my own mind when I saw that woman delivered from her prison-house, and brought into the liberty wherewith Christ maketh his people free. She was, I think, nearly forty years of age when her husband taught her to read. She had then never been out of her house except in a covered conveyance, never been privileged to walk in the green fields and to behold the beauties of nature as you behold them. Sisters, let me call your attention to this fact, that ladies in India are everywhere thus kept in a prison-

house; they never look on the face of a man except their own family; never breathe the fresh air as you do, but live, as it were, in another world. After having learned to read the Bible she told her husband that she was anxious to be baptized. I visited her, and found her with her face covered by the thick cloth. "What am I to do, sir?" she said, "I have never been out of the house in my life, and have never looked upon men except of my own family." That was a difficulty we cannot really appreciate. One sabbath, when my wife and another christian lady were with her, they took her each by the hand and led her down my garden. I can almost see her now as she walked forth, for the first time, on God's earth,—and viewed, for the first time, the beauties of the world in which she had so long lived. You may judge of my feelings when I first saw her thus released from her prison-house, and realising the liberty of the children of God. I baptized both her and her daughter. She soon aided in getting up a large class of females who met on the sabbath afternoon in the chapel at Chitoura. I have sometimes gone and listened at the chapel-door—for gentlemen were not admitted inside—and have heard Fatima, as she approached the throne of grace, and lifted up her heart and voice to God in prayer for the conversion of her fellow-countrywomen. I have heard her as she has read the New Testament, and in her own simple language, explained its meaning to those by whom she was surrounded. I have heard her as she has given out a hymn and then raised the tune—one of those sweet Indian tunes that I am anxious soon to hear again; and I have been delighted as I stood there, and my heart melted with joy that God had brought one, at least, of those poor imprisoned females to a knowledge of the truth. There is one scene connected with her family that I must mention. I mean the death of her eldest son, about twelve years of age. I used to visit him every day, and his mother, Fatima, and Walayat Ali, used to stand by his bedside weeping at the thought of so soon losing him. I have heard him time after time turn to them and say, "Why do you weep for me? I am going to the Lord. You will soon meet me in heaven." To the last moment of his life did he thus try to comfort his parents. Little did I think that one, at least, would so soon meet him; and little did I think that a mother, so delicate, having been brought up as it were in a hot house, would be called to pass through such dreadful scenes, still less that she would be able to sustain such unprecedented trials. After Walayat Ali was sent to Delhi, I preached the gospel there from time to time, as I had often done before. Delhi was a city on which we had placed many hopes. I have sometimes seen 1,200 people assembled together there in the magnificent bazaar in one of the finest streets in the world, and have watched them as they have listened to the preaching of the gospel for an hour or an hour-and-a-half, then, perhaps, thirty, or forty, or fifty of them would follow us all the way home. I visited Delhi after Walayat Ali had been placed there, and I found that his influence was being exercised to a considerable extent. When we were standing preaching in the streets of Delhi, some of the Moulvies opposing the gospel, and not succeeding, one of them said, "Ah, if Mohammedanism was in power we would soon make you feel a sharper argument than any of these, and that would soon stop your mouths." It is true God has in his own inscrutable wisdom permitted this evil to overtake us. Our brethren have been cut down. Walayat Ali has rendered up his life for the sake of Jesus Christ. But is there any reason why we should be cast down because of this? Never again can the natives say, "Ah, your native christians are paid." Never can they say again, "There is nothing but an outward show of christianity, there is nothing of the heart." No; we can point to Delhi and to Walayat Ali, who might

have saved his life, and more than his life, if he had been willing to renounce his christianity. But he followed his Master as to his suffering, and died witnessing to the truth of christianity with his latest breath. The station at Delhi is a most important one for another reason. There we are the only preaching missionary society in existence. Hence, let me entreat you not to permit Delhi to be given up. The blood of our martyred brethren forbid it! I trust, before another year, we shall be prepared to rebuild the station that has been destroyed there, and to commence anew with evangelistic labours, that are destined not only to destroy Mohammedanism, but to introduce a new day to British India. Then, there is Agra, a most important station, and there, for many years labours have been carried on for the evangelisation of the natives. There is no doubt a large influence has been felt in the district. I could take you to village after village from which idolatry has almost disappeared. In the district of Chitoura there were many villages where we could get, at any time, a congregation that would stand up and listen to the gospel for half an hour and join in singing the praises of God; and when we approached the throne of grace they would put their hands together in sign of their approaching that throne with us. Thus a great amount of preparatory work has been done there—quite enough to lead us to say that we must not give up Agra, but commence our labours there with renewed energy. Chitoura has been made a heap of ruins, and there is no doubt that for some time we shall have difficulties in labouring in that neighbourhood, because there are so many Sepoy families in the villages by which we are surrounded, and also because christianity has done much to put an end to many of the vile practices that were in existence previous to the establishment of our mission there. There were formerly villages about us in which four out of five females were put to death almost as soon as they

were born. Many of the villages in my district closely surrounding me, were occupied by the tribes among which infanticide has ever exercised great power; and to not a little extent has our mission aided in the destruction of that system. Besides, in a thousand instances, the mission, being placed in the midst of such a vast population, has tended to put an end to the tyranny and oppression of the zemindars, and also to stop the bribery and perjury of native officers. Hence it is not surprising, if for some little time we should have difficulties in going on with our labours there. There is no reason, however, to expect that the mutiny will not open largely the way for the spread of the gospel in a manner that we have not before realised. There are other things to which I desire to call the attention of the meeting for a little while. The natives of India ever look upon the Government as being identified with christianity, if not the embodiment of christianity itself. Something has been said about revenues. Of course, Government cannot be carried on without them, and I am not prepared to assert that we have imitated any bad means of obtaining revenue, but with all due deference to those who differ from me, I must for one say, that the land-tax of India comes very unequally upon the masses of the people. That is the great tax from which the bulk of the revenue is raised—it comes from the fruits of the ground, from the grain, the wheat, the barley, the rice, the vegetables. Now remember that the millions of the poor people in India live entirely upon the produce of the ground, eating no animal food, but only vegetable diet—hence they pay the great bulk of the revenue. We have rich bankers, men worth two or three millions sterling, with their offices in every large town, who literally pay nothing towards the revenues of the country; for we have no poor-rate, no highway-rate, no gas or water-rates, no carriage or window-tax. Thus, as I have said, the masses of the people pay by far the largest

part of the revenue, while the wealthy bankers and merchants almost escape without paying anything. To my mind this is a state of things that belongs to a barbarous age, and that long since it ought to have given way to a more enlightened mode of raising the revenue of India. The salt-tax is another grievous one, pressing greatly upon the labouring population. I shall not detain you more upon this point, except just to say that there is the abominable opium-tax or opium-revenue, and however gentlemen may tell us that the opium-revenue is absolutely necessary for us, we do not believe that there is any such thing as necessity in doing that which is wrong. Then there are other things which it will be absolutely necessary for the people of England to look to. The police is nothing better than an organized set of Dacoits. It is well known that wherever you travel in India you find you are in greater danger from the police than from all the treachery and unfaithfulness of the people. As soon as a murder takes place the people flee from the village, and not unfrequently leave it entirely empty. They dread the tyranny and oppression of the police. They know the police will come there and seize all that they can lay their hands upon, so that the people must pay a rupee each in order to be released. I have seen two hundred men seized promiscuously from all parts, simply that they might pay a rupee each to the police to let them go again. We must have our law not only cheaper but more simple, and brought nearer to the doors of the people. It is only the other day that Lord Stanley, in addressing his constituents, declared that nine-tenths of the charges against the Government for their anti-Christian policy were untrue, and that the one-tenth was a great exaggeration. I have no hesitation in saying that it would be the easiest matter in the world to prove to his lordship not only nine-tenths of the statements but far more than tenths. I am not going to carry you

back to former times; although we should never forget that Carey had to seek Danish protection, that Judson fled to Burmah, that our own missionary, Chamberlain, was seized in Agra for fear that he should produce a revolt. We may trace the whole conduct of our Government, and we shall find that it has been imbued, from beginning to end, with the same spirit. Look to that order sent out only a few years ago by the Government, to sever all their servants, civil and military, from connection with bible and missionary societies, and evangelistic labours of every kind. That order has never been rescinded—never recalled. It is still in such a position, that any governor-general who pleases might immediately put it in operation. Our best governors-general have been so overcome by the system, that they have not only officially sustained, but they have given largely from their private purses to sustain idolatry—not one, or two, but the whole of them. Lord Ellenborough went in Bengal to a Mohammedan mosque, and there gave 250 rupees, because, he said, it was a holy place. Lord Hardinge gave large presents to the temples. I have been asked by the people sometimes, “what are you going to give us?” and I have replied of course, “nothing.” Then it has been thrown in my teeth, “but your rulers have given us money.” Whilst they have thus in every possible way been trying to mislead the people of England, and continue that policy that produces such baneful effects, they have been misrepresenting entirely the wishes of the British people regarding India. They have been speaking of Exeter Hall proselytisers, and saying that we were anxious to put the Hindoos under pains and penalties. Sir, we demand as much and as complete liberty for Hindooism and Mohammedanism as we seek for ourselves. It is true we do protest against any connection between State and Church in India. We have had too much of it. We have had a state church, and we

have it to a certain extent still. We seek not that Government should send us bishops; for I tell you as far as my experience has gone, however good men they may be, bishops have not done an iota towards the evangelisation of India. Look at our late good bishop of Calcutta, of whom I wish to speak with all respect. Every time he leaves the town there must be a salute from the Government batteries, and also every time he enters. A neutral Government, anxious to make people think they are neutral, salutes a christian bishop, or a Roman catholic bishop, or, if you please, a Juggernaut bishop—they do not care whom or what, so long as they can go on with their own policy. We demand nothing more or less than a just and complete equality. Mr. S. went on to shew that all Government movements were suspected by the people. He himself vaccinated many, but when the Government agents came for the purpose the people refused. Against private missionary schools the natives had no objections, but when Government schools were proposed they were filled with suspicion and dread. Mr. S. concluded—Men are wanted to go forth to preach the gospel. Whilst we do not depreciate other modes of operation, our society has ever given its greatest efforts to the simple preaching of the gospel. And I would suggest that there should be no change in this respect in future. To the gospel, we, as a nation, owe all we have and are, and we ask that that gospel should be given to India. You may give better laws and better institutions, reform the police and alter the mode of raising the revenue, but if you withhold the gospel from India, you withhold the only thing that can raise the millions of that country from the low position in which caste and idolatry have thrown them.

DR. SPENCE.—It was to his own disciples that the Saviour looked for carrying out his great work, and as they were interested in his grace, and felt the constraining power of his love, so they should throw their energies into

his cause, and feel it the highest privilege of their lives to do anything for him. He had been glad to find of late a revival of the missionary spirit amongst young men. At a late meeting of an examination committee, of which he was a member, his heart was gladdened and filled with sacred emotion as a master of arts in high honours at the London University came before them in simplicity and earnestness, saying, "I wish to serve the Lord Jesus Christ among the heathen."

DR. EVANS, of Scarborough.—When he thought of the patient zeal and devotedness of the fathers of the mission, when he remembered with what courage they braved the opposition of the Government and the hostility of the priesthood, he regarded the history of their mission in connection with that vast continent as presenting one of the brightest pages of modern times in regard to the evangelization of the world. They were noble men that originated the work, and if their spirit rested upon their successors at the present day, their triumphs would be speedily multiplied, and the cross of Christ would attract to it the sympathies of the world. They should never shrink from difficulties—nay, in proportion to the difficulties that presented themselves should their courage be kindled and their determination strengthened. Their fathers struggled for liberty in the past, and woe be to that baptist who claimed descent from them who should be recreant to its principles. The only means to overcome the obstacles to be met with was the preaching of the cross, the exhibition of the truth as it is in Christ. He knew that he and some of his elder brethren would soon have to put off their armour, and he implored the young men before him to make the cause their own. Let their brother Smith feel, as he left his native land for India, that he carried with him a pledge that their energies, their prayers, their lives, should be consecrated, in aiding the triumph of holiness and the spread of truth throughout the world.

Poetry.

LIFT UP THE GOSPEL BANNER HIGH.

BY A WORKING MAN.

Lift up the Gospel Banner high on India's distant plains;
Where deeds of cruelty and blood have left their deepest stains.
There, where rebellion has been rife and many a battle fought,
There may the love of God be told, and works of mercy wrought.

Lift up the Gospel Banner high where once the Crescent stood,
And called its frantic followers to deeds of strife and blood;
To them make known a better way than their false prophet taught,
Through HIM who came and on the cross the world's deliverance wrought.

Lift up the Gospel Banner high before the Hindoo's sight;
Until his darkness pass away before its radiant light;
Until its power has broke the chain of caste which pride has riven,
And India's myriads shall become the free-born sons of heaven.

Lift up the Gospel Banner high, ye soldiers of the cross;
Ye go not on a "forlorn hope," only to suffer loss.
Ye go in the high name of HIM who must at last prevail,
And will stand by you in the str. fe, though earth and hell assail.

Lift up the Gospel Banner high, and we at home will pray
That India's sons and daughter's soon may see a brighter day;
When idols foul and filthy shall all be cast aside,
And Hindoo's sing the Saviour's love, and God be glorified!
Birmingham.

R. C.

Reviews.

Memoirs of the Life and Labours of the Rev. Samuel Marsden, of Paramatta, Senior Chaplain of New South Wales; and of his early connection with the Missions to New Zealand and Tuhiti. By the Rev. J. B. Marsden, M.A. London: Religious Tract Society.

"SIXTY Years Ago," if we recollect rightly, formed part of the title of an historical novel by the late Sir Walter Scott, in which he described, with graphic power, the attempt then made by a descendant of a long line of kings to regain the throne of his ancestors—how that attempt failed—and how the young prince, disappointed and nearly forsaken, with a price set on his head, "wandered in the wilderness in a solitary way," hunted like a partridge on the mountains.

But that event, at the time important, though again presented before the view of the public, adorned with all the rich ornaments of the great novelists' imagination, has long since ceased to excite the attention of the public. The Scottish rebellion is now little thought of, and will soon share the oblivion into which

such events at length retire. The House of Lords has just given the now extinct family which promoted it a rude push in that direction.

But "Sixty Years Ago" from this, and the progress that has, during the period, been made in setting up the standard of the "Prince of the Kings of the earth." Sixty years ago, the vast regions at our antipodes—New Holland, as it was called, itself a continent, though really an island—New Zealand—Van Diemen's land—and the thousands of islands which stud the southern ocean, in picturesque beauty and rich fertility, were all inhabited by ignorant and cruel savages—cannibals and child-murderers. We remember, fifty years ago, when a boy, seeing Sir Joseph Banks, who, we believe, went out with Dr. Solander and others to notice the transit of Venus in one of those islands. Since his visit, what a change! We have not space to describe it in Australia, New Zealand, Tasmania, and many other places.

But who were the agents in producing the wonderful, almost miraculous, and

certainly supernatural change, which may be now seen in the once ferocious tribes of these regions? Certainly not the navigators who first found them, nor the sons of science who visited them, nor the enterprising merchants who sought to barter for their products. It was the Christian Missionary who first periled his life by taking up his abode among them, to whom the honour belongs, and he ought to have it. Yes, long before a grain of gold was found in Australia, he was there preaching Christ and him crucified to these "waifs and foundlings of mankind." Among these apostles of our antipodes the name of Samuel Marsden will be had in everlasting remembrance. He went out to New South Wales in 1793—more than sixty years ago. Well do we remember forty years ago, reading with much interest the letters he sent home detailing his perils, trials, successes, and reverses.

But we have not space for further remarks. We refer our readers to this volume, in which they will find a striking portrait of the missionary, together with a view of Sydney and the church at Paramatta. The present state of religion in New Zealand and in Tahiti will be found in the appendices.

A Gospel Ordinance, considered by the Scriptures; exposing Mormon Baptism, &c. London: Partridge and Co.

Whether the writer of this tract is what is called "a baptist" or not, we know not, neither are we anxious to know. He reasons well that the salvation of man is by faith in Christ alone, and exposes the ignorance, presumption, and wickedness, of that monstrous spawn of American licentiousness, called Mormonism. For ourselves, we wonder and are ashamed that England should produce one man or woman fool enough to believe such absurdity and blasphemy. What a dreadful price are some of them now paying for their folly!

Episcopal Confirmation; according to the Liturgy and Practice of the Church of England, tested by the Word of God. By George Wright, Beccles.

ALTHOUGH we have no inclination or desire to hold up to contempt or ridicule the ceremony of Confirmation, when observed with becoming seriousness by the pious members of the Episcopal Church, we cannot but welcome any temperate and well-reasoned attempt to

show, that as it is by that church regarded as the result of baptismal regeneration, it is, therefore, unscriptural, delusive, and dangerous. This, in our opinion, Mr. Wright proves from the Word of God. We could wish that pious parents of "the church" would read this pamphlet with thoughtfulness and prayer for divine direction; especially noting the passages from Holy Writ which bear on the question. We deem it right to add that we do not indorse some of the peculiar sentiments of Mr. W. as expressed by himself, or as quoted from others, which have not reference to the subject of the pamphlet.

Our Home Islands: their Productive Industry. By the Rev. Thomas Milner, M.A., &c. London: Religious Tract Society.

GREAT BRITAIN has become so mighty by her mineral resources, and the ingenious application of the power of steam, that were we supplied with the required raw material, we could produce clothing for the greater part of the world's inhabitants. With the history of British manufactures our young people ought to be well acquainted. They could not study, so far as regards the things of this life, a more instructive subject, or one more calculated to excite them to skilfulness, industry, and perseverance.

The great improvements which have recently been made in the cultivation of the soil, are equally deserving attention, especially from those young persons who are employed in agricultural pursuits.

These, and other subjects, are treated of in this volume, by one who appears to be well acquainted with them. We cordially commend the book to the perusal of young men.

NOTICE.—We hear that Mr. Thomas Finch, late pastor of the Baptist Church at Harlow, is about to publish by Subscription, "The Future State, with its Rewards and Punishments, commencing at Death, shown to be the Doctrine of Reason and Revelation."

"After being 40 years pastor of the church at Harlow, the Author was constrained last autumn, through the failure of his voice and impaired health, to resign his charge and retire from all public engagements. But he wishes, through this medium, to present to his friends and the christian public this course of lectures on a subject of deep and universal interest."

Correspondence.

ON MARRIAGE WITH A DECEASED WIFE'S SISTER.

To the Editor of the Baptist Reporter.

DEAR SIR,—In my former communication on this subject, on which two of your correspondents have animadverted in your July number, it was by no means my wish that any of your readers should take up an opinion without evidence; nor do I wish them to esteem anything as evidence that is not sanctioned by scripture. My chief object was to point out to persons really interested in this question, a little book in which, probably, all the evidence of the bible, on this and collateral subjects, is collected and presented in a very just and convincing light. "The Hebrew Wife," by S. E. Dwight, to which I referred, is a book which I have reason to believe is little known on this side the Tweed, but is well known and highly appreciated in Scotland. Though I may not succeed in convincing any one, I shall rejoice if any be induced, from what I write, to make themselves acquainted with Mr. Dwight's masterly little work, of which they will not complain as deficient in argument if they fail to be convinced by it.

I consider myself to have effected something, if I have convinced your readers that Leviticus xviii. 18, has nothing to do with the subject before us. It has often been referred to as furnishing direct Divine sanction to the relation in question.

Further, I beg to repeat that the Divine law places the relation of affinity on the same ground as that of consanguinity. If your correspondents will "more carefully read the law of Moses on the marriage question," they will find that their distinctions on this head are not sanctioned by that law. If they will turn to Leviticus xviii. 8, 14, 15, and 16, and several other places, they will find that the ground of incest, in the Levitical law, is as truly affinity as consanguinity. If, then, they cannot see that in the relation in question, there is any relationship of consanguinity, which is not at all pretended, they will perhaps see, that according to that law, it may still be incestuous.

By that law certain marriages are prohibited in express terms; and others are supposed to be prohibited by clear implication. All marriages are *really* prohibited by the law of incest, in which the propinquity is the same as in those that are *expressly* prohibited. But we find the law expressly prohibiting marriages with relatives of the first degree by affinity in Levit. xviii. 16, and xx. 21. These passages forbid marriage between a husband's brother and a brother's wife; and as the propinquity between a wife's sister and a sister's husband, is precisely the same, I suppose these are by the same law prohibited. It appears to have been on this prohibitory law, that John the Baptist said to Herod: "It is not lawful for thee to have thy brother's wife."

But I am reminded by both my opponents, that in a certain case a man was allowed by the law of Moses, yea, required, under penalty of great disgrace, to marry the wife of his deceased brother. I can assure GARR that I had not read the law of Moses so carelessly as to have been ignorant of this till he told me. But I beg to remind him and J. S. H. E. that this was an express exception to the prohibitory law of Levit. xviii. 16, and that it was the only case in which a man might take his brother's wife; and by implication, to which there is no expressed exception, in which a woman might take her sister's husband. The design of the exception is obviously expressed in Dent. xxv. 6, "This practice, we are assured, has long been discontinued among the Jews." (See J. Gadsby's Wanderings, p 272.)

I have thus, dear sir, with kind feelings towards my unknown opponents, given my views on this much agitated question. I am not surprised at the agitation, which probably, in the end, will succeed in altering the law in this case. I am not personally interested about it any further than as I wish truth and purity to prevail. Having accomplished my purpose of directing your readers to an interesting publication on this subject, it is not probable that I shall further request their attention respecting it.

March.

J. J.

Christian Activity.

PARTING SERVICES WITH EMIGRANTS.

WE have, at various times, called the attention of our readers to these services, as held at Liverpool by our active friend, Mr. Buck, the seaman's minister at that port. The service which we are about to notice was held on board the *Morning Light*, on Saturday, July 3, the day on which she sailed.

But first the Editor of the *Reporter* desires to make an explanation. He was not correct in stating, last month, that Mrs. New was about to sail in the *General Windham*. When he arrived at Liverpool with his son, who had engaged to go to Melbourne by that vessel, he found that Mrs. New, together with Mr. and Mrs. Smith, of Chitoura, had engaged to go in the *Morning Light*. He much regretted the mistake, chiefly for his son's sake, whom he would have wished to accompany Mr. Smith.

We ought also to explain, that after one of these services has been held, a periodical paper called "The Forget-me-not; or Last Hours in the Mersey," is published, and sent, at the request of the emigrants, by post, to their friends in the country: an excellent arrangement. From one of these—No. 136—kindly forwarded by Mr. Buck, we give the following extracts. Mr. Smith was engaged to act as chaplain of the vessel during the voyage. He is visiting relations in Melbourne, and will proceed thence to India.

Mr. Buck says:—Between decks the steerage and intermediate cabins were large and well ventilated and full of light. These I determined should be our chapel, and immediately proceeded to gather the people together for divine worship. They needed but little persuasion; English, Scotch, Irish, Welsh, German, and French, flocked to the place, and filled it. Two-thirds of all the passengers on board were present. My brother Smith was very active in seeing the people as well as possible accommodated, and, being a very tall man, was easily seen by the congregation. I gave out the opening hymn and raised the tune, and his voice was instantly heard in the bass, and most of the people freely united; indeed it seemed as though there were none who

did not sing. It was very pleasant to hear that hymn sung:—

"Come let us join our cheerful songs."

Brother Smith then engaged in prayer, supplicating the Divine mercy upon himself and fellow-passengers, and commending himself and them to the providential care and sustaining grace of the heavenly Father, comforting himself and them with the conviction that they could not be where He was not, and that they could be in no condition, and have no wants, of which He would not know, or be exposed to any danger from which He could not deliver them; and if it had been pleasant to hear the people sing, it was also sweet to hear him pray, at such a time and place. To hear the sermon, as many of them as could found seats; those who could not stood in every conceivable posture and attitude, along the sides of the cabin, and at both ends on the tables, so as to flank the congregation, and touch the ceiling, making quite a romantic scene. Some, however, remained in their berths, and their faces might be seen beaming with interest, while they listened to the Word through the spaces between the deck and the top of their berths. To an unaccustomed eye it must have seemed a strange and impressive scene. My sermon was founded upon Hebrews iv. 16,—a text from which I often love to preach on such occasions. They were reminded of the necessity of their coming to the throne of grace; as *guilty*, to obtain mercy, and as *weak*, to find grace to help in time of need. In their necessity they are encouraged to come *boldly*, seeing God himself, *in his word*, invites them to come, and by his *Son's mediation* has prepared the way for their coming, and, by his *past treatment* of those who have come, shown in the most unmistakable manner how ready he is to receive them, and to supply, freely and abundantly, the very blessings which they come to ask for, and come to ask for because they so urgently need them. Their present circumstances, there and then, were also pressed upon them in the hope, on our part, that, as strangers far from home and friends, and on the eve of such a long voyage, they might be made to feel it was a time of need with them then,

and so be stimulated to call immediately upon God, for the consolations of his love, and the protection of his power, and the guidance of his wisdom. We also tried to make them feel that, long before they reached Melbourne, a time of need might arise, when the storm might frighten them with the possible nearness of sudden death and judgment, while yet unforgiven; and we urged them, at such a time, to be sure to remember the throne of mercy, and repair to it for sustaining and delivering grace. So did we try to meet their case, in preaching to them the word of truth and mercy. Very attentively did they listen, and very gratefully did many of them afterwards thank me for my message to them. The sermon over, I formally introduced the Rev. James Smith to them as their fellow-passenger, and the ship's Chaplain, who, in reply, stated how glad he was to meet them under such circumstances, and to find himself associated with so many who valued the ordinances of religion, as he judged they must do, from the solemn interest they had manifested during the progress of the worship and the preaching, with which they were then occupied. He also told them he meant to place himself entirely, through the voyage, at their service as a Minister of Christ. Did they wish to have a prayer meeting conducted, he would be glad to do it at any time. Did they desire to meet together in groups for scripture reading and exposition, he would gladly be their teacher. Did they want public worship, nothing would give him such satisfaction as to be their preacher. Were they sick, let him know, and he would visit them.

Were they in sorrow, send for him, or come to him, and he would be their sympathising friend. It was his own set purpose to hold divine service, and other devotional meetings, as regularly as wind and weather should permit; and he trusted he should gain their entire sympathy and confidence. They were all as glad to hear him say such things as I myself was. We then sung the doxology, and I offered a brief prayer, commending by friend and brother, their chaplain, and themselves, to the mercy of God, and to one another's love, and then the benediction closed the scene.

The next half-hour was occupied in taking the names of their friends at home to whom this printed memorial of our intercourse should be sent after the sailing of the ship. My pocket-book soon contained one hundred and forty addresses, so that number at least of this "Forget-me-not" will be sent away to as many different homes, east, west, north, and south, over England, Ireland, Scotland, Wales, and some to Berlin, Prussia. May the Lord's own blessing accompany them, making the sentiments thus conveyed influential in enlisting the hearts of many in favour of Christ and godliness. Beside this religious service, I gave to the chaplain a large supply of religious tracts for the use of the passengers during the voyage.

That the martyred Walayat Ali's pastor may have much success in his work, and be favoured with many seals to his ministry, and souls for his hire, from among his fellow-passengers and the crew of the good ship, is the hearty prayer of his friend and fellow-labourer in Christ!

Narratives and Anecdotes.

DR. LIVINGSTONE, having arrived in safety at Cape Town, before he again left for the eastern coast was entertained at a public dinner at which the Governor and chief authorities of the Colony were present. In reply to the toast proposed by his Excellency, the Governor, Dr. L. said:—If you will allow me, I will explain to you how I mean to endeavour to follow up the discoveries which have been made. The central part of the continent which we now stand upon was

supposed for a long time to be a great sandy plain. Certain rivers were known to be flowing in towards the centre, but they were not known further, and they were supposed in consequence to become lost. But instead of that, the grand view burst gradually on my mind of a very fine well-watered country; and not only that, but of certain well-watered healthy localities on both sides of the country which were suitable for European residence. Efforts have been made for

centuries, to get into the interior of Africa, but, unfortunately, it has been always attempted through the unhealthy parts near the coast. On the southern part of the country, we had the Kalihari desert, and the expedition which was sent out from Cape Town under Dr. Smith was prevented from penetrating the interior by this same Kalihari desert. The unhealthy coasts presented a barrier on both sides; and this desert presented an obstacle on the south; but when Messrs. Oswald, Murray, and myself succeeded in passing round that desert, then we came into a new and well-watered country beyond. When I passed into that country, I had not the smallest idea that there was such a want of cotton as I found to be the case when I went home to England. But there I saw the cotton growing wild and almost everywhere, and that sugar was collected all over the country (although the people did not know that it could be produced from the sugar cane); and I found, further, that this was a great market for labour. When I lived at Kolobeng, men left that tribe, and I found some of them within 200 miles from Cape Town, seeking to obtain work. Now, here we have the produce, and here we have the labour, and I hope we may secure a healthy standing point, from which Europeans may push their commercial and their missionary enterprise to the unhealthy regions beyond. We shall proceed first of all up the river Zambesi, and have the full authority of the Portuguese for so doing. This river is very large; it is difficult to convey to the people of such a dry country as this an idea of its size, but the narrowest part that I saw seemed almost to be equal to the Thames at London-bridge. It was not known to be a large river, on account of its being separated into five or six branches at its mouth, before it reaches the sea. But, when we get inland, we have a noble stream, and we have at least 250 miles of the stream without a single obstruction. Then we come into a large coal field, and this seems to contain the elements of future civilization. Then I may state that, as we have to examine the river, our expedition will be a practical one. It is not like those that have been sent to the North Pole. We hope to have something to show when we come back. Our botanist is an economic botanist, and the geologist

is a practical mining geologist; and the naval officer, Captain Beddingfield, has had a great deal of experience in African rivers, and has not been deterred by the fear of suffering from African fever, any more than myself, from volunteering to go on this expedition. He goes to examine the river system, and give us correct information about its navigability. And then we have an artist and a photographer, to give an idea of what is to be seen in the country. But I think this expedition is placed in a somewhat peculiar position. I never heard of another expedition being similarly situated. My companions are all put on their mettle. They are aware that it is very well known that when alone I did something; and if we don't do well now in this expedition, people will say, "Why those fellows have prevented him from doing what he might;"—(laughter)—so they are all put on their mettle; and I have the greatest confidence in their desire to accomplish the great objects of the expedition. We find that in the middle of the country, there are a great many branches of the Zambesi. Several of them I have examined myself, and found they went out a few miles—some ten or twelve miles—and then came in again to the main stream. Now, the natives pointed out a number more, and they say these other streams come out of the main branch, and enter it again, after passing some hundreds of miles. This is a most interesting point, because if the departing and returning branches are really seen—then we may go up them in the small steam launch, and have a navigable pathway into an immense extent of country beyond. We will not be then obliged to pass the great falls of Victoria, which cannot be passed in any vessel. If we have a navigable pathway into the country beyond, then there is a prodigious extent of country, all well adapted for the cultivation of those products which we now get through slave labour. And what I hope to effect is this; I don't hope to scud down cargoes of cotton and sugar; perhaps that result will not be in my life time. But I hope we shall make a beginning, and get in the thin edge of the wedge, and that we shall open up a pathway into the interior of the country, and by getting right into the centre have a speedy passage by an open pathway, working

from the centre out towards the sides. When going into the country we don't mean to leave our christianity behind us. (Cheers.) I think we made somewhat of a mistake—indeed, a very great mistake—in India; but where we are going—we will have no need to be ashamed of our christianity. We go as christians; we go to speak to the people about our christianity, and to try and recommend our religion to those with whom we come in contact. I have received the greatest kindness from all classes of people in the interior. I have found that only when we approach the confines of civilisation, the people become worse. Such is the fact—the nearer we come to civilisation, we find the people very much worse than those who never have had any contact with the white man. We hope we will be able by our conduct to recommend our religion to those with whom we come in contact; and I hope christian merchants and christian men will yet go into that country and form a standard for commencing operations amongst them. I thank you all most heartily for the kind manner in which you have received me, and although I acknowledge that the hand of Providence is in all that has befallen me, and in directing the attention of men to those objects which he means them to work out, yet I feel most grateful to you—the instruments of his grace.

The Rev. Mr. Moffat, in responding to a toast in his honour, entered into an explicit history of his missionary labours in South Africa; and referred to the salutary influence which he had exercised over the once potent Africaner, and the now renowned Moselekatze—an influence which he hoped to turn to good account in respect to the expedition to be undertaken by Dr. Livingstone; and he expressed a fervent hope of having the pleasure, at no very distant day, of shaking hands with the doctor and the members of his expedition in the vicinity of the Zambesi river.

An elegant silver box containing 800 guineas was presented to Dr. Livingstone as a testimonial by the colonists.

After a stay of four or five days, the Livingstone expedition left Simon's Bay on the 1st of May, for the Zambesi; her Majesty's ship *Hermes* having preceded her, to see her safely over the bar. Mrs.

Livingstone, on account of indisposition, remained with her father, the Rev. Mr. Moffat. The Governor has since announced his intention to propose to Parliament the formation of five intermediate posts between the colony and the Zambesi, with a view to establish a line of monthly communication, which, it is estimated, can be carried on at an annual cost of less than £250.

THE KING OF BURMAH.—To those who are familiar with the conflicts of Dr. Judson, Mr. Kincaid, and the other missionaries at the Burmese Court at Ava, it must be gratifying to learn that the King is giving unmistakeable signs of a spirit of toleration towards the christian religion. Dr. Dawson writes that "a report had reached him that the King of Ava had withdrawn his confidence from the hosts of Buddhist priests who have hitherto crowded into the royal city, and that the cause of this change in the royal mind is, his enemies assert, that he is studying christian books, and has gone over to Christ. Another version of the story is that he has suddenly become zealous for the advancement of his own, the Buddhist system, and wishes to free the priesthood of a great many of its unworthy members. That some change has recently taken place in the sentiments of the King, is very evident from the fact that a large number of them have left the royal city, and are now scattered over the country. That his Majesty is a great student of books is also a well-known fact; and there is a strong probability that he has taken to the study of the scriptures." Dr. Dawson further states that in 1855 he presented to the King a handsomely-bound copy of the Bible, and adds:—"The King was not displeased. He accepted the christian's Bible, and I thought gladly; and soon after retiring from the audience hall, sent an attendant to bring the books into his private chamber. Before quitting the palace we were informed that the King was engaged in reading 'the book' which had just been given to him." So much prayer, so much labour, and so much sacrifice as has been concentrated upon Burmah and its Court for the last forty years, cannot fail in the end to be followed by glorious results.

Baptisms.

FOREIGN.

SWITZERLAND.—*A mountain baptismal scene.*—One aged believer I baptized here. It was her fourth baptism, but her first scriptural immersion. She had been baptized as an infant, sprinkled as a believer, then baptized by a false teacher in the name of Jesus of Nazareth, and having now compared our views with the New Testament, cheerfully submitted to a scriptural administration of the ordinance. Circumstances even now gave this friend's baptism an unusual character. The continuous heat had rendered water scarce in the mountain heights. I therefore descended to a near valley, where a brook enclosed by rocks was leisurely pursuing its course. Here I built a baptistry of mould and stones, in the hope that at night sufficient water would render baptism possible. At midnight, four persons descended into the valley. But my reservoir having suffered a break was not quite filled; yet we were of good cheer, and a repair being made, I could soon administer the ordinance. Our voices caused the mountain-solitude to resound with the praises of God, and after a perilous ascent, we reached the summit, which was to us a very Pisgah, as we celebrated the dying love of Christ. We were but four believers in number, yet true to his promise, the Lord was in our midst.—*German Baptist Quarterly Reporter.*

TASMANIA, *Launceston.*—The ordinance of believer's baptism was administered in this town on Wednesday evening, March 3rd, 1858, when two elderly females publicly put on Christ, and on the following Lord's-day were admitted to the Lord's-table. May they be kept faithful unto death, and at last receive a crown of life.

W. S.

DOMESTIC.

LONDON, *New Park Street.*—On the evening of Thursday, June 17, thirteen believers were baptized by our pastor; on the 24th, seventeen, and on the 1st of July eighteen more; making 48 added to the church on the first Lord's-day in July. At the close of the baptism by Mr. Spurgeon on the last-mentioned evening, a very singular occurrence took place. An Independent minister led down into the water and immersed a

young person, preparatory to joining his church in Carlisle chapel, Kennington Lane. Before going into the water, the minister delivered a short address, by request of Mr. Spurgeon, in which he told the large congregation assembled, that he did this at the particular request of his young friend, and not because he thought it at all necessary; adding, that he was prepared to prove from scripture the validity of infant sprinkling, and that so much water as was then before him was quite unnecessary for the proper administration of the ordinance of baptism. A little sensation was created at the time by this announcement; but no notice, of course, was taken of it, nor do I think any very deep impression, except of a certain kind, was made upon the audience. This circumstance reminded me of several incidents in the life of my most excellent friend, the late Rev. Rowland Hill. Mr. Hill and the venerable James Upton, baptist minister, laboured in the gospel for many years in the same neighbourhood, their chapels being within a few minutes walk of each other. They were on the most intimate and friendly terms as brethren and fellow-labourers in the vineyard of Christ. Their views on some points of doctrine were very similar, and differed only on the baptismal and communion questions. There were many baptists in Mr. Hill's church, but he never baptized them himself; it was not fashionable in those days for Independent ministers to baptize believers, and thereby proclaim their own inconsistency, by telling their hearers that infant sprinkling was scriptural and right, though they now and then baptize by immersion. This Mr. Hill did not—would not do. A friend of mine who loved him much and profited under his ministry, one day applied to him for admission into his church. In the course of conversation it came out that he was not baptized, whereupon Mr. Hill told him he must be baptized before joining the church. "Yes," he said, "I am aware of that; but I suppose there is one difficulty in the way. You do not use so much water here as I require to be baptized with." "Oh, nonsense!" said Mr. H., "we have plenty of water for the purpose of either pouring or sprinkling, and what more do

you want?" "Well," said my friend, "I should like as much water as would cover me, for I read that John baptized in Enon, near to Salim, because there was much water there." "Poo-poo!" said the old gentleman, "much water there does not mean much, but it means that there were many rivulets from which John could take a basinful, and either pour it on the head or sprinkle it on the face of those that applied to him." Finding, however, he could not get my friend to take a little water, he at last said, "Well, if you must have much water, I must transfer you to my friend Upton, he has lots of it there; and he is a very good sort of a man. We are on very good terms. I have but one thing against him. He often takes some of my chickens and makes them into ducks!"

D. E.

Diorama Chapel, Regent's Park.—It is now some time since I sent you any reports of baptisms in London. I thought there were many who could do that better than myself. I wish you had them more regularly and constantly from every baptist chapel in the metropolis, as many must at one time or other be taking place. I cannot, however, refrain from mentioning, that I was at the above place on Wednesday evening, June 30, and saw Mr. Landels baptize twenty-six candidates—eight males and eighteen females. I may also mention that at *Hill Street, Dorset Square*, Mr. Foreman baptized ten candidates on the previous sabbath.

T. D.

John Street.—On Friday evening, July 16, our pastor, Mr. Noel, baptized seven believers in the Lord Jesus, who thus publicly testified their allegiance to their Saviour.

P. T.

BARTON, Leicestershire.—We have enjoyed another time of refreshing from the presence of the Lord. On Lord's-day, June 13, twenty-three believers were baptized, and thus avowed their attachment to Christ. Eleven of them were males and twelve females. This service was peculiarly interesting from the fact that nearly all the candidates were young people in the bloom and vigour of life, and also because of the number immersed, —a larger number than had been baptized at this place for fifty-two years— but strange coincidence! there were then, as on this occasion, twenty-four accepted candidates, and only twenty-three were able to attend. We had also a very

large congregation: people began to collect together from the surrounding villages quite early. Several were at chapel soon after nine o'clock; so that our large place was crowded before service-time. Good order prevailed during the service, and at the close it was quite pleasing to see the people retire, many of whom formed themselves into little parties, who went into the surrounding fields to enjoy the repast they had brought with them. In the afternoon, at the Lord's-supper, the baptized were received into fellowship, when we again had a very large attendance, both of members and spectators. Right glad should we be to enjoy many more such days as this was! May God grant them for Christ's sake!

TETBURY, Gloucestershire.—Our baptismal waters were again opened on May 27, when five believers were buried with Christ in baptism. One had been a local preacher among the Primitives, but has now obeyed his Master's command. He gave an address at the water-side. Another was brought, by God's grace, to Christ, after spending sixty years in the service of satan. He also gave an address, in which he warned the young against spending the best of their days in satan's service. All present seemed much affected. The cause at Tetbury had been very low, but since Mr. Kiddle came amongst us in January last, our congregation has doubled, and the sabbath-school more than doubled. May the Lord yet bless us, and cause his face to shine upon us!

S. S.

KINGSTON-ON-THAMES.—We had another interesting scene on Wednesday evening, June 30th, when our pastor baptized five believers, all of whom had been brought to Christ through his instrumentality. It was a pleasing sight to see, side by side, a teacher and a scholar, together with three young men whose attention had been arrested at our open-air services. This fact was the more significant, in consequence of our pastor having had to appear before the magistrates for preaching the gospel in the open-air, in the town of Kingston-on-Thames. But our minister preached again on the next day in the front of the Town-hall, to a large and attentive congregation. As our baptisms are reported regularly, we are somewhat surprised you do not give all the particulars sent; for seeing we are much interested in the reports of other churches, we should wish

to repay them by letting others know somewhat concerning ourselves, beside mere dates and figures. Trusting you will oblige us with the above report, unabridged, we remain, yours in christian love, the members of the church at Kingston-on-Thames. Signed for the whole.

H. S.

[We have permitted our correspondent, who we believe is a lady, to say what she pleased about our abridging her reports. We beg to say in reply that we cannot undertake to print whatever may be sent to us. What we want is the facts, and when we get them our work is to abridge them so that we may give as many as possible. In our last, at page 224, the two lines contained all the facts we received respecting the Kingston baptism. With an unsparing hand we have always cut out all superfluous matter—every word—such as “beloved” pastor, or “dear” minister, or “eloquent” sermon; for we presume that all ministers are “beloved,” and all their discourses are “eloquent.” We are too glad to receive reports from our friends to injure them by mutilation, but we must be left to exercise our best discretion in so abridging some of them that we may crowd all that are sent to us every month into our limited space; and we know that both our impartiality and our skill too, in doing this, is generally admitted and approved. Our correspondent must excuse us too, if in the exercise of this discretion we have omitted that part of her report which refers to the charge against the minister, for “unlawfully, wilfully, and knowingly,” preaching the gospel in the open-air. The charge must have been for “unlawfully, wilfully, and knowingly” doing something else—such as disturbing the peace of our lady the Queen, or interrupting her Majesty’s highway, or something of that kind. If, however, any Kingston magistrate did after all sign the summons as stated by H. S., why then he is less acquainted with the duties of his office than some of our sapient county magistrates in Leicestershire, on the subject of church-rate seizures, for which they have just been made to pay smart.]

RUSHDEN, Northamptonshire.—*Succoth Chapel.*—Five believers in the Lord Jesus were baptized by Mr. Drawbridge, June 27th. It was very gratifying to see husband and wife thus uniting to give themselves to the Lord Jesus in his own appointed way. The assembled multitude appeared to be interested and much impressed by the solemn scene. These were all received on the same day before a full house.

LEDBURY.—On the last sabbath evening in June, after an impressive discourse by Mr. G. Morgan, of Stroud, Mr. Wall went down into the water and baptized nine believers; among whom were two brothers from the sabbath school,—the parents of one, twelve years of age, having recently joined us from the established church. The attendance was so large that many were obliged to stand during the whole of the service. Our success has caused us much opposition; nevertheless “if God be for us, who can be against us?” We are thankful for his mercies, especially when we call to mind that not more than a year and a half ago the chapel was well nigh closed; but now we have large congregations; and during this time the church has more than doubled. Indeed, our prospects are altogether cheering. Our prayer is, that God will give us many more of such as shall “adorn the doctrine of God our Saviour in all things.” G. K. S.

BARNSELY.—On the first sabbath in July, our pastor, Mr. L. B. Brown, baptized six candidates, making ten lately immersed by him. Among these were some cases of great interest, both on account of their age, and the peculiar circumstances attending their profession of faith. We are hoping for ten or twelve more on the first sabbath in September, most of them the fruit of a course of lectures delivered by Mr. Brown. M. W.

FORNCETT, Norfolk.—“The Lord hath done great things for us, whereof we are glad.” On June 20, five believers in Jesus were baptized. The banks of the river were crowded with a large and attentive congregation. One of the baptized is blind, but some of the spectators said, “She has better eyes than many of us.” We hope others, from our improving congregations, will soon declare themselves on the Lord’s side.

LEICESTER, Carley-street.—We have had two more baptismal services—the first on the first sabbath in June, when three more young friends thus put on Christ—and the second on the first sabbath in July, when two female friends followed the example of their Lord. These were chiefly from the congregation, and we are not without hope of more following.

VALE CHAPEL, Todmorden.—Mr. T. Horsfield says:—“Last Lord’s-day we had an addition of eleven to our number by baptism.”

SUNBURY, *Suffolk*.—A new baptistry has just been built here, raised about two feet above the ground, to form a platform when covered over. It has a very pleasant appearance, and is far before the old mode of going down into a place like some dark pit, where scarcely any one could see what was done. It was used for the first time on Wednesday evening, July 21, when our pastor, Mr. Bentley, baptized two females. May they remain steadfast unto the end. G. B.

ST. IVES, *Hunts*.—Mr. T. A. Williams, of Houghton, after discoursing from Acts x. 47, 48, immersed six candidates on a profession of faith in Christ, in the river near the town. Mr. I. Hart also delivered an address on Philip and the eunuch. It was an interesting and solemn scene, and will be long remembered by those who were present. T. D.

MINCHINHAMPTON, *Gloucestershire*.—Our newly-chosen pastor, Mr. Deavin, had the pleasure of leading seven believers into the watery tomb of Jesus, to be buried with their Lord, on May 16. Five were scholars and one a teacher. Mr. Yates, of Stroud, delivered a solemn address on the occasion. It was a very interesting service. E. B.

CREECH ST. MICHAEL.—Our pastor, Mr. J. Young, baptized four believers in our Lord and Saviour, on the last sabbath in May. One was an aged female above 70 years of age, the others were from our sabbath school. The Lord is blessing our pastor's labours in answer to our prayer. W. M.

WINDSOR.—Mr. Lillycrop had the pleasure of baptizing a household, similar to those recorded in the New Testament, on June 20. This consisted of a father and two daughters. Previous to immersing the candidates, Mr. S. preached on the baptism of the jailor and his household. E. W. K.

LIVERPOOL, *Stanhope Street*.—Mr. H. W. Hughes, after preaching on christian baptism to a very attentive congregation, led four believers down into the water and buried them with Christ on June 13. All these were in the bloom of youth, and they made a good profession before many witnesses. E. B.

DORCHESTER.—After a sermon by Mr. Bullock on "The proper subjects for baptism," Mr. John Oldham immersed five believers into the names of the Father, and of the Son, and of the Holy Ghost, as our Lord directs.

SALENDINE NOOK, *near Huddersfield*.—Our pastor, Mr. Crumpton, has had the pleasure of receiving into the church, from Dec. 6 to June 16, thirty-nine persons; that is, thirty-five by baptism, three by letter, and one by experience. "God gave the increase."

BILLESDON, *near Leicester*.—Mr. Narracott baptized four male candidates on June 27, after a discourse by Mr. Finn on the eunuch's baptism. These were received at the Lord's table in the afternoon. It was a high day to the friends here. There are more candidates.

BIRMINGHAM, *Newhall Street*.—Mr. O'Neill baptized two disciples of the Saviour on Lord's-day, June 27.

J. M.

BOND STREET.—Mr. Chew baptized twenty-two disciples of Jesus on July 4. Seven of these were scholars, two were teachers, and thirteen were from the congregation. We are thankful that the spirit of revival continues. To God be all the praise! S. G.

SHIFFNAL, *Shropshire*.—Our minister, Mr. Timothy Baugh, baptized a sister in the name of the Lord Jesus, July 4; and on the 13th another sister, the wife of our deacon, who had been a member of the Wesleyans. Both of them were united to the church. C. K.

NEWBURY.—Mr. Drew baptized four followers of the Lord Jesus on Lord's-day evening, June 20, after a discourse on the baptism of the eunuch. These were added to our fellowship. A. C.

TWERTON, *Bath*.—Mr. E. Clarke, after an appropriate discourse, immersed two disciples of Jesus, May 16. They had both been connected with the Bible Class. S. B. C.

LEOMINSTER.—Mr. Nash baptized a young man, an active teacher of the Bible class, on the last Lord's-day in May. G. B.

WALES.—*Cefn Maur*.—Our pastor, Mr. Parry, baptized twelve believers in the Lord Jesus Christ, on June 20th; and on July 18th, twenty more. The first of these services took place in the river Dee, before about ten thousand people. These, and twelve others, were added to the church. Mr. P. was ordained pastor over this church on June 7th. Our place of worship is much too small. We have a congregation of more than 1,000, and our church numbers 250. We contemplate the erection of a new place of worship. J. T. J.

Manorbear.—After a suitable discourse by Mr. Phillips, student of Haverford-west Academy, on May 23, our pastor, Mr. Evans, led down into the water and baptized in "the good old way" three believers. It was an unusually interesting occasion; one of the candidates being the wife of the administrator. Many assembled to witness the solemn service. Also, on Lord's-day, June 20, our minister baptized four persons who had professed their faith in Jesus. Three of these had not reached their twentieth year, while one who had been long a member of the established church, and had attained her 73rd year. We were forcibly reminded of those lines:—

"To Thee, the hoary head
Its silver honours pays;
To Thee, the blooming youth
Devotes his brightest days."

May they all prove faithful! We have other inquirers. J. T.

Cardiff, Bethany.—On the first sabbath in June, Mr. Tilly immersed three females; and on Lord's-day, July 3, he immersed five males and eight females, one of whom was the daughter of one of the deacons; and another the grandson of the senior deacon; two were sisters; the others were from the sabbath-school, with the exception of one married woman, who has suffered some persecution from her husband, who was much opposed to her becoming religious, and could not bear the idea of her being baptized. On that sabbath day he locked her in the house to prevent her from going, but she contrived to effect her escape through a window in time for the service. May she be enabled, through divine grace, and through her good conversation, to win him to Christ. These were added. J. J.

Gwarg, near Newcastle Emlyn.—On Lord's-day, June 6, we went to Abararad, our usual place of baptism. It is a very convenient spot; as if the Creator had intended it for the purpose. From the water-side the hill was gradual, so that

every spectator could see. After reading and prayer, Mr. Thomas addressed the audience—short and to the point. Then we had the pleasure of seeing Mr. J. Owens, our junior pastor, leading several young persons down into the water to be baptized according to the good old way. It was truly a pleasant sight to see these young persons consecrating their youthful days to the service of Him who died for them; to see the beams of the sun playing on the green meadows that encompassed the place, and to feel the cheering beams of the Sun of Righteousness on our hearts. J. G.

Holywell.—On sabbath morning, June 6, our pastor, Mr. Roberts, after a discourse on the nature and mode of baptism, immersed four believers. We have much reason to bless God that our cause is at present in a very flourishing condition. There are several others who are deeply impressed about the salvation of their souls. H. W.

Brynmawr, Calvary.—On the first sabbath-day in July, our minister, after an address from "This is the law of the house," to a very crowded audience, led eight young men, under 21 years of age, down into the water and baptized them. These were all from the sabbath-school. Two were sons of baptist ministers. T. P.

Maesteg, near Bridgend.—*Salem Chapel*.—On the first Lord's-day in June, Mr. H. Davies led three converts down into the river and baptized them. They were added to the church on the same day.—Again at *Bethania*, nine followers of the Saviour were baptized by Mr. R. Hughes, on June 13. J. C.

Blaenffos.—Mr. Price, our pastor, after an appropriate address, baptized three believers on June 6; and then brother Shem Evans, of Arnsby, near Leicester, preached to us on the baptism of Jesus. We have yet more candidates. J. J.

Baptism Facts and Anecdotes.

A NEW THING UNDER THE SUN, at least in this country, was mentioned at the recognition of an Independent minister at Leicester, a few weeks ago. Mr. Mursell, senr., in the course of a few remarks, playfully said:—"He hoped that prosperity might be given to all the

churches, and if any Independent friends wished to be baptized before they went home again, he should be happy to officiate."

Mr. T. Toller, Independent minister, of Kettering, followed—"He was ashamed, that the Independents and

Baptists were two distinct denominations. They were all Congregationalists, and ought to form but one denomination. If they could accomplish it without any violation of conscientious feelings, he should like to go that warm evening and be baptized, so that they could be all one. Mr. Mursell then mentioned, as an instance of Mr. Toller's liberality, that recently when his son (Mr. J. Mursell of Kettering) was absent, Mr. Toller officiated for him, and there being candidates for baptism, had, though an Independent, baptized them.

BELIEVERS' BAPTISM AND INFANT BAPTISM CONTRASTED.

BELIEVERS' BAPTISM

Hath Christ's authority, Mark xvi. 16.
 Hath New Testament examples, Acts ii. 41.—viii. 12, 37.—xviii. 8, &c.
 Is from heaven, Mat. xxi. 25, 32.
 Hath the word of God, Acts viii. 37.
 Is the counsel of God, Luke vii. 30.
 Was gloriously sealed, Mat. iii. 16, 17.
 Displays faith, Gal. iii. 26, 27.
 Shows obedience, Mat. xxviii. 19, 20.
 Must stand as long as God's word doth stand, 1 Pet. i. 25. Rev. ii. 25.

INFANT BAPTISM.

Hath not Christ's authority.
 Hath not one such example.
 Is of men.
 Hath human traditions.
 Is the counsel of men.
 Was never thus sealed.
 Displays no faith in the subject.
 Rather shows disobedience.
 Must fall because it hath not the word of God.

BELIEVERS

Know when they are baptized, Rom. vi. 3
 Remember when they were baptized, Aots xxii. 16.
 Are buried with Christ by baptism, Rom. vi. 4.
 Depend on Christ by faith, 1 Pot. ii. 6, 7. —iii. 21.
 Are in the Covenant of Grace, Gal. iii. 9, 26, 27.
 Rejoice when they are baptized, Acts xvi. 34.
 Were baptized by the Apostles, Acts xviii. 8.

INFANTS

Have no consciousness of being baptized at all.
 Remember not their baptism.
 Are generally only sprinkled.
 Cannot exercise faith.
 Cannot make any Covenant.
 Usually cry when they are sprinkled.
 Wore never baptized by the Apostles.

FINALLY

We may say, It is written, "When they believed—they were baptized, both MEN AND WOMEN." Acts viii. 12. But you cannot say, *It is written*, Infants received Christian Baptism—because in the Scriptures it is not written.

Questions of Self-examination for Persons that desire Christian Baptism.

1. Do I feel myself a sinner, ruined and lost before God, and worthy of everlasting death? Luke xv. 21.
2. Do I feel myself weak and helpless, and unable to obtain my own salvation from hell? Rom. v. 6.
3. Do I see that God would be just in pronouncing the sentence of his law upon me? Psalm li. 4.
4. Do I believe that Jesus Christ is the Son of God—the divine, almighty, and only Saviour? John vi. 68, 69.
5. Do I look for wisdom, righteousness, sanctification, and redemption, by Him alone? 1 Cor. i. 30.
6. Do I resolve in his strength to forsake sin, and follow his blessed word and example? 2 Pet. i. 5—11.
7. Do I love Christ so that I can bear the scorn and contempt of the world for his sake? Acts v. 41.

Can any man forbid water, that these should not be baptized?

Sabbath Schools and Education.

A SABBATH-SCHOOL JUBILEE.

WE have several times stated that it is not in our power to find space for sabbath-school sermons or anniversaries, except in extraordinary cases; but to a jubilee or centenary service our columns are open. A Jubilee service has lately been held at March, in Cambridgeshire, in connection with the sabbath-school at the General Baptist chapel there, under circumstances of peculiar interest. From a report of the proceedings in the "March Weekly Telegram," we furnish the following sketch of the doings.

On Lord's-day, May 30th, two sermons were preached by Dr. Burns, of London, with his usual animation, to large audiences; and one by Mr. Jones, the pastor, at the Whittlesea Road chapel.

On the following morning, as early as three o'clock, many friends had been engaged in erecting a beautifully decorated arch over the gateway leading to the field belonging to Mr. F. B. Phillips, where the tents of Potto Brown, Esq., had been pitched. At two o'clock the scholars of the town school met on the field, and then marched in procession, bearing flags and banners, headed by the March Brass Band, to meet the branch schools. The procession then returned to the field. When the scholars were assembled in the tent, an address was delivered to them by the Rev. W. Chapman, after which they were provided with tea and plumcake, to which they did ample justice. Tea being over, they turned out into the field and enjoyed themselves in various games, and at intervals the amusements were enlivened by the Band. At seven o'clock the Band marched round the field and out into the street where the National Anthem was played, and the scholars dismissed. At half-past seven the Rev. W. Chapman preached in the chapel to teachers and young friends, and the discourse was listened to with great interest. Next morning, the Rev. H. Hunter preached an excellent discourse. A dinner was provided in the school-room for the accommodation of persons from a distance. Tea was provided for the public, but long before the time the tents were crammed with persons anxious to secure places. The committee provided for 1000, but before

five o'clock that number was nearly doubled, so that as soon as one party had taken tea they withdrew that others might fill their places, and thus nearly all were accommodated. After tea a platform was erected in the open air, as it was evident the capacious tents would not hold half the persons in the field, and others still kept coming. The Rev. J. Jones took the chair, and the first hymn was sung, Mr. Brooke, organist of the March church, presiding at the harmonium. Rev. T. Watts, of Wisbeach, engaged in prayer, when a few remarks were made by the chairman, and he then called upon our venerable friend and veteran teacher, Mr. Joseph Ewen, who, on rising, was loudly cheered. He is the only male teacher living who first established the school whose Jubilee was now being celebrated. He gave the origin and progress of the school for the last fifty years. The Rev. J. T. Wigner, Lynn; P. H. Cornford, Luton; J. Keed, Cambridge; T. Barras, Peterborough; H. Hunter, Nottingham; W. Chapman Longford; T. Watts, Wisbeach; D. Male' March; Brown, Upwell; Mr. Howard London; Mr. John Wherry and Mr. John Smith, March, were on the platform. The speeches were short, but very appropriate and instructive. The day was one that will long be remembered in March. All the principal shops were closed in the afternoon, and business seemed entirely to have ceased for the day. The weather being exceedingly fine brought many friends from distant towns to share in the pleasures of this festival occasion: such a gathering had not been witnessed in March before. Warm thanks are due to Mr. F. B. Phillips for the assistance rendered; not only was the field kindly lent, but Mr. and Mrs. P. and family all entered most cheerfully and heartily into the work. Their premises, and servants too, were all at the service of the committee, and everything in their power was done to facilitate the festival arrangements.

The indefatigable exertions of Mr. C. B. Bates called forth the highest eulogiums, through whose persevering efforts this festival has been carried through. Indeed, one and all put forth all their energies to render this important event one of pleasure and profit.

Religious Tracts.

OUR DONATIONS.—We have not lately found space to give extracts of the letters we have received applying for grants of tracts for open-air and baptismal services. But they are all like those we have often published—describing either the spiritual ignorance which yet prevails in many neighbourhoods, or the prejudice which exists against the observance of believer's baptism. We are not aware that any of these applications have been refused or neglected. But in every case we have done our best to meet the wishes of the applicants. We again repeat that our packets of tracts are made up to meet the desires of our friends:—

No. 1.—Are Baptism Tracts.

„ 2.—Partly Baptism and Open-air Tracts.

„ 3.—Are all Open-air Tracts.

So that if applicants mention which of these numbers they wish to have, they will be sent. Applications made before the 20th of any month, will be sent before the next month, but all applications must be accompanied by six penny stamps to pay the book postage. Through not regarding these directions, several

applications have been laid aside. One other matter with regard to applications we wish to notice.—The writers should give their address in full and in a plain hand. If residing in a large town, the name of the street; or if in a village, the name of the nearest post-town. Some of our friends pay us the complement of believing that we both know them and the whereabouts of their abode. They are almost like the boy who put a letter for his mother into a blauk envelope, and said anybody would give it to her. Full directions are soon written, and would both help us in sending, and the post-office people in delivering.

OUR DONATIONS SENT IN JULY.

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Ledbury	250
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Intelligence.

BAPTIST.

FOREIGN.

BAPTIST DEPUTATION TO SWEDEN.—Dr. STANE and the Rev. H. HINTON have furnished a report of their visit to Sweden, from which we give the following extracts:—After a long and fatiguing, but, through the kind providence of God, a safe journey, we arrived in Stockholm on the afternoon of Friday, June 11. At the very moment of our arrival—the prospect of which had excited no inconsiderable sensation in religious circles—and in the very hotel in which we had taken apartments, there was in process a meeting of the Swedish Organization of the Evangelical Alliance. Our presence was forthwith announced, and even before we could take any refreshment, we were required to participate in the proceedings. We were most cordially—it may be truly said, enthusiastically—received by the assembly,

and we endeavoured in a few words to contribute to its object. The General Conference of the Swedish Baptist Association commenced on Saturday morning, June 12, under the presidency of the Rev. A. Wiberg, elder of the Church in Stockholm. The assembly consisted of somewhat more than a hundred persons, and was composed of elders and members of forty-five Baptist churches in various parts of Sweden (all formed within a period of three years), an undefined number of Lutheran brethren, and of two foreign deputations—Messrs. Oucken and Köbner, from Germany, and ourselves from England. The English deputation were received with the liveliest demonstrations of interest and affection; and they having presented the letter which they bore from the Committee (which was read in Swedish by the Chairman), and having also severally expressed their sentiments of christian regard, a vote of welcome was most fervently passed by the assembly, and

presented to them in an address by the Chairman. At two o'clock dinner was partaken of—standing, after the manner of an English soiree, the foreign brethren alone, together with a friend who kindly acted as interpreter, being supplied with seats and a table. This little round table soon became the centre of attraction to almost the whole company, many of whom seemed to look with an insatiable curiosity upon Christian brethren who had come so far to see them, while a circle gathered closely round, to listen to the conversation which the deputation carried on with several individuals. The interest and gratification felt by all parties was evidently intense. On Sunday morning we held communion at the Lord's table with the brethren, and in the evening we successively addressed, through Mr. Wiberg as interpreter, a crowded and deeply interested congregation. After the communion in the morning we witnessed the examination and acceptance of four candidates, and had an opportunity of addressing to the church some affectionate, and we trust salutary, counsels. On Monday we attended the Conference both in the forenoon and the evening, and, at the request of the brethren, we expressed our sentiments on several important subjects. This day, in company with the German deputation, and the principal Baptist and Lutheran brethren, we partook of the hospitality of Mr. Wiberg. The general impression made upon us by the aspect and proceedings of the Conference, and by our varied intercourse with the brethren, was of the most favourable kind. We soon felt that they were one with us, and with the English churches at large, in all that is essentially christian; while their continual display of good sense and good feeling, together with their air of firmness and resolution, made us feel them to be a body of men from whom, under God's blessing, no trifling results might be expected. In connexion with the proceedings of the Conference we may mention that the Lutheran brethren—not Baptists—who were present at it invited us to dine with them on Tuesday, and gave us a most cordial and Christian entertainment. The Conference being ended, we directed our attention to another aspect of our mission; namely, to interviews with public men in relation to the question of religious liberty. (These are given at some length.) Although it was not immediately connected with our object, a meeting which we convened at our hotel in order to give some explanations in relation to the Evangelical Alliance (which we found to be much misunderstood), was practically conducive to it. The meeting was held on the evening of Saturday, June 19, and consisted of about forty persons from all religious

circles, who, having courteously responded to the invitations we had ventured to address to them, came face to face with one another in a manner entirely unprecedented in Sweden. In this group several Baptists were present, and never had they been received by their Lutheran brethren with so much cordiality as on this occasion. The Rev. Mr. Wiberg did himself especial honour, by an explicit acknowledgment that some language which he had used in relation to the State Church, and at which offence had been taken, might have been better chosen, and he frankly asked pardon of his Lutheran brethren for every instance in which he had thus pained them. It is but just to add that this expression of Christian feeling was cordially responded to by one of the Lutheran clergy present, who proposed that there should be an immediate exercise of united prayer, and that Mr. Wiberg should conduct it—a proposal which was carried out with universal cordiality. We think it scarcely too much to say that one effect of that meeting was to place the Baptists in Sweden on a new footing with their evangelical Lutheran brethren. We ought, perhaps, to mention, that, at the request of our brethren, Mr. Hinton preached for them on the 20th June, and Dr. Steans on the 27th. We have reason to think that our services were very kindly accepted. On the whole, our visit to our brethren in Sweden has afforded us no ordinary amount of gratification. A work is assuredly manifest among them for which the God of all grace is to be thanked and adored, and our intercourse with them has knit our hearts to them in a bond of vital sympathy and fraternal love which will not speedily perish. Our conviction grew stronger from the first moment of our visit to the last, that God had sent us there, and that he blessed us there. That our brethren were greatly cheered by our visit was manifest; and while it is certain that influences entirely apart from us are rendering necessary and inevitable an extension of religious liberty, and this in a degree which will leave little cause to regret its temporary postponement, we believe that our intercourse with Swedish statesmen and ecclesiastics, as well as with general society, will sensibly contribute to this result. Although it is scarcely pertinent to our immediate object, we cannot withhold a brief reference to the religious aspect of Sweden at large. At the present moment this is full of interest and promise. In many places, and in many forms, spiritual life is manifesting itself, and we cannot but think that a day of great mercy is dawning on that country. To Christian friends not a few we ventured to give an assurance that the sympathy and prayers of English Baptists would not be confined to Swedish brethren of their own

denomination, and we now look to the churches at home to verify this assurance. In accordance with the expressed desire of the Committee, we had an eye to such collateral services as we might be able to render to our brethren on the Continent; and with this view, on our return, we stayed a day at Copenhagen. It will be in the recollection of the Committee, that, in September last, the Rev. H. Hunter and Captain Young visited this city, with a Memorial to the King of Denmark in relation to the persecution of our brethren in the Duchy of Schleswig; and that, in consequence of the King's absence, the document was entrusted to the British Minister, who kindly charged himself with the transmission of it. Our object, of course, was to ascertain whether this had been effected; and, although, in consequence of absence, we did not see the Hon. Mr. Elliott, to whom Lord Malmesbury had given us an introduction, we were informed by Mr. Frazer, an attaché of the Embassy, that the Memorial with its accompaniments had been duly forwarded to the Danish Minister for Foreign Affairs on the 20th of September. It did not appear that the communication had been formally acknowledged; but it has probably not been without effect, since we learn from the Rev. J. G. Oncken, of Hamburg, that our brethren in Schleswig are now practically unmolested. In conclusion, we call upon the Committee, and upon all the churches for which they act, to unite with us in giving God thanks for his abundant mercies towards us, and in prayer that the service we have willingly rendered may be acceptable to him through Jesus Christ.

EDWARD STANE,
J. H. HINTON.

London, July 9. 1858.

NEW MEXICO.—Though religious liberty is granted in this land, the power of Rome is in some parts unchecked, and it manifests itself in various ways against efforts for the spread of the gospel. Baptist brethren are labouring there, and with success. One of them reports the baptism of many converts, the circulation of the Bible, the readiness of the people to hear, and the growing weakness of the prevalent superstitions over them. "The masses," he says, "are converted on many points of evangelical religion, and the unbelieving are few." Another says:—"The battle is waxing hotter, and victory is turning on Israel's side. Night before last, the Romish priest sent word to brother Santos Teyes that he would meet him the next day, to convince 'him of his heresies. This was necessary, as the people are demanding of them to defend their faith publicly, and then they can judge who is right. Brother Santos, with the Word of God, confounded the poor priest; and then

Jose Antonio Bacer, a Mexican lawyer, recently converted (but not yet baptized), gave a noble plea in defence of the Word of God; and the poor padre, worse than used up, took his stock of books and papers, and left the heretics to themselves. Thus these disciples of the truth, with no other weapon than the Word of God, are able to withstand the sophistry and cunning of these Romish priests.

DOMESTIC.

PRESTON, Lancashire.—The new baptist chapel in this populous and popish town was opened on July 1. The first service was a prayer-meeting, conducted by Mr. F. Bugby, the pastor. Sermons by Messrs. Giles, of Sheffield, and Brown, of Liverpool. On the next sabbath, three sermons were preached by the Rev. Arthur Mursell, of Manchester, in the afternoon and evening in the theatre. Collections £160. The cost £5,000. The school-rooms are beneath the chapel, and the tower is designed for an illuminated clock. The chapel forms a beautiful ornament in one of the main streets.

GNERNOCK, Scotland.—Mr. John Forsyth was ordained to the pastorate of the baptist church in Nelson Street, May 20th. Messrs. Wallace of Paisley, Watson of Edinburgh, with Dr. Paterson of Glasgow, and Williams of Glasgow, conducted the services, which were well attended and of an interesting and encouraging character.

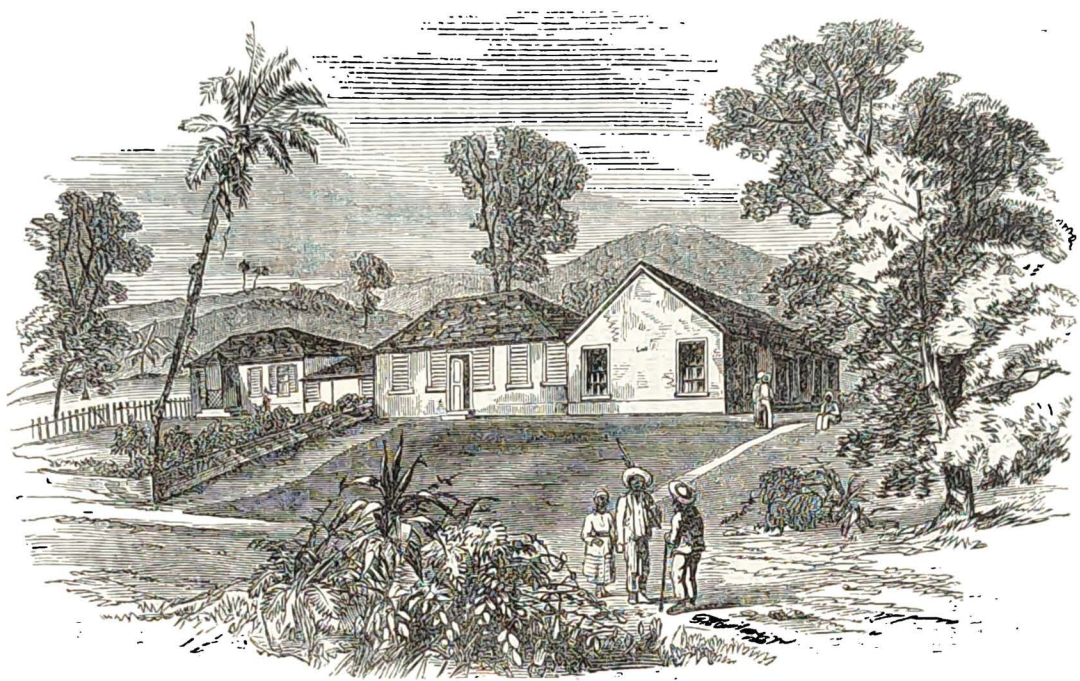
ILKESTON, Derbyshire.—The General Baptists have at length erected a new and commodious place of worship in this town, which was opened on June 22nd and 27th, with sermons by Messrs. H. S. Brown, of Liverpool, Pike, of Bourne, and W. R. Stevenson, of Nottingham. Collections £76.

INDIAN MISSION EXTENSION.—Many of the baptist congregations in the metropolis have had sermons and collections during the past month for this object. Others will follow. The committee has engaged three more brethren for foreign labour, and will be happy to receive applications from others.

EDINBURGH.—A new and elegant baptist chapel was opened in Dublin street on June 11th and 13th. Sermons by Messrs. Brock, Watson, and Dr. Alexander. Collections £105.

REMOVALS.—Mr. Charles Clarke, B.A., of Horton College, Bradford, to Union chapel, Huntingdon.—Mr. G. W. Humphreys, B.A., of Arlington, to the English baptist church, Merthyr Tydvil.—Mr. E. H. Davies, of Bristol College, to Ross.—Mr. Joseph Palmer, of Hounslow, to Romney Street, Westminster.—Mr. J. C. Park, of Bilston, to Chipping Norton.

[We regret that we are compelled to omit several items of intelligence this month. They will appear in our next.]



- STURGE TOWN, JAMAICA. -

MISSIONARY.

JAMAICA.

From the Annual Report ending Dec. 31, 1867.

LAST year the Union embraced fifty-six churches. From the statistics it appears that there is accommodation for 38,665 persons. The number attending the ministry, and in association with the congregations, as members, inquirers, scholars, hearers, or otherwise, is given at 44,704.

But although the chapels will hold 38,585 persons, the average attendance is 28,102. Now, though this may to some minds appear a favourable result, yet every sabbath day the places of worship will hold 10,373 persons more than attend. Surely, in every district there are large numbers who belong to no church, and go to no place of worship, and loudly do the above figures and facts call upon pastors and people to put forth strenuous efforts to persuade men to visit the sanctuary of the Most High, that his temples may be filled and that sinners may be saved.

In connection with the churches, there are 54 out-stations, where sabbath services are occasionally conducted by either the pastor or a preacher. There are also 22 school-rooms, most of them substantial buildings, separate and distinct from the chapels, and able to accommodate 4,500 persons. At 29 stations are found 140 class-rooms specially devoted to religious purposes. Another matter not unworthy of record is that in connection with the stations are found 28 ministers' residences, 20 of which are good and comfortable dwellings. Well would it be, if at every station was found a dwelling house suited to the pastor's wants.

In looking at these 277 buildings of various descriptions, raised at a cost of tens of thousands of pounds; contributed chiefly by the emancipated peasantry—by voluntary efforts alone, one cannot but feel that the voluntary principle has effected great results, and if properly exercised is equal to nobler deeds. May these facts stir up the people of God, to greater works of willingness! Let but the piety of christians increase, and the fruit thereof will be yet more abundant and satisfactory. Some may, perhaps, urge that as the members of our churches have to support some 28 pastors, without any regular aid from home, to meet the expenses of some 60 assistant preaching and educational agents, and to keep up some 50 Sunday, and above 50 day schools, with but comparatively little foreign aid; as also to support their theological and missionary institutions, while they decline all government aid for any religious or educational purposes; some may urge that our people

do all they can—that the voluntary principle is taxed to its utmost limit. In reply we gladly acknowledge that, considering all things, the people do a great deal—but increased piety will enable them to do much more. Let there be deeper-toned, healthy, self-denying religion, and faith will laugh at (what to many may appear) impossibilities, and cry it shall be done. The fathers have done well, let the children do better.

On looking at the agency which, during the past twelve months, has been at work, it appears that there are in all 26 pastors, 80 subordinate paid agents, and 1668 unpaid agents; in all, 1774 individuals, who to a greater or lesser extent, are seeking to advance the interests of Zion. It is when thus reviewing these figures that we feel grateful to our Lord that he has so mercifully and so freely inclines the hearts of his disciples actively to engage in—

Telling to sinners round

What a dear Saviour they have found.

The "Tabular Statement" gives—Baptized, 590; restored, 503; dand, 400; excluded, 665; members, 15,682; inquirers, 2,041; teachers (S. S.) 734; scholars (S. S.) 8,740. The greatest caution has been used in the reception of members, and the strictest discipline enforced on the sinful and disorderly.

RELIGIOUS.

THE BIBLE IN RUSSIA.—Speaking of Russia, we are reminded of a statement we have seen to the effect that the present Emperor has not only reconstituted the Russian Bible Society, which was suspended under Nicholas, but that he has made a donation of 25,000 roubles (£4,000), and has promised an annual subscription of 10,000 roubles (£1,300). The consequence of this patronage is extraordinary activity, and a new edition of 30,000 New Testaments in Finnish and Esthonian, has just been printed, while religious tracts and books are circulated in immense numbers. We hope this fact will satisfy those who wish to know how far the circulation of the Holy Scriptures in the vulgar tongues is permissible under the Russian rule. It is not bibles alone which the subjects of this great empire seek after. We observe that in Finland there are now published 18 newspapers, ten of which are Finnish and eight Swedish; not one appears there in Russian.—*Clerical Times.*

THE CHILDREN OF ABRAHAM.—One pleasing feature of the American Revival is that these are not forgotten. Special prayer is made for them, and from the eyes of some the veil is removed, and they are looking to Him whom their fathers perched.

THE CONNECTION OF THE GOVERNMENT OF INDIA WITH IDOLATRY is far from being at an end. The following facts are given on the authority of the *Bombay Guardian* of Nov. 21, 1857. In the Madras Presidency there are now 8292 idols and temples, receiving from Government an annual payment of £87,678. In the Bombay Presidency there are 26,589 idols and temples under state patronage, receiving grants to the amount of £30,587 10s., to which must be added the allowance for temple lands, giving a total for the Bombay Presidency of £69,859 6s. For the whole of the Company's territories there is annually expended in the support of idolatry, by the servants of the Company, the large sum of £171,558 12s.

Oriental Baptist.

FERNANDO PO.—Papers from Sierra Leone report that on the arrival of the Spanish Governor with several priests at this place, one of his first acts was to shut up the baptist chapel and close the school. The people at Clarence are nearly all protestants, and they are forbidden to meet for worship. What! Are these contemptible Spaniards about to play the same rascally tricks that the French did at Tahiti! We are further told that the people at Fernando Po have always enjoyed religious liberty, and that "this attempt to thrust the Roman religion down their throats, will be attended with very serious consequences."

STATUE TO DR. WATTS.—We hear that the christians of Southampton have had a meeting for this object, at which Archdeacon Wigram presided. Lord Palmerston was applied to, and replied that he should "have great pleasure in being a subscriber." We would rather the statue was erected at the entire expense of the children in our schools and families.

AT MANCHESTER they are men of—what? pluck, we had nearly said, and they are. The Independents at Cavendish Chapel, wishing to obtain Mr. Parker of Banbury, to succeed Dr. Halley, he demurred on account of leaving the people there with a debt of £600 on their chapel, and the Manchester people paid it!

"PRAYING FIVE MINUTES."—Dr. McLean at the Free Church assembly in Scotland, said, that go where you would now for thousands of miles in the United States, you might stop and attend a prayer-meeting, at all of which five minutes only was allowed for one prayer, and they all prayed like a beggar asking for bread.

DAILY PUBLIC PRAYER.—The Hall of the Young Men's Christian Association, Aldersgate Street, has been opened for a prayer-meeting every day from one to two o'clock.

DR. LEGG, Independent Missionary from Hong Kong, China, has arrived safe and well in this country.

THE AMERICAN COLLEGES are reported to have enjoyed the influence of the revival. As many as 500 students are reported as converted.

GENERAL.

POLLING ON CHURCH-RATE QUESTIONS.—As the "Lords" have refused to pass the bill for abolition of church-rates sent up by the Commons, the people must renew the contest in the parishes until Parliament meets again. Let them remember one thing—They can demand a poll "upon every question that may be raised during the vestry meeting," excepting only the question of adjournment. So go at it; and tire them out!

ILLEGAL SEIZURE FOR CHURCH-RATES.—Mr. Nunneley, of Harborough, has agreed to take no more than £80, his legal expenses, from the justices who illegally enforced the seizure of his goods. This is a good lesson for some justices, if they are not too dull to read it.

A NEW GOLD FIELD has been discovered in the British Possessions in the far North-west of North America, near Vancouver's Island. The yield is said to be immense. Thousands are flocking thither. Our Government are about to make the region into a new colony.

DR. LIVINGSTONE is said to have first met with Mr. Murray, the publisher, on the deck of a steamer in the Mediterranean, who offered him 2000 guineas for his book of travels; this was paid, and more, by the liberal publisher.

INQUIRY ON EDUCATION.—The Queen, by letters patent under the great seal, has appointed the Duke of Newcastle, Sir. J. T. Coleridge, Rev. W. C. Lake, Rev. W. Rogers, and G. Smith, N. W. Senior, and E. Miall, Esqrs., to be commissioners for this purpose.

THE HEAT IN AUSTRALIA has been at noon in the shade as high as 140 degrees, and at night 94—indoors 104. Hot winds never ceased blowing. Many died of sun-strokes. Fruit was literally roasted on the trees!

RAILWAY ACCIDENTS.—A Committee of the House of Commons has reported that these take place through careless servants, defective materials, or excessive speed to make up lost time; remedies for which are suggested.

MARRIAGE WITH A DECEASED WIFE'S SISTER.—The Houses of Legislature in South Australia have passed an act in favour—prospectively and retrospectively. The act waits the sanction of the Crown.

AN AUTOGRAPH OF SHAKESPEARE affixed to a mortgage deed, in good preservation, was lately sold for £315. The date was March 11, 1612-13. It is now in the British Museum in a splendid case.

TWENTY-TWO SLAVE CRUIZERS were captured by the English during the past twelve months, and all but one were American. This is the why "the right of search" is so fiercely resisted by the slave party of the United States.

THE EARL OF SHREWSBURY.—The new Earl is a protestant, to the great grief of the popish party, who always boasted that the premier Earl as well as the premier Duke was a papist.

THE PRINCE OF WALES, it is said, is likely to be limited to the choice of one out of seven young ladies of royal blood, for his bride—that is when he is old enough to marry.

JAMAICA.—It is now confidently affirmed that good cotton may be grown on this island. Specimens have been produced at Manchester. We hope it will.

AN AFRICAN KING, advanced in life, but black as ebony, was a few days ago seated on the peers' benches in the House of Commons to witness the proceedings.

GEORGE THOMSON, formerly M.P. for the Tower Hamlets, after an absence of above two years in India, has returned to this country.

TWO FIREWORK FACTORIES have lately exploded in London doing extensive mischief and wounding numbers. But why are they allowed in populous places?

ROMAN CATHOLIC SCHOOLS.—The amount of grants stated to have been made in the Privy Council's minutes up to 1856, is £67,738 0s. 8d.

THE FIRST DISSENTER who has taken a degree and appeared in his robes of office at the Senate House of Cambridge, is the Rev. J. Foulter, of Wellingtonborough.

THE WRECKS ON OUR COASTS in 1857 were 1,143, the vessels lost 437. The Life-boat Institution maintains 66 boats, but as many more are required.

WOMAN SUFFRAGE.—We hear that the Marchioness of Londonderry and Lady Dysart have put themselves at the head of a movement for this object.

THE TRIAL OF BERNARD, for being privy to the attempt to assassinate the Emperor of the French, cost this country £32,000.

NEW YORK.—As many as thirty languages are said to be spoken in daily intercourse in this city.

"BEWARE OF DOGS," especially stray dogs. In New York they gather them up and drown them in a machine—hundreds at once!

THE NEW DIVORCE COURT is finding employment—about forty cases are now on the list.

GOLD FROM AUSTRALIA.—Over one hundred tons of the precious metal was exported during 1857.

THE LUNATIC ASYLUMS of England and Wales now number 113; with 6,270 inmates.

REVIEW OF THE PAST MONTH.

Monday, July 27th.

AT HOME.—The King of the Belgians and his sons have again visited the British Court.—Her Majesty is about to meet the Emperor of the French to witness a grand naval display at Cherbourg; from thence the Queen will pass on to Germany to see the Princess Royal.—Parliament has been busy—making great haste to get done. The Lords have rejected the Church-rate Abolition Bill by a great majority, and also the Bill for Legalizing Marriage with Deceased Wife's Sister,—but they will have to pass both.—Baron Rothschild took his seat in the Commons last evening, after being sworn on the Old Testament only.—The new Thames Sewerage Bill, places three millions in the hands of the Metropolitan Board of Works, for the accomplishment of the great work of draining London.—The services for the fifth of November, the thirtieth of January, and the twenty-ninth of May, are, by common consent, bishops and all, to be expunged from the Book of Common Prayer! It seems the people would not attend, and the clergy were tired of going through the solemn farce three times a year.—The second attempt to lay down the Atlantic submarine telegraph was unsuccessful, but the vessels are gone again to make one more attempt.

ABROAD.—The latest news from India is not so favourable. The hot season preventing active measures, the mutineers, who can better endure the heat, have been mischievously busy. In central India the rebels attacked Gwalior. Scindiah went out to meet them, but many of his troops deserted him, and he fled to Agra. But the city was not long in the hands of the rebels; Sir Hugh Rose attacked the place and drove them out. Oude is yet in an unsettled state, but few of the nobles or people having accepted the terms of submission. We fear the end is not yet.—From China we have information of an unsuccessful attempt to dislodge some Chinese troops on the mountains near Canton. On the other hand, the French and English squadrons are on their way up the river Peiho to Peking; and we have just heard that Ningpo, with its 400,000 inhabitants, has fallen into the hands of the rebels.—Another specimen of Mohammedan fanaticism and ferocity has taken place at Jeddah, the port of the pilgrims to Mecca, on the Red Sea, where the people rose and murdered the English and French consuls and several others. The Sultan has sent soldiers to the place for the arrest and punishment of the murderers.—It is reported that Sir Colin Campbell and Sir John Lawrence are to be raised to the peerage as soon as they have selected their titles.

Marrriages.

May 18, at the Upper baptist chapel, Saffron Walden, by Mr. Gillson, Mr. W. Haylock, to Miss Mary Salmon, of Waddington, Essex.

June 5, at the baptist chapel, Myrtle Street, Liverpool, by Mr. H. Stowell Brown, Mr. John Richards, to Miss Mary Shaekleton.

June 7, at the baptist chapel, Stockton-on-Tees, by Mr. Leng, Mr. Henry Briggs, town missionary, to Miss Wilson.

June 10, at the baptist chapel, Devonshire Square, London, by Mr. Middleditch, Mr. Edwin Morris, of Portsea, to Jane, youngest daughter of W. Bowser, Esq.

June 15, at Lady Huntingdon's chapel, Tunbridge Wells, by Mr. Jones, Mr. F. Trestail, secretary of the Baptist Missionary Society, to Elizabeth Ryland, daughter of the late John Dent, Esq., of Milton, and widow of John Roby, Esq., of Rochdale.

June 15, at the baptist chapel, Mare Street, Hackney, by Mr. Katerns, Mr. W. R. Rickett, to Miss Mary Cuzner.

June 21, at the baptist chapel, Chowbent, Mr. B. Meadows, to Miss M. Pomfret. Being the first wedding in the place, a handsome Bible was presented to the parties.

June 22, at Bold-street Chapel, Warrington, by Mr. Laycock, Mr. Roger Bate, an active member of the baptist church at Tarporley, and second son of one of the deacons, Mr. Charles Bate, to Sarah, second daughter of Mr. James Carter, of Warrington.

June 22, at the baptist chapel, Mare-street, Hackney, by Mr. Middleditch, Mr. John Savage, to Miss M. E. Baker.

June 22, at the baptist chapel, Lewisham Road, Greenwich, by Mr. Russell, Mr. Alfred Baylis, to Miss E. L. Howe.

June 20, at Clarendon chapel, Pentonville, by Mr. J. Hunt Cooke, baptist minister, brother of the bridegroom, Mr. E. Cooke, to Miss Eliza Ogden.

July 1, at the baptist chapel, Earls Colne, by Mr. Walters, Mr. G. O. Frost, Independent minister, to Miss H. Coe.

July 3, by license, at the baptist chapel, Great Torrington, by Mr. Buckpitt, Mr. W. Welsford, to Miss Ann Blight.

July 6, at the baptist chapel, Arthur-street, Walworth, by Mr. Howieson, Mr. H. J. Tresseder, to Rebecca, fourth daughter of W. H. Watson, Esq.

July 10, at the baptist chapel, Mare-street, Hackney, by Mr. Katerns, Mr. J. E. Tozer, to Miss Selina Poole.

Deaths.

June 1, Mr. J. D. Thomas, baptist minister, Velinvoel, Carmarthenshire, of small pox, aged 81. A large circle of friends and a beloved wife lament his early removal. But "Thy will be done."

June 30, Mr. Robert Barnes, pastor of the baptist church, Glemsford, more than twenty-seven years.

July 6, after protracted weakness and suffering, Mr. Henry Smith, pastor of the General Baptist church, Tarporley, aged 44. Mr. S. was formerly settled with the church at Hugglescote and Coalville before their separation. He was calm and peaceful in his last hours, trusting on Christ alone. His loss is much felt by his surviving widow and the friends, for he was greatly and deservedly beloved by all who observed his amiable temper and christian deportment.

We regret that we did not receive information at the time, of the decease of Mrs. W. White, of Spalding, on Feb. 17. Mrs. W. had been a member of the General Baptist church in that town thirty-seven years. Ready to every good work, she not only saw well to the ways of her household as the

mother of a large family, but she was always ready to entertain ministers or christian strangers "after a godly sort." Her energies, which were considerable, were devoted to such temporal or spiritual objects as were conducive to the benefit of others. Many lament the removal of one who was "a mother in Israel." Solomon's description of a virtuous woman (Prov. xxxi. 10—31) was in a great measure true of our departed friend.

Mr. Vinton, one of the most devoted and successful missionaries in Burmah, died of fever, brought on by over exertion and exposure to the heat, March 31st.

RECENTLY.—Dr. Jerkyn, formerly Tutor of Coward College, and author of several valuable theological essays.—Dr. Beattie, of Glasgow, more than fifty years a minister of the United Presbyterian church.—Sir Edward N. Buxton, Bart., eldest son of the late Sir Thomas Fowell Buxton, Bart., the celebrated advocate of the abolition of slavery.—The papers mention the decease of a female at Blackheath, aged 112, and another, near Newark, aged 113, in the year of the Scotch rebellion.

THE
BAPTIST REPORTER.

SEPTEMBER, 1858.

ANNIVERSARIES OF BAPTIST SOCIETIES—1858.

GENERAL BAPTISTS.

OUR Record of the proceedings at the Annual Meeting of the General Baptist Churches will be compiled this year, not as usual, from our own memoranda, but from other sources. For only the second time in thirty-five years have we been absent from this annual gathering of the churches—twenty years ago by a peculiar engagement, and this year by the discharge of a parental duty. Indeed, had we not been thus imperatively called, just at the same time, in another direction, we should have been disposed to seek for excuses why we should not encounter the inconveniences of a metropolitan association. And we should not have been long in finding them.

But we would first remark that the General Baptist Churches in London are situate so far apart, that but little assistance can be rendered in the way of accommodating the visitors. Neither are the members of those churches, however disposed, used to that kind of thing. In the country we know how to manage it. In London we are unnoticed and almost lost amidst the multitudinous streams of people—in the country we are observed, and an impression is produced; we know where to find each other, and the "Association" is always a season of mutual congratulation and social intercourse among friends who may not

have seen each other since the last annual interview.

We do not, by these remarks, wish to deprive the London churches of their claim to have the association there in turn, as well as other places, but at present it seems as if it could not be held there without inconvenience to the representatives, and some loss to the funds of the institutions, in consequence of the absence of many who usually attend; while the paucity of members gives to strangers a very inadequate idea of the strength and influence of the body. The General Baptists of London are not yet strong enough to produce an impression by means of the association. For these and other reasons, eight years ago, Chesham being in the district, was chosen with advantage; and we should recommend that in 1866, Portsea should be visited.

This year, however, there were two serious impediments,—hot weather and the state of the river—enough to intimidate the most healthy and vigorous, much more those of feeble health, and whose vigour is somewhat impaired by advancing age. For our part we never yet attended the close sittings of a London association, and the heated atmosphere around us, without suffering considerably both night and day. And then, when we heard reports of such "pestilential

vapours" arising from the great "cess-pool" of the river, which the *Times* compared to a "foul washpot," striking our senators dumb, and driving them from the walls of legislature, we might well demur to the propriety of encountering such formidable agents of inconvenience and evil.

But this Association, thanks to the courage of those who did attend it, was one at which some important business was transacted. And yet, to justify the remarks we have made above, there were not half the number of Representatives who were present at Loughborough in 1857:—the numbers being, Loughborough, 239; London, 110; and not one-fourth of the usual attendants.

The following sketch will furnish an outline of the proceedings:—

"The Annual Association of the ministers and representatives of the General Baptist section of the denomination was held on Tuesday, June 22nd, and two following days. The place of meeting was the Borough-road Chapel, Southwark. The attendance for London was good—better than had been anticipated by many although at most of the sittings there was not a third of the number present that is usual when the Association is held in the Midland Counties, where the majority of the General Baptist churches are located.

A preparatory devotional service was held on Monday evening, presided over by the Rev. J. Stevenson, M.A., of Derby. Earnest and appropriate petitions were offered, and a good spirit appeared to pervade the meeting.

The early part of Tuesday was employed in receiving reports from the churches relative to their progress during the year. These reports were characterised, as was to be expected, by great diversity: but it appeared to the writer that, on the whole, they were more encouraging than for some time past. Several important churches which have been for a good while stationary or declining, are now in a hopeful, prosperous condition.

On Tuesday, at twelve o'clock, the Rev. W. Orton, of Louth, and Mr. Mallet, of Nottingham, were chosen moderators; and the Rev. J. B. Pike, of Bourne, the chairman selected by the previous Association, delivered a brief but interesting and impressive address. In reviewing the events of the year, special reference was made to India, and to the Revival in America. With regard to the latter, Mr. Pike observed, that, though at the outset he, in common with many others, had felt doubts with respect to the true spiritual nature of the work, facts which had recently transpired, more especially in connection with Henry Ward Beecher's church at Brooklyn, had somewhat changed his views, and he could not but urge upon his brethren the duty of earnest prayer, that a similar holy and gracious influence might be poured out upon the churches in Britain.

The Annual Home Missionary Meeting was held on Tuesday evening. Mr. Mallet, of Nottingham, presided; and addresses were delivered by Rev. J. Barrass, of Peterborough; T. Gill, of Melbourne; H. Hunter, of Nottingham; and H. Wilkinson, Missionary from India.

On Wednesday morning, an interesting sermon was preached by the Rev. W. Chapman, of Longford, from Exodus xiv. 15: "Speak unto the children of Israel that they go forward." In the evening the Annual Foreign Missionary Meeting was held; Mr. T. W. Marshall, of Loughborough, in the chair; addresses being delivered by Rev. J. Goadby, of Loughborough; T. Matthews of Boston; H. Wilkinson, from India; E. Barton, of Portsea; and E. B. Underhill, Esq. Extracts from the report were read by the Rev. J. C. Pike, the secretary, from which it appeared that, through the good providence of God, the labours of the brethren in Orissa had been but slightly affected by the recent unhappy occurrences in India; and that during the year they had been favoured with at least an average

amount of success. Mention was made of the fact that the very regiment which had committed such atrocities at Cawnpore had been located at one of the stations of the General Baptist mission only the year previous, and had been removed before the regular time, at the request of the residents, who were put into a state of fear by the spirit of insubordination which was even then displayed. Mr. Wilkinson also stated in his speech, that since the outbreak of the mutiny a plot had been discovered, which, if successful, would have resulted in the destruction of every European in the Deccan. He added, as illustrative of the state of feeling at Berhampore, his own station, that at the time of the siege of Delhi, when the result appeared to be doubtful, a meeting was held, consisting of Sepoys and others, to decide on the course they should adopt. They decided to wait until they saw how things went at Delhi; but in case the aspect of affairs there, should become unfavourable to the British, then to rise as others had done. When, however, the news arrived that Delhi was taken, contributions began to pour in from the quondam disaffected towards the Indian Relief Fund!

From the report of the Mission, Robert Pegg, Esq., of Derby, it appeared that the income for the year had been £4,300, a sum greatly in excess of any previous year. At midsummer, 1857, there was a balance against the Society of £900; the £900 is now reduced to less than £100. An old friend of the Society, J. Heard, Esq., of Nottingham, had been requested to preside at this meeting; it was inconvenient for him to do so; but he sent a letter to the secretary, stating that it was his intention to increase his subscription from £10 to £50 annually.

The whole of Thursday was devoted to business. It was resolved to send petitions to Parliament relative to Church-rates, the Opium Traffic in China, and Marriage with a Deceased

Wife's Sister. In connection with the college at Nottingham, it was stated that the receipts for the year had equalled the expenditure; very favourable reports were read from the examiners; and Mr. Baldwin, of Nottingham, was appointed treasurer, in place of W. Bennett, Esq., of Sawley, who retires. One student leaves the college to take charge of the church at Macclesfield, and there are three applicants for admission. A balance against the institution (an accumulation of previous years) it was agreed to pay off within the next two months, Messrs. Mallet and Baldwin, of Nottingham, nobly leading the way in the list of subscriptions.

A change was made in the management of the monthly Magazine, placing the responsibility more entirely upon the Editor, an alteration which it is hoped will act favourably for the interests of the denomination.

The Circular Letter was read by the Rev. I. Preston, of Chesham; subject, "Denominational Consistency;" and, being approved, it was ordered to be printed. The subject of the next letter is to be—"The Political Duties and Political Dangers of Christians;" the writer, Mr. Liggins, of London.

On the evening of Thursday, resolutions were passed deprecating the needless multiplication of small weak churches, and recommending that, wherever practicable, two or three small churches should unite to form one strong influential community. The Rev. W. Chapman, of Longford, was elected secretary, in the room of the Rev. J. Staddon, of Quorndon, who retires; various votes of thanks were passed; and the sittings concluded with singing, and the offering of prayer by the chairman. The next meeting of the Association will be held at St. Mary's Gate chapel, Derby, in June next; the chairman to be the Rev. Dr. Burns, of London; and the preacher, the Rev. J. Harcourt, of Southwark, or, in case of failure, the Rev. E. Burton, of Portsea.

“Better late than never,” is an old adage, and as we do not, after many years of observation, recollect reading or hearing of so friendly a notice of the General Baptists in any Particular Baptist publication as that which appeared in the *Freeman* of July 7th, we gladly transfer it to our columns, as a specimen of improved liberality; and, we would fain hope, a token of increasing brotherly-kindness in future between the two sections of the baptist body. Too long, sadly too long, have they regarded each other with shyness, and have, apparently, studiously avoided mentioning each other in their respective publications. We claim the merit, if it be one, of having broken the ice—if the figure suits, and we think it does—in the pages of the *Reporter*, in which we have, for more than thirty years, been endeavouring to bring the two sections into a better acquaintance with each other. And we have done this by impartially admitting into our columns the communications of evangelical baptists, whether ranging themselves under the standards of Leyden or Geneva—Arminius or Calvin—or, as we find them now, adopting the sentiments of Dr. Gill, Andrew Fuller, or Dan Taylor. And now, after an unusually protracted correspondence with baptist brethren of each of these shades of sentiment, we are gratified in hearing, from time to time, that they all express their satisfaction in finding, that the whole body, however divided by names, holds tenaciously the fundamental doctrines of the Gospel of Christ—the main question which yet divides any of them being the extent of the provision made by the atonement of the Son of God. On the total depravity, guilt, and helplessness of human nature—the divinity of the Saviour, and the sacrifice of the Lamb of God for sin—the necessity of Divine influence to enlighten the mind, and conduct the soul in the path of piety even to the end—they are all agreed. There may be other matters on which they may conscientiously differ in

opinion, but on these essential points they are agreed, and it will surely be admitted that they are of infinitely greater importance than those respecting which they may yet differ.

The writer to whom we have referred says of this Association:—

“We were privileged to attend some of its sittings, and are anxious to draw the attention of our readers to the doings and prospects of this section of the baptist denomination. We do this the rather, as we happen to know that in some parts of the country there exists considerable misconception respecting the doctrinal sentiments of the General Baptists, and the precise position which they occupy among the religious parties of the day. We know them to be thoroughly evangelical and soundly orthodox, but in the southern and western counties the name ‘General Baptist’ is supposed to indicate certain heretical tendencies. A few words designed to dissipate this impression and explain the reason of its existence may not be irrelevant.

It is well known that in the beginning of the seventeenth century, the baptists, although without any organised form, constituted a numerous and influential portion of the community. They were exposed to galling and incessant persecution, but still they greatly multiplied. Their history abundantly illustrated the proverb, ‘The blood of the martyrs is the seed of the Church.’ They, however, partook largely of the spirit of the age, and, accordingly, doctrinal discussions and metaphysical hair-splittings were rife amongst them. They were mainly divided into two parties—the one warily espousing the system of the Genevan reformer, while the other gloried in the doctrine of ‘the universal love of God in Christ to all mankind.’ Upon the doctrines of the Trinity—of justification by faith—of salvation by grace—of sanctification by the renewing of the Holy Spirit—they were agreed; but upon the extent and application of the atonement of Christ they widely differed. The

result was that they subsided into two separate communities, henceforth distinguished by the names of Particular and General Baptists. The line of demarcation was then broad and deep. There was but little sympathy between them, and but little tolerance of each other's peculiar opinions. Creeds and Confessions of Faith were the order of the day, and both parties set forth with minute particularity the various articles of their belief. In these there was, as a matter of course, considerable difference of sentiment; many attempts were made to define what is undefinable—to explain what is inexplicable—and to settle questions which to all intelligent and conscientious students of Scripture must remain open; but there was a sufficient agreement upon the fundamental articles of the gospel to constitute an ample platform of Christian union and cordial co-operation. If our forefathers separated where separation was not necessary, let us not perpetuate the error because it is sanctioned by hoary antiquity and patristic authority. Our lot has fallen upon happier times. The antagonistic creeds of the seventeenth century have undergone a sifting and an amalgamating process. Each party has adopted some truths that were then deemed the exclusive characteristics of the other, and the broad and well-defined boundary that then separated them, has become comparatively dim.

In one of these documents, at that time extensively known as 'The Orthodox Creed,' our brethren exhibited, in the following terms, their views upon that portion of the controversy from which they derived the name of General Baptist. 'The word of God is his decreed will, and there is no secret will or decree of God contrary to his revealed will. Christ died for all men, and there is a sufficiency in his death and merits for the sins of the whole world. He hath appointed his gospel to be preached to all, and hath sent forth his Spirit to accompany the word in order to beget repentance and faith, so that if any do perish it is not for

want of the means of grace manifested by Christ to them, but for the non-improvement of the grace of God, freely offered to them through Christ in the gospel.' The great doctrine that Christ died for all mankind was one for which they contended with the greatest earnestness; and the success that crowned their efforts is indicated by the fact, that at the accession of William III. their numbers in church fellowship exceeded thirty thousand.

At the commencement of the eighteenth century, spiritual declension widely, almost universally, prevailed amongst the churches of our land. Various were the forms which it assumed, and fearful was the blighting influence it exerted. Both the Particular and the General Baptist Churches experienced its baneful results. Amongst a large number of the former a rampant Antinomianism ate out the very vitals of practical godliness, while a large majority of the latter lapsed into Arianism and Socinianism. A mourning eye-witness of these sad changes wrote:—'Carnality and conformity to the world prevailed in the then existing members of churches. The gospel, the great means of conversion, being nearly laid aside, others could not possibly be converted by their ministry. Thus one church after another came to nothing, and a great number of their meeting-houses were lost, or converted to other uses, in almost every part of the nation. In a word, they degraded Jesus Christ, and he degraded them.'

But He who, in his gracious providence, raised up such men as Whitefield and Wesley, Newton and Doddridge, to promote a revival of true religion in their several communities, also raised up two men to promote a similar revival amongst the Particular and General Baptists. These were Andrew Fuller and Dan Taylor. As Antinomianism and Socinianism are the contrary extremes of theological sentiment, they laboured in opposite directions; the object of one was to bring down the churches with which he was asso-

ciated to the gospel standard, the object of the other was to raise the churches with which he was identified up to that standard. And nobly did they both labour, and largely were their efforts succeeded by the Head of the Church. In the case of Mr. Taylor, so widespread was the heresy of Socinianism, that he, in concert with several other ministers, felt it necessary to withdraw altogether from the old General Baptist body, and to unite in forming the 'New Connexion of General Baptists.' But only nineteen ministers and sixteen churches were associated in this act, which was designed to be a solemn and standing protest against the errors of Arianism and Socinianism. The record of their first meeting was entitled, 'The proceedings of an assembly of Free-grace General Baptists, formed, A.D. 1770, with a design to revive experimental religion, or primitive Christianity, in faith and practice.' To explain to their brethren of other denominations their position and conduct, they agreed upon six articles of belief, which, however, were not designed to be a full exposition of their sentiments, but 'to exhibit some essential doctrines in which they differ from the Arian and Socinian Baptists, who have retained the name of General Baptists, when they have renounced the doctrines of that denomination.' The churches from which they separated have gradually declined in numbers and influence, until now there is scarcely a vestige of them remaining; while those identified with the 'New Connexion' have increased from a few hundreds in church fellowship to about twenty thousand.

We trust that this brief review of the past history of our brethren will be instrumental in correcting those erroneous impressions which in some quarters prevail respecting them, in promoting a more cordial reciprocity of feeling between the two sections of the Baptist community, and ultimately in bringing about, what we should rejoice to witness, a full and avowed UNION between the two. Already our

members are freely dismissed from one community to the other; in many instances our ministers have passed over the separating boundary without any questioning of their consistency or any stain upon their orthodoxy; and, from an extensive acquaintance with the ministers and churches of both parties, we are so impressed with a conviction of the essential oneness of sentiment and feeling prevailing among them, that we hesitate not to record our deliberate belief, that such a union is both desirable and practicable, and, moreover, that it would greatly tend to the strength, the influence, and the prosperity of both.

Ever since the formation of the 'New Connexion,' our brethren have regularly met in Annual Association. While all the churches maintain the principle of congregational independence, they have thus combined with it the advantages of connectional union. The meetings are rotatory, being held according to a pre-arranged plan in several different districts of the country. The Association consists of the ministers of the body, who are members of it *ex officio*, and of representatives chosen by the churches. No qualification but the choice of the church of which he is a member, entitles any layman to speak or to vote at its sittings. Each church is expected to send a written statement of its condition, with an account of the increase or decrease of its members. The public institutions of the body are under the control of the Association, and the various officers of those institutions are either appointed or removed by its decision. These institutions are,—the *Theological Academy*, now located at Nottingham, capable of accommodating ten students, under the care of the Revs. W. Underwood and W. R. Stevenson, M.A.; the *Home Missionary Society*, the funds of which have been largely devoted to the sustentation of small churches in rural districts, but which has also been the means of establishing flourishing churches in Leeds, Sheffield, Coventry, and Peter-

borough; and the *Foreign Missionary Society*. This latter possesses some features of special interest, on which, if our space permitted, we might pleasantly dilate. It is now forty-two years since its formation, which was brought about mainly by the enthusiastic ardour of the late Rev. J. G. Pike, of Derby, who continued its devoted secretary to the very moment of his decease, for he expired in the act of writing an acknowledgement of a donation received towards its funds. It has had stations in Jamaica and China, but it has latterly concentrated its energies and resources upon the province of Orissa in the Bengal presidency. That province, with its millions of idolaters, is indebted for whatever of Christian light and evangelical blessings it may now possess mainly to the labours of this Society. It occupies six principal stations, superintended by eighteen male and female European missionaries, assisted by fourteen native preachers; but these stations are merely the *centres* of evangelistic operations, from which for hundreds of miles the missionaries radiate in numerous directions. In reference to this characteristic of the mission, the following honourable testimony was recently borne by the brethren of the London Missionary Society. 'THE PREACHING OF THE GOSPEL in the *vernacular* language has been the great means employed by the missionaries in Orissa for the conversion of the people. They have not neglected the preparation of a Christian literature, the translation of the Bible, the printing of tracts and books, or the education of children; but *public preaching* in all parts of the country has been considered by them a first and chief duty. The Orissa Mission may justly claim the title of the *Great Preaching Mission* of the Bengal presidency. Viewed in connection with other signs, the conviction arises that this mission is one of the most prosperous in the whole of India.'

We were rejoiced at two facts brought forward in the report read at the pub-

lic meeting of the Society. The first was that during the past year, when the tide of destruction swept through so large a portion of British India, it left this mission untouched. None of the missionaries fell—none of the stations were abandoned—none of the schools were closed—and none of the native Christians were massacred. And the second was, that a larger amount had been subscribed to the funds of the Society than in any preceding year. The total amount, we understand, was £4,361 12s. 10d., which must be most economically expended, to cover so extensive a sphere of operations, and to produce such varied and blessed results.

The returns from the 140 churches composing the Association were generally favourable, indicating that the past year had been one of encouraging prosperity. There was one element of weakness, however, frequently referred to, existing among them in common with other congregational communities, viz.: the multiplication of small independent churches that are never likely to be self-sustaining. We were glad to find that this subject was discussed, and that resolutions were passed strongly discouraging the practice. It would be infinitely better that three or four small congregations in neighbouring villages should unite to form one strong church and support one efficient pastor, than that they should form so many separate churches—never able to advance alone—dragging on a lingering existence—the opprobrium of Independency—the refuge of incompetent ministers, but insurmountable obstacles to the progress of the self-denying and devoted.

In looking over the list of churches forming the Association, we were struck with the fact that they appear to be chiefly concentrated in the midland counties. There are churches located in eighteen different counties; but ninety-five of them are in Derbyshire, Nottinghamshire, Leicestershire, Yorkshire, and Lincolnshire, while there are but forty-five in the other

thirteen counties. Thus it appears that out of the forty counties into which England is divided, to make no reference to Wales, Scotland, and Ireland, there are twenty-two in which the General Baptists have no local habitation, and only five in which they are established in considerable force. We think that a powerful argument might be deduced from these facts, in support of the union of the two sections of the denomination, to which we have already referred.

There were several other topics suggested by the late Association to which we had intended to refer. But our space is gone. We trust that the ensuing year will be one of greater prosperity than the associated churches have ever experienced; and we shall look forward with pleasure to the next similar gathering, to be held in Derby, in hope of renewing our acquaintance with many of the warm-hearted, able, and devoted brethren, whom it has been our pleasure recently to meet."

We only add that the new churches admitted into the Union this year are those at Heywood, Lancashire, Old Basford, near Nottingham, and Millstone Lane, Leicester. The "SUMMARY" presents the following totals of Statistics.

Numbers added this year, viz. :—

Baptized	1,115
Received	314
Restored	89
By New Churches	223

1,741

1,439

Clear Increase

302

Numbers reduced this year, viz. :—

Dismissed	256
Excluded	174
Withdrawn	382
Removed	201
Dead	334
Churches Extinct	92

1,430

Total Number of Members, 18,760; Sabbath Scholars, 26,696; Teachers, 3,990; Chapels, 210; other Preaching Places, 56.

Spiritual Cabinet.

MEANS OF RELIGIOUS REVIVAL.

BY THE REV. J. DREW, OF NEWBURY.

WE must humble ourselves before God, and turn back to Him by genuine and deep repentance. And this we must do, first, as individuals, and secondly, as churches. First, As individuals. For who of us can say, I have nothing to repent of? my heart has been as much engaged for God, my activity as earnest, my life as blameless, as could have been demanded? Have we not rather, each of us, much to charge upon his own conscience? If so, there is but one resource open to us,—we must repent and do our first works; we must come again to that blood which cleanseth us from all sin, remembering with deepest gratitude, that, if any man sin, we have an Advocate with the Father,

Jesus Christ the Righteous; and that He is the propitiation for our sins. If every church member will but act upon this principle, each one humbling himself for, and penitently confessing his sins to God, the Divine Spirit will return to us again, and we shall experience times of refreshing from the presence of the Lord.

Then, in the second place, we must thus abase ourselves before God in our collective capacity as churches. It is not enough that as private christians we enter our closets and confess our sins to God. By some means or other we have offended Him as communities, and the only reparation we can make, is as communities to acknowledge our offences, to return to Him as penitents,

and to implore Him to return to our assemblies again. If He pities the prostrate soul, humbled in the dust before Him, will He not much more pity a prostrate people, who, stricken in heart, devoutly seek from Him the pardon of their transgressions? Let each church set apart seasons for humiliation and prayer, during which every heart shall lay itself bare in God's sight, and all the members together look to Him for pardon and restoration to His favour.

And we must have frequent and protracted seasons of prayer. This is the soil in which the primitive church took root, and out of which it grew to be the sublime thing it was. "Tarry ye at Jerusalem," was the Saviour's command, "till ye be endued with power from on high." And he left them, a cloud receiving him out of their sight. And now began the trial of their faith, and patience, and perseverance in prayer. To prayer they betook themselves at once. The walls of that house where they met bore witness to the earnestness and frequency of their cries. By day and by night they assembled there, their one work to pray, their one hope to receive the promised strength. Often would they look towards that part of the sky where he had disappeared from their view, but they long looked in vain; for he was not there. Days and nights passed away, but the promise is not fulfilled. They knew he was alive,—they knew he had ascended to His Father and their Father, to His God and their God. And would not their hearts burn within them to tell of His glorious resurrection, and of His sublime ascent? But then, He had said, "Ye shall receive power after that the Holy Ghost is come upon you;" and he was not yet come. So they feel that their present duty is to wait and pray, and not to preach;—they must receive the consecration of this prolonged intercourse with God before they are prepared to go forth to preach the gospel and to teach the nations. Thus ten days and nights passed away

before their faith obtained its great reward. And when the day of Pentecost was fully come, it found them all of one accord in one place. Blessed unity! Glorious type of what the whole church shall be at a future day! And see how those long earnest prayers return to them in spiritual power absolutely invincible,—power that shall revolutionize an empire in two centuries, and regenerate a world at length. The poor earthly tongues that through those ten days dared to pray, are now transformed to tongues of fire, and filled with a wisdom and an eloquence which all their enemies are not able to gainsay or resist. What a lesson did the church thus learn, in the days of her earliest infancy, as to the value and necessity of earnest protracted supplication! And prior to every great awakening which she has experienced since then, she has taken this lesson afresh to heart. Here is one of the marked features of the present Revivals in America.

There must be similar compassion for souls felt by us, exhibiting itself in ways equally practical. The form which the christian benevolence of America has taken in this Revival has been pre-eminently that of domiciliary visitation. Church members have all felt themselves to be labourers in their Master's vineyard; they have from this feeling organized themselves into bands of christian visitors; and like the first disciples of Christ have gone from house to house to read the Scriptures to the inmates, and to press upon their attention the value of divine things. In this way they have brought the power of the truth to bear directly upon the understanding and consciences of great numbers; have induced them to attend the house of the Lord, and have succeeded in carrying the light and power of the gospel into scenes which it could never have penetrated by other means. And is not this Christ's own plan? Is it not in this way that the good Shepherd, by the agency of His church, goes out after, finds, and brings home, the lost

sheep? Is not this the way to fulfil His behest,—“Go out into the streets and lanes of the city—into the highways and hedges—and compel them to come in?” Suppose every member of our churches were to act, according to his ability, upon this plan; should we not have our places of worship crowded? And, what is more important, should we not convince the unbelieving that our religion is a sincere and earnest thing, and that our love for their souls is not a profession merely, but real, deep, and practical?

Finally, in all we do there must be the most careful and rigid scrutiny of our own motives. We must set the Lord always before us. “The love of Christ constraineth us” must be the truthful explanation of our actions. We shall have just as much real strength for christian labour, and just the same guarantee of persevering continuance in that labour, as we have of purity and integrity in this respect. “Do all to the glory of God” is a mandate of never-failing obligation upon us all.

Our grand resource is the Holy Spirit; it is our only one; but then it

is an all-sufficient one. The purchase of Christ's blood, the donation of infinite love, the church's arm of might and tongue of fire;—His power is all we need to arm us for this service, and by that service to compass the grandest results. Let the year on which the churches of this Association now enter be eminently a year of prayer; let all our members lay this upon themselves as the special pressing duty of each; let all impediments to large gatherings for this purpose be either taken out of the way or else surmounted, and the God of Zion will not withhold the blessing of His Spirit; our hearts will be filled with holy tenderness and fervour; our conduct will reflect the character of our Redeemer and Master; our love for each other will be ardent and abiding; the hearts of sinners around us will be touched and opened; a new Pentecost will fill us all with life from heaven; and the old dead monotony of other days will be looked back upon as the night of our insensibility and torpor; while we shall hail the young rays of the rising morning with emotions of sacred gladness, gratitude, and hope!

Poetry.

THE BURIAL OF MOSES.

“So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.”—*Deuteronomy xxxiv. 5, 6.*

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab
There lies a lonely grave;
And no man dug the sepulchre,
And no man saw it e'er;
For the angels of God opterned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth,
But no man heard the trumping,
Or saw the train go forth.
Noiselessly as the daylight
Comes when the night is done,
And the crimson streak on ocean's cheek,
Grows into the great sun;

Noiselessly as the spring-lime
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves:
So, without sound of music,
Or voice of them that wept,
Silently down from the mountain's crown,
The great procession swept.

Perchance the bald old eagle
On grey Beth-peor's height,
Out of his rocky eyrie
Looked on the wondrous sight.
Perchance the lion, stalking,
Still shuns that hallowed spot;
For beast and bird have seen and heard
That which man knoweth not.

Dut when the warrior cloth,
His comrades in the war,
With arms reversed and muffled drum,
Follow the funeral car.
They show the banners taken,
They tell his battles won;
And after him load his masterly steed,
While peals the minute gun.

Amid the noblest of the land
Men lay the sage to rest,
And give the bard an honour'd place,
With costly marble drest,
In the great minster-transsept,
Where lights like glories fall;
And the choir sings and the organ rings
Along th' emblazon'd wall.

This was the bravest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen
On the deathless page, truth half so sage,
As he wrote down for men.

And had he not high honour?
The hill-side for his pall,
To lie in state while angels wait
With stars for tapers tall;
And the dark rock pines, like tossing plumes,
Over his bier to wave,
And God's own hand, in that lonely land,
To lay him in the grave.

In that deep grave without a name,
Whence his unconform'd clay
Shall break again—most wondrous thought!—
Before the judgment day;
And stand, with glory wrapped around,
On the hills he never trod,
And speak of the strife that won our life
With the Incarnate Son of God.

O lonely tomb in Moab's land!
O dark Beth-peor's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath his mysteries of grace,
Ways that we cannot tell;
He hides them deep, like the secret sleep
Of him he loved so well.

Reviews.

The Christian Sabbath; or, Rest in Jesus.
By Robert Macnair. London: Trubner
& Co. One Shilling.

THIS is another pamphlet by the author of "Christian Baptism Spiritual, not Ritual," in both of which he seems to take the same ground of argument—Christ is all, and therefore neither baptism nor a sabbath-day is anything. Yes: Christ is all—no doubt of that, in the great matter of man's salvation; but does not baptism set forth Christ; is it not a solemn picture of his death and resurrection; and are we not then buried with him, and do we not then rise with him; nay, do we not then put on Christ? If baptism does not point to Christ, to whom does it point, and whom does it honour?

And then with regard to the sabbath. That Christ is the rest—or sabbath, if Mr. M. will—of the soul, there can be no doubt at all. But that, as in the former case, is one thing, and a sabbath or resting day for religious purposes is surely another—the christian sabbath especially. Is not that day kept to commemorate the consummation of redemption by Him, through his resurrection from the dead; do we not then, worship him as our God and Saviour; is not his gospel then

preached, and his laws and ordinances more quietly and emphatically observed?

We do not know who Mr. Robert Macnair is. If he be a member of the "Society of Friends," usually called Quakers, we can understand him. If not, to what new sect does Mr. M. belong, or wish to set up? Perhaps these questions may be deemed irrelevant. But really on perusing both the pamphlets to which we have alluded, the uppermost question in our mind was *cui bono*—"What good" can come of them? That Mr. M. is one who desires to honour Christ we have not the slightest doubt; but we are persuaded that his views both of baptism and the Lord's-day are, as a whole, illogical and unscriptural.

The Duty of the Church towards her Ministers; a Charge delivered to the Baptist Church, Salisbury, at the Recognition of the Rev. Philip Bailhache, as its Minister. By the Rev. Clement Bailhache, Minister of South Parade Chapel, Leeds. London: Heaton & Son.

NOW-A-DAYS we seldom see an "ordination" pamphlet. In the days of our fathers they were common, furnishing, as they did, full reports of all the proceedings, excepting only the spiritual

songs and the prayers. We presume that the brief paragraphs usually given in our more numerous magazines and religious newspapers have superseded them. Well: time will bring its changes, whether for better or worse!

The pamphlet before us only contains the "charge" to the church at the recognition of Mr. Bailhache. It is founded on 1 Thess. v. 12, 13, and as it contains much valuable advice in a fresh and brief form, we advise our readers, and especially the younger members of our churches, to obtain a copy of it.

The preacher quotes, in the course of his address, two selections of sacred poetry, adapted to the subject he is then discussing. Whether original or not we know not; but as we do not remember having seen them before we copy them:—

"Spirit of Christ, thy grace be given
To those who lead Thine host, that they
With might may wield the sword of heaven,
And feel Thee on their weary way.

Of as at morn or soothing eve
Over the Fount of Truth they lean,
Their fading garland freshly weave,
Or fan them with Thine airy scene.

Spirit of Light and Truth! to Thee
We trust them in that musing hour;

Till they, with open heart and free,
Teach all thy word, in all its power,
When foameth watch their tents by night,
And mists hang wide o'er moor and fell,
Spirit of Counsel and of Might,
Their pastoral warfare guide Thou wilt.
And, oh, when worn and tired they sigh
With that more fearful war within,
When passion's storms are loud and high,
And, brooding o'er remember'd sin,—
The heart dies down, O mightiest then,
Come ever true, come ever near,
And wake their slumbering love again,
Spirit of God's most holy Fear!"

"Christ to the young man said, 'Yet one thing more,
If thou would'st perfect be;
Sell all thou hast, and give it to the poor,
And come and follow me!'

Within this temple Christ again, unseen,
Those sacred words hath said;
And his invisible hands to-day have been
Laid on a young man's head.

And evermore beside him on his way
The unseen Christ shall move,
That he may lean upon his arm, and say,
'Dost thou, dear Lord, approve?'

Beside him at the marriage feast shall be,
To make the scene more fair;
Beside him in the dark Gethsemano
Of pain and midnight prayer.

O holy trust! O endless sense of rest!
Like the beloved John,
To lay his head upon his Saviour's breast,
And thus to journey on!

Correspondence.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

To the Editor of the Baptist Reporter.

DEAR SIR,—It is not my wish to prolong this debate; but if by prolonging it we can arrive at the truth, and convince some doubtful mind that these marriages are not forbidden in the word of God, our purpose will have been attained, and no doubt you will not begrudge your valuable space.

I admire the temperate spirit in which your correspondent writes. But there is one thing which I cannot approve. He adduces passages of scripture which I regret I must say he perverts to make them agree with his opinion. He points out several passages in the 18th of Leviticus as confirmatory of his notion. It strikes me that these passages should only be observed so far as they agree with the New Testament. If the law prohibits a certain thing, and the New Testament is silent on the same, it is

evident that that prohibition is no longer to be observed, or it would have been renewed in the New Testament. Some of the passages referred to are prohibited in the Old and New Testament, but not the others.

It is apparent to me that most, if not all, of the relations of consanguinity and affinity referred to and prohibited in Leviticus as unlawful to intermarry, are so forbidden during the life-time of the husband or wife. Consequently, Leviticus xviii. 18, is nothing but prohibiting polygamy. But they are *positively* forbidden elsewhere, under any circumstances, whether during the life-time or after the death of either party. See Leviticus xx., Deuteronomy xxvii., and 1 Corinthians v. 1. But marrying a deceased wife's sister, in no instance that I can find, after a careful search, is interdicted. If J. J. can name any verse so doing, I should rejoice to hear of it. But assuredly this verse in Leviticus is nothing more nor less than prohibiting

marrying a sister during the life-time of the other. It has no reference to such a marriage taking place after the death of the other sister.

I consider it unfair of your correspondent to produce the prohibiting Herod, by John the Baptist, to marry his brother's wife, as favourable to his view of the subject. Had Phillip been dead, then indeed it would materially have affected this question. But such was not the case. He was living; and John, on this ground, considered such an act unlawful, amounting to adultery of a very gross nature. I should be sorry to say anything that might hurt the feelings of your correspondent, but I cannot help expressing my decided conviction that to produce a passage of scripture to attain any purpose, unless such passage does strictly, and without misapplication or misconstruction, bear on the matter, is not right, for it may leave wrong impressions on the minds of those who do not take the trouble to search for themselves.

The Jews themselves consider these marriages as legal. Take the following:—"It is not only not considered as prohibited, but it is distinctly understood to be permitted; and on this point, neither the divine law, nor the Rabbis, nor historical Judaism, leave room for the least doubt."—(*Report of Parliamen-*

tary Committee, page 152.) This evidence was given by Dr. Alder, Chief Rabbi of the Jews in England. And this is what Cardinal Wiseman said when asked,—“Is such a marriage held by your church as prohibited in Scripture?” “Certainly not.”—(*Ibid, p. 104.*) Such is the evidence of two men who should be, and no doubt are, well versed in the Mosaic Law, and in the scriptures generally.

We leave the matter with your readers. Let them examine the evidence for and against; and we are pretty certain that they can find nothing prohibiting this proceeding in the word of God. We should certainly respect the opinions of good intentioned men; but we should also beware being misled by any one. The best thing is to search for ourselves, not so much in any man's writings as in the Standard of Truth—Holy Writ. This, and this alone, should be the Book that must decide the question.

Liverpool.

J. S. H. E.

[Should our esteemed friend, J. J., reply to the above, his rejoinder must close this discussion, for which we thank our esteemed correspondents. The brief note from “Reading” coming without the address of the writer, though pertinent, we have omitted, as we always wish to know where to find our correspondents if needful.]

Christian Activity.

INTERRUPTION TO OPEN-AIR PREACHING.

LAST month, at pages 251 and 252, we gave a report of a baptism at Kingston-on-Thames, after which we made a few remarks with regard to the wording of the charge on which Mr. Medhurst was summoned before the magistrates. We have since received several clippings from the local papers. Here is the police report:—

“Kingston.—Town Hall, June 26th.—Before the Mayor and a Bench of Magistrates:—

The Rev. T. W. Medhurst, a baptist minister in the town, was summoned to answer certain charges made by a few of the inhabitants through the police, viz., that he did, on the evening of Sunday,

knowingly, wilfully, and unlawfully, by preaching, obstruct the free passage of a certain road, called the Portsmouth-road, and a thoroughfare thereunto adjoining, called the Promenade.

Inspector Rapsey, of the V division, stated that on the evening in question, he saw defendant preaching to a large congregation of persons under a tree within the rails on the Promenade; he had previously sent a police officer to request him to remove, but the defendant had refused, consequently the present proceedings had been instituted. The assemblage was highly respectable and orderly, and after the service quietly dispersed.

Mr. Medhurst refused to call any witnesses, but stated—That he had during

the whole of last summer, 1857, conducted open-air services at the above spot with great success, and that the services had received the sanction of the late Mayor, S. Raynard, Esq., during which time the road had been as much obstructed as on the present occasion without complaint; that as the present proceedings had been commenced in consequence of party spirit, he should not attempt to offer any defence, but simply stood before them as a minister who had been guilty of preaching the gospel. He had never stated 'That there was not an honest tradesman in Kingston,' and was surprised that gentlemen of sense should ever have believed such a trivial report; he was determined still to continue preaching in the open air, be the consequences what they may.

After a brief discussion among the magistrates, the case was dismissed by defendant's friends paying 5s. costs.

The Town Hall was well filled with some of the most respectable inhabitants of the town, who unanimously expressed their disapprobation of the proceedings."

The following letters appeared in the *Surrey Comet* :—

"Twenty-six years ago, I visited Kingston for the first time, and was struck with the beauty of its situation, the liveliness of its landscape scenery, the meandering of its peerless stream, and the magnificence of the Royal Parks, by which it is almost surrounded. Its private houses were embowered in the rich foliage of lofty trees, and a large proportion of its houses of business and cottages had gardens, that even a Turk, fresh from scenes of oriental luxury might have coveted. Water clear as crystal, and pure as that of the first Paradise, conveyed in pipes from Coombe to the Palace of Hampton Court, ran beneath its corn fields, its meadows, its houses, its gardens, its roads, and its river. Time would almost fail to recount its fascinations in those days; it was indeed a pleasant country town, abounding in wealth and charitable institutions, famous for its antiquity, and rich and royal in historical associations.

Last Saturday, I was on a journey, and stopping for awhile in the place which I recollected with so much pleasure, I strolled into the Town Hall. This is a new one, and very different from the old fashioned building so indeli-

bly impressed upon my memory. It was the day for the Mayor and Magistrates to assemble, and dispose of any cases of riot, disorderly conduct, drunkenness, theft, &c., which the policemen might bring before them. Guess my surprise, when on entering the large room of the hall, I did not see a poor forlorn woman in rags and tatters, with her brutal drunken husband standing by her side; or a loose-looking suspicious sort of man, before his worship, at the bottom of the table; but a gentlemanly clerical looking young man, dressed handsomely in black, wearing black gloves, and a neckerchief white as the driven snow. A thousand thoughts rushed like lightning through my mind at the instant. Here's a pretty kettle of fish, thought I. What's the matter now! That young man can't be a criminal; I'll lay my life he's as innocent as a babe unborn. Things are altered surely in this good old town. The Mayor has got a chaplain, and is determined that prayers shall be read or offered before the commencement of judicial business—very proper too, thought I. Or, as there was a very large assembly of men and women sitting down very comfortably and seriously, except the young man in black at the bottom of the table, perhaps he is going to preach 'the condemned sermon,' preparatory to an execution. Well, thought I, if that's the case, he will take for his text the whole of the Ten Commandments, or the third chapter of the second of Timothy, laying particular stress upon certain words, such as 'perilous times, traitors, false accusers, their folly shall be manifest, wax worse and worse,' &c.

There was an unusual stillness, almost a solemnity pervading the hall, when I heard the Mayor say to one of the policemen, 'was the crowd great and the road blocked up?' Then it flashed upon my mind that the young man in black at the bottom of the table had been preaching in the open air, and somewhere near a road or pathway. And so it turned out. Thought I, there are very few preachers now-a-days who will give themselves this trouble, and therefore this young man must be in earnest.

It seemed to me, that persons who would go and listen on such an occasion as that, would be the lovers of order and good manners at least, and that the majority would be of the gentler sex, and not likely to offer an impassable barrier

to the gay equipages that are too often out on a Sunday, or to the mincing walk of fops, or the swaggering strut of half a dozen bullies.

I thought also, that if a vast crowd of idlers had throught the path for an hour, to see a Sabbath-breaking fisherman from London attempting to land a pike or a trout, or a barbel of twelve or fifteen pounds weight, the authorities would not have interfered.

But my thoughts ceased, when the Mayor said 'the obstruction had been proved by the two witnesses in blue; but that the magistrates did not wish to be harsh, and therefore on payment of the expenses (5s.) and a promise not to do so again, there would be an end of the matter.' Certainly, the Mayor kindly added that the preacher might have the use of the Assize Courts.

When the court broke up, I wondered whether in travelling through other parts of this free country, in this nineteenth century of the christian era, such a scene could be witnessed in any other Mayor's Court in England. Certainly, thought I, although Kingston may be in some respects improved since my first visit, this single circumstance gives the place a sad pre-eminence in that which is not consistent with the spirit of the age, and miserably tarnishes the lustre of the present mayoralty."

VIATOR."

"A nuisance. What is a nuisance? Very much a matter of taste, we suppose. It is a fact, that what one person thinks a great annoyance may be the very element of another. That a thing is simply distasteful to some persons by no means constitutes it a nuisance; for what good or holy thing is not offensive to somebody? But certainly that should not be esteemed a nuisance, which is injurious neither to health, to person, to property, nor to morals; which creates no disturbance, and puts no person to inconvenience in the exercise of lawful rights, duties, or gratifications. By what standard then, we should like to know, is preaching the gospel in the open air, by the river side, adjudged a nuisance? And upon what ground is any interference permitted with the sacred right of a Christian Minister to go out into the highways on a Sunday to preach the gospel? It is, we consider, greatly to the praise of the zealous young Minister of the baptist chapel in

Kingston, that ever since he came to the town he has been most indefatigable in his exertions to bring the gospel before as many as possible of his fellow-citizens; preaching frequently four times on the Lord's-day. He has succeeded in gathering together a large concourse of people to hear a sermon, in a place of public resort by the river side, on these bright summer evenings, after close of service in his own chapel—a labour which he has voluntarily undertaken without fee or reward. The people are perfectly quiet and orderly, the service is of no very long duration, and then the audience quietly disperses. Who is injured? Who is endangered? Who is put to inconvenience? Nobody that we can see. And yet in this land where we boast of liberty of the subject, free speech, and all the rest of it, a young man of estimable character and zeal is interfered with, ordered to desist, and upon his refusal, summoned before the magistrates and saddled with the costs. We do think this a very officious kind of interference—a stretch of authority alike impolitic and uncalled for. It is of course right that the police should have power of controul and interference wherever crowds meet, for whatever purpose the people may have come together. But we hold it wisest and best that such power should be held, as much as possible, in reserve, to be used only upon occasion, as for example when a breach of the peace is imminent. There is not, in the present instance, even the shadow of such an excuse for the interruption; and we are at a loss to know who can possibly have been put to inconvenience. We shall be told, perhaps, that the thoroughfare was blocked. We hold strongly to the necessity of having the public ways kept clear. A surgeon driving to the relief of a patient, or a party on the way to the train, ought not to be stopped a quarter of an hour to push through a crowd upon the highway. But no such obstruction is pretended. A partial obstruction of the lower path is all that can be complained of; and even this need not have been if the police had made ever so little endeavour to keep it clear. There are far worse nuisances left untouched every Sunday in this town of Kingston. A crowd of loungers unwashed and unshaved, boots unlaced, and in dirty working dress, may assemble to honour the militia band, to the

annoyance of the respectable inhabitants on their way to church, and the more pious inhabitants may be shocked by the profane music parading itself to church and back again, and no authority remonstrates; but let a clergyman or minister

take his Bible and exhort a few people, as Paul did of old, 'on the Sabbath by a river side.' and immediately somebody's taste is offended and the police must be instructed to interfere. Verily we are a strange generation."

Narratives and Anecdotes.

THE ATLANTIC TELEGRAPH.

THIS great work is at length accomplished! one of the greatest yet achieved in this century of wonderful achievements. Now we may, with confidence, anticipate that, ere the century closes, the globe will be encircled by telegraphic wires outstripping the sun in their lightning speed. Like many other similar achievements this has not been accomplished without encountering very formidable obstacles, and most disheartening predictions of utter failure. We remember when, in one of our *Quarterlies*, an eminent philosopher proved, as he thought, to demonstration, that steam-vessels could never be established between England and America. But they were; and now a far greater enterprize has proved successful. It would almost seem that nothing within the bounds of the possible is too hard for British science, courage, and perseverance.

Our readers have, no doubt, heard of the first unsuccessful attempts to lay down these extended submarine wires; especially the second, when the overloaded British vessel encountered such a gale on going out as is seldom met with even in the Atlantic. The description given of it, and the skill and courage with which it was weathered, written by the special correspondent of the *Times*, who was on board, is one of the most graphic and thrilling in naval annals. The vessels were compelled to return to Ireland and refit. Again they departed, and having arrived in mid-ocean, (lat. 52, long. 32,) the cable was spliced on the 29th July, and the vessels started—the *Agamemnon* for Valentia in Ireland, and the *Niagara* for Trinity Bay, Newfoundland, which they reached, not without danger from storms, as well as whales and vessels crossing their path, on the 5th of August, at break of day. The distance between the two continents may

be from 1,600 to 1,700 miles, but the length of cable laid down, owing to the inequalities of the bed of the ocean, is 2,022 miles. When it was known that the work was done the shares of the Telegraph Company went up from £300 to £900 immediately. Various messages having reference chiefly to the adjustment of apparatus soon passed between the shores. At length, though slowly, the following was sent—

"ENGLAND AND AMERICA
ARE NOW UNITED BY TELEGRAPH.
GLORY TO GOD IN THE HIGHEST!
ON EARTH PEACE,
GOODWILL TOWARDS MEN!"

When the President of the United States heard of the completion of the work, we are told that he wrote to the chief Engineer—"Under the blessing of Divine Providence, I trust it may prove instrumental in promoting perpetual Peace and Friendship between the kindred nations." All this was as it should be. Science and Rule uniting to ascribe glory to God, and hoping for goodwill to man! We understand it is reserved for the Queen of England to send the first official message to the President of the United States when all is in perfect order. In the mean time the line has discharged one pleasing duty. It being reported that two large steamers had come into collision off Newfoundland, much alarm was excited. Inquiry was made from Ireland, and the reply came, "No lives lost—all well."

The *Times* regards this event as next in importance to the discovery of America by Columbus in February, 1493, and with far-seeing vision remarks, "It is no violent presumption to suppose, that within a very short period we shall be able to present to our readers every morning intelligence of what happened the day before in every quarter of the globe." Again, with a kind of national

pride, the "leading journal" rejoices that this work has been done by Englishmen, "in concert with the only other nation on the globe in which the flame of science is fanned and kept alive by the breath of Freedom." We wish this were quite true of that "other nation." Do her three million slaves breathe the air of Freedom? We wish the "Thunderer," as the *Times* is sometimes called, would thunder and lighten until it has cleared the United States atmosphere of the pestilential vapours of slavery—a more necessary and noble task than the cleansing of that great "foul washpot" the Thames.

More correct was that Journal when pointing us 'from Cherbourg, and the "inauguration of a fortress avowedly designed to threaten the independence and prosperity of these islands," where we see "Science degraded into the handmaid of slaughter and devastation, to Science applied to her legitimate office as the conciliator, the benefactress, and the enlightener of the whole human race!" And again, "The other day, when our French neighbours were pouring forth volley after volley from the forts at Cherbourg, a quiet steamer stole into the harbour, unnoticed amidst the thunder of the artillery. She brought the tidings of an achievement performed by British hands in comparison with which Cherbourg and its forts sank almost into insignificance."—"The slender galvanic current which flashed with speed of lightning beneath the waters of the Atlantic, and informed the signalman at Valentia that his colleague was speaking with him from the other side of the great ocean, was more than an answer to the roaring of the Cherbourg guns had they filled the air with a tenfold din."

After writing the above, we found in the *Times* of August 23, the following message and reply:—

"FROM HER MAJESTY THE QUEEN OF GREAT BRITAIN TO HIS EXCELLENCY THE PRESIDENT OF THE UNITED STATES.

The Queen desires to congratulate the President upon the successful completion of this great international work, in which the Queen has taken the greatest interest. The Queen is convinced that the President will join with her in fer-

vently hoping that the electric cable, which now already connects Great Britain with the United States, will prove an additional link between the two nations, whose 'friendship is founded upon their common interest and reciprocal esteem. The Queen has much pleasure in thus directly communicating with the President, and in renewing to him her best wishes for the prosperity of the United States.

THE PRESIDENT OF THE UNITED STATES TO HER MAJESTY VICTORIA, QUEEN OF GREAT BRITAIN.

The President cordially reciprocates the congratulations of Her Majesty the Queen on the success of the great international enterprise accomplished by the skill, science, and indomitable energy of the two countries. It is a triumph more glorious, because far more useful to mankind, than was ever won by a conqueror on the field of battle. May the Atlantic Telegraph, under the blessing of Heaven, prove to be a bond of perpetual peace and friendship between the kindred nations, and an instrument destined by Divine Providence to diffuse religion, civilization, liberty, and law throughout the world. In this view will not all the nations of Christendom spontaneously unite in the declaration that it shall be for ever neutral, and that its communications shall be held sacred in passing to the place of their destination even in the midst of hostilities."

A VISIT TO THE KING OF DELHI.

THE aged and wretched royal prisoner, who yet goes by this name for the sake of pointing him out, was lately visited by Mr. Russell, the well-known special correspondent of the *Times*. Mr. R., who was conducted to the palace at Delhi by the Resident Commissioner, says:—

"Two of my travelling companions, whom I found awaiting my arrival at Delhi, Brigadier Stisted and Captain Alison, had already gone to visit the last of the Great Moguls, to whose presence they were admitted by an order from the Commissioner to the guard. It was formerly, and, indeed, not more than a year ago, necessary to go through many forms before his Majesty the King of the World deigned to grant an interview to a stranger, who was only honoured by

permission to be admitted to the presence on a petition being addressed for that purpose by the Resident to the King's officer of State."

After describing the present various condition of this once splendid and spacious palace—the grand marble hall, in which once stood the crystal throne with its jewelled peacock canopy, now occupied by rough soldiery, Mr. R. proceeds: "Within the walls of this palace there was a population of more than 5,000 souls, of which no less than 3,000 were of the blood royal and descendants of Timour-lung. It may be imagined how this wicked, lazy, sensual, beggarly crowd stormed and raved round the courts when there came upon them a vision of plunder, conquests, jaghires, grants, treasures, zenanas—how they yelled for blood, and shouted 'Kill! kill!' They were in such a state of poverty that some of these royal families were in want of their meals, and their numbers had increased far beyond the provision made for them.

In a dingy, dark passage, leading from the open court or terrace in which we stood to a darker room beyond, there sat, crouched on his haunches, a diminutive, attenuated old man, dressed in an ordinary and rather dirty muslin tunic, his small lean feet bare, his head covered by a small thin cambric skull cap. The moment of our visit was not propitious, certainly it was not calculated to invest the descendant of Timour the Tartar with any factitious interest, or to throw a halo of romance around the infirm creature who was the symbol of extinguished empire. In fact, the ex-King was sick.

The qualms of the King at last abated, and we went into the passage; not but that we might have gone in before at any time, for all he cared. He was still gasping for breath, and replied by a wave of the hand and a monosyllable to the Commissioner. That dim-wandering-eyed, dreamy old man, with feeble hanging netherlip and toothless gums, was he, indeed, one who had conceived that vast plan of restoring a great empire, who had fomented the most gigantic mutiny in the history of the world, and who, from the walls of his ancient palace, had hurled defiance and shot ridicule upon the race that held every throne in India in the hollow of their palms? He broke silence. Alas! it was to inform us that

he had been very sick, and that he had retched so violently that he had filled twelve basluis. This statement, which was, it must be admitted, distressingly matter of fact and unromantic, could not, I think, have been strictly true, and probably was in the matter of enumeration tinctured by the spirit of Oriental exaggeration aided by the poetic imagination of his Majesty. He is a poet—rather erratic and warm in his choice of subject and treatment, but nevertheless, or may-be, therefore, the esteemed author of no less than four stout volumes of meritorious verses, and is not yet satiated with the muse, for a day or two ago he composed some neat lines on the wall of his prison by the aid of a burnt stick. Who could look on him without pity? Yes, for one instant 'pity,' till the rush of blood in that pitiless court-yard swept it from the heart! The passage in which he sat, contained nothing that I could see but a charpoy such as those used by the poorest Indians. The old man cowered on the floor on his crossed legs, with his back against a mat which was suspended from doorway to doorway, so as to form a passage about twelve feet wide by twenty-four in length. Inside the mat we heard whispering, and some curious eyes glinted through the mat at the strangers, informed us that the King was not quite alone. I tried in vain to let my imagination find out Timour in him. Had it been assisted by music and cannon, and herald, and glittering cavalcade, and embroidered elephantry, perhaps I might have succeeded, but as it was, I found—I say it with regret, but with honesty and truth—I found only Holywell-street (Jewish). The forehead is very broad indeed, and comes out sharply over the brows, but it recedes at once into an ignoble Thersites like skull; in the eyes were only visible the weakness of extreme old age—the dim, hazy, filmy light which seems about to guide to the great darkness; the nose, a noble Judaic aquiline, was deprived of dignity and power by the loose-lipped, nerveless, quivering, and gaping mouth, filled with a flaccid tongue, but from chin and upper lip there streamed a venerable, long, wavy, intermingling moustache and beard of white, which again, all but retrieved his aspect. Recalling youth to that decrepit frame, restoring its freshness to that sunken cheek, one might see the King glowing with all the beauty of

the warrior David; but as he sat before us, I was only reminded of the poorest form of the Israelitish type as exhibited in decay and penurious greed in its poorest haunts among us. His hands and feet were delicate and fine, his garments scanty and foul. And this is the descendant of him who 'on the 12th of August, 1765, conferred on the East India Company, the Dowance (or lordship) of the Provinces of Bengal, of Behar, and Orissa, and confirmed divers other possessions held by the Hon. Company under inferior grants, from the Subhadars of Bengal, the Deccan, and Carnatic!'

Although the guilt of the King, in the encouragement afforded by him to the mutinous and murderous Sepoys was great and undoubted, there is some reason to suppose that he was not so much responsible for the atrocious massacre within the walls of his palace as has been supposed. From the very first he had little power over the Sepoys and their leaders—his age and infirmity forbade all physical exertion. It is certain that for several days he protected the unfortunate ladies who fled to the palace, and resisted the clamorous demands for their blood which were made by the monsters around him; but it is true, too, that he did not take the step which would have saved their lives. He did not put them into his zenana. It is said he was afraid of his own begums and the women of the zenana, who would have resented such a step. At all events he did not do so. Our countrywomen were murdered in his palace, and we have assumed that he could have saved their lives. It may be that we are to some extent punishing in the father the sins of the children. He seemed but little inclined for conversation, and when Brigadier Stisted asked him how it was he had not saved the lives of our women, he made an impatient

gesture with his hand, as if commanding silence, and said, 'I know nothing of it—I had nothing to say to it.' His grandchild, an infant a few months old, was presented to us, and some one or two women of the zenana showed themselves at the end of the passage while the Commissioner was engaged in conversation with one of the begums, the latest who remained inside her curtain, and did not let us see her face.

This Begum, a lady of some 35, was very aggravating to the ex-Great Mogul. 'Why,' said she, 'the old' (yes, I believe the correlative word in English is) 'fool goes on as if he was a King; he's no King now. I want to go away from him. He's a troublesome, nasty, cross old fellow, and I'm quite tired of him.' Bowstrings and sacks!—was not this dreadful language? But the ex-Mogul is a philosopher; he merely asked one of his attendants for a piece of coffee-cake or chocolate, put a small piece in his mouth, mumbled it, smiled, and pointing with his thumb over his shoulder in the direction from which the shrill and angry accents of queenly wrath were coming, said, with all the shrug and *bonhomme* of a withered little French marquis of the old school, *Mon dieu!*—I mean, 'Alla! listen to her!' And so we left him alone in his misery. He numbers upwards of 82 years, but they are said to be only of lunar months, and that his real age is 78. It is needless to say that he will never, if sent, reach Caffraria alive."

What a specimen was this of the vanity of human greatness! The descendant of the mighty Moguls, once the most magnificent monarchs on earth, in this wretched condition in the passage of a dilapidated house near his once unrivalled palace! of which it was said, "If there be a paradise on earth, this is it! this is it!"

Baptisms.

Bow, *Middlesex*.—After an impressive sermon from our pastor, Mr. W. P. Balfern, five believers were baptized upon a profession of their faith in Christ, May 30. One young man was brought to serious reflection when witnessing a previous baptism. He was led to ask himself why

he had not thought of the "one thing needful," while these professed their love to Christ openly. Another young man, who had been brought up a strict churchman, but could not find there what his soul longed for, was invited to attend our place, and the word preached was life-

giving. He felt released from cold formalities, and his soul was set at liberty through faith in Jesus. Another was advanced in years, and had long followed his Lord at a distance; but attending with us, he felt the word come with power, and was led to witness a good confession. The other were two young females from our Bible Class. On July 30th our pastor baptized six others. Two were husband and wife, who had for years attended the ministry of the word. But, a few months since, two sermons from our pastor were blessed to them both, and they delayed not to keep the command of Christ. Two females were, through much tribulation, led to seek the Lord. Two had been Independents; one remains in that community, the other unites with us. We bless God for these tokens of his loving-kindness. We have more who will, we expect, shortly put on Christ by baptism. May they be found faithful.

M. A. H.

CAMPBELTON, *Argyleshire*.—A few of us in this place, who hold baptist sentiments, have been meeting together on the sabbath for the last few weeks, and we hope, God helping us, to be enabled to establish a permanent cause. On sabbath-day, August 8, Mr. Fousyth, of Greenock, preached to us, and baptized an interesting young disciple in the sea before a large and attentive audience. It was a season of hallowed enjoyment to the baptized believers here, and we trust that the truths so earnestly proclaimed, and the ordinance so solemnly administered, made deep and lasting impressions on the unconverted who heard and witnessed the service.

A. G.

ALDRETH, *Isle of Ely*.—On the delightful sabbath morning of August 8, the ordinance of baptism was administered in the Old West River, near this place. Four candidates followed their Saviour through the sacred ordinance, in the presence of a vast number of spectators, who conducted themselves with as much propriety as though they had been in a place of public worship. The prospect here is very encouraging. Sinners seeking for mercy, saints rejoicing in forgiving love. To God be all the glory!

C. K.

PETERBOROUGH.—We had a pleasing addition of six to our number by baptism on the first Lord's-day in August. May they be found faithful to their Lord and to his people, according to the will of God.

BRIGNORTH.—Four believers were baptized into the names of the Sacred Three, July 18, by our pastor, Mr. C. T. Keen, whose labours in the Redeemer's cause are evidently blessed amongst us. Mr. K. has for some time past, on Lord's-day evenings, preached to large audiences in the open air, near our Town Hall. We are also holding a series of special morning prayer-meetings during the week, we hope, with much profit. May the Head of the church cause our feeble efforts to redound to his glory!

H. L. T.

WATERBEACH, *Cambs.*—On sabbath morning, August 1st, the ordinance of christian baptism was administered in the river Cam, near this village. There were three candidates; one a local preacher among the Wesleyans, who publicly stated his reasons for becoming a baptist. The morning was delightfully fine, the order very good, and the services interesting. Mr. Aytton delivered the address, and Mr. King of Aldreth administered the ordinance.

C. K.

KETTERING.—On Thursday evening, July 29, Mr. Mursell immersed four disciples on a profession of their faith in the divine Redeemer. Two were young men who have recently joined the Independent church, but felt it to be their duty thus to obey their Lord. The other two were females; one of them from Mrs. Mursell's Bible Class. These were both united to us on the following sabbath.

E. W.

TAMWORTH.—Mr. Pitchford of Birmingham, baptized four young men, June 6th, three of whom were teachers. Our chapel is now closed for cleaning and repairs, and we have cheerful prospects before us. I may just add, that the dissenters are now united to make their first stand against the imposition of Church Rates, and they mean to persevere.

R. C.

STONE STRATFORD.—The pastor of this church, Mr. E. L. Forster, conducted seven followers of the Lord Jesus down into the watery emblem of his grave, burying them there with him in baptism on the first sabbath evening in July. It was a solemn scene.

WATCHETT, *Somerset*.—Mr. Priske baptized three candidates on Lord's-day, August 22, after a discourse explanatory of the meaning of the service. (Exodus xii. 26.)

STAFFORD.—You are aware that the baptists are few in this old county town at present. But I thought I would tell you that our sentiments are spreading a little. On the 16th of August six believers were baptized at Aton, four miles from here. I gave them some of the tracts you sent us which they distributed among the spectators. I hope your *Reporter* will find a circulation among us next year. I shall do what I can by this and other means to help on the good cause. J. L.

MELBOURNE, *Camb.*—The pastor of the church, Mr. E. Bailey, baptized twelve followers of the Lord Jesus, July 5; and on August 2, seven more thus put on Christ. May God count them worthy of this calling; and fulfil in them all the good pleasure of his goodness, and the work of faith with power!

HADDENHAM, *Camb.*—After an impressive discourse by Mr. H. Owen, of Horton College, Bradford, on the proper subjects of baptism, our pastor, Mr. Mostyn, baptized two believers, August 1st. Better behaviour could not have been manifested by the large audience assembled on this occasion. M. C.

POLSWORTH, *Warwickshire.*—Two young men were baptized here on Lord's-day, June 20, after a discourse on the subject of believers' baptism by Mr. E. Bott of Barton. These were received into the church at Austrey. We are happy to report that there are indications of a revival of religious feeling in the neighbourhood. R. C.

AUSTREY, *Warwickshire.*—After a discourse by brother Holroyd of Barton, seven followers of the Saviour put on the profession of his name in baptism on the first Lord's-day in July, before a crowded assembly. These were received at the Lord's table in the afternoon. This was a season of refreshing. R. C.

MASHAM, *Yorkshire.*—Mr. Burroughs says:—"I had the pleasure of baptizing in the river, a young man who is a teacher in our sabbath school, on Lord's-day morning, August 1. In the evening I preached to a large number of attentive hearers in the open air."

CINDERFORD, *Woodside, Gloucestershire.*—We had a baptism on the first Lord's-day in August, when our pastor immersed three female disciples—one from the sabbath school. We hope to report a larger number next month. W. R.

MANCHESTER, *York Street.*—On sabbath afternoon, Aug. 1st, two young females, one from the sabbath-school, after giving satisfactory evidence of conversion to God, were baptized by Mr. Chenery, and in the evening partook of the Lord's supper. May their admission into the church militant be the prelude to their entrance into the church triumphant! E. W.

WOLVERHAMPTON, *St. James Street.*—On the evening of Lord's-day, July 18, Mr. Carey, our pastor, had the pleasure of leading seven believers down into the baptismal waters, burying them with Christ in baptism. Others are in a hopeful way, for which we thank God and take courage. J. E.

LONDON, *New Park Street.*—Twenty-four believers in the Son of God were baptized by Mr. Spurgeon, on Thursday evening, July 29th. On this occasion the candidates were equal in number as regards the sexes—there being twelve males and twelve females. May they all be one in Christ Jesus! D. E.

Salter's Hall.—On Thursday evening, June 3, our pastor, Mr. Jesse Hobson, baptized five believers, who were received into the church on the following Lord's-day. W. T.

Church Street, *Blackfriars Road.*—Mr. Barker baptized five females on Lord's-day, July 25th. I believe this brief notice contains all the intelligence you now require. G. S.

[Our friend is under a mistake. The fact is, that if by *require* he means, as Walker explains the word, "to demand, to ask a thing as of right," we have not authority to *require* anything. But we do *request* to have any interesting facts in connection with the baptisms reported to us.]

SHEFFIELD, *Portmahon.*—On the last sabbath evening in June, six followers of the Lamb put on the profession of his name in baptism. Mr. Giles, our pastor, baptized them, and our prayer is that they may be counted worthy of the kingdom of God.

[We wish our fair correspondent would oblige us by giving her signature in plainer characters. We cannot even make out the initials.]

ROTHLEY, *near Leicester.*—Two candidates from our Sibleby branch of this church were baptized here on the first sabbath in June. W. D.

[The baptism of four in January, at Rothley, is rather too late for news.]

WALEN, Tarn Kerry, Montgomeryshire.—Two females, sisters, were baptized by Mr. Owen on the first sabbath in August. It was a pleasing scene to see them unite to follow their Lord on earth. May they never be separated in eternity. G. H.

Tredegar, English.—We have had two baptismal services lately. On the 29th July three thus put on the Lord Jesus; and on August 1st three more followed in their steps. Mr. J. Lewis, who has been with us three months, is already meeting with these encouraging tokens of future success in his ministry. S. R.

Cwmbelan, near Llandudoc, Montgomeryshire.—Two females were baptized by our pastor, Mr. Davies, June 27th; and on July 25th, three more. May they all be found among the "honourable women" in that day! E. E.

New Chapel, Montgomeryshire.—Our minister, Mr. Evans, baptized one follower of the Lamb, a female, on the first sabbath in August. E. E.

Nantgwyn, Radnorshire.—An aged man went down into the water alone and was baptized into Christ by Mr. Davies, Aug. 8. May the Lord Jesus stand by him and support him when he passes through the stream that separates time from eternity! E. E.

Cardiff, Bethany.—After a discourse by Mr. Richard Webb of Liverpool, Mr. Tilly immersed two males and four females August 1st. The wife of one of the former had been baptized a month previously. One of the latter was a very aged woman, who had lived beyond "the days of our years," being in her eighty-third year. Sad to think, she had lived all those years in utter neglect of the things pertaining to her peace, never entering a place of worship, not thinking nor caring anything about her soul's salvation. But the Lord Jesus, in his infinite mercy, arrested her footsteps on the very brink of the grave, and it is hoped made her savingly acquainted with himself. May she now be stedfast unto the end! These were all added to the church. J. J.

HUCKNALL TORKARD, Notts.—After a practical discourse by Mr. R. Stocks of Basford, August 15, Mr. Severn immersed six young disciples. A large congregation listened to the sermon and observed the ordinance with much attention. More candidates are waiting to enter the baptismal waters.

BANTON, Leicestershire.—We had the pleasure of baptizing ten more young candidates, August 15. These were all received at the Lord's table on the same day. The Lord's presence and blessing was experienced, and we hope lasting good will be the happy result.

WOLSTON, Warwickshire.—On the last sabbath in July, the ordinance of believers baptism was administered by our pastor, Mr. Gee, when two females advanced in years thus put on Christ. For a long time they have been convinced of their duty thus to follow their Lord and Saviour, but until now had been hindered. J. M.

MALTON, Yorkshire.—After a discourse on baptism, July 25, our pastor, Mr. B. Shakespear, baptized three young disciples of the Saviour in the presence of a large congregation. We expect more will soon follow the example of their Lord.

HIGHGATE, Middlesex.—Four young persons made a profession of their love to Christ by being buried with him in baptism, August 5, after giving satisfactory evidence of piety to the church.

BIRMINGHAM, Bond Street.—Our minister baptized twenty-two candidates—thirteen from the congregation and nine from the sabbath school, on the first sabbath-day in August. May the spirit of revival continue! S. G.

[We hope it will; but great care is needful, not only in the admission of members at such seasons, but the preservation of peace and order, or a sad reverse may follow. We say this advisedly, as a general caution needful in all cases of extraordinary revival.]

ATTLBOROUGH, near Nuneaton.—Mr. King, the pastor of the baptist church in this village, baptized three believers in the Redeemer, on Lord's-day morning, August 8.

Had we been certain that our correspondent at *Kingston on-Thames* was a lady, we should have somewhat modified the remarks we made in our last at page 252. We have inserted many reports from her pen, and were glad to have so punctual a correspondent. But as we observed an inclination to demand the insertion of those reports unabridged, we deemed it necessary to say why we could not allow any interference with our discretion in such matters. We had no other object in making those remarks, and hope our fair correspondent will yet favour us with her communications. Our remarks on "beloved ministers" and "eloquent sermons," were for general application.

Baptism Facts and Anecdotes.

INFANT SALVATION IN DANGER.

A paragraph has been going the round of the public prints, giving this copy of a circular issued by the vicar of a town in Denbighshire:—"It having been discovered that many children in the town and neighbourhood of Wrexham have never been *baptized*, owing to a false and mistaken notion that *registration* supplies the place of *baptism*, all Christians are entreated to observe, that, while they are bound to obey the law of the land which requires them to *register the birth* of their children, they are far more bound to remember, that *baptism* is an *ordinance of Christ*, without which no one can be admitted into His flock. *To neglect the baptism of their children, therefore, is to endanger their salvation.*" The italics are given as in the original hand-bill.

On this characteristic document we feel disposed to indulge a few comments.

1. We fully believe the first statement, that many children in that town and neighbourhood have never been baptized; and we venture to assure the worthy vicar that were he to extend his travels of discovery into other parishes of England and Wales he would find the same sad neglect.

2. But we do not believe that this neglect arises from the cause assigned—"a false and mistaken notion that *registration* supplies the place of *baptism*." The fact is, in our opinion, that the great mass of the people care nothing about what is called "infant baptism" or more commonly "christening." We believe too, that long before this they would have displayed the same neglect of that ceremony had there been any other mode of registration than the parochial baptismal register; but now, having another and a more correct mode of legal registration they readily and wisely adopt it in preference.

3. Further, we have reasons for believing that the people of this country generally regard the baptismal service of the Episcopalians as a mere farce. That "*baptism is an ordinance of Christ*" we fully believe, but what baptism? Surely not that contemptible mockery of this divine institution which a parish priest performs when he sprinkles an uncon-

scious babe, contrary to the directions he has sworn to observe to "dip it in the water" or "pour water upon it." Is that the baptism of the New Testament? Nay is it the baptism of the "Book of Common Prayer?" The people generally know all this, and they will not be mocked with such mummery any longer.

4. But, "*To neglect the baptism of their children, therefore, is to endanger their salvation.*" We ask not by what process of Oxford logic this parish priest arrived at his "*therefore*," for it is obvious he begs us to admit what he does not and cannot prove, viz., that his infant sprinkling is christian baptism. How comes it then that this parish priest dares to write such an intimidating sentence as this? Does he not presume on the ignorance or superstition of his parishioners? We guess that he will find very few of them who will be alarmed at such a bugbear. They know, we hope, full well, that should their infants die they will be certain of salvation through the redemption that is in Christ.

But we have another question to ask, and if we can, to answer. How comes it that our Episcopal Clergy, who are generally from respectable families, and who of all men would pass for gentlemen, are so often found violating in this way the tenderest feelings of parents? Our answer must be brief. We believe it arises from the exclusive system under which they have been brought up. "The Church" is everything with them, and dissenters are vulgar schismatics. Their education too in exclusive schools and colleges has given them exalted notions of their own dignity and importance, whilst with evangelical religion they seem to have little acquaintance. Need we wonder then, when we know all this, that such paragraphs as the above sometimes make their appearance. But they will not do now. "It is too late!"

We repeat what we have often stated, that it would give us much more pleasure to notice and record the efforts of the episcopal clergy to diffuse the knowledge of the gospel, than thus to expose their grievous errors. But the latter is our duty as well as the former, though not so pleasing to us or our readers.

Sabbath Schools and Education.

THE BIRMINGHAM SABBATH SCHOOL. TEACHERS' ADDRESS TO HER MAJESTY.

WE have reasons for believing that the Queen highly appreciates these excellent institutions. Sometime ago we heard of a Sabbath-school in one of the royal palaces for the children of the domestics. At the visit of her Majesty to Manchester and to Birmingham, the Queen was welcomed by the hearty songs of thousands of infant voices, and we have no doubt that at Leeds, in a few days, the same pleasing scene will be repeated.

When the Queen visited Birmingham, the following address, signed by 3,890 teachers of eighteen different denominations, was presented to her Majesty:—

“May it please your Majesty,

We, the superintendents and teachers of the Sunday-schools of the town of Birmingham, humbly tender to your Majesty the warmest expression of our gratitude for the welcome visit to your people by which we are honoured this day.

The loyalty and affection which all classes of your Majesty's subjects will unite in displaying on this occasion, are enhanced by the endeared recollection that the anniversary of your Majesty's ascension to the throne falls within a few days of the period which has been selected for this visit.

In presenting to your Majesty this address, we represent more than 40,000 scholars, included in 208 schools, of eighteen different denominations, under the gratuitous instruction of 3,890 teachers.

Though our diversities of opinion are great, we unfeignedly rejoice that we are all actuated by an earnest sentiment of loyalty, and assure your Majesty that our efforts, as Sunday-school teachers, are constantly directed to the promulgation of those principles of religion and morality which we conscientiously believe can alone secure the integrity of the throne and the happiness of the people.

We feel that a deep responsibility rests upon us in training the vast masses of children who receive our instructions; we are encouraged by the success we have hitherto witnessed; and confidently relying on the possession of your Majesty's sympathy in our labours, we are assured that the spectacle which we now

present, of a multitude of children assembled to unite with the other inhabitants of the borough in testifying their joy on this auspicious occasion, will awaken in your Majesty's breast corresponding emotions of deep thankfulness to God that an agency exists by which the blessings of knowledge, civilisation, and religion, are largely diffused.

We believe that these blessings are extended in proportion to the help which individuals are prepared to render one to another, and we heartily rejoice in the assurance that this sentiment is constantly cherished by your Majesty.

We recognise the wise legislation which has received the exalted sanction of your Majesty's approval, and the beneficial social institutions and habits, which are dignified by your Majesty's patronage and example, as so many proofs of your earnest desire still to uphold the freedom and increase the happiness of your people; and we devoutly thank God that the throne of these realms is occupied by one who wisely seeks to perpetuate its stability by setting before her subjects, both in her family and in her Court, a conspicuous example of the highest domestic and social virtues; and by fostering throughout her kingdom all such measures as are intended, like the effort which is this day inaugurated, to promote the sympathy of classes, to ameliorate the condition of the poor, to call forth the energies of the people, and to teach the great lesson that our advancement, social elevation, and happiness, depend, under the Divine blessing, on the right exercise of those physical, moral, and religious faculties with which God had graciously endowed us.

We earnestly hope that your Majesty will continue, throughout a long and peaceful life, to rule your people under the guidance of these principles, and that at all times your Majesty may enjoy God's richest blessing, and find in it the source, at once, of personal and domestic happiness, and of public usefulness and honour.

We fervently pray that your Majesty and his Royal Highness the Prince Consort, on whom we especially implore the Divine blessing, may enjoy the ines-

timable satisfaction of knowing that your children are all living in the fear of God; and that your Majesty may be so enriched by heavenly grace, that through all future ages the whole nation may love and honour your name and emulate your virtues."

The above address was graciously received, and it is understood that the Queen was deeply touched by the spectacle of the assembled children. The following is the reply from the Home Secretary:—

Whitehall, June 17, 1868.

Sir,—I have had the honour to lay before the Queen the loyal and dutiful address of the superintendents and teachers of the Sunday-schools of the town of Birmingham, on the occasion of her Majesty's recent visit to that town; and I have the satisfaction to inform you that her Majesty was pleased to receive the address very graciously. I am, Sir, your obedient servant,"

S. H. WALPOLE."

Religious Tracts.

APPLICATIONS FOR GRANTS.—We are gratified to find that the repeated directions we have given to our friends who desire to receive grants of tracts, have produced a more orderly mode of application. New applicants should read those directions, which they will find under the heading "Religious Tracts," in several of the numbers for the present year. We shall continue to do our best to meet the wishes of all applicants, but our resources are limited. We thank the friends who have sent the donations mentioned below, in aid of our gratuitous distribution.

OUR DONATIONS SENT IN AID OF.

4-page Tracts.

Malton, Yorkshire	250
Stockport (G.T.L.D.)	250
Deptford, Wilts	250
Thorbury	250
Near Stroud, Gloucestershire ..	500
Bridgend	250
Stockport (P.P.)	250

and 6 *Reporters* and 24 *Children's Magazines* to Deptford, Wilts.

SUBSCRIPTIONS FOR OUR GRATUITOUS DISTRIBUTION.

	s.	d.
S. W. B.	2	6
E. B. B.	1	6
Cymro	5	0

Intelligence.

BAPTIST.

FOREIGN.

AUSTRALIA.—It has been determined to form a "Baptist Association of Victoria" forthwith, the primary objects of which will be to raise additional churches throughout the colony, and procure ministers to take charge of them. It is expected that by the next mail the Rev. Isaac New will forward an appeal to the Baptists of England for their sympathy and co-operation in our efforts to obtain a supply of faithful, diligent, and able ministers, of whom we want about twenty at once, and we hope that the appeal will be heard and responded to. It has also been resolved upon to start a Baptist Magazine in Melbourne, to be published monthly, under the editorial management of the Rev. James Taylor. These are indications of life

and progress which make us glad; but when we see the Baptists of Victoria take a stand among the Christian bodies worthy of their denomination, its history, its principles, and its repute, we will greatly rejoice.

CANADA.—The work of God is progressing in this country. From many parts we hear of a large number of conversions and additions to our churches. Revival-meetings are held, and the influence is extending. Prayer-meetings are crowded, and christians are waking up to the extent of their responsibility, and the dignity of their work. An influential meeting has just been held at Montreal to form a society for missionary and other purposes in connection with the baptist denomination east of Kingston. The best feeling prevailed, and resolutions were passed, forming a society, adopting a constitution, and appointing officers for the year.

BURMAH.—Mr. Vinton, an excellent and laborious American baptist missionary, has fallen in the field, after extraordinary labours in visiting and baptizing numerous converts. His loss will be greatly felt by the mission. Among his last words were these—what a noble testimony!—"I would not exchange this divine employ to be made ruler of the world."

THE WELSH IN THE UNITED STATES.—We have heard that about 1,200 Welsh baptist brethren have lately settled at Knoxville, in Tennessee. They have three churches, with a pastor for each, and preaching in both languages. So we hear; but we should advise any of our friends in the Principality to ascertain further facts respecting them. If they do we should be glad to have information.

DOMESTIC.

BAPTIST BUILDING FUND.—The Annual Meeting of this Society was held in the Mission House, Moorgate-street, on Wednesday evening, July 14th. During the past year loans and grants had been voted to various churches amounting to 1,695*l*. There were twenty-one applications for assistance before the committee, with aggregate debts to the extent of 10,000*l*. Since the loan principle was adopted in 1846, 12,680*l*. had been lent *without interest*, returnable in half-yearly instalments during a period of ten years. The repayments on the gross amount of loans amounted to 6,411*l*. This sum had been voted, as soon as received, to other necessitous churches. The actual capital of the society is now upwards of 6,000*l*.

BIRKENHEAD.—A handsome and commodious chapel, of the Doric order, has been erected here for the church and congregation of which Mr. S. H. Booth is pastor, 100 feet long and 49 wide, with a massive portico supported by four fluted columns. The seats, which are open, are cushioned with crimson; and the baptistry is of white marble. It will seat 700; and the schools, spacious and lofty, are for 500. The cost, £4,500. It was opened Aug. 1st, with sermons by Messrs. Booth, the pastor; H. S. Brown, and C. M. Birrell, of Liverpool. On Thursday, the 5th, the Hon. and Rev. Baptist Noel, A.M., preached twice. Collections £150.

BOSTON, Witham Green.—Mr. Harper Twelveters, who had laboured for several years to promote the welfare of the inhabitants of this vicinity, being about to remove to London, held a farewell service on sabbath evening, Aug. 1, which was attended by a crowded audience. The parting of the friends was of an affecting character and highly honourable to both parties,

LLANDUDNO. A new baptist chapel at this place was opened, July 7th and 8th, when the following ministers preached, viz, Revs. J. Williams, of Garu; W. Thomas, of Liverpool; J. Jones, of Llangollen; W. Morgan, of Holyhead; O. Owens, of Manchester; and Dr. Owen, of Missouri, United States. The edifice is a splendid building; it is furnished with a gallery, and will seat about 800 persons. Its dimensions are fifty-five feet long, by forty feet broad. The cost of it is nearly £300, towards which the brethren and friends at Llandudno have subscribed about £200. They deserve help.

SUTTON-IN-THE-ELMS, Leicestershire.—The centenary of the baptist chapel in this secluded village, was held July 11th. About 1,000 were present. Mr. Arthur Mursell preached in the chapel yard. After tea, Richard Harris, Esq., of Leicester, presided; several ministers delivered stirring addresses, and Mr. W. Bull, B.A., the pastor, read an outline of the history of the church. The church in Harvey-lane, Leicester, was first formed of fifteen members dismissed from Sutton in 1760. Fifty pounds were obtained for repairs of the chapel and house.

REGENT'S PARK COLLEGE.—At the annual meeting in July, Sir Henry Rawlinson kindly delivered a lecture on Assyrian Antiquities in the British Museum in connection with the study of the Bible. Twenty ministerial, and nine lay students had attended the session. Five have settled as pastors of churches. Three others have completed their course, three have taken degrees of B.A., and others have obtained literary prizes. The attendance was large, and all the statements and proceedings highly satisfactory.

LEDBURY.—When Mr. James Wall resigned the pastorate of the baptist church in this town to enter Bristol College, a large parting tea-meeting was held in a field in the neighbourhood, on Monday evening, August 9, when about 300 friends sat down. The church was more than doubled under Mr. W.'s pastorate of sixteen months, and the congregations were greatly increased. Mr. W. was presented with a purse of sovereigns in token of esteem. Several friendly addresses were delivered by various ministers.

APPLEDOHN, Devon.—A new baptist chapel was opened in this town on Wednesday, July 7th, and Lord's-day, the 11th. The cost, with school room, was £300; but chiefly through the liberality of one of the deacons, Mr. J. Darracott, the debt is now reduced to £300.

NEWBURY.—We hear that "a good site in the centre of the best street in the town," has been secured for the erection of a new chapel by the church and congregation under the pastorate of Mr. Drew.

BRAMLEY, near Leeds.—Jubilee services of a highly interesting and popular character were lately held here, and with the special object of clearing off a remaining debt of £500 on the new chapel, which will accommodate about 750 persons. Sermons were preached, and about 500 sat down to tea. The public meeting was large, and many ministers addressed the friends. The result was, that the money was raised. We congratulate Mr. Compston and his friends on their energy and liberality.

CINDERFORD, Woodside, Gloucestershire.—On Wednesday, July 7th, Mr. Philip Prees, of Pontypool College, was recognised as pastor of the baptist church here. Mr. P. enters on his labours with very encouraging prospects of success. A larger place of worship is much needed. But a building fund has been commenced, and from our knowledge of the zeal and liberality of the people of the Forest of Dean, we feel certain they will go on and succeed.

SHEFFIELD.—The General Baptist church lately meeting in Eyre-street, having sold their place of worship to the Episcopalians, are now erecting a new chapel in an eligible site near the cemetery, where a large population is gathering. Joseph Wilson, Esq. of Clifford, laid the foundation stone, July 14, and a large tea-meeting was afterwards held in the Vestry Hall. We wish our friends every success.

LEANWORTHLYN, Merionethshire.—Thursday, July 8th, Mr. John Jones, from Haverfordwest College, was publicly designated to the pastorate of the baptist church meeting at this place—the name of which we cannot pronounce! The congregations were large, and the services of deep interest.

NOTTINGHAM.—The foundation stone of a new chapel for the Scotch Baptist church, under the care of Mr. Forbes, was laid by John Heard, Esq., on Wednesday, July 21. It will be a handsome building, of the Italian character, to seat 650.

BUTE DOOKS, Cardiff.—The convenient and beautiful new chapel lately erected here, was opened for Divine worship on Wednesday, July 14th, and Lord's-day the 18th. On Monday evening, 400 sat down to tea, and various congratulatory and encouraging addresses were delivered.

LLANELLY, Carmarthenshire.—Mr. W. Hughes, the esteemed pastor of the Bethel baptist church at this place, has been presented, by his friends at a public meeting, with sixty volumes of valuable works.

WILLINGTON, near Burton-on-Trent.—A neat baptist chapel was opened in this village on Lord's day, July 11th. Collections, £33; affording another instance of what only a few friends can do if they will but try.

HIDDEN BRIDGE, Yorkshire.—A handsome and commodious chapel was opened here on June 17th, with sermons by Messrs. Acworth and Dawson, of Bradford, and Brown, of Liverpool. The cost is £3,000—subscribed £2,300. Collections £118 9s. 3d.

ST. MARY'S CHAPEL, Norwich.—We deeply regret the ill-advised proceedings which are taking place with regard to this case; and especially that the matter is now likely to become a subject for the Court of Chancery. Such things ought not to be.

BOLTON, Lancashire.—Mr. J. M. Ryland, on resigning the pastorate of the baptist church meeting in Moor Lane, was presented by his friends with a handsome gold watch and appendages at a public meeting held for the purpose.

ANDOVER, Hants.—Mr. G. H. Davies was recognised as pastor of this church on Wednesday, July 14. Tea was provided for a numerous company. All the services were highly cheering to both minister and people.

SALISBURY, Brown Street.—Mr. P. Baillhache was publicly recognised as pastor of the church meeting in this place, July 7th. Several eminent ministers were engaged, and the services were solemn and interesting.

MERTHYR TYDVIL, English Church.—Mr. G. W. Humphreys, B.A., late of Arlington, was set apart by a public service to the pastorate of this church, on Wednesday, July 7, under gratifying auspices.

MOUGHTREY, near Newtown.—Mr. G. Phillips, from Haverfordwest College, was set apart as pastor of the baptist church here, on Thursday, July 15th. The services were edifying and profitable.

HALIFAX, Trinity Road.—Notwithstanding the depression of trade in the district, a further sum of £100 has been paid in liquidation of the debt on the chapel.

WORCESTER.—Mr. H. E. Starmer was recognized as pastor of the baptist church in this city, on July 27th, under circumstances of a gratifying and hopeful character.

HULL.—Mr. R. Hall, B.A., has resigned the pastorate of the baptist church in George-street. A friendly parting tea-meeting was held at the Sailors' Institute.

DAFTFORD.—A new baptist chapel, in a destitute neighbourhood, was opened here for divine worship on Lord's day, Aug. 4th.

REMOVALS.—Mr. E. Amory of Aldwinkle, to Rayleigh—Mr. G. Morgan of Monmouth, to Ledbury—Mr. A. Pitt of Dover, to Burton-on-Trent—Mr. S. Packer, late of Monmouth, to Netherton, near Dudley—Mr. S. S. Pugh of Southampton, to Devizes—Mr. J. Davis of North, to Arinton, Gloucestershire—Mr. Hodges, late missionary in Jamaica, to Norton, Glamorganshire.



CHAPEL AND MISSION HOUSE AT CAMEROONS, ON THE MAINLAND, NEAR FERNANDO PO.

MISSIONARY.

THE BAPTIST MISSION IN WESTERN AFRICA.

We briefly mentioned in our last number the arrival of a new Spanish Governor, with a number of Jesuit priests, at Fernando Po, who had proceeded to close the Mission chapel and schools at Clarence.

Most of our readers will, no doubt, remember the very pleasing and encouraging prospects under which this mission was commenced—the purchase and fitting up of the *Dove* schooner to aid the missionaries in visiting various parts of the mainland—and the deep interest the ministers and their newly emancipated brethren in Jamaica took in the enterprise. Since then, several unavailing attempts have been made by the Romanists to disturb the mission. But, without further remarks of our own, we shall avail ourselves of a brief sketch of the history of the mission and the present interruption from the last number of the *Missionary Herald*.

“Since the formation of the mission in Fernando Po in 1841, the Spanish Government, apparently moved by the restless, intriguing Jesuits, has on three occasions attempted to interrupt and destroy it. Through the providence of God these designs have hitherto been thwarted; but at length there appears every probability of success. The increase of commerce in the Gulf of Guinea, and the opening of the Niger to European enterprise, have given increased importance to Fernando Po, holding as it does the key to the embouchure of the Niger, and the command of the entire coast of the gulf. The success of the gospel in the colony has been very considerable. Among a population of not more than a thousand people the members of the church number about 120 adult persons, while the entire colony is more or less in the habit of attending divine service in the mission chapel, and the children are receiving instruction in the mission schools. The Bible is in every house. Some progress has also been made in bringing the aborigines under the influence of the gospel; but the Jesuit fathers are as jealous of the missionary's labours among these rude children of the wilderness, as among the more instructed inhabitants of the town.

It has for some time past been in agitation among the people whether they should not withdraw to the mainland. Not only have they been kept in constant fear of the intrusion of Romish priests, and the interference with liberty of worship with which they are now threatened, but they have been exposed to many annoyances and much oppression in their occupations from the Spanish authorities, without the possibility

of obtaining redress. Although one-half of the colony has a just claim to the protection of the British Crown, it has been denied them. The colony was originally founded by the English Government, partly for trading purposes, and partly for the facilities the island presented for the repression of the slave trade on the neighbouring coast. Many Africans liberated from captured slave-ships by her Majesty's cruisers have settled there. Others, British subjects, came from the continent, and upwards of 200 individuals are the descendants of these settlers. But inasmuch as the Spanish Government affirms the island to be the property of Spain, by reason of a treaty with Portugal, the British Government is understood to have repudiated the claims of these colonists, forming full one-half of the population, to the protection they ask for their persons and property, against the persecution and injustice inflicted upon them by the Spanish authorities.

There can be no doubt that the main object of the ‘*Armada*’ is the destruction of the mission. That the intolerance of the Jesuits will ruin the colony, is no check to the zeal of the priest-ridden government of Spain. We can scarcely desire that the people should remain in a place where conscience is denied its rights, and freedom to worship God is refused. It may be perfectly practicable to find on the opposite coast some safe refuge, favourable alike to commerce and to freedom, from whence the word of life may extend to the interior of Africa, into regions as yet untrod by the heralds of salvation. The transference by the missionaries of their labours to the mainland will be in full accordance with the directions of our Lord—‘If they persecute you in one city, flee ye into another;’—while it will, under God's blessing, concentrate on the continent all the departments of missionary toil.

Of course, at present our information is not sufficient to determine the propriety of this or any other course. It may be that, as on former occasions, the invaders may retire: still we are bound to say that we have little hope of this on the present occasion. The last expedition failed and returned because its commandant did not possess sufficient powers. Besides, only two priests came at that time. Now, Don Chacon possesses ample authority for every purpose, and is accompanied by so large a body of priests as to render unlikely a fourth ignominious retreat.

We shall await with great anxiety the intelligence of another mail. Meanwhile we cannot but admire, and be grateful to God for the calm, noble, and christian attitude assumed by the missionaries and their flock. We must commit them to the care of God, not doubting but that he will make this

event 'work together for good,' and give to our brethren and their charge the spirit of wisdom, a steadfast faith, and a firm hold on those great and precious promises, by which the Lord's people have been sustained and carried through the tribulations that in all ages they have been called to endure."

RELIGIOUS.

THE METHODISTS OF THE UNITED STATES AND SLAVERY.—There are more slaves now owned by members of the Methodist Episcopal Church north than were owned by the whole Church, north and south, in 1845. Samuel Green—a free coloured man, of Dorchester county, Md., and a local preacher of the Methodist Episcopal Church—was sentenced to ten years' imprisonment last year, for having in his possession a copy of "Uncle Tom's Cabin." Dorchester county is almost exclusively a Methodist county, and the Methodists of the state could have him pardoned at any moment they might desire.

CALIFORNIA—Within the last two months great numbers have been added to the communion of the different bodies of christians among us. I have no means of stating anything like the exact number; but, judging from such data as I have, I have no hesitation in saying that more persons have been added to the church during the last four months in our country than during the whole of the ten preceding years. It is a most encouraging fact that of these additions a large proportion has been young men. Without doubt very many of these will devote themselves to the ministry.

AN ARCHDEACON PREACHING IN THE OPEN AIR.—The *Wiltshire Mirror* mentions that Archdeacon Hony preached a sermon in the open air on the railway works, near the spot where a navy, named James Read, was killed by a slip of earth in the cutting. The text was, "But truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death." There were between 400 and 500 present.

AN IMPORTANT DISCOVERY.—A German paper reports the discovery of 30,000 native christians in an island of the Indian Archipelago. They had but three bibles among them, and some religious books, left, it appears, by Dutch traders. They had twenty churches and schools, the lessons being written on barks of trees. They will, no doubt, soon meet with attention from christians of the west.

EXETER HALL.—Religious services have been resumed here by the Episcopalians, but this time, without the reading of the Liturgy, to avoid legal proceedings! Poor "Church," bound in chains of her own forging!

AMST. DAM.—An attempt was lately made to assassinate a Scotch Free Church Missionary to the Jews in this city. A Jewish lad rushed at the Missionary, Mr. Schwartz, as he was ascending the pulpit stairs to preach, and attempted to stab him with an open knife. Mr. S. was wounded, but it is hoped he will recover.

THE AMERICAN BIBLE SOCIETY is sending its Bibles all over the world—to Greenland and the Morca, to Arabia and Egypt; but it dares not send them to our own people. The colporteur who would leave a Bible in a slave's cabin would go to Heaven from the lowest limb of the first tree.—*H. W. Beecher.*

HENRY VINCENT, the popular lecturer, of whose evangelical principles there can be little cause to doubt, is, we are glad to hear, in the habit of preaching on the sabbath in the places he visits; and so is Thomas Cooper, the chartist, who professes to have renounced deism, and become an evangelical christian.

CONVERSION OF AFRICAN CHIEFS.—The Society for Promoting Christian Knowledge has granted the sum of 500*l.* towards an institution in the diocese of Cape Town for receiving the sons of chiefs and others from all parts of Africa, with a view to their instruction in the Christian faith.

THE JEWS IN AMERICA are said to be sharing in the benefits of the Great Revival. Many have professed conversion to faith in Jesus. One rabbi gave an address at a prayer-meeting.

PUBLIC MEETINGS FOR PRAYER for the revival of religion are now being held at fixed times every day, not only in London, but in many large towns of England and Scotland.

DR. MEALE D'AUBIONS, the historian of the Reformation, is again in this country. He has been preaching and delivering addresses in Dublin.

POPISH PUBLICATIONS in Ireland are at a discount. The *Tablet* and *Dublin Review* are begging for help, which, if they get not they must die! Well, we cannot help them.

THE RELIGIOUS PRESS was never before so liberally supported, and so actively engaged, as at this time in the United States.

GENERAL.

EMIGRATION STATISTICS.—The annual report of the Emigration Commissioners states the total emigration from the United Kingdom for the past year to have been 212,875, showing a moderate increase on the two preceding years, but still a falling off of 120,649 from the average of the four years from 1851 to 1854. According to a return obtained from Liverpool shipowners, out of 55,601 persons conveyed the mor-

tality was only 100. It also appears that not a single accident attended with loss of life has occurred to any vessel which cleared under the Passenger Act, although the number was 645 ships, carrying as passengers and crews 220,000 souls.

A SPONSOR GENERAL.—“An old man died, lately, in Westminster workhouse, who, in the course of nine years, assumed the responsibility of becoming sponsor to upwards of a thousand children born in the workhouse; and for the service of becoming godfather, he was, upon each occasion, rewarded by the parish authorities with a pint of porter.” Can this be true? If true, what an awful mockery!

OLIVER CROMWELL.—Friday next, Sept. 3rd, even to the day of the week, is the two hundredth anniversary of the Great Englishman's death; as well as the day of the month on which the battles of Dunbar and Worcester took place. Will the day pass over unnoticed by the country he saved from despotism?

THE CRYSTAL PALACE GROUNDS have been opened on the sabbath-day to the proprietors, notwithstanding a strong protest by the Archbishop of Canterbury and numerous clergymen. The votes of the proprietors were—for opening, 43,480; against, 10,405; a sad revelation!

EXCURSION TRAINS.—Two sad accidents have lately occurred—one in Scotland and the other in England—two railway trains containing great numbers of school-children, coming into collision with other trains. The effects were dreadful!

GENERAL HAVELOCK.—The Corporation of the city of London have determined upon placing a marble bust of the late gallant Havelock in the Council Chamber, Guildhall. Mr. Behnes, Sculptor, of Osborn-street, has been directed to execute it.

THE REMAINS OF GENERAL SIR HENRY HAVELOCK are to be removed from the Alumbagh to England, at the expense of his brother officers, and will probably be deposited in Westminster Abbey.

AN ENORMOUS NUGGET of pure gold has been found at Ballarat, Australia, weighing 2,217 ounces. It is about twenty inches long, six broad, and nearly as deep, but almost parted near one end. What a prize!

TOBACCO.—By a return just issued, it is shown that the duty on tobacco in one year in the United Kingdom was £3,201,104. In London alone the duty received was £2,171,665.

THE INDIAN PRESS.—We hear that the restraints imposed upon the Press of India in June 1857, are entirely removed.

POSTAGE TO INDIA.—On and after this day (Sep. 1,) all letters for India must be prepaid.

AN ELECTRIC CABLE, connecting England with Jersey, has just been laid down.

THE MAIN LIQUOR LAW, forbidding the sale, has been again passed in this State by an overwhelming majority of the votes of the people.

HOLLAND has sent out an order for the liberation of 40,000 slaves in Guiana under their government.

REVIEW OF THE PAST MONTH.

Thursday, August 26th.

AT HOME.—Her Majesty the Queen has been busily engaged during the past month in decorating some of her soldiers with the “Victoria Cross” at Portsmouth, visiting the Emperor of the French at Cherbourg, and in discharging the more congenial and pleasing duties of maternal love in Prussia. We hope our beloved sovereign will soon return in peace and safety. In about a week from this Her Majesty will visit Leeds, and then proceed to Balmoral in Scotland, where we hope she will find time to rest, and then return from her Highland abode with invigorated health. Of what was done at Cherbourg we have little to say and less to approve. The din and smoke of firing away £5,000 worth of gunpowder—we English always reckon up the expense—could not have been very agreeable to Her Majesty, to say nothing of such a threatening display of physical force. Well might the Queen hasten her departure, that she might pay her promised visit to her beloved daughter.

ABROAD.—We are happy in having little to report from India, and the less we hear of such scenes of cruel blood shedding as have disfigured its late history the better. What remains now we hope will be the work of conciliation and order. But from China we have wonderful news, providing it be found correct. It is singular that the intelligence has reached us through Russia, and is nearly a month later than our latest. How her couriers could travel 6000 miles over the vast continent of central Asia in fifty days, we cannot tell. But her telegraph wires may extend from Petersburg further east than we are yet aware of. The intelligence is, that the ports of China are to be open to all nations, with resident consuls—access to the Emperor at Peking—the free profession of christianity—and an indemnity to England and France for the expenses of the war. All this is not too much to believe of the successful termination of hostilities. For less ought not to have been the result. If true, it will be the most wonderful event of this century—300 millions of people brought under the influence of our commerce, civilization, and religion—or, one-third of the world's population. This, as the *Times* observes, is “a work, in comparison of which all that has happened in our day dwarfs into insignificance.”

Marrriages.

June 23, by license, at the baptist chapel, Sharnbrook, Beds, by Mr. Williams, Mr. Beall to Miss Jane Deaborough.

June 26, at Broad Street baptist chapel, Nottingham, by Mr. Stevenson, Mr. A. Mel drum to Miss Brownlow.

July 4, at Grimsby baptist chapel, by Mr. Smart, Mr. J. Hurton to Miss F. Overton.

July 5, at Stoney Street baptist chapel, Nottingham, by Mr. Hunter, Mr. W. Hol loway to Miss Julia Nelson.

July 7, at the baptist chapel, George Street, Hull, by Mr. Stuart of Stanningley, Mr. J. Mathison of Londesborough Park, to Miss M. A. Shaw of Hull.

July 8, at George Street baptist chapel, Nottingham, by Mr. Edwards, Mr. T. S. Dobson to Miss S. Miller.

July 13, at the baptist chapel, Wincanton, by Mr. Hannam, Mr. A. G. Perman to Miss Lydia Parsons.

July 15, at the baptist chapel, Mansfield, by Mr. Wood, Mr. J. Sansome, to Miss Ann Robinson.

July 16, at George Street baptist chapel, Plymouth, by Mr. Short, Mr. J. B. Mead to Miss A. Freat.

July 27, at the baptist chapel, Rothley, near Leicoster, by Mr. Riley, Mr. W. Robinson, a deacon of the church, to Miss Temple, both of Sibley.

July 29, at the Scotch baptist chapel, New Basford, near Nottingham, by Mr. W. Underwood, Tutor of the General Baptist College, Mr. James Woodhouse, to Miss Charlotte Clark.

August 17, at Grantham, by Mr. Barrass, baptist minister, Peterborough, brother of the bride, Mr. Henry Watts, baptist minister, Grantham, to Miss Mary Barrass.

Deaths.

June 11, at an advanced age, Mr. James Gilbert, for many years a very useful member of the Polesworth branch of the baptist church, at Austrey, Warwickshire.

June 12, after two years illness, borne with much meekness and resignation to the will of God, Mr. James Evans, baptist minister, Moehdre, Montgomeryshire, aged 67. He was baptized and buried at Nantgwyn. His funeral was attended by seven baptist ministers, one clergyman, and several hundreds of sympathizing friends.

June 14, at Bilston, Mrs. Mary Wilson, granddaughter of the late Mr. W. Crabtree, first pastor of the first baptist church, Bradford, Yorkshire, aged 79.

July 18, at Bourton-on-the Water, Mrs. Hester Farmer, in her 70th year. Mrs. F. spent thirty years in the service of the late John Foster, the essayist, and was the "kind old servant" who, having listened at the door of his room, was the first to look upon the great man's lifeless remains!

July 20, at Braunston, Northamptonshire, after long illness, borne with much fortitude and resignation, Mr. Thomas Lake, for more than fifty years a member of the baptist church, in his 82nd year.

July 28, at Gosington Farm, Slimbridge, aged 78, Martha, widow of the late Mr. Benjamin Foxwell. Mrs. F. had been a member among the baptists upwards of fifty years. She bore extreme suffering without murmuring, and the closing scene was peaceful and happy.

From an extended memoir, too long for our pages, and which we have returned to the writer, we select the following:—Mrs. Ann Abbot, of Old Lodge, Northamptonshire, departed this life, April 5, aged 73. Mrs. A. was the daughter of the late Mr. T. Carr, of Piddington, who raised the baptist cause at Hackleton, of which he was many years the useful and successful minister. She was baptized with her father, her eldest and youngest brothers, and fourteen others in a brook, by the late Mr. Sutcliffe, of Olney, in 1800. On the day before she died, awaking from slumber, she said to her son, "Such a strange feeling has come over me. I shall not be long. I have seen Jesus, and your grandfather and grandmother, and Mary (a daughter who died happy), and many many more—all so happy; and I (lifting up her hands) shall soon be among them. They beckon me to come.

There shall I see his face,
And never, never sin;
There, from the rivers of his grace,
Drink endless pleasures in.

It is enough! My thoughts are inexpressible. Oh, if you could see what I see! Hush, John!

Hark, they whisper! angels say,
Slater spirit, come away!

Victory! victory! victory!" Thus, was the last scene closed in faith and triumph. Her more aged partner remains a little longer on earth, hoping soon to rejoin the departed, where they shall be as the angels of God.

THE
BAPTIST REPORTER.

OCTOBER, 1858.

THE EARLY ENGLISH BAPTISTS.

THIS was the theme chosen by the Rev. B. Evans, D.D., of Scarborough, Chairman of the last session of the British Baptist Union, for his introductory address. Supposing that most of our readers have not had an opportunity of reading that address, we give the following extracts.

Men in all ages have desired to perpetuate the memory of the great and illustrious. The pen of the historian, the chisel of the sculptor, or the pencil of the artist, has achieved this. During the palmy days of republican Rome, the mansions of the great were adorned with images of those who had been distinguished in war or celebrated for their virtues.* The design was noble. The young men, by contemplating their form, and becoming familiar with their virtue, would be excited to emulate their excellences, and rival them in devotedness to their country. We venerate the name of Copernicus, of Kepler, and Newton, for their discoveries in science; we raise monuments to Bacon, Locke, and others, for their large contributions to the laws of mind; and we lavish the wealth of the nation upon our warriors. Men tell us it is for the present and the future. Upon the rising and future generations of the kingdom it is to exert an influence.

* Sallust.

Brethren, we have had a glorious past. Men of the loftiest and purest principles, of heroic spirit, of ardent faith, and singular devotedness to the cause of our common Lord, have gone before us. Men whose example will challenge our imitation, and kindle in our minds the spirit of heroism. The past may teach the present. Forgive me, then, if, on this occasion, I confine my remarks to the early *founders* of our body in this country, *their principles, their struggles, and their triumphs.*

The origin of the Baptists must not be sought amongst those of modern sects. It dates long prior to the existence of any of those ecclesiastical organizations into which the Christian church is divided. It arose not from the scholarship of the Reformation, nor is it the fruit of its spirit. It prepared the way for its reception and facilitated its triumphs. In the depths of primitive antiquity, even Mosheim confesses we must look for it.* We should find it at an earlier period still. From the apostolic age the stream of fact and evidence is uninterrupted.

Limiting the range of our remarks to about the time of the Restoration, we shall find, from the earliest dawn of our denominational history to this period, a class of men upon whom we may fix as the founders of our body

* Eccle. Hist., Cent. xvi., c. lii., § iii., pt. ii.

in this kingdom—men whose mission was great and arduous, and who nobly executed it. It was an age of greatness. Bacon and Boyle had opened new fields of thought and inquiry, and had shed a charm on mental science. Shakespeare, Milton, and Jonson, had poured the splendour of their genius upon the nation. Walton and Lightfoot, Castell and Pocock, Usher, Selden, and Pool, had largely contributed to extend the circle of biblical science; whilst the ministry was marked by some of the noblest sanctified intellects which had adorned any nation since the Reformation. With these the later founders of our churches lived. Chosen and prepared of God for a great work, their mental and moral fitness for it was unquestioned. Above the common mass they rose in virtue and moral dignity. No one would think of testing them by those rules which govern society at present. It would be unjust to them, and not less so to ourselves. They stand before us only like the first rough draft of some great master-mind, the outline is massive and commanding, but it wants the finish and filling-up which give the beauty and life-like character to his picture. The softer and milder graces, which adorn with such exquisite charm the christian character, result from retirement, and freedom, and culture. They grow not in the wilderness. The battle-field and the conflict produce them not. The bold, the masculine, the heroic, may be nourished in the perpetual struggles for life, but they that wear soft clothing dwell in kings' palaces. Nor are we prepared to contend for equal claims to all. In so many, wide differences of mind, of culture, and moral worth, exist. Still, looking at them in the mass, no one can doubt that their excellency was of no common order, and that humanity at large, and the church of God in particular, are laid under a vast debt of obligation, which they have but very slowly and reluctantly acknowledged. To some points we must more definitely refer.

In all the elements of moral worth they will bear a comparison with the highest of other bodies. Beatitude, or saintship, would have been awarded them in other ages. Amongst confessors and martyrs they would have been ranked. Men of ardent and strong faith, earnest, prayerful, self-sacrificing, and laborious, and to these they superadded the attraction of a holy life. Their piety was not only raised above the region of doubt, but it was commanding. Cut off from much that throws a charm around social life, exposed to the bitter scorn and fierce hostility of the Church and the State, their aspirations after heaven became more intense, and their converse with the invisible more intimate and unbroken. Nor was it less intelligent than elevated. Springing from the deep personal consciousness of the moral wants of our nature, of the spirituality and vital power of the religion of Jesus, and its full and eminent adaptation to their necessities, the cravings of their earnest spirits could only be satisfied with the daily study of God's word. To that they referred at all times. From churches, councils, creeds, and human authority, they retired to the only fountain of purity and life. From these records of our faith they drew their spiritual nourishment. In the strong meat, which the holy volume produces for Christian manhood, they luxuriated; from the lively oracles they drew their loftiest aspirations; and by it their course was regulated and their hopes sustained in the dangers, the contempt, the sacrifices, and the bonds and imprisonments, which ever and anon awaited them. If there were not all the blandness and lady softness of modern piety, it had, with more ruggedness, far greater power. If one has the varied beauty of some richly cultivated valley, the other exhibits the stern and massive grandeur of some lofty mountain range; and whilst the loveliness of the one may be crushed by the storm in a moment, the other still stands before you; and after

the thunder has exhausted itself, and the lightning flashed around it, you gaze upon the same forms of majestic and imposing grandeur.

Nor must it be forgotten, that the period over which these remarks extend was one of active rather than contemplative life. The fountains of the great deep, in some portions of it, were broken up. The conflict of great principles was intense and protracted. The very framework of society was destroyed, and had to be reconstructed. The higher and more precious truth of religious freedom had to be struggled for, and the spiritual despotism of courts and convocations had to be overthrown. Our present (political) constitution was without form, and had to be fashioned. Into all these great matters our fathers entered with all the earnestness of their nature. The rising genius of liberty spoke through them, and sought, by their efforts, to extend her empire. To us it appears unavoidable. Traitors to their high vocation they would have been, if any other course had been taken. All their deeply-cherished principles prompted and vindicated their conduct. The absorbing motive, which prompted and sustained them in the struggle, was mainly a religious one. This was dearer than liberty—than even life. They felt that a false theory was imposed upon the people, which ruined more souls than it saved. Opposition to it was holy warfare. Defeat involved the destruction of Christ's church on earth; success, the triumph of holiness and truth. Upon this ground the prevalent religious element in the camp and the barrack-room, the ministry of distinguished officers, and the praying and psalm-singing tendencies of the common soldiers, cease to be a wonder. All parties agree that the baptist element pervaded the armies of the Commonwealth to a great extent. In this way it was widely diffused through the country. Their zeal, their self-denial, their labour and trials, were great. No danger unnerved them, from no sacrifice did

they shrink; and to their prowess and heroic defence we are mainly indebted for one of the most splendid eras of British history. We stop not, brethren, to inquire into the fitness of such a course. We merely indicate the fact. To those who are disposed to question its rectitude, or censure their conduct, we would only say, Forget not that the liberty in which you luxuriate has been won by their suffering.

Many of these illustrious patriarchs were men of no ordinary scholarship; and others, if not favoured with an early scholastic training, were distinguished by powers of no common kind. Upon some the universities had lavished their honours, and they had drunk deep at the fountains of sacred and profane literature. Some of the early ministers were seceders from the dominant Church, and many of the later had been nourished in her fold, and dignified by her favour. In general scholastic learning they would bear a comparison with others, and in the subtleties of the schools they were adepts. A glance at some of these may not be improper.

Smith, the opponent of Robinson, and no doubt originally an Episcopal minister,* was no ordinary man. Bishop Hall styles Robinson only "his shadow." John Canne, who, if he did not give us the first example of illustrating Scripture by its own teaching, produced a volume which is still highly prized by the Church. Bunyan, whose glorious dream has enchanted the mind of the most brilliant essayist of this age, and is still read with new and intense interest, alike by the child and the philosopher; and whilst it sheds delight in the palaces of the great, inspires the mind of the Indian and the Kaffir with heroic fortitude in the holy war. Tombes, who is allowed by Dr. Wall to be "a man of the best parts in our nation, and, perhaps, in any other;" and Wood, who scarcely

* "John Smyth was a clergyman of the Established Church, at Gainsborough, in Lincolnshire." He fled from persecution to Holland in 1606, and formed the first English General Baptist Church there in 1607-8.—ED. B. R.]

ever sees worth beyond his own circle, speaks of him as "a man of incomparable parts, and well versed in the Greek and Hebrew languages." Filling, for some time, the office of "trier," he still found leisure to expose the sophistry of the saintly but bitter Baxter, and to grapple with twenty-five antagonists at once, amongst whom were the most learned of the Episcopal and Presbyterian body. Knollys, who, to intimate acquaintance with the learned languages, united an intense love of soul-liberty, braved the dangers of the Atlantic, and sojourned amidst the swamps and savages of New England, that he might prosecute his ministry with freedom. H. Jessey employed his learned leisure in seeking and securing the sanctified scholarship of the christian world, to procure for the nation a revision of the authorized version of the sacred Scriptures. Keach, whose "Travels of True Godliness" still finds many readers, and whose ponderous tomes on metaphors and parables are still a mine of theological wealth, from which many extract materials for the modern pulpit. Powell, with the zeal of a seraph, explored the moral waste of his native Wales, and shed the light of truth, of piety, and peace upon its somewhat wild and uncultivated inhabitants. The gratitude of their descendants still designates him as the modern Apostle of Wales; and Gosnold, upon whose lips thousands would hang in rapture, was, in pulpit power, the Spurgeon of his time.

Time would fail us to tell of Kiffin, great amongst the merchant princes of this metropolis; of Coxe, Collins, Bamfield, Danvers, Dell, Denne, Grantham, and others in the ministry. Much less can we even glance at those who, in the civil service of their country, won distinction, and aided in the great struggle. Upon the pages of British history their names will live. But none will occupy a higher place in the affection of the wise and good than the Hutchinsons. The heroism and moral power of the one

have been immortalized by the magic pen of the other. Lucy Hutchinson can never be forgotten, whilst the saintly purity of Christian womanhood, and the exquisite beauty of her composition, shall be admired. Brethren, they were a noble race, of which the world was not worthy.

On the great christian dogmas their views were as sound as those of Owen and Howe. From the earliest dawn of our history, difference of opinion existed on some matters. Into two bodies, marked in the main by a difference of views on the doctrine of the atonement,—not of the fact, but of its design and extent,—our fathers were divided. With the teaching of other evangelical communities they were not at variance. In everything which was essential to vital union with the Saviour the union was perfect. Still, on other great truths, the difference was wide, and to us, all but unaccountable.

Some of these opinions marked them as a class, and separated them from other communities. No shade of their existence could be traced anywhere else. Rome and Lambeth, the Independent and the Presbyterian, alike repudiated them as dangerous to the commonwealth, and all but destructive to the Church of Christ. Their toleration by the State was wicked, and those that propagated them were held unworthy of civil rights. There were other truths, which, though held partially by other bodies, were grasped with a firmer hand and more harmonious consistency by our fathers. To the former of these only can we refer.

Fundamental, and from which all others sprang, was the fulness and sufficiency of Holy Scriptures. Councils, synods, convocations, creeds, were reprobated. The fulness of the sacred oracles, as the great standard of faith and practice, was held by both sections of the body with a depth of conviction and an earnestness of avowal, which allowed of no possible mistake. Second only in importance to this, was their doctrine of "Soul Liberty." Freedom of conscience lay at the basis of their

ecclesiastical polity, not as an accident, but as an essential—not as resulting from concessions of men, but as the birthright of every man. From this their views of the power of the magistrate took shape and substance. Clearly defining the limits of his authority,—confining it to life, liberty, and protection,—his interference with the Church was rejected with an earnest firmness, which the cold, damp cell could never weaken, and which the martyr-fires could never consume. The Church was an institution in the world, but separate from it. Their union could never be. For a converted membership they pleaded. It was a communion of saints—the spiritual body of Christ. Fitness for its membership would only arise from a personal consciousness of guilt, and an intelligent recognition of the Saviour's claims. Now, as a consequence of their great and commanding principle, infant baptism was regarded as unscriptural and irrational. It was incompatible with every view they held. It would logically have overthrown

their whole theory. With them it was not a question between age and youth, but simply of moral consciousness. Upon this the long controversy on baptism turned. The mode was a subordinate matter. The Abrahamic covenant more frequently meets you in the pages of these sturdy polemics than *Bapto* or *Baptizo*. The practice of immersion was too common; the validity of sprinkling was only so lately affirmed, except as clinical baptism, that few exhausted their energies on the mode. It was left to modern times for men to question what the scholarship of all ages had affirmed, and what the Church in all ages had, without exception, practised.* Such is a simple sketch of those peculiarities which distinguished them from all else, and which exposed them to the scorn and contempt of other christians. The compactness, the unity, the symmetry of the whole, cannot fail to strike you.

* “We are able to make it appear by the acts of councils, and by the ancient rituals, that for thirteen hundred years baptism was thus administered throughout the whole church.”—BOSSUET.

(To be completed in our next.)

Spiritual Cabinet.

THE CHRISTIAN MINISTRY AND ITS GREAT THEME.

BY THE REV. N. HAYCROFT, BRISTOL.

THERE are two extremes to which the Christian Church is prone, that of unduly magnifying, and that of depreciating, the ministerial office. We see the former in the admission of claims to apostolical descent, an exclusive right to administer ordinances, a sanctity of person derived from the sacredness of office, and ministers deemed a priesthood officiating at a Christian altar. We discern the latter in their inadequate stipends, the little interest felt in their efficient training, the inclination to ridicule weakness and resent fidelity, and the disposition of some to surrender the ministry as an institution unsuited to the gospel and to the times. The former treat their ministers as demigods. the latter as

slaves. The former offer them incense, the latter prepare a scourge. For the ministers of the one class flattery “spreadeth a snare,” the teachers of the other have their spirits broken by unkindness and neglect.

When the apostle describes religious teachers as “the ministers of Christ, and stewards of the mysteries of God,” his language, correctly interpreted, defines their character and work as removed from these extremes. “Minister” means servant. The article is wanting in the original. “Minister” in this, as in many other passages, denotes not one who fills an office in the Church, but one who sustains a personal relation to the Lord. “Steward” must in this passage be nearly

equivalent to "dispenser." "Mystery," in Pauline language, means a doctrine or fact, once hidden, but now revealed.* Paul, then, simply describes preachers of the gospel as "Christ's servants, dispensers of divine truth." The Christian ministry is never exhibited as a priesthood. All believers are "priests," and "offer up spiritual sacrifices." The name "priest" is never applied to a Christian teacher as such. There is no analogy between the duties of the ministry and the functions of a priest. Christ is the sole priest "of our profession." The priesthood of the ministry is out of harmony with the whole evangelical system. There is in Christian worship no altar, no victim, no temple, and therefore no priest. Neither does the ministry possess "dominion over our faith." Ministers declare the "mysteries of God" as they have been revealed in the Scriptures. They do not supersede but demand, in connection with their teaching, the examination of the sacred oracles by their flocks. Ministers are religious assistants and advisers, "helpers" of the Church's faith, and to be "esteemed very highly in love for their work's sake." It is important that the true character of the ministry should be understood. An error here is fatal. The difference between an evangelical and an apostate church turns on their views of the ministry. If the priesthood of the ministry be demolished, the whole edifice of Papal and Anglican superstition falls.

The character of the ministry suggests its sole and appropriate theme, the truths of revelation, especially the mission of the Son of God. As "Christ's servants" they exhibit his work, character, and claims. The essential verities of Christianity, the doctrines "of sin, of righteousness, and of judgment," and the collateral truths adapted to promote the efficiency of the Church, and the conversion of the ungodly, must form the staple of their

discourses; for these are the chief "secrets of God" revealed in his word. If any complain of the too frequent recurrence of such themes in an evangelical ministry, let them remember that the error, if error there be, is not of man. "Woe is unto" the minister, if he "preach not the gospel."

Ministers are not at liberty to substitute for God's truth, or to blend with it, metaphysical speculations. These are of human origin; and may be erroneous. As far as they are true, they impart no beauty to divine truth, and no additional power to the advocacy of its claims. Their nomenclature renders them unintelligible to the greater portion of every audience. To the most thoughtful minds they rather obscure than illustrate the teachings of the Bible. They oppress the devout and simple-minded hearer. They enfeeble the vigour and conceal the native majesty of truth. Christianity in a philosophical garb resembles David in Saul's armour. Her fate will be that of Hercules in the poisoned tunic. Let the gospel stand forth as God created her, clad in her divine panoply, and she has sufficient majesty to challenge universal admiration, and sufficient power to subdue a world to her sway. Philosophical dogmas are out of place in the pulpit; they are beneath the dignity of its message and mission. Human speculations are admissible only so far as they aid, illustrate, and enforce the proper theme of the ministry. To substitute them for divine truth is an irreverent trifling with immortal interests; to blend them with it is to mingle uncongenial elements, to erect a statue of iron and clay. If these speculations happen to be false, the evil is irreparable; instead of distributing the "bread of life" we dispense poison; and the pulpit, which should be a "fountain of living water," sends forth only a turbid and noxious stream.

The attention of Christ's people must not be diverted from biblical truths to questions of mere ritualism. If metaphysics are uncongenial to the

* In proof, the reader is referred to Eph. I. 9; III. 3; Col. I. 26, 27; Eph. VI. 19; 1 Tim. III. 9; Col. IV. 3; II. 2.

pulpit, so also is superstition. A frequent discussion of mere points of order and ceremonial, or even of points of difference between various Christian communions, is a departure from the proper work of the pulpit, a descent from a higher to a lower class of themes. Whatever importance attaches to these subjects, they are inferior to the great verities of the gospel. Many of them are trivial. Some are of purely human origin. To make them the frequent topics of ministrations is to preach the "traditions of men," rather than the "mysteries of God." So far as the ministry departs from divine themes it fails to answer its purpose.

If divine truth be the subject of the ministry, it must be presented as God has revealed it. The pulpit must not expound and enforce theological formularies, but the Bible. Ministers must be content to preach, and the Church of Christ to receive, divine truths as revealed facts, although the difficulties attending them be not solved, and their mutual harmony be not clear. Dogmatic theology, which is chiefly occupied with the *rationale* and the symmetry of truth, is indeed a valuable study. The truths of Christianity, when exhibited in a system, rise, like mountains, in successive piles of grandeur. As step by step we ascend their elevations, the relations of truth appear infinitely numerous and extended, some truths dazzling us with their splendour, others oppressing us with their vastness, and appalling us by their frowning majesty, until we are compelled in despair to renounce the enterprise. We find ourselves in the midst of a divine empire, but destitute of instruments and faculties to measure its heights and bearings. Giant spirits in theology, who have harmoniously believed the same great facts, have differed in their theological systems. They separated only when human reason, with its feeble and flickering light, judged of the ways of the Supreme beyond the limits of his revelation. The facts with which they

started were the "mysteries of God," and here they were at one; the philosophy of the facts was supplied by human explanations, and here they differed. Biblical theology is to be supreme in the pulpit; dogmatic theology finds its home in the study. Yet the exhibition of divine truth, if not according to rigid system, must be complete. No man has a right to withhold any portion of that truth, or to alter its relations and proportions. The gospel must be preached in its entirety; every fact must have due prominence, every doctrine its announcement, every command and promise a distinct voice; there must be the relation of divine truth to all who hear it, to the ever-varying circumstances of the individual and the household, to the vices and virtues of society, to the sinner and the saint, to time and eternity.

It is becoming in some quarters a favourite opinion that the pulpit must be modified to meet the demands of the age—that it is growing effete and useless, and is losing its hold on popular sympathy and attention. The complaint is far less to be dreaded than the method in which some are disposed to meet it. The range of the pulpit and the duties of the minister are specific. The chapel must not be converted into a lecture-room in order to gratify the taste of unbelievers, nor any other topics introduced into the pulpit than are found in the sacred oracles. The mission of the Christian ministry is to preach the gospel. Let its efficiency be as much as possible increased; enlist on its side the genius and eloquence of the Church; but let there be no other theme than God's truth. Nothing else will ever be the means of converting sinners. Nothing else receives the blessing of the Holy One. If this fails—if the pulpit rendered as effective as earnest piety, learning, industry, and genius can make it—if God's truth declared in God's appointed way fail to accomplish its purpose, let it fail—man is not responsible for its failure. It never can

succeed the better for unauthorised human devices, and being divine, it cannot fail, if "Christ's servants" are faithful to their work. Meanwhile, let the lovers of truth correct their expectations from the pulpit. Let them not look for human dogmas, for a display of learning, for aught that shall minister to a sickly appetite. The object of the ministry is not to yield pleasure, to gratify taste, to cater for the applause of the populace, but to preach the gospel in its fulness, freeness, and simplicity.

Poetry.

THE WAY THE LORD THY GOD HATH LED THEE.

When we reach a quiet dwelling
On the strong eternal hills,
And our praise to Him is swelling
Who the vast creation fills—
When the paths of prayer, and duty,
And affliction, all are trod,
And we wake and see the beauty
Of our Saviour and our God—

With the light of resurrection,
When our changed bodies glow,
And we gain the full perfection
Of the bliss begun below—
When the life that "flesh" obscureth
In each radiant form shall shine,
And the joy that eye endureth
Flashes forth in beams divine—

While we wave the palms of glory
Through the long eternal years,
Shall we e'er forget the story
Of our mortal griefs and fears?
Shall we e'er forget the sadness,
And the cloud that hung so dim,
When our hearts are fill'd with gladness,
And our tears are dried by Him?

Shall the memory be banished
Of his kindness and his care,
When the wants and woes are vanish'd
Which he loved to soothe and share?
All the way by which he led us,
All the grievings which he bore,
All the patient love he taught us—
Shall we think of them no more?

Yes: we surely shall remember
How he quicken'd us from death—
How he fann'd the dying ember
With his Spirit's glowing breath;
We shall read the tender meaning
Of the sorrows and alarms
As we trod the desert, leaning
On his everlasting arms.

And his rest will be the dearer
When we think of weary ways;
And his light will seem the clearer
As we muse on cloudy days.
O! 'twill be a glorious morrow
To a dark and stormy day!
We shall recollect our sorrow
As the streams that pass away.

"CALL IT NOT DYING."

Turning to her husband, she said, "Call it not dying! Jesus is precious."

"CALL it not dying! endless rest
Awaits me with the sav'd and blest;
My feeble frame, embrace the clay—
My soul! ascend to realms of day.

Call it not dying! sweet repose
Awaits me from my many foes;
Sin, self, and satan—fare ye well!
I go with Christ my Lord to dwell.

Call it not dying!—life begun!
My race is o'er—the victory's won!
The Day Star of eternal years
To my aspiring soul appears.

Call it not dying! my loved one;
God loves me more in his dear Son;
At all times precious, more so now,
When low in death my head I bow.

Call it not dying! stingless foe;
I go the bliss of heaven to know;
Angels convey me to the place
Where Jesus shews his lovely face.

Call it not dying! with my Lord
Earth can to me no joys afford;
He calls me to a better home:
Content, Lord Jesus,—lo! I come!"

'Twas thus the loved one sank to rest,—
She sleeps in Jesus and is blest!
Her slumbering dust awaits the morn,
The Saviour's triumph will adorn,
When He shall come to claim His own
And place them nearest to His throne,
His fuller glories to admire,
And strike anew the blood-bought Lyre.

Brooke, Norwich.

D. J.

Reviews.

The Mode and Subjects of Christian Baptism, comprehending a Special Reply to the late Rev. Dr. Wardlaw's Dissertation. By Scrutator. Second Edition. With an Appendix (and Notes) in Reply to Archbishop Whately and Lord Lyttleton. London: Heaton & Son. One Shilling.

In a controversy of any importance we naturally desire to know who are the combatants. There is nothing on the title page of this book to inform us who is its author. We give the names of its London Publishers; but on turning over its pages we find it was printed in Aberdeen; and a slip pasted on the fly leaf gives us the following information—

"The issue of this little work has been delayed in consequence of the illness and death of its lamented author—the late Mr. Macallan. Correcting the proof sheets of the Appendix formed his last literary labour. As the title page will show, the publication was not intended to bear his name, but there being no other ground for withholding it than a personal shrinking from publicity, it has now been put upon the cover."

Whether Mr. Macallan was a baptist minister or not we are not told, and unfortunately we know of no list of baptist ministers in Scotland to which we can now refer. But this is not of so much importance as the manner in which this controversy is conducted in the pages before us.

Again, the title page is the only index we have. But more than thirty pages are devoted to the *Mode*, and about as many more to the *Subjects of Baptism*. The Appendix and its Notes also contain about thirty pages. So much for the *quantity*, and as to the *quality*, we give the "Conclusion" of the Author, on the mode of baptism, as a sample of his arguments and style.

"Since, then, the proper meaning of the word baptize is to immerse or overwhelm—not to sprinkle, not to pour, not even to wash, except by consequence, all these ideas being expressed by other words in the Greek language; since all the metaphorical uses of the word accord with immersion; since the same meaning is attached to the word in Scripture, as in all other writings; since all the christians in the world understood

the word in the same way for thirteen hundred years, and acted accordingly; since all but those who have in some way been influenced by the Church of Rome, continue immersion to this day; we feel that it would in us, at least, be a presumptuous rejection of the authority of God, were we to refuse to submit to a command so plainly given, and given, too, on such a solemn occasion. To those whose minds are not satisfied by the evidence, which to us has been irresistible, we can only say, we cannot understand it. "Let every man be fully persuaded in his own mind."—"To his own master every man standeth or falleth." But not more convinced are we that baptism was appointed by Christ as a standing ordinance in his church, than we are convinced that immersion, and immersion only, was the mode of that baptism; and the only mode (except in cases of sickness) that was practised by the Church in every age, till about five centuries ago, when, in the western section of Christendom, he, one of whose characteristics in prophecy was that he was to "change times and laws,"—presumed to "change the ordinance of Him who is given to be Head over all things to the Church;" and decreed that sprinkling was a sufficient substitute for immersion, just as he decreed in reference to the Lord's Supper, that the bread without the cup was sufficient for the laity."

The Folded Lamb and Gathered Lily. By THOMAS LOWE. London: Jarrold and Sons. Sixpence.

Two interesting memoirs of pious children which may be read with advantage by the young in our families and schools. We should, however, have preferred a more simple style in the relation of the facts, and less of the "grand" in the numerous quotations—prose and poetic—with which this little book abounds. How very, very few, know how to write for children; or knowing, fly off into a higher region, into which the infant mind cannot follow them.

Daughters from Home. London: Jarrold and Sons. Twopence.

This is another of the series of handsome looking "Household Tracts," published by Jarrold and Sons, describing the sufferings, and trials, and temptations, to which young women from the country are exposed in the drapery and millinery

establishments of the metropolis. We could wish that a copy of it were placed in the hands of all parents before they consent to permit their daughters to enter upon such engagements.

A Life, Brief but Beautiful; or a Biographical Sketch of the late Mrs. Wm. Allison, of Leeds. By A. M. STALKER.

THIS is just such a brief memoir of an amiable and devoted young christian as we can without any hesitation, and with

much pleasure, commend to the notice of christian parents, the governesses of young ladies' seminaries, and teachers in our sabbath and day schools. Indeed, the name of the compiler of this "Life, Brief but Beautiful," ought to be a satisfactory passport for it into our family circles and schools for the young, where we have no doubt it will be instrumental in promoting early piety, and consecration of heart and life to the Holy Saviour.

Correspondence.

NATIONAL SOCIETY FOR AGED BAPTIST MINISTERS.

To the Editor of the Baptist Reporter.

DEAR SIR,—Permit me to inform your readers that a Society for Assisting Aged and Infirm Baptist Ministers, and their Widows and Orphans, was formed on the 12th of August, at Birmingham. It is designed for ministers in any part of the country; and proposes giving from £20 to £40 a year.

Some of the features of this Society are,—

No inquiry is made respecting a minister's circumstances, or his connection with any other society.

The annual amount to which a claimant is entitled is fixed by the rules.

Orphans under sixteen, and widows, are claimants as well as aged and disabled pastors.

During the first year, Baptist Ministers under forty-five may enter without any introductory payment.

Half-subscriptions, with the right to half the prospective advantages, are allowed.

At any time a minister may resign, and receive back all the money he has paid into the Society.

And it may be added,—

The rules are principally taken from two societies, one twelve years old, the other fifty, that give more help than this Society promises.

But to accomplish these objects the assistance of christians is respectfully and earnestly sought. It was sought and obtained by the two societies re-

ferred to. And it is believed that liberality in this direction is not becoming less. It is well known that ministers, generally, are not able to provide for old age; that this inability is to many a source of much anxiety; and that some aged ministers, because of having no other means of support, adhere to the pastoral office, when knowing that it would be better to resign.

Influenced by these facts, and feeling satisfied that a National Society was greatly required, meetings have been convened, a provisional committee appointed, treasurers and secretary chosen, benefiary members received, and contributions made towards raising a capital of £4000.

Several gentlemen have put their names down, promising £5 a year for three years. H. Wright, Esq., of Birmingham, has given his name, promising £20 for the first year; and W. Middlemore, Esq., his, promising £20 a year for three years. The committee respectfully ask for co-operation in this much-needed work.

Information will be given by the Rev. C. Vince or the Rev. J. J. Brown, of Birmingham, who are on the committee; or by either of the treasurers, W. Middlemore, Esq., Edgbaston, and J. H. Hopkins, Esq., 3, Crescent; or by the writer, who will be glad to send to any applicant a copy of the rules.

I am, dear sir, yours, very sincerely,

JOSEPH BURTON.

112, Bloomsbury Place, Birmingham,
Sept. 6, 1858.

SATURDAY EVENING PRAYER MEETINGS.

To the Editor of the Baptist Reporter.

DEAR SIR,—Several of the metropolitan places of worship have established Saturday evening prayer meetings for the purpose of asking God's blessing upon the coming sabbath, and to prepare the minds of the people for its sacred engagements. And really it is to be regretted that this practice is not more generally adopted. The advantages of Saturday night prayer meetings are not properly estimated. Christians who have to toil hard for their sustenance, and who wish to worship God "in spirit and in truth," would find a Saturday evening prayer meeting an excellent preparative for sabbath exercises. Standing on the verge of the week they can calmly review the trials and temptations they have passed through, and the blessings they have enjoyed. Their wandering thoughts are recalled to eternal things, their souls are re-invigorated, their faith strengthened anew, and their faces turned Zion-ward with desire and hope.

A Saturday evening prayer meeting, as it were, rekindles the spark of devotion which the sabbath influences fan into a flame. And then, how sweet it is to awake on the morn of the hallowed day with a pleasing consciousness that we are prepared for its holy occupations. Who can tell but a Saturday night prayer meeting may bring down a rich and abundant blessing on the services of the following day? A Saturday evening prayer meeting! It invests the sabbath with new beauty, and diffuses over it a still more brilliant lustre. A Saturday evening prayer meeting! It enables the expanding soul to rise from the enchantments of the world, and hail with holy joy the dawn of the day of rest. A Saturday evening prayer meeting! It is an antepast of the blessed enjoyments, a foretaste of the sanctified

pleasures of the "Pearl of days." In short, a Saturday evening prayer meeting softens down the asperities of the world, clears away the accumulated rust of the six days, dispels the cares of business, and tunes afresh the renewed heart for singing the praises of its adorable Redeemer on the hallowed day!

W. J. L.

THE WELSH IN THE UNITED STATES.

To the Editor of the Baptist Reporter.

DEAR SIR,—In the absence of better information concerning the Welsh in Tennessee, you may be pleased to hear the following. Some years ago, a gentleman from Wales, a brother of the Rev. Samuel Roberts, M.A., Independent Minister, late of Llanbrynmair, went to America, and bought land in Tennessee. It seems that the above gentleman also had a share of the purchased land. As several of the Welsh were about leaving their native land for America, Tennessee was pointed out as a suitable place for them by some of the parties interested. The result was that, about fifteen months ago, more or less, a great many of the Welsh emigrated, accompanied by the Rev. S. Roberts, already referred to, and the Rev. D. Price, Independent Minister at Denbigh, and I believe by another minister too, whose name I do not know.

I am persuaded these are the Welsh brethren you referred to in your last. They belong to the Independents, and their ministers are well known in the Principality. The Rev. S. Roberts is a man of superior learning and abilities, and a valuable contributor to the literature of Wales.

Perhaps some of your correspondents will give you more correct and minute information concerning them.

Meanwhile, I am, yours, respectfully,
Llandudno. H. JONES.

Christian Activity.

THE RELIGIOUS MOVEMENT IN THE UNITED STATES.

WE have met with a discriminating and sober review of this remarkable event, in an address delivered by Dr. McIlvaine, an Episcopal Bishop, at a Convention of

the Clergy of Ohio, from which we give some extracts.

The Bishop discriminates between the genuine and spurious revivals of former years. He was himself brought to Christ under the influence of a peaceful and un-

pretending revival. He first comments on the word "revival," and then portrays the leading features of the present movement.

I claim to have had much opportunity, for many years, of observing what have long been known, among christians of this country, under the name of revivals of religion. I do not quite like the name. It does not altogether indicate the nature of what it is applied to. Where believers in Christ are quickened anew, it is a revival; where the unconverted are turned to God, it is not a revival of life but the first communication of life. These two blessings are always found more or less united in a community when either is of any marked and extensive character; so that an appropriate name should be expressive of both. I use the usual name with the more reluctance, because it is associated in our minds with a history of spurious and delusive movements, in no degree favourable to a just appreciation of that to which I now direct your attention.

First—I remark the simplicity of the means: Social prayer, reading the scriptures, brief expositions, or affectionate exhortations, united with singing devout hymns, all in a very plain simple way: these so far as any addition has been made to the usual times and modes of worship and hearing the word, are all the means; nor does there appear any disposition to have any other. The only peculiarity is, the more frequent assembling, the meeting together of persons who were never seen at such assemblages before; at hours of the day, when the business men, who now attend would have thought it impossible, a few months since, that they should ever take an hour for such use. What can be more simple, less pretentious, less indicative of man's working, more like the work of God! No man, or set of human agents, is glorified in it. No human eloquence, or contrivance of man's wisdom, is honoured as having any special instrumentality. Where tendencies to such distinctions have appeared, they have been rejected. You see a daily assemblage of intelligent people, gathered from the walks of business, at an hour of the day which the world claims for its own interests, in some lecture room, or public hall, or Sunday-school house; they pray with one another; they "speak to one

another in psalms, and hymns, and spiritual songs;" they read a few verses of scripture; they exhort one another. If a minister be present, as often is the case, he addresses them for a few minutes; they thus pass an hour: separating as punctually at its end, as they met at its beginning; and this, added to the usual parochial work, and exercises of the churches, is all the exterior, all the instrumentality, under God, on which this remarkable movement has made its march through the land. If there be any exceptions worth noticing, I have not heard of them. At best, they are exceptions only.

Secondly—The quietness, calmness, and freedom from unwholesome excitement which this work exhibits. Apart from increased earnestness and animation in religious duties, such as one would like to see everywhere, as marks of growth in grace, there is as little appearance of excitement, as we are accustomed to see in the ordinary worship of the best regulated congregations. Nothing is more quiet than the dew of the morning. I know not a better illustration of the influence that operates in this work. In this respect, as in that before noticed, the present revival is eminently distinguished from those of a few years since.

Thirdly—I remark, the brotherly love and union among christians of different evangelical denominations, and the absence of a mere sectarian and proselyting spirit. In this my heart rejoices. I know not a better, a more scriptural sign of the grace of God. Where brotherly love prevails, where it increases, the spirit of holiness certainly is. The true people of God are scattered through various ecclesiastical communities, under a variety of names and forms. However I may lament such dispersion and separation, I cannot but rejoice when they recognise and love one another as brethren of the same christian family. I know whence that blessing cometh. "The fruit of the spirit is love." Far from this was the aspect of those man-made revivals of which I have spoken. Divisions, alienations, denunciations, new breaches in congregations, an insidious, zealous proselytism, a hard, sapless sectarianism, were then very conspicuous manifestations.

Fourthly—I remark the conservative influence of the present work in regard

to the regular ministrations and ordinances of the house of God. If there was any one thing conspicuous, in the spurious revivals of which I have spoken, it was their effect in unsettling the attachment of professing christians to the ordinary services of their pastor, and to the established ordinances of religion. The worship that contained no new stimulant was insipid. The ministry that relied only on the truth and the Spirit to bless it was behind the age. The pastor must give way to the revival preacher. There was a thirst for novelties and exciting measures, which expected no benefit from the sober services of a minister who loved the old paths of simple truth and established modes. Such evils I have not seen or heard of, in connection with the present work. That they will not appear in some degree, under circumstances specially favouring them, is too much to expect of such a nature as ours, and with such an adversary to resist. But so far as I have learned, the ruling features of this movement are precisely the reverse. The strong tendency is, to strengthen a sense of the value and necessity of the regular ministry; to enhance reverence for the old paths of gospel truth and ordinances, and greatly to increase the attendance upon the regular sober services of the sabbath, and of the judicious faithful pastor.

Fifthly—The wide extent of this work. There have been, in the American churches, revivals as pure and simple, and in their sphere as effective for good. But we read of none of such extent; reaching at the same time so many people; scattered over such a length and breadth of territory; appearing in so many denominations of christians, of widely separated ecclesiastical institutions; leavening so many colleges and other institutions

of education; so penetrating, with one and the same influence, all gradations of society, from the most uncultivated to the most unlettered; in cities and villages, in the counting-house of the merchant, in the workshop of the mechanic, in factories, in printing-offices, among classes of persons usually regarded as peculiarly removed from and fenced against the influence of gospel truth. How can we witness all this, and not see the hand of God and take courage, and desire and pray for more and more of such manifestations of His grace!

Lastly—The unprecedented respect which this revival has obtained among classes of persons in the world and in the church, clergy and laity, who never before have been known to indicate any sympathy with or confidence in what they have heard of as "Revivals of Religion." No feature of this movement more impressed me, in my late visit to the eastern cities. Men of no religious character could not but acknowledge the hand of God. Men accustomed to speak irreverently of such things did so no more. Men of good religious repute, but too easily offended by indiscretions and weaknesses in those associated with such a work, were not offended now. Clergymen, from whose ecclesiastical relation and affinities I did not expect it, and who probably never before had associated with "Revivals" anything better than a well-intended, but deluded enthusiasm, resulting in hurtful excitement and spurious conversions—such men I found sympathising with this work in its general features, and manifesting an appreciation of its benefits, which, while they might not approve of all its doings, ecclesiastically or doctrinally, indicated the consciousness that it was not of man.

Narratives and Anecdotes.

THE NEW GOLD COLONY.

THE discovery of gold in our possessions in the North-West of America is likely to renew our Australian experience, with perhaps even greater results. Vancouver's Island on the Pacific coast, is a splendid site for a colony, with fine har-

bours, a climate equal to the south of France, and rich pasture lands where "cattle and sheep get their living all the year round, and keep fat." In accordance with the recommendation of the Commons' Committee this island is to be detached from the sway of the Hudson's

Bay Company, and constituted an independent British colony. Such a measure, before desirable, is now an urgent necessity.

Not on this island, but over a vast tract of the adjoining main-land, from 150 to 340 miles from the coast, along the banks of the Fraser River, extends the newly-discovered gold region, which is drawing crowds of adventurers from Canada, the States, and California itself. The whole territory has hitherto been almost a solitude, broken only by the trading posts of the Hudson's Bay Company, and peopled by a handful of fur-hunters and Indian tribes. The gold-producing region seems a continuation of the great Californian gold-field running through Oregon, and the intermediate American territory of Washington, to the extensive British possessions washed by the waters of the Gulf of Georgia and of Puget Sound on the west, and extending northward and eastward to the Rocky Mountains.

The new diggings are most accessible from San Francisco, whence steam-boats are running to Victoria, the capital of Vancouver's Island. Immigrants are conveyed up the Fraser river, which is navigable for 150 miles, by steamers of light-draught provided by the Hudson's Bay Company, and no doubt the facilities for getting from thence to the new gold washings will very soon be increased and thoroughly organised. The productiveness of the gold placers seems to be beyond doubt, and they become richer as the miners strike further into the interior. In the neighbourhood of Thompson River, about 200 miles from the mouth of the Fraser River, thousands of diggers are already plying their vocation, and obtain from 10 dols. to 40 dols. worth of the precious dust per day. The produce is "scale gold," very similar to the "placer-gold" of California, and is found in some places within six inches of the surface. Already the customary phenomena of gold-diggings are visible—the arrival and departure of miners, the influx of speculators in provisions and goods, the sale of the precious dust to merchants at Fort Langley and Victoria, and the arrival of loafers and rowdies from California, as well as Indians from the vicinity. The latter are said to be friendly, to work industriously at the diggings, and to trade freely and engage themselves in the labour of working canoes.

The coloured population, glad to escape American prejudice and unjust legislation, were preparing to depart in a body for Frazer's River, to place themselves under equitable British laws. A Canada paper reports that there is a tremendous rush from all parts of the British possessions towards the gold regions, which, before many years elapse, are likely to be peopled by a numerous and thriving community.

Considering how closely the now diggings border upon American territory, it is matter for great satisfaction that the Oregon boundary question has been settled, and that the limits of the two empires are accurately defined.

In another point of view the new discoveries, if they realise expectation, promise important consequences. With populous settlements on the extreme north-west of America, it will not be long before easy communication is opened across the great wilderness with the Canadas. A Pacific railroad through British territory was long ago demonstrated as the most practical route across the continent. Now, that great work is likely to become a necessity for uniting the British colonists of the East and West, and consolidating our North American empire. At either extremity of the continent, the energies of an augmenting population will gradually encroach upon the yet unreclaimed territory until the difficulties of communication decrease, and at last vanish. An independent Anglo-Saxon empire, rivaling the United States in territory and enterprise—an unlimited field for the industry of our surplus population for years to come—and a new and expeditious route to the East, are among the probabilities of the future arising out of the gold discoveries on the north-western coast of America.

THE GERMAN BAPTISTS.—Dr. Guthrie, in his discourse on "The City and its Sorrows," pays the following noble tribute to brother Oncken and his associates in Germany:—"See what the church at Hamburg did! Twenty years ago seven christian men met in a cobbler's shop. They also, when they beheld the city, wept over it. They resolved to form themselves into a church—a missionary church—with Hamburg and its environs for the fields of their labours. What their particular creed was, to what de-

nomination of Protestants they belonged, I am not careful to inquire. High above the regimental colours of that little band floated the royal banner of the cross. They fought for the crown of Jesus. They toiled, they watched, they laboured for the salvation of souls. One article of their creed, one term of their communion, was this—That every member of that christian church should be a working christian. So, in the afternoons and evenings of the Lord's-day, they went forth to work, to gather in the loiterers by the highways and hedges. Every member they gained was more than an accession to their numbers—he was an accession to their power. And with what results were their labours attended? These should encourage all other congregations and churches 'to go and do likewise.' That handful of corn is now waving in the golden harvests of many fields. That acorn has now sprung up into a mighty oak that nestles the birds of heaven and braves the tempest, and throws a broad shadow on the ground. The church which was at first constituted of these seven men, who met in an obscure and humble shop, has, in the course of twenty years, been blessed of God to convert many thousand souls, and bring some fifteen thousand people under the regular ministration of the gospel. See what the Lord has wrought! In that experiment and its sublime results, in the rich effusion of the Spirit on the labours of these men and women—every one working in their own sphere, but all at work—who does not hear the voice of Providence saying, as it mingles with the songs of rejoicing angels, 'Go and do likewise.'"

THE BAPTIST MISSIONS IN GERMANY, under the Rev. Mr. Oncken, have excited the interests of christians in Europe and America by their grievances from the local authorities. There is, however, another respect in which they deserve special attention. Few, if any, better examples of the usefulness of "personal effort," can be found in recent church history. From an account of these missions now under our eye, we learn that about twenty years ago, in the city of Hamburg, a band of seven brothers assembled in a shoemaker's shop, laid their hearts upon the altar of God's service, and formed themselves into a church, of which Mr. Oncken was chosen pastor. What has been the result? The

little church of seven members has multiplied itself into fifty churches! Ten thousand souls, it is said, have been converted; eight million pages of tracts, and four hundred thousand copies of the Scriptures have been put into circulation. Mr. Oncken himself tells us how these great results have been effected. "All our members," he writes, "are initiated and instructed into a regular system of operations. Every man and woman is required to do something for the Lord, and thus the word of the Lord has been scattered." But this general lesson is taught everywhere in christian churches, yet without such results. The want is specific application of the lesson. The good missionary has wisely thought of this. He says:—"We have now about seventy brethren in Hamburg, who go out every alternate sabbath, two by two, preaching the gospel; and by this means the whole of the city has heard the precious name of Christ. We think that all the talents in the church should be brought out. A list of all the brethren who can speak is kept, and they are sent from village to village to preach on the sabbath, and they go out as the church directs." It is said there is scarcely a female member of the church in Hamburg who has not two or three Bibles and a parcel of tracts to distribute; and that, in a single year, through the six hundred members of the church and its pastor, every family in the city, of one hundred and fifty thousand inhabitants, was visited for the purpose of religious conversation and the distribution of books. And there is a remarkable circumstance besides—that though these devoted men and their brethren in other parts of Germany form less than fifty churches, they keep up preaching at nearly four hundred stations. Such are the astonishing facts of the case. And why should they be anomalous? What town or village of christendom might not be the scene of similar efforts and similar results? How pure and powerful would the church become if thus trained! How soon would irreligion everywhere break down before such labour!—*New York Baptist Examiner*.

COTTON SUPPLY FROM AFRICA.—The Philanthropist and the Christian will rejoice in any prospect of obtaining the raw material of cotton by free labour, thus breaking up the accursed system of slavery in the United States. The Cotton

Supply Association held a meeting a few weeks ago in the Town Hall of Manchester, to receive information from Mr. Campbell, British Consul at Lagos. Mr. Campbell said that the palm-oil trade from the Bight of Benin has increased during the last six years by about £600,000 out of £1,000,000; and he asked why a cotton trade should not receive equal development if this country supplied capital for the purchase and skill necessary for the preparation of that important product? The first ship loaded with cotton would give the signal for the whole of the cotton regions of Africa. The people are exceedingly fond of agriculture. In Abeokuta they prefer working in the plantations for 3d. a day to working at any other employment for 9d. But hitherto they have been shut out from communication with civilised countries, and their roads are at present mere pathways. He believed the Niger would become the Mississippi of Africa as its trade became developed. At present the cotton from that region had been obtained from Abeokuta only. It was a peculiar feature of this part of Africa that it contained towns of 40,000, 60,000, 80,000, 100,000, and even 120,000 inhabitants, while other parts only contained scattered villages. The people were not only growers, but manufacturers of cotton, and from Lagos and the Bight of Benin 200,000 cotton cloths of native manufacture, averaging 2½lb. each in weight had been exported in the year 1857 to the Brazils or elsewhere, for the clothing probably, of their own countrymen. The shipment of cotton from Lagos in 1856 was 34,491lb., and in 1857 it was 114,844lb. There was no foundation for the prevailing belief that the free African will not work if he were secured the fruits of his labour. At Lagos the people go to work at daybreak, they take their meals and rest in the heat of the day, and a more industrious people he believed does not exist. In the question of cotton supply to England, it must be remembered that in Africa there was no rent to pay for the land. He had resided in that country thirty-five years; he knew an Irish gentleman who had been there forty-five years, and he believed there was nothing in the climate for a European to fear, provided he lived temperately and moderately. On the motion of Sir John Potter, seconded by Mr. Hadfield, it

was resolved that the Association, with the support of the trade, should endeavour promptly and practically to realise all the great advantages thus perceptibly offered for the important increase in the supply of the raw material which was so much needed.

NEW MEXICO.—Though religious liberty is granted in this land, the power of Rome is in some parts unchecked, and it manifests itself in various ways against efforts for the spread of the gospel. Baptist brethren are labouring there, and with success. One of them reports the baptism of many converts, the circulation of the Bible, the readiness of the people to hear, and the growing weakness of the prevalent superstitions over them. "The masses," he says, "are converted on many points of evangelical religion, and the unbelieving are few." Another says:—"The battle is waxing hotter, and victory is turning on Israel's side. Night before last, the Romish priest sent word to brother Santos Tey, es that he would meet him the next day, to convince him of his heresies. This was necessary, as the people are demanding of them to defend their faith publicly, and then they can judge who is right. Brother Santos, with the Word of God, confounded the poor priest; and then Jose Antonio Bacer, a Mexican lawyer, recently converted (but not yet baptized), gave a noble plea in defence of the Word of God; and the poor padre, worse than used up, took his stock of books and papers, and left the poor heretics to themselves. Thus these disciples of the truth, with no other weapon than the Word of God, are able to withstand the sophistry and cunning of these Romish priests."

RUSSIAN LITERATURE.—Speaking of Russia, we are reminded of a statement we have seen to the effect that the present Emperor has not only re-constituted the Russian Bible Society, which was suspended under Nicholas, but that he has made a donation of 25,000 roubles (£4,000), and has promised an annual subscription of 10,000 roubles (£1,600). The consequence of this patronage is extraordinary activity, and a new edition of 30,000 New Testaments in Finnish and Esthonian, has just been printed, while religious tracts and books are circulated in immense numbers. We hope this fact will satisfy those who wish to know how far the circulation of the Holy

Scriptures in the vulgar tongues is permissible under the Russian rule. It is not Bibles alone which the subjects of this great empire seek after. We observe that in Finland there are now published eighteen newspapers, ten of which are Finnish and eight Swedish; not one appears there in Russia.—*Clerical Journal.*

A RELIC OF MUNGO PARK IN AFRICA.—Lieutenant Glover, one of the officers under the command of Captain Baikie, has stumbled upon a valuable relic of Mungo Park, and has of course secured it. Passing through a native village near the scene of Park's melancholy death, an old man accosted the lieutenant, and showed him a book which had for years been in his possession. It was a volume of logarithms, with Mungo Park's name, and autographic notes and memoranda. The possessor offered it to Mr. Glover for 200,000 cowries. Inestimable as the prize was, the price demanded was enormous, and it was impossible to pay it. After some consideration the lieutenant took from his pocket a clasp knife, and asked the native what he thought of that.

This was too tempting a bait to be refused; the native joyfully took the knife, and the lieutenant still more joyfully secured his valuable memento of the distinguished African traveller.

THE WELLINGTON SARCOPHAGUS.—In the crypt of St. Paul's, appropriated to the remains of the Duke of Wellington, a sarcophagus, simple and massive in its structure, now contains the coffin, which, on the day of the funeral, was placed upon the tomb of Nelson. The material is Cornish porphyry, taken from a huge boulder which had lain for ages upon the Treffray estate, at Luxalvan, in Cornwall, and is of a rich reddish brown colour, with yellowish markings. The ornaments consist of a heraldic cross placed upon a boss at each end, and of two inscriptions, one recording the name, the other the dates of the birth and death of the illustrious deceased. The base upon which the sarcophagus rests is of the ordinary light unpolished granite, adorned at each corner with a lion's head. Lord Nelson's sarcophagus may be seen in the background.

Baptisms.

FOREIGN.

SWEDEN.—One of the devoted men now engaged in diffusing a better knowledge of the gospel and its ordinances in this country writes:—"Allow me to tell you what our blessed Lord Jesus has been pleased to accomplish through my feeble instrumentality. I left Stockholm and travelled to the south of Sweden, where I was born. Here I commenced travelling round and preaching the word of God to the people. There was not at the time in all this region a single Baptist besides myself; but very many had their minds made up upon this subject, and were waiting for an administrator. Soon after I reached home, there was held a meeting of christians, who had embraced baptist views. It was a joyful meeting. I then received an urgent invitation to go to a place called Yngsjo to baptize some that were waiting. But, when I arrived, I found many more ready to receive baptism than I had expected. After being satisfied with their christian experience and religious views, I baptized fifty-nine. From there I travelled to a

village called Yinesta, where forty-four were baptized in one day, and twenty-one on the next. I then preached the word of God to an immense concourse of people who assembled for several days in succession. A church was organised of sixty-five members, and a brother who gave evidence of being called to preach, was ordained to take the oversight of the flock. From here I travelled a distance of thirty miles, and in one day I baptized thirty-four. After preaching some days, a church was formed, and one of their number was also ordained as pastor. I next went to Ullstorp, where I baptized fifty-seven, who were also organised into a church. It has since increased to 100. After this much had been done, the devil began to be enraged, and instigated his emissaries to hinder the work. I now went back to Yngsjo for the purpose of strengthening in the truth of the gospel the newly baptized believers. While there, the following circumstances occurred. I was sitting in all quietness one morning, expounding the word of God to some friends, and we had much

joy; when, suddenly, the house was filled with fierce enemies of God and all righteousness, though members of the State Church. These pushed me off the chair, and then gave me blow after blow upon the head, pulled my hair out by the roots, and dragged me out of the house by force, and took me to another place, where they again commenced striking and kicking me for a quarter of an hour. They then besought each other to take brandy, that they might have good courage to prosecute their fiendish work. They conveyed me to the district serjeant who had me placed in the county prison. This was soon noised abroad, so that the yard was filled with people who came to see the "infamous baptizer." And so clamorous was the mob to see me, that the serjeant, to gratify them, had me brought up before them, when I was made the butt of their scoffs and jeers. Some swore and cursed me, while others laughed at me. One old gentleman spat into my face, and said I ought to be hung. They had determined at first that I should remain in the county prison over night. But, after I was shut in, so great was my joy that I was counted worthy to suffer reproach for my Master, that I could not refrain from singing songs of praise, and from speaking the word of God to others within the prison. When they heard this, they begged the serjeant to have me sent to the Provincial Penitentiary that same evening, where they arrived with me about midnight. Here I was met by the jail keeper with one curse upon another. They then proceeded to clip my hair close to my head, strip me naked, and drench me with cold water, after which they put on me a prisoner's dress, consisting of very coarse thin material, and threw me into a dark cell. As the weather was very cold, and the cell very damp, I was seized with a violent chill. But the Lord strengthened me, and so manifested himself to me, that I was enabled to rejoice in him, and feel that I was not alone. From this place I was moved to one where I could see. Here I remained three days, after which I was placed in a prison car and driven to my native place in order to set me at liberty. But, so terribly were the people frightened, that even christians were afraid to receive me into their houses. In every village, word was left to arrest me, in case I should cross the boundary of the parish

in which I lived. This state of things looked very dark and mysterious to me and my friends. But when the prayers of the poor and the oppressed ascended from earth to heaven, the Lord heard and sent help. In his great goodness it was so ordered that I was enabled to borrow some money, with which I secured the use of a house about three miles from Ullstorp, which I fitted up to hold meetings in. In this house I now preach to great numbers every Sunday. There are now in this district eleven baptist churches organised, where there was not a single baptist to be found in April, 1857. Unity and love are now prevailing, and it seems that the Lord will yet do greater things among us. The prince of darkness and his emissaries, however, rage terribly against us. For fear of them, when we go out to preach, we are obliged often to lie concealed during the day, and to hold our meetings at the midnight hour. Several times they have pursued me with loaded guns in order to put an end to me. It is very difficult for me to go out to spread the word of God, because I know I should not long be permitted to have my liberty, and if I should be arrested a third time, I should be made a prisoner at hard labour for a long time. But God knows best, and can overrule all. Your brother in Christ, SVEN SVENSON."

AUCKLAND, *New Zealand*.—Since Mr. Thornton became pastor of this church there have been several additions, and it numbers at present about forty members. On the first Lord's-day in March, 1858, six persons were baptized in the chapel newly erected by Mr. Thornton, and were added to the church. Two of these were new converts—one was a lady for many years belonging to the Established Church; another was a gentleman for a length of time deacon of an Independent church of this city, who, previous to his immersion stated the reasons that had induced him to take such a step. This public service and other matters have led to a little agitation on the subject of baptism in this place, and, as many are inquiring after the truth, it is to be hoped will be productive of good results. The place of worship was opened on Lord's-day, Feb. 28, 1858, when three sermons were preached, and collections made to the amount of £43. A tea-meeting also was held on the following Tuesday evening in the Mechanics' Institute, when some 150 sat down to tea, and speeches

were delivered by various ministers and friends. The Rev. J. Thornton, minister of the new chapel, occupied the chair. The chapel is built of wood, in the Gothic style, from a design by Mr. Herepath. It is a neat and commodious structure, will hold nearly 300 persons, and is an ornament to the locality in which it is situate. In fact, for appearance, it is not surpassed by any building in the city of Auckland; and for internal comfort, both in the pews and in the lighting of it, it is altogether unique. The baptistry, of goodly size, is supplied with water from a well close at hand. The pulpit is a beautiful piece of workmanship and is a credit to the designer. The cost of the site was £300, of the chapel about £800. Many of the sittings are already taken.

DOMESTIC.

BRISTOL, *King Street*.—I have the pleasure to inform you of some interesting facts. On sabbath evening, August 29th, Mr. Bosworth, after preaching from "What mean ye by this service?" immersed four believers, three females and one male; one of them, an aged person, was brought to the knowledge of the truth some years ago, in this way: On entering a shop, she saw a man in the act of tearing up a Bible, which grieved her much. She purchased it, and it was blessed to the salvation of her soul. And on Tuesday, Sept. 7th, after an impressive address on the constraining love of Christ, Mr. B. immersed four believers, all of them from the Church of England, who saw it to be their duty to follow their Lord through the baptismal stream. One was a Scripture reader, and was the instrument in God's hand of bringing the other three to Christ. They still remain members of the Church of England.

S. H.

LEICESTER, *Archdeacon Lane*.—A considerable accession was made to the General Baptist church meeting here on the first sabbath in September, when Mr. Stevenson, the pastor, baptized seventeen young persons, all teachers or scholars from the large sabbath schools connected with the place. Two other persons from an Independent place of worship were baptized with them. The chapel was crowded, and the scene, both at the baptism and the Lord's table, when the young candidates were received, was very affecting, and will be long cherished in the memory of all who witnessed the solemn proceedings.

OLNEY, *Ducks*.—You are aware that your friend and ours, Mr. J. Simmons, resigned his pastorate over us in April last. We have invited Mr. Hall, late of George-street, Hull, whom we expect on the first sabbath in October. In the meantime we have been well supplied, and have had some additions, though they have not been reported. On Wednesday evening, July 7, Mr. D. Thompson, of Great Torrington, baptized seven candidates for our fellowship. Several of them were teachers in our school. On Lord's-day, Aug. 1, Mr. B. Thomas, from the United States, baptized six young men in the river Ouse. These were all under eighteen. The scene was extraordinary. About 2000 spectators witnessed the ceremony. Thus we have hope that this church, which the Lord Jesus has so long favoured with eminent ministers, will continue to enjoy his presence and blessing. D. C.

OGDEN, *Lancashire*.—On Lord's-day, Aug. 29, eleven believers were immersed by Mr. L. Nuttall, of Liverpool, student with Rev. T. Dawson. This addition augments the number to twenty added to the church by baptism within two months. The ordinance was witnessed by several hundred spectators with attention and interest. It is a source of pleasure to the brethren to find that many, who a short time since were indifferent, are now anxiously "inquiring their way to Zion." The efforts of our young brother appear to be greatly blessed in this part of the Lord's vineyard. May these evidences of revival be followed by still more blessed results! R. H. B.

MIDLAND CONFERENCE OF GENERAL BAPTISTS.—It is the custom of the churches in this district to meet by their ministers and representatives four times in the year, when, beside a sermon by an appointed preacher, reports are given verbally, or in writing, of the numbers baptized or waiting as candidates. At the last meeting, held at Hugglescote, Leicestershire, Sep. 21, a larger number than usual (166) were reported as baptized. Indeed, the reports generally were very cheering, indicating activity crowned by the Divine blessing.

SHEFFIELD, *Barker Pool*.—On the 5th Sep. four believers were baptized by Mr. Ingham, at the Public Bath; and these, with one restored, were added to the church the same day. An impressive address was delivered to the spectators at the baptism by one of the candidates.

PRESTON, Lancashire.—Our old friend, T. H. L., has sent us some news, scribbled with lead pencil, from which we gather in the best way we can, that Mr. Nuttal, pastor of the second baptist church, baptized five candidates, Aug. 1; and Mr. Bugby, pastor of the first church, two, on Aug. 4, one of whom was the daughter of a pious mother who lately died leaving ten motherless children. Our friend also tells us that at the new chapel in *Birkenhead* Mr. Booth is well attended, and has led eleven believers down into the new marble baptistry and baptized them—that a Hall has been opened at *Blackpool* for baptist preaching—and that a public discussion on baptism was about to take place between Dr. Baylee of *Birkenhead* and Mr. Williams of *Accrington*, with the understanding that the Bible alone was to be appealed to, and not human authority.

TEBURY, Gloucestershire.—Mr. Kiddle says—"I have had the pleasure to baptize eight believers, and receive them into fellowship. One was in the 71st year of his age. Another was one of my daughters; and a third a minister of the gospel who, in the address he delivered to a large audience before he was "buried with Christ by baptism," declared that *prejudice* had long closed his eyes against believers' baptism,—but, in searching the word of God to see whether he was right or wrong, 'the scales fell from his eyes,' and in all the New Testament he found only believers' baptism. And in the Book of Common Prayer he found the plain word 'dip' as the mode."

DISS.—On Lord's-day, May 30, Mr. Lewis led down into the water two youthful and one aged disciple of the Lord Jesus, and baptized them. Our aged friend had been wishing to obey the Redeemer's command for more than thirty years, but was kept back through fear. And on Lord's-day, Sep. 5, Mr. L. baptized two young men, who thus avowed their faith in, and subjection to, the Father, Son, and Holy Ghost.

OLD BUCKENHAM, Norfolk.—A promising new interest is rising up here, which at present is a branch of the baptist church at *Diss*. On Lord's-day, May 23, Mr. J. P. Lewis had the pleasure of immersing six followers of the holy Saviour on a profession of repentance and faith, in the presence of a large congregation, making eighteen who have thus put on Christ by baptism within the year in connection with this infant cause.

HASTINGS.—Having been a constant reader of the *Reporter* for many years, it is a matter of rejoicing to me to see the progress of our churches recorded from time to time. But I do not remember ever seeing any communication from *Wellington Square, Hastings*, although many have publicly followed the example of their Redeemer. Since our pastor, Mr. J. C. Fishbourne, has been with us (which is now about twelve months) the congregations have increased threefold. On Thursday evening, Sept. 2nd, after a sermon by our pastor, Mr. Balforn, of *Bow*, baptized six candidates; and on Sept. 5th Mr. Balforn preached, and Mr. Fishbourne baptized four more, after which our pastor had the happiness to welcome to the Lord's table and give the right hand of fellowship to fifteen brethren and sisters. It was a time long to be remembered! B. B.

KINGSTON-ON-THAMES.—On Wednesday evening, Sept. 1st, our pastor, Mr. Medhurst, immersed three sisters, believers in the Lord Jesus. Before descending into the water Mr. M. said he had been amused, in thinking what a number of sickly infants there are born into the world, whose appearance of extreme health can but be delusive; for weakly they must be, otherwise they would not be sprinkled by the clergyman of the parish, as the Prayer Book says "he must dip discreetly and warily all the strong infants." H. S.

[The directions given to the "Priest" (?) are, "If they shall certify him that the child may well endure it, he shall dip it in the water discreetly and warily.—But if they certify that the child is weak, it shall suffice to pour water upon it." Now we believe that in 99 cases out of 100, the Priest, as he is improperly and popishly called, never asks a question about the child's health, and instead of dipping or pouring only sprinkles the child, and in some cases does not even do that. And they call that baptism! Why it is neither the baptism of their own Book of Common Prayer nor the New Testament.]

BILLESDON, Leicestershire.—After a suitable discourse on christian baptism, Mr. Finn baptized one male and three females, Aug. 29. One of the females is a member of an Independent church, but felt it her duty thus to be buried with her Lord in baptism. We had the pleasure of receiving the other three into the church at the Lord's table. Better days, we trust, are dawning upon us. To God be all the glory! G. P.

NEWARK.—It has again been our happiness to witness the ordinance of christian baptism: On sabbath evening, Aug. 29th, four believers were immersed by Mr. Bayly in the presence of a large congregation. Three were females, two of whom had been brought up in the Established Church, and the third was a Wesleyan. Our male friend has been for some time a preacher among the New Connexion Methodists. Previously to being baptized he gave an address stating the reasons why he had changed his views. We trust good will result from so interesting a service. T. F.

KING STANLEY.—On the evening of Aug. 29, our pastor, Mr. P. G. Scorey, baptized five disciples on a profession of faith in their Lord and Saviour. It was an encouraging and interesting service. The subject discussed was from John v. 11, and we had a large and attentive congregation. On the following sabbath the newly-baptized were added to the church, and commemorated for the first time the death of their risen Lord.

HACKLETON, Northamptonshire.—Mr. Knowles, our pastor, being infirm, Mr. Haddy, of Ravensthorp, baptized five disciples of the Saviour on Tuesday afternoon, Sep. 14th. Two were from our station at Cooknoe. In the evening Mr. H. preached, from "Rejoice evermore," a very encouraging sermon. E. Y.

BARNSELY.—Our pastor, Mr. Brown, had much satisfaction and pleasure in receiving eleven disciples of the Saviour into our fellowship on the first Lord's-day in September; nine of whom he baptized that morning, after preaching to an overflowing congregation. M. W.

[We had much trouble to make out this report. Our friend will excuse us, but, as he is a good writer, he need not scribble. Scribbling names of persons and places plagues us sadly. We cannot be answerable for mistakes in such cases.]

WOLVERHAMPTON, James Street.—On Lord's-day evening, Aug. 29, our pastor, Mr. Carey, after preaching to a full congregation baptized three disciples of the Lord Jesus. Others, we trust, will soon follow their example. J. E.

ACCRINGTON, Blackburn Road.—Mr. Williams baptized five believers on Tuesday evening, Aug. 31st. Two were Independents; and on Sept. 5 four more. Among the above were three men and their wives. E. B.

LONDON, New Park Street.—On Thursday evening, Aug. 26, eighteen believers in Jesus were baptized by our pastor, Mr. Spurgeon, and received into communion on the first Lord's-day in September. May they be steadfast, immovable, always abounding in the work of the Lord! D. E.

NAUNTON, Gloucestershire.—Our pastor, Mr. Heritage, baptized two believers, Sept. 5, who were afterwards received into the church. The congregation at the baptizing was large and attentive. Many felt it "good to be there." J. M.

WALES.—Cardiff, Bethany.—Mr. Tilly immersed two males and four females, Sep. 5th. One of the females had been a member with the Independents for many years. Two of the others had been brought up to attend the Established Church, their friends being regular Church-goers. These were all added to the church the same day. J. J.

Aberysthvan, Monmouthshire.—Seven followers of the Lamb followed the example of their Lord in baptism, Sep. 12th, and three were baptized on the previous month. On each occasion the chapel was crowded, and some could not gain admittance. Mr. Price preached at both services. All the candidates were grown up persons. Two were daughters of an aged deacon of the Llanwenarth church.

Llanchwyr, Monmouthshire.—A young man was baptized here by Mr. Johnson of Raglan, Sep. 19th, the minister of the place being unwell. T. S.

Swansea, Mount Pleasant.—On Sep. 5, Mr. Short baptized three believers in the Lord Jesus in the presence of a large assembly; and on the same day Mr. Hill baptized five disciples at *York Place* chapel. T. J. J.

Bridgend, Hope Chapel.—Mr. Cole baptized one follower of the Lord Jesus on a profession of his faith, Aug. 22. T. H.

Brynmawr, Calvary.—Mr. Roberts had the pleasing duty of baptizing four young females on the first sabbath in September, one of whom was his youngest daughter. The service was of a peculiarly solemn character, and many tears were shed. We have more tokens for good. To God be the praise! T. P.

STONEY STRATFORD.—The baptism mentioned in our last, at page 284, should have been dated the first sabbath in August, not July.

Baptism Facts and Anecdotes.

ANOTHER BAPTISM! And yet not another; for it was no baptism at all. We refer to a ceremony which one of our correspondents (W. C.) tells us was performed in a parish church on the borders of Wales, on Sept. 17th; when the clergyman, dipping the end of his finger* in the water, then made a wet sign of a cross on the baby's forehead, saying, "I baptize thee," &c. The parents of the child were persons in humble life, and the father of the child was not disposed to have the baby done, but he at length yielded to the persuasions of the parson, who had secured the mother's consent and assistance. But another obstacle was in the way. Several persons were requested to act as sponsors, but they all firmly refused the responsibility. What was to be done? The parson was a man of energy. Like another Napoleon he was not to be hindered by obstacles. So, mounting his horse, he rode off in quest of "sureties," and although he met with several more refusals, yet, undismayed by discouragement, he persevered, and at

* Was it not the learned Seldon who said, "I have always thought that in England the priest baptizes his own fingers instead of the child."

last succeeded in securing two individuals—a man and a woman. The former of these is well known in the neighbourhood as a general sponsor, always ready on such occasions to render his services on condition that he shall be well supplied with eatables and drinkables. In this case the promise appears to have been made and kept to his heart's content, for he and several others had a plentiful supply, which lasted them to a late hour. But who bore the expense of the "revelry" our deponent sayeth not. Perhaps we need not guess twice. We have no pleasure in bringing such a fact as this before the public; and yet it is our duty to expose such folly, and worse than folly. We are sure that a pious clergyman would repudiate such doings. Things of this kind are only done by those who set up the traditions of men above the word of God. But it is too late. Englishmen will not now willingly submit to such a mockery of a divine institution. And this was seen in the disappointments which this semi-papist, *alias* puseyite priest, met with in attempting to find respectable sponsors.

Sabbath Schools and Education.

SHOULD WE EXPEL UNRULY SCHOLARS?

I say, no. For that would be, on the face of it, an acknowledgment that such a scholar was more than a match for his teacher. To expel him would be only a public confession that the teacher had not wisdom and tact enough to manage him, and the example would be injurious to other scholars, who would presume on the weakness and irresolution of the teacher until the whole school was thrown into disorder.

Besides, by this description of discipline, if it may be so called, we do the *most serious moral injury* to the youth himself. We judge him as not being worthy the benefit of instruction—we exclude him from the means—turn him out as though his soul was of no value—voluntarily give him up to iniquity—encourage

him not to remember "his Creator in the days of his youth," or "the sabbath day to keep it holy"—license him to sin—present him to the evil one as being unfit for heaven and ripe for destruction—sacrifice him to everlasting ruin, and take the responsibility of his loss upon our own heads rather than keep him. Is this Christianity in its benevolence? is this being of the same mind with Jesus? is this Christian forbearance and love? in this do we imitate the God of mercy and long-suffering? Ought we not to give more particular attention to such a youth? to make him a special object of prayer? that he may be turned from his wicked practices and led into the narrow way? The farther he is from God, the more zealous should we be to instruct him in the way of life—seeing that Jesus came not

to call the righteous but sinners to repentance. So far from wishing to exclude him, we should look upon his presence as a token for good, and feel grateful that we have opportunities offered to teach him knowledge and wisdom; for whilst he is in the school he cannot fail to become acquainted with some important truth, which, though it does not influence his conduct for the present, at some future time may arise and impress his mind with an irresistible force, and bring forth fruit, ten, thirty, or a hundred fold; we may be sure that if there was no interest felt in learning, it would be a much more difficult task to get him to school, than when there to keep him in order.

This method of obtaining order is at variance with the design of such institutions. Their importance does not consist exclusively in teaching the young the principles of Christianity and placing them under the sound of the gospel—but also in keeping them from bad companions and strolling about the fields and streets.

There are certainly arguments to be advanced on the other side of the question which have the appearance of wisdom and prudence, such as “To keep that youth in the school would create disorder among the other scholars—he would pollute them and stir them up to disobedience

by his example;” and “Is it not better to sacrifice one than hazard many.” It is not my place or intention, neither does the question require that I should point out the most effectual methods of correction, but I most certainly think, and it is not my opinion only, that expulsion should never be practised, and will never be necessary where proper authority is maintained: there should be some other punishment used suited to the character and offence of the youth. A gentleman once said to a superintendent of the school with which I am connected, “If I had the management of this seminary I would soon make it the best in the kingdom.” And how would you do that, sir? “I would turn out every bad lad till I had none but good ones left.” He must have forgotten the difficulty of keeping it so select by admitting none afterwards but what were of good character, and that “the whole need not a physician, but they who are sick.” In the little time, comparatively speaking, that I have been engaged in this work, I have found that by attention some of the most tiresome lads became the most teachable, and an honour and example both to their class and the entire school, and eventually joined the church to which the school belonged.

T. H. C.

Religious Tracts.

OUR DONATIONS OF TRACTS.

For several months past we have not given any extracts from the letters we have received applying for grants. That our friends may know how much they are yet wanted in many places we shall this month make a few selections.—A baptist minister in *Glamorganshire* writes: “I should be exceedingly glad if you could send me a grant of tracts for distribution at open-air preaching. I have given away all I had. The people receive them gladly.”—From *Gloucestershire*: “You would be doing us a great kindness if you could favour us with a grant. We want them for open-air services and baptisms.”—From the same county: “I shall be very thankful if you can send us a parcel. We want them for the poorer classes around us, among whom they are

much needed.”—From *Herefordshire*: “About three years ago you made us a grant. Am I too bold in asking again? We are surrounded by parsons and people who remind us of the ‘blind leading the blind.’”—A minister in *Nottinghamshire* writes: “I am in the habit of speaking in the open-air. Will you please send me some suitable tracts to give away? May a blessing rest on your efforts to advance the cause of the Redeemer.”—Another, in *Warwickshire*: “We are having baptisms frequently, and much need tracts on the subject to give away at the services. Could you send us a parcel?”—From *Monmouthshire*: “Our minister lately removed, but we have engaged an active and earnest preacher who is visiting the villages around. We shall soon have a baptism, and should be

thankful if you could send us a parcel of tracts on the subject."—From *Staffordshire*: "I have noticed that you make grants of tracts. We need them here. We are now moving, and they would help us on."—From *Yorkshire*: "We have a good chapel, free from debt, with a population of 5000; but we are few in number, and our principles are not well understood. Our minister is now lecturing on 'The Baptists,' and we want some tracts to help him. Could you send us some?"—An active and popular young preacher in *Cambridgeshire*: "I shall be obliged if you will send me a grant of baptism tracts."—A minister in *Devonshire*: "We are a poor church. Will you oblige us with a grant? They will be thankfully received. Let some of them be on baptism."—A minister in *Surrey*, who often preaches in the open-air: "Could you again favour us with a parcel? We want them chiefly for our open-air services. Our people have done what they could at their own expense, yet you know we are only a poor church."—From *Ireland*: "We cannot get any

tracts on baptism here. Can you send us a few?"—From *Staffordshire*: "We have taken a room in our county town for preaching, and we want to tell the people who we are, and what we believe. The whole thing is now in the place. Can you help us? Some of your tracts would be very useful. We are well attended, and hope we shall succeed."—From a preacher in *Lincolnshire*: "If you can send us another parcel they will be very useful in the fens about Boston, where I have four stations to supply."—From *Kent*: "If I do wrong in applying please excuse me, but I am a working man, and I go, during the intervals of worship on the sabbath, to distribute what tracts I can get, among the people on the roads and in their houses, and they are always well received."—From *Norfolk*: "We are a poor but united people, and wishing to do good, should feel thankful to receive a grant of tracts for distribution among our neighbours."

We have many more such applications, but these may suffice at present.

Intelligence.

BAPTIST.

FOREIGN.

THE BAPTISTS OF THE UNITED STATES.—The Baptists, or rather the Immersionists, of the United States, are divided into about a dozen parties or sects. The principal of these in regard to population are the Regular Baptists, distinguished by the doctrine of Predestination and the practice of close communion; the Disciples, or Campbellites, who have "reformed" by going into a modified doctrine of baptismal regeneration and other curious notions; and the Freewill Baptists, who hold Arminian sentiments, and, I believe, generally practise open communion. Thirty years ago the Regular Baptists were one body. But they are now divided into "Missionaries" and "Anti-Missionaries," the latter of whom are opposed to modern missions, Bible societies, Sunday schools, &c. They are generally rigid Calvinists, and frequently appear to be tinctured with Antinomian views of duty. Their whole number is about 58,000, while the membership of the Missionary Baptists is little if any short of 1,000,000. The other sects who practise immersion amount

to about 240,000 souls, more than half of whom are Campbellites. It is well known that the Northern and Southern Baptists were rent asunder some years ago by the controversy about slavery. Since that separation the Southern churches have been so far excluded from the brotherly attention of the christian world, that their condition and works are probably less known to foreigners than those of any considerable body of christians now existing. And yet it is hardly possible that the christian public can be really indifferent in regard to the labours and prospects of the 7,000 baptist churches of the Southern States. Under this impression, I propose to send an occasional article to *The Freeman*, for the information of our English brethren, beginning in this one with a brief statement of some general facts. Our denominational statistics for 1856 give the Missionary Baptists of the fifteen Southern States, 297 associations, 6,809 churches, 3,914 ministers, and 567,579 members, being a gain of about 100 per cent. in twenty years. If we add the 30,439 Anti-Mission Baptists found in the Southern States at the close of 1856, the whole membership of the Regular Baptist churches at that time was 608,018 souls. The present

number cannot be less than 620,000. I am not able to say what number of these Baptists are Negroes, but I suppose at least 200,000. In the churches of Georgia, my own State, the proportion of black and white members is twenty-three to thirty-six. The rupture between the Northern and Southern churches left the latter without missionary organisations, and almost without missions. The black missionaries in Liberia and one or two whites in Asia were the only ones who chose to cast in their lot with the seceding churches. In 1842 our brethren organised the Southern Baptist Convention and located a foreign mission board at Richmond, Virginia; but our success in the foreign work has not been so great as we desire. Our difficulty is want of men, the principal cause of which is a scarcity of ministers, and the pressing demand of the home work in our vast territory extending from sea to sea, and from Pennsylvania to Mexico. Still we have made steady progress in China, Yoruba, Liberia, and the Indian Territories, and in some places our efforts have been signally blessed. Our current literature consists of fifteen weeklies, six monthlies, and one quarterly. *The Christian Review*, though now published in Baltimore by Southern editors, is still regarded as the property of both sections. The Southern Baptist Publication Society, located at Charleston, South Carolina, and the South-Western Publishing House, Nashville, Tennessee, though of recent origin, are sending forth a supply of excellent denominational and other religious books, some of which are no less highly valued in the North than among ourselves. Our educational interests are represented by fourteen colleges and seven theological schools, one of which, not yet fully established, is designed to be, if possible, equal to any similar institution in the world. Last year the brethren raised 200,000 dollars for this school, and I hope the work will continue till at least 500,000 dollars have been devoted to professorships, libraries, and buildings.—*Correspondent of Freeman in Southern States.*

A BAPTIST MINISTER'S DAUGHTER SOLD INTO SLAVERY.—The *Watchman and Reflector* contains an appeal to the benevolent in behalf of a Rev. Mr. Davis, of Fredericksburg, three of whose children were sold by auction, January 1st, two sons and one daughter. The sons were "bought in," but a slave trader bought the girl for 900 dollars, and now will not sell her for less than 1,100 dollars. To save her from her threatened fate, three gentlemen have promised to assume the sum for a time, and now Mr. Davis appeals to the benevolent to aid him to raise the money. Mr. Davis has previously, through labour and aid of friends, purchased himself, wife, and four children,

at a cost of 2,060 dollars. The mistress of the girl sold to a trader was a member of the Presbyterian Church. This is the "institution" that the Methodist Episcopal Church, South, "leaves to the State." Within a few days we have been solicited to aid in the purchase of a Methodist exhorter, who was to be sold away from his family.—*Zion's (U.S.) Herald.*

[These, we presume, were persons of colour.]

A WELSH MINISTER FOR AUSTRALIA.—On Thursday evening, August 12th, a most interesting service was held in the Welsh chapel, Aberdare, to commend to God, Mr. Jones, late of Erwood, who is now about to sail for Australia, to take charge of the Welsh baptist church at Coriugia, near Burra Barra. One of the deacons offered prayer, after which the chair was taken by the Rev. T. Price, the minister, who explained the nature of the field to be occupied by his young friend. Addresses of a most interesting character were delivered, then Mr. Henry Moor, senior deacon, commended Mr. Jones to God in prayer. Thus ended one of the most interesting valedictory services ever held in these parts. Mr. Jones leaves his native land with the very highest testimonials as a good man, a consistent christian, and a faithful minister of Christ.

DOMESTIC.

SCOTLAND.—Mr. Thomas Lovekin, for some time engaged as minister of the Independent church in Kelso, Roxburghshire, upon a sabbath evening, a few months ago, having no service in his own chapel, went to Dr. Bonar's Free Church, and heard a sermon preached by the Rev. Peter Purves, minister of the Free Church at Morebattle, from these words, Luke xii. 50, "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" The preacher, in illustrating the passage, showed very forcibly, both from the practice of the primitive churches, and the natural construction of the passage itself, that the baptism must mean *immersion*. This was the means of leading Mr. Lovekin to reflect seriously upon the subject. The next day a book was put into his hands, written by the Rev. Francis Johnstone (now of Glasgow), which was the means of effecting a complete change in his former sentiments. In a few weeks Mr. Lovekin was constrained to make a public profession of the change that had taken place in his mind to the church under his care, upon which they declined any further continuance of his services. Having met with Mr. Henry Watson, pastor of the baptist church at Ford Forge, and being entirely a stranger to the baptist brethren, he was baptized there by Mr. Watson, in presence of some of the

brethren, on Saturday, July 3. He is now, of course, without a pastorate. Any church requiring ministerial supply may obtain his services by applying to Mr. Henry Watson, pastor of the baptist church, Ford Forge, Coldstream.

MR. MACALLAN.—In our notice of a work on "Baptism," at page 305, we stated that we were not aware whether the author was a minister or not. We have since found in a corner of the *Baptist Magazine*, for July, this notice of that gentleman:—With great regret we find ourselves unable, from want of space, to insert a biographical notice of a highly-esteemed member of our body in Scotland, the late David Macallan, Esq., of Aberdeen. A baptist by conviction, he was a staunch supporter of our denominational tenets; yet of so genial a disposition, and so catholic a spirit, as to be loved by all. He held a prominent position among his fellow-citizens in Aberdeen, and was widely known and respected beyond the locality of his residence. The *Free Press*, of which he was a proprietor and editor, says of him:—"Mr. Macallan was in his sixty-sixth year, and his removal leaves a blank in the religious society of Aberdeen, which will not be readily filled up. To his family and more intimate friends his loss is irreparable. He was both a kind and wise friend, and it is the testimony of more than one who met him in almost daily intercourse for years together, and at times under circumstances that might be reckoned sufficiently trying, that they never saw his temper in the least degree ruffled, nor heard an angry word escape his lips. His was a true, loving nature, mellowed by the discipline of Christian experience and sorrow. In the earliest years of his married life his tender heart was wrung by the loss of his children, who all died in infancy; and now his own removal is mourned by a loving wife and sister, whose tender watchfulness over him while living, and whose sorrow at his removal, are matters of that sacred circle of the heart and home which can evoke adequate sympathy only from those who have been tried by a like experience."

IRISH CRITICISM OF MR. SPURGEON.—The *Northern Whig* gives the following description of Mr. Spurgeon and of his style of pulpit oratory:—In person Mr. Spurgeon is short and stout; his face is large and soft, well-developed in the lower part, and with an overhanging forehead. His countenance is devoid of colour, and he has a quantity of neatly-arranged black hair. His voice is penetrating and powerful but strongly accented with an English provincial twang, and he uses a profusion of gesture and dramatic action. Last night, Mr. Spurgeon preached *without any gown*, and was not assisted by notes or MS. Mr.

Spurgeon's pulpit style is eminently theatrical. He uses his hands and arms forcibly, frequently alters his position, addressing himself now to the right hand, now to the left, and occasionally turning almost entirely round in the pulpit. In the colloquial and conversational parts of his sermon—which are of constant recurrence—he changes his voice and gives the dialogue in varying tone and accent, to suit the circumstances of his *dramatis personæ*. The discourse, consequently, becomes more of an oration, or of a lecture illustrated with action, than a sermon. The words are embellished with a profusion of gestures, starts, sudden uprisings, and downward movements, which seem very remarkable to those accustomed to the gravity of demeanour which is generally presented in a Presbyterian pulpit. The introduction of two stanzas of poetry into the prayer was generally remarked as a very singular feature.

RE-OPENING OF KING'S-ROAD BAPTIST CHAPEL, READING.—This place of worship, which has been closed for several months for enlargement and repairs, was re-opened on Thursday, Sept. 9. The alterations which have been recently effected have completely changed the appearance of the building, which is now a very handsome and commodious edifice in the Italian style of architecture, and capable of seating about 1,000 persons. In the centre of the roof is an elegantly constructed dome, glazed with ground glass, and twenty feet in diameter; and from this is suspended a handsome gasalier. The vestry of the chapel has also been considerably enlarged and improved. Sermons were preached by Messrs. Charles Stovel, of London; and Henry Allon, of Islington. Between the services, a dinner, followed by speeches, took place in the new hall, a large company being present. The congregations at both the morning and evening services were large. On the following sabbath Mr. John Aldis, minister of the place, preached in the morning and evening, and Mr. T. G. Horton, minister of Castle-street Chapel, in the afternoon. The total expense of the alterations is estimated at about £1,600; and of this sum about £1,200, including the amount collected at the various services, has been already raised. The only drawback to the gratification attendant on the re-opening of the chapel is occasioned by the serious lameness of its respected minister, owing to an accident he met with some three months since, and which, it is feared, is likely seriously to disable him for some time to come.

GLASGOW.—The congregation now meeting in the Trades Hall, under the ministry of Mr. J. Williams, are about to erect a new chapel.

WALERS, Gover.—Mr. J. Pugh, a well-known and active Welsh baptist minister, had the pleasure of realising, what for many years past has been very near his heart—a baptizing in Gover, and the establishment of a baptist church in that peninsula. Mr. Pugh is a respectable farmer and an ordained Welsh baptist minister, who, without fee or reward, has caused to be erected several Welsh baptist chapels, and one English baptist chapel, and who has laboured most successfully for the lengthened period of forty years as pastor over several small churches. Twelve months ago, by means that completely bewildered the Church clergy of the neighbourhood, a piece of ground was obtained, a large room capable of accommodating 200 persons was built, and, about five months ago, opened for divine worship on the sabbath, and a day school during the week. This is the only place of worship in this parish. Since the opening of the building, services have regularly been held on the sabbath day, and an excellent Sunday school established. The congregations have been large and attentive, and the first fruits of the forthcoming harvest were reaped by the presence of the attentive congregation who assembled to witness the celebration of the ordinances established by our blessed Saviour. At the side of the river Bryr there were assembled at least one thousand individuals to witness the baptism which was administered by Mr. P., after an address by the Gover missionary. In the evening the candidates were received into the church, and the Lord's Supper administered to them.

MAB-YR-HELEM.—The re-opening of the baptist chapel here took place on Wednesday, July 7th. The chapel was crowded, and hundreds were outside that could not come in. There has been a baptist cause in this "hill country" for many ages. It seems that the eloquence of Yavasor Powel (the Welsh baptist harbinger) marvellously told on prejudiced hearts in this locality, about two centuries ago. But the first chapel was built about sixty years since. The church became numerous and wealthy, and the old chapel became too small and out of repair, so that the church and congregation determined to have a new and a larger place of worship, and have erected a beautiful and a commodious chapel on the ruins of the old. And what crowns the whole (and worthy of imitation,) the contributions became so liberal and sufficient as to meet nearly the whole of the expense of the building.

SWAFFHAM, Norfolk.—The foundation-stone of a new chapel was laid by Mr. Woods, the minister, Thursday, Sep. 2.

WALTON-ON-TRENT.—A new neat chapel has been erected in this pleasant village, which was opened Sep. 11.

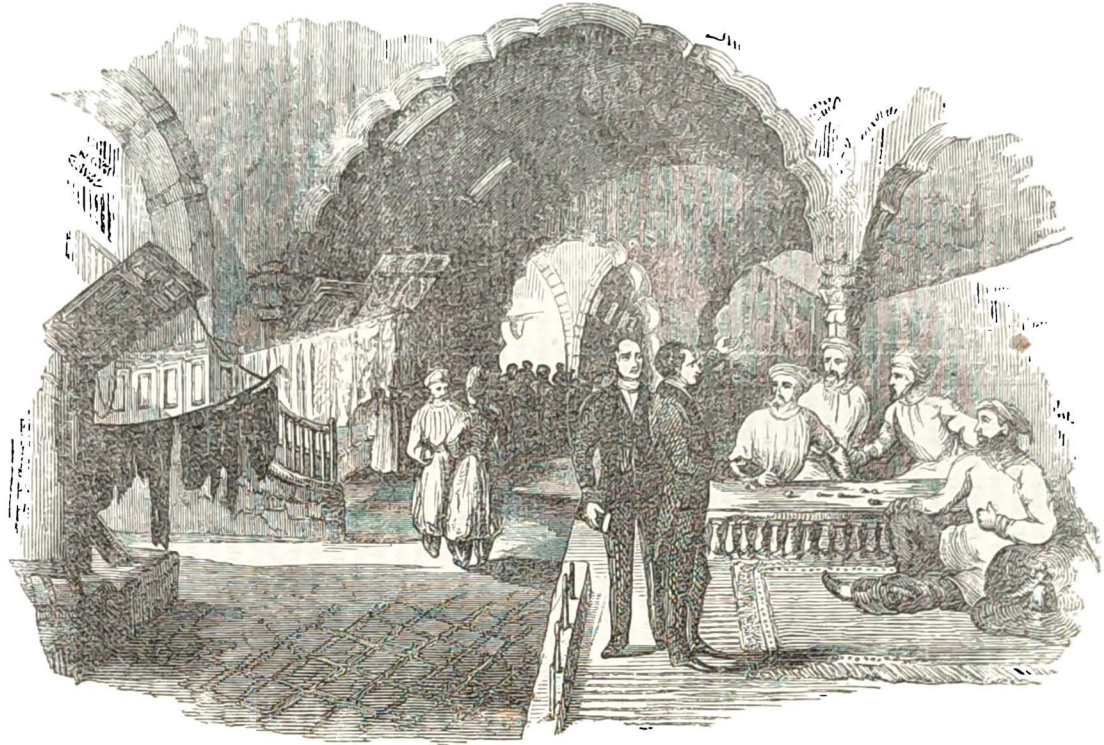
MR. SPURGEON'S NEW TABERNACLE.—On Lord's day, Sept. 12, Mr. Spurgeon preached as usual in the Music-hall of the Surrey Gardens; and the fineness of the weather drew as large a crowd as was ever assembled on previous occasions. He selected for his theme the first clause of the Lord's Prayer:—"Our Father which art in Heaven," and before commencing his discourse he took the opportunity of alluding to the subject of his new Tabernacle. He said he was almost ashamed to speak to them so often on the subject of his new chapel, the building of which had been so long talked of in order to accommodate the immense crowds which from Sunday to Sunday flocked to hear the words from his lips. He was sure not only his own friends, but the large audience he saw before him, would scarcely believe him when he told them that the collection on the last occasion they met there (Sunday last) amounted to the sum of £9. It was, therefore, obvious that, at this rate, their progress towards completion must be very slow; and he did hope that the mention of this subject would be sufficient to produce greater exertion in the future.

HONITON BAPTIST CHAPEL.—The sixth anniversary of the opening of this chapel was celebrated on Lord's-day, the 29th August, when two very excellent discourses were preached by the Rev. W. Brock, of Bloomsbury Chapel, London. Honiton being the birth place of Mr. Brock, his visit excited great interest, and large numbers of people came to hear him. The Independent Chapel which—being larger—was kindly lent for the evening service, was full to overflowing. On the following day about 200 friends took tea together, after which, Mr. Brock gave a very interesting address on General Sir H. Havelock. The collections, together with the proceeds from the tea, amounted to £18. There is still a debt of rather more than £300 on the building.

MELBOURNE, Cambs.—Mr. E. Bailey was recognized as pastor of the baptist church in this village, on Tuesday, Sep. 7. Several ministers took part in conducting the interesting services. About 200 friends sat down to tea in the British school-rooms. Mr. B., who has not yet attained his majority, enters upon his engagements here under promising auspices. The congregations are overflowing. Thirty-six have been baptized, and there are many serious inquirers after the way of life and salvation. This young minister is also a fruit of Mr. Spurgeon's ministry.

BANBURY.—The friends here have erected and opened two convenient school-rooms, which were much needed.

(Continued on page 325.)



BAZAAR PREACHING, MONGHYR.

MISSIONARY.

EAST INDIES.

Monkhyr.—The friends of Indian Missions will be gratified with the following intelligence from Mr. Lawrence, who yet retains his position at this important station.

"Though surrounded by dangers, and often experiencing great alarms, we cannot be sufficiently thankful that there has been no outbreak at our station. . . . Through the kind interposition of Providence, the dwelling houses, chapels, and school-houses, belonging to the mission all remain untouched. And, notwithstanding the many interruptions, we have been able to finish our new school-house, and the funds have been forthcoming to defray all the expenses connected with it. It is a substantial and commodious building; its dimensions are nearly as large as the bazaar chapel, near which it stands; and it cost rather more than a thousand rupees. Mr. Broadway removed his school into it last week. The school, I am glad to say, continues to improve. During the great excitement there was some fluctuation in the attendance of the boys; but for the last two months there has been a steady increase. Under Mr. Broadway's management I doubt not the school will continue to prosper. He requires, however, a superior teacher, which I fear we shall not be able to afford without some aid from England.

Two of the old schools have been broken up, and some of the boys have entered the new school. One of the old schools is still kept on, and now there are about forty boys in attendance. Preaching in the bazaars and villages, of course, was much interrupted during the past year. For the first four months the work was carried on as in previous years, but subsequently only to a very limited extent. In October, bazaar preaching was resumed with regularity, and has since been maintained as far as practicable. The Hindoos behave with as much respect as before the outbreak; but the Mohammedans generally keep out of the way, or if they do stop to listen, they do not oppose as before. The regular service in the native chapels were not interrupted more than a few times. The attendance, for a time, was very small, but not more than twice or thrice were the chapels closed. The same may be said of our English services. They were never entirely omitted, but for about three weeks we were unable to meet in the English chapel, owing to the fort gates being closed. Then our congregations assembled in the house of a friend. The attendance was for a time much less than usual, owing to the departure of some of our female friends to Calcutta. But in

December the absentees began to return, and since then our English congregations have greatly improved.

The Lord has most mercifully spared this little church from being scattered by cruel enemies, but he has visited it with other trials. It has been more reduced in number, either by removals or by death, than in any one year for many years past. One was our excellent native preacher, Nainsukh, who died as he had lived—humble, prayerful, peaceful, hoping and rejoicing in the love of God, and looking for the mercy of the Lord Jesus Christ unto eternal life. His death has been a great loss to the native church and to the mission here. For nearly forty years did he sustain his Christian profession without blemish, and for the greater portion of this long period was he engaged in preaching the gospel to his countrymen. He was greatly beloved by his brethren, and much respected by all classes to whom he was known.

In June there was an addition of two members to the church by baptism. One is an aged native female, and the other a young Israelite, whom Mr. Broadway brought with him from Benares. He has since gone to Calcutta, where he hopes to be useful among his own countrymen as a missionary. There are two or more natives who are now anxious to be baptized, respecting whom we hope well. Amongst the heathen there are several who continue to read the Scriptures and to profess their faith in the Lord Jesus Christ."

We have also much pleasure in stating that Mr. J. G. Gregson has lately been designated by the Committee to go out to the assistance of Mr. Lawrence.

A SPECIAL EFFORT FOR INDIA is now in operation. It is proposed that a fund of £5000 be raised to enable the Committee of the Baptist Missionary Society to strengthen and enlarge their operations in India, especially in the North-west provinces, the scenes of the late mutiny.

AUSTRALIA. — The first number of the Australian *Baptist Magazine* states that the Committee of the Baptist Missionary Society in England have recently appointed three ministers for the Australian colonies. Mr. Slade has arrived, and is preaching at Geelong. Mr. Sutton and Mr. Wilson are expected soon—the former is for Victoria, and the latter for Brisbane. A new chapel has been built and opened at Ballarat, and another at Forest Creek. Mr. New is delivering popular lectures, the proceeds to be applied to the erection of a new chapel for his increasing congregation. Upon the whole the prospects of the baptists appear to be cheering in the colonies.

BAPTIST, SUPPLEMENTARY.

(Continued from page 223.)

THE YORKSHIRE BAPTIST COLLEGE.—The 4th of August being the 34th anniversary of the Bradford College, the day was chosen for laying the foundation stone of the new building at Rawden. There was a large gathering, and we expect the edifice, together with its surroundings and fittings, will display the taste and spirit of the counties of "York and Lancaster."

THORNURRY, Gloucestershire.—Mr. J. Light was recognized as pastor of the baptist church in this place, on Monday, Sep. 6th, when, after a large tea-meeting, Mr. Young of Fairfield opened the service, Mr. Jones of Chepstow addressed the minister, Mr. Cross of Clifton the church, and Mr. West of St. Albans the young. The meeting was much enjoyed.

HACKLETON, near Northampton.—On Wednesday, Sep. 15, the anniversary of our chapel, and the forty-fifth year of the ministry of our pastor, Mr. Knowles, was celebrated. We had sermons and addresses, a baptism of five candidates, and above 200 took tea. We have made considerable improvements and repairs at the chapel, and paid for them. G. C.

FORNCETT, Norfolk.—We had our Harvest thanksgiving tea-meeting and school anniversary, Sep. 7th. The chapel was tastefully ornamented with mottoes, flowers, and ears of wheat. We also had some good speeches. We have accomplished our repairs, and shall now try to get a baptistry.

WYKEN, near Coventry.—Mr. Spurgeon preached in a spacious tent at this place a few weeks ago, when thousands attended, and £93 were collected for the baptist chapel and school rooms.

NAUNTON, Gloucestershire.—Mr. W. A. Heritage has been recognized as pastor of the church here. The attendance was very large; above 400 sat down to tea.

BELFAST.—Mr. Eccles having resigned the pastorate, Mr. R. M. Henry has been recognised as his successor.

PECKHAM, Hill-street.—New galleries have been erected at this place to accommodate the congregation under the pastoral care of Mr. Cole.

REMOVALS.—Mr. Isaac Lord, of Turret Green, Ipswich, to Cannon-street, Birmingham.—Mr. G. Haigh, to Bessel's Green, Kent.—Mr. S. Hutcheson, to Whitehaven.—Mr. H. Lawrence, of Truro, to Shrewsbury.—Mr. J. Martin, of Edinburgh, to Derby Road, Nottingham.—Mr. Hall, of George-street, Hull, to Olney.—Mr. J. L. Whitley, of Burnham, to East Dereham.

RELIGIOUS.

BRITAIN.—The religious condition of this country is becoming more hopeful. The small band of Protestants is receiving considerable accessions to the churches, and, in spite of the number, the influence, and the power of the priesthood, the disposition to read and hear the Word of God increases. Under the very shadow of the old University at Louvain a preaching station has been opened, and is now crowded. At Namur, Charleroi, Liege, and other towns, the labours of Protestant evangelists are very successful. The populations are engaged in trade, their principles are somewhat democratic in their tendency, and the power of Rome over them has been weakening for some time. In Charleroi some twenty-five families have lately left the Catholic church. In at least fourteen villages around the city the gospel is faithfully preached, and the crowds sometimes are so large that the service is frequently obliged to be held in the open air. The great want is ministers; more labourers could be employed. Amongst the Flemish population, by the way, the great stronghold of the priesthood, many openings present themselves. With unrestricted liberty, Belgium presents a fair field for evangelistic efforts.

EPISCOPAL ZEAL IN THE METROPOLIS.—During the past year many of the clergy, under the sanction of the new Bishop of London, have been very actively engaged in extraordinary services. Besides preaching in Westminster Abbey and Exeter Hall, we find them on the steps of the Royal Exchange in the open-air, under the sanction, too, of the Lord Mayor. The first sermon, we are told, was from Prince Albert's text on the front of the building—"The earth is the Lord's, and the fulness thereof." And Dr. Watts's hymn, "Jesus shall reign," &c., was sung!

THE JEWISH NATION, dispersed in almost every part of the globe, without forming anywhere an independent nation, amounted in number in 1857 to 4,658,800 individuals, not comprising 30,000 Samaritans, and 1,200 Ishmaelites, which would make a total of 4,690,000 persons. The total number of Jews in Europe is stated at 2,451,179, making the 110th part of the whole population of Europe at the last census.

CONFESSIONALISM IN THE CHURCH OF ENGLAND.—Great excitement has prevailed in consequence of some disreputable revelations which have recently been made respecting this practice, by some of the clergy. Public indignation has been expressed in the strongest terms, and it is expected that ecclesiastical censure of the parties implicated will be the result.

GENERAL.

A STATUE TO SIR ISAAC NEWTON has been erected at Grantham, near which town the great philosopher was born, and went, when a boy, to its ancient Grammar School. The figure is bronze, thirteen feet high, cast from old gun metal, supplied by government. The base is granite, and the whole twenty-seven feet high. The cost is £1050. At the inauguration, on Sep. 21st, the venerable Lord Brougham, now eighty years of age, delivered a wonderful extempore oration.

WONDERS!—Thirty years ago it was proved that we could never reach America by steam power. But soon the *Sirius* was seen steaming into New York harbour. A few months ago the telegraph between the continents could not be laid; but it has, and, though interrupted, will ultimately be a success. What next? The *Times* talks of "killing a man at twenty miles distance by the power of concentrated sunbeams!"

THE LEVIATHAN STEAMER is yet in an awkward fix. She is on the water, but cannot move for want of funds! Her cost so far has been £640,000, and we are told she is now offered for sale at half-price. What a pity! The *Times* tells us that when fitted up she "could sail round the world in about 1,000 hours, with only a single stoppage of her paddle-wheels."

ELECTRIC TELEGRAPHS have been fixed by the French throughout their possessions in Algeria and the northern coast of Africa. The Americans talk with these tongues of lightning throughout their States.

SOME SHREWD YANKEES GUESS that heaven made Washington childless that his country might call him "Father;" but Buchanan, the present slavery-favouring president, childless that his country might not "look upon his like again."

THE ENCUMBERED ESTATES COURT of Ireland has now sold property to the amount of *twenty-two millions sterling!* Its powers are ended; but a new court, with greater powers, has been established. There is now hope for Ireland.

THE "TIMES" AMONG THE PROPHETS.—"War is one of the oldest and most universal of human institutions, but hard to reconcile with the Gospel."

RAILWAY PROPERTY is in a sad state. The shareholders are like big flies buzzing about cobwebs. They have been caught and sucked dry!

THE "TIMES" NEWSPAPER is said to consume 1330 reams of paper, of 84lbs per ream, every week; the tax on which alone for the year is £38,000.

SEVERAL LADIES have lately lost their lives by their *extended* muslin dresses taking fire.

RAILWAY ACCIDENTS.—During the half-year ended the 30th of June last, 143 persons were killed and 175 injured, from causes on the railways of the United Kingdom. Ten passengers were killed and 9 injured from causes beyond their own control, while 10 were killed and 12 injured owing to misconduct or want of caution. Eight servants of companies were killed and 33 injured from causes beyond their own control, while 65 were killed and 24 injured owing to misconduct or want of caution. There were three cases of suicide.

THE DEAD LETTER OFFICE received during 1857 no less than 2,024,057 letters addressed for places in England and Wales. 1,460,791 were returned to the writers. 25,115 of the letters contained enclosures valued at £338,593 10s. 2d.

A SUBMARINE TELEGRAPH of about 300 miles is in course of manufacture in Scotland, to connect the colony of Victoria with Tasmania.

JOSEPH BROTHERTON once said, "My riches consist not in the extent of my possessions, but in the fewness of my wants."

THE DUCHESS OF KENT, the mother of her Majesty, has lately attained her 72nd year.

REVIEW OF THE PAST MONTH.

Saturday, Sept. 25.

AT HOME.—Early this month the Queen made her promised visit to Leeds, where she met with a most hearty welcome from her Yorkshire subjects, nearly half a million of people, we are told, having assembled to greet her Majesty. Among these, on Woodhouse Moor, were 20,000 sabbath school children and 6000 teachers, who sung, in good style, the National Anthem as the Queen passed by the place. Having formally opened the new splendid Town Hall, the Queen passed on safely to Balmoral in Scotland, to seek repose and health, after her late exciting engagements. Little else on this mundane scene around us calls for notice, but above us our new visitant—the Comet—is displaying his splendours.

ABROAD.—Our Government has not yet published the terms of the new treaty with *China*, at which the *Times* is growling fearfully, and certainly the commercial world ought to know all about it speedily.—From *India* we have no news of any importance.—The Americans are "demonstrating" in their own style of self-glorification over the laying down of the Atlantic Telegraph. But it was an English cable after all, and they helped us well in laying it down, and that is all that can be said about it. We hope the interruption in the communication will only be temporary. The thing has been done, and can be done again if needful.

Marriages.

July 20, at Myrtle Street baptist chapel, Liverpool, by Mr. Birrell, Miss E. Parley, of Nottingham, to Mr. J. Johnson, of Gravesend.

Aug. 4, at Highbury Chapel, Bristol, by Mr. Wilks of Oswestry, Mr. E. H. Davies, baptist minister, Rosa, to Miss S. E. Ditchett, of Hillhouse.

Aug. 16, at Grosvenor Street baptist chapel, Manchester, by Mr. Thomson, Mr. J. Holt to Mrs. Kennedy.

Aug. 19, at the baptist chapel, Monmouth, by Mr. Campbell, Mr. Morgan, pastor of the baptist church Ledbury, to Elizabeth Fawn, eldest daughter of Mr. Thomas Brittain, of Lake's End, Norfolk.

Aug. 25, at the baptist chapel, Salendine Nook, Yorkshire, by Mr. Crumpton, Mr. T. Smith, of Hebden Bridge, to Miss E. S. Brooke, of Longwood.

Aug. 25, at Broadmead baptist chapel, Bristol, by Mr. Haycroft, Mr. J. Perrin, to Miss M. J. Bird.

Sept. 1, at Marc Street baptist chapel, Hackney, by Mr. Kirkus, Mr. F. Andrew, to Miss E. Moulton.

Sept. 1, at the New Road baptist chapel, Oxford, by Dr. Steane, niece of the bride, Mr. W. Allen, minister of the place, to Miss S. E. Steane.

Sept. 1, at Cotton Lodge, near Aberdeen, Mr. P. G. Oncken, merchant, of Hamburg, and son of Rev. J. G. Oncken, to Miss Julia Stewart.

Sept. 1, at the baptist chapel, Stratford-upon-Avon, by Mr. Woods, Mr. T. Lindsey, to Miss F. Girling.

Sept. 2, at the General Baptist chapel, Ashby-de-la-Zouch, by Mr. Gray, Mr. A. Mills, to Fanny, eldest daughter of Mr. Joseph Smith, of Packington.

Sept. 5, at the General Baptist Chapel, Market Harborough, by Mr. Elliott, Mr. E. Buswell, to Miss M. Scarborough.

Sept. 13, at the baptist chapel, Milford, Hants., by Mr. H. V. Gill, Mr. Joseph Udall, to Miss Mary Barnet.

Deaths.

June 8, at Northampton, after a lingering illness, Miss Mary Kilsby, late of Cooknoe, for many years a consistent member of the baptist church at Hackleton.

July 20, Mr. J. Thomas, for many years the able and indefatigable superintendent of the Baptist Mission Press at Calcutta. Mr. T. had laboured thirty-two years in India, and was universally respected. He was as well as usual on the 14th, and went to a church meeting at the Lal Bazaar Chapel, where he proposed his son John for baptism and fellowship. Feeling unwell, he abruptly closed the meeting, and hastened home; but cholera had seized him. "Blessed are the dead which die in the Lord."

Aug. 29, Mrs. Ann Nicholson, after a severe and lengthened affliction. Mrs. N. had been a much esteemed member of the General Baptist church at Kirton-in-Lindsey, Lincolnshire, for thirty years. But our loss is her gain. The memory of the just is blessed!

Aug. 29, Mr. D. D. Evans, Carmarthen, aged 72, who for fifty years was a popular baptist preacher in South Wales.

Aug. 30, at Milton, Hants, Mr. John Rogers, for thirty-three years an honoured and useful deacon of the baptist church at

Milford. Mr. R. was brought to a saving knowledge of the truth as it is in Jesus, under the ministry of the late excellent Rev. James Harrington Evans, of John-street, London, who was, under God, the founder of the Milford church. As he lived so he died, trusting on Christ alone for salvation.

Sep. 3, Mr. R. Tebbutt, aged 72, for many years a member of the baptist church in Belvoir-street, Leicester, and formerly in Harvey Lane, under the pastorate of Robert Hall.

Sep. 14, Mrs. Ashby, for many years a worthy and esteemed member among the General Baptists in Leicester. For some time before her disease Mrs. A. sat down with the church in Vine-street.

Sep. 14, suddenly, of fever, at Bilston, Mr. J. C. Park, baptist minister, of Chipping Norton, aged 32.

Sep. 18, after a tedious and painful affliction, Mr. John Cowper, for many years an esteemed deacon of the General Baptist church, Archdeacon Lane, Leicester.

M. G. Cave requests us to correct two errors in our notice of Mrs. Abbott's death in the September number, at page 296. Mr. T. Carr should have been Mr. John Cave, who was not a minister, but a farmer and grazier.

THE
BAPTIST REPORTER.

NOVEMBER, 1858.

THE EARLY ENGLISH BAPTISTS.

(Completed from page 301.)

IT is true their claims as the first advocates of perfect religious freedom have been disputed, and by classes widely differing from each other. Romanists have claimed it for Lord Baltimore; the Congregationalists for some of their early ministers. The Constitution of Maryland, formed by his lordship, exhibits an amazing amount of liberty, considering the quarter from whence it emanated; yet, in point of fact, Rhode Island had been founded years before that; and, earlier still, the English Baptists had avowed it in their writings, and poured out their blood in its defence. His lordship's own words should place the matter beyond all dispute (1649): "Blasphemy against God, denying our Saviour to be the Son of God, or denying the Holy Trinity, or the Godhead of the Three Persons, was to be punished with death, and confiscation of land and goods." In another law reproachful words uttered against the Virgin, or the Saviour, or the Apostles, exposed the individual to imprisonment, whipping, or loss of goods. Roger Williams, two years before (1647), had adopted a code of laws, in which this avowal occurs: "All men may walk as their consciences persuade them,—every one in the name of his God. And let the laubs of the Most High walk in this colony

without molestation, in the name of Jehovah their God, for ever and ever." As to the claim of the Congregationalists, long after the tracts on "Liberty of Conscience" were published, the cravings of our Congregational brethren were limited to the selfish desire of toleration, and that only, in the main, for themselves; but Jews, Romanists, and others, might be left to the tender mercies of the despot who sat upon the throne.* With no success has any assault upon this claim been crowned; nor can it ever be wrested from the Baptists.

Scarcely would completeness be given to this outline, without a sentence or two on their love of liberty. Could it be otherwise than intense? By their views of religious truth it was inspired. They felt that the two were inseparable, political serfdom was incompatible with mental freedom, and that the full liberty of the latter could never be enjoyed under despotic governments. The experience of centuries has proved the truth of their theory. To them the theory was as fact. Others speculated, and gave enchanting views of the happy influences of civil and religious freedom; but they sought it as a reality. In the

* Hanbury Memorials, i. 225, &c. Vide also Bunsen's Hippolytus, vol. III. p. 180. Neander, E. H., vol. v. p. 311.

senate and in the camp, occasionally from the pulpit, and more frequently from the press, they uttered their convictions, and some of them did not hesitate to concur in an act which brought a tyrant to the block, for violating the immutable rights of insulted humanity. Justice sometimes is tardy. Society is not always equitable in its decisions. But, sooner or later, truth triumphs. The present revokes the decisions of the past. Their influence on the triumph of civil liberty is being acknowledged. To Hume's testimony we need not refer. Men are beginning to feel that, though the voice of history for them had no word of praise, still their sufferings were a great part of the purchase-money of this free England of ours.†

The propagation of the truth is never easy. In all ages it has had to maintain fierce encounters with error. The world has always persecuted the Church. The martyrology of our body is great. Embracing the earliest period of our history to the time to which we have limited this address, we should find that in number, in the varied, refined, and protracted cruelties, and in the moral and dignified heroism of the sufferer, no parallel would be found in the Church's history. But upon so wide a range we must not enter.

From the civil power in this country the early Baptists encountered the most formidable hostility. Their toleration was a crime, their destruction an act of virtue. Edict after edict was issued, commanding the most diligent search for them. Their existence in this country, and the locality they occupied, can only be traced in many cases by these persecuting mandates. With a zeal which never slept, the minions of the Church and State hunted them out. Their vigilance was untiring. Their duty was manifestly their pleasure. All dissidents from Rome, and afterwards from the

Anglican Church, were enemies to the State; but none were regarded in such a light as our fathers. Language exhausted itself in the abusive terms which it supplied to designate them. Against them the country was warned. Appeals the most pathetic were addressed to the lovers of God and man, and their aid constantly invoked, to detect and bring them to punishment. The reformed and reforming monarchs only changed in name. The Tudor nature appeared essentially intolerant. The eighth Henry and his daughters were familiar with suffering. The "Royal Tudor Tigress"‡ had no female's horror at the shedding of blood, but enjoyed as much the roasting of an Anabaptist as of a Romanist. Her reign was terrible. Many of our fathers suffered martyrdom. Smithfield witnessed their heroic fortitude in the fire. In later times, imprisonment, torture, the pillory, the stocks, exile, exclusions from offices and employments, and banishments from their homes, were the signs of their degradation and suffering. The affecting narrative of De Laune, the protracted imprisonment of Bunyan, the pillorying and sufferings of Keach, and the flight of Knollys to the wild wastes of the New World, are too well known to need illustration. Of the magnitude of the sufferings connected with this, we can form no adequate conception. Words fail now to convey to us precisely the same meaning. We must throw our minds back into those periods of our national history, and try to realize the civil and social condition of our country. We must penetrate the gate-house, the episcopal cellar, the horrid dungeon, into which these Christian heroes were thrown; their cold, damp, dark, and polluted floors—their beds upon the hard bench or the bare earth. We must think of iron chains, restricting their liberty to a yard or two, and lacerating their flesh; or the various instruments of torture; of frequent whippings, at the pleasure of their episcopal judge; and

† "It is observable, that this denomination of Christians, now truly respectable, but in their origin as little intellectual as any, first propagated the principles of religious liberty."—C. BUTLER.

‡ Froude's History of England.

of stern, cold-hearted men haunting their gloomy prison-houses, in the name of incarnate love, but only to pollute and ruin their souls. These, if realized in an approximate degree, will show us that the sufferings of these men were deep and intolerable.

Nor was this all. The dominant Church, clothed in purple and fine linen, and faring sumptuously every day, breathed a spirit of bitter hostility. From the councils and advice of priestly men most of the persecutions arose. Their craft was in danger. If civil zeal lagged, spiritual men could enkindle it. If suffering awakened compassion in the breasts of men familiar with the cry of anguish, or the wail of the innocent, "Art thou also become his disciple?" dissolved the sympathy and awakened them to a sense of their danger. Wolsey covered the country with his secret police, arresting suspected persons, and searching for books. Bishops could summon parties to their courts without any charges, and commit them to prison without informing them of the charges, or the name of the informer. Persecution was the great remedy for moral disease. With them it was a great principle. Liberty of conscience was a delirium and a deadly snare. Heresy only could be cured by suffering; and right heartily did these apostolic men pursue their vocation.

And even in later times, the great martyrologist, whose familiarity with the horrors of persecution had softened his heart a little, but not enlightened his head, when pleading with the Virgin Queen for the Baptists, only complained of the *sharpness* of their punishment. There are excommunications and close imprisonment, said he; there are bonds; there is perpetual banishment, burning of the hand, and whipping, or even slavery itself; but to *roast* alive the poor wretches, he denounced as more like the Romanists than the Gospellers.

The early dissentients from the State Church exhibited the same spirit. Knox, Bailly, Rutherford, Ro-

binson, and others, later on, openly avowed their hatred to the opinions broached by our fathers. The saintly Baxter, though wrapt in all but seraphic meditations on the glory of the saints' rest, could descend from his elevation to dip his pen in gall, when writing against them. They were the pariahs of the Christian commonwealth. The priesthood of Christendom were arrayed against them; and it was a good work to clothe these enlightened and heroic men with all that ignorance and malice could invent, and cruelty could inflict upon them.

The privations which resulted from this state, we can, perhaps, better conceive than describe. In the brief period of relief, when some of them could minister in the "public places," and fill offices of trust and responsibility, ordinarily their worship was conducted in secret. In woods and lonely valleys, in the most obscure parts of our cities, in barns or warehouses, watched, for fear of the intrusion of some spy, they were accustomed to assemble. In the darkness of the midnight, or in the early morning, they were forced frequently to gather. Bunyan, disguised as a carter, would crack his whip as he went on his errand of mercy; or Gifford, so disguised that his intimate friends did not know him, as he crept stealthily through the streets of Bristol to his home, are only samples of a class.

But there was a deeper depth still, which no power can fathom. The sorrows of the domestic circle can never be told. The loss of property, the fines, the torturing anxiety of the wife and children, as they were exposed to the unchecked brutality of any ruffian who might insult them; and for the beloved one, as he rambled from place to place by night, or stealthily visited his family, or hid himself on some sudden emergency from the happy glance of the informer, or as they read, at their desolated hearth, the brief epistles from the prison-house, in every form it came, and in a thousand ways which none can describe;

from the royal hypocrite who sat upon the throne, whose imperial meanness felt no degradation in obtaining a thousand shillings from the pocket of a Knollys, down to the desperate villain who, under the authority of law, was allowed to riot with delight in plundering the goods of the hated Anabaptists.

But, brethren, truth never dies. Great principles are immortal. Emanating from the Divine mind, their existence is eternal. You may entomb them under the superstition of ages; you may bury them, but they will rise again. Their supremacy must be recognized. Their empire must be eternal. Our fathers felt this. In the prison, and at the stake, it absorbed them. With the spirit of Christian martyrdom, they threw their great principles into the public mind. Society was startled at their boldness and novelty. The intelligence and piety of the age for a season repudiated them, as destructive to all order and morality. Still they worked. Men in advance of their age looked at them, and finally examined them. Milton gave the fulness of his genius to their advocacy. Williams caught the spirit, and rested not till he had planted the tree of liberty on the shore of the New World, and employed his great powers in exposing the "bloody tenet of persecution." Taylor felt their truthfulness and power, and, in his "Liberty of Prophecyng," constructed a defence of the Baptists so complete, that Hammond, and others of his brethren, had to reply to it; whilst Locke, with all his overwhelming arguments, pleaded for toleration. Gradually the light spread; and soon the confession was wrung from the mass of evangelical Christians, that all the principles for which our fathers pleaded were not only true, but important;—nay, more, that those for which they suffered most are really the basis upon which all Christian morality must rest, and the only defences of it when it exists.

To trace the wide-spread influences of their opinions is impossible. Time, and the limits of this address, forbid

it. In secular and sacred life—in the senate and in the temple—some of them are fully admitted, and others are daily gaining an ascendancy. As a right, and not as a gift; as inseparable from responsibility, and arising from man's relationship to God, "Liberty of Conscience," though not the fulness of religious liberty, is fully admitted in this land of ours. In the great modern republic both are triumphant. In France, in Belgium, in Germany, in some of the South American States, in Turkey, and in China, it is in theory at least affirmed, and even in the possessions of our merchant princes, who so long tolerated everything but Christianity in the Indian Empire, and who guarded the simplicity and purity of Hindoo superstition with sleepless zeal,—even there the banner of freedom will float. That which was the badge of our disgrace, and which raised the war-cry of saintly men against us, is now our glory as a nation. Everywhere its influence is felt. Men cling to it as the only safeguard of our morals, our social happiness, and the civil liberties of the nation. The tree, which the early Baptists planted *alone*, and planted amidst the execration of the wise and good, and watered with their tears, and nourished with their blood, is now covering the world, more or less, with its shadow, and men find shelter and repose beneath its branches.

Nor has the successful spread of other great principles been small. Romanists and Puseyites may plead for a living infallible expositor of the Divine Word; they may expatiate on the disastrous influences on men's souls of neglecting such a divinely-appointed authority, and on the untold mischiefs and heresies which result from the recognition of the fulness and sufficiency of Holy Scripture for life and godliness; but with most Evangelical Christians, more or less, the dictum of Chillingworth is the avowal of their opinion, whilst the unity of all, in the circulation of the Bible, without note or comment, proclaim the prac-

lice. Creeds, confessions, Church authority, and the Fathers, are daily retiring, whilst the Book of God is rising higher and higher, shodding its influence upon all minds, and claiming supreme homage in every circle.

Sacramental efficacy still lingers, a restricted and official priesthood is still pleaded for in some quarters, and a mixed membership in the church of Christ is still urged; but their advocates are diminishing, and their truth is, perhaps, becoming more and more matter of doubt. It would be interesting to contrast the teaching of the present with the past, if we had time. But take one,—infant membership, as connected with infant baptism.* Not only was it recognized, but their right to participate in the Eucharistic ordinance was urged. . Baxter, Pierce, and others, pleaded for it, partly as the restoration of an early custom in the church, and partly on precisely the same ground as their baptism, and "Jethro" pleads for it, and by implication, as one strong ground of defence against our attack on "Infant Baptism."† Their arguments are irresistible. Logically, they admit of no reply. Concede the one, and the other of necessity follows. Puseyites only reiterate the opinion of our fathers, when they affirm, "that all the privileges of the church are confined to the baptized." But what is the fact? Upon all evangelical communities this theory is daily relaxing its hold. Practically, a converted membership in Nonconformist communities is demanded, and even in the sect which determines its boundaries by the laws of geography, since the revival of vital piety within its borders, has been compelled to form a church within a church. Daily, the views of the past on this dogma are undergoing a marked and significant change. Concession after concession is made, that the Gospel has really nothing to do with

infants as such. The grounds upon which their rights were urged are changing. Those urged by Marshall, Flavel, Feately, Russen, or even a Henry, would not be employed now. The theology and scholarship of the age would rise in rebellion against them. Many of its modern and powerful advocates overthrow the theory of the past, and place it on a basis which must soon give way from the weight of its structure.

How far these operate to check the practice in this country, we can only form an approximate opinion. There is no doubt that it is rapidly on the decline. Much has been done by the act for separating the registration of births from baptisms. The former can now be obtained without the latter, and the motive from which it sprang, being changed, it is powerless to influence now. In the United States, on all these great points the success is unquestioned. Infant baptism is dying out. Synods complain, convocations discuss it, and plans are adopted to restore it from decay, but in vain. It is now the exception, and not the rule, as formerly. Thousands are admitted into the fellowship of the church who have never been baptized. From the latest statistics to which we have access, only one in twelve of the infants born of the membership of these churches is baptized. The growing power of the Divine Word in the church, and the influence it is indirectly exerting on the public mind without, in this country and others, is forcing, we will not say the unwilling, but, certainly, the full confession, that on these matters our fathers were right. The scholarship of Evangelical Christendom has not only vindicated but justified them. We might point to the pages of the *North British Review*—the most powerful organ of the Presbyterian body;—we might ask you to listen to the utterances of Andover, and the journal through which it speaks. Germany, too, with Neander and Bunsen at the head of its *Christian literati*, give full and com-

* The children of professing Christians are already in the church. They were born members. Their baptism did not make them such.—DR. MILLER ON BAPTISM.

† "Jethro, chap. vii., § iii.

plete testimony to the fact. Everywhere it is augmenting in value and power. The Oaths Bill, sanctioned by the representatives of the nation; the growing majorities on the Church Rates Bill; and, above all, the growing feeling in favour of a separation of the Church from the State, show that their highest triumphs are not yet reached, or that their progressive form is not yet expanded.

But, brethren, glorious as the past is, we may say with Neander, "*Ah, there is a future for you, Baptists!*"* If the principles we hold so dear, within the last two hundred years have, under the Divine blessing, in opposition to the Church and the world, achieved so much, what may we not accomplish, if true to our principles, during coming ages? The field is the world. Not only in heathen lands, but in most of those professedly Christian, error and superstition reign. Rome is still enthroned in darkness, holding men's minds in fearful thralldom. In the icy regions of the North, and amidst the sunny lands of the East, the Greek superstition degrades the Christian name; whilst Mohammedan error still enthral some of the fairest portions of the earth, and holds

* I attribute this to Neander, on the authority of Professor Curtis; but my friend Dr. Steane assures me that it was uttered to himself and the Rev. G. W. Lehmann, by Dr. Krummacher, of Berlin.

in deepest degradation the loveliest of our race. Emancipations from those, the bestowment of liberty, purity, and peace, can only be imparted by the great truths you hold. Opposition may be expected. It exists in Germany now. The struggle there is precisely the same as that which we have illustrated this morning. It will be so in other lands. But from the contest we must never shrink. Our responsibilities are broad. They are stronger than those of other Christians, and can never be transferred. Great truths will be forgotten in the world if we are unfaithful. Brethren, let us by faith and prayer seek to realize more clearly our great mission. Let us never forget that the hopes and destinies of the world are linked with the manner in which it is discharged. In the spirit of our fathers, from the same absorbing sense of the value of Christ's truth; in humble but firm reliance upon the power and grace of our great Master; from the deepest conviction, that in this way we can best, and in the largest degree, advance His glory and the conversion of the world, let this imperfect review of the characters, the principles, the struggles, and the triumphs of the past, prompt us, with undying earnestness, to become "FOLLOWERS OF THEM WHO THROUGH FAITH AND PATIENCE INHERIT THE PROMISES."

Spiritual Cabinet.

PRAYERFUL STUDY OF THE BIBLE.

BY B. MORRIS, BAPTIST MINISTER, HUNMANBY, YORKSHIRE.

WE find the paragraphs we give below in the small volume which we have noticed this month in our "Review" department. We give them as a check to the vitiated taste which, in these times, prefers poisonous publications to the pure Word of God:—

The Bible is not now, as was the case before the Reformation in the

sixteenth century, locked up in the dead languages, and withheld from the people by an arrogant but insolent priesthood; it is translated into the language of the people, offered for a mere nominal price, is widely circulated, and is to be met with, not only on the shelves of the learned and in the drawing-rooms of the rich, but also in the humble dwellings of our

agricultural labourers and the artizans of our crowded towns and cities. What friend of the Bible but must rejoice at this? It is, however, one thing to have the Bible in our possession, and another devoutly to read and study it. It is, indeed, a subject for devout gratitude and praise that it is so accessible, but that it is in so many instances forgotten and neglected ought to lead to close searchings of heart, and occasion deep humiliation and shame. Remember, it is not having the Bible in our houses, on our shelves, or on our tables, that can do us good, but reading, studying, and believing it!

In pressing upon your consideration the importance of the study of the Bible, we feel it incumbent upon us at the outset to caution you against that kind of reading which would give you a disrelish for the Word of God. Let it not for a moment be supposed that we would have you confine your reading exclusively to the Bible and to works strictly religious and theological: for other works, doubtless, will come in your way, which you can consult both with safety and advantage: but yet, whilst this is the case, as you value your immortal soul, it becomes you to avoid all writings, be they newspapers, periodicals, or works of fiction, that would in any way, or to any degree, lower your regard for the Bible, or unfit you for the devout study of it. Ah, it is but a poor, and sorry exchange, to cast away the Bible for the last novel! If indeed you can find time greedily to devour novels, and thus neglect your Bible, you may rest assured that they are working your moral and spiritual ruin. If such works are recommended by the ease and elegance of their diction and the bewitching and enchanting imagery they present, the danger is all the more imminent, and it becomes the watchmen on the walls of Zion to sound the alarm, and guard the young and unwary against them; for hundreds upon hundreds, yea, thousands upon thousands, have been ruined by them. Oh! let parents and the guar-

dians of our youth, instil into their young and tender minds a love for the Bible, that they may become like Timothy, of whom it was said, "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." Bunyan, when he wrote the "Pilgrim's Progress," had no other works with him in his prison than the Bible and "Fox's Book of Martyrs." Whilst then you have liberty to walk abroad into the wide field of literature, and taste whatever is pure and wholesome, it yet becomes you to be careful that you do not neglect that greatest, best, and holiest of all books, the Bible!

The prayerful study of the Bible is necessary in order rightly to understand the meaning of it. "Open thou mine eyes," was the prayer of the Psalmist, "that I may behold wondrous things out of thy law." No one can become mighty in the Scriptures without prayer; human learning and critical acumen are almost sure to lead their possessor astray, unless sanctified by prayer; but with it they are of immense advantage in searching after truth. If we would know the meaning of God's Word, we must, by close communion with him in prayer, seek the illumination of his Holy Spirit, for it is his province to lead us into all truth, and without his guidance we are sure to go astray; but enlightened and taught from above, the Bible will not prove a dry or an uninteresting study, but fresh beauties will ever be discovered in it, and the intellect will be strengthened and invigorated, and the heart and the life renewed and sanctified thereby.

Again, the prayerful study of the Bible will make us enlightened christians, and render us proof against the assaults of error. Christianity can only be learnt from the Scriptures; and it is a reproach and an indelible stigma upon any one bearing its sacred name to be ignorant of the only depository of Divine truth. "Search the Scriptures, for in them ye think

ye have eternal life, and they are they which testify of me." We should not be satisfied with reading other works, even though they are religious books, and neglect it, for no other can ever supply its place. And he who devoutly and habitually studies the Bible will take nothing upon trust, and will not be carried away by the glitter of great names, but will bring the opinions of the Fathers and learned divines to the test of Scripture, and this will furnish him with an effective antidote against the cavils of infidelity and all the errors of the times, for he will thus be able easily to discern the precious from the vile, and the true from the false—both in doctrine and in practice. Ah! who are the parties who are most in danger of being carried away by the fooleries of popery and puseyism, or the various other forms of error which infest the land? Are they our Sunday-school teachers and scholars, and our Bible readers? Oh, no! they are rather those who receive their creed at second-hand, who are willing that others should think for them in matters of religion, and whose faith stands not in the power of God, as did that of the Corinthians of old, but in the wisdom of men! These are the parties who everywhere most easily fall a prey to superstition and error: but the study, the prayerful study of the Bible will always be found to present a strong barrier against the encroachments of error. "That we, henceforth, be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

Further, the prayerful study of the Bible leads to activity and devotedness in the cause of Christ. It is a sickly kind of meditation which does not lead to effort, and which would lead an individual to shut himself up in cloisters lest he should be contaminated by coming in contact with the world. The way to manifest our religion is not by an ignoble retirement from the dis-

charge of the active duties of life, but by living above the world, and by earnest and believing efforts to reclaim it from error and sin. The Scriptures everywhere exhort to diligence in the service of Christ. And not only do they exhort us to this, but they also point us to the example of the blessed Redeemer, who, when on earth, went about doing good. His was an intensely busy life; his days were spent in travelling from village to village, and from town to town, preaching the gospel of the kingdom, and healing all manner of sickness and diseases amongst the people. And the apostles had also imbibed the spirit of their Divine Lord and Master. Theirs is the zeal, devotedness, and disinterestedness we are to emulate, and what so likely to stimulate thereto as the prayerful study of the Bible? It is impossible, utterly impossible for us thus to study it and remain indifferent to Christian effort.

The prayerful study of the bible is sure to lead to increased christian liberality. That we have arrived at anything like perfection in this important department of christian service is held only by a very few. True there are not wanting among us instances of christians giving cheerfully and munificently of their worldly substance to the Lord: but the scanty rule of giving hitherto followed by the great majority of the professed disciples of the Saviour, convinces us that they have not as yet deeply pondered that saying of their Lord—"It is more blessed to give than to receive."

It is well to have the eloquent orator on the platform to plead the cause of our missionary and bible societies, but we must not expect too much from this,—and there is need that christians learn to depend less on the excitement of a public meeting to move them to liberality, and that they give more from principle; and were they habitually to study their bibles, this would be the case. The rule of giving would no longer be what they had been in the habit of doing in former years, or

what others are doing, but as the Lord had prospered them.

And to grow in grace it is necessary that we grow in the *knowledge* of the Saviour; and the greater and more enlarged our acquaintance with Divine truth, the stronger is the incentive which we have to live a holy and blameless life, and to abound in every good word and work. Oh, then, let us give ourselves more to the study of the Bible; and let us study it with a view to derive from it those lessons of heavenly wisdom and grace which it is designed and so well adapted to afford. The Bible is too much neglected, and that not only by the world, but also by the Church; for the pressure of business, along with other causes, have led to a criminal disregard of the Scriptures. A Psalm or two, or a few verses out of one of the Gospels or the Epistles in the course of the day, or it may be of the week, and those hurriedly gone through, is all which in numerous cases is attempted to be done, and the study of the Scriptures is regarded as belonging exclusively to ministers and to candidates for the sacred office! But the truth is, that the prayerful study of them is incumbent upon *all* christians, be they ministers, office-bearers, or more private members. Many have said, "we have no time to study the Bible;" to such we say, then you ought to have time; you have no right to engage in such a multiplicity of worldly business as to deprive you of a little leisure for the reading of God's Holy Word; and take care, lest whilst you are joining house to house, and adding field to field, and adorning and enlarging your premises, and pushing and extending your business,—take care lest God send loanness into your soul for your neglect of his word. No time! why you can find time occasionally for the evening party; you can find time to avail yourself of steamboat and railway excursions; you can find time to read the papers and, perhaps, also Dickens's and Bulwer's works,—and can't you then find time for reading

the Bible? Oh! did you but love it more, then we are sure you would find time to read it! And, after all, daily reading and prayer need not in the least touch upon the lawful duties of your calling. "Not slothful in business; fervent in spirit: serving the Lord." Robert Hall, speaking of the esteem in which the Scriptures are held, says, "The votaries of all other religions regard their supposed sacred books with a devotion which consecrates their errors, and makes their very absurdities venerable in their eyes. They glory in that which is their shame: we are ashamed of that which is our glory. Indifference and inattention to the truths and mysteries of revelation, have led by an easy transition, to a dislike and neglect of the book which contains them; so that in a christian country nothing is thought so vulgar as a serious appeal to the Scriptures; and the candidate for fashionable distinction would rather betray a familiar acquaintance with the most impure writers than with the words of Christ and his apostles." Christians! let not your Bibles be despised, neglected, or forgotten, for a blessing is pronounced on him that delights in the law of the Lord, and meditates therein day and night. One reason why heavenly realities affect us so little is, that the mind is not allowed to dwell sufficiently long upon them, and is too much occupied with the consideration of other and inferior objects. Let us then rise in our thoughts and contemplations above this sublunary and transitory scene; let us soar heavenwards, where unsullied purity and endless pleasures dwell; then the earth would grow daily less and less in our esteem, and it would be a mystery to us that it had been allowed to occupy our thoughts and enchant our hearts so long. "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal."

Poetry.

COMFORT IN DEATH.

ON THE DEPARTURE OF A BELOVED YOUNG SISTER.

A firm decree from heaven has pass'd, that Adam's race must die;
The rich, the great, the lonely poor, must in the cold earth lie.
And death, in swift obedience to heaven's high command,
Yet throws his sore and dreadful darts around on every hand!

He comes to some in manhood's prime, to some in childhood's bloom,
To some he comes when age has shown its symptoms of the doom;
He comes to some in sins broad way, held fast in satan's chains,
To some he comes and opens the gates where Christ the Saviour reigns.

And yet 'tis painful to our hearts as we his movements trace,
And see a young and beauteous form sink in his cold embrace.
To watch a loved one pass away down to the darksome tomb,
Well may our hearts be filled then with sorrow and with gloom.

But when before our weeping eyes the sacred Word is spread,
We hear the Spirit's cheering voice—"Write, Blessed are the dead
Who die in Jesus, for henceforth, they from their labour rest;
They sleep in Jesus, and they are for ever with him blest!"

We saw our sister as she lay upon her dying bed,
And could not if we would restrain the tears which then we shed;
For on that pallid face of her's sweet peace and hope were met;
She smiled on us, and such a smile that we can ne'er forget!

Then in a voice, though weak and low, in cadence soft and sweet,
She said, "My mother, weep not now; I go my Lord to meet."
Scarce from her lips the words had come, when, lo! she took her flight,
Uphorne on angel's wings to their own realms of endless light!

What joy those happy words did give to those who gathered round;
For though affection's tear they dropt, sweet hope in them they found.
That smile! 'twas like the sun's first beam arising on the night,
And gave to us as we stood by the most supreme delight.

Dying in Jesus thus alone can take away the gloom
That else, for all that we can do, would gather round the tomb.
But faith in Him who rose again enables us to sing,
"O grave! where is thy victory? O death! where is thy sting?"

Near Sheffield.

J. K.

CHRIST CALLING YET!

CHRIST calling yet! and shall I never hearken!
But let earth's witcheries my spirit darken?
This passing life, these passing joys all flying,
And still my soul in dreamy slumber lying!

Christ calling yet! and I not yet arising!
So long His faithful loving voice deepsting;
So falsely His unwearied love repaying;
He beckons still, and still I am delaying!

Christ calling yet! loud at my door is knocking!
And I my heart, my ear still firmer locking!
He yet is willing, ready to receive me,
Is waiting now,—but, ah! He soon may leave me.

Christ calling yet! and I no answer giving!
I dread His yoke, and am in bondage living.
Too long I linger, but, not yet forsaken,
He calls me still: oh, my poor heart, awaken!

Surrender all, all to His care confiding;
Where but with Him are rest and peace abiding?
Unloose, unloose, break earthly bonds asunder,
And let this spirit rise in soaring wonder!

Christ calling yet! I can no longer tarry,
Nor to my God a heart divided carry:
Oh, vain and giddy world, your spells are broken!—
Sweeter than all the voice of CHRIST has spoken!

Reviews.

India. An Historical Sketch. By the Rev. George Trevor, M.A., Canon of York; late Chaplain on the Madras Establishment. London: Religious Tract Society.

INDIA! How has that name been in the thoughts of thousands in our country for many months past! By day or by night, when lying down or rising up, at home or from home, India has been uppermost in their minds. What news of treachery, and crime, and cruelty, followed by direful vengeance, have reached us from that distant land, the awful echoes of which yet linger on our ears. Never can many of the present generation forget that the bones of their relatives now lie bleaching on the arid plains of INDIA!

And yet in India such things are not of yesterday. It has been so from the beginning. Its natural and artificial riches have always tempted plunderers from other lands, from the time of the great Grecian robber—Alexander, to the days of the young English office-writer—Clive, as unscrupulous and more successful than his great prototype, down through all the intervening centuries of Mohammedan atrocity and oppression. Would that we could write, that the one hundred years during which India has been under British rule had presented a bright contrast to the dark scenes of her former history! But the truth is, that our government of that land has only been comparatively better.

The volume before us furnishes a brief but comprehensive sketch of Indian history from the earliest ages, by a writer who appears to have consulted all the authentic records of the past. We have read it—we cannot say with pleasure, for it is, as it were, written with blood—and we feel prepared to say that the author has used a wise discrimination in giving us the leading facts, and without the intrusion of too many of his own comments upon them; so that those who wish to know all that is worth knowing of India will find it here in a readable, and—as far as that can be in such a history—an entertaining and instructive form. To assist the reader a well-executed map of India is attached, and a

glossary of the principal Hindu and Mohammedan words in common use is also given.

Suffering with Christ the True Spirit of a Revival. In Letters to the Rev. John Angell James, by the Rev. W. Patton, D.D., of New York. London: Religious Tract Society.

DR. PATTON clears his way to the ascertainment of the true spirit of a revival, by first pointing out a distinction, too much unnoticed or forgotten, between suffering *for* Christ and suffering *with* Christ. If we suffer *with* Christ, or as he gives it, sympathize *with* Christ in his sufferings, we shall then be prepared to suffer *for* him. Paul had “suffered the loss of all things” *for* Christ, but he prayed that he might yet know “the fellowship of his sufferings.” This suffering, or sympathy, *with* Christ, will inspire the christian to imitate his Lord in deeds of active benevolence for the good of his fellow men—even to the laying down, if needs be, of his own life for them. This was the spirit of Paul, “I count not my life dear unto myself.” We commend this small pamphlet to all who are anxious to see a revival of pure religion in our land, and are willing themselves to lend a helping hand.

The Excellency of the Bible. Being Seven Lectures, by the Rev. R. Morris, Hunmanby, Yorkshire. London: Judd and Glass.

THIS is a timely publication—a plea for the Book of God, at a season when the books and papers written by men are pushing it from its place, not only in the estimation of men of the world, but among those who profess to reverence it as a revelation from God. It is written in a plain practical style, and cannot but be useful wherever it obtains a candid and attentive perusal. The chapters are on these subjects:—The Excellency of the Bible attested by its divinity—Reveals the way of salvation—Is the instrument of conversion—Contains all things necessary to salvation—Gives light on our future state—Glorious triumphs await it—Concluding remarks, urging to the prayerful study of the Bible.

Christian Baptism: Is it the Immersion of Believers, or the Sprinkling of Infants as testified by Pædo-Baptists. By David Wallace. London: Houlstons', Edinburgh: Paton and Ritchie.

We noticed the first edition of this little pamphlet at the time of its appearance, and we are gratified to find that another has been required; for, verily, Scotland needs enlightenment on this subject. We have always admired the noble stand which the Scotch Presbyterians in all their branches have made against popery, and the inventions of men in religious matters; and yet, sad to say, we see them adopting, and holding tenaciously, one of the worst corruptions of Romanism—infant sprinkling! To them we

may apply the lines of Cowper, on the power of prejudice—

"'E'en those who dwell beneath its very zone,
Or never feel its power, or never own."

The Way of Salvation; a few Words to Religious Inquirers and Young Disciples. By Jabez Burns, D.D. London: Houlstons'.

We can always safely recommend what our esteemed friend writes on religious subjects, for though he may not clothe his thoughts in the fascinating and attractive dress which some writers assume, yet we are sure to have, what in our estimation is far better, the plain truth set before us in scriptural language—in short, the good old gospel. We shall be glad to hear that this little two-penny book has found a wide circulation.

Correspondence.

MARRYING ONLY IN THE LORD.

To the Editor of the Baptist Reporter.

DEAR SIR,—The following extract of a letter by a baptist minister, addressed to a young lady, a friend of mine, may not be uninteresting or unprofitable to the youthful portion of your readers. The facts are stated in perfect accordance with truth, and the only alteration I have made in the narrative, is the omission of names and dates.

The many instances of conduct contrary to that which is here exhibited are, unhappily, too numerous; and the lamentable consequences resulting from a disregard of the divine command with reference to this important matter, are, alas! too well known.

That this noble example of christian devotedness, may excite the admiration and imitation of all who love the Saviour, inducing them, when forming engagements for life, to "marry only in the Lord," is the fervent pray of yours in Jesus,
PHILEMON.

"Seated in my study one morning, preparing for the service of the sanctuary, my attention was arrested by a gentle knock at the door. I arose and opened it, and beheld a young female standing in an attitude of distress, weeping bitterly. I took her by the hand, and

invited her to walk in. When her grief had a little subsided, she said, 'I have been thinking, Mr. —, on the remarks you made the other day, and my mind has been so painfully exercised, that I have called to ask your advice. You will remember that you asked me if the young man who was paying his addresses to me was converted. I replied, that he was not; but that we had been corresponding for years before the Lord, in his mercy, changed my heart; and I had a hope he would answer prayer in his behalf. You encouraged me to continue to pray for him, but added, 'Be not unequally yoked together with unbelievers.' These words have haunted my mind ever since, and my heart is almost broken.' Here she burst into a flood of tears. She was a genteel, interesting young person, and when I beheld her emotion, I could not refrain from weeping. I endeavoured to encourage her by the 'exceeding great and precious promises,' and urged her, by every motive that could be presented to her mind, to be faithful to the grace given to her of God. She was much interested, and I hope comforted, when I reminded her of the case of Abraham and Isaac. I pointed out the faithfulness of the patriarch in submitting to the command of the Lord, and going forth to sacrifice his only son,

and then exhibited the kindness of the Lord in forbearing the command, and in providing a substitute. We knelt down together, and I prayed that the Lord would give her the spirit of the 'father of the faithful,' and enable her to submit with resignation to his divine will. She also prayed with much simplicity and fervency; and after many words of comfort and exhortation, she left me a little more composed in mind, and determined, by the grace of God, to love him with all her heart, and to evince her love by obeying his commandments.

She had not left the room many minutes before my attention was again arrested by a knock at the door, somewhat louder than the last. I opened, and was surprised to see the individual about whom we had been conversing. He was a noble looking fellow about six feet high, dressed in the costume of the —, and wearing a pair of black mustachios, which, if they did not add to the beauty of his person, were at least in keeping with his military character. After a few introductory observations, I made some remark with reference to the subject that occupied his mind. 'It is a hard case, sir,' said he, 'after keeping company for three years, to be treated in this way. We loved each other before I enlisted, and we have corresponded regularly ever since. I had no idea when I obtained a furlough to come from — to — that this would happen. You know, sir, that as a soldier I cannot do as I would wish. If I were a reprobate I should not be so much surprised. But my character has been without a stain ever since I have been in the regiment, and I believe I am respected both by my officers and my comrades. I think it hard then, sir, very hard, to be told, as I have been this morning, that unless I be converted I must give up all thoughts of —. I little thought this when I came from —, after three years absence, to spend a month with her.' I sympathized deeply with the poor fellow, and offered up a silent prayer that they might be one in Christ Jesus. He was not unacquainted with the scriptures; and when I reasoned with him on the subject, he appeared to be deeply affected. I pointed out the impossibility of her continuing to receive his addresses unless she had a hope of his being united to Christ by living faith. 'But,' said he,

'she was not converted herself when we were engaged, it is only lately that she has joined a society; and, although I cannot join with her, I shall never hinder her from going where she pleases. Besides, I am not a heathen. I was brought up in a Sunday school, and I know the scriptures.' 'Do you feel a desire,' I asked, 'to give your heart to the Lord? Do you feel that you are a sinner? Do you feel that you need a Saviour?' 'Yes,' he replied, 'I do.' 'Well then,' I rejoined, 'here are promises, invitations, and encouragements in abundance; let us kneel down together, and plead them at the throne of grace; the Lord has promised, and he is faithful.' We knelt down, and I lifted up my heart to the Lord for a present blessing. He was powerfully affected, and wept bitterly. It was a solemn season. My soul was humbled, and a delightful emotion of love and joy pervaded my heart. He visited me several times afterwards, and I had a hope that the Lord had begun a good work in his soul.

The young woman continued to evince her affection for him, and their intercourse was characterized by mutual confidence and attachment. But still she did not hesitate to declare that she never could consent to their union until she had the most convincing proofs of his conversion. He left at the end of the month, and returned to —. There he joined a christian church, and continued a member for some time. They corresponded with pleasure, and the time was appointed for their marriage. But she afterwards received a letter from him, stating that he had withdrawn from the communion of the church to which he had united himself, but giving no satisfactory reasons for so doing. This excited a suspicion that all was not right. She wrote to him, and again receiving no satisfactory reply, she then determined to 'give him up,' and cleave to the Lord with full purpose of heart. It was a sore trial for her faith, but the Lord has not left her comfortless. She has found him 'a very present help in time of trouble,' and he has promised never to leave nor forsake her. May she ever rejoice in the blessed assurance that her Maker is her husband, and that she is 'espoused as a chaste virgin' to Him who is 'the chiefest among ten thousand, and altogether lovely.'

Christian Activity.

REVIVAL AND EXTENSION.

JUST at this time, when we are hearing so much of what is called the Revival of Religion in America, many are asking what steps could be taken to bring down upon this country a similar gracious influence, and what ought to be the first step? "Order is Heaven's first law"—order in things spiritual as well as in things physical—natural order. And the natural order in this matter appears to be, that there must first be a revival of humble earnest piety in the hearts of professing christians, and then the gracious influence may naturally be expected to extend and flow out to others. And how can this be manifested but by a more diligent and punctual attendance at those means of grace which we at present possess? The great fault among us now is—and we shall have no revival so long as it is indulged—the infrequent and uncertain attendance of the members of our churches either at preaching or praying services. So long as this idle and careless spirit exists, our places of worship will only resemble the prophet's vision of the valley of dry bones. Why, the very stones in the wall of some of our places of worship might cry out against some of these loose and irregular visitors of the house of God. Here is

A VOICE FROM THE PEWS.

We were once occupied by those whose love to the house of God, and delight in his service, made them our constant visitors. But now *they* worship in the temple above, and go no more out for ever. You, beloved friends, were ready to fill up their places, and gave some evidence that you were seeking to be followers of them, who through faith and patience now inherit the promises. Ye did run well, *what* hath hindered? What hath caused you to forsake us, or to visit us so seldom? Has the *world* gained an advance upon your affections? Has your love for the house and service of God grown cold? Have you forgotten the vows you made to him who died for you? Has the love of *novelty* induced you to wander to other places, or have you got into a cold, negligent, indifferent, backsliding state? What can be the

reason of your absence? Is the cause of God and truth of less importance now in your esteem? Have you forgotten the engagements you made, as church members, and your obligations to the ministry and to your fellow-members? Are you aware of the influence your conduct must have upon others, especially upon the young, and your solemn responsibility as an example? Do you consider there is any departure from the great principles recorded in the New Testament? Are not the same doctrines delivered from the pulpit as formerly? Is not the great subject of the ministry now, as then, "Christ and him crucified?" Have you considered how your frequent absence, or late attendance, is calculated to depress the spirit of the minister! Perhaps you will say, there seems to be so little success attending the preaching of the gospel, but few are added to our number, we do not often hear of conversions now, the cause seems cold and low; not many attend our prayer meetings, and those who do seem so dull and cold; there wants more energy, life, and zeal amongst us. This, perhaps, is all too true. But ask yourselves, Have not we helped to bring about this state of things? Can you say you are not guilty in this matter! Have you been early and constant in your attendance? Have you made the interests of Zion the subject of special prayer to God? Have you pleaded sincerely and fervently with Him, that he would bless the word preached to the conversion of sinners, that he would increase the church in numbers, and in every gift and grace, that he would pour out his Spirit upon our assemblies, that there might be more light, energy, unction, and love, in our midst? If you have not, can you wonder that "The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness." Think, beloved friends, how busy, active, and persevering the advocates of error are! Are there no signs that indicate the necessity of your awakening out of sleep? Do not events, *now* transpiring, lead to the

suspicion that the saints of the Most High may yet have to suffer for Christ's sake, and feel the loss of those privileges they are now neglecting? Examine carefully your present position; be not satisfied with the unsettled, unsteady course you have been pursuing; but calmly, humbly, sincerely, and prayerfully, consider before God what is *your duty now* to the *place*, the *people*, and the *minister* to whom you have united yourselves. Your absence and neglect has weakened and discouraged your pastor, distressed and grieved your brethren and sisters, and, to a certain extent, prevented the extension of the kingdom of the Redeemer, whom you profess to love and serve. Zion mourneth. Turn and look upon her, forsake her not; but

again appear constantly at her assemblings, and unite with one heart and voice in beseeching him who yet loveth Zion, that he will comfort all her waste places, make her wilderness like Eden, and her desert as the garden of the Lord. Then shall joy and gladness be found therein, thanksgiving, and the voice of melody. Then shall you hear again that cheering command and promise—"Enlarge the place of thy tent, and let them stretch forth the curtains of their habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

Narratives and Anecdotes.

THE ORIGINAL TRIBES OF INDIA.

FROM the present state of these tribes little can be conjectured of the history and condition of the aboriginal race or races which they represent. Their occupation of India, however, must have been among the earliest settlements of mankind. A country where life is sustained in comfort with little or no protection from the elements, and by a moderate application of unskilled labour, would naturally be populated before the arts and sciences had been discovered, which in colder regions are necessary to obtain food, clothes, and habitation. It may be assumed, therefore, that India was visited by the first wanderers from the dispersion of Babel.

The parent of civilization, and the chief element in the formation of national character, is in all ages religion, and in those early times religion formed the sole distinction among the human family. The worship which Noah and his sons brought out of the ark required neither temples, priests, nor liturgy. Its principal rite was *sacrifice*, that memorial of guilt and expiation, which through every subsequent corruption of religion the human heart could never consent to abandon. But the altars which received the earliest types of the true Lamb of God were erected in the open air, mostly on the tops of hills, in remembrance of

Mount Ararat; and the sacrifice was offered by the parent or chief, as the natural head of his children and dependents. The faith of this religion was fixed on the One True God, and the Seed whom he had promised for the destruction of the serpent; whilst its code consisted of the few leading moral and religious principles which have been denominated the seven precepts of Noah.*

The first corruptions of this religion arose from the worship of the heavenly bodies, where the primitive astronomers had before planted the memorials of Noah's sacrifice, in the constellations of the ark, the dove, the raven, the altar, and the ram.† Soon after, the elements of nature came to be ranked among "the gods that governed the world;" then the deification of dead men introduced images as their memorials and representatives; these were followed by other idols, in "the likeness of birds and four-footed beasts and creeping things;" then in "the great war of ignorance" which ensued, "men slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites." These corruptions were followed by a

* These precepts are as follow:—1. To abstain from idolatry. 2. To worship the true God. 3. To administer judgment in uprightiness. 4. To commit no uncleanness. 5. To be guilty of no man's blood. 6. To do as one would be done by. 7. To abstain from flesh, with the blood thereof.

† See Harcourt's "Doctrine of the Deluge."

general state of violence and immorality: "They kept neither lives nor marriages any longer undefiled, but either one slew another traitorously, or grieved him by adultery, so that there reigned in all men, without exception, blood, manslaughter, theft and dissimulation, corruption, unfaithfulness, tumults, perjury, disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kin, disorder in marriages, adultery, and shameless uncleanness."*

The patriarchal worship was first innovated upon in Chaldea, where the ancestors of Abraham "served other gods."† His family, declaring for the religion of Shem, were expelled by the idolaters, but on Abraham's subsequent removal into Canaan, he found the true worship still maintained by Melchisedec and a portion, at least, of the then possessors of the land. In Egypt also the father of the faithful seems to have encountered none of the religious opposition which he had dreaded. It was two hundred and fifty years later when we read of its being "an abomination to the Egyptians to eat bread with the Israelites." A hundred and thirty years more elapsed before the "new king arose which knew not Joseph." It was probably at this date that the idolatries were introduced which were found in full possession of Canaan, when the posterity of Abraham returned to it, B.C. 1743.‡ The high places of the patriarchal worship were still sacred to religious uses, but new deities were invoked, the land was polluted with the blood of children slain in sacrifice to Moloch and other demons, and "secret ceremonies with revelling of strange rites" had effected their result in a general "defiling of souls and shameless uncleanness."§

Similar, no doubt, at that time was

* See Romans I, and compare the ancient apocryphal Book of Wisdom, chap. xlii. xiv.
† Joshua xxiv. 2; Job xxxi. 26-28.

‡ Shuckford's "Connection of Sacred and Profane History" corrected to the longer chronology of the Septuagint, as established by Dr. Russell. Abraham removed out of Haran into Canaan 1147 years after the Flood, or B.C. 2113; it is from that period that the 430 years of Israel's sojourn in Egypt are reckoned (Exod. xli. 40). The descent of Jacob was 215 years later, and 130 years after the "new king arose," whom Shuckford supposes to be the first of the "shepherd kings," who had overrun Canaan, and thence burst into Egypt. The bondage of the Israelites endured 85 years, and adding 40 for the wandering in the wilderness, they entered Canaan B.C. 1743, or, according to the shorter chronology of the Hebrew text, followed in the English translation, B.C. 1451.

§ See Lev. xvii. xviii.

the condition of the aboriginal inhabitants of India, though there are no means of tracing the history of their settlements, or the progress of their moral and spiritual decay. That some degree of civilization had been reached may be inferred from the perfection of the Tamul language, which, attaining to maturity before the introduction of Sanscrit, has not only survived that learned tongue, but contains a literature scarcely inferior to its rival. There are evidences also of a powerful kingdom existing in the south, which long withstood the Brahminical invasion. Still the aboriginal worship, if we may at all judge from what remains of it among their descendants, was a low and grovelling idolatry. The deities were local, and of a malignant, oftener than a beneficent, character. The sacrifices were offered more to avert their wrath than to implore their bounty. Their priests were sorcerers and necromancers, and there is no trace of their possessing any sacred books.

It was probably about the time of the exodus under Moses that the earlier inhabitants of India were invaded by a fairer and more powerful race from beyond the north-western passes, by which they had effected their own entrance into the land. Nothing is known of the countries from which the new immigration proceeded. Sir William Jones supposes it to have come from Iran, others from the Caucasian mountains, and others from the borders of the Caspian Sea, or the plains of the Euphrates. It consisted, beyond question, of a portion of a Caucasian race, and one closely allied to the Celts, who first populated the British isles. This is the people who have received in the land of their migration the appellation of *Hindus*.

They possess records, written like the Jewish Scriptures, after their departure from their first abode, but doubtless compiled from traditions and rites previously received. The earliest of these records are the *Vedas*, believed to have been reduced to their present arrangement in the fourteenth century before the Christian era. The Hindus had been then for some time seated on the banks of the Ganges, and had already reduced to bondage a large proportion of the aboriginal races.* From three to five hun-

* One of the statements in these sacred writings is, that *Indra* (the god of the air or firmament), after destroying the indigenous barbarians, bestowed the fields on his white-complexioned friends.

dred years later† the *Institutes of Menu* exhibit a regular system of religion and government, observed, or more probably such as its compilers desired to see observed, throughout the Hindustan settlements. The *Puranas* were compiled at a much later date, when extensive changes had been effected in the religion of the Vedas. They consist of a number of poems and religious writings of uncertain antiquity, but supposed to have been collected into their present form between the eighth and the sixteenth centuries after Christ.

These works, denominated in general the *Dharma Shastras*, or *Divine Scriptures*, are written in Sanscrit, which has long been a dead language, though doubtless the vernacular of the Hindus at the respective periods of their compilation.—*From Trevor's India.*

DELIVERANCE OF A WHITE WOMAN FROM SLAVERY.—We copy the following interesting case from the *Maysville (Ky.) Eagle* of August 26:—"One of the most remarkable and intensely interesting cases ever brought before a court of justice was tried and disposed of in our circuit court last week. The plaintiff, Ann Goddard, was a handsome young white woman, about twenty-one years of age, perfectly white, with long, luxuriant, and straight hair, graceful and easy manners, and having all the appearance of an accomplished and well-raised lady. Her features bore the highest marks of European perfection, and there was not the slightest indication of African blood in her veins. She brought suit here for freedom, alleging that she had been forcibly arrested by the officers and lodged in the negro gaol of the late James McMillan, under the claim of the defendant, Mary Goddard, that she was a slave, 'when in truth she was a free white woman.' The suit was brought nearly two years ago by the Hon. R. H. Stanton, and prosecuted by him, with the assistance of the Hon. W. H. Wadsworth and Judge J. D. Taylor, and defended by the Hon. H. Taylor and T. C. Campbell, Esq. When the jury was sworn, the only testimony relied on by the plaintiff was the exhibition of her own person for their inspection, her counsel claiming that her appearance

was *prima facie* evidence of her freedom, and the presumption thus being raised, of course the burden of proof rested upon the defendant to prove her a slave. An attempt was then made by the defendant to prove her the daughter of a mulatto named Matilda, by whom the plaintiff had been reared from infancy, but in this they did not succeed, as no witness was introduced who was present at the birth of the child. The case was ably argued on both sides, and much feeling was manifested in the community on behalf of the plaintiff. When the jury brought in their verdict to the effect that she was a 'free white woman,' the judge was compelled to address the audience upon the impropriety of any demonstrations of applause in a court of justice, in order to keep down a universal impulse to show the satisfaction given by the result."

BRITISH-AMERICAN RAILWAY PROJECT.—The grandest inter-oceanic railway scheme yet conceived has been submitted to the Colonial Minister. It is the plan of a line from Halifax to Vancouver's Island. The importance of thus connecting the Atlantic and Pacific Oceans is enforced by a writer whose figures are calculated to arrest attention. It is the least argument in favour of this gigantic proposal that the line will entirely pass through British colonies and possessions. The advantages of the railway would be felt in both hemispheres of the world; and all Europe, with a considerable portion of America, would gain by it. This line of communication would considerably shorten the distance between England and Vancouver's Island, China, and Australia. A calculation shows that the route proposed is much shorter and quicker than the shortest hitherto considered practicable—that *via* Panama. The distance to be traversed by this Inter-Oceanic Railway would be 3200 miles. Such a line of communication, if now available, would save passengers to Fraser River twenty-two days; but it must be borne in mind that at present the new colony can only be reached *via* San Francisco. But the writer argues that, under any circumstances, the route he proposes to British Columbia, China, and Australia is better than that by Panama. The former route would, he calculates, be quicker by ten days than the latter.

† Sir William Jones dates the compilation at three hundred years after the Vedas; Elphinstone, about half way between the Vedas and Alexander's invasion, that is, in the ninth century B.C. (vol. i. p. 430).

Baptisms.

FOREIGN.

NOVA SCOTIA—*Reports to Associations.*—Our practice is to commence proceedings upon these occasions on Saturday afternoon, and to close on the following Tuesday. The Western Association met at Bridgetown, a place pleasantly situated in the valley of the Annapolis. The Association comprises forty-eight churches. Last year 296 baptisms were reported; this year, 342. These baptisms occurred in twenty-seven of the churches; in ten others there were no baptisms; eleven failed to send letters. The four following churches reported the largest number of baptisms, viz.:—Kempt, 59; New Tucket, 43; First Hillsburgh, 34; Ragged Islands, 33. In these, and in some other churches, there have been revivals during the year.—The Central Association met at Berwick, in the township of Cornwallis. So great was the concourse of people that three places of worship were crowded with hearers, and still many could not be accommodated. This Association contains thirty-nine churches. Twenty-one of them reported 276 baptisms; last year, which was a year of great revival, there were 417. The four churches reporting the largest number of baptisms, were:—Third Cornwallis, 68; Windsor, 27; Hantsport, 26; Second Horton, 22.—The Eastern Association met at Portanpique, on the other side of the Bay of Fundy, or rather of that portion of it which is called Coquebid Bay. Portanpique is in the county of Colchester. Thirty years ago there were but three baptists in the county. There are now nine baptist churches, with about 600 members. The Eastern Association includes Prince Edward Island, and contains fifty-one churches. Twenty-four of them reported 350 baptisms; last year there were only 117. The four churches in which the largest number of baptisms occurred, were:—Lower Stewiacke, 47; Portanpique, 39; Truro, 30; Amherst 29.—Our three Associations contain 138 churches. Reports were received from ninety-five of them. The number of baptisms was 968, being an average of ten to each church; but as only seventy-two churches reported baptisms, the actual average was somewhat more than

thirteen each. The net increase of the year is about six per cent. Various subjects are brought before these meetings. They are referred to committees, whose reports frequently elicit lively and interesting discussion. In this way, missions, domestic and foreign, the observance of the sabbath, Sunday schools, temperance, education, the Bible cause, and other subjects, are presented for consideration. Our history as a denomination during the associational year has been, on the whole, encouraging. Last year 830 baptisms were reported; this year, as I have stated, 968. Several new meeting-houses are now in course of erection. Our principles are spreading fast in various parts of the province. If we maintain our educational institutions in a proper state of efficiency; if we ply the home missionary work with assiduity; if we avoid internal dissensions; if we resolutely enforce godly discipline; and especially if we “continue in prayer”—believing, “fervent” prayer—duly honouring the dispensation of the Spirit, we shall “possess the land.” J. M. C.

BURMAH.—A recent letter from Mr. Kincaid, says:—“Since reaching Burmah I have been constantly in the country, among the villages to the east and south-east of Prome. In thirteen villages we have baptized disciples, but I have visited and preached in over forty villages. Seven of the disciples were entirely Karen, and the others Burman. I found many earnest inquirers, and some nine or ten who give evidence of saving faith in Christ, and will before long be baptized. A few days since I baptized a young man of great promise. For ten years he studied in one of the most celebrated schools in Ava, and then became the head of a monastery, built and sustained by the population of four villages; it was one of the largest establishments in this province. More than a year ago he first heard the gospel from one of our native christians; he ordered the man to be driven from the monastery, but not long after heard him again, and then was more mild, and was smitten by the perseverance and kindness of this man. He took some small parts of the New Testament, and read, and continued to read, and soon

the light began to dawn upon his mind; and he proclaimed to the priests under him the truths revealed. Some months passed, and he began to see the inconsistency of his position, and boldly threw aside his priestly robes, and proclaimed himself the disciple of Christ. The people of those villages were amazed, as they listened to the doctrines preached by this young man, before whom, for five years, they had bowed, and whom they had called their lord and master. He is profoundly taught in the principles of Buddhism, has a clear understanding, and speaks with great fluency and power. He is now living with one of our most distinguished native preachers, and is giving himself to the study of the New Testament. We trust he is raised up for some great and good work."

DOMESTIC.

NUNEATON.—On sabbath morning, Oct. 10, an interesting service was held here, when Mr. Langridge preached on the baptism of Christ, after which an address was delivered at the water-side by a young man who had been labouring as a preacher amongst the Primitives in this locality. He had now resigned his connection with them, being convinced that immersion was scriptural. He stated that he had often endeavoured to fortify his mind against the baptists by reading works written against their mode, but when he thought seriously upon the subject, he never could feel satisfied; and now he was about to attend to what he conceived to be his duty. Mr. Langridge then buried three females and four males in baptism. It was affecting to see amongst the candidates another Primitive, a female, whose silver hairs told of many years, and a young female scholar, of fifteen, thus consecrating themselves to God! They were received in the afternoon. It was to all of us a happy day.

R. S.

KINGSTON-ON-THAMES.—Nine believers in the Lord Jesus were baptized by Mr. Medhurst, on Wednesday evening, Sept. 29. Over seven of these our pastor could rejoice as the fruit of his labours in the Lord. One of the others had strayed from the fold, but had now returned to the Shepherd and Bishop of souls; the other, who had long known the Lord, was from the Church of England. Now, we hope, she feels that she has "followed the Lord fully." H. S.

WOOLWICH, Queen Street.—Mr. Hawson had the pleasure of baptizing eight believers on the last sabbath in August. This service was more than usually interesting to both pastor and people. Among those baptized were a brother and sister, children of a departed father, whose prayers and counsel, with those of their surviving mother, were blessed to both of them. Another of the candidates had been a sailor. In his case, we hope that where sin abounded grace does now much more abound. And another, having listened to the counsels of a pious wife, and the preaching of the gospel by our minister, was now brought into the fold of Christ. It was very pleasing to see persons of all ages, from girlhood to old age, one being above seventy years old, thus put on a profession of faith in the Redeemer. These were all received into the church. May they adorn the doctrine of God their Saviour in all things! There are others asking the way to Zion, with their faces thitherward. K. D.

OLNEY, Bucks.—It gives me much pleasure to inform you that our new pastor, Mr. Hall, commenced his stated labours here on Lord's-day, Oct. 3, when, after a sermon on the subject, he baptized four candidates. Three were females, in the bloom of youth, and the other a young man, a son of one of our members. Two of the females were also daughters of two of our members, and the other had been brought up in the Established Church. It is now about twelve months since she saw this to be her duty. The clergyman, not a little disturbed at the step she was about to take, told her he hoped she would soon see her error. We think that she has seen her error, and we hope that others, as well as our friend, will see the error of infant baptism, and let the love of Christ constrain them, to follow him in all his ordinances. D. C.

CAMBRIDGE, Zion Chapel.—Mr. Keed, the pastor of this church, having been laid aside for a season by illness, has been kindly assisted by ministers in the neighbourhood. On July 29th, Mr. Blinkhorn baptized six candidates, and on Sept. 30, Mr. Player baptized two more. Mr. Keed hopes soon to be able to resume his labours.

STEVENTON, Beds.—Two believers put on a profession of faith in Christ by baptism at this place, on the first sabbath in October.

READING, King's Road.—On sabbath evening, Sep. 26, three male and six female believers followed the Saviour's example by being baptized in water, before a large congregation; thus making an open profession of their attachment to the Redeemer by an act of voluntary obedience to his commands. Our pastor, Mr. Aldis, delivered an appropriate discourse on the occasion, which was listened to with marked attention, and Mr. Drew, of Newbury, immersed the candidates. One youth was the son of our minister; two were brothers, sons of parents already members with us. Two of the female friends still remain members with Independent churches. E. M.

Bow, Middlesex.—On Lord's-day evening, Sep. 26, our pastor, Mr. W. P. Bulfern, baptized four believers upon a profession of their faith in our Lord and Saviour Jesus Christ. Two were husband and wife. They were all brought to feel their need of an interest in the Saviour's atoning blood through the preaching of the word by our pastor. Another brother was added to our number the following Lord's-day evening. Our congregation is greatly increased, and many are yet inquiring their way to Zion. M. A. H.

CINDERFORD, Woodside, Forest of Dean.—On the first Lord's-day in September, ten believers publicly professed their love to Jesus by being baptized in his name. Three were from the sabbath school. Also, on October 3rd, eleven more followed their Divine Master through his liquid grave. May they all prove faithful unto death, that they may receive the crown of life! We have more waiting. W. R.

LANELLY, Carmarthen.—A friend, writing from this place, mentions that the baptism in the new English chapel at *Greenfields* had been used for the first time, when one, who had been an Independent for some years, put on Christ by baptism. He also mentions the baptism of several at *Yelin Voil* and *Bethel Sea-side*.

HAVENFORDWEST, Bethesda.—On the morning of Lord's-day, Oct. 10, our pastor, Mr. Burditt, had the pleasure of immersing three candidates on a profession of their faith in the Saviour. They were added to the church in the evening, and partook with us of the Lord's supper. J. G.

SUNNYSIDE, Lancashire.—A young man was baptized by Mr. Nichols, on the last sabbath in August.

LENNURY.—Our new pastor, Mr. Morgan, administered the ordinance of baptism for the first time since he has been amongst us, on Monday evening, Sept. 27. The candidates were three of one family—father, mother, and daughter; and a young person who is an orphan. The father had been one who had indulged in a course of life that was injurious, but we trust has now been brought to walk in the paths of virtue and piety. The orphan has met with some opposition from her guardians and others in thus making a profession of her faith in Jesus. G. K. S.

NORTHAMPTON, Grey Friars.—On Tuesday evening, September 21, after an impressive discourse by Mr. Litchfield, of Kingshorpe, on the baptism of believers, Mr. Dennett led five young friends, female teachers, down into the water and baptized them. They were received on the last sabbath of the month at the Lord's table; on the evening of which day Mr. D. preached his farewell sermon to us. The place was crowded; much sympathy was displayed, and many prayers follow him for his future welfare. C. T.

BIRMINGHAM, Cannon Street.—Mr. Isaac Lord, late of Ipswich, commenced his labours here on the first sabbath in October. After his first sermon, in the morning, he led six candidates down into the water, and baptized them. The chapel was crowded to excess in every part; and we trust that this may be the beginning of good days for our much-loved "mother church," for whose welfare many prayers have been offered up. "O Lord, revive thy work in the midst of the years!" J. M.

Newhall Street.—On the 29th of Aug., we celebrated our forty-fourth anniversary, on which occasion our pastor, Mr. A. G. O'Neill, baptized two disciples, who were both received into the church. J. M.

Bond Street.—Our pastor, Mr. S. J. Chew, baptized sixteen disciples on the first sabbath in October. We desire to be grateful to God for his kindness to us. S. G.

MELBOURN, Cambs.—Mr. Bailey had the pleasure of baptizing eight disciples of the Lord Jesus, on a satisfactory profession of their faith in him, on Monday evening, Sept. 27. And on August 30, four others thus put on Christ.

LANDBEACH, *Cambridgeshire*.—On the first sabbath in September, our pastor, Mr. J. C. Wooster, had the pleasure of baptizing four believers in Christ; one, an aged man; the others were young persons from the sabbath school. These sat down at the Lord's table in the afternoon. It was a refreshing season. M. C.

HELMDON.—Our pastor, Mr. Hedge, immersed two young persons, Sept. 12, who were received into the church. Both were from the sabbath school.

CARDIFF, *Bethany*.—Mr. Tilly baptized four disciples of the Saviour on the first sabbath in October. One was the son of a member. These were all added. J. J.

GREENWICH, *Bridg's Street*.—After a discourse on christian baptism, Mr. B. Davies baptized three disciples of the Saviour on Lord's-day, October 3.

MILFORD, *Hants*.—On the first Lord's-day in August, Mr. Gill baptized one young man, the eldest son of one of the deacons. He had been a scholar and is now a teacher in the sabbath school.

LEWES.—After a suitable sermon by our pastor, Mr. Haycroft, four believers put on Christ by baptism, and were admitted to our fellowship. The service was solemn and profitable. T. E.

LANGWIM.—Three females were baptized here, Oct. 17. Two were daughters of one of the deacons. Being without a minister, Mr. B. Johnson, of Raglan, administered the ordinance. T. S.

KINGSTHORPE, *Northamptonshire*.—On sabbath morning, Sept. 12th, five believers in the Saviour were baptized by our pastor, Mr. Litchfield. These, with two others, were added. J. W.

Baptism Facts and Anecdotes.

THE FRENCH OFFICER ON PAROLE.

ABOUT fifty years ago an officer of the French army, a gentleman of distinguished connections, was taken prisoner in the war between France and England, brought to Liverpool, and put upon his parole. Strolling one fine sabbath afternoon, in company with some brother officers in the same situation with himself, outside the city, he saw a company gathered round a small sheet of water, where baptism was about to be administered. Curiosity led him to approach, when he perceived some boys annoying those present by throwing pebbles into the water. There were several ladies going to be baptized; and, Frenchman like, a feeling of gallantry induced him to persuade his brother officers to join with him and form a "guard of honour" round the water. He could not understand much English, but he soon gathered that these persons were consecrating themselves to the service of their Saviour. He noticed also that the minister, a gentleman of superior education, appealed to the New Testament as the foundation of all that he had said and did: not to the authority of the church, not to reason, but to *the words of Christ and his apostles*. Brought up in Paris during the terror of the first French Revolution, not only was he an utter infidel himself, but he did not know that any persons of

education now believed the New Testament to be true. His chief surprise was that the minister, candidates, and people, all so evidently considered the words of Christ and his apostles to be of binding authority in this matter. So deep was the impression thus made that he resolved to do what he had never done, "read the New Testament for himself." From the moment he began, the truthfulness of the narrative became to him unquestionable. The majesty and authority of the words of Christ laid hold upon his heart; he read on and on, retired for a fortnight from the company of his brother officers; and, at last, to save himself from further interruptions, wrote on a card and fastened it on the door of his room—"M. De ——— engaged reading the New Testament." He rose from the study of that book a converted man, and soon was himself buried with Christ by baptism. At first his friends would ridicule the New Testament in his presence; but he soon silenced them thus—"Gentlemen, have you ever read this book!" "No." "But I have, and it is not what you imagine. Read it through, and then ridicule it as much as you please; but until then, unless you wish personally to hurt me, ridicule it no more." In that way, by the earnest conviction of its Divine authority, which had first impressed him at the water's edge, he persuaded at

least one brother officer to read that blessed book, who also became a christian and united with the same church. In his youth the writer of these pages remembers well to have seen him. Kind, gentlemanly, polished to the highest degree, he became bold, earnest, and active as a christian beyond most around him. From being a soldier under the greatest of earthly generals and potentates he became a soldier under the Captain of Salvation. So strong was his attachment to his religion and his religious friends, that on the restoration of peace his brother procured him an appointment as Consul at one of the English ports. Throughout the whole remainder of a long life, but recently closed, he retained

to a singular degree, and with a touching fidelity, the impressions first made at those baptismal waters, *That an implicit allegiance of heart and life to Jesus Christ, and submission to the system of religion taught in the New Testament alone is Christianity.*

The above is from Professor Curtis's "Progress of Baptist Principles;" but we think that there may be a mistake in the place where the officer was on his parole of honour. French officers were usually located in midland towns. Several at Ashby-de-la-Zouch became pious men, and two became members of the General Baptist Church in that town, then under the pastoral care of the late Rev. J. Goadby.—ED. B. R.

Sabbath Schools and Education.

THE STAFFORDSHIRE MINER.

"I AM too ill to attend to you, child," said a poor suffering workman, in one of the iron mines of Staffordshire, to his daughter Susan, a little Sunday school girl, who had learned the way to heaven, and who was repeating to her apparently dying father, 1 Tim. i. 15, and other passages. "I am too ill to attend to you, child." A sigh escaped from the child as she sat down by the bed-side, apparently in prayerful thoughtfulness. I moved forward so as to engage her attention. She looked up, blushed, immediately rose, and said,

"I'll call my mother, sir."

Taking a chair at the side of the bed, I spoke to the poor fellow, who, though evidently better, was still suffering very much. He seemed surprised at the sound of my voice, and turned himself to gaze at me, but the bandages which enveloped his head prevented him from discerning my features. I replied to this movement by saying,

"You do not know me, but I called last night, soon after your accident, and felt anxious to see you again."

"Thank ye, sir," he said. "I am very bad, and don't know how it will go with me, but it was well I was not killed; I am afraid I shall lose my eyes. It would have been a sad thing for them poor things if I had been taken."

"And how would it have been with

you," I asked, "if you had been called so suddenly into the presence of God? You know, I hope, that there is no salvation for the soul, save as we repent of sin, and look to Jesus Christ, the sinner's friend?"

The countenance of the man again expressed surprise, and, as if speaking to himself, he said—

"It is he: it is his voice."

Then turning again towards me, he asked,

"Is your name Mr. —, sir?"

"Yes," I replied, "that is my name; but you are a stranger to me, as I am almost a stranger in this neighbourhood."

"I thought I knew your voice," he said, "as soon as I heard it, and your words just now brought back to my mind when I last saw you."

My interest in him was now increased, and I asked with some curiosity,

"When and where was that?"

"Do you remember, sir, teaching a class of boys in — chapel, in London, many years ago?"

"Yes, very well," I replied, "but it is certainly many years ago, for I was then quite a young man."

"Well, sir, and don't you remember a dark-haired boy of the name of William, who used to give you a good deal of trouble, and whom you used to teach in the week at your own house sometimes?"

"I do very well remember him," I said; "and is it possible that you are

that same lad! I often made inquiry after him, but never learned more than that the family had gone away; and had long since forgotten the surname, though I remember the boy William."

"I am the same lad, sir, lying here now; and very glad I am to see you again."

With this he stretched out his hand to welcome me. Exhausted with the excitement and the conversation, he fell back on the bed, whilst I, deeply interested in this unexpected recognition of my long-forgotten scholar, retired from the bed-room to the little room below. Mrs. Penley and two or three of the children had come into the room during our conversation. In a few minutes she followed me. We talked together a little upon the singularity of this meeting, and I learned from her that they had been married about fourteen years, and that they had lived in the neighbourhood of their present dwelling nearly the whole of the time. Penley was a sober and steady man, had constant work, except during the strike. He was a good husband, and kind to the children, but she added, with tears in her eyes,

"He doesn't give his mind to better things, and that grieves me very much."

One evening—the writer is speaking of the same man, recovered from his accident, and of the family)—one evening early in the spring, I was visiting several families in the neighbourhood of Penley's house, and about half-past eight o'clock

had my hand on the latch of Penley's door. The sound of some one reading made me pause before I entered. Through the side of the blind I could see Penley, his wife, and five children, seated round the table, each with a Bible, from which they were reading in turn, apparently from one of the gospels. I dared not interrupt them; and I stood while a verse or two of some hymn was sung, and then all knelt before God, whilst the father presented the family prayer. Joy and gratitude filled my heart; and, on entering the room after all was finished, I could not help expressing the pleasure it gave me to see them so engaged, and to inquire if it was a usual practice with them.

Penley was a little confused as he replied, "I endeavour, in my poor way, sir, to keep it up at nights when I am at home. But my words are very poor, sir. I wish you had stepped in a bit sooner."

"It is the heart, William," I replied, "that God looks at; and if that be sincere he will not regard the poverty of the words we use. However, I shall be very happy to join you some evening when I am passing this way. Is this the usual time when you have it?"

"Rather later than usual, sir, we've been to-night, for the boys stopped out longer than they ought. We like to have it early, sir, because of the little one, for she is very fond of her book, and, with Susan's help, can spell out the words very well.—*Family Scenes.*

Religious Tracts.

OUR TRACTS AND PUBLICATIONS.

To our Subscribers and Readers.

BEFORE our last number for the present year appears, we wish to say a few words respecting these. It is, we presume, known to you, that the editor of the *Baptist Reporter* is also the editor of several other smaller publications—the *Christian Pioneer* (one halfpenny), for cottage families—the *Children's Magazine*, (one penny)—the *Baptist Children's Magazine* (one penny), and the *Pictorial*, or *Little Child's Magazine* (one halfpenny). Of these, the *Reporter* and *Baptist Children's* are denominational, as their names indi-

cate; but the *Pioneer*, *Children's*, and *Pictorial*, are unsectarian. These Magazines have met with an extensive sale. They are as large for the price, or larger, than most similar publications. One thing is particularly regarded by the editor—and that is, their *adaptation*, in matter and style, to the parties for whom they are designed.

When printing these Magazines every month, a few surplus numbers of each usually remain on hand. It has occurred to us that these might be disposed of to advantage in many neighbourhoods. We therefore propose to send a parcel,

post paid, containing 3 *Reporters*, 6 *Children's*, 12 *Pioneers*, and 12 *Pictorials*, value two shillings, to any of our friends who may forward *four penny stamps* for the payment of the postage. We make this proposal—for we always wish to speak plainly—with the two-fold design of helping some poorer schools to a few suitable gifts for the children, and also with a view to their introduction where, as yet, they have not been seen; and hoping that when once known, there will be an increasing demand for them during the coming year.

Those friends who think proper to apply for a parcel of these Magazines, must

write direct by post to *Winks & Son, Leicester*, by whom they will be forwarded. But care must be taken to give plain and full directions, that there may be no delay or interruption in forwarding them.

Our Grants of Tracts will also be continued on the same terms as already stated in the *Reporter* this year. A list of Grants made since our last report will be given next month.

Prospectuses of the Magazines for 1849 will be ready in December, and will then be forwarded, post paid, to all who apply for them to *Winks & Son, Leicester*.

Intelligence.

BAPTIST.

REGISTRATION.

Important to Baptists.

THE letters, of which we give a copy below, appeared in the public papers a few weeks ago. We had not space for their insertion last month:—

SIR,—Allow me to call your attention to a matter of considerable importance affecting the interests of the baptist community.

The Registration Act, 6 and 7 Wm IV., cap. 86, has been a great boon to society at large, especially to Dissenters; but there is one serious defect. So far as regards baptists and members of the Society of Friends, the twenty-fourth section of that act makes provision within a specified time for an alteration of the given name of a child on the production of a baptismal certificate, but no provision is made for the alteration of a child's name whose parents disbelieve the doctrine of *infant baptism*. In their case the name having been entered, it has become like "unto the law of the Medes and Persians which altereth not."

Annexed is a copy of a correspondence which I have had with the Registrar-General on the subject.

You will see, I doubt not, the necessity to get the matter mooted by a member of the House of Commons, when a clause may be inserted in a bill at some future period to meet the wants of a large class of persons, both religious and irreligious; but to none is it of more importance than it is to the baptists, whose conscientious convictions

will not allow them to ignore their faith and stultify their principles.

I am, sir, yours respectfully,

RICHARD HELLIER, Registrar.
Exmouth-terrace, Bermondsey,
August 19, 1858.

Exmouth-terrace, Bermondsey,
August 12, 1858.

SIR,—On the 21st of June last I registered a female child born on the 11th of May in the names of Elizabeth Jane. The parents are desirous of altering the name Elizabeth to Martha, but as they are *baptists* they cannot comply with the terms of the Registration Act, and I do not discover any provision made to meet the religious scruples of so respectable and important a class of Her Majesty's subjects.

Will you have the kindness to inform me what to do in the matter.

I am, sir, your obedient servant,

RICHARD HELLIER, Registrar.
The Registrar General,
Somerset House.

Somerset House, London, Aug. 10, 1858.

SIR,—In answer to your letter of the 12th instant, I am directed by the Registrar-General to inform you that, under the circumstances therein mentioned, the entry of the birth you allude to must remain as it is, so far as the second column is concerned, as the names in that column can only be altered in the manner pointed out in the 24th section of the Registration Act, on production of a proper baptismal certificate.

I am, sir, your obedient servant,

THOMAS MANN, Chief Clerk.
Mr. Richard Hellier, Registrar.

Llanelly, Zion Chapel.—This new and commodious place of worship was opened Sep. 20th and 27th, with *twelve sermons*, in Welsh and English, to crowded audiences. Sermons were also preached at Greenfield chapel, and £50 collected, and at Bethel chapel, where £30 was collected, in aid of the Zion chapel. In this the friends at Llanelly have set a noble example of brotherly generosity. The whole of the collections at the three places amounted to the handsome sum of £120. Two of the most elegant chapels in Wales have lately been built by the baptists in Llanelly. Greenfield English chapel was only opened in August of this year. It is a capacious building, with school-rooms beneath. The same good feeling was manifested by the friends at Zion and Bethel at the opening of the Greenfield chapel. "Behold, how good and how pleasant it is for brethren to dwell together in unity." Oh that we could see something of this kind in some of our English towns and cities! Well done, ye ancient Britons! We thank you for this pattern.

Haverfordwest.—The new Welsh chapel at Hill Park was opened with *six sermons* on the first Lord's-day in October. In the afternoon, though the weather was unfavourable, the congregation was compelled to leave the place for the open air, such crowds attended. *Six sermons* were also preached on Monday. The same liberality was displayed here as at Llanelly. Collections were made after sermons on sabbath evening at Albany Chapel (Independent), at Ebenezer (Methodist), at Tabernacle (Independent), and at Bethesda (English Baptist). Really we like all this. Such unmistakeable expressions of good-will must produce a salutary impression. "By this shall all men know that ye are my disciples, when ye have love one to another."

Coleford.—The beautiful new chapel, of which we gave an engraving in our February number, page 66, was opened for public worship on Tuesday, Oct. 5th, with sermons by Messrs. Vioce of Birmingham, and Hinton of London. At the tea meeting in the old chapel 850 sat down, and many could not gain admission. Mr. Aitchison preached on the next sabbath. The building was greatly admired by the numerous visitors. The outlay was £2,200. About £100 was obtained at the opening, and more than £600 remains on the place, but there, we believe, it will not long remain. The chapel will seat 800, and 200 sittings are free.

Rothsay.—Mr. John Mansfield was recognised as pastor of the baptist church in this place, Sep. 28th. The friends are at present only few in number, but there are opening prospects of an encouraging character.

Histon, Cambs.—A neat and commodious chapel has been erected at this populous village, which was opened for Divine worship on Sep. 14th, under very encouraging circumstances. On Thursday, Oct. 7th, Mr. Flanders, of Cottenham, baptized fifteen candidates before a large concourse of spectators; and a church was then formed, and the Lord's Supper administered. This new interest, we are told, owes its existence under Providence to the labours of an expelled Wesleyan local preacher, who, adopting baptist sentiments, his friends rallied around him, and this is the pleasing result.

Barton, Leicestershire.—Mr. T. Holroyd was recognised as co-pastor with Mr. E. Bott over the General Baptist Church here, whose members and places of worship are found in several adjacent villages. The weather was fine (as it usually is, the farmer's say, when anything is to be done at Barton meeting-house), the attendance large, and the services were of a most interesting and delightful character. Our young friend enters on his ministerial duties under cheering auspices. We wish him a long and useful career.

BAPTISTS IN THE UNITED STATES.—It is stated that, within the last twenty-two years, the baptists in the United States have made a clear gain of 6,525 churches, 4,224 ministers, and 563,639 members, being an annual increase of 335 churches, 165 ministers, and 26,529 members. The increase for the last ten years has been much greater in the Southern than in the Northern States—the greatest increase having been in Virginia, Alabama, and Missouri.

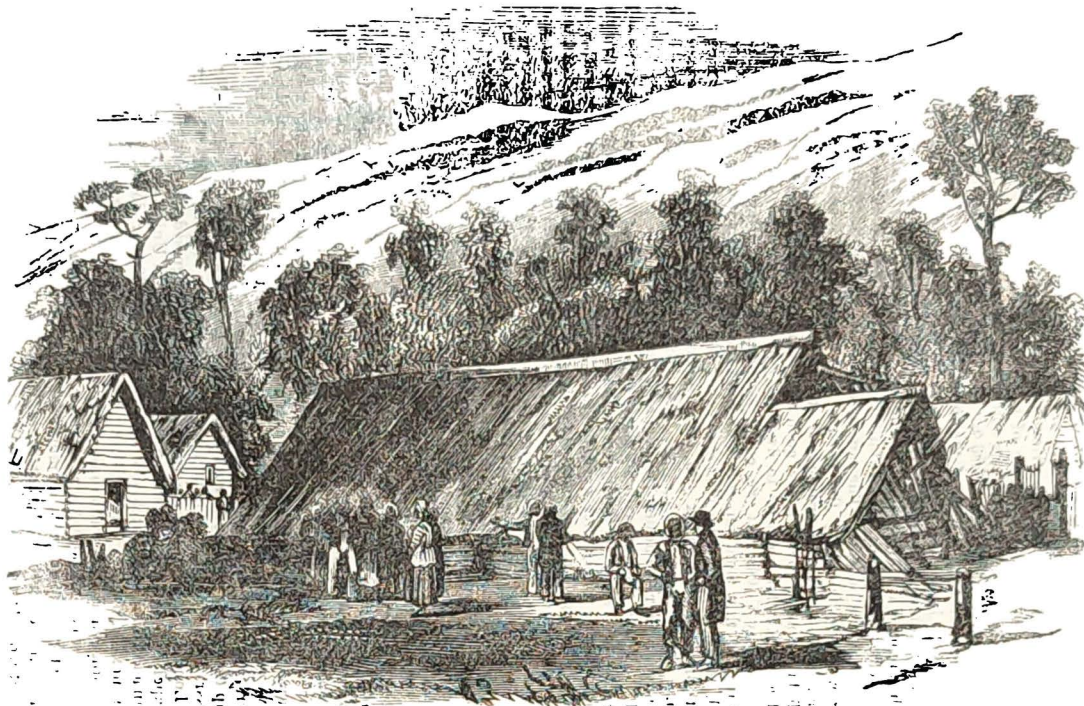
Lenton, near Nottingham.—Mr. J. J. Goadby, the eldest son of Mr. Goadby, baptist minister, Loughborough, was recognised as pastor of the General Baptist Church at this place, after a large tea meeting, on Monday evening, Sep. 20th. Several ministers from Nottingham, with Mr. G.'s father, took part in the service, which was one of unusual interest.

Longford, near Coventry.—Mr. Ebenezer Price, late of Forest Row, Sussex, was publicly recognised as pastor of the church meeting in Union Place Chapel, Sep. 20th. About 200 sat down to tea, after which several neighbouring ministers delivered addresses of an encouraging character.

Manchester.—Mr. Arthur Mursell has resumed his popular addresses at the Free Trade Hall. We hear that they are again over-crowded, and that the publication of them is meeting with an extensive demand.

THE AUSTRALIAN BAPTIST MAGAZINE.—We have just received the numbers 1 and 2, for July and August. We shall forward the *Reporter* in exchange; and shall be happy to do so regularly.

(Continued on page 356.)



DESTRUCTION OF THE OLD BAPTIST CHAPEL AT CLARENCE BY A TORNADO.

MISSIONARY.

WESTERN AFRICA.

We expect that our readers are anxious to hear the latest intelligence from the Baptist mission at Fernando Po. The extracts beneath are from a letter by the Secretary of the Baptist Missionary Society, dated Oct. 11.

Mr. Saker, since his last advices, has gone on surveying the district round Amboise Bay, and has cleared away several spots, in which temporary buildings have been put up, and a rude chapel erected, in which they have had meetings for Divine worship. The first two trees of the forest which comes down to the shore, fell by his own hand. As fast as these rude buildings rise, the friends will come over from Cameroons. A fine stream of pure water runs down from the mountain into the inner bay, discharging 27,000 cubic feet of water per minute. It is not rendered turbid by the rains, but flows over a rocky bed. The importance of such a stream in a new township cannot be over-rated.

There are two most important subjects mentioned by Mr. Saker, which, in his opinion, justifies his selection of this spot for the new town, which he proposes to name Victoria. *It is beautiful and healthy.* Mr. Saker observes:—

"All that Captain Allen says about the bay is true. I doubt if he says enough. I went there with my company in my usual health—or rather ill-health—strong enough for work, but with little energy; a ceaseless want of food, yet no appetite—eating just enough to live. This is constant. In that state I went to Victoria. I began to feel the effects of its air the first day. My appetite returned, and increased. My strength, mental and corporeal, daily increased. At night I slept with my whole heart. Equally with my whole heart I do my daily work. Rest was sweet, food was sweet. Life was life, and not a dying death. The effect of the ten days there on my health was very great. And yet there was the absence of every comfort. My bed was a chair—my daily food was rice and fish—and yet I increased in strength daily, and, as my previous letter will show, had to labour. The effect of the climate on all my company was equally good."

The foregoing statement is most encouraging. The want of a sanatorium for our African brethren has been severely felt. The loss of life has been great, and the expenses of invalids to and fro very heavy. If life can be prolonged, and expense saved in consequence of our having a station at Victoria, we need not much regret being driven from Clarence, especially as a wider

field, and an opening into the interior will be the result.

The next point of importance to which Mr. Saker refers is the supply of provisions. A market is held at the Bay every third day. The natives bring down vegetable produce from the mountains, and people from Bimbis come in their canoes and exchange their fish for vegetables. Mr. Saker says:—

"Now, at Cameroons, I provided myself with a new seine for fishing, which cost me £18. With this seine we fished, and obtained such abundance as to supply all our wants, purchased every market a large quantity of plantains and yams, dried some fish, and sent them with vegetables to Cameroons, and still had abundance. There seems no limit to the supply of fish, and that will insure a supply of vegetables at most seasons. I took with me rice and salt beef as our essentials. *I had no occasion to use them after the first four days.*

Now all this contrasts with the constantly recurring scarcity at the other stations. Its effect in families, on our expenses, on our health, will be very great. . . . As to price, a small fish is demanded for a bunch of plantain, for which at Cameroons, I must pay a shilling. A leaf of tobacco, which costs a penny, for a similar bunch of plantain. A small increase of price (consequent on our settlement) will be of little moment; compared to the closing up of my rice-bag and the meal-barrel—both costly, and obtained only at a heavy freightage."

This latter subject few can fully understand except those who receive and execute African orders. To send out almost all the necessary articles of food, and by steamer, when there is no competition, makes all articles thus sent more expensive. If there be any great diminution of such high charges in future the change will be indeed very great. We must, however, wait for further communications. All that Mr. Saker says is, "Surely we may hope!" One remark is very characteristic of Mr. Saker, with which this communication may well close. "Then again on the sabbath we had our three services as at Clarence in former days—a prayer-meeting on Monday evening, and class on Wednesday, and preaching on Friday. Thus the outward worship of the tabernacle is begun, and I hope never to cease till the angel announces the 'end of time.'" In this wish every friend of missions will devoutly unite.

The Engraving on the opposite page represents the destruction of the old chapel at Clarence by a tornado, seven years ago—Nov., 1851. The friends presently erected another place; but now they must leave it, the schools, and their own houses, for Christ's sake and the gospel! May God bless them!

BAPTIST, SUPPLEMENTARY.

(Continued from page 355.)

TARPORLEY, Cheshire.—The beloved pastor of the General Baptist Church in this town, Mr. Henry Smith, departed this life in July last, after a long and painful affliction. In September, the friends, sympathising with his bereaved widow, presented her, at a social tea meeting of the members and friends, with £51 5s., as a token of their affectionate sympathy.

PADIBAM, Lancashire.—The baptist chapel here having been enlarged, was re-opened Sep. 26, when large congregations were gathered. On Wednesday, after a public tea and several animated addresses, thanks were warmly given to George Foster, Esq., J. P., of Sabden, for building the chapel, wishing him prosperity and many imitators.

NORTHAMPTON, Grey Friars.—Mr. Dennett having resigned the pastorate of the church at this place, his friends, previous to his removal, presented him with "Chalmers' Life and Correspondence," in five volumes, handsomely bound, and an elegant inkstand, with their best wishes for his future health and usefulness.

ORCOF, Herefordshire.—The baptists at this place, having regained possession of their chapel, and having repaired and painted it, held a re-opening service on Sep. 21st, when sermons were preached and a tea-meeting held. They hope now to see better days.

HARSTON, Cambs.—At the public harvest-home tea meeting, held in the baptist chapel, Sept. 14th, Mr. W. Garner, having been twenty years pastor, was presented with a purse of £22, as a token of esteem and affection, and the friends enjoyed a happy evening.

WARMINSTER.—New and spacious school-rooms having been erected, a tea-meeting was held, on Wednesday evening, Oct. 6th, after which a spirited subscription was entered into, and the remaining debt for the erection was cleared off.

TODMORDEN.—The foundation stone of a new General Baptist Chapel was laid at White Platts, by Mr. A. Midgley, of Vale Mause. Tea was provided at Sobriety Hall, and several ministers and friends delivered addresses.

BAPTISMAL PICTURE.—We copy from the public papers these words—"Mr. John Wood has been awarded the prize of £1000 for his picture of The Baptism of Christ, offered by the Baptist Dissenters of Liverpool." What does this mean?

THORNBURY, Gloucestershire.—Mr. Light, late of Langwm, Monmouthshire, was recognised as pastor of the baptist church here, on September 6th, under pleasing prospects of future usefulness.

"DISCUSSION ON INFANT BAPTISM" is a thick pamphlet of nearly 100 pages, small print, a copy of which has just reached us. This discussion between Dr. Bayle and Mr. C. Williams, took place, Sep. 21, 22, and 23, at Church, near Oswaldtwistle, Lancashire. We shall notice it in our next.

HALIFAX.—Our warm-hearted and zealous brother Walters has resumed his lectures to the working classes of this town, who are again crowding to hear him. We hope to hear of something of the kind at Birmingham shortly by Mr. Lord.

THE EARL OF SHAFTESBURY is reported to have stated, that when at Manchester he attended at the Free Trade Hall, and was delighted to find 6000 working men listening to a lecture "by a young baptist minister, named Mursell."

BAPTIST MINISTERS FOR AUSTRALIA.—We hear that Mr. David Rees, baptist minister, Braintree, is going out to Australia shortly, and that other ministers are thinking of departing.

REMOVALS.—Mr. S. Odell of Bradford College, to George Street, Hull—Mr. Waite, late of Grantham, to Golcar, near Huddersfield—Mr. E. Dennett of Grey Friars, Northampton, to Truro—Mr. C. H. Hosken of Crayford, to Fenny Stratford.

RESIGNATIONS.—Mr. G. Short, B.A., has resigned the pastorate of the baptist church meeting in George-street, Plymouth.—Mr. T. Avery, of Aston Clinton, Bucks, has also sent in his resignation.

RELIGIOUS.

EUROPEAN TURKEY.—The efforts for the extension of the gospel amongst the Bulgarians are very encouraging. The people manifest a readiness to hear and receive the truth. All the Protestant churches in Turkey have been asked to aid in the work, and from some the response has been cordial. Copies of the sacred volume are in demand. Numbers are purchased by the country people at the various fairs, and missionaries have every facility for the carrying on of their work. The Government of the Sultan is not unfavourable to these efforts. Its policy lies in this direction. The conversion of these tribes would check more powerfully than anything the influence of the Greek Church. More aid is needed for these promising efforts. Nor is it less so in other parts of this portion of the Turkish empire. Armenians and Greeks are manifesting more readiness to listen to the gospel and to examine its claims. It is said that at least half the former are thoroughly convinced that salvation cannot be found in the empty forms of their

church. Many are reading the Divine Word under the influence of a thoughtful and prayerful spirit. There are signs of a great work going on amongst them.

THE BRAZILS.—Romanists still complain of the progress of heresy in this empire. The favourable disposition of the Government to religious freedom awakens their ire. Its tolerant spirit is manifesting itself in various ways. Protestant communities are encouraged. Aid towards the erection of places of worship is rendered, and grants for the support of pastors are made from the Imperial treasury. No impediments are placed in the way of spreading the great truths of the gospel, but such as are inseparable from human nature. The whole continent of South America is opening as a fair field for missionary culture, and in no part is the prospect more encouraging than in the Brazils. The yoke of the priesthood is broken. The cravings of the people for something more spiritual than the mummeries which have amused them in the past are growing. The Word of God is in demand, and its influence and authority more and more recognised.

THE BIBLE IN FRANCE.—No doubt at the instigation of popish priests, some of the local authorities have been attempting to prevent the sale of the Bible, but the Minister of the Interior has issued a circular to the Prefects directing them that such works may be stamped for sale.

THE SPANISH EVANGELICAL SOCIETY are persevering in their efforts to enlighten this priest-ridden country. During the past year they have published many thousands of Testaments and religious tracts.

INDIAN MISSIONS.—Towards the £20,000 proposed to be raised by the London (Independent) Missionary Society, for sending out twenty additional missionaries to India, £13,000 have already been subscribed.

THE MISSION TO PATAGONIA is now said to be in a more promising state as regards the openings for the introduction of the gospel among the natives.

PRUSSIA.—A Romish chaplain has been fined fifteen thalers, with one week's imprisonment, for burning the bibles of some of the prisoners in a House of Correction.

AUSTRALASIA.—The Independents are making the most vigorous efforts in sending out ministers to these colonies. During the past year fifteen were sent, and yet more are called for.

REVIVAL PREACHERS IN SCOTLAND.—Mr. Brownlow North, and Mr. Graut, have been preaching to immense audiences in Inverness. Lord Kintore has lately joined them.

THE NEW TESTAMENT, we are told by the *New York Independent*, is about to be printed in the court dialect of China.

THE WESLEYANS IN AUSTRALIA.—We copy this paragraph from an Australian paper:—*Wesleyan Missions.*—The Australasian Wesleyan Missionary Society held its annual meeting this year in York-street Chapel. The accounts showed that the total expenditure of the past year was £12,953 6s. 3d., and the net receipts from the colonies (including £1594 18s. derived from native contributions of oil), £9350, leaving a balance to be paid by the committee in London of £3603 6s. 3d. The number of chapels was 397—other preaching places, 398; missionary and catechist missionaries, including supernumeraries, 55; catechists, 215; day-school teachers, 1564; Sunday-school teachers, 428; local preachers, 176; full and accredited church members, 15,196; on trial for membership, 3222; sabbath schools, 108; sabbath scholars, 10,410; day schools, 672; day scholars, 28,360. Total number of scholars under instruction being 31,791; and the total number of attendants at public worship are in proportion with the above.

JEWISH CHILDREN.—Great excitement exists among the Jews, in consequence of a Hebrew child at Bologna, in Italy, having been secretly baptized by a priest, and then seized and kept from its parents under pretence that it had been made into a christian! This is very bad; but we believe some of our puseyite parsons would be after doing the same with some of *our* children if they dare.

THE ROYAL EXCHANGE, LONDON.—The special open-air services on the steps in front of this noble edifice terminated on the last sabbath afternoon in September. Little books were then distributed to the people, which were eagerly received.

ADMISSION TO MEMBERSHIP.—On such occasions at Henry Ward Beecher's church in Brooklyn, the pulpit platform is arrayed in the fairest and sweetest flowers of the season, chiefly white lilies! This is a singular custom. We ask not if it is scriptural.

"NAVIES" AND "CABMEN."—Religious meetings of a social character for the benefit of these men, have lately been held. Hundreds attended, who behaved with propriety, and good results are expected.

ST. PAUL'S CATHEDRAL has been fitted up for public evening services. The position to be occupied is the centre, which will be lighted from the dome. The attendants are to be provided with chairs.

THE POPE, it is reported, has decreed, that no children be now called by the name of Mary. That name is henceforth to be sacred to the blessed Virgin. What a foolish old man he must be!

PUSEYITE PRIVATE CONFESSIONALS.—Large meetings have been held in London to denounce these popish innovations.

GENERAL.

THE QUEEN AND DR. LIVINGSTONE.—On the same day that the *servants* of London entertained Livingstone at a public dinner, on the occasion of his departure, he was honoured by the Queen with a private interview. Livingstone was entitled to the honour of a presentation to the Queen at a levee, and the public expected that some such recognition of his great services awaited him. But it seems the contemptible exclusiveness of Court etiquette forbade this concession to public opinion; and it was reserved for the Queen herself, in the exercise of the good sense and right feeling by which she is characterised, to break through courtly restraint, so far as she was concerned. She sent for Livingstone, who attended her Majesty at the palace, without ceremony, in his black coat and blue trousers, and his cap surmounted by a stripe of gold lace. This was his usual attire, and the cap had now become the appropriate distinction of one of her Majesty's Consuls, an official position to which the traveller attaches great importance, as giving him consequence in the eyes of the natives, and authority over the members of the expedition. The Queen conversed with him affably for half-an-hour on the subject of his travels. Dr. Livingstone told her Majesty that he would soon be able to say to the natives that he had seen his Chief; his not having done so before having been a constant source of surprise to the children of the African wilderness. He mentioned to her Majesty also that the people were in the habit of inquiring whether his Chief was wealthy; and that when he assured them that she was very wealthy, they would ask "How many cows she had got?"—a question at which the Queen laughed heartily.

TRAIN STRUCK BY LIGHTNING.—An event of this kind, which has often been feared, took place lately near Birmingham. The engine-driver and stoker felt themselves wrapped round in a sheet of blue flame, the stoker experiencing a shock on the back of the head which for a time rendered him unconscious. At the same time the fluid seemed to run through the entire train. Every person in the train felt the shock—those who were nearest the doors on the off-side more so than the rest, the lightning having the appearance of running along the rail on that side. One of the passengers was struck upon the right arm and knocked to the opposite side of the first-class carriage in which he was riding. The guard, who was standing up in his van at the time, applying the break, appears to have sustained the greatest shock. In an instant his whole system was paralysed. On arriving at the station at Deepfields, he

staggered out of his van with the intention of attending to his duties. The station-master there found him reeling as if drunk, with his hand to his head, and held him up, and put a porter with him to take charge of the train. On arriving at Wolverhampton after awhile he was enabled, with some difficulty, to proceed home. It is dreadful to contemplate the results had both driver and stoker become incapacitated.

GOVERNMENT PATRONAGE OF PRAYER-BOOKS.—A parliamentary return moved for last session shows that, in the year ending March, 1857, the sum of £1,344 5s. 3d. was allowed as drawback on the paper used in the printing of Prayer-books, and in the year ending last March, £2,007 13s. 4d. We should be glad to know why Episcopalianism should be thus favoured with a fiscal exemption in the printing of their devotional formularies, while Dissenters have to pay the full duty on their hymn-books and other devotional works. There is miserable meanness in a system which levies taxes on hostile denominations, and at the same time claims immunity from exactions to which they are liable. But it is "all of a piece."

BRITISH RAILWAYS.—In this country we have now 9,500 miles of railway, and, taking at a rough calculation, one locomotive engine with a force of 200 horse power to every three miles of railway, and assuming each to run 120 miles per day, we might then calculate the distance travelled over by trains to be equal to 380,000 miles per day, or 138,000,000 miles per annum. To transport these trains would require a force equivalent to 200,000 horses in constant operation throughout the year.

CHURCH RATE CONTESTS appear to be on the increase. Some places have refused a rate which we once thought could never be moved to do anything. Our native town, Gainsborough, for instance, where twenty pounds a year was wont to be paid to the vicar from the rates. The vicar then called a "civil" meeting at the town-hall, when he and his friends were advised to go a begging for it!—At a place in Wales speeches had to be made by the combatants in both languages!

"QUEEN BESS."—A London popular preacher has actually had the impudence to propose the celebration of the ascension of this woman to the throne of England, three hundred years ago—Nov. 17, 1558, with religious services! When we remember how she roasted baptists alive in Smithfield, we have only groans for the memory of this "Tudor Tigress."

A **NEW ENGLISH DICTIONARY**, of a most comprehensive character, is said to be in the course of preparation for the press, by several eminent literary men,

THE BISHOP OF EXETER, after all the stir he made about the matter, has consecrated the Tiverton burial ground at last, and without the will he demanded. But the dear old man consoled himself that the "bound stones" would keep off "infidels and others," and say to them "Thus far shall ye come and no further!"

THE JEWS IN PARLIAMENT.—A high church periodical, lamenting this step, says, "Another, and perhaps the last link, between Church and State, is loosened, if not severed." It may be naughty in us to say so, but we hope it is!

THE ATLANTIC TELEGRAPH.—The communication by the cable, we regret to state, continues in the same state of interruption. No messages can be sent by it. This is a sad disappointment and a serious loss. But we believe the design will yet be accomplished.

THE "AUSTRIA" STEAM-SHIP, from Hamburg to New York, lately took fire in the mid-Atlantic, when several hundreds of the passengers and crew perished, many leaping into the sea to escape the flames!

THE COMET.—This illustrious stranger has paid us a courtly visit and retired. The comet of 1811, which we remember well, had not so long a train, but it was more compact and brighter.

A STRANGE EXPOSURE is taking place at this time of the manner in which the Government stores for the soldiers have been managed. We never heard of more shameful peculation.

AUSTRALIAN GOLD.—Three large nuggets have been discovered, worth £14,000. One of these is said to weigh 2,100 ounces, and is worth £8000.

KANSAS.—We rejoice to hear that the slavery border ruffians are leaving this territory, which now bids fair to be a Free State after all.

WALKING ON WATER.—An apparatus for this purpose has been invented in Holland, and, we are told, has proved successful.

REVIEW OF THE PAST MONTH.

Monday, October 25.

AT HOME.—We are happy to be able to report the safe return of the Queen to Windsor Castle. Her Majesty arrived in Edinburgh on Monday last, and on Tuesday, between the hours of 8 A.M. and 8 P.M., passed from Edinburgh to Windsor—400 miles in twelve hours, inclusive of stoppages!—Leeds has been a busy place this season; for since the visit of the Queen, the "British Association" has held its annual meeting in the town. Liverpool also has been favoured with the first Annual Meeting of the new "Society for the Promotion of Social Science." Stars of the first magnitude in our British hemisphere of science

were gathered on these occasions, forming a galaxy of unusual splendour; and subjects of high importance to the well-being and progress of the people were discussed. With regard to political matters, little can we get to know of the designs of Government, especially with regard to their much-talked-of New Reform Bill. We fear it will not be worth having.

ABROAD.—Intelligence from India continues to afford hope that the mutiny is nearly suppressed. And though here and there bands of rebels are troublesome, they appear to be without a leader or a place of refuge. But Oude is not yet pacified, and it is possible that the rebels may again gather there, and make one more desperate effort. Occasional outbursts may also be expected in other places. One terrible catastrophe—like an unexpected explosion in some powder magazine after the danger was supposed to be over—has occurred at one of the military stations. A regiment of disarmed sepoy were to be disbanded in small parties—they supposed for the purpose of killing them more readily; the panic spread, the men seized any weapon they could find, and attacked the Government soldiers, but above 1000 of the poor infatuated wretches were shot or cut down! This was a sad affair, and many will justify it on the ground of necessity. But who will justify the conduct of some of our British officers in their cruel treatment of the natives, as exposed, we are glad to see, in the columns of the *Times*, by its "Own Correspondent" in India, Dr. Russell. The men who do such things are a disgrace to their country, and greater enemies than even the rebels themselves to the future peace and well-being of the country. It is high time, and more than time, that such men were sent back to the places from whence they came. There can be no peace for India while they remain.—We do not hear any further news from China of importance. It appears that Russia has, as usual, made a good bargain for herself in the late arrangements, completely deceiving the United States agent as to the designs of England and France; and had not Lord Elgin stood firm, would have prevented these two nations from securing the advantages they obtained. So Jonathan, who pretends to be a "oute fellow" at driving a bargain, was outwitted by his Russian colleague. We shall be glad if it teaches him a lesson, for he has for some time been paying court to the northern autocrat.—France, we regret to say, is carrying on the slave-trade in a clandestine manner. The Portuguese, having taken a French vessel in the very act, brought her to Lisbon, when France sent two men of war to demand her, and she has been given up. This affair is regarded as highly disreputable and dishonourable.

Marringes.

Sep. 13, at the baptist chapel, Ledbury, by Mr. Morgan, Mr. W. Lambert, to Miss Jane Price—and on the 26th, Mr. B. Pitt, to Miss E. Robertson.

Sep. 14, at the baptist chapel, Huddersfield, by Mr. Hanson, Mr. J. Williamson, of Darlington, to Miss M. Hutchinson.

Sep. 17, by license, at the baptist chapel, Stradbroke, by Mr. Webb, Mr. C. George, to Miss D. Bayles.

Sep. 21, at the Buckingham baptist chapel, Clifton, near Bristol, by Mr. Probert, Mr. G. W. Humphreys, to Miss Lee.

Sep. 26, at the General Baptist chapel, Boston, by Mr. Mathews, Mr. C. Colborn, to Miss F. Denton.

Oct. 5, at Counterslip baptist chapel, Bristol, by Mr. Winter, uncle of the bride, John Darracott, Esq., of Bude House, to Ruth Tucker, only daughter of the late James Coulsting, Esq., of Bristol.

Oct. 5, at Badoox Lane baptist chapel, Frome, by Mr. J. Sage, brother of the bride, R. Bryaut, Esq., of Kenninghall, to Miss Selina Sage, of Frome.

Oct. 6, at Buckingham baptist chapel, Clifton, near Bristol, by Mr. Roberts, Mr. T. L. Davies, baptist minister, Presteign,

to Miss E. C. Blagdon, of Boddington Manor House, near Cheltenham.

Oct. 7, at the baptist chapel, Horsforth, near Leeds, by Mr. Catterall, Mr. S. Whitham, to Miss Jane Craven,—and Oct. 9, Mr. G. Ship, to Miss Jacob.

Oct. 7, at the baptist chapel, College-street, Northampton, by Mr. Brown, Mr. T. Ager, to Miss E. Saddington.

October 7, at the baptist chapel, Charles Street, Leicester, by Mr. Lomas, Mr. W. McMioken of London, to Miss M. E. Brown.

Oct. 8, at the baptist chapel, Townhead-street, Sheffield, by Mr. Larom, Mr. F. Elliott, to Miss H. Atkinson.

Oct. 9, at the General Baptist chapel, Mary's Gate, Derby, by Mr. Stevenson, Mr. John Milner, to Miss Olivia Shipley.

Oct. 11, at the baptist chapel, Inskip, Lancashire, by Mr. Marriott, father of the bridegroom, Mr. J. F. Marriott, Blackpool, to Miss H. Dunthorn, of New Fletton, near Peterborough.

Oct. 20, at the General Baptist chapel, Mary's Gate, Derby, by Mr. Stevenson, Mr. Fred Thompson, to Lois, second daughter of the late G. Keetley, Esq.

Deaths.

Sep. 21, at Great Limber, Lincolnshire, aged 83, Mrs. Ann Maddison, for more than fifty years a member among the baptists in that neighbourhood. She was a warm friend of Baptist Missions, and a Collector as long as she was able. Though her resources were limited, she left, at her death, £15 for that Mission, and £5 for the Bible Society. Her departure was sudden, calm, and peaceful. Her hope in death, as in life, was Jesus Christ and him crucified.

Sep. 24, at Roade, Northamptonshire, Mrs. Hands, aged 68, for thirty-four years an esteemed member of the baptist church in that village. Sincere and humble, she loved the ministers of Christ, and was punctual in her attendance at worship. Laid aside at length by affliction, she was resigned, peaceful, and happy. Many lament the loss of one who was truly "a Mother in Israel."

Sep. 28, Mr. George Campion, of Hulcote, near Woburn, aged 64, more than twenty years a valued deacon of the baptist church, Ridgmount.

Sep. 28, at Ripley, near Derby, Mrs. Ann Ward, aged 54, for many years an esteemed member of the General Baptist church in that village, of which her late respected husband, whom she did not long survive, was a worthy deacon.

Oct. 4, at Luton, Mr. J. J. Davies, after long suffering from an incurable complaint. Mr. D. resigned his pastorate over the baptist church at Park-street, Luton, last year, and has since been residing in Jersey.

Oct. 9, at Hastings, Mr. John Broad, formerly pastor of the baptist church at Hitchin, aged 61. Mr. B. had only returned a few days from a visit to his sons in Australia, apparently in renovated health; but a disease of the heart terminated his existence here suddenly. On Friday evening he wrote to his sons, and when he rose from his desk, said, "There, my work is done!" It was; for next morning, at five, he departed without a moment's warning!

Oct. 14, at Wirksworth, Mrs. Mee, aged 62, for many years a worthy member of the General Baptist church in that town.

THE
BAPTIST REPORTER.

DECEMBER, 1858.

THE GREAT DISCUSSION IN LANCASHIRE ON INFANT BAPTISM.

WHEN completing the last pages of our November number we received, through the kindness of some unknown friend, a copy of the pamphlet to which we briefly alluded at page 356. The title of the pamphlet reads thus:—"Discussion on Infant Baptism, and the Scripturalness of the Baptismal Services of the Church of England, between the Rev. Joseph Baylee, D.D., Principal of St. Aidan's Theological College, Birkenhead, and the Rev. Charles Williams, Baptist Minister, of Accrington. (Held on the evenings of Tuesday, Wednesday, and Thursday, the 21st, 22nd, and 23rd of September, 1858, at Church, near Oswaldtwistle, Lancashire.) Reported by Mr. Henry Pitman, of the 'Manchester Courier.' Manchester: Sowler and Sons." The Report is certified as correct by the signatures of the Disputants and the Reporter. The meetings were held in the large Mill of Messrs. Watson Brothers. "About 1500 persons were present. The greatest interest was manifested in the neighbourhood. The conduct of the people was earnest and orderly."

We shall give this month the first address of each of the combatants, from which our readers will ascertain the line of argument they respectively pursued. They will occupy rather too much of our December number, when our columns are always more limited than usual, but as we could not

with propriety give one without the other, we have given both, though we shall be under the necessity of postponing some of our usual matter. Next month we shall give the more salient and remarkable parts of the addresses which followed on either side, some of which were extraordinary and somewhat amusing.

At this first meeting Mr. Westall presided, and the Rev. B. Hazlewood offered prayer.

Rev. CHARLES WILLIAMS: Mr. Chairman, neighbours, and friends. One reason, perhaps, why christians differ so much from one another, and allow those differences to influence them to so great an extent is this, they come into contact as seldom as possible, and when they do meet, studiously avoid those points respecting which they are not agreed. I very much doubt the wisdom, or the piety, of such a course. When individuals or denominations hold contrary opinions as to the same doctrine or duty, it is obvious that one or other must be wrong. Under such circumstances, it surely must be best for them to meet together, and state their differences and their difficulties, not in the spirit of partizanship, but as fellow-learners in the same school, wishful to help one another to an acquaintance with the truth, and resolved that they will both speak and hear the words that are calculated to guide them to right conclu-

sions. This evening I feel much pleasure in entering upon the discussion that has been announced. It is not so much as a baptist, as it is as a christian, that I appear this evening. It is true that Dr. Baylee and myself are not agreed about the subject to be debated; but we are agreed on this, that the Bible contains the Word of God, that the christian needs the help of the Holy Spirit, and that it matters nothing at all what may be the fate of our particular opinions, so long as the cause of truth triumphs. No one, I am confident, here present this evening, is more willing to listen to the arguments that Dr. Baylee may have to present to us than myself: and, from what I know of Dr. Baylee, I am equally persuaded that he is prepared to listen to what I may advance. It is not in the spirit of antagonism that we discuss. I can see brethren present belonging to other denominations than the baptist, brethren that I have long respected and much loved, and I am sure that though I may speak against the opinions they hold, they will recognize the fact that it is not out of opposition to them, but simply with a view to bring about that issue which they desire as much as I,—the day when all shall be agreed, and the teachings of the Bible shall regulate the principles of every church and of every christian. It is in this spirit that I enter upon the controversy to which your attention has been called, confident that the result will be, if you will only be patient listeners, that your prejudices against each other will be allayed, and that we shall separate with larger, and I also hope with more enlightened, views on the subject of baptism. Allow me, then, just to clear the question of some matter that may otherwise encumber it. We are not met here to-night to debate the subject of infant salvation. To me it is the necessary inference from the love of God, that when little children die our heavenly Father takes them to his home above, and when I read in the New Testament that, "of such is the

kingdom of heaven," I cannot doubt the ultimate safety and the final blessedness of those who are called away during the tender years of infancy. Nor have we met to dispute respecting the propriety of instructing children. I hold as firmly as Dr. Baylee can, and would inculcate it with as much earnestness as he, that it is the duty of parents to train up their children "in the nurture and admonition of the Lord," and those parents who fail of this obligation, sin alike against their children and their God. I say, the one point respecting which we have to debate is the question whether infants should be baptized, not whether infants will be saved, dying in infancy; nor yet whether children who have outgrown the years of infancy should be instructed, but simply and exclusively whether infants are the proper subjects to baptize. Keep this in mind, that the question may be disentangled from those matters which might otherwise perplex us in the discussion. To-night our attention must be confined to "Baptism as a Covenant."

Dr. Baylee has very kindly, in a letter to myself, defined the meaning of this word "covenant," including in it the engagements entered into by both parties. That is, Dr. Baylee thinks that baptism, as a covenant, includes infants, that infants enter into an engagement in that covenant of baptism. My point is, that that covenant does not include infants, and that, secondly, infants do not enter into any engagements in baptism. I rely for proof of these opinions on two arguments; first, I do not find any historical evidence that infants were, during the personal ministry of Christ, or in the days of the Apostles, parties to the covenant of baptism. And, secondly, I do not think it possible, from the nature of the covenant of baptism, that infants could be or can be parties to such a covenant. Let us then look to the question of fact first. We have an evangelical narrative; we have also in our possession a book

called the Acts of the Apostles. In the one we can learn what we desire to know respecting the events which took place during the personal ministry of Christ, and in the other we can ascertain what was the apostolic practice. Now, taking up the Bible, let us inquire into the question dispassionately whether or not, as a matter of history, infants were parties to the covenant of baptism, either in the days of Christ, or in the days of his apostles. We have two narrative notices of baptism while Jesus was on earth: I refer exclusively to christian baptism. We read, John iii. 22, "After these things came Jesus and his disciples into the land of Judea, and there he tarried with them, and baptized." In the next chapter, John iv. 1, 2, "Jesus made and baptized more disciples than John, though Jesus himself baptized not, but his disciples." Now what I wish you to remark here is this, that there is not one word about infants. Jesus "made and baptized more disciples than John." He baptized, mark you, the disciples that he had made. He did not make disciples by baptizing them, but, according to the narrative, He made them and baptized them. Whether or not an infant a fortnight old could be the disciple of Christ, could be a learner in the school of Christ, I refer you to the evangelical narratives, that you may ascertain that for yourself. More to the point, however, are the records we have of baptisms on and after the day of Pentecost. Then the Holy Ghost had been poured out upon the christian church, then the dispensation of the Spirit had been ushered in, so that we may expect to find, if anywhere, here, the admission of infants to the covenant of baptism. The first christian baptism that we read of was after Peter's sermon, and it is declared in reference to that, Acts ii. 41, "They that gladly received his word were baptized." Who gladly received his word? were they not the men and women that listened to that word, that understood that word? Surely not infants, that

could not hear so as to distinguish the word, and if they heard could not tell what might be the meaning of the words, and, therefore, being utterly incapacitated from receiving that word gladly. So far therefore as the Acts of the Apostles gives us information respecting the baptism on the day of Pentecost, we do not find infants were parties to the covenant that was then made. It was just the same with the Samaritans. We read, Acts viii. 12, "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Not a word still about infants, "both men and women," the men and women that heard Philip preaching the things concerning the kingdom of God, and the name of Christ, and that *believed* were baptized. There is no mention of any others. Next we have the baptism of a household. It is written of Cornelius in Acts x. 2, "that he was a devout man and one that feared God with all his house." Mark you, not only Cornelius, but all his household feared God. We read again, that when Peter preached to this household, v. 44, "The Holy Ghost fell on all them which heard the word." The apostle and his companions, we are told, heard them speak with tongues and magnify God, and then it was that Peter commanded them to be baptized in the name of the Lord. Commanded whom? Commanded that household which feared the Lord, commanded that house which heard the words of Peter, commanded that house upon whom fell the Holy Ghost, commanded those whom Peter heard speaking with tongues. All the rules of grammar require us to understand that the pronoun "them" refers to the parties who thus spoke with tongues. Whether infants were among them we all can decide, for we know that it is utterly and physically impossible for an infant a fortnight old to speak with tongues. We come now to the baptism of Lydia's

household. We are told in Acts xvi. 14, 15, "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. She was baptized and her household." Of course, say many, her infants too. But not so fast, my friends. How do you know that Lydia was a married woman at all? She was a seller of purple. It does not say her husband was, or that she even had a husband. And supposing that she had, how do you know that they had any children? It is not said so, and if they had children, how can you tell whether there were any infants of a fortnight, a month, a year, or two years old, in that household? Clearly it must be made out, before infants are brought in here, that Lydia was first of all a married woman; secondly, that she had children; and thirdly, that there were among the children little infants. And even when you have done that, you have not proved sufficient, for we read, for instance, respecting a house, in Judges ix. 6, "All the house of Millo went and made Abimelech king." Well, you do not suppose for a moment that infants took part in the ceremony of coronation, you do not think when you read such passages as these, that the little children who were unable to walk or speak in the household of Millo had any place at all in that ceremony. You understand the passage merely to affirm that the house of Millo, so far as they were capable of it, united in making Abimelech king. So that even though you proved that infants were in the household of Lydia, it would still remain to be shown that the children were capable of baptism. We have, too, in this chapter, Acts xvi., the account of the baptizing of the jailer and his house. Paul and Silas, we are told in verse 32, "Spake unto him the word of the Lord, and to all that were in his house. He was baptized, and all his, he rejoiced, believing in God, with all his

house." Now, did the apostle preach the word to the infants? Did these infants believe the word that thus they heard from the apostle. Because those that did were the parties that were baptized. These two acts, the act of the apostle speaking, and the act of the subjects of baptism believing, limit the application of baptism to those of sufficient age to understand what the apostle said, and to give credence to his message. In Acts xviii. 8, we find that many of the Corinthians "hearing, believed and were baptized." At Ephesus, the apostle found some of John's disciples to whom he preached the risen Christ. Acts xix. 5, 7, "When they heard this, they were baptized in the name of the Lord Jesus. And all the men were about twelve." Now you do not read a word about the baptism of the children of these twelve men; simply those who heard the apostle speak, and received his message, appear to have been baptized. I have now, my friends, gone through every record of baptism contained in the Acts of the Apostles, with the exception of the case of individual baptisms, where it is certain that infants were not baptized, and I put it to you whether in any one of these narrative statements you can discover the title of an evidence, or the shadow of a proof that infants were baptized. I give you the argument for what it is worth, namely, that according to the history of the christian church during the personal ministry of Christ and in the days of the apostles, there does not appear to be proof that an infant was even once a party to the covenant of christian baptism. I go further. From the very nature of the covenant of baptism, I think it was impossible that infants could be parties to it. That, in short, the covenant of baptism was of that character that it necessarily excluded infants. As to the engagement made by the parties baptized, we must gather that from the statements of Holy Scripture. For instance, the apostle Paul, appealing to christians in Rom. vi. 3—6, writes

thus, " Know ye not, that so many of us as were baptized unto Jesus Christ, were baptized unto his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Now if there be any engagement at all in baptism, according to this passage the engagement is that the individual baptized will die unto sin and live unto righteousness.

Whether or not an infant can thus pledge itself to God, to die unto sin, when as yet that infant does not understand the nature of sin, and knows nothing at all of moral good or evil; whether or not an infant that is entirely ignorant of righteousness and cannot understand the simplest proposition that you can submit to it respecting virtue and godliness, can pledge itself to live unto righteousness, any of us can ascertain for himself by just putting it to his own infant child, and he will speedily find that such a child will enter into no engagement at all, simply because it cannot.

Again, we read in Galatians iii. 27, " For as many of you as have been baptized into Christ have put on Christ." Now what is it to put on Christ? Is it not to adopt the principles that Jesus teaches? Is it not to be clothed with Christ's doctrine and precepts as with a garment, and if this is putting on Christ, why, then, it must be obvious that an infant cannot thus pledge itself to put on Christ, knowing, in fact, nothing at all about Him. Again, I find the apostle Peter making a doctrinal allusion to baptism thus, in his first Epistle iii. 21, " The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the

answer of a good conscience towards God), by the resurrection of Jesus Christ." This passage will, doubtless, come up again to-morrow night, so that I shall only direct your attention to the point which bears upon the question in debate this evening. Now what is it in baptism according to this passage which can be affirmed of the subject? It is " the answer of a good conscience." A good conscience surely all of us will allow is a conscience that is wakeful, and that will speak; it is a conscience that will be true and stern in all matters affecting life and duty; and the answer of a good conscience is the response that such a conscience gives to the Word of God, the manner in which the conscience insists on obedience to God. In an infant the conscience is slumbering; in an infant the conscience can give no answer, cannot even understand a question; and so thus far an infant cannot give the answer of a good conscience. Now, according to the passages I have quoted, it would appear that baptism, so far as the subject is concerned, involves the engagement by that subject to die unto sin and to live unto righteousness, involves the engagement of the subject to put on Christ; that is, to adopt christian principles, and to be the disciple of the Lord Jesus; involves the engagement to answer with a good conscience the claims of God.

And if so, I argue that an infant being incapable of all these things, inasmuch as it cannot die to sin, cannot live to righteousness while as yet it knows nothing at all about righteousness, cannot yield the answer of a good conscience while the conscience slumbers, and cannot speak, I argue that such an infant cannot be a party to the covenant of christian baptism.

There may be principles and provisions in christianity that have escaped my notice, and, consequently, I am quite willing to admit that there may be some principle which will sanction infant baptism on this ground, some provision enabling infants to partici-

pate in this covenant of baptism, but I have yet to find out what those principles are and what that provision is. The only reply that I can conceive of is that which will probably be given by our friend Dr. Baylee, namely, that the infant thus enters into an engagement by its sponsors, that the engagement made by the infant is through the instrumentality of those that are sureties for it in its baptism. Now to us plain men this does appear a rather strange and unaccountable thing, and I am sure that all of us baptists, and that many of us who are not baptists, will be exceedingly obliged to Dr. Baylee if he can show us how, and in what manner, sponsors can enter into an engagement with God for an infant, that infant not understanding the engagement, giving no consent to the appointment of the sponsors, and having, in fact, so far as the will is concerned, nothing at all to do with it. I say this is a matter that we should all like cleared up, that we may see how an infant can enter into an engagement with God at his baptism. And now, ere I close I think it only due to those that differ from me to say that, though I cannot see the force of many arguments that are employed, I am constrained to feel that there must be weighty reasons for the practice of infant baptism by so many great and good men; reasons, perhaps, which when stated will modify, even if they do not altogether, change our opinion. No one to-night will be more ready to listen to those reasons than myself. The controversy will be a gain to us, if our opinions are modified to any extent whatever; and for myself I shall count Dr. Baylee a friend indeed if he can show me where I have erred, and lead me to the truth according to the Scripture.

I have no fear of the result myself; God will uphold the right, if I be right; and if I am wrong, I believe that God will give grace to Dr. Baylee to prove that I am wrong; and if, losing the victory, I gain the truth, I have an immense advantage. But.

my friends, let us beware of party feeling, and let us, for we have all prejudices, oh, let us barter away willingly our prejudices for principles; for prejudices will not bear the light of day, while principles will stand the test of reason and of revelation. "I speak as unto wise men, judge ye what I say."

The Rev. Dr. BAYLEE: Mr. Chairman and christian friends. When I had the privilege and pleasure of standing on this platform, on a recent occasion, I stated that I came here to vindicate for you a whole Bible and an un mutilated christianity. I most cordially agree with the sentiments with which Mr. Williams concluded. Truth is the interest of us all, and if the Church of England did not hold and teach the truth, I would say, "down with her." If the principles of baptists were the principles of the Bible I would myself become a baptist, and gladly do so. It is what does God say in His Word that we all want. My dear friends, let us remember what that Word of God says, "If any man will be wise in this world let him become a fool that he may be wise." I appeal to all of your consciences this evening to ask you, have you prayed for the Holy Spirit's teaching in your own souls before you came here this evening? Have you prayed for Mr. Williams and for me before you came here this evening? For, indeed, whoever has not come here in the spirit of prayer, he has no right to expect a blessing. God's mercies are wider than our sins; but I am thankful to say that, before we came on this platform this evening, Mr. Williams and I engaged in united prayer for a blessing upon this evening.

My dear christian friends, our great question is God's truth. It is not my business this evening to make the least I can of an opponent, as it is not Mr. Williams's business. We stand here not to catch each other in anything we can, but to find out what does the Word of God say.

All that Mr. Williams has said on these references to Scripture appear to me to have not the slightest reference to the question. And for this reason, I am agreed as to those very texts. I, as a Church of England clergyman, if I were a missionary would act exactly as those very texts describe, and, therefore, they in no degree touch the question, as far as I can see it, this evening. The question, whether infants are to be baptized is not decided by the answer that unbaptized believers ought to be baptized. Those are the examples brought forward by Mr. Williams, that Christ made disciples, and then baptized them. Why, so should I, and so should any Church of England clergyman. He should, of course, if he goes amongst men and women, make disciples before he baptized them. The same thing would refer to the Pentecostal gift. We have no mention of mothers, with infants in their arms, being amongst the crowd that day. Those who listened to Peter were unbaptized men or women, and, therefore, they were rightly baptized. The same with the Samaritans, the same with Cornelius, the same with Lydia, the same with the jailer, the same with the twelve disciples at Ephesus. These are all the cases. Therefore I cannot see the connection, and never could, between that and the very different question, whether infants are to be baptized or not.

But, now, as to the nature of the covenant. That is our real question to-night, what is the nature of the covenant between God and our souls? Is it impossible for man, on his side, to be pledged to engagements with God before he knew the nature of those engagements himself? That is the real question. If it is not right, and if it is not possible, then infant baptism is of no value; indeed it is worse than valueless, for it is shutting out people from true baptism. And, if it is right, then baptists are guilty of sacrilege in keeping away their children from what Christ has appointed and God has ordered in His

Word. That is the real question between us this evening.

Now it seemed to Mr. Williams, as the representative of baptist principles, as a strange and unaccountable thing that sponsors could make an engagement for another. My dear friends, we cannot destroy Divine principles, and if you believe it to be a strange and unaccountable thing that one man should make an engagement for another, you must give up the bonds of society altogether. It would be impossible to keep society together if we assert the principle that one man could not make an engagement that would bind an unconscious infant, utterly impossible. We look at our landed proprietors. They have land that is their property; a farmer goes with money in his pocket, and he wishes to lay out money upon that land. He does not wish to make a present of that money to another. How are they to agree? That farmer may lay out his whole patrimony upon that land, and is he to lose it the moment he dies? Can he give his child no rights, can he secure no property to his unconscious infant? But the landlord says, "Can I not secure to my child his rights, can I convey no property to my unconscious infant? And if you want to secure your money for your child, I want to secure my rent for my child." The lease is passed between the landlord and the farmer. The one dies, and the other dies, and the second generation comes up, and the unconscious infant of the landed proprietor demands from the unconscious infant of the farmer who takes that land, the fulfilment of all its duties, or he will forfeit all his claim to the property. Now could we keep society together without that Divine principle? We could not. Society would be torn asunder if that principle were destroyed. And can that be right between man and his fellow-man which is wrong between man and God? Therefore, this is not so strange and unaccountable a principle as it appears to baptists; they

thus act upon the principle when they have to secure earthly privileges for their children, and we only ask them to apply the same Divine principle to divine things that they apply to earthly things. But you may perhaps think, what connection has heaven with earth? It has the closest. The principles by which we are bound together in ordinary society are the very same principles by which we are bound to God. Else why would he be called a Father, a Master, a Husband, a Shepherd, a Friend; why would these titles be found if God did not intend to teach us that man being made in the image of God, the social relations of man are the image of the social relationship in which we stand to God? Now let me turn to the 29th chapter of Deuteronomy, and what do I there find? In the 1st verse,—“These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.” You will remember that the covenant in Horeb was the law written on the tables of stone. This covenant in Moab was a totally distinct one, it was the covenant that was given four hundred and thirty years before to Abraham. We have that in the 12th and 13th verses, “That thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day: That he may establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.” Therefore it was not the Mosaic covenant, but the Abrahamic covenant which God entered into with the people that day, it was a covenant which included the promised land, but it was a spiritual, it was a moral, it was a heavenly covenant; it was a covenant in which God entered into His engagements at one side, a covenant by which man entered into his engagement at the other side, and he was

bound to a thousand generations to that very transaction that took place that day. He was bound not only to have an outward homage to God, but he was bound to walk in newness of life, he was bound to give his heart as well as his life to God. We find that in the succeeding verses, in the 18th to the 21st, it is said, “Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God”—Whose heart?—“To go and serve the gods of these nations, lest there should be among you a root that beareth gall and wormwood; and it come to pass when he heareth the words of this curse that he bless himself in his heart, saying, I shall have peace though I walk in the imagination of mine heart, to add drunkenness to thirst. The Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall be upon him, and the Lord shall blot out his name from under heaven. And the Lord shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law.”

I would remind you again that this is the covenant with Abraham. And now who made this covenant? In verse 10 we read, “Ye stand this day all of you before the Lord your God, your captains of your tribes, your elders, and your officers, with all the men of Israel, *your little ones*, your wives and the stranger that is within thy camp, from the hewers of thy wood unto the drawer of thy water, that thou shouldest enter into covenant with the Lord thy God.” Your little ones shall enter into covenant with the Lord thy God; and not only so, but we read in verses 14, 15, “Neither with you only do I make this covenant and this oath, but with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day.” The unborn children were bound by that solemn

covenant, and promised that they would give their hearts to the Lord, that they would not add drunkenness to thirst, and if they added drunkenness to thirst they not only committed the sin of drunkenness, but they committed the sin of sacrilege in breaking a solemn covenant that was entered into for them before they were born.

Here, therefore, we have a very clear declaration in scripture that it is a right thing, that it is a Divinely appointed thing for the elder members of a congregation to bring the infant children into the Abrahamic covenant with God, which included the walking in newness of life, the giving their heart to God.

Now we come back to the 17th chapter of Genesis, where the original institution of that covenant was made, and we read in the 9th to 12th, and following verses, "And God said unto Abraham, Thou shalt keep my covenant therefore, thou and thy seed after thee in their generations. This is my covenant which ye shall keep between me and you and thy seed after thee: every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house or bought with money of any stranger, who is not of thy seed." And in verse 14, "And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people, he hath broken my covenant." Why does it not say his father broke it, or his mother broke it? *He* hath broken my covenant, and *his* soul shall be cut off from his people. Can that be morally right at one time which is morally wrong at another? Can it be a strange principle to hold children accountable now, when they were held accountable for two thousand years? Surely not. Well, now what was this covenant with Abraham? not the promised land, that was only a

part and a small part of the covenant, and every circumcised person was not entitled to the promised land. Not the Mosaic ritual. Every person circumcised by Divine appointment was not bound to keep the Mosaic ritual. It was a covenant like our own, and in no essential respect different from our own. Had Ishmael any share in the promised land? Yet Ishmael was circumcised. Had the sons of Keturah any share in the promised land? Had the strangers that were bought with money, Abraham's slaves, had they any share in the promised land? Had Isaac by his son Esau, in all that long descent of the Edomites, any share in the promised land? Yet by God's command they were all circumcised; they all belonged to Abraham's covenant.

Well, now we turn to the New Testament; to the 3rd chap. of the Epistle to the Galatians. It is a very sad circumstance connected with thousands and tens of thousands in this country that practically they throw the Old Testament overboard, and that an argument derived from the Old Testament is not supposed to have the same weight with christians that an argument derived from the New has. It is a practical infidelity, although not intended as such; but it is at least a very great mistake. There are two hundred and eighty-seven quotations in the New Testament from the Old, proving that the two form one book, and are based upon the same principles both of language and doctrines. To come then to the 3rd chap. of the Galatians, what does the Apostle say? In the 16th and 17th verses we read, "Now to Abraham and his seed were the promises made. He saith not and to seeds as of many, but as of one, and to thy seed which is Christ. And this I say that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect." Here we have St. Paul himself teaching us that the covenant with

Abraham was the covenant of God in Christ, and that when Moses stood by the plains of Moab and said, "You are entering into the covenant of your Lord this day," he was giving them the covenant of God in Christ, for so the Apostle, taught by the Spirit of God, declares. And now what do we read in verse 29 of that chapter, "If ye be Christ's then are ye Abraham's seed and heirs according to the promise." The promises included the promise of blessings, even to the infant of eight days old. Now in tracing them thus from Abraham, we turn to the 10th chap. of the 1st Epistle to the Corinthians, and remember that this was addressed to Gentile christians, "Moreover, brethren, I would not that ye all be ignorant how that all our fathers were under the cloud." Our fathers? How were the children of Israel the fathers of the Corinthians? "All our fathers." They were their fathers because they preceded them in the sonship of the same blessings, because they were our examples; they formed part and parcel of that great Abrahamic company which was in covenant with Christ. "Our fathers were baptized unto Moses in the cloud and in the sea." This very passage illustrates a most important one that was referred to, and I hope I may have time to refer to it—the 3rd of 1st Peter. There is a double baptism spoken of here, the baptism in the sea and the baptism in the cloud. The baptism of the sea took place on one night; the baptism of the cloud lasted for forty years; the one representing the momentary engagement entered into at baptism, the other the life-long baptism of christian discipline. And that is the real explanation of what St. Peter says in the 3rd chapter and 21st verse of his Epistle—"The baptism that saves us is not the putting away of the filth of the flesh," that is, it is not the ceremonial baptism by which we are ceremonially cleansed, but it is this baptism of the cloud, the life-long discipline; that as the ark floated upon the

waters that drowned the world, so the children of God are for the life-long year floating upon the troubled sea of this world's discipline, until with a greater than Noah they enter into a new ark in peace and safety. But as it was with those, many a one was baptized in the sea who did not endure the baptism of the cloud; "with many of them God was not well pleased, but their carcases fell in the wilderness." And who were these our fathers, what were their privileges? "They did all eat the same spiritual meat, and they did all drink the same spiritual drink, for they drank of that spiritual Rock, that followed them, and that rock was Christ. Now these things *were our examples.*" Men, women, and children were baptized unto Moses in the cloud and in the sea, and "they were our examples." Here, brethren, is indeed a demonstration that the christian covenant does indeed include our infants as members of Christ's body. And now we look to the 6th chapter of the Epistle to the Romans, and we are asked, "can infants walk in newness of life?" I would just apply the question to the 29th chapter of Deuteronomy, and I would ask, "can an infant add drunkenness to thirst?" And if an infant incapable of adding drunkenness to thirst could enter into a covenant made with Abraham, an infant incapable walking in newness of life can equally enter into a similar covenant. It is in the nature of legal documents to take notice of those who can intelligently understand them, and omitting the notice does not exclude from share those who are included in the blessings of that covenant. Now we find that our privileges and our responsibilities are the same in the New Testament, that is, on the same principles, as in the Old. We read, for instance, in the 6th chapter of Ephesians, verses 2 and 3, "Honour thy father and mother, which is the first commandment with promise, that it may be well with thee, and that thou mayest live long on the earth." There is a part of

the blessings of the covenant promised to obedience.

My statement, therefore, and which has to be met, is this, not can infants be saved, baptized or unbaptized; we are not debating that. I believe that unbaptized infants are saved, though I do not believe them to be members of Christ's church on earth. Nor is the question whether unbaptized believers ought to be baptized or not. But it is this—is it a Divine principle penetrating all society that it is right for one person to make right engagements for another, and that the other is bound by the engagement if it be right? Secondly, that God made a covenant with Abraham, including *children* in it, a covenant of spiritual blessings, a covenant of solemn responsibilities, and that infants were partakers of them. And third, that we

succeed to the position of the Jews in that Abrahamic, but not in the Mosaic covenant; that if we be Christ's we are Abraham's seed, and that the covenant we enter into with God is that which God entered into with Abraham; that we did, indeed, make an awfully solemn engagement with God when our parents or our sponsors took us as little infants and presented us before that Saviour who said, "Lo, I am with you always, even to the end of the world;" and there and then that little unconscious infant became entitled to the privileges of the Abrahamic blessings, became responsible for the duties of the Abrahamic covenant, and in eternity will either be the more deeply damned in hell, or the more blessedly saved in heaven, because he was connected with that covenant of God in Christ.

Poetry.

HERE IS MY HEART.

HERE is my heart!—my God, I give it Thee,
I heard Thee call and say,
"Not to the world, my child, but unto me,"—
I heard, and will obey.
Here is love's offering to my King,
Which in glad sacrifice I bring,—
Here is my heart.

Here is my heart! surely the gift, though poor,
My God will not despise,
Vainly and long I sought to make it pure,
To meet Thy searching eyes;
Corrupted first in Adam's fall,
The stains of sin pollute it all,—
My guilty heart!

Here is my heart!—my heart so hard before,
Now by Thy grace made meet;
Yet bruised and wearied, it can only pour
Its anguish at Thy feet:
It groans beneath the weight of sin,
It sighs salvation's joy to win,—
My mourning heart!

Here is my heart!—In Christ its longings end,
Near to His Cross it draws;
It says, "Thou art my portion, O my friend,
Thy blood my ransom was."
And in the Saviour it has found
What blessedness and peace abound,—
My trusting heart!

Here is my heart!—ah! Holy Spirit, come,
Its nature to renew,
And consecrate it wholly as Thy home,
A temple fair and true.
Teach it to love and serve Thee more,
To fear Thee, trust Thee, and adore,—
My cleansed heart!

Here is my heart!—It trembles to draw near
The glory of Thy throne;
Give it the shining robe Thy servants wear,
Of righteousness Thine own;
Its pride and folly chase away,
And all its vanity, I pray,—
My humbled heart!

Here is my heart!—teach it, O Lord, to cling
In gladness unto Thee;
And in the day of sorrow still to sing,
"Welcome, my God's decree."
Believing, all its journey through,
That Thou art wise, and just, and true,—
My waiting heart!

Here is my heart!—O Friend of friends be near,
To make each tempter fly,
And when my latest foe I wait with fear,
Give me the victory!
Gladly on Thy love reposing,
Let me say when life is closing,
Here is my heart!

OUR ONE LIFE.

'Tis not for man to trifle! Life is brief,
 And sin is here.
 Our age is but the falling of a leaf—
 A dropping tear.
 We have no time to sport away the hours,
 All must be earnest in a world like ours.

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

Our being is no shadow of thin air,
 No vacant dream;
 No fable of the things that never were,
 But only seem.

'Tis full of meaning as of mystery,
 Though strange and solemn may that meaning be.

Our sorrows are no phantom of the night—
 No idle tale;
 No cloud that floats along a sky of light,
 On summer gale.
 They are the true realities of earth—
 Friends and companions even from our birth.

O, life below—how brief, how poor, and sad!
 One heavy sigh.
 O, life above—how long, how fair, and glad!
 An endless joy.
 Oh, to have done for aye with dying here!
 Oh, to begin the living in yon sphere!

O, day of time, how dark. O, sky and earth,
 How dull your hue!

O, day of Christ, how bright! O, sky and earth,
 Made fair and new!

Come, better Eden, with thy fresher green:
 Come, brighter Salem, gladden all the scene!

Reviews.

ALMANACKS FOR 1859.

WE notice the following as more immediately adapted to our circulation.

No. 1. *The Christian Almanack.*

„ 2. *The Scripture Pocket Book.*

„ 3. *The Young People's Pocket Do.*

These are the usual yearly issues of the London Religious Tract Society. No. 1, well sustains its former position as one of the best and most useful in the market. Its astronomical notices have evidently been compiled with great skill and care, and its miscellaneous information is extended and valuable. A frontispiece represents the Queen leaving Buckingham Palace, in her state coach, to

open parliament.—No. 2 is also in the usual handsome form with a coloured frontispiece of the “Martyr's Memorial, Oxford.”—No. 3 is also adorned with a beautiful coloured sketch of the “Mammoth Tree from California in the Crystal Palace.”

Green's Illustrated Sheet Almanack—One Penny—surpasses any that Mr. G. has yet offered to our notice. We have nearly *twenty spirited Engravings* on subjects interesting to the young; and therefore we recommend superintendents to have a copy neatly mounted to hang up in the sabbath school room, where it will be both ornamental and useful.

Correspondence.

THE “BAPTIST REPORTER.”

LORD BROUGHAM is reported to have said at the First Annual Meeting of the Society for the Promotion of Social Science held in Liverpool this year, that the demand for popular periodical literature was now so great, that, with but few exceptions, every man who can read in this land is taking in his periodical of one sort or another; and it was remarkable that the most paying publications are

those which are the most solid and instructive. This was a remarkable declaration, and no doubt the venerable peer, who has aided and watched the progress of popular literature during the whole of the present century, has extensive means of obtaining correct information on the subject. We observed this remark at the time, and took note of it; for we, too, during the greater part of the same period

have not been unobservant of its progress, and for now more than thirty-three years have been personally engaged, in some humble degree, in promoting it.

But the sphere of our labours is necessarily limited, being confined for the most part to one religious denomination; we could not therefore look for a general circulation amongst all classes of the community. But we have not been without countenance and support, and to a greater extent than, under the circumstances of our origin and progress, we could have expected. When we issued our first number no such publication existed among the Baptists, or even the Independents, for Dr. Campbell did not follow us with his *Witness* until eighteen years afterwards, and then he frankly pointed to our success as a strong reason for his undertaking.

To a considerable extent the same reasons may yet be urged for the continuance of the *Reporter* as were urged at its commencement. We need not mention them, they are so obvious. Indeed, our friends, when writing directly on this subject, or incidentally referring to it in their letters to us, are evidently of the same opinion. They would regret the discontinuance of the publication, and earnestly urge us to renewed and enlarged efforts.

We have but little space this month for extended extracts from their letters; but we give a few only as specimens.

"I have the pleasure of sending you an account of our 12th baptizing. I like to read in your *Reporter* such interesting information, for it gives us an idea of the progress of the Redeemer's cause in our own denomination. I confess to being somewhat of a denominational man, though I trust not so much so as not to wish success to all the churches of Christ, of whatever denomina-

tion. Yet my own is dearer to me than any other, and I hope I am not a bigot for that. I shall be glad to send you anything that comes in my way."

J. M.

"I would just say that I am a constant reader and an admirer of the *Reporter*. I have fifteen years' volumes of them bound up. I take this opportunity of thanking you most heartily for favouring us with such an interesting and spirited work."

J. C.

"I have read your *Reporter* for fifteen years, and feel a growing interest in it."

R. C.

"May the blessing of God give increasing efficiency to your many and popular efforts to promote his righteous cause."

W. J. S.

"I have been a reader of your excellent periodical nearly twenty years. Go on, dear sir; and may God bless your labours!"

T. M.

"I thank you for what you have written this month to excite ministers to preach in the open-air. I feel fully convinced that it ought to be generally adopted, in order to reach the people. May God be pleased to continue his blessing on the work of your hands."

J. C.

These may suffice; and, in closing these remarks, we hope we may be permitted respectfully to request the friends of the *Reporter* to aid us by so introducing it to the notice of their friends as to secure for it, for the coming year, a more extended circulation than we have ever yet reached. We dare not ask for this a year ago amidst the depression which prevailed. Now we think we may, and with some degree of confidence. But we must leave this matter in their hands, for our desired increase entirely rests with them. We cannot canvass for subscribers ourselves, but they can, without much personal labour or inconvenience; and our hope is that they will both willingly and cheerfully.

Christian Activity.

THE WORKING CLASSES.

Much has been written and said about bringing these classes under the influence of Gospel teaching, but too frequently the law of adaptation has been forgotten. Mr. Newman Hall, of Surrey Chapel, referred to this subject at a meeting held in Hawkston Hall, Waterloo Road, a few days ago. Mr. Murphy had been

employed as a local missionary. He adapted his plans to the people and succeeded. "He was," Mr. Hall said, "the right man in the right place. And how had this success been achieved? How was it that he saw before him so many working people willing and delighted listeners to the truth of the Gospel? Because they had been spoken to in

words they could comprehend; the message of love had been made plain to the meanest capacity; his friend, and their friend, had gone out into the Newcut, and to the corners of streets, and delivered a plain straightforward message in the Redeemer's name to thousands of passers by, who had listened with new feelings of delight and pleasure; but had many of them come to listen to him (Mr. Hall) in Surrey Chapel, or to a clergyman, or to any other Dissenter, they would have gone away exclaiming, "Well, if this is church or chapel you dont catch me here again," and why was this? Because the minister in his pulpit, and the congregation in the pews, had no ideas or words in common. True, the prayers, whether read or extempore, might be the choicest and sincerest breathing of the soul, clothed in language chaste and beautiful, but did it strike any sympathetic chord in the breast of the artizan, mechanic, or labourer, who might casually enter their places of worship; in almost every instance, alas! he might answer no: there were some, well-meaning persons no doubt, who laid all the fault of the non-attendance of working men at public worship on the depravity of the human heart; but was it so? had christian people tried their hardest to bring them in? If a workman at work found one kind of tool would not answer, he would use another; if that failed, still another; and so on until his task was accomplished. So it should be with the christian church. Before they talked so much about the depravity of the human heart keeping men and women from churches and chapels, let them ask themselves whether the services they had joined in with so much delight (some of them from very earliest childhood) were calculated to infuse the same kind of feelings into the breast of

the hardy son of toil, who perhaps had not seen the inside of a place of worship half-a-dozen times in his life. To such men it was necessary to go with the elementary principles of that truth which was so precious, and without which no soul could be saved. In order that this might be done, he had endeavoured to open all the schoolrooms connected with Surrey Chapel, free of expense, to the people; this had, in several instances, been done; but owing to the want of suitable men the attendance had been very fluctuating; but at Hawkstone Hall the crowded attendance, sabbath after sabbath, showed what plain speaking would do by a steady and uniform success. He knew that a great many good people would think him exceedingly lax in his notions, for he was sorry to say there was as yet as much bigotry among many dissenters as to keeping to their particular way of doing things, as there was in the church as by law established, and sometimes a little more. Now he believed that that way of proclaiming the truth was the best which was the most effective; of course, supposing that it was entirely based upon Scripture; and if they did not succeed in one way, they must try another. Some were shocked at an address being called a lecture and not a sermon, because it was delivered on a Sunday evening; another was shocked that a man, like his friend Mr. Murphy, who had not got Rev. before his name, should open his mouth to teach men religion upon a Sunday; for his part he was shocked at the ignorance, intemperance, inhumanity, and indifference to man's highest interest, which prevailed around. And whoever it might be that laboured preaching Christ, and depending upon the Holy Spirit of God, he wished him God speed in his labours."

Narratives and Anecdotes.

AN OLD SYRIAC VERSION OF THE GOSPEL, previously unknown in Europe, has been discovered. In 1842 Archdeacon Tattam paid a visit to a Syrian monastery in the valley of the Natron Lakes, and obtained from the library certain quaint volumes, which, on his return to England, were placed in Mr.

Cureton's hands. One of the volumes thus obtained consisted of eighty leaves of vellum, of different hues and thicknesses, covered with Syriac writing of different dates and in different hands. The volume on examination proved to be a Syriac version of the four Gospels, incomplete, but of very early date. An

inscription in a very ancient hand on the first page of the volume announced that the book "belonged to the monk Habibia, who presented it to the holy Convent of the Church of Deipara, belonging to the Syrians in the desert of Scete." A note at the end of the book indicated the actual date of the binding. "In the year 1533 of the Greeks (A.D. 1221) the books belonging to the Convent of the Church of Deipara of the Syrians were repaired." The leaves of this volume, which arrived in England in 1842, contained only incomplete chapters of the latter, and a few earlier chapters of the four Gospels. In the binding of another volume a leaf was discovered containing a portion of St. Luke. In 1847 a further portion of that Gospel was obtained, increasing the bulk of the MS. to eighty-two leaves and a half. At first sight Mr. Cureton concluded the work to be an early copy of the Peshito or Syriac version of the New Testament. On further examination, finding that several erasures had been made in certain words and passages which had differed from the text of the Peshito, and that in these the Peshito had been supplied, the editor became convinced of his discovery of a version quite unknown in Europe, and, from its early testimony, of the highest importance for the elucidation or critical arrangement of the text of the Gospels. Subsequent study confirmed Mr. Cureton's opinion. A version which opens out questions of the highest Bibliological importance has been discovered and published with a literal English translation, in which the

order of the Syriac has been strictly preserved for comparison with the Greek text. The Gospel of St. Matthew, which appears to be an actual transcription of the Armiac version of that Evangelist, the learned editor has enriched with a valuable commentary and notes, reserving such difficult questions as may arise until he has given them consideration, and he may have had the benefit of the critical opinions of other scholars, especially of those of Germany.

ATTAINMENTS OF LINGUISTS.—Taking the very highest estimate which has been offered of their attainments, the list of those who have been reputed to have possessed more than ten languages is a very short one. Only four, Mithridates, Pico of Mirandola, Jonadab Alhanse, and Sir William Jones, are said in the loosest sense to have past the limit of twenty. To the first two fame ascribes twenty-two, to the last two twenty-eight languages. Müller, Niebuhr, Fulgence, Fresnel, and, perhaps, Sir John Bowring, are usually set down as knowing twenty languages. For Elihu Burritt and Csoma de Körös, their admirers claim eighteen. Renanot, the controversialist, is said to have known seventeen; Professor Lee, sixteen; and the attainments of the older linguists, as Arias Montanus, Martel Del Rio, the converted Rabbi Libettas Cominens, the Admirable Crichton, are said to have ranged from this down to ten or twelve—most of them the ordinary languages of learned and of polite society.—*Life of Mezzofanti.*

Baptisms.

KEYNSHAM, near Bristol.—We desire with thankfulness to mention that since Mr. W. C. Pratt, late of Turnham Green, came amongst us, about a year ago, our congregations have greatly increased; and we have been enabled, through divine favour, to erect a spacious school room, in which a large number of children are taught the word of life every sabbath. On the first Lord's day in July our pastor immersed six candidates, and on the evening of September 26, eight more thus made profession of repentance towards God, and faith in our Lord Jesus Christ. One of the number was the eldest son of

our pastor; nine were teachers in our sabbath schools, and one a scholar. We are expecting others shortly to follow their example. The Lord hath done great things for us, whereof we are glad. To His blessed name be all the glory!

G. S.

HALIFAX, Trinity Road.—On the last sabbath evening in October, five followers of the Lamb were baptized by Mr. Walters, in the presence of a large congregation. The chapel was so crowded that many had to go away who could not get in. We expect to baptize several others shortly.

LONDON, *Church Street, Blackfriars Road.*—On the evening of Lord's-day, Oct. 31, Mr. Barker baptized four believers in Jesus. Two of these were man and wife. The old gentleman has been deaf many years. The last sermon he heard was preached in our chapel by the late excellent Mr. Upton, nearly thirty years ago. He was then a constant attendant on Mr. Upton's ministry, and had become so conversant with the motions of his lips in speaking, that he was able to take away a great part of the sermon after deafness commenced. By the same method he detects a little of Mr. Barker's utterances, and for the rest he depends on the memory of his wife. Of the other two, one was the widowed mother of a young teacher in our sabbath-school; the other was the daughter of one recently baptized. G. S.

KETTERING.—On Wednesday evening, Oct. 27, Mr. Mursell immersed six believers, four of whom were young men. One of the other candidates was an aged female, who, though she had been a follower of the Saviour many years, had always felt afraid to take this step; until lately, reflecting on those words, "My strength is made perfect in weakness," and calling to mind how often this promise had been verified in her own experience, she took courage and resolved to obey this command of her Lord. The other was a young person, sister to one of the other candidates, whose only remaining parent entered into rest a few days after her children had made known their desire thus to acknowledge her Saviour and theirs. E. W.

FOUNTHORPE, *Herefordshire.*—The Head of the church has been pleased to own the faithful ministry of his word in this place in the conversion of souls. To his name be the glory! On Lord's-day, Oct. 24, after a sermon by Mr. E. H. Davies, of Ross, to a crowded and attentive congregation, Mr. Thomas Mudge baptized three believers. Under the earnest and affectionate labours of Mr. Mudge the congregation has increased considerably, and the cause of Christ promises to enlist the earnest sympathies and devout attachment of a goodly number of devoted disciples. May blessings be multiplied to both pastor and people! J. E.

KING'S HEATH, *near Birmingham.*—On Sep. 5th we received four young believers into the church by baptism. These were from our sabbath-school.

COSELEY, *Providence Chapel.*—After a discourse on the baptism of the Eunuch, on the evening of Lord's-day, Oct. 31st, our pastor, Mr. Maurice, led down into the water and baptized three young believers in the Lord Jesus before a crowded congregation, chiefly composed of young persons. Two were formerly scholars in the sabbath-school. We expect more will shortly follow. Some time ago our sabbath morning prayer meeting was discontinued, on account of the scarcity of attendance. At the annual meeting of the Midland Association, held at the *Dark House Chapel, Coseley*, in the Whitsun week, a good deal was said on the subject of prayer, which produced a good effect; for the next sabbath morning our prayer meeting was again commenced with good results. We have also a prayer meeting on Saturday evenings, specially to implore the Divine blessing on the labours of our pastor. The Holy Spirit seems to be at work on the minds of the young. May they have grace to devote themselves, while young, to the service of God! W. F.

RUSHDEN—*Succoth Chapel.*—Mr. Chas. Drawbridge immersed six believers, October 31. One of these had been more than forty years oscillating between decision and indecision; but now, rising from the watery emblem of the Saviour's grave, could say—

"'Tis done, the great transaction's done!
I am the Lord's, and he is mine."

The chapel was crowded with a deeply interested and attentive audience. In the afternoon of the same day they were publicly received into communion with our prosperous church.

WOLSTON, *Warwickshire.*—Five believers were baptized at this village, Oct. 24. Three of them are members of the Independent church at Brinklow, and still continue their connection with that church. The other two were received into our fellowship. One of them had been a Primitive. May they all go on the heavenly way rejoicing, even unto the end. J. M.

WHITCHURCH, *Salop.*—Mr. Harvey, after preaching to an overflowing congregation, immersed three disciples upon their profession of faith in the Lord Jesus on the last sabbath in October. The whole of the service was characterized by deep feeling and holy solemnity. Mr. H. also baptized six believers in July, after preaching on the "Doctrine of Baptisms." S. S.

LLANELLY, *Zion Chapel*.—Twenty-two disciples of the Saviour were immersed by Mr. Morgan, our pastor, on a profession of faith, on sabbath morning, Oct. 24. One had been with the Methodists, and another had been a strict church goer. Eight others were also restored, and four were received from other churches by letter, making an addition of thirty-four to our number, on the same evening, at the Lord's table.

Greenfield, English.—It is with great pleasure and thankfulness that we have to report the baptism of one of our friends who has been halting between two opinions for years, but has at last obeyed the command of his Lord and Saviour. Our friend was one of the most liberal supporters of the baptist cause in the neighbourhood, and we all rejoice that he has now given himself to Christ and to us.

MALTON, *Yorkshire*.—On Lord's-day evening, Sep. 26, our pastor, Mr. B.

Shakespeare, baptized one, and on the evening of Oct. 31, two young believers in the Saviour. On the last occasion the chapel was densely crowded, and deep interest was evinced in the service.

SANDY HAVEN, *by Milford*.—On sabbath morning, Oct. 24, Mr. J. H. Walker, of Pembroke, addressed an attentive congregation by the river side, after which he baptized two candidates. May the Lord incline many more to follow them.

J. P.

[Our readers will observe that our reports of baptisms are more brief than usual this month. This is always the case in December, when several pages are required for Title, Preface, and Contents; and this month the length of our Leader, which we could not abridge or divide, has further reduced our space for other matters. Next month we shall insert those we have received; and we shall be obliged if our friends will continue to supply us with reports as promptly as possible.]

Baptism Facts and Anecdotes.

POPIISH BAPTISMS ON THE SLY.

Our readers have heard of the sly way in which Romish missionaries make converts to papacy among the Chinese and other pagan nations. Under various pretences they will get access to the infants and little children, and having marked them with a sign of the cross with a finger wetted from a phial of holy water, which they carry about them for the purpose, and having silently repeated the usual words, they put them down as converts. So they say themselves, and they glory in the fact. Lately they have been playing similar tricks nearer home. Here is a strange tale!

The Geneva correspondent of *The Record* says:—"Your readers are no doubt aware of the recent repetition at Bologna of the priestly act of kidnapping a Hebrew child to transform him into a christian. But here a new mode of sending Jewish children to heaven was lately essayed by a priest. According to the prevailing custom among the middle classes in this country, a Jewess gave her newly-born infant to a nurse to be brought up. The nurse, at the confessional, revealed her sin of nursing an infidel child, and asked for counsel and consolation. The reverend father, instead of calming

her troubled conscience and assuaging her fears, aggravated her grief still more by expatiating on her sin. "What shall I do then?" asked the terrified penitent, "Shall I baptize the child?" "No," replied the holy man; "alas! we are in infidel Piedmont, and such a baptism will not rescue the child from its infidel parents, and he will be brought up as a blasphemer of Christ and the saints, which would make things worse." "What then shall I do? is there no remedy, father?" "Yes, my child, there is one," was the rejoinder. Here the confessor advised her to starve the child for some days; and when on the point of death to send for him and he would baptize it. Thus the body would be restored to the Jews, but the soul would be saved. The conscience-stricken blind bigot did as her ghostly father advised her. The child was reduced to the last extremity, and the priest was sent for to pour on it the *blessed regenerating* water. But ere he came the moans and throes of the child awakened the woman's feelings in the nurse, and she sent for the parents. They came a little before the priest, and the child was saved. The nurse confessed her guilt, and the priest will be brought before the tribunal."

Sabbath Schools and Education.

TO THE CONDUCTORS OF BAPTIST SABBATH SCHOOLS.

WILL you permit us to direct your attention to the cover of this number, on which you will find a Prospectus of a new publication to commence in January next, with the title of "BAPTIST YOUTH'S MAGAZINE."

We presume that most of you are aware of the existence of the *Baptist Children's Magazine*, which the EDITOR of the *Reporter* projected thirty-five years ago—the thirty-fourth Volume of which is this month completed.

In addition to this Magazine for the children in baptist sabbath schools and families, you may be aware that the EDITOR has also published the *Children's Magazine* at the same price and in the same form—the *Pictorial Magazine* for little children, at one halfpenny—and the *Christian Pioneer* for Cottagers, at one halfpenny.

Now, as it has been found that some mistakes and inconveniences have arisen from having two or three magazines for children by the same Editor, and sold by the same Publishers, it is proposed to alter the name and form of the *Baptist Children's Magazine*, and henceforth it will appear as the "BAPTIST YOUTH'S MAGAZINE." We have, therefore, to request all Teachers and Agents who have circulated the *Baptist Children's Magazine*, to order the *Baptist Youth's Magazine* in future.

The Prospectus on this cover, to which we again refer you, will be found to contain full information respecting the con-

tents of our proposed new publication, from which it will be seen that we intend to adapt it to the capacities and taste of senior scholars and young persons in our sabbath schools, congregations, and families. And we may be permitted to add, that whilst the price will yet be One Penny, the size will be larger, the pictorial illustrations will be of an improved character; and, as it will be printed from a new and smaller type, more matter will be given.

Having made these explanations and statements, the EDITOR indulges the hope that the project will meet with your cordial concurrence and cheerful support; and he may be allowed to say, that believing that he has now, by Divine permission, been longer engaged, in conducting such publications than any other person in England or out of it, he hopes, from his long experience, to be able to furnish such a periodical for the generation now rising into life and activity, as shall be instrumental, under the Divine favour, of promoting their intelligence, piety, and salvation.

May he, then, earnestly and respectfully solicit the aid of Superintendents and Teachers of baptist sabbath schools? For to them he especially looks, being fully persuaded that on their countenance and patronage the success of this attempt will depend. To assist them in introducing the work, Prospectuses will be forwarded, Book Postage Paid, to all who apply to WINKS & SON, Publishers, Leicester.

Religious Grants.

OUR PROPOSED GRANTS OF MAGAZINES.

UP to this time (Nov. 25) we have received numerous applications, with enclosures of four penny stamps, as directed in our last, page 351. Some who applied early may wonder why they have not yet been sent. We have to explain to them, and to all the applicants, that, as we stated when making the proposal, our design was twofold—to aid poorer schools with a few suitable gifts for the children,

and also to introduce the magazines where as yet they are not known. In both cases, however, we wish to send along with the grant a number of our Prospectuses for 1859. These are now in the press, and we hope to be able to send off all the parcels early in December—as early as possible—and we hope our friends will make good use of them as soon as they receive them. Any other friends who may wish to have samples of

the Magazines, and Prospectuses for 1859, will be promptly supplied on application to WINKS & SON, Leicester.

OUR DONATIONS OF TRACTS.

DURING the past month we have forwarded parcels to the following places:—

	4-page Tracts.
Andover.....	250
Tenbury.....	250
Goitre.....	250

And we have received the following SUBSCRIPTIONS for our GRATUITOUS DISTRIBUTION—

A. N. D.	2s. 0d.
G. S. K.	1 0
W. S. W.	2 0
J. R. D.	2 6

SUMMARY OF GRANTS, 1868.

UP to the end of December, 1857, we had made Donations of 557,900 hand-

bills, and 30,025 page tracts, beside many thousands of Invitations to Worship, Magazines, &c.

This year, under our new system of sending larger tracts only, we have made Donations of 13,250 four-page tracts; beside several grants of Magazines. Next month we shall give a list of the Magazines which we expect to forward in the month of December.

In order to aid us in making these Donations, we have received, during the year *Eighteen Shillings*, in addition to *Two Pounds* forwarded by one of our generous friends.

We leave these statements to the consideration of our numerous friends, cherishing the hope that they will yet work with us willingly and cheerfully in promoting by such means the glorious gospel of the blessed God in all its purity and power.

Intelligence.

BAPTIST.

ILLNESS AND RECOVERY OF MR. SPURGEON.—We expect our readers are aware that during the autumn Mr. Spurgeon was laid aside from his arduous labours by severe illness. They will be gratified to hear of his recovery. On the morning of Lord's day, Nov. 7th, he was so far restored as to be able to preach a short sermon at the Music Hall, Surrey Gardens, to the great joy of his numerous friends, though evidently yet feeble from bodily weakness. The appropriate text on that occasion was—“Wherein ye greatly rejoice, though now for a season if needs be, ye are in heaviness through manifold temptations.” On the following sabbath he was able to preach twice, but abstained from all ministerial duties during the week. Messrs. Dowson of Bradford, Elven of Bury, Probert of Bristol, Brook of Bloomsbury, and Barker of Church-street, kindly supplied his pulpit during his absence. The prayers of the church and congregation on his behalf have been most fervent and constant, and no doubt thousands throughout the country sympathise with them in their desire for his full restoration to health. By the blessing of God upon the means employed for his recovery, we hope shortly to see him able to discharge his important ministerial duties—duties that have largely accumulated during his illness, both as regards the church and other

matters connected with our intended new Tabernacle. A large number of candidates are waiting for baptism and admission into the church. D. E.

PRESTON, Fisher Gate Chapel.—Mr. Bugby, the pastor of this church, at a social tea meeting held Nov. 4th, stated that the further subscriptions promised towards the removal of the debt on the chapel amounted to £672 10s. At the same time a silver inkstand was presented to Mr. Thomas Jolly, the senior deacon, as a small token of esteem to one who had rendered valuable service to the church for nearly half a century.

LONDON. Welsh Baptists.—Our brethren from the Principality resident in the metropolis appear to be in a more efficient state of organization than formerly, chiefly, we believe, through the active and zealous efforts of the Rev. B. Williams, who presided at a tea festival of about 700, which was held in South Place Chapel, Oct. 25th, on behalf of the chapel in Eldon Street, Finsbury, of which Mr. W. is the pastor.

THE BAPTIST ASSOCIATION OF SCOTLAND met this year in Edinburgh, Oct. 23th. There was a numerous attendance from various parts of the country. The report of the Educational Institution was satisfactory and encouraging. Various addresses on given subjects were delivered by several ministers, calculated to stir up the friends to increased activity and devotion.

(Continued on page 382.)



THE FOURTH AVATAR OF VISHNOO.

MISSIONARY.

GENERAL BAPTIST MISSIONARY SOCIETY.

THE very interesting "Report" for 1868 contains some stirring remarks on the Indian question. They are so decided and out-spoken that they remind us of the late secretary—the Rev. J. G. Pike—who always, in plain and "good set terms," denounced unrighteousness and sin. His son, the present secretary, thus introduces the present state of this Mission to our notice:—

Thanks be unto God that we have this day a Mission to report upon. The "sapling oak," referred to in your last report, still lives and flourishes. The boar out of the wood has not wasted it, and the wild beast of the field has not devoured it. The heathen raged. It was in their heart to massacre your missionaries and native converts, to burn your chapels and christian villages, to destroy your printing-press and schools, and to exterminate root and branch that christian faith which you have been privileged to plant in the province of Orissa. That they failed to accomplish their fiendish purpose is owing not to the skill and strength of man, but alone to the fact that the Lord of Hosts was with his servants! the God of Jacob was their refuge.

Little was it thought, when you were assembled a year ago to review the progress of this society, what sad and strange events were taking place in the country towards which your solitudes and sympathies were being directed. At that very hour the garrison of Cawnpore, reduced by disease and death, without water and almost without food, felt that they could hold out no longer, and Sir Hugh Wheeler was arranging terms of surrender with the perfidious Nana Sahib; while Sir Henry Lawrence was removing the sick, with the women and children, into the Residency at Lucknow, preparatory to his own speedy and lamented death, and the wearisome four months' siege that followed. The wave of mutiny and rebellion was rolling over the continent of India, dyed with the blood of hundreds of your countrymen, their wives, their daughters, and their babes—massacred with every aggravation of unnameable torture and violence.

It was the centenary of British rule in India. During the lapse of one hundred years, it was supposed that British authority had become so firmly established in the land that no opposition could endanger and no power overthrow it. Now, most unexpectedly, that boasted supremacy was seen to tremble in the balance. Men's hearts failed them through fear, and but for the special interposition of Divine Providence not a European would have been left to tell the

tale of woe. All must have been murdered or driven into the sea.

Need this excite surprise? A century, carrying in its course unnumbered millions of benighted idolaters into eternity, had been suffered to pass away. How little had christian England done for these masses of her fellow subjects? How few of them had ever heard the name of Jesus? What multitudes had been encouraged and established in the faith of beathenism by the blasphemous homage of English officers and generals to idol gods, and by the accursed support rendered by English rulers to idol temples, with their loathsome retinue of priests and prostitutes? "Verily Juggernath must be the lord of the world, or the Honourable Company would not thus honour and worship him!" Believe we that there is a Being in the universe to whom belongeth the dominion, who doeth according to his will in the army of heaven and among the inhabitants of the earth, and shall He not resent the insult thus offered to his Godhead, and the libel thus proclaimed upon every perfection of his nature? The unalterable principle of Jehovah's administration is this, "Them that honour me, I will honour; and they that despise me shall be lightly esteemed." India, the brightest gem in our beloved Victoria's crown, just on the eve of being lost! England and all the world in breathless suspense as to the fate of India! was God's method of showing how lightly he esteemed the men who, for a hundred years, had been trying to consolidate their power, and to build up an empire in defiance of himself,—by discountenancing his truth, frowning upon his servants, and pandering to the degrading superstitions and the abominable idolatries of the heathen. The page of history will show that, in all ages, God has sooner or later caused his judgments to overtake the peoples who have either practised or abetted idolatry. Is it not a significant fact that the mutiny broke out, and that the first slaughter of Europeans, without regard to age or sex, was perpetrated at Meerat, the place where nearly forty years ago a sepoy and a high caste brahmin was dismissed from his regiment simply because he had avowed himself a christian? Is it not also remarkable that the tide of rebellion has been turned back by the wisdom and prowess of christian men, by our Lawrences, Edwardes, Montgomerys, Freres, and Havelocks? the latter, the son-in-law of one of those very missionaries whom the Government had sought to expel from the country. "God, as it were, especially selecting them for this purpose, thereby to rebuke the folly of those who professed to see in the progress of the gospel the sure ruin of our Eastern empire." The country had been occupied for a century.

The christian church needed arousing to the spiritual claims of India. God has called to her in notes of thunder to arise and fulfil her high destiny among the nations. A listening world has heard the voice of his judgment. Blessed be his name, he has mingled mercy with judgment. He has not taken the vineyard from us, and let it to other husbandmen. India is yet continued as a vast field for missionary labour to British christians.

Orissa is many hundreds of miles distant from the North-west Provinces, but it was not without cause that your brethren and sisters shared in the general alarm. Their danger, indeed, was greater than they were aware of at the time. Intelligence has been received within the last few weeks that "a traitor of high rank, who had been detected in treasonable correspondence with the infamous Nana Sahib, at the eleventh hour, in order to escape the ignominy of the gallows, had made a clean breast of the business, and revealed the details of a grand scheme, in which he himself was to have borne a conspicuous part, for the simultaneous slaughter of all Europeans in the Deccan and Southern Mahratta country." The disclosures made by this convicted traitor have led to the arrest of numbers of rich and influential persons, who had nearly all of them previously enjoyed the unhesitating confidence of Government. When it is stated that the district here mentioned would have included the whole of your missionary stations, it will be felt that the preservation of your friends is to be ascribed to the watchful providence of God, and that to Him belong the liveliest expressions of gratitude and praise on their behalf.

BAPTIST, SUPPLEMENTARY.

(Continued from page 379.)

WILLINGTON, near Burton-on-Trent.—The friends in this village, having opened their very neat new chapel, thought it right not to forget the preachers who had for many years supplied them. So, on the evening of October 12th, they invited Messrs. Gregory and Walklate, of Derby, to a tea meeting, and presented each of them with a handsome cup in token of their gratitude and respect.

REGENT'S PARK COLLEGE.—At a social meeting held a few weeks ago, it was stated that £830 had now been promised towards removing the remaining debt of £1200 on the premises. It is therefore expected that very soon the whole debt will be removed.

SMARDEN, Kent.—Mr. Harper Twelvevees visited us in October, and preached for us on the 24th; next day we had a large tea meeting, followed by addresses. We realized twenty pounds.

T. R.

BIRMINGHAM, Mount Zion Chapel.—We are informed that spirited efforts are now being made to reduce the heavy mortgage debts that have long burdened the investments of the minister and people. Promises of quarterly payments were made a year ago, and we rejoice to hear that "more than one thousand pounds have been received without being applied for."

STANWICK, Northamptonshire.—Mr. J. B. Walcot, having resigned the pastorate through bodily weakness, after seventeen years faithful service, was presented by his friends at a public meeting with a purse of gold, in token of their respect and affection.

KING'S HEATH, near Birmingham.—At our forty-first anniversary in October, our young friends got up a good tea meeting to meet the expenses of introducing gas into our school-buildings.

RELIGIOUS.

ACCESSIONS TO THE MINISTRY IN AMERICA.—Already the blessed fruits of the revival are becoming apparent in the greatly increased number of candidates for the ministry. This is cheering. God has been gracious. The unprecedented number already entered on their theological course, it is to be presumed, too, are but a small portion of the recent converts who have the ministry in view. Most of them are probably in the earlier stages of their education, and will not be ready for the seminary course for several years. When the whole number can be reckoned up, it will present an aggregate over which the friends of Christ may well rejoice.—*Philadelphia Presbyterian.*

HALIFAX.—Mr. Walter's lecture in the Odd Fellows' Hall, on "John Wesley," was delivered by request, and was enthusiastically received. On two or three occasions the audience, forgetful of the day, began to applaud in the customary manner, which Mr. Walters immediately prevented. The hall was crowded in a most uncomfortable manner, and immense numbers could not get in.

PERSECUTION IN MECKLENBURG-SCHWERIN.—Bro. E. Schultz, of Bortsenburg, in a letter, states that his child was forcibly taken from him soon after its birth and baptized by the authorities; and in consequence of his having refused to allow it to be baptized and to become a member of the Lutheran church, guardians have been appointed by the magistrates.

MUNICIPAL VOLUNTARIAM IN THE ESTABLISHMENT.—Mr. J. G. Hubbard, late Governor of the Bank of England, has undertaken to build a large church, at his own expense, in Baldwin's-gardens, a densely populated district on the north side of Holborn. The church will cost about 6,000l.

"THE FIXED AND VOLUNTARY PRINCIPLES."—Mr. Edward Miall, the Editor of the *Nonconformist* has addressed Eight Letters to Lord Shaftesbury on these subjects. The arguments adduced for the "voluntary" in preference to the "fixed" are admirable, and in our judgment, conclusive.

MISS MAREN, the lady who edited the "Memoirs of Headley Vicars," has been preaching with acceptance at Keith Hall, Arndilly, and Slains Castle. — *Aberdeen Herald.*

GENERAL.

A SLY OLD STATESMAN.—Sir James Graham, on being asked, a short time ago, to aid the Scotch Church in one of its new projects, "told" them that he had acted for the best in bye-gone proceedings, but public opinion had passed into a new phase, and whereas various modes had formerly been adopted to bolster up the National Church, he was fully persuaded that the days of Church Establishments were numbered, and that henceforth men would not be satisfied unless religion was left to the voluntary support of Christians. For his part, he would have no hand in buttressing any State Church."

A YANKEE PROJECT.—A correspondent of the *New York Tribune* proposes to build a railway across the Atlantic! He would cut down the hills in Scotland and in the New England States, wherewith to find material to fill up. The road should be a mile wide, the cars two stories high, wide wheels not less than sixteen feet in diameter. The spare ground on each side of the track should be leased for stores, which together with the mineral wealth derived from the levelling of the mountains, would soon pay expenses. Capital is to be found by England and America giving up their war establishments!

HONEST CHURCHMEN.—Archdeacon Thorp told the Spiritual Destitution Committee that he believed Churchmen generally were "more honest" than Dissenters. A correspondent of *The Nonconformist* meets this insolent bigotry by remarking that he does not know the definite meaning of this charge, but he finds by official returns that while the worshippers are about equal, the prisons throughout the country contain *twelve* Churchmen for *one* Dissenter.

THE POISONINGS AT BRADFORD.—We expect our readers have heard of this sad tragedy. As many as twenty persons have died, and about 200 have been seriously injured, by partaking of the peppermint drops with which arsenic had been mixed instead of the usual composition.

MR. SHERIDAN KNOWLES, who is in a feeble state of health, is about to visit Cadiz and remain there during the British winter.

REVIEW OF THE PAST MONTH.

Wednesday, November 24.

AT HOME.—The Prince of Wales, having completed his seventeenth year, has been made a Colonel in the army. His Royal Highness has gone to Prussia on a visit to his sister, the Princess Royal. He embarked from Dover at night in a heavy sea, with a stiff breeze from the north-east.—His next brother, the Prince Alfred, has entered the navy, and gone off on a cruise in the *Euryalus* frigate. When last heard of he was at Corunna, where he visited the tomb of General Sir John Moore.—Alderman Wire, the new Lord Mayor, who is a dissenter and a liberal, at his dinner to the Ministers of Government, tried to draw out Lord Derby on his intended Reform Bill. But his lordship is a cautious bird. He said but little on that, but much on other subjects that was satisfactory. It is supposed, however, that both the Government and Lord John Russell are each concocting a reform measure. In the mean time the London reformers have engaged Mr. Bright to introduce a bill, in conformity with the suggestion given by that gentleman, that the country wants "a Bill, and a good Bill, or no Bill at all."

ABROAD.—The most recent intelligence from India does not now hold out the prospect of a speedy suppression of the rebel sepoys and their colleagues, especially in Oude, where they are yet in considerable force. Lord Clyde has made his dispositions for a new campaign, but we expect that both he and his generals will have much hard and heavy work before they can reach their slippery foes.—We have little more from China or Japan.—Mr. Gladstone has been sent to the Ionian Islands, to try if he can pacify the dissatisfied Greeks, who are impatient of our sovereignty over them.—We regret to hear that the Crystal Palace at New York has been burned down, and a vast amount of property destroyed.—Prussia, since the accession of the Prince Regent to regal power, promises to make her hitherto mock constitution a reality. The old restrictive ministry has been dismissed and a new one formed.—The French Emperor has been trying to wash his hands of the slave question, and says that if his voluntary emigration scheme is to result in slavery he will have nothing to do with it. All very good, but we fear he will dirty them again by the prosecution of M. Montalembert, who is charged by the French Government with writing a pamphlet in favour of English freedom, and therefore, by implication, in condemnation of French tyranny. The expected trial of this talented writer, who is a nobleman and a strong catholic, is exciting great interest, and may lead to consequences of a serious character.

Marrriages.

Oct. 13, at the baptist chapel, Earl's Colne, by Mr. Walters, Mr. Owen Clover, of Colueford Mill, to Elizabeth, youngest daughter of Mr. William Sawell.

Oct. 20, at Kingsgate Street baptist chapel, Holborn, by Mr. A. W. Heritage, Mr. T. W. Wolloms, of Tottenham Court Road, to Miss Sophia Cove Pahl, of City Road.

Oct. 26, at the baptist chapel, Llangollen, by Mr. John Pritchard, Mr. Hugh Jones, baptist minister, Llandudno, to Catherine, the only daughter of John Hughes, Esq., the Tower, Llangollen.

Oct. 27, at Belmont Villa, Merobiston Park, Edinburgh, by the Rev. Jonathan Watson, the Rev. Alfred C. Thomas, of Cross Street baptist chapel, Islington, London, to Jessie Innes, daughter of Henry Duncan, Esq., of Belmont Villa, Edinburgh, and

widow of the late John Russell, Esq., merchant, of Adelaide, S. A.

Oct. 27, by Mr. Buckpitt, at the baptist chapel, Great Torrington, Mr. William Squire, of Ashreigny, Devon, to Mrs. Sarah Blake, of St. Gilles', Devon; and Mr. Joseph Western, to Elizabeth Parkhouse, both of Ashreigny.

Oct. 28, at Buckingham baptist chapel, Clifton, Bristol, by Mr. William Barnes, baptist minister, of Trowbridge, William Rees, Esq., of Haverfordwest and Scoveston House, Pembrokeshire, to Mary Salter, of Vyvyan Terrace, Clifton, widow of the late Samuel Salter, Esq., of Trowbridge, Wilts.

Oct. 29, at Pembroke baptist chapel, Liverpool, by Mr. Richard Webb, C. L. Tate, Esq., to Miss S. Ross, both of Liverpool.

Deaths.

Oct. 12, at Ledbury, aged 66, Mr. William Hinton, a native of Upton-on-Severn. He was brought to God in 1818, and was baptized that year at Tewkesbury, of which church he continued a honourable member until 1843; when he removed to Ledbury, and very shortly afterwards was chosen deacon, which office he sustained with credit to himself and benefit to the church until he died. For nearly thirty-two years he was very much afflicted, and frequently during that time was prevented joining in public worship. From the commencement of his last illness he felt conscious that the time of his departure was nigh—in which fact he rejoiced exceedingly. On hearing two friends speak of heaven he said, "I shall soon be there." About a week before he died he said to a friend, "I am certain I am going home; do you go on; value your Bible—that precious book revealed from God." A few days before his death he said to his wife, "Satan is harassing me." His wife replied, "You have not lost your hold of Christ, have you?" "No," he answered, "I have served him nearly forty years, and he will not forsake me now." Ferently he then prayed for help, and at the close of his prayer he shouted, "Victory! victory! I'm ransomed." On being asked by the writer if he was now afraid to die, he said, "No, why should I? Jesus has promised to be with me, and I know his promises are true." Again I said,

"Then you still feel Christ precious." "Yes," he replied, "more precious than all beside." To the young friends who were then with him he said, "Love Christ: keep in the good way; I should like to take you with me, but you must wait the Lord's time." For the few remaining minutes his words could not be distinguished, but he appeared to be in prayer until he departed. "Let me die the death of the righteous, and let my last end be like his!"

ROBERT DALE OWEN.—This philanthropic but vain man has at length gone the way of all the earth. He died at Newtown, Montgomeryshire, Nov. 17th, aged 87. His was a singular life. He claimed to be the founder of Infant schools. When at New Lanark, he received the Grand Duke Nicholas, afterwards Emperor of all the Russias, and expounded to him his system of socialism. The Duke offered to find room for two millions of people in Russia if he would bring them and organise them, but nothing came of it. Lately the old man became a convert to the delusions of spirit-rapping! The last time he appeared in public was at the late Liverpool Social Science Meeting, when he stood between Lords Brougham and Russell and said a few words; but he became agitated and sat down. In a few days he sank into weakness and death!