

**MATTELLE, CEYLON.**

(To face page 233.)

THE  
BAPTIST REPORTER,

AND

MISSIONARY INTELLIGENCER.

NEW SERIES—VOL. XI. WHOLE SERIES—VOL. XXXIX.

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## The Editor's Prefatory Address.

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THIS volume is our twenty-ninth, and therefore we shall, next year, if Divine mercy permit, enter upon the thirtieth year of our humble labours.

We trust we shall not be considered as indulging in vain-glory in thus referring to a remarkable fact in the history of this periodical and its Editor, throughout a period which is usually regarded as a "generation" in human existence. For if there be one feeling predominant in our mind on a review of that history, it is gratitude to God for his great goodness in permitting us for so long a period to fulfil our engagements, however imperfectly, in our own opinion or the judgment of others, they may have been discharged.

We say "a remarkable fact," for we believe it is one; that for so long a period one individual has been permitted, alone, and unhelped by assistants, to publish every month, without one failure, a periodical of this character; which, though of very humble pretensions, has required great care in the selection of its articles, and in the preparation of its intelligence for the press. And it is not with any desire of claiming distinction or seniority that we say, we know not an Editor of any religious periodical who has been engaged at his work for a longer period.

Moreover, we may venture on permission to state, that this is not the only publication which the Editor has prepared and published. As many as four others, mostly of a juvenile character, but each requiring considerable care and labour, are now, and have been for some time, also issued monthly.

But we have said enough, perhaps too much in the opinion of some, about ourselves and our services in this department of christian labour. Well: may God forgive us if we have! We would give to Him, and Him alone, all the glory of any good we may have been instrumental in effecting. One thing we know; if He had not permitted us we could not have done what we have.

And now as to the future. Through the good hand of God upon us, we feel as fresh and as vigorous for the prosecution of our peculiar work as we ever did. When this publication and the *Baptist Children's Magazine* were commenced, there were no such cheap publications among the Baptists. The attempt to introduce them was so successful that it attracted the attention of other denominations—of Dr. Campbell, among the Independents, especially, who referred to them pointedly in the spirited address which he circulated among that body previously to the appearance of the cheap magazines he afterwards issued.

Since then, numerous periodicals, both of a denominational and a general character, have appeared, and, as might be expected, their appearance has, to some extent, affected our circulation. But the *Baptist Reporter* yet lives; and it is the desire of its Editor to continue its conduct on the principles set forth at its commencement—as the impartial reporter of the proceedings of every section of Evangelical Baptists.

He hopes, therefore, that he may ask for a continuance of the patronage of the whole body of baptists, especially of those whose circumstances do not

permit them to purchase one of the larger periodicals. For such this publication was originally started; and they are not only those to whom we naturally look for aid, but their position in society among those of their own class enables them to do for us what individuals in superior circumstances could not, or might not be disposed, to accomplish.

"The times" just now are unfavourable, and hence we would urge all our present subscribers to put forth a little extra energy among their friends and companions to gain additional subscribers for the coming year. Indeed every year, through deaths, removals, and other causes, we calculate on some decrease, which can only be replenished by the kind efforts of our present subscribers to find a few new subscribers in their respective localities. But we do not recollect a year when an effort of this kind was more necessary than for that which is approaching. We would, therefore, earnestly press upon every one of our present readers to set about this work during the early part of the month of December. Don't indulge the mere wish that it may be done, which would be useless, but set about it at once, and it will be done.

We have thus, in plain terms, stated our case, and set our present position in full view of our friends. We are not skilled in "the art of puffing," and if we were we have no faith in it for ultimate and permanent prosperity. Very often it is a mere sham—an attempt to foist the spurious in the place of the genuine article. We would rather appeal to our doings. If we have upon the whole done something to the glory of God and the honour of Christ—if we have in any degree promoted a better feeling towards each other among the various sections of Evangelical Baptists—if we have done much to vindicate the despised doctrine of believers baptism—if we have aided Sabbath School, Tract, and Open-air Preaching operations—if we have maintained, against all comers, the spirituality of the Redeemer's kingdom and the erroneous folly of state churches—if we have been fearless in exposing the evils which curse the world, especially Slavery, War, and Drunkenness—then, we think, we may, without presumption, claim a continuance and an increase of support from all those who hold these matters as of importance to the great cause of Religion, Morality, and Civilization.

And let not our humble services be despised. Ponderous "Quarterlies" may have their admirers, and larger "Monthlies" may have their supporters. We envy them not. Let them not look down on us with proud scorn. We have our readers as well as they. Yes: the time has come when not only richer but poorer men have a literature of their own, adapted to their pockets and their tastes, and we rejoice that we have had a hand in introducing it. Woe to Britain, should it ever be again suppressed, or be conducted only by the agents of infidelity or superstition!

But we have done. We cheerfully leave ourselves and our publication in the hands of Him, whose we are and whom we serve, to whom, with the Lamb that was slain and hath redeemed us to God by his blood, and the Holy Spirit the Comforter, be all glory and praise through endless ages. Amen!

*Leicester, December 1, 1855.*

# CONTENTS.

## ESSAYS.

Pretence for this Great War .. .. .	1
Autobiography of Rev. W. Jay .. .. .	5
The South-east of Europe .. .. .	33
A Whisper for Peace .. .. .	38
The Philosophy, Evils, and Expenses of War .. .. .	65
Nicholas, the late Czar .. .. .	97
Minutary History of the Baptists .. .. .	129
Impediments to Evangelical Missions .. .. .	193
"The World's Future" .. .. .	259
True Translations of the Bible .. .. .	289
What made England what it is .. .. .	293
Contest for "the Holy Places" .. .. .	321, 353
Fall of Jerusalem and the Dispersion .. .. .	357

## BAPTIST ANNIVERSARIES.

Bible translation society .. .. .	162, 225
Baptist union .. .. .	163
Home missionary society .. .. .	164, 222
Irish society .. .. .	164, 259
Foreign missionary society .. .. .	165, 232
General baptist annual association .. .. .	265

## SPIRITUAL CABINET.

Christ offered .. .. .	41
Grandest operations .. .. .	41
World beyond the grave .. .. .	70
Light beyond the grave .. .. .	70
But after death? .. .. .	71
What after death? .. .. .	72
An important question .. .. .	105
Faith, the medium of vision .. .. .	105
Value this Redeemer .. .. .	105
Christ died, rose, and revived .. .. .	185
Lord of dead and living .. .. .	135
Growth of the soul .. .. .	168
Spiritual growth .. .. .	168
Goodness and greatness .. .. .	168
One year in heaven .. .. .	296
Pastoral solicitude .. .. .	329

## POETRY.

Zion all beautiful .. .. .	9
Sonnet .. .. .	41
"Only Waiting" .. .. .	41
Beyond the river .. .. .	72
National hymn .. .. .	105
Rabboni .. .. .	137
Christ precious .. .. .	137
Heaven .. .. .	169
Slavery and war .. .. .	169
"Our joy and crown" .. .. .	169
"Thy kingdom come" .. .. .	200
The waters of life .. .. .	200
Death of the righteous .. .. .	200
"Dark places of the earth" .. .. .	236
Labour for Christ .. .. .	236
"Kyrie Eleison" .. .. .	264
Homeward bound .. .. .	264
The suffering Saviour .. .. .	297
The triumph of faith .. .. .	297
A paraphrase .. .. .	330

"Watch and pray" .. .. .	330
Our one life .. .. .	359
The departing year .. .. .	360
Via crucis, via lucis .. .. .	360
Waiting .. .. .	360

## REVIEWS.

Confessions of faith .. .. .	9
Records of the churches .. .. .	9
Sunday school union publications .. .. .	10
Eclectic Review .. .. .	10
Scenes of village labour .. .. .	10
True stories for children .. .. .	10
Things new and old .. .. .	10
The tree of life .. .. .	10
Bible Translation society .. .. .	42
Does Christianity sanction war .. .. .	73
A great mystery .. .. .	73
Memoir of Old Humphrey .. .. .	106
Jewish drama .. .. .	107
Temptations of Christ .. .. .	107
Prophetic subjects .. .. .	137
Scripture lessons .. .. .	137
Pilot of the Galilean lake .. .. .	137
Christian thought on life .. .. .	137
What is a christian? .. .. .	138
Christianity as it is .. .. .	170
Modern Popery .. .. .	170
Prayer and the war .. .. .	201
Death of Mr. Henry Althaus .. .. .	201
Memoir of ditto .. .. .	201
Evangelical missions .. .. .	201
Character and its conquests .. .. .	201
Memoir of Rev. J. G. Pike .. .. .	237
Baptist manual, 1855 .. .. .	237
Growth in grace .. .. .	238
Religious Tract Society .. .. .	238
Gunn's scripture lessons .. .. .	298
Publications of book society .. .. .	298
May I go to the ball? .. .. .	298
The starting in life .. .. .	298
The happy life .. .. .	298
Poor letter H .. .. .	298
Hard words made easy .. .. .	298
Captain Hedley Viccars .. .. .	330
History of Russian war .. .. .	330
Almanacks for 1856 .. .. .	361

## CORRESPONDENCE.

Sunday school teaching .. .. .	11
Union of baptists .. .. .	12, 269, 333
Neglect of week-night services .. .. .	42
Ministerial perplexities .. .. .	74
Rev. C. H. Spurgeon .. .. .	108, 138, 202
A Sabbath morning in Exeter Hall .. .. .	171
Sermon at Maze Pond .. .. .	173
United States .. .. .	265
Trip to Crystal Palace .. .. .	299, 331

## CHRISTIAN ACTIVITY.

Preaching to emigrants .. .. .	13
One hundred years ago .. .. .	14
Spiritual labours of laymen .. .. .	44

Sergeant Major of Waterloo ..	76
Whitfield preaching in Moorfields ..	109
Importance of humblest individual ..	142
A word in season ..	143
Recovery of waste places ..	175
Congregational worship in Paris ..	202
Open-air services ..	203, 302
The extraordinary efforts of 1855 ..	269
The London Jew ..	303
Lecture to working classes ..	334
Wanted in Great Britain ..	335
Helping others to help themselves ..	361

## NARRATIVES AND ANECDOTES.

John Newton ..	15
John Ryland ..	16
Immaculate conception ..	45
Visit to the Japanese ..	46
Curious sect of Jews ..	47
Robert Hall ..	47
Sidney Smith and Dr. Carey ..	48
Rare old coin ..	48
The Mississippi by night ..	48
Starting children in the world ..	49
Present state of Italy ..	78
Wallachia thirty years ago ..	79
Greek and Latin churches ..	79
Cave of Adullam ..	80
Hundred years ago ..	80
Popish Canonization ..	110
Recollections of Wilberforce ..	112
Papal quoting ..	112
D. D. diplomats ..	112
Queen Charlotte on War ..	143
Emperor of Austria ..	144
Destruction by insects ..	144
Bishops and synods ..	144
Immortality of authors ..	175
Railway carriages predicted ..	176
Sidney Smith and John Foster ..	176
A martyr's prayer ..	176
Richard Harris, Esq., M.P., ..	203
Rev. J. G. Pike ..	238
Palestine ..	270
Political Persecutions ..	271
Affecting Facts of the War ..	272
Russian Superstition ..	273
The Field after the Fight ..	303
Decreased sale of spirits ..	304
Strange if true ..	304
Babylon ..	305
Assyrian antiquities ..	336
A rare bishop ..	337
A noble voluntary ..	337
Persecution of Protestants in France ..	362
Protestant superstition ..	363
Archdeacon Sinclair on preaching ..	364
Lord John Russell ..	364

## BAPTISMS.

## FOREIGN.

INDIA.—Sibsagor, Assam, 51—Nowgong, Assam, 145—Agra, 51, 274—Barisal, 51, 273—Beerbhoom, 51—Calcutta, 51, 274—Comillab, 145, 241—Dum-Dum, 145—
--

Dacca, 81, 145, 242, 274—Dinagepoor, 51—Haurah, 274—Jessore, 273—Maulmain, 51—Narsigdarchoke, 51, 274—Rangoon, 51—Orissa, Berhampore, 51.

JAMAICA.—Savannah-la-Mar, 81—Spanish Town, 113—Salter's Hill, 113, 206.

UNITED STATES.—Interesting Scene, 17—Baptismal Scene, 49.  
Nova Scotia, 177.

## DOMESTIC.

Aberdeen, 18—Abersychan, 19, 178—Aberdare, 52, 339—Astley Bridge, 147, 308  
Andover, 147—Arnsby, 180—Ashburton, 210—Audlem, 211, 307—Abingdon, 244—Anglesea, 366.

Birmingham, 20, 52, 147, 180, 210, 274, 275, 365—Burnham, 20—Brandon, 53—Bedford, 82, 148, 341—Bath, 82, 148, 306—Bugbrook, 82—Bow, 19, 114—Bwylychsamney, 116—Beverly, 145—Broseley, 147, 208, 307, 340—Bridgend, 147, 208, 242—Bishops Stortford, 148, 307—Breachwood Green, 178, 338—Brabourne, 172—Bristol, 180—Boroughbridge, 180—Burwell, 181—Brough, 208—Braunstone, 208—Birchcliffe, 210—Banbury, 210, 276, 340—Blackwater, 211, 307—Burslem, 243, 340—Burnley, 275, 341—Beulah, 276—Bideford, 365.

Crayford, 18, 177—Cardiff, 51, 339—Clevedon, 52—Cradley, 114—Chalford, 115, 208—Cowbridge, 145—Chipping Sodbury, 180—Chelsea, 181—Cottingham, 207—Castle Donington, 211—Crowle, 242—Caerwent, 306.

Dublin, 82—Derby, 178—Diss, 210.  
Earby, 19, 115, 211, 367—Exeter, 82—East Parley, 276—Evesham, 367.

Folkestone, 20, 116, 179, 338—Ford, 208.  
Greenwich, 19, 242, 340—Gladestry, 52, 114, 243, 275—Grimsby, 211, 275, 365—Gambleside, 306.

Haddenham, 18, 210—Hull, 51, 179, 211—Hammersmith, 51—Holyhead, 52—Haverfordwest, 81—Halifax, 20, 82, 145, 180, 211, 242, 243, 367—Horeb, 115—Harborne, 147—Hitchin, 210, 308—Hatch, 210—Hadlow, 277—Hemyock, 307—Highgate, 337—Heywood, 365—Helmdon, 366.

Ipswich, 20, 148, 276—Irvine, 115—Inskip, 146—Isle Abbots, 181.

Kilminster, 20—Kilham, 147—Kerry, 181—Kingsbridge, 211.

London, Salter's Hall, 116—Commercial Road, 114—East Street, Walworth, 19, 248—Moorfields, Welsh Baptists, 19, 146, 179, 209—Spencer Place, Goswell Road, 179—John Street, 146—Providence Chapel, Shore-ditch, 19—New Park Street, 19, 82, 115, 243, 305, 340.

Leicester, 20, 178—Louth, 180—Liverpool, 20, 116, 146, 181, 209, 244, 338, 365—Leamington, 19—Llandilloes, 52—Land-beach, 209—Luton, 146—Llanhilleth, 276—Llanelly, 148, 181, 211, 366—Leighton, 306.

Manorbear, 81, 276—Milford, 148—Month, 244—Maidstone, 308—Montrose, 330—March, 305.

Newcastle, 18, 81, 116, 178, 277, 307—Nottingham, 53, 179—North Curry, 211—Newcastle Emlyn, 307, 339—Neeton, 340.

Oakham, 177, 340—Old Basford, 181.

Preston, 18—Peterborough, 20—Presteign, 52—Paulton, 146—Pattishall and Eastcote, 187—Parley, 207—Poulner, 208—Pope Hill, 243—Paisley, 207, 277, 340—Pen-y-pont, 308—Pembroke, 367.

Ramsbottom, 148—Riddings, 209—Rotherham, 210—Rowley and Shotley, 276—Ryeford, 276—Ringstead, 277, 367—Retford, 365

Sheffield, 17, 145, 340—Sardis, 18—Sutton-in-Ashfield, 53, 178. 308—Sutton-on-Trent, 148—Salford, 148—Saffron Walden, 179—Sabden, 181—Swansea, 211—Sunnyside, 275—Sutton-in-Elms, 275—Saundersfoot, 277, 308—Sutton St. James, 307—Sandhurst, 308.

Tunbridge Wells, 52—Trowbridge, 180, 367—Twerton, 208, 367—Tarpoley, 338—Tredegar, 366

Velinvoel, 207.

Wrotham, 115—Wakefield, 116, 147—Waterfoot, 148—Wigan, 148, 179—Wendover, 179—Wirksworth, 181, 209—Whelock Heath, 209—Witton Park, 210—Wyken, 243—Wokingham, 277—Whitebrook, 341—Woodside, 340.

#### BAPTISM FACTS AND ANECDOTES.

Records of the churches .. . . .	21	88
Sponsors and sprinkling .. . . .	53	
Sprinkling before matrimony .. . . .	53	
A baptismal sermon .. . . .	88	
Baptisms (?) extraordinary .. . . .	117	
Bigotry and ignorance .. . . .	149	
Another instance .. . . .	149	
Infant sprinkling in New England ..	182	
Four facts .. . . .	182	
The baptismal controversy .. . . .	182	
Clerical refusals to bury .. . . .	211	
A man baptizing himself .. . . .	212	
Baptismal fees .. . . .	213	
The churchwardens of Worksop .. . .	213	
Modern State-churchism .. . . .	244	
A Martyr's testimony .. . . .	277	
Baptism of Christmas Evans .. . . .	308	
Preaching, believing, and baptizing	341	
On baptism .. . . .	341	
Funeral of an unchristened child ..	368	
Many baptisms .. . . .	368	

#### SABBATH SCHOOLS & EDUCATION.

Lectures to the lads .. . . .	22
The bible a safeguard .. . . .	54
Popery, infidelity, and crime .. . .	54
Festivals and annual meetings .. . .	54
Sabbath schools in America .. . . .	84
Popular education .. . . .	85
Advantages of books .. . . .	86
The census and sunday schools .. . .	117
Our elder scholars .. . . .	150

Separate services .. . . .	182	213
Ragged school anecdotes .. . . .		213
Young women's class .. . . .		245
Sabbath school system .. . . .		278
Conversion of scholars .. . . .		278
Canvass at Birmingham .. . . .		309
Excursion .. . . .		310
To teachers .. . . .		310
Visiting scholars at home .. . . .		342
Sabbath schools <i>versus</i> horse races ..		368

#### RELIGIOUS TRACTS.

Special notice .. . . .	23
Applications .. . . .	119, 279
Donations .. . . .	23, 119, 215, 246, 311
Summary of donations .. . . .	23
Scene in an Italian village .. . . .	55
Protestant Placards .. . . .	55
A few facts .. . . .	86
Good book writing .. . . .	151
Another instance .. . . .	152
Precious seed .. . . .	152
Essex .. . . .	183
Somersetshire .. . . .	183
France .. . . .	215
New arrangements .. . . .	215, 247
The fool's pence .. . . .	343

#### INTELLIGENCE.

##### BAPTIST—FOREIGN.

Affecting incident .. . . .	56
Burmah .. . . .	126
France .. . . .	152
Jamaica .. . . .	120
New Zealand .. . . .	216, 343
Prussia .. . . .	343, 312
Sweden .. . . .	24
United States .. . . .	56
Canada .. . . .	280, 311

##### DOMESTIC.

Aberdare .. . . .	25
A veteran baptist .. . . .	88
A baptist baronet .. . . .	89
Aldis, Kev. J. .. . . .	89
Accrington .. . . .	280
Associations, London .. . . .	88
----- Shropshire .. . . .	121
----- Midland .. . . .	217
----- East Kent .. . . .	217
----- Southern .. . . .	217
----- Baptist .. . . .	285
----- East and West Riding,	
Yorkshire .. . . .	313
----- Midland baptist .. . . .	348
Blackheath .. . . .	24
Biggleswade .. . . .	25
Barrowden and Morcott .. . . .	57
Brentford .. . . .	121, 348
Barnsley .. . . .	121
Brighton .. . . .	121
Birchcliffe .. . . .	153
Baptist Theological institution .. . .	216
Bulwick Lodges .. . . .	217
Bradford college .. . . .	281
Broseley .. . . .	281



THE  
BAPTIST REPORTER.

JANUARY, 1855.

THE PRETENCE FOR THIS GREAT WAR.

"Oh, for a lodge in some vast wilderness,  
Some boundless contiguity of shade,  
Where rumour of oppression and deceit,  
Of unsuccessful or successful war,  
Might never reach me more. My ear is pained,  
My soul is sick, with every day's report  
Of wrong and outrage with which earth is filled.  
There is no flesh in man's obdurate heart;  
It does not feel for man; the natural bond  
Of brotherhood is severed as the flax  
That falls asunder at the touch of fire."

So, some seventy years ago, sang the amiable poet of humanity in his rural retreat on the banks of "Ouse's silent tide." Were his meek spirit now in the body, how would it again lament, in plaintive strains, the outrages and wrongs, the bloodshed and destruction, which are once more disturbing and desolating some of the fairest portions of the earth?

And why these dreadful doings? Why are men called to leave the pursuits of peaceful industry, and meet each other in deadly strife? Why are human beings who never saw each other before, and could not possibly have cause of personal offence, to endeavour, the moment they meet, to mutilate each others bodies, or take each others lives? Acting, all of them, as if possessed by a spirit beyond which the most malignant of infernals could not go? Already it may be calculated that 100,000 victims have been offered on the blood-stained altar of war. How many more may yet be sacrificed to this demon of destruction none can tell or even hazard a conjecture.

And why? We ask again, why all this? The only answer that can be given is that one man has willed it—one man has done it all—and "Pity

'tis," as now everybody is saying, "that one man can do such things." The whole mischief arises from the ONE MAN system; or, in other words, the system which sets up a despot, and bows down and worships him. Just such a despot is the Czar of Russia; who, not content with the vast regions already under his imperative control, seeks to seize upon the territories of others; and, oh, scorching shame on him! attempts to cover his aggressive schemes under the cloak—the old disguise of such hypocritical robbers—of zeal for the interests of the holy religion of the Redeemer.

The *Eclectic* for Nov. last, in a Review of "Waddington's Greek Church," says:—

"Before the present war broke out, the civilized world waited in anxious suspense for the final word from the Czar—the word which his worshippers believed was to decide the fate of nations. It was no wonder that the dictum of such a man, at such a time, should be listened to with deep interest; for then his *prestige* existed in all its force. The ruler of sixty millions of human beings, all of whom are subject to his absolute will,—lord of more than half the land in Europe, and having in Asia territory larger than its whole surface, and managing all his vast resources with a view to military pre-eminence and conquest,—it was natural that his power should be regarded with dread by the neighbouring nations. The Russian empire

must, indeed, have been truly formidable if its government had been a limited monarchy, restrained by constitutional responsibility, and by the wide-spread interests of commerce; if society in Russia had been as artificial as that of England; and if its barren steppes had been covered with a network of telegraphic wires, like nerves transmitting the electric current of commercial life from the heart to all its extremities, and like nerves, sensitive at every pore, and likely to be paralysed by every shock. Even with such powerful inducements to peace, it would be hard for a monarch possessing a seventh of the whole land of the earth, as the Czar does, to resist the cravings of ambition and the propensity to aggression. Now, this intoxicating power is in the hands of a despot, who acknowledges no law but his will, whose subjects are in a semi-savage state, whose wealth has the least possible dependence on the delicate complications of commerce, who has little to lose but men, of which material he has an inexhaustible supply, and on which he places very little value. But with all the temptations of his position, which operate most strongly on a rude nature, stimulated by flatterers, who cannot understand power unless its form is physical and its action destructive, there is superadded the blind and furious fanaticism, which was a grand impelling motive with most of the conquering migrations of the East and North. When the Persian kings overran the nations, it was to establish the faith of their god Ormuzd, as we find it recorded by Darius on the Great Rock, Behistun. Mahommed, we know, warred against the 'infidel,' and when the northern nations desolated christian Europe in the middle ages, they felt that the massacre of priests and the burning of churches were the most acceptable offerings to their cruel idols. Many, perhaps most, of the wars of Christendom had a religious element mixed up with them, which increased their horrors tenfold. Like Attila, the crusading rulers of Spain, Germany, and

Franco, believed themselves to be scourges of God to punish heresy,—destroying angels, in whose hearts pity would be impiety and mercy treason. Soldiers inflamed by this fanaticism are an army of incarnate fiends, whose delight is to revel in blood, and who have no more remorse than wild beasts.

The Czar has done all in his power to breathe this foul spirit into his subjects. He is their king, their pope, their apostle, all in one, and he tells them in his inflammatory proclamations that he is *combating for the orthodox faith*—against the great enemy of Christianity with which the Western powers have allied themselves.

This, indeed, is but the cloak of Russian ambition. It was worn by Peter the Great, and by Catherine, with whom the conquest of Constantinople, which they called *the Oriental project*, was an object of earnest desire; and to realize this hereditary project Nicholas has been preparing for many years. Our readers are aware that 'the Eastern question,' which is now being settled by the sword, originated in a dispute that arose in 1850 between the Roman Catholics and Greeks about the Holy places in Jerusalem. The court of France, constituted by treaties the protector of the Latin Christians in the Turkish empire, interfered, demanding concessions for the Latins, which were strenuously resisted by the Emperor of Russia, the protector of the Greeks. Hence the extraordinary mission of Prince Menschikoff to Constantinople, ostensibly with no other object than the 'adjustment of the difficulties about the Holy places, which the Czar himself positively asserted would settle all matters in dispute between Russia and the Porte,' though he had charged his ambassador with secret instructions to extort a new treaty from the Sultan, extending and confirming his protectorate.

From the earliest period of the intercourse between the Greeks and Latins they regarded one another with contempt and aversion. The Greeks,

proud of their learning and civilization, despised the Romans for their rudeness and ignorance, and hated them for their insolence and oppression; while the arrogant and advancing Romans looked down with scorn on the feeble and retrograde condition of the Greeks. The political relations of the parties deepened their mutual animosity, and it was roused from time to time into bitter activity by religious polemics, ecclesiastical ambition, the iconoclastic controversy, and the strife, commotion, and outrages which it produced. The intercourse between the two parties during the first Crusades did not mitigate their hostile feelings. The Greeks of Constantinople were compelled to entertain the demoralized soldiers who went forth to deliver Jerusalem from the profanation of the Turks, but they took revenge for the infliction by a number of refined and ingenious insults, which they could venture upon with impunity. Such was their antipathy to the persons and religion of the schismatic crusaders, that in the expedition of Louis VII., the Greek clergy are said to have washed and purified the altar which had been defiled, in their estimation, by the services of a Latin priest. In 1183 their hatred broke forth in the massacre of the Frank inhabitants of Constantinople. The capture of that city by the Latins and Venetians, and the partition of the defenceless empire among the conquerors, while completing the degradation of the Greeks, rendered their aversion to the church of Rome, if possible, more intense."

The Greek church is grossly superstitious:—

"The worst and most shameful of their impostures, however, is the miracle of the Holy Fire, which is performed on Easter Saturday in the Holy Sepulchre and the little chapel annexed to it, which forms a separate building within the church on Mount Calvary. The fire which, as they pretend, is miraculously kindled, is designed to represent that which came

down from heaven in answer to the prayers of Elijah. There men and women of every christian name are annually assembled, and the pilgrims crowd all the approaches to the spot, and all the sacred precincts of the sepulchre of the Redeemer. How are they occupied in the awful interval of suspense which precedes the miracle?—

'Not in prayers, or in any serious meditation, not even in crossing or prostration, or any vain ceremony of worship. So far were they removed from any such feeling, that they selected that particular moment for indulgence in buffooneries and indocencies far surpassing the extravagance of any Italian carnival. They ran and dragged each other round the sepulchre; they mounted on each other's shoulders; they built themselves up in pyramids; they hung by their heels naked or half naked; they performed the circuit of the holy chapel tumbling like mountebanks. The shouts and the shrieks from so many voices, in so many languages, sharpened with oriental shrillness, surpassed any idea that can be formed by the languid imaginations of the west. And the spectacle was rendered still more various, and the uproar more discordant, by the violent proceedings of the Turkish and Albanian soldiers, in their vain attempt to tranquillize fanaticism by blows.'

Such is the description of Dean Waddington, himself an eye-witness.

'Very soon after we observed a glimmering through the orifices of the Holy Chapel; it increased to a flame, and instantly became perceptible to the crowd. The shout which announced this event, the completion of the miracle, was the prelude to an exhibition of madness surpassing all that had preceded. The more zealous or more vigorous fanatics pressed towards the chapel, that they might obtain a more genuine light by the immediate application of their tapers to the Divine fountain; and the eagerness of those behind to participate,

though less perfectly, in the blessing, brought on a struggle with those who were nearer the sanctuary, and who were anxious to carry away their own light uncontaminated; but in this they seldom succeeded; and thus the fire was communicated with extreme rapidity, and in less than five minutes the whole church presented an uninterrupted blaze of several thousand tapers and torches. In the meantime the two priests, whose entrance has been mentioned, were carried out of the chapel on the shoulders of some favoured devotees, each of them waving a celestial torch of the purest flame, which not one among the fanatic crowd either believed or suspected to be the creation of their own impious hands."

Van De Velde, in his "Syria and Palestine," observes:—

"The small parcel of ground, 160 English feet in length, and 150 feet in breadth, at present enclosed by a high quadrangular, white-plastered wall, and the spot which, since the days of the Empress Helena, has been appointed by tradition as the Garden of Gethsemane, has lost all its original characteristics. According to Jerome, in his time, a church had been built over the place, and if that church extended over the whole garden, the olive trees, of course, must have been removed to make room for it. Nevertheless, people will tell us, that the trees which we now find here are the very same that were there at the time of our Lord.

It is possible, however, that the ancient oratory was small, and covered only the hollow rock, where, according to the usual custom of identifying everything with caves, the monks maintain that the Lord offered up his thrice-repeated prayer. Be this as it may, and be the tradition true or not, there has been as fierce a strife about Gethsemane as about any other of the so-called holy places; the Latins have carried the day, and the Greeks, by way of compensation, have made it out that the piece of ground which

their rivals have secured is not the true Gethsemane, while they point to another spot, lying a few yards more to the north, as being the identical garden, taking good care to surround it with a wall as their own property. The wall that now surrounds the eight old olive-trees is quite of modern date. It would appear that the monks had found it necessary to build it; first, in order to assure themselves of the possession of the ground, and, again, in order to prevent twigs and leaves being broken off the trees without the payment of a baksheesh, seeing that no traveller ever visits Gethsemane without wishing to bring away with him some such memorial of his pilgrimage. The wall once completed, the monks have ornamented the garden according to the usual practice of the Romish church. Little paths and flower-beds, ornamental railings, and other contrivances, have changed Gethsemane into a place which cannot but suggest to the visitor the idea of a tea-garden. If you have any desire to enter, you will find a little door in a corner of the eastern wall, at which you only need to knock, when it will be opened by a monk, who, for a few piastres, will be glad to gratify you. As respects myself I have too great a loathing for these Romish embellishments, and prefer remaining outside, while from the general character of the valley of Cedron at this place, I can well enough imagine how the Saviour liked to seclude himself there in a garden, where the thick foliage of the olives and other fruit trees must have hid him from the observation of men. To this day the olive-trees in the valley are remarkable for the weight and luxuriance of their branches and foliage. Somewhere thereabouts must Gethsemane have been, beneath such a shade, at the foot of the Mount of Olives, and close to the brook Cedron."

Pretty pretence, truly, to set all Europe in a blaze in order to settle such contemptible squabbles as these. No one can be deceived by such a pretext.

## AUTOBIOGRAPHY OF THE REV. W. JAY.

DR. REDFORD and JOHN ANGELL JAMES are the Editors of a most interesting volume with this title, and they have discharged their task admirably. The work has excited much attention and admiration, not only in the religious, but also in the literary world.

We are informed that Mr. Jay was in his seventy-fourth year when he began these memoirs. The Reminiscences were composed, for the greater part, at much earlier periods, some of them immediately after the death of the parties concerned.

The book is conveniently divided into Four Parts. The *First* Part contains the Autobiography, extending to not more than 171 pages. It is in the form of letters to his children. The number of these letters is eighteen.

The *Second* Part is a Supplement to the Biography, containing a report of facts not mentioned in the Biography, and a sketch of Mr. Jay's life after the completion of the Biography, with the particulars of his disease and interment.

The *Third* Part contains Mr. Jay's Reminiscences of the Rev. John Newton; Rev. John Ryland; William Wilberforce, Esq., M.P.; Mrs. Hannah More; Rev. Rowland Hill, M.A.; Rev. Richard Cecil, M.A.; Rev. Samuel Pearce, A.M.; Rev. Robert Hall, A.M.; Rev. Joseph Hughes, A.M.; Rev. John Foster; Lady Maxwell, and Rev. John Wesley; Mr. Holmes; Mr. Welsh; Mr. Robert Spear; Miss Protheroe; Mrs. Smith; Mr. John Poynder; Ram-mohun Roy; Rev. Thomas Tuppen; Mr. Yescombe; Dr. Cogan; Rev. Benjamin Davies, D.D.; Rev. Thos. Haweis, M.D.

The *Fourth* Part contains Selections from the correspondence of the Rev. W. Jay, amounting to forty Letters. The concluding observations form, in fact, a *Fifth* Part on the Rev. William Jay as a preacher and as an author, by the editors.

HIS CONVERSION.—I bless God I was from my childhood free from immoralities. I remember, indeed, one act of gross transgression (it pains me now to review)—it was the uttering of a known and repeated falsehood, accompanied with an oath, to carry a point, as I was intensely at play. For this my conscience so smote me, that I was soon constrained to withdraw from my companions, and went home, and retired to implore forgiveness. But, though free from vice, I now began to see and feel deficiencies with regard to duty, and to be dissatisfied with the state of my heart towards God. I also felt my need of something more than was held forth by the preaching I heard. Without knowing the nature of this good, I was just in the condition of mind that would welcome and relish the truth commonly called evangelical. Our minister, too, from some things which I had said (for he always allowed and encouraged me to speak freely), strangely put into my hands a letter which he said had been written to a father by a young man who had (these were his own words) become a methodist, and wished to convert him. I had never heard the name before, but when, soon after, persons of this description were reported to be coming to preach in the village, my curiosity was the more excited; and from the instruction and impression of the letter, which was a very striking one, I longed to hear them, conceiving and hoping it would relieve my concern of mind. The private dwelling which Mr. Turner had purchased and licensed was first used for worship on a Saturday evening. I attended. The singing, the extemporaneousness of the address, and the apparent earnestness and affection of the speaker, peculiarly affected me; and what he said of the "faithful saying, and worthily of all acceptance, that Jesus Christ came into the world to save sinners," was like rain upon the mown

grass, or cold water to a thirsty soul. I scarcely slept that night for weeping and for joy; and as the preaching was to be renewed the next morning at seven o'clock (not to interfere with the service of the Established Church), I happened to be the first that came. Mrs. Turner, who had come from Trowbridge to superintend things for a time, opened the door herself, and, taking me by the hand, benignly asked, "Are you hungering for the bread of life?" She continued talking to me most willingly for some minutes, till others began to enter. But this seemingly casual and trifling circumstance was important in the result, for from that day forward she particularly noticed me; and as I had been recently apprenticed, and was returning from my work, which was then at Fonthill House, in the evening, she often met me, and conversed with me till I reached home; and her information and addresses were more useful than many of the sermons I heard, as she adapted herself to the state she found I was in, and to the present kind of knowledge which I required.

**THE YOUNG CHAPLAIN.**—And here occurred what is mentioned, without a name, in the 'Life of Mrs. Turner,' concerning "a lad who, after hearing a discourse enforcing family worship, besought his father, upon his return home, to undertake it; and upon his refusing, on the ground of inability, offered to perform it himself. The offer was accepted with tears, and he became a kind of domestic chaplain." This lad was the writer. A little while after this he was urged to pray at the private meeting in the chapel, which he did with no little backwardness, and also with no little difficulty. Connected with this we cannot but mention a circumstance, as it affected him at the time with a shock of amazement, and has since aided him in not laying an improper stress on the figurative language of Scripture, and made him careful to avoid such views of the doctrine of grace as should exclude any from hope

of salvation. It was this: Ho had prayed that our names may be written in the Lamb's Book of Life, but a high-toned brother from a neighbouring congregation, who saw things clearly, took him aside, and rebuked him for the impropriety of his expression, saying, "You know that book was filled up from eternity; and if our names are not written there, they never can be now. Bless God, my children, that from your infancy you have been familiar with a testimony too plain to be mistaken. 'The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.'"

**THE BOY PREACHER.**—Mr. Jay began to preach whilst he was yet a youth. In reply to a person who rudely said, "he had no notion of beardless boys being employed as preachers," Mr. J. reminded him that Paul said to Timothy, "Let no man despise thy youth; and of the young ambassador who when the French king said, "Your master should not have sent a beardless stripping," replied, "Had my master supposed you wanted a beard, he would have sent you a goat."

**HIS TEMPERANCE IN ALL THINGS.**—I should have mentioned before, that at an early period of my ministry I suffered very considerably from a nervous malady, and which threatened, for the time, to lay me aside from my work. This was of my own procuring, in neglecting, for a season, early rising and proper air and exercise, and confining myself to long sedentary reading and writing. From a firm conviction of my own, I threw off, by degrees, but not without difficulty, this affecting and deplorable complaint, to return no more. Yet, as every kind of experience is useful to a minister, the suffering has been overruled for good, as it has enabled me to sympathize where otherwise, perhaps, I should have felt nothing; to warn and admonish any of my brethren

likely to err in the same way; and to regulate my own applications, and to blend action with thought; and to do much of the work of the study in the open-air. In vain we talk of the value of health, or expect to enjoy the blessing, unless we use the rational means for preserving it. Those means will not preserve us from the sentence of mortality, but they may lengthen our days, and render them more tolerable, delightful, and profitable. With few exceptions I have always practised early rising, being seldom in bed, summer or winter, after five o'clock; and this has been with me, not as with some, who say they cannot sleep, for it has always been an act of self-denial, for I could enjoy more; but I felt a conviction that it was morally right, as it redeemed time, and aided duty; and also it was physically right, as it was wholesome and healthful. . . For how does it refresh and invigorate the body, revive the animal spirits, and exhilarate and elevate the mind! Yet how many are there, and even ministers, and young ministers not too much qualified for their work, who can sacrifice all this advantage to the lazy, low, debilitating, disreputable influences of a late indulgence in bed. In looking back upon the years I have passed through, for nothing am I more thankful than the cautions I was led to exercise with regard to drinking. I knew the danger of increase with regard to spirituous liquors; I knew what temptations a young minister of some considerable popularity is exposed to in his frequent dinings-out, especially in great towns and cities, and at the tables of professors, who vie with each other in extravagance; for the faithful do not always add to their faith "temperance." As far as it was in my power, by word and deed, I always discountenanced such needless and improper "feastings of themselves without fear." I commonly used water, principally, and for years back only; and I am fully persuaded that it has befriended my digestion, preserved the evenness of my spirits, and

added to my comfort, especially in my feeling cool and fresh in the relaxation and lassitude of warm weather, while others were deservedly panting, and burdens to themselves. My natural wants were so many that I never thought of adding to them the cravings of a fictitious appetite equally impotent. I had, therefore, no trouble or expense from the wretched habits of snuff-taking or smoking. I have often found perspiration produced by a brisk walk, or working in the garden, or cleaving of wood, the means of relieving me from many a slight ailment, especially headaches. To which I may add, that I have often also derived benefit of this kind from preaching; but then it has not been by dry discussions, or laboured recollections, or stale repetitions, but by animating subjects, producing a lively frame, and fine glowing emotions; then I have often come from the engagement with renewed strength, and "anointed as with fresh oil." Perhaps the thing can be physically accounted for; if not, I have experienced the effect too often to question the truth of it. I ought to bless God, not only that my life has been continued so long after some menacing appearances, but that I have been laid by so few sabbaths upon the whole, and can now perform my usual and occasional services with as much vigour and pleasure as ever.

OF HIS PREPARATIONS FOR THE PULPIT, we gather that Mr. Jay was an habitual thinker;—that he chose his texts and subjects as early in the week as possible;—that, to avoid sedentariness, he accustomed himself to think abroad, musing in the garden, the meadow, the field, and the wood;—that, though he could not write shorthand, he invented contractions and natural signs;—that he seldom wrote a sermon at full length;—that he never took his notes with him into the pulpit till he was more than seventy-three, and then, he says, he was sorry he ever took them— "the memory, like a friend, loves to be trusted, and seldom fails to reward

the confidence reposed in it;"—that he wrote much and rapidly;—that he was greatly helped by the feeling of a right aim and motive;—that he kept a book with texts written at the top of the page;—and always had a number of plans of sermons beforehand.

OF LONG SERMONS MR. JAY says:—"There is nothing against which a preacher should be more guarded than length. 'Nothing,' says Lamont, 'can justify a long sermon. If it be a good one, it need not be long; and if it be a bad one, it ought not to be long.' Luther, in the enumeration of nine qualities of a good preacher, gives, as the sixth,—'That he should know when to stop.' Boyle has an essay on patience under long preaching. This was never more wanted since the commonwealth than now in our own day, especially among our young divines and academics, who seem to think their performances can never be too much attended to. I never err this way myself, but my conviction always laments it; and for many years after I began preaching, I never offended in this way. I never exceeded three quarters of an hour at most. I saw one excellency was within my reach—it was brevity, and I determined to attain it."

WHAT A DELIGHTFUL RETROSPECT is here presented to our view. "Goodness and mercy have followed me all the days of my life.' My duties have not been burdening and irksome. My trials have been few compared with my comforts. My pleasures have been cheap and simple, and therefore very numerous. I have enjoyed, without satiety, the seasons and the sceneries of nature. I have relished the bounties of Providence, using them with moderation and thankfulness. I have delighted in the means of grace; unutterable have been my delights in studying and perusing the Scripture. How have I verified the words of Young:—

*'Retire and read thy Bible to be gay.'*

Preaching has been the element of my heart and my head. My labours

have met with much acceptance, nor have I laboured in vain. I have seldom been without hearing of some instances of usefulness from the pulpit and the press. God has honoured me to call by my labours not a few individuals, even into the ministry. The seat of my residence was, of all others, the place of my preference. My condition has been the happy medium of neither poverty nor riches. I had a most convenient habitation, with a large and lovely garden—a constant source of attraction, exercise, and improvement. I had a sufficient collection of books of all kinds. My wife was a gentlewoman, and a domestic goddess. My children were fair, and healthy, and dutiful. My friends were many, and cordial, and steady? Where shall I end?

*'Call not earth a barren spot,  
Pass it not unheeded by;  
'Tis to man a lovely spot,  
Though a lovelier waits on high.'*

I do not believe in this earth misery preponderates over good. I have a better opinion of mankind, than I had when I began my public life. I cannot, therefore, ask what is the cause that the former days were better than these? I do not believe in the fact itself. God has not been throwing away duration upon the human race. The state of the world *has* been improved, and is improving. Who justifies slavery now? What noble efforts have been made to break every yoke, and to let the oppressed go free! How is the tendency to war, on every slight pretence, giving way to reference and negotiation! How delightful is it to think of what is doing abroad among the heathen; and the exertions that are put forth by all denominations of Christians to make the Saviour's way known upon earth, and his saving health among all nations!"

May we be permitted to suggest that, perhaps, just at this juncture, a more suitable and seasonable present could not be presented to a minister by a kind and affectionate people, than a copy of this volume.

## Poetry.

## ZION—ALL BEAUTIFUL!

Beautiful Zion built above;	Ps. xviii. 2. Ps. l. 2. 2 Cor. v. 1.
Beautiful City that I love;	} Isaiah iii. 1. Isaiah xxvi. 1. Heb. xi. 10. Heb. xii. 22.
Beautiful Gates of pearly white;	Rev. iii. 12. Rev. xxi. 2.
Beautiful Temple, God its light;	Ps. cviii. 20. Isaiah xxvi. 2. Rev. xxi. 21.
Beautiful Trees for ever there;	Rev. vii. 15. Rev. xxi. 22, 25.
Beautiful Fruits they always bear;	Rev. xxii. 2, 14.
Beautiful Rivers gilding by;	Rev. xxi. 2. Song Sol. ii. 3. Ps. l. 3.
Beautiful Fountains never dry;	Ps. xxxvi. 8, 9. Ps. xli. 4. Ps. lxxv. 9. Rev. xxii. 1, 2.
Beautiful Light without the Sun;	Ps. xxxvi. 9. Rev. xxi. 6.
Beautiful Days revolving on;	} Isaiah xlix. 10. Ps. cxxi. 6. Isaiah lx. 19, 20.
Beautiful Worlds on Worlds untold;	Rev. vii. 16. Rev. xxi. 22, 23.
Beautiful Streets of shining gold.	Rev. xxi. 25. Rev. xxii. 5.
Beautiful Heaven where all is light;	Gen. i. 16. Job xxxviii. 7.
Beautiful Angels clothed in white;	Rev. xxi. 10, 11.
Beautiful Songs that never tire;	Rev. xv. 6. Isaiah lxi. 10. Rev. vii. 13, 14. Rev. iii. 5, 13.
Beautiful Harps through all the choir;	Rev. v. 9—13. Rev. xiv. 3. Rev. xv. 3.
Beautiful Crowns on every brow;	Rev. v. 8. Rev. xiv. 2. Rev. xv. 2.
Beautiful Palms the conquerors show;	Rev. iv. 4.
Beautiful Robes the ransomed wear;	Rev. vii. 9. "
Beautiful all who enter there.	Rev. vii. 13—17.
Beautiful Throne for God the Lamb;	Rev. xxi. 27. Isaiah iii. 1. Isaiah lx. 21. Joel iii. 17.
Beautiful Seats at His right hand;	Isaiah xxii. 23, 23. Rev. xx. 11. Rev. xxi. 3.
Beautiful Rest all wanderings cease;	Rev. iv. 3, 4. Rev. xi. 16.
Beautiful Home of perfect peace.	Heb. iv. 9. Rev. xiv. 13.
	} 2 Cor. v. 1, 5, 6. Rom. v. 1, 2. Rom. xiv. 17.
	} 2 Peter iii. 13, 14. Rev. xxii. 12, 14, 20.

## Reviews.

*Confessions of Faith, and other Public Documents, Illustrative of the History of the Baptist Churches of England, in the Seventeenth Century,—1611-1688.* By EDWARD BEAN UNDERHILL.  
*Records of the Churches of Christ, Gathered at Fenstanton, Warboys, and Hexham,—1644-1720.* By EDWARD BEAN UNDERHILL. London: Haaddon, Brothers and Co., for Hanserd Knollys Society.

AN intelligent British baptist will naturally feel a peculiar interest in perusing records like these of the first efforts made in this country to break the fetters with which crafty priests and cruel tyrants had bound the minds of men for ages.

In the first-mentioned of these volumes, we have some of the earliest utterances for religious freedom made in these realms,—modest and unassuming, but clear and distinct. Mr. Underhill—to whom we are under great obligation for

his valuable labours in this department, in his Introductory Notice, says:—

“The contents of the present volume embrace, first, a collection of the various Confessions of Faith, published by the English Baptists during the seventeenth century; a Catechism prepared and published under the direction of the Assembly in 1680; and, lastly, a collection of documents of public and historical interest; the whole throwing light on the religious sentiments of the denomination, and its political relations during the stormy period of the Commonwealth.

The Confessions, while generally agreeing in matters of chief theological concernment and church polity, express the opinions of the two parties into which the baptists were divided, and now known as General and Particular Baptists. From the days of Augustine and Pelagius, the church of Christ has had within itself diversities of sentiment on the doctrines of election, the extent of Christ's death, effectual grace, and the perseverance of the saints. These have reproduced themselves in every age and in

every community, and were perhaps never more warmly contested than in the puritan period of English history. They thou received, according to the view taken, the designations of Calvinism and Arminianism, which have ever since been attached to them. And though not strictly applicable in all the cases in which they are used, yet are they convenient terms to intimate the class of opinions to which any particular theological sentiment belongs.

"To the Arminian, or General Baptist class, belong the Confessions of 1611, 1660, and 1678. To the Calvinist, or Particular Baptist class, belong the Confessions of 1646, 1656, and 1688.

"The confessions of this volume were not creeds, compulsorily imposed on the members or churches of the baptist body. Speaking strictly they were apologies, taking the form of confessions, or creeds, as the most convenient way of informing adversaries of the matter of their faith. No one was required or bound to subscribe to them; and if adopted by any church as the expression of its sentiments, all others were left free, and even a considerable latitude of judgment allowed in the bosom of the church itself. They originated in the false accusations, the calumnies, and misrepresentations of foes; they were not framed to procure unity among the churches that accepted them. They sought to reflect the existing harmony of sentiment, and the scriptural orthodoxy of the communities whose pastor signed them; they left the phantom of uniformity to the unavailing search of an establishment."

The Second Volume, as the title indicates, is made up of extracts from records in ancient books. Some of the entries are curious. We have marked a few for extraction into our pages. They consist chiefly of relations of acts of discipline, letters to and from other churches, &c., and a sermon on "Grace, mercy, and peace," by Henry Donne, the famous controversialist, preacher, and disciplinarian of those days.

1. *Notes on the Scripture Lessons for 1854.*
2. *The Sunday School Teachers Class Register for 1855.*
3. *The Sunday School Teachers Class Register and Diary for 1855.*
4. *The Bible Class Magazine for 1854.*
5. *The Child's Own Magazine for 1854.*
6. *New Year's Addresses to Parents, to Teachers, to Children.*

THESE Annual Publications of the London Sunday School Union, have, as usual, our warm commendation.

*The Eclectic Review.* London: Ward & Co.

THIS publication has for many years had a high place in our estimation. Twenty volumes enrich our library, every number of which we have read. We are, therefore, among its friends; and in a friendly spirit we express our regret that its editorship is not more stable. There have been changes—one of an unhappy character—and now the expectation of Dr. Harris filling that position is prevented by ill health. We wish to see Dr. Price resume his labours, and we wish he could resume them for the advocacy of his known principles. To be explicit, we don't like baptism to be tabooed in the pages of the *Eclectic*. The Independents have a *British Quarterly*. Why cannot the *Eclectic* be made into a *Baptist Quarterly*?—or monthly, as now, if preferred.

*Scenes of Village Labour, and Lower Life in London: a Missionary Sketch.*  
By GEORGE PERKINS, City Missionary.  
London: Partridge & Oakley.

HOME Missionaries in cities, towns, or villages, scripture readers, and colporteurs, meet with some strange scenes in the course of their humble yet useful labours; and as we cannot attend them personally, we always feel obliged when they publish what they have heard and seen; that by such revelations of awful wickedness, christians may be moved to renewed efforts on behalf of the wretched transgressors.

*True Stories for Children, from Ancient History.* London: Tallant & Allen.

CHILDREN should be encouraged to read history. We have here brief sketches of some of those characters who are most distinguished on its pages. The writer evinces reverence for the scriptures, but he is not free from the influence of superstitious traditions, or he would not have written, "Constantine the Great was brought into the fold of Christ by a miracle from heaven."

1. *Things New and Old.* 6d.
2. *The Root and the Fruits of the Tree of Life.* By JANE KENNEDY. London: Binns & Goodwin.

THERE is plenty of stuff for the money in each of these little books, and the paper and type are excellent; but this is about all we can say in their favour.

## Correspondence.

### SUNDAY SCHOOL TEACHING.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—Having read a very good article on the above subject in one of your numbers lately, and observing some reference there to the question of "Who should be sabbath school teachers?" I thought it would perhaps be useful to offer a few remarks on this subject at this period of the year, when all of us either are or ought to be making resolutions as to the duties in which the ensuing one is likely to find us engaged.

In doing so, allow me to state the following three points as data, whereby my remarks are to be guided:—

1st. How ought we, as sabbath school teachers, to instruct the young who are weekly committed to our care?

2nd. Where ought we to teach?

3rd. Who ought to be teachers?

1st, then, How we ought to teach?

In love. Most emphatically would I reiterate this sentiment, teach them in love. That teacher who hopes to succeed in the work of cultivating the minds of his children, without first securing their respect and love, will very soon find himself strangely mistaken. It may cost him a little effort in obtaining this at first (not necessarily arising from any incompetency of the teacher, but from that retiring spirit so often observed in young children), but rest assured, fellow-labourers, when once obtained it amply repays all the trouble it may have given you. Get the mind of the scholar into the habit of receiving impressions from that of the teacher, and to feel a pleasure whilst doing so, and a very large part of the teacher's duty is performed. The wax is softened, melted, it needs but the skilful, well-directed effort to mould it as you will. And no man can at all observe the beneficial results of such a course without at once seeing its propriety and absolute necessity; for there are boys and there are girls who, day by day and week by week, verify the old but pithy expression, "You may lead, but you cannot drive them:" and a kind word, a kind act, aye or even a kind look to such characters has often more lasting results than a whole hour's scolding.

And here allow me to say, whilst I am advocating the principle of love as the ruler of our schools, I am not doing so at the expense of order and the progress of the school. I hold that teacher quite as much to blame who reproves not in due season, as I do him who reproves too often; and more so, for there is not half the danger in connection with the latter as there is entailed on the former. But let us steer an even course between these; and, having learnt to teach and forbear in love, may we each and all, when occasion requires it, be enabled to reprove in love. We cannot be too watchful of our conduct, as well as our conversation, when engaged in this important work. An impatient expression or an angry look, if we are disappointed in any trivial matter, is often, though passed off without thinking by the teacher, observed and remembered by the scholar. Hence we teach not only by our voice, but very often quite as much by our behaviour. And is it not often to be lamented, that the impressions produced by the one are lost or effaced by the other? A vacant laugh may ruin a well prepared lesson; let us then strive to keep watch over both tongue and members that we slip not.

2nd. Where ought we to teach? In the class certainly; but ought our teachings to stop or cease there? Are there no other fitting opportunities for dropping "a word in season?" There are; and it would mightily enhance the fruits of school labours were these always taken advantage of. Where do our scholars go on a sabbath evening, I would ask? Undoubtedly a great many who are blessed with godly parents are where they ought to be, at home or the place of worship; but what becomes of those who, having no such monitors, are allowed to range about where or as they like? The street, or some place even worse, gladly welcomes them to its dangerous bosom; and in the wild revelry of a few hours the lessons of the day are lost and often forgotten.

Does this in no way affect the teacher? Is he only responsible for youths whilst more immediately under his care? Let each one search well his own heart, and

see whether he stand "guiltless in the sight of God" on this point; and, having done so, let him adopt some means for remedying this growing evil. A little effort, a little putting of one's self out of the way, a kind invitation or a loving injunction might do a great deal to reform all this. A soul saved from eternal night in this manner would more than repay for all the trouble it would cost; and might not many such a soul be thus redeemed? My friends, let us each try, and, imploring the Divine blessing on our attempts, patiently abide the issue.

And now briefly for the 3rd point,—  
Who ought to be teachers?

This question was very ably answered by a correspondent in an earlier number of your magazine; but I hope your readers will bear with me if I briefly state my opinion on the matter; and having done so, I leave it with their minds and consciences to decide upon its correctness or error.

In the first place, I am aware a great many people will say, and say so conscientiously, Sunday school teachers ought to be men of decided christian character and professed devotion, and that none else ought to be. I speak from experience when I say I have many a time been ready to grow weary and to lay down my arms when I have heard people speaking in this strain; and hence I wish to say a few words on the subject.

I most decidedly think Sunday school teachers ought to be godly, upright men; but if you cannot get them, if christians wont see it their duty to become teachers, who are to be? If our schools are to be carried on, some one must labour in them; and if professed christians refuse, to whom are we to turn? There are a great many young men and a great many young women leaving our select classes constantly because, according to their mistaken (but not the less powerful) notions, they are too old to be taught: what are we to do then? If professed christians alone are to be teachers we must not retain them in that capacity, and hence numbers are constantly being lost, and lost too often for ever; for if the school be neglected the chapel or church very seldom gets them, and then we very soon know their end. Now, in my opinion, a more frequent retention of these elder scholars as teachers would

lead to very good results, even if it was at the expense of a little of what, to me, certainly seems a far stretched principle. I defy any person with an intelligent mind and well directed aspirations (for of course I would only have sound moral and intelligent persons); I say I defy any such person to perform the duties of a sabbath school teacher for any length of time, if he perform that duty conscientiously, without being himself very sensibly affected by it. An incidental question put by an inquiring scholar often arrests the attention of the teacher, and engendering thought and reflection sends that teacher away more thoughtful, if not more profited, even than the scholar himself.

It is, as I said before, utterly impossible to perform a teacher's duty aright without feeling a need of higher help for our efforts, and without feeling convinced of the necessity of examining and proving for ourselves the truths we are engaged in teaching to our scholars. And over and over again the heart of the true christian has been rejoiced by the decision of one who, remaining undetermined whilst a scholar, has decided in the right direction when he has become in turn a teacher.

Let us pray that the God of Sunday school teachers will bless all such with a double portion of his blessed spirit, and that many more may be constantly added to their noble band.

A SUNDAY SCHOOL TEACHER.

UNION OF BAPTISTS.—A respectable Independent minister proposed, a few months ago, a union of Congregational evangelical dissenters. The Independents, as a body, are united without regard to Calvinism or Arminianism, and so far are in advance of the baptists, and more ready to carry out such a proposal. How is it that the baptists cannot amalgamate as fully as Independents? What doth hinder? We invite discussion on this subject. Perhaps the first thing should be that one "General" brother, and one "Particular" brother, should each state the views of the section to which he belongs. We might then see what that is which prevents the formation of a union amongst us like that of the Independents.

## Christian Activity.

### PREACHING ON THE "QUEEN OF THE SEAS" TO THE EMIGRANTS.

Mr. JAMES BUCK, of Liverpool, says:—

"One of the most pleasing of my reminiscences in this department of labour will be in association with the name of this ship. My inquiries had led me to suppose she might be reserved for a sabbath visit. I had, therefore, booked her for one of my floating chapels for sabbath, the 18th instant. An unrepining mind respecting her, however, took me down to the pierhead on Saturday evening, for the purpose of verifying the conflicting probabilities of her stay or departure. The blue Peter at her masthead destroyed my hope for the morrow, and seemed to summon to present action. I would at least go off and acquaint myself with her exact position, and jumping into a boat just starting with three or four passengers, who had been staying on shore unto the last moment, I was soon on board. One of the Mr. Prowses, the owners of the ship, who are sailing her under the "Fox" line of packets, was on board, and the chief officer, to both of whom the pilot, who knew me well, introduced me. A few minutes' conversation made it clear that whatever was done must be done quickly. Mr. Prowse at once testified his pleasure in receiving me, and his readiness to assist in carrying out my object in every possible way. My visit, indeed, was unreservedly said to be the fulfilment of their own anxious wishes; and it had been matter of sorrow to them that, in consequence of the determination to leave the Mersey at four on the following morning, the ship would proceed to sea without the passengers having been first favoured with the opportunity of having public worship. It was now half-past seven o'clock. The usual notices were therefore immediately circulated for divine worship on the quarter deck, and, in following those notices over the ship, I had the pleasure of seeing bonnets and mantles in requisition, and all hands wending their way to the scene of the proposed service. A box pulpit was placed for me directly in front of the companion, and, with my back to the wind, which blew down the river, I was surrounded by fully three hundred of the people, who, on either

hand and behind on the companion, and along the ships boats, which were slung on both sides, and up the rigging of the mizenmast, crowded the deck. It was a still evening—smooth water all around; the setting sun on my left, going down over Egremont, and the busy ferry boats plying to and fro close under our stern, and passing along both our larboard and starboard sides, and a crowded and deeply interested congregation ready to sail by the early morning light. It was really a beautiful scene. But our great object was not to admire the material aspects of such a scene, but to make the most of it as an occasion of benefiting the many souls by preaching to them the gospel of the grace of God, by showing unto them the way of salvation through faith in the Saviour's blood. With this object in view were our hymns of praise chosen, and our prayers offered up; and the resources of the sermon brought to bear upon their consciences and hearts. The singing was unusually earnest, and, joined in by all, had an impressive effect from the stillness of the air. Many united with great feeling in the extempore prayer which was offered; and it is not too much to say that what could be done in three quarters of an hour, during which they listened to the sermon, was done, which, under the Divine blessing, might tend to awaken them who hitherto might be unrenewed to seek the Divine mercy, or to confirm in their attachment to Christ those among them who had already believed. It was nine o'clock when we closed. The sun had for some time gone down behind the Cheshire coast, and being late, I had descended from my elevation, and was preparing to take my farewell of the people, when several of them came round me in a body to inquire if I was going to leave them without affording them an opportunity of communicating with their friends at home, through the medium of the press, in some printed account of my visit to the ship. They had seen such statements respecting other ships, and had read them when at home as memorials of their remembrance in the minds of their friends who had preceded them, and they begged that I would not fail to include the "Queen of the Seas" in such

a reasonable practice. Late as it was, after explaining the reason my not proposing it, I professed my readiness to give them a quarter of an hour for such a purpose. Glad was I afterwards, both that I had visited them, and, in this matter, acceded to their request, for such was their general eagerness, that before I left them 212 of them had given in their friends' addresses. Nor did they limit their thoughts and consideration to their friends at home, but they proposed to make a collection to meet what they called my expenses; and it was only by my peremptorily forbidding it, and explaining that there was no occasion for it, that they were prevented from doing so. Mr. Prowse was kind enough, in private, to renew his expressions of thankfulness for my opportune visit, and his assurance that at any future time, when his ships might be in the river, the renewal of my attention to the passengers would be a personal favour. On passing through the crowded deck to my boat, every hand seemed stretched out for a parting pressing, and as my little boat passed under her stern the assembled throng gave their farewell in thrice-repeated cheers. The clock struck ten as I took my seat in a cab and drove to my residence. It was a happily-spent Saturday night, whatever may be thought of it as a preparation for a full day's work on the following day."

#### ONE HUNDRED YEARS AGO.

ONE of the most popular and most useful of the lay-preachers connected with Messrs. Wesley and Whitefield was Mr. Cennick, the author of two well-known hymns, beginning with, "Jesus thy blood and righteousness," and "Jesus my all to heaven is gone," and the preacher who in Ireland preaching from the text relating to the birth of Christ, "Ye shall find the babe wrapped in swaddling clothes," gave occasion for the nickname of "Swaddlers" in that country. His parents were Quakers, who had been imprisoned in Reading gaol for their religion, and for their conscientious adherence to what they deemed to be the truth. This persecution reduced them from respectability to want, so that they were forced to make shoelaces in prison for their support.

The spirit of bitter enmity which then raged will be best shown by an extract

from one of his letters:—"We sang a hymn, and then the devil led on his servants; they began beating a drum, and then made fires of gunpowder. At first the poor flock was startled: but while God gave me power to speak encouragingly to them, they waxed bolder, and very few moved. The mob then fired guns over the people's heads, and began to play a water-engine upon brother Harris and myself, till we were wet through. They also played an engine upon us with hog-wash and grounds of beer barrels, and covered us with muddy water from the ditch; they pelted us with eggs and stones, threw baskets of dust over us, and fired their guns so close to us that our faces were black with the powder. But, in nothing terrified, we remained praying. I think I never saw or felt so great a power of God as was there. In the midst of the confused multitude, I saw a man labouring above measure, earnest to fill the buckets to throw upon us. I asked him, 'What harm do we do? Why are you so furious against us? We only come to tell you that Christ loved you, and died for you.' He stepped back a little for room, and threw a bucket of water in my face. When I had recovered myself, I said, 'My dear man, if God should so pour his wrath upon you, what would become of you? Yet I tell you that Christ loves you!' He threw away the bucket, let fall his trembling hands, and looked pale as death. He then shook hands with me, and parted from me, I believe under strong convictions."

Thus, says the Rev. J. Glanville, were these apostolic men made as the filth of the earth, and the offscouring of all things! In almost every place they were insulted and opposed, and often failed in obtaining that protection from the law to which they were entitled. At Swindon, where a wealthy Baptist gentleman has recently built a beautiful meeting-house, Mr. Cennick and his friend, the Rev. Howell Harris, were burnt in effigy; but this was harmless when compared with what they endured at some other times. At Upton, near Bristol, the preachers were violently opposed in their work; a pack of hounds were turned into the congregation; "lewd fellows of the baser sort" were employed to interrupt the services; the squire of the parish led them on; and scenes too disgraceful to be described

were enacted for the purpose of putting down the Methodists. But they could not be put down; God was with them, and their work prospered. Mr. Cennick did good service in these movements; simplicity and fervour characterised him. Being full of love to souls, he was "instant in season and out of season," "a beloved brother, and a faithful minister in the Lord." His sermons and hymns indicate his gentle spirit, and the depth

of his piety. When the "five points" were sharpened up, and prominently brought forward, he separated from Mr. Wesley on doctrine, and afterwards from Mr. Whitefield on church discipline. He then erected the Moravian chapel at Kingswood, where Methodism had achieved some of its mightiest triumphs, and from that period to the present, good and excellent men have successfully laboured there.

## Narratives and Anecdotes.

FROM AUTOBIOGRAPHY OF REV. W. JAY.

JOHN NEWTON.—Of this eminent clergyman Mr. J. says: "In the family worship, after reading a chapter, he would add a few remarks on some verse or sentence, very brief, but weighty and striking, and affording a sentiment for the day. Whoever was present, he always prayed himself. The prayer was never long, but remarkably suitable and simple. After the service and the breakfast, he withdrew to his study with any of his male friends who could remain for awhile, and there, with his pipe (the only pipe I ever liked, except Robert Hall's) he would converse in a manner the most easy, and free, and varied, and delightful, and edifying. There was nothing about him dull, or gloomy, or puritanical, according to the common meaning of the term. As he had much good nature, so he had much pleasantry, and frequently emitted sparks of lively wit, or rather, humour. Yet they never affected the reputation or comfort of any one, but were perfectly innocent and harmless. Sometimes he had the strangest freaks of drollery. Thus, one day, by a strong sneeze, he shook off a fly which had perched on his gnomon, and immediately said, 'Now, if this fly keeps a diary, he'll write, 'To-day, a terrible earthquake!' At another time, when I asked him how he slept, he instantly replied, 'I'm like a beef-steak—once turned, and I'm done.' 'Some people,' said he, 'believe much better than they reason. I once heard a good old woman arguing in favour of eternal salvation. 'Sir,' said she, 'I am sure, if God had not chosen me before I was born, he would never have chosen me after.' At another time he mentioned facetiously, and with his

peculiar smile, the language of a poor good woman, when dying:—'I believe his word, and am persuaded, notwithstanding his unworthiness and guilt, that my Lord Jesus will save me from all my sins and sorrows, and bring me home to himself; and if he does, he will never hear the last of it.' He one day told me of a countryman, who said to his minister, 'You often speak of our forefathers; now, I know only of three, Abraham, Isaac, and Jacob. Pray, sir, who is the *fourth*?' One morning in the family worship he read 2 Peter iii. 1-9, the last words being, 'but he is long suffering to us-ward, not willing that any should perish, but that all should come to repentance.' He began his exposition thus: 'These words, I suppose, are a hard bone for a Calvinist to pick.' He was aware that one in the company required some moderating. This person, a little too forward, as well as too high, afterwards, as we were at breakfast, rather abruptly, said, 'Pray, Mr. Newton, are you a Calvinist?' He replied, 'Why, sir, I am not fond of calling myself by any particular name in religion. But why do you ask me the question?' 'Because,' he replied, 'sometimes when I read you, and sometimes when I hear you, I think you are a Calvinist, and then again I think you are not.' 'Why, sir,' said Mr. Newton, 'I am more of a Calvinist than anything else; but I use my Calvinism in my writings and my preaching as I use this sugar,—taking a lump, and putting it into his tea-cup, and stirring it, adding, 'I do not give it alone, and whole; but mixed and diluted.' I remember another instance of Mr. Newton's candour and liberality. When Dr. Buchanan,

who had been much befriended by him, went out to India, holding a valuable ecclesiastical appointment, he seemed at first to have been shy of the Baptist missionaries. Upon hearing this, Mr. Newton wrote him a kind but faithful letter, in which he said (I had this from his own mouth), 'It is easy for you (little as yet tried in character, and from your superior and patronized station) to look down upon men who have given themselves to the Lord, and are bearing the burden and heat of the day. I do not look for miracles; but if God were to work one I should not wonder if it were in favour of Dr. Carey.' The admonition was well received, and this great and good man became kind and friendly.'

JOHN RYLAND.—Mr. Jay's acquaintance with the Rev. John Ryland, sen., M.A., began early. That singular person was keeping a seminary at Enfield, but passed his vacations at the house of one of his sons, carrying on trade in Blackfriars-road, near Surrey Chapel:—"He was a peculiar character, and had many things about him *outré* and *bizarre*, as the French would call them; but those who have heard him represented as made up only of these are grossly imposed upon. We are far from justifying all his bold sayings, and occasional sallies of temperament; but, as those who have known him can testify, he was commonly grave, and habitually sustained a dignified deportment, and he had excellencies which more than balanced his defects. His apprehension, imagination, and memory, to use an expression of his own, rendered his brains like fish-hooks, which seized and retained everything within their reach. His preaching was probably unique, occasionally overstepping the proprieties of the pulpit, but grappling much with conscience, and dealing out the most tremendous blows at error, sin, and the mere forms of godliness." Their first meeting was at the house of a wholesale linen draper in Cheapside. Mr. Jay, a young man, was awed by the figure of a man with square-toed shoes, a wig of five stories behind, large and open coat sleeves, and the flaps of his waistcoat nearly touching his knees. Mr. Ryland walked to him, laid hold of him by the collar, shook his fist in his face, and roared out—"Young man, if you let the people of Surrey Chapel make you

proud, I'll smite you to the ground!" Such was the strange proface to a kind conversation and a peculiar intimacy of many years' standing. Mr. Jay makes grateful mention of his obligations to him in many ways. We select the following out of many striking anecdotes:—"Speaking of him one day to Mr. Hall, he related the following occurrence:—"When I was quite a lad, my father took me to Mr. Ryland's school at Northampton. That afternoon, I drank tea with him in the parlour. Mr. Ryland was then violently against the American war; and the subject happening to be mentioned, he rose, and said, with a fierce countenance and loud voice—"If I was General Washington, I would summon all my officers around me, and make them bleed from their arms into a basin, and dip their swords into its contents, and swear they would not sheath them till America had gained her independence." I was perfectly terrified. 'What a master,' thought I, 'am I to be left under!' and when I went to bed, I could not for some time go to sleep. Once a young minister was spending the evening with him, and when the family were called together for worship, he said—"Mr.—, you must pray." 'Sir,' said he, 'I cannot.' He urged him again, but in vain. 'Then, sir,' said he, 'I declare if you will not, I'll call in the watchman.' At this time a watchman on his round was going by, whom he knew to be a very pious man (I knew him too); he opened the door, and calling him, said—"Duke, Duke, come in. You are wanted here. Here," said he, 'is a young pastor that can't pray. So you must pray for him.' I relate as characteristic what I did not wholly admire as proper. I repeat the same with regard to another instance. He took my place on Tuesday evening at Surrey Chapel, and preached a most striking sermon from Daniel's words to Belshazzar,—'But the God in whose hands thy breath is, and whose are all thy ways, hast thou not glorified.' After an introduction giving some account of Belshazzar, he impatiently and abruptly broke off by saying,—'But you cannot suppose that I am going to preach a whole sermon on such a — rascal as this,' and then stated that he should bring home the charge of the text against every individual in the place, in four grand instances."

## Baptisms.

### FOREIGN.

**UNITED STATES.**—*Interesting Scene.*—Almost thirty long years have performed their annual changes, since first prayer and religion became the element of my poor heart, and yet, till within a few brief months recently expired, all my dear father's family, with one or two exceptions, were without the veil of christian and experimental grace. Religious revivals have passed on every side; families and neighbours have been the blessed subjects, but those friends remained strangers to the hopes of the gospel. Two years this autumn the work of divine salvation commenced among them; since then my only sister and her husband and three of their children, my aged father and mother, with two of the sons of my eldest brother, have all been made the gracious participants of redeeming love in Christ. O what a desirable and mighty change, the work of divine power! Nine persons taken out of three families and grafted into the true and living Vine. Others, we hope, may yet be grafted in. How glorious the occasion, when on Oct. 11, those aged and goodly parents of more than three score and fifteen years, who had nurtured and protected in infancy and youth, and regarded with peculiar interest in riper years, a son, and also during the twenty-three years of his unworthy ministry, were by him baptized into the names of the Holy Three; buried in the symbolical waters of this beautiful gospel rite. Such a scene is rarely witnessed. Such privilege, blessed, soul obeying, grateful, is seldom enjoyed. Behold a son leading venerable, grey headed parents of seventy-five annuals, and a ruddy grandson of sixteen into the limpid waters of christian baptism, and there burying them with their divine Master and Lord. The day was beautiful, the assembly deeply solemn. Many a silent tear was witnessed among that group of interested spectators of this unfrequent and happy event. That mother, though feeble in bodily health, was strong and courageous to obey the blessed Saviour. Only a few years ago, and we never expected to realise such a day as this we now record. What hath God wrought! It is mar-

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vellous in our eyes. For six long years in our minority, under that paternal roof we offered daily prayer on a family altar, erected in our boyhood, without any to join verbally with us in the invocations we presented. How good, how affecting, now to listen to the broken hearted, humble, tender petitions of souls "born again when old!" In Sebec, Maine, the residence of the above named relatives, have occurred many of the most interesting scenes of our past history. There were our first religious impressions, and our early conversion to God—there took place our burial in baptism by that faithful departed man of God, Rev. Asa Burnham—there for six successive years of our youth, had we the solemn and disciplinary impressions to labour in the gospel of Christ—there we gave up to this great work, and made our first attempt, though feeble, at preaching—there the solemn hands of consecration were laid upon us by the holy presbytery—there have we prayed with sin sick souls and seen them rejoicing in the love of the Redeemer, and there, at last, through the mercy and grace of God, have we had the satisfaction of administering a holy gospel ordinance to a dear father and mother, standing on the very verge of time, just ready to enter upon the vast realities of an eternal state.

### DOMESTIC.

**SHEFFIELD, Eyre Street.**—In the morning of Lord's-day, Dec. 17, our pastor addressed the candidates from the words, "And this will we do if God permit." In the evening, after a discourse from, "See, here is water; what doth hinder me to be baptized," he immersed two males and five females into the names of the Sacred Three. One had been a Wesleyan for several years, but was convinced of this duty of believers by the discourse at our last baptism. His wife, a member of an Independent church, would have been baptized with him but from her peculiar circumstances. Another, an intelligent German, a relative of two of our deacons, has long been the subject of earnest prayers; and his wife, who has been for several years a Wesleyan, united with him in thus following their

Lord. Another, a widow, had for several years worshipped with one of our sister churches; on removing to Sheffield she joined our congregation, where she and her only daughter and child obtained peace and joy through believing. Another young friend, the daughter of pious parents, was also convinced of her duty from hearing the discourse at our last baptism. And the last was from our sabbath school. We have a few candidates, and a number of interesting inquirers.

G. W.

**HADDENHAM, Bucks.**—Two persons were, by their own choice, "buried with Christ in baptism," Nov. 29. One of the candidates had for a long time stifled her convictions, and tried to find repose among the Wesleyans; but in vain. She has now followed out those convictions, and enjoys the answer of a good conscience towards God. A heavy burden seems to have been removed, and she hopes to go on her way rejoicing. The other candidate had served the office of churchwarden, but he found his mind unfitted for its duties. On one occasion he was obliged to attend what is called a confirmation, and so ashamed was he of the post he occupied, and so disgusted with the ceremony, that he determined to wash his hands, and never touch that human device again. After a careful examination of the New Testament, and a little reading of your *Reporter*, he has come out and joined the baptists; the only sect, in his judgment, that can thoroughly carry out the great principle, that every thing connected with the religion of Christ is, and must be, personal.

P. T.

**PRESTON, Leaning Street.**—Our pastor, Mr. F. Bugby, after preaching, immersed two candidates, Nov. 7; one of whom was from an Independent family, who had been led, from reading the scriptures, to prefer christian to baby baptism. It was singular that neither of the candidates had seen a baptism administered before. We have had several additions lately for which we thank God and take courage.

P. H.

**NEWCASTLE-ON-TYNE, New Court.**—Seven believers were baptized by Mr. Isaac Davies in the presence of many witnesses, on the first sabbath in Dec.

**Bewick Street.**—On Wednesday evening, Nov. 1, Mr. Pottenger baptized five females and one male, including a town mission agent and his wife.

**CRAYFORD, Kent.**—On the last sabbath of November one female was baptized by our pastor, Mr. Hosken, after a discourse from, "If ye love me, keep my commandments." This candidate was formerly connected with the Church of England. About twenty years ago an eminent minister in the Establishment preached a sermon in defence of infant sprinkling. This sermon caused much inquiry after the truth. But as this gentleman could not give direct scriptural authority for it, five or six young ladies determined to search the scriptures for themselves; which resulted in, one after another, the whole number giving up the practice as unscriptural; the subject of our report being the last. She struggled long against evidence and conviction, having a number of friends who were Independents, and hoping there was something good in it after all; until visiting our little chapel a short time before our last baptizing, and not knowing it was a baptist church that met there, she heard a discourse from Acts xviii. part of the 26th verse. The Spirit of God applied the arguments then used, and subdued the will into subjection to the authority of Christ; for she declared, "I can resist no longer." On the first sabbath in Dec. our friend was received as a member of the church.

E. M.

**SARDIS, Pembrokeshire.**—After a short discourse from our pastor, Mr. Morgau, two females were baptized, Dec. 10. Our baptistry was formed of a little earthwork, thrown up to collect the water near the mouth of a beautiful well, situate at the base of a mountain, the sloping sides of which formed an excellent gallery, and a large stone served for a pulpit; from which our beloved pastor addressed a large congregation, notwithstanding the inclemency of the weather. Our pseudo-baptist friends would have had an excellent chance of getting over their scripture difficulty, "going up into a mountain;" for our pastor and the candidates actually went down into the water, baptized, and came up out of the water, and then went up into a mountain to the chapel. We hope to see more coming forward in this way to own their Lord.

W. L.

**ABERDEEN.**—Mr. F. Perkins says, "I baptized a young man in John Street chapel on Lord's-day evening, Nov. 26, who, I hope, will prove a very useful christian."

**SOUTHWARK, New Park Street.**—On Thursday evening, Oct. 28, our pastor preached from, "If any man serve me, let him follow me; and where I am there shall also my servant be: if any man serve me, him will my father honour." Indicating—First, a supposition; second, a test; third, a reward. After the sermon six believers were baptized; and on the following Lord's-day, nine members were added to the church. Again, on Thursday evening, Nov. 2, after a sermon from John x. 10, our pastor baptized five sisters and two brethren, and on the following Lord's-day twelve new members sat down at the Lord's table.—Again, on Thursday evening, Nov. 30, our pastor baptized eleven females and four males, and on sabbath evening, December 3, upwards of twenty new members were received into fellowship at the Lord's table. T. E. S.

**WALWORTH, East Street.**—Our pastor baptized three believers, Oct. 9. And on Dec. 3, three more. Two were man and wife; the other, a young female who had been a member of an Independent church. Before she united with them she was convinced that baptism was an ordinance intended for believers only, and that immersion was the scriptural mode. But as there are many good men who practise sprinkling, she thought to quiet her conscience by observing that unmeaning ceremony, not having been christened in her infancy. Instead, however, of obtaining the answer of a good conscience toward God, she only felt more uneasy. She has incurred the displeasure of her pastor and her connections by following the path of duty; but the word of her Lord, "Follow thou me," absorbed every other consideration. J. S.

**Bow, Middlesex.**—Two young persons were baptized upon a profession of their faith in our Lord Jesus Christ, by Mr. W. P. Balfern, Oct. 29. One of the candidates dated her first religious impressions from instructions received in the sabbath school, which were matured by attending the preaching of the gospel in the house of God; the other had been brought up to attend the established church, but was induced to attend our place of worship, and soon became convinced of the "more excellent way." Having thus put on Christ, we trust they will both go on their way rejoicing. We have more candidates. M. A. H.

**EARNBY, Yorkshire.**—Through this village there flows a

"Broad untrifled stream,"

in which seven believers have recently been immersed. Three on Lord's-day, Oct. 1, and four on Nov. 5. Both services were conducted by Mr. J. M. Ryland, at six o'clock in the morning. Notwithstanding this early hour, the congregations were large, and very attentive. Mr. Ryland, late of Horton College, Bradford, entered upon the duties of the pastorate in August last, and we are happy to state his ministrations have been signally blessed. We might also add, that one of the candidates above referred to had to encounter considerable opposition in thus professing Christ: but by divine aid she was kept faithful. May they all be, "even unto death." R. B.

**LONDON, Moorfields—Welsh Baptists.**—On Lord's-day, Oct. 29, our pastor, Mr. B. Williams, after a discourse on the subject of baptism, immersed three believers on a profession of their faith. Six were also baptized on sabbath evening, Sept. 24. We have abundant cause to rejoice and bless God for the pleasing evidences we have from time to time of his blessing on the labours of his servant amongst us. We have other candidates.

**Providence Chapel, Shoreditch.**—Our pastor, Mr. Charles Smith, baptized four males and three females on Lord's-day evening, Nov. 26, after a suitable discourse from "Follow me," to a crowded congregation. These seven candidates, with two others previously baptized, were received into the church. J. C.

**GREENWICH, Lewisham Road.**—On Wednesday, Nov. 29, after a sermon by Mr. Goff, from "He that is not with me is against me," our pastor, Mr. J. Russell, baptized two male disciples into the names of the Sacred Three. B. B.

**ABERSYCHAN, English.**—On sabbath evening, Dec. 10, after a short sermon from, "First gave their own selves to the Lord, and unto us by the will of God," two females, married women, were immersed in the presence of a numerous and attentive audience.

**LEAMINGTON.**—Dr. Winslow baptized three females, Oct. 1, one of whom was going abroad, the others were received. Also, November 5, two females; one of them a scholar in the sabbath school; both were added to the church. T. N.

**LIVERPOOL, Stanhope Street—Welsh Baptists.**—On sabbath evening, Dec. 3, we had again the pleasure of seeing the ordinance of baptism administered in its true primitive mode, namely, by immersion, or burial under water. Our pastor, Mr. Hughes, preached to a large congregation, after which he led four candidates into the water and immersed them. One of the candidates has been a hearer of the gospel for upwards of forty years. She now goes on her way rejoicing. Another was the wife of Mr. Roberts, formerly Wesleyan minister in this town, and whose baptism you recorded at page 305, 1853. The others were from our sabbath school. They were received at the Lord's supper that evening. J. R.

**KILMINGTON.**—On the last sabbath in November, a female friend who had been accustomed to worship in connexion with the Independents, was immersed in our old baptistry at Loughwood, Devon. She had long been convinced of the scriptural character of believer's baptism, but delayed fulfilling the Saviour's injunction from fear of dishonouring God, or bringing disgrace upon his cause by not maintaining the public profession thus made in her subsequent conduct. But these scruples have been overcome; and she now trusts herself to him who has said, "My grace is sufficient for thee." J. S.

**BIRMINGHAM, Henage Street.**—The Lord is still blessing the labours of our esteemed pastor. On Lord's-day morning, Dec. 3, Mr. Taylor preached from, "Then shall I not be ashamed when I have respect unto all thy commandments," and afterwards baptized nine believers—seven females and two males. These, with one brother by letter, were admitted to the Lord's table in the afternoon, and added to the church. May these additions fill our hearts with gratitude to our Heavenly Father for thus blessing the labours of his servant. D. D.

**PETERBOROUGH.**—In this city, where a remnant of baptists was left for generations in the form of a small church, which met in a dilapidated old building, we are glad to God, since the erection of a new building, our friends are making some progress. Four believers were baptized Nov. 5, and one Dec. 3, by the pastor, Mr. Barrass. We hope our young brother will persevere steadily in preaching the gospel to the rapidly-increasing population of this ancient episcopal city.

**FOLKESTONE.**—On sabbath evening, Oct. 29, Mr. Jones, the pastor of the first baptist church, delivered an able defence of our distinguishing principles from the words, "Then they that gladly received his word were baptized." And on the following Wednesday evening, Mr. J. administered the sacred ordinance to four candidates, all females. The service was altogether interesting; the baptismal rite being administered with great solemnity. R. B.

**BURNHAM, Somerset.**—Our baptismal waters, after a long season of stillness, were moved on Lord's-day, Nov. 6, when, after answering the question, "What mean ye by this service?" in a plain and scriptural manner, our pastor, Mr. Biggs, immersed two disciples into the names of the Sacred Three. One of these is a teacher. We are thankful to the Head of the church, and hope for good things to come. J. W.

**HALIFAX, Pellon Lane.**—On Thursday evening, Nov. 29, we had a very interesting service. Our pastor gave an address on baptism, and afterwards baptized three females. One is from the Independents; one from the sabbath school; and the other, in the decline of life, has been brought to decision by the death of an only daughter. It was a time of refreshing from the presence of the Lord. J. C.

**HALIFAX, Trinity Road Chapel.**—Mr. Walters baptized six persons in the presence of an immense concourse of spectators on sabbath evening, Oct. 29. The chapel was crowded in every part, and large numbers had to go away who could not obtain admission. Several others are waiting for baptism and fellowship.

**LEICESTER, Archdeacon Lane.**—On the first Lord's-day in Dec., Mr. Stevenson preached from, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God;" and then baptized four young persons. The design of the preacher in selecting these words was to shew how they had been perverted for the support of infant baptism, although there is not a word about baptism in the whole passage.

**IPSWICH, Turret Green.**—On the first Lord's-day in Nov., our pastor, Mr. Lord, had the happiness of baptizing three female friends from our congregation, and one young man who had for some time been a teacher. G. R. G.

## Baptism Facts and Anecdotes.

### "RECORDS OF THE CHURCHES OF CHRIST."

From this volume which we have noticed at page nine, we make a few extracts.

From Warboy's Church Book—"The Book of Records of the Church of Warboys, since the time of their first gathering together, with their proceedings, and order of times, and other Memorials. The names of those first stirred up were William Dunn, John Richards, John Ward; to which were added, John Kidson and William Askew, before baptized. —Note.—That the year begins on the month commonly called March.

"1644.—Mystery, Babylon, or the great whore, spoken of by the blessed apostle John in the Revelation, with whom the inhabitants of the earth have committed fornication, had so deceived the nations of the world, that although something had been done in this nation by way of reformation, yet so great was the darkness, that few knew in what manner churches ought to be gathered and governed, according [to] the scriptures and practice of the holy apostles and churches in their time. It pleased God about this time to stir up some in this town to search the scriptures; and by the Lord's providence, one Henry Denn, an able and learned teacher, did by preaching and writing, manifest the great love of God the Father to mankind, in giving his only Son, the Lord Jesus Christ, to die for every man; and further declaring that whosoever did believe in him and repent of their sins, ought to be dipped in water (which is baptism), and from thenceforth to walk all their days in obedience to the holy scriptures; declaring such to be the church of God. And by the preaching of the said Henry Denn, many in this county received the faith, of whom some were of this town; who, considering that lest Eusebius Hunt, parish teacher of Warboys, should be offended at it, thought good to acquaint him with it; and finding an opportunity when he had sprinkled an infant, one William Dunn told him he had no ground for so doing in the scriptures, but it was a tradition of man, desiring him to take it into consideration and leave it. Eusebius Hunt said, he would dispute it. Whereupon Henry Denn being sent for, came to Warboys, accom-

panied with sundry of the brethren; and Henry Denn preached in the public meeting places, who confirmed them much in the truth of the gospel. Afterwards Henry Denn was desired to come again, who, after a long dispute with Eusebius Hunt, Henry Denn demanded whether he judged it best to sprinkle infants, or let them alone. Eusebius Hunt answered, to let them alone. Henry Denn said, surely we are to do the best way. William Dunn, with the rest, being resolved to join with Henry Denn, acquainted him of their mind, who exhorted them not to delay [the] time of their baptism. Not long after, these, by name, were baptized; William Dunn, John Richards, John Ward, John Kidson, William Askew."

"1647.—They continued in the apostles' doctrine, and breaking of bread and prayers, assembling often with the church at Fenystanton; but by reason of the great opposition they had in going to Fenystanton, by the rude people of Fenystanton and St. Ives, William Dunn said, Let us have their advice at Fenystanton about some to carry on the work of the gospel, and administer the ordinances among us. Whereupon, advising with John Matthews, a teacher in the church at Fenystanton, he answered after this manner; 'Seeing that three of you use to teach the word, my advice is that you cast lots for one overseer and one deacon.' Which being agreed upon, they five aforesaid, together with William Bass and John Palmer, of Pidly, cast lots. The lot fell on William Dunn for an overseer, and John Richards for a deacon. The rest were content therewith."

"January 19th, 1694.—John Cropper was baptized by Luke Copeland, deacon of the church of Christ at Spalding in Lincolnshire, in the year of our Lord 1694, and in the 22nd year of his age, January 19. Observe, it was at that time a hard frost and deep snow, and yet no hurt ensued. God will be honoured in his own ways, and protect his servants in the obeying of his commands. Let none be afraid to venture into the water when the season is cold, lest they be laid in their graves before the weather be warm.—JOHN CROPPER, Senior Elder."

## Sabbath Schools and Education.

### LECTURES FOR THE LADS; OR THE VILLAGE NIGHT SCHOOL.

Mr. G. Perkins, in his scenes of Village Labour, gives this amusing sketch:—“When visiting one day we met with a few of those children who never got any instruction, and were despised as being most unruly, not knowing anything of comfort and discipline at home; we enquired, ‘Will you try to learn, if we open a night school for you?’ Their faces brightened; they were surprised at such kind attention to them, for nobody had thought of a free night school; and two-pence half-penny a week was beyond their means, even when such a school was open, and that was very rare and very indifferent. ‘Come then,’ said we, ‘make up a dozen, that will learn and be obedient.’ Night came before we had an opportunity to consult at home about it; and there was a large garden about the house well tilled and planted, which might be endangered by a rabble of boys,—so it was to be feared; when the boys came jabbering on the way behind the hawthorn hedge up the stone steps, to the surprise and annoyance of our brother gardener, who was just about to wash his hands for a plain and frugal meal; then, to scare away the stealthy young rogues, down went the water through the bush; away scampered our boys, vexed at our cheating them. John stood laughing: ‘Ah!’ said he, ‘I just caught them.’ But when he understood that if he had been sooner home, we should first have told him our plan and purpose, he felt as much chagrin as the boys, for he was a Sunday School teacher himself.

They returned, and we lectured them into our system of School legislation, and received full consent to our civil constitution. Twelve boys was the limited number. Each successive night we gave lectures,—on astronomy, the laws of matter and motion, the evidences of Christianity, and so forth. John listened, winked, and laughed. ‘Only think of the idea of lecturing such an artful and untractable set of urchins as that about the existence of God, the stars, gravitation, attraction, magnetism, and electricity, and what not besides; and teaching them religion too by all that!

Why one might as well lecture the pigs in the sty about dignity, manners, and decency.’ But for all that the boys went home and told their parents such wonderful things that nobody there ever heard of before. Those who could not be admitted, for want of room, would have done anything to get into our snug little night school. But we could not break one of our laws; and the water through the bush, with John the Constable in the house, seemed to drive such a fear through the whole of them, that none dared besiege the door nor step away out of the path to injure the plants or gooseberry bushes. The laugh about lecturing loose lads was carried so far, that we had frequent indirect hints on the merry amusement it gave to some of our associates in middle rank of life.

The boys made surprisingly rapid progress at the School. In three nights, from six to eight o’clock, those who knew not a letter could begin to spell monosyllables; and in a short time they were emulated by the promise of a new Testament to that one who could best read a chapter. They began to learn writing; and by the lectures they gained some knowledge of English history, and of geography, and other useful subjects. Those things that were least interesting and most difficult, were rendered easy by illustrations drawn from such matters as they were every day most familiar with in their work; thus their learning was so nicely mixed up with every-day life, it was impossible for them to forget what they were once taught in this way. Other illustrations were drawn from various anecdotes that we found by reading about a dozen mouthly publications. To impress it better on their minds, they were further amused by a good display of wood-cuts as they sat round the table before a good coal-country fire. Some of those who were outside, not having room for admission, respectfully begged the loan of books to learn at home. Tracts were lent at their homes, and these were more read than before, by children as well as by parents, and by children to their parents. There was one boy who had been to other schools, and had been turned out of the chapel Sunday school for being utterly

intractable; but we had no difficulty with him: he said the third night, 'I have learnt more here than I did in a twelve-month at any other school.' After reading a chapter, they were examined upon its meaning. Thus they had to go over reading, writing, a lecture and examination every evening. They were examined every night also on the lecture they had heard on the preceding evening. If a particular sin was prevalent in any family, as drunkenness or Sabbath breaking, we sent home a tract for the purpose of turning their attention to better habits; and this had a very good effect, as it was understood to be a direct

admonition from one who had shown himself to be a true friend by his constant attention to them and their children. The 'Missionary Repository,' the 'Penny Protestant Magazine,' and 'Kitto's Pictorial Bible,' with other works of that sort, were made use of, to furnish illustrations of the subjects of our lectures. We think such fields of labour ought to be sought out. Will they be doing all the pleasure of God, who fail in imitating our example? Those who get no education, because they are at work from early morning till night, are blamed for their disorderly life; but who is to be blamed that they have no village night school?

## Religious Tracts.

### OUR DONATIONS OF TRACTS.

For many years now we have been in the habit of making donations of tracts and handbills, on various subjects, to such baptist churches, congregations, ministers, or individuals, as could not afford to purchase them. The grants have usually been made in proportion to the sales of the *Reporter*. The high price of paper has not allowed us to do so much in this way as we wished during the past year. We are not aware, however, that any applicant who applied according to the prescribed form was unsupplied. We wish we had it in our power to do more in this way. But we are limited by our means. As the circulation of this magazine extends, our grants will be extended in proportion.

**SPECIAL NOTICE TO APPLICANTS.**—When applying for grants of Tracts, address, Mr. J. F. Winks, Leicester, post paid. The name and residence of the writer should always be given in full and in a plain hand.

Let all our friends understand distinctly that in making application for a grant they must do *three things*. They must send—

1. Name and residence of Country Bookseller.
2. Name of that Bookseller's London Publisher.
3. Three Postage Stamps.

DONATIONS have been forwarded, since our last report, to—

	Handbills.	4 Page.	Reporters.
Newark .....	500	.. 100	.. 0
Birmingham ....	500	.. 25	.. 6
Burnley .....	500	.. 25	.. 6
Sheffield .....	500	.. 25	.. 6
Gladestry .....	500	.. 25	.. 6
Waterford .....	500	.. 100	.. 6
Isle Abbotts ....	500	.. 25	.. 6
Street .....	500	.. 25	.. 6
London .....	500	.. 25	.. 6
Blakeney .....	500	.. 25	.. 6
Newtown .....	500	.. 25	.. 6
Thorpe-le-Soken	500	.. 25	.. 6
Bebington .....	500	.. 25	.. 6
Brynmawr .....	500	.. 25	.. 6

The applications from Usk and Minchinhampton were not made according to the directions given at page 23 of the January *Reporter*, 1854. The directions are repeated beneath; and the friends at those places must renew their applications in proper form.

### SUMMARY OF DONATIONS.

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

	Handbills.	Tracts.
To Dec., 1853 ....	539,300	.. 26,375
To Dec., 1854 ....	12,500	.. 1,050

Total .....

551,800      27,625

In addition to these, several thousands of "Invitations to Worship," and copies of "Reporter," have been sent to various applicants—about 200 copies of "Reporter" during the past year. And a large parcel of volumes of old Reporters, Children's Magazines, and School Books, have been sent to Sierra Leone.

# Intelligence.

## BAPTIST.

### FOREIGN.

THE BAPTIST CONVENTION OF NOVA SCOTIA, NEW BRUNSWICK, AND PRINCE EDWARD ISLAND.—The Ninth Session of this convention was held at St. John, New Brunswick, Oct. 7th, 9th, and 10th, 1854. From the printed minutes, of which we have received a copy, we give the following gratifying information:—"The Committee on the State of the Churches submit the following statement—The number of members embraced by the five Associations connected with the Convention stood last year as follows:—

Western Associations, N. S.	..	5454
Central Do. Do.	..	8183
Eastern Do. Do.	..	2300
Eastern Do. N. B.	..	2841
Western Do. Do.	..	2802

Total .. .. 16580

The Associations lost during the year by removal, dismission, exclusion, and death .. ..		727
They gained in the same time by letter, restoration, and baptism		1180

Showing a net increase of .. 455  
Making the present number 17035

Revivals have been enjoyed in the course of the year by the Churches at Wallace Road, Goose River, Pugwash, Little River, Leicester, Isaac's Harbour, and Wentworth. Eastern Association, N. S.—By Upper Aylesford, Horton, Second Indian Harbour. Central Association, N. S.—By Argyle, Brookfield, 1st Digby Neck, 1st Hillsburgh, Greenfield, Liverpool, Lower Aylesford and Upper Wilmot, Milton, Nictaux, Parker's Cove, 2d Yarmouth and Wilmot. Western Association, N. S.—By Salisbury, 2d Wickham, Harvey and Sussex. Eastern Association, N. B.—By Woodstock, Douglas, Simonds, and Jacksontown. Western Associations, N. B. The Church at Nictaux added 125 by baptism—the largest number added by any one church. Nearly one-half of the churches in New Brunswick, and probably one-third of the churches in Nova Scotia are without pastoral oversight. This fact calls loudly for searching inquiry and for earnest prayer on the part of all concerned, that the Lord of the harvest would greatly increase the number of faithful labourers in his vineyard. The Missionary contributions of the churches evince, on the part of many of them, a lively interest in spreading the blessings of salvation, not

only among the destitute in the home field, but in lands far away. The largest sum given by any one church for Home Missions was contributed by the church in Germain-street, viz: £112. The educational progress of the denomination is highly satisfactory, as will be seen by reference to the reports of the Seminaries of Fredericton and Wolfville as published in the Minutes of the Associations, and by the report of Acadia College as presented to the Convention. The endowment for the College is steadily progressing, and there is every reason to hope that the debt which has so long encumbered the Fredericton Institution will soon be liquidated. The increase in the circulation of the periodicals of the body, and the large number of books that have been circulated during the year by Colporteurs and others engaged in this work, exhibit a healthful taste amongst our people for a religious literature. Too much cannot be done to foster this growing thirst for religious intelligence. It may justly be regarded as amongst the most favourable signs of the times.—L. E. BILL, Chairman."

From the "Report on Deceased Brethren," we take our notice:—"During the past year the venerable Father Harris Harding has been translated to heavenly repose. He died last March in his ninety-third year. His history and successes are well known, and will be hereafter particularized in distinct memorials. Our provinces owe a deep debt of gratitude to God for his bestowment upon them of men like our deceased father, and his contemporaries, now all but past away. We Baptists own them as our Fathers in God—we enter into their labours—we receive answers to their prayers. May God give us grace to follow them so far as they followed Christ—to take up the work where they have left it—and then permit us to participate in their reward!"

SWEDEN.—The *Morning Chronicle's* Copenhagen correspondent states that the Swedish Government has ordered another disgusting razzia against some Baptist families who have refused to have their children baptised. The gendarmes are instructed to seize the infants, and to see that the rite is performed.

### DOMESTIC.

BLACKHEATH, *High Road Lse.*—A new baptist chapel at this place was opened for divine worship on Tuesday, Nov. 28, when the Hon. and Rev. Baptist W. Noel preached in the morning, and the Rev. James Hill, of Clapham, in the evening. At the afternoon meeting Mr. Alderman Wire presided.

On the following Sunday, the Rev. Samuel B. Bergne, secretary to the British and Foreign Bible Society, preached both morning and evening. Several other ministers and friends kindly assisted at the opening services; and, although important meetings in the city withheld several who otherwise would have attended, much cordial sympathy was manifested, and upwards of £400 contributed. The chapel has been very substantially built, is attractive in appearance, and well adapted to the situation it occupies. The cost, inclusive of the freehold ground on which it stands, will exceed £3000. Towards this amount, only the sum of £774 15s. 9d. had been collected before the opening services. Three of the contributors, who had previously assisted to raise that sum, also rendered themselves liable for the remainder of the debt, relying on the valued sympathy and co-operation of other christian friends to assist them in its liquidation. The property has been secured by a declaration of trust, signed at the meeting, the accounts having been previously examined and audited.

**HALLIFAX.**—*Lectures to the Working Classes.*—The Rev. W. Walters, baptist minister, completed his first course of lectures on Sunday afternoon, December 17. The theme of the lecture was "Salvation." The lecturer explained the meaning of the term in connection with Christianity; showed that it was the gift of God to mankind; and urged its acceptance on working men as the richest possession they could enjoy. The Hall was crowded, as on all former occasions, numbers having had to go away who could not obtain admission. The immense audience listened throughout with the deepest attention, and before the close of the lecture many were in tears. Mr. Walters has just announced a second course on the following subjects:—The Influence of Christianity on Individuals and Nations—Infidel and Christian Death Scenes—The Certainty and Principles of the Judgment to Come—The Elements and Perpetuity of Heaven and Hell. Judging from the interest excited in the town and neighbourhood by the first course, we have no doubt the second will also be attended with crowded audiences, and accomplish much good.

**LANGLEY, Essex.**—The re-union which was effected by brethren Rees and Webb about a year ago, has been attended with the best results. The cause is now prospering; and the place of worship has been well repaired, and nearly all paid for, after services in October last.

**PADHAM, Lancashire.**—A correspondent has sent us a long report of the proceedings at the "opening of an organ" at the baptist chapel at this place, for which we have not space. But we are pleased to hear that the friends are "getting on very well."

**NEWCASTLE-ON-TYNE.**—We are gratified to find that the long and zealous services of our esteemed friend Mr. James Potts, in the anti-state-church cause, have met with due consideration and approval. Mr. P. is a member of the baptist church in Bewick Street. On the 9th of Nov. the Newcastle "Religious Freedom Society" met, the venerable James Pringle, pastor of the United Presbyterian church, in the chair, when Mr. Potts was presented with a handsome silver inkstand, which bore the following inscription:—"Presented to Mr. James Potts, by the Newcastle and Gateshead Religious Freedom Society, as a token of personal esteem and gratitude for his zealous and efficient services as their secretary. 9th November, 1854.

**STRATFORD GROVE CHAPEL.**—This place of worship was opened Nov. 14, when Messrs. Noel and Allon preached; and the pastor, Mr. G. W. Fishbourne, gave a report of the state of the church. A dinner was provided at Rokeby House, after which, G. T. Kemp, Esq., in the chair, a public meeting was held. Many ministers and friends were present. Next sabbath three sermons were preached by Messrs. Hinton, Stallybrass, and Viney. Collections about £100.

**ABERDARE.**—On Monday evening, Nov. 27, Mr. T. Price, minister of the Welsh baptist church, was presented, at a public meeting, by the females of the congregation with a gold watch, chain, &c., and by the young men with seventy-seven volumes of the best authors. Mr. P., in returning thanks, referred to the increase of the church in nine years, from 99 to 546, and the schools in proportion.

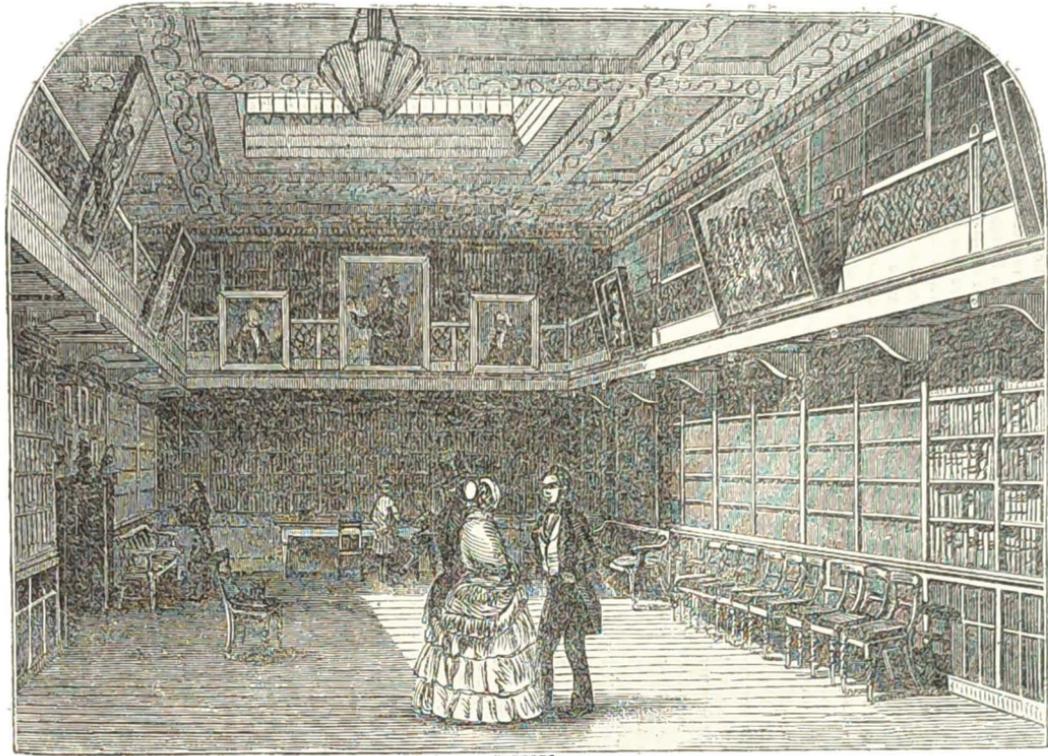
**MR. SHERIDAN KNOWLES** is now delivering a course of lectures on elocution to the students in the General Baptist College, Leicester. Mr. K. preached two energetic discourses in Archdeacon Lane chapel, Dec. 17, to very large congregations.

**FOREST ROW, Sussex.**—Mr. E. Price (late of London City Mission) was recognized as pastor of the baptist church in this village, Nov. 27. Messrs. Stent, Slight, Doxey, and Judson, were engaged in conducting the services.

**NOTTINGHAM, Derby Road.**—We regret to hear that Mr. J. A. Baynes has not recovered strength to enable him to resume his ministerial labours.

**BIGGLESWADE.**—We hear that Mr. Samuel Kent has resigned the pastorate of the baptist church in this town, after many years honourable service.

**REMOVALS.**—Mr. Richard Ingham of Louth, to Hallifax—Mr. Orton of Barrowden, to Louth—Mr. Salisbury of Longford, to Barrowden—Mr. J. Isidore Mombert of Stepany College, to Arlington.



CHERRILS

LIBRARY AT THE BAPTIST MISSION HOUSE, MOORGATE STREET, LONDON.

## MISSIONARY.

## AMERICAN MISSIONS TO THE EAST.

C. W. M. Van De Velde, late Lieutenant in the Dutch Royal Navy, Chevalier of the Legion of Honour, in his volumes of travels in Syria and Palestine, 1851 and 1862, gives the following interesting information:

"Their stations are at Beirut (founded in 1823), and at Abeyh, Hâbeiyâ, and Sidon, also at Tripolis, Aleppo, and Mosûl. Their duties at Beirut, besides visiting the people in their own houses, are as follows:—On Sabbaths, the preaching of the gospel in English and Arabic; on Tuesdays and Saturdays, a prayer-meeting conducted in Arabic; the same, in English, on Thursdays; on Wednesdays, a Bible lecture; and there is, besides, on Sabbaths, a Bible class for grown-up people, and a sabbath school.

The missionaries now settled at Beirut are the Rev. Dr. Eli Smith, Mr. Whiting, Dr. de Forest, who is also a physician, and Mr. Hutter.

Dr. de Forest has, moreover, a school for native girls, and Mr. Whiting one for boys. In these they are both actively assisted by their wives. Mr. Hutter has charge of the printing-press, a part of their work becoming every day of more importance. Dr. Eli Smith's Arabic translation of the Bible, the fruits of many years of arduous labour, has just been printed in this establishment.

Mr. Whiting is pastor of the so-called Native church, which has about thirty members. Here, as everywhere else, the gospel of free grace and forgiveness of sins through the blood of the Son of God has met with much opposition. The Greek, Armenian, and Romish priests have endeavoured, as usual, to prevent the spread of the gospel by persecution and excommunication; but, after having tried these means for many years without effect, they seem to have grown weary, and there is now less resistance on their part. About eighty or a hundred people generally attend at church. As, on account of the extreme heat, a constant sojourn at Beirut would be very injurious to their health, the brethren generally retire to Mount Lebanon from June to November. Thus the village of Bhamdûn, situated at about five hours' distance from Beirut, and five thousand feet above the level of the sea, has become their summer station. During their residence in it, service is, of course, regularly performed in this village; and on their return to Beirut during the winter, one of their number, in order to carry on whatever good may have been accomplished, still continues to officiate here as frequently as circumstances allow.

The inhabitants of several neighbouring villages often come to beg that the gospel may be preached to them also, and, to supply their wants, the assistance of some of the native teachers has been obtained. In the town of Jaffa, also, which was formerly a regular station, though it had been for some time given up, the good work, once begun, is again carried on by the help of Arab Christians.

That portion of the inland population of Syria and Palestine among whom the North American missionaries are labouring, is almost entirely composed of Christians; that is to say, men called so in contrast to the Jews, Moslems, and heathens. They belong to the Greek, the Greek-Catholic, the Armenian, and Armenian-Catholic churches; there are also Maronites, Jacobites, &c. The Druses,—I know not whether to call them Christians or bastard Moslems, though they will not be called so,—show themselves accessible to gospel truths. If you would know, my friend, how all these various sects are classed and arranged under their respective patriarchs, bishops, and priests, look over Robinson's Biblical Researches. You will find at the end a short note on this subject by Dr. Eli Smith, who is certainly the best authority to be had. As regards the missionary labours of the North Americans in Asia Minor, particularly among the Armenians, I can recommend no better work than the excellent one of H. G. O. Dwight, entitled, 'Christianity revived in the East; or, Narrative of the Work of God among the Armenians of Turkey.' What is there said about the opposition and persecution on the part of the priests, applies equally to the Holy Land."

Of Sidon Mr. Van De Velde says:—"The situation of the town is indeed most lovely. You are struck by this even in winter, for several fruit-trees, such as the orange and the lemon, the olive and the graceful tamarisk, retain their foliage in this season; but in spring it must be a little paradise, I fancy, for then the fig-tree and pomegranate, the apricot and almond-tree, the creeping vine and the banana, are arrayed in all the beauty of rich blossoms and green leaves; and then, also, the barren, greyish hills are clothed in soft, fresh verdure. It is a pity this lovely spring season should last so short a time. I am told the heat becomes very oppressive towards the end of May, and the dweller in the city will do well, if his business allows him, to fly from fens which rage within the walls, and to seek a cooler retreat in the mountains.

At the foot of this hill are a number of caves, where the Phœnicians of old used to bury their dead. Nature seems to have pointed out these for tombs, as everywhere in this neighbourhood she has left such

grottoes, to which art afterwards gives the shape required. From thence the eye rests on a forest of gardens, beyond which Sidon, with its two castles, is situated. It is now a wretched little city, of no importance, having scarcely five thousand inhabitants, of whom two-thirds are Mahometans. Yet these Oriental houses have a showy appearance from a distance; and although you may consider it now as in a state of desolation, yet the town, with its walls, its castles, its haven (which the Emir Faahred-Din caused to be filled up with stones, when he feared an invasion of the Turks), its gardens, its aqueducts, and cemeteries, has retained in some measure the chief features of the royal city.—*Great Sidon*, Josh. xi. 8,—which Tacitus calls the *Mother of the Phœnicians*. And as we wander over these hills, a vision of Sidon, the Sidon of past days, passes silently before us.

In the evening, we often go over to Dr. Van Dyck's, who is married to a daughter of Mr. Thomson's. There we find in the drawing-room, a pretty upper room, ten or twelve Arabs, seated on the divan, to whom Dr. Van Dyck explains the gospel. There were sixteen of them yesterday evening. I cannot understand the conversation; but I like to see the attention with which these men, Greek Catholics most of them, listen to the word of salvation. Now and then Mrs. Van Dyck, and her brother William Thomson, nineteen years old, kindly interpret to me their remarks and replies. Perhaps many a formal christian of other lands would take offence at their free eastern manners, as they sit listening to the all-important interests of their souls. But the Syrian or Arab knows nothing of the particular phraseology and bearing we think necessary when conversing together on religious subjects. He lies reclined cross-legged on his divan, coolly smoking his long tjbouk, or inhaling the fumes of the nargileh; just, in short, as he would do, were the discourse on any other topic. He disputes about the gospel as he would about other matters, until his reason is completely convinced, and he admits the truth of the gospel of Jesus Christ. Dr. Van Dyck has been stationed at Sidon only for the last month. Many of his hearers are, perhaps, drawn to him from curiosity, perhaps even from false pride and vanity, as any intercourse with the civilised christians of the west is considered by the natives an honour. The light tone of their conversation while at Dr. Van Dyck's makes me suspect this; but however this be, they hear the gospel, and 'faith cometh by hearing.'

I met once at Dr. Van Dyck's a young man, a native, tolerably well acquainted with the French language. He seemed

deeply interested in what the missionary was reading. 'This,' said he, 'has long been my firm conviction; if the Bible be true, then the Protestant religion is the only genuine one; for the Protestants only, I perceive, live according to its precepts. The other christians confess that they know God, but they deny him by their works.'

Dr. Van Dyck has acquired much facility in the Arabic language. This accomplishment, and his medical skill, added to his naturally grave kind character, are of great help to him in winning the hearts of these poor ignorant Orientals.

They are building a large room in Mr. Thomson's house, in which religious service is to be held; and also a small one for a school. The number of those who attend on Sabbath is but small, most of them being men,—just the contrary of what we usually see in our own country; this is, probably, the effect of the low degree of development of the eastern woman. This is only the commencement of missionary enterprise. If it be a true saying, that where the Lord prepares to bless largely, satan offers the most resistance to his work of grace, then there is much to hope for Sidon. Scarcely had the two missionaries settled here, when the Greeks and Greek Catholics threatened to excommunicate all who should dare to listen to the missionaries, or to speak to them; and were there no worldly interests in the balance to bring the people to the missionaries, notwithstanding these threats, how would it be possible to find access to them? How true is it that 'all things work together for good!'

**MISSIONS TO CENTRAL AFRICA.**—A few days ago a public meeting was held in Edinburgh for the purpose of instituting a Scottish Association in aid of the "Society for Exploring and Evangelising Central Africa by means of Native Agency." Dr. M'Crie, in the absence of the Lord Provost, was called to the chair. Professor Davidson and Mr. Davis, secretary of the society in London, in explaining the plans of the society, referred to the catholicity of the cause—the fact that nothing had been done in Central Africa, with a population of from 80,000,000 to 80,000,000 immortal beings, for bringing them under the influence of the gospel—and the suitability of employing trained native agents as colporteurs in distributing copies of the scriptures, as Europeans were unfitted for the climate, and the people were hostile to them—and stated that the society did not contemplate commencing operations until they had succeeded in raising £5,000. The society proposed to employ the natives of the regency of Tunis as their agents, and to make that

district the focus of their operations, as they were the most suitable for various reasons. The exploration of Central Africa, although a subordinate object with the society, was of importance, and their agents could enable them to determine the geographical position of the various cities, and thus be of service to science. The society also hoped to be useful in abolishing slavery, which was carried on on the coast of Africa in spite of British cruisers, but chiefly in Central Africa, and the many millions now spent in connexion with this accursed traffic might be diverted into the channels of legitimate commerce. Resolutions commending the proposal to the support of all classes of British christians, and taking steps for the formation of a Scottish Association in aid of the society, and appointing a committee, were moved by Mr. Cowan, M.P., Rev. Dr. Duncan, Rev. W. Robertson, Rev. Dr. Johnston, and Rev. Dr. Alexander.

LECTURES ON INDIA.—The Rev. Thomas Phillips delivered the last of his interesting course of lectures in the library of the Baptist Mission-house, on Friday evening, Dec. 1. "The Idolatry of India" was the subject of the lecture on this occasion; and, although it has become a somewhat hacknied topic, Mr. Phillips brought forward so much that was novel to an English audience, and gave such a connected view of Hindoo mythology (notwithstanding the difficulties of the task), that he sustained the most lively interest in his subject for nearly two hours. The lecture was illustrated, as on former occasions, by a great variety of objects, including Hindoo sculptures in stone and marble. In concluding, the lecturer drew attention to the operations of the Young Men's Association, under whose auspices those lectures had been given, and strongly urged the co-operation of all who were interested in the conversion of the heathen.

### RELIGIOUS.

CIRCULATION OF THE HOLY SCRIPTURES IN GERMANY.—A special appeal has just been made by Dr. J. G. Oncken, of Hamburg, for assistance towards the extensive circulation of the scriptures in Germany. Dr. Oncken, writing to Mr. Wyckoff, corresponding secretary of the American Bible Union, says:—

"My Dear Brother,—After a quarter of a century's toil and labour, to have the bible, without the vile Apocryphal books, introduced into our common schools, the Lord has in mercy given us our heart's desire, heard our prayers, and blessed our feeble endeavours. The way is now open, and if we had 100,000 copies they might be brought into circulation in a few years. Whether this happy state of things will continue I

cannot say, as the ministers of the state churches are mad at our present success, and will leave nothing untried to prevent the further introduction of these bibles into the schools. I need not point out to you and the brethren how important it is that the favourable moment should be well employed by us; and I should rejoice if the Bible Union would supply us with funds to print an edition of 10,000 copies forthwith. (This will cost about 4000 dols.) If you cannot aid us to the above extent, we shall be glad if you will enable us to issue 5000 copies. I need not add anything, knowing that you will do what you can. I enclose two dollars as a small proof that my heart is with the cause in which your society is engaged; viz., to give the most faithful version of God's holy word that can be procured to a world perishing for lack of knowledge."

After a deeply interesting deliberation, the Board unanimously adopted the following resolutions, which had been prepared by the Committee:—

*Resolved*,—"That so far as it can be done without jeoparding, or in any degree retarding, the revision in which the Bible Union is engaged, of the sacred scriptures in various languages, the Board agree to aid brother Oncken and the brethren in Germany, in circulating that version of the bible now existing, which most faithfully represents, to the ordinary German reader, the mind of the Holy Spirit as revealed in the divine originals."

*Resolved*,—"That our agents be authorized to solicit contributions for the circulation of the German scriptures."

*Resolved*,—"That we appropriate four thousand dollars for the object, to be paid as rapidly as special contributions for the purpose are received; and that we agree to increase the amount to ten thousand dollars, if the bible operations in Germany require it, as fast as we have the means specially contributed for them."

The following extracts from a letter subsequently received, shew that brother Oncken needs immediate aid; and that there is likely to be no limit to scripture operations in Germany, when he shall again be on the ground to superintend them:—"To yourself, brother Cone, and all the brethren constituting your Board, I offer my warmest thanks for their ready response to my appeal. Never before, since my thirty years' missionary labours, was the demand for the circulation of the scriptures so pressing as at the present period. . . . Whatever aid I can render in furtherance of the divine principle of the Bible Union, to give the words of Jehovah to my nation, as he has given them by his Spirit, I shall do most cheerfully. God is now raising men up among us, who, after we know more of them,

may render the Union most important services. You are aware that two evangelical ministers of the State Church have recently joined our ranks. If I were at home to superintend the printing of new editions of the scriptures, 10,000 dollars might be applied to great advantage."

"CHURCH OF ENGLAND."—Many of the evangelical members of the Church of England are unwilling to give up the hope of effecting "church reform." Their uneasiness under the present constitution of church and state is visible in the following information, which we copy from a late number of the *Christian Times*:—"A new movement to arrest the progress of high-church principles has commenced amongst the lay members of the church in the metropolis. The churchwardens of some of the largest and most influential parishes have affixed their names to a circular, inviting general co-operation, on the part of the laity, in efforts to check the progress of Tractarian perversion. This object they seek to effect through the instrumentality of a Central Protestant Union, composed of reforming churchmen, and by a conference of all the protestant societies, already engaged in promoting measures of scriptural reformation in the church. The means contemplated are—the upholding of the gospel in its scriptural simplicity, as the bond of union in the Church of England; a recognition of communion with evangelical dissenters; the careful revision of the entire ecclesiastical system, in order to bring the sacramental services into harmony with the Articles, and both into unison with the written word of God. A well considered plan of church reform, to be submitted to the legislature, forms part of the programme. In times like the present, such a movement, viewed in connection with similar organizations previously existing, as the Liturgical Revision Society, and the Protestant Church Defence Society, is especially significant."

THE CZAR AND THE BIBLE SOCIETY.—At the fortieth anniversary of the Rochdale Auxiliary Bible Society, the Rev. Hugh Stowell, in proposing a resolution, referred to the condition of the soldiers in the Crimea, and expressed an opinion that there was much piety amongst them. Every night when at liberty, there are meetings by some of the soldiers, where the word of God is read, and prayer is offered. He believed that there never was such a critical period in England's history before as now, and there never was a period when soldiers were more willing to sacrifice themselves for the good of their country than those who are now before Sebastopol. At the conclusion of his speech, Dr. Bright, M.P., requested permission to make a few observations. He had

listened with pleasure to most that had been said that evening, especially to the liberal sentiments which had been expressed by Mr. Stowell; but there were some references made to him whom we are bound to regard by law as our enemy which he considered to be objectionable. A gentleman who is a minister of an Independent chapel in St. Petersburg, Mr. Ellerby, had told him that since negotiations had commenced, a large shipment of Bibles and Testaments for the use of the inhabitants of Russia had arrived, the duty upon which had been remitted, and the Bibles were therefore admitted free. The Lutheran provinces of Russia are open to the free circulation of the Scriptures, and the Emperor of Russia being a subscriber to the Bible Society to the extent of £300 or £400 (as he had remitted that amount of duty), he (Mr. Bright) was not quite satisfied that it was judicious to speak in such terms as had been expressed that evening with respect to a contributor of the Bible Society.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—On Tuesday evening, Nov. 28, the second of a series of lectures in connexion with the Young Men's Christian Association was delivered at Exeter Hall, by the Rev. W. Landells, baptist minister, of Birmingham, upon "Popular Fallacies." Among these the lecturer selected the fallacy of our censuring the blunders of youth, forgetting that it is better to blunder often than to attempt nothing; the fallacy of depending for success in life upon the help and patronage of others, instead of helping and striving for one-self, and the fallacy of allowing the fear of public opinion to deter from doing right. As the most popular of all fallacies the lecturer presented that which supposes wealth to be the standard of respectability. The lecturer was listened to with deep attention, and called forth great applause.

CONVERSION OF ST. PAUL'S CHURCH TO INDEPENDENCY!—The Episcopal place of worship in Newcastle, usually called "St. Paul's Church," has this week been purchased for the use of the Congregational Church under the pastoral care of the Rev. Alexander Reed, at present assembling in Tuthill-stairs Chapel. This is, we believe, the only Episcopally-consecrated edifice in possession of the Independents. At the auction, on Thursday, the highest offer was £1,270; and the auctioneer (Mr. Brough) knocked down the church at the reserved bidding of £1,600. The sale then took place privately.—*Gateshead Observer*.

FOUR THOUSAND SUNDAY SCHOOLS.—A gentleman of the city of Philadelphia, who anonymously contributed the sum of 800 dollars for the missionary service of the American Sunday School Union, received a letter of acknowledgement, from Mr. A. W.

Cary, their agent at St. Louis, from which it appears that the society have organized five hundred Sunday schools since last February, and four thousand in the last nine years, in his district, including Missouri, and parts of Illinois and Iowa.

### GENERAL.

**AN INCIDENT OF THE WAR.**—A letter from the French camp, says:—"Recently, in a house to which some Cossacks had set fire, we found in a room, and on the point of being suffocated with the smoke, a child of about eighteen months' old, elegantly dressed, and having a gold cross suspended from its neck. The poor infant smiled upon our grenadiers, who removed it, and have adopted it until the family to whom it belongs shall be discovered. It is curious to see the grenadiers fondling the baby, and treating it with as much tenderness as it could receive from its mother."

**EGYPT.**—M. Losseps, formerly French Consul in Egypt, has obtained from the Viceroy, Said Pasha, a firman, granting to a company, of which he is a director, the applied-for authority to make a ship canal across the Isthmus of Suez, connecting the Mediterranean with the Red Sea. This great undertaking will require a capital of £6,000,000 sterling.

**NEWSPAPER STAMPS.**—During the second quarter of 1854, the stamps for the *Times* reached 8,976,720; being 2,311,028 in excess of all the other London daily papers.

**SOMETHING EXTRAORDINARY** in the literary world is the fact, if it be one, that Dr. Philip, the late Literary Critic of the *Times*, left his widow and family £10,000.

**S. M. Peto, Esq.**—We regret to hear that this gentleman has resigned his seat as M. P. for Norwich.

**UNITED STATES.**—President Pierce calculates that the surplus revenue of the past year will be fifteen million dollars, and advises a reduction of import duties.

**LUOISIER MATCHES.**—As many as 3,800,000 are said to be made in Paris in one day, and eight millions daily in Belgium.

**FRANCE.**—It is reported that Napoleon is disposed to grant some sort of a constitution to the French people.

**JAPAN.**—Admiral Stirling has arranged a treaty with Japan, by which two ports are to be open to British trade.

**DENMARK.**—The elections have resulted in the introduction of a liberal government.

**SIR JOSEPH FAYTON** has been returned as member in parliament for Coventry.

**CHOLERA.**—14,503 died of this pestilence in London in 1818-9, and 11,405 in 1853-4.

**THE POPE** has declared for the Immaculate Conception!

### REVIEW OF THE PAST MONTH.

*Tuesday, Dec. 26, 1854.*

**AT HOME.**—The Queen opened Parliament Dec. 12 with more than usual solemnity, several of the nobility appearing in mourning for relatives lost in the war. Government have not asked for money but men—for the militia to be sent on garrison duty abroad, and to enlist 10,000 or 15,000 foreign soldiers for the present emergency—not a Polish or Hungarian legion, but German or Swiss mercenaries. Many objections were started; and the majorities for these measures were small. Parliament is adjourned to January 10.

**ABROAD.**—We begin where we left off last month. The French General, Bosquet, said of the scene at Inkerman, "It was a real butchery." As many as 5,500 Russians were buried by the British; and it is now supposed that the loss of the Russians was 20,000. But what cares the Czar; he has yet a million of soldiers! Men's lives are nothing to such a man. It appears that the English have lost in the Crimea, 101 officers killed, 38 from natural causes, and 207 wounded; and yet the applications for commissions at home were never more numerous. A few days after the battle of Inkerman a hurricane did immense damage to the English, French, and Turkish vessels off the Crimean coast. Several vessels were wrecked; numbers were drowned; and much property lost. Then came rains which filled the trenches of the besiegers with water and mud. The cholera, too, continued to cut off its victims. The Russians have made several sorties since Nov. 5, but were always repulsed. They are now contracting their lines of defence. Reinforcements have arrived to support the allies; but many doubt whether Sebastopol can be taken. At Odessa the people are in great fear of a bombardment. Omer Pasha and 25,000 Turks are said to have embarked for the Crimea to cut off the Russian supplies. Austria has made some sort of an alliance with France and England; has sent Napoleon a Grand Cross of the order of St. Stephen; and has demanded a reply from Russia by the end of the year, when, if unfavourable, she will declare war. So Austria says. As for Prussia, she seems to look with more apprehension to France than to Russia. Our Baltic fleet has returned, except a few cruisers. Sir C. Napier was heartily welcomed on his arrival home. It appears that the resignation of Mr. Peto, as member for Norwich, is in consequence of a contract with Government to construct a railroad at Balasolava—a number of "navvies," with materials for its construction, have already embarked for the scene of operations.

## Marrriages.

Nov. 4, at Stoney Street baptist chapel, Nottingham, by Mr. Hunter, Mr. T. Pentecost, to Miss Fanny Harvey.—And Nov. 22, Mr. John Bryan, to Mrs. E. Brown.

Nov. 4, at Woodgate baptist chapel, Loughborough, by Mr. Goadby, Mr. Henry Hockett, to Miss Ann Sharman, both of Market Harborough.

Dec. 12, at the baptist chapel, Broseley, by Mr. T. Jones, Mr. John Harvey, to Mrs. Frances Cartwright.

Dec. 12, at the baptist chapel, Tarporley, by Mr. Smith, Mr. John Sherlock, to Ellen, third daughter of the late S. Atherton, Esq., of Liverpool.

Dec. 13, at the baptist chapel, Quorndon, Leicestershire, by Mr. J. C. Pike, Mr. Henry Jelley, King's Cliffe, to Emma, youngest daughter of the late Mr. Joseph Balm, Quorndon.

Dec. 14, at Zion chapel, Bradford, Yorkshire, by Mr. Chown, Mr. James Higgins, of Stanningley, to Miss Martha Thackeray, of Bramley.

Dec. 14, at the baptist chapel, Bridgnorth, by Mr. T. Jones, Mr. Edward Smith Earl, to Matilda Sarah, daughter of W. Peploe, Esq., Tain, Rosshire.

Dec. 19, at Slough, by Mr. Lillycrop, baptist minister, Windsor, Mr. J. G. Wyly of Reading, to Sarah, fifth daughter of Jacob Haynes, Esq., of Slough and Brentford.

Dec. 19, at George-street baptist chapel, Nottingham, by Mr. Edwards, John Wells, Esq., of Woodborough, to Mrs. Mary Baker.

Dec. 21, at Heneage-street chapel, Birmingham, by Mr. Swan, Mr. W. Page, to Sarah, youngest daughter of the late Mr. W. Court.

## Deaths.

At Fort Fillmore, North America, March 11, 1854, William Wells Fogg, quarter master sergeant, third regiment of United States infantry. Mr. Fogg was the eldest son of the late Rev. William Fogg, baptist minister, Bedford. He was in nine general engagements, besides several battles with the Indians in Florida. The Lord mercifully preserved him, for in all these battles he never received a wound. The reading of Pike's Persuasives to Early Piety, which he found in a library in Mexico, was the means of producing in him a change of heart.

Oct. 18, at Hetton-le-hole, Durham, Mr. W. Hodgson, many years a worthy and consistent member of the baptist church at Hetton. He suffered greatly with much patience, and died in peace.

Oct. 28, at the Retreat, Hackney, Sarah, for thirty-six years the widow of Mr. T. Wake, pastor of the baptist church, Leighton.

Nov. 24, at Buckfastleigh, Devon, aged 60, Eliza Dore, daughter of Mr. David Dore, of Lymington, and niece of Mr. James Dore, Walworth. She was a member of the baptist church at Lymington above forty years.

Nov. 24, at Kensington, Liverpool, aged 81, Mrs. Eliza Howell, daughter of Mr. T. Winter, baptist minister, Shelfanger, Norfolk.

Nov. 25, at Canstadt, near Stuttgart, in his 50th year, Dr. Kitto, the distinguished biblical scholar.

Nov. 29, Mr. Thomas Roberts, senr., aged 78; for many years a respected member of the General Baptist church, Stoney Street, and recently of Mansfield Road, Nottingham.

Dec. 13, at Wantage, in his 60th year, Mr. C. E. Birt, pastor of the baptist church in that place.

Dec. 5, Mr. Joseph Potter, aged 56, deacon of the baptist church, Tewkesbury.

NOTICE.—Respecting the insertion of marriages and deaths, we find it necessary to repeat the explanations we have several times given—that, for obvious reasons, we can only insert such as are in connection with the baptist denomination; and therefore the *marrriages* inserted are such only as are by a baptist minister or at a baptist place of worship; and the *deaths* are usually of members of baptist churches, and therefore require to be so stated. We only now and then insert the death of an extraordinary individual. All notices bare of these distinctions would be only like extracts from newspapers.

THE  
BAPTIST REPORTER.

FEBRUARY, 1855.

THE SOUTH EAST OF EUROPE.

MODERN TURKEY.

AMONG the lower orders of the people, there is considerable simplicity and loyalty of character, and a fair disposition to be obliging and friendly. Among those who emerge from the mass, and have the opportunities of helping themselves to the good things of the world, the exceptions from thorough-paced corruption and extortion are most rare; and in the whole conduct of public business and routine of official life, under much apparent courtesy and undeviating good breeding, a spirit of servility, detraction, and vindictiveness appears constantly at work. The bulk of the people is incredibly uninformed and ignorant: I am told that now they fully believe that the French and English fleets have come in the pay of the Sultan: and when the Austrian special mission of the Count Leiningen arrived in the early part of this year, and led, by the way, to much of what has since occurred, they were persuaded that its object was to obtain the permission of the Sultan for the young emperor to wear his crown. Upon the state of morals I debar myself from entering. Perhaps the most fatal, if not the most faulty bar to national progress, is the incurable indolence which pervades every class alike, from the Pasha, puffing his perfumed narghilé in his latticed kiosk on the Bosphorus, to the man in the ragged turban who sits cross-legged with his unadorned tchibouque in front of a mouldy coffee-

shop in the meanest village. In fact, the conversation of every man whom I meet, who is well-informed on the state of the population, with very few exceptions, might be taken down as an illustration, often very unconsciously on their part, of the sense usually assigned to the prediction in the Apocalpse, of the waters of the Euphrates being dried up. On the continent, in the islands, it is the Greek peasant who works, and rises; the Turk reclines, smokes his pipe, and decays. The Greek village increases its population, and teems with children; in the Turkish village you find roofless walls and crumbling mosques. Statesmen who do not see these matters with their own eyes, if told of the rotten state of the Ottoman Empire, are apt to say, they do not at all perceive that:—this Prussian General inspected their army the other day, and was highly pleased with its efficiency; this English Captain went on board their fleet, and saw them work their guns, and said that it could not be better done in any English ship. Their military hospitals are perfect models of arrangement and good order. I believe all this to be true, and I can well conceive that in one or two campaigns, on a first great outburst, the Turks might be victorious over their Russian opponents; but, when you leave the partial splendours of the capital and the great state establishments, what is it you find over the broad surface of a land which

nature and climate have favoured beyond all others, once the home of all art and all civilisation? Look yourself—ask those who live there—deserted villages, uncultivated plains, banditti-haunted mountains, tyrpud laws, a corrupt administration, a disappearing people.—*Lord Carlisle.*

#### MODERN GREECE.

I may, however, most truthfully sum up, from all that I have seen, or read, or heard, among persons of different nations, stations, and principles, that the present government of Greece seems to be about the most inefficient, corrupt, and, above all, contemptible, with which a nation was ever cursed. The constitution is so worked as to be constantly and flagrantly evaded or violated; the liberty of election is shamefully infringed; and where no overt bribery or intimidation are employed,—charges from which we Englishmen can, I fear, by no means make out an exemption,—the absence of the voters, who regard the whole process as a mockery, is compensated by the electoral boxes being filled with voting-papers by the gendarmerie,—a height of impudence to which we have not yet soared. Persons the most discredited by their characters and antecedents are forced on the reluctant constituencies, and even occasionally advanced to places of high trust and dignity. The absence of legislative checks is not atoned for by the vigour of the executive in promoting public improvements. Agriculture stagnates; manufactures do not exist; the communications, except in the immediate neighbourhood of the capital, where they are good, are deplorable; the provinces—and here I can hardly except the neighbourhood of the capital—teem with robbers. The navy, for which the aptitude of the people is remarkable, consists of one vessel; the public debt is not paid: an offer by a company of respectable individuals to institute a steam navigation, for which the seas and shores of Greece offer

such innumerable facilities, was declined at the very period of my visit, because it was apprehended that it would be unpalatable to Austria. Bitter, indeed, is the disappointment of those who formed bright auguries for the future career of regenerate Greece, and made generous sacrifices in her once august and honoured cause. Yet the feeling so natural to them, so difficult to avoid for us all, should still stop far short of despair.

*Lord Carlisle.*

#### THE FORTRESS OF SEBASTOPOL.

Not longer than sixty years ago Sebastopol was a miserable Tartar village; but, about that time, a Frenchman, who was travelling in the Crimea, was struck with the natural advantages of a position, which he at once saw might be made, if properly fortified, one of the first naval stations in the world. His observations to this effect, on his return to St. Petersburg, reached the ears of the Empress Catherine, who dispatched engineers to visit the spot, and, their report corroborating that of the Frenchman, fortifications were commenced, which have been gradually increased almost ever since, until it has become capable of bidding defiance to any but the most powerful armaments. Its main advantages may be thus described. The principal harbour, called the Roads, stretching inland to a length of more than four miles, is so capacious, and the anchorage so good, that the fleets of nations might ride in it safe from every wind, and such is the great depth of water that a man-of-war of the largest size can lie within a cable's length of the shore. Besides this there are five other small bays, branching off in various directions, equally commodious, and, singular enough, the great harbour, together with the small bays, are all lined by a continuation of capes, strong and easily defended, as if formed by nature expressly for a naval station.

## WESTERN EUROPE,

With its superabundant population of active, intelligent men, requires an outlet in her own hemisphere; and why should she seek to people a new world, when a railway carriage or a steam boat will convey her children, after a pleasant journey of a few days or weeks, to some of the most fertile, beautiful, and salubrious countries in the world? If this project were carried into execution, and the settlers assured of safety, protection, and freedom, in a very few years we should people the Turkish wilderness with a population of intelligent agriculturists, enterprising merchants, and active traders; men of the world, who would add by their industry, not only to the resources of the Turkish empire, but by their example infuse a portion of their own life and vigour into the few remaining inhabitants. We should then hear no more of a Slavo Tartar protectorate.

## THE CAUCASUS.

Much of the pleasing and hopeful descriptions, both physical and moral, which are given of Circassia, apply also to the wilder regions of the Caucasus. To the achievement of the conquest of both these important regions Russia has devoted many years of unsparing but unavailing effort. It will scarcely be believed that the hostilities conducted against the inhabitants of the Caucasus alone cost the Russian empire an annual loss of thirty thousand lives! Of these countries we may say, as of the Crimea, that the declaration of their independence, coupled with an honourable alliance with the western powers and Turkey, would almost confine the operation of the unprincipled barbarity of the Czar to the unfortunate subjects of his own immediate dominions. It would interpose an impassable barrier between Russia and the East; thus not only protecting Persia and the other intervening countries, but constituting the strongest safeguard to the immense dependencies of Great

Britain, which, with their teeming millions, stretch beyond them. And better still; the cultivation of friendly relationships, based on hospitable intercourse, and a reciprocity of material interests with the inhabitants of these countries, would open a new field, verdant with promise and enriched with the choicest gifts of nature, to the commercial, scientific, and evangelistic enterprise of our country. In a region in many respects resembling that selected by Divine wisdom for the use of that religion which must regenerate the world, is it too much to suppose that we may hereafter see a focus from which the English language, literature, commerce, civilization, and religion, shall permanently radiate through the promising twilight of the east, and that the elegant motto of the Asiatic Society, *Ex oriente lux*, shall brighten from a conceit into a prophesy, pregnant with the glorious destiny of millions yet unborn.

## THE PRIESTS OF THE GREEK CHURCH

Appear to be deplorably ignorant, and it requires all our charity to induce the belief that they are not desiguedly practising upon the still profounder ignorance of the population. A few words of Captain Spencer place this in a very striking light. He broadly states that their education is far inferior to that of the clergy of any other sect of the christian church; that no other form of worship is burdened by so many degrading superstitions, and that no mode of faith tends more to debase the intellect, and to degrade man for ever to the condition of a willing slave. Standing as we do in the immediate presence of Romanism, with all its leavening virulence, and of a quasi-protestantism, which is rapidly sickening under the infection, we deeply feel the force of these representations, and cheerfully listen to the warning voice which tells us of the depths of social degradation to which a misled population are inevitably conducted by the combined

influence of subtle priestcraft and ceremonial observance. It is the specific poison that paralyzes civilization. It acts immediately on the vital functions of society, and under its torpifying influence the motor nerves of the social body are benumbed, or to use the grotesque language of Mr. Carlyle, "The march of intellect is distinctly of the spavined kind;— what jockeys call all action and no go." Its effect in the Danubian provinces shall be told by Captain Spencer: "Among the hosts of saints and angels to be propitiated the Almighty seems to be entirely forgotten. Absolution, and a payment of a fee to the priest, relieve the conscience of a man from the weight of any crime, however heinous. Miracles are believed to be performed by the images of saints. Holy water is used as an antidote against the evil eye, witchcraft, the plague, and every disease to which man is subject. It also preserves the cattle in the field from thunder and lightning, the trees from blight, a house from taking fire, a ship from being lost at sea, &c. Still, perhaps, of all the influences which corrupt the public morals, none exercise a more pernicious effect, particularly among the higher classes, than the facility with which this church gives its sanction to the dissolution of the marriage tie."

What a change since the days when Irenæus was appointed to succeed Pothinus as bishop at Lyons. To be a christian then was to peril everything earthly for the sake of heavenly hopes; it involved the liability of suffering, the loss of ease, life, and liberty. If it involved so much to be a christian, how much more was the peril of a pastor? He stood in peculiar danger; to occupy such a place at such a time required a large measure of christian firmness and zeal and of personal faith. Although he became a bishop in Gaul, Asia was the land from which this early christian teacher had come. In that region, the last in which the

christians were benefitted by living apostolic teaching, Irenæus had received his early christian training. And in after years, when his abode was by the vine-covered banks of the Rhone, he reverted to his early days on the shores of the Ægean Sea, and to the teachers who had known the last surviving apostle. In addressing Florinus, known to him in his early days, who had become a teacher of false doctrines, he says: "Thou didst never receive these doctrines from the elders who preceded us, who themselves had associated with the apostles. For I saw thee, when I was yet a boy, in company with Polycarp in Asia Minor. . . . For I remember what took place then better than what happens now. What we have heard in childhood grows along with the soul, and becomes one with it, so that I can describe the place where the blessed Polycarp sat and spoke, his going in and out, the manner of his life, and the aspect of his person; the discourses which he delivered to the congregation; how he told of his intercourse with John, and with the rest who had seen the Lord; how he reported their sayings, and what he had heard from them respecting the Lord, his miracles and his doctrines. All these things were told by Polycarp in accordance with holy scripture, as he had received them from the eyewitnesses of the doctrine of salvation. Through the grace of God, given to me even then, did I listen to these things with eagerness, and wrote them down, not on paper, but in my heart; and, by the grace of God, I constantly revive them again fresh before my memory. And I can witness before God, that if the blessed and apostolic presbyter had heard such things, he would have cried out, stopped his ears, and (according to his custom) have said, 'O my good God! upon what times hast thou brought me that I must endure this!' And he would have fled away from the place where, seated or standing, he had heard such discourses!" How livingly does such

a narration, told in Irenæus's own words, bring before us this scene of his early days, when he listened to what Polycarp told him of John, the beloved disciple, and of the others (such as Aristion, and John the presbyter), the still surviving disciples that had seen our Lord.—*Eclectic*.

#### RUSSIAN INTOLERANCE.

There are more than sixty-five Protestant teachers in Turkey, and fourteen Protestant schools in Constantinople alone. Now to what is it all ascribable? I affirm, to the singular and unprecedented liberality of the Turkish system: free scope is there permitted to every religious movement; no hindrance is ever experienced except from the Greek or the Armenian superior clergy. Not only in Constantinople, but in all the provinces, associations for religious purposes are openly recognised and permitted. Printing-presses exist at Constantinople, at Bucharest, and other great towns, where we print the Scriptures in every Oriental tongue, including the Turkish, for circulation among the Turkish people. There are forty depots for the sale of the Bible in Turkey; and at this moment we have a host of colporteurs and native agents perambulating the provinces, reading the Word, and distributing the scriptures, "no man forbidding them."

Now contrast this with what is permitted or prohibited in Russia, and draw your inference as to what we have to expect should these awakening provinces fall under the dark and drowsy rule of the Czar. No associations for religious purposes are tolerated in Russia;—no printing-presses are permitted for printing the Bible in modern Russ, the only language understood of the people!—no versions of the scriptures are allowed to cross the frontier except the German, French, Italian, and English. Not a single copy, I repeat, of the bible in the modern Russ, in the vernacular tongue, can gain

access into that vast empire; and it is believed, on the best evidence, that not a single copy has been printed, even in Russia, since 1823, in the tongue spoken by the people! No colporteurs, of course, nor native agents to enlighten the gloomy provinces; no depots for the sale of the scriptures; no possible access to the word of God!

But here is a restriction which seems incomprehensible. The Emperor has, within his dominions, a concentrated population of Hebrews, amounting to nearly two millions:—not a single copy of the scriptures in the Hebrew tongue is allowed to enter Poland for the benefit of this people. I am told that this is refused with even greater severity than the importation of the modern Russ. I called it incomprehensible, but on reflection it is not so; it springs from his fear of the smallest particle of light and life on the feelings and faculties of men, and especially this energetic and wonderful race. But if this be so; if this be the spirit that governs the Emperor in his own dominions, do you think that he will manifest a different spirit should he once, by right of conquest, get possession of these regions, in which he discerns the dawn of liberty and the rights of conscience? I cannot doubt, but no one can doubt, that so far as lies in man, the rising provinces of Turkey would be crushed to the level of the internal provinces of Russia!

But Russia and this "orthodox faith" are not more favourable to missions—not missions, be it remarked, to disturb the Greek Church—but missions to the wild and ignorant heathen of her own dominions, the outskirting provinces of her own empire, were the people are sunk in idolatry and the grossest darkness. Even thither no missionary is permitted to go; and to this hour we believe that no mission has been sent from the Greek Church to supply the places of the expelled foreigners.

*Earl of Shaftesbury.*

## A WHISPER FOR PEACE AMIDST THE ROAR OF WAR.

*"A Christian Appeal from the Society of Friends to their Fellow-countrymen, on the present War."*

WE would respectfully bespeak the serious attention of our fellow-countrymen, whilst we earnestly plead with them, on behalf of the claims of religion and humanity, in reference to the sanguinary conflict now raging in the east.

It is, we reverently trust, in the love of Christ, and it is in the spirit of true patriotism, that we make this appeal. Our country is dear to us; we honour our Sovereign, and prize our free institutions; and we can but desire that our national policy may accord with the spirit and precepts of that Redeemer who came 'not to destroy men's lives but to save them.' We feel it to be a solemn thing thus to stand forth as the advocates of inviolable peace; and the events which are passing around us, and the warlike spirit which meets us in every direction, have led us very seriously to review the grounds of our Christian testimony in this matter. But this review has only confirmed the conviction, which we dare not shrink from avowing, however unpopular at a crisis like the present, that all War, on whatever plea of policy or of necessity, is unlawful under the gospel dispensation.

It will be admitted as a truth, applicable alike to individuals and to nations, that it is only in the use of those means which are sanctioned by the law of Christ, that we can expect the Divine blessing upon our efforts. When these means are exhausted, it becomes man, as a dependent being, to commit all results unto God—a trust which will never be confounded.

Can it then be that War, with all its attendant misery and crime, is a means the employment of which is sanctioned by Christianity? We unreservedly make our appeal to those inspired Records, which, as Christians,

we all profess to accept as a revelation from Heaven. True it is, that in the Old Testament we find not only war, but retaliation also, permitted, and, under certain circumstances, even commanded. As regards the command, we presume that no such commission to wage war against the Lord's enemies, as that given to his chosen people formerly, is claimed, or even expected, now. And in regard to the permission, it is sufficient to say, that the provisions of the Old Covenant, as to the return of evil for evil, like those bearing upon the conjugal relation, are expressly contrasted by our Lord himself with his own precepts, for the purpose of showing that that which, in both these cases, was allowed to them of old time, by reason of the hardness of their hearts, is prohibited by the higher and holier morality of the New Covenant. To the gospel standard, therefore, whether exhibited by prophecy, or more fully developed by Christ himself and his Apostles, must his disciples resort for their practical guidance. In the face, then, of all the glorious anticipations of prophecy in regard to the peaceable reign of the Messiah, and of the deep significance of that name by which He is called, 'The Prince of Peace;'—in the face of the annunciation of the Heavenly Host which characterised the new dispensation, as that which was to bring 'Glory to God in the highest, and on earth peace, goodwill towards men;'—in the face of the express commands of our Redeemer himself, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you;'—who will venture to say that Christianity affords any authority or justification for war?

And not alone by precept, but by his example also, has our Lord and Saviour emphatically taught us the lesson of forgiveness, forbearance and love. How touching is his prayer for

his bitterest enemies! How wondrous the forbearance of Him who said, 'Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?' What power might not He have commanded, and that not in any doubtful controversy, but in the vindication of eternal Right; yet he used it not:—a forbearance, exercised not merely with a view to the accomplishment of that most precious sacrifice which He made of himself for our sins; but also, as a holy example for our imitation, of abstinence from all self-defensive violence, even in the best of causes. For, as is declared by the Apostle, who was himself 'an eyewitness' both of the majesty and the sufferings of his Lord, 'Christ also suffered for us, leaving us an example, that we should follow his steps:—who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously.'

Now, although it may be admitted that the precepts and example of our Lord have a primary reference to the conduct of individuals, they can surely be no less binding upon a nation professing allegiance to Christ the Supreme Ruler, than upon the individuals of whom it is composed. Let us never forget the high authority of Him who hath thus shewed unto man what is good. Let us never forget that the Gospel is not a transitory, but an abiding dispensation; that it is the dispensation under which we are now actually living; and that these blessed principles are among its most glorious and essential characteristics. To affirm that they are impracticable, or not to be practised, is to set at naught their supreme authority, and to put dishonour upon their Divine Author. To postpone their application until all shall act upon them, is, in scarcely a less degree, to deny his present authority; and involves the practical contradiction of supposing that He has prescribed a series of duties for a state of things, in which the occasion

for their exercise shall have ceased to exist. It is now, in this still tossed and conflicted world, that the christian is called upon to act out these lessons. It is now that he is bound to prove his allegiance to his Divine Master; and, so far as his influence may extend, to promote the spreading of his kingdom upon the earth. That kingdom is one of righteousness and peace; and all who adopt the petition, 'Thy kingdom come,' at once confess the duty of their own present subjection to it, and pray for its universal establishment.

With such precepts, and such an example, what have Christians to do with the moral or political standard of Greece or Rome,—nations, which, with all their brilliant qualities and intellectual refinement, knew not the Gospel of Christ? Yet must it not be confessed that it is from sources such as these, that the maxims of the military code, and the prevailing ideas of glory in connexion with successful bloodshed are principally drawn? And what are the results of this heathen standard on the practice of the professed followers of the Lord Jesus? Without carrying our thoughts back to the miseries of past times, if we turn to the affecting details of the war in which our country is now engaged, and contemplate the vast amount of physical and moral suffering inflicted on the wounded and the dying, and on innocent widows and children; when we see professing Christians of one nation engaged in deadly conflict with their fellow Christians of another nation, in the presence of the infidel; and, above all, when we think of the thousands of immortal beings, believers and unbelievers, hurried into eternity, many of them, we must fear, altogether unprepared to meet the righteous judgment of God, can we believe that these things, at which even humanity shudders, bring no dishonour on the religion of Jesus, or that they are not offensive in the sight of Him whose name is Love, who 'hath made of one

blood all nations of men,' and on whose authority we learn the value of a single immortal soul? Can any prospect of temporal good, either to ourselves or to others, compensate for such evils? Oh that these things were felt, not as calamities only, but as national sins! then we cannot doubt but that means would be found for their early termination.

To the members of the Government of our beloved Sovereign, in the first place, would we address our earnest but respectful appeal, imploring them to use every Christian effort for the restoration of peace. We are not insensible to the difficulties of their position in this momentous crisis, in having to deal with a powerful enemy, and at the same time, to stem the mighty torrent of martial excitement in the public, or to satisfy its exaggerated expectations with reference both to the war itself and to the results to be obtained by it. Yet we believe, that trust in God, combined with humbling views of our national sins and a temperate estimate of our own position, even when convinced that we have clearly the right on our side, will be found at all times, and especially in the present peculiar and critical circumstances of the country, the best preparation for obtaining peace.

We implore our Senators, now assembling in both Houses of Parliament for the avowed purpose of aiding the vigorous prosecution of the War, to remember that that which is morally or religiously wrong cannot be politically right; that the non-recognition of the peaceable doctrines and precepts of the Gospel by the nation which is opposed to us, a nation too, intellectually and spiritually, far less enlightened than our own, constitutes no valid plea for our violation of them; and that Parliament may more truly serve the country by promoting temperate counsels and wise and conciliatory negotiation, than by urging forward a War which has already been so fearfully destructive of British life and treasure, and which threatens in

its progress to involve the whole of Europe in one wide spread conflagration.

We appeal to all who possess authority or influence, whether by their secular or their religious position, and especially to those who are looked up to as the Ministers of the Gospel of Peace, to use that authority and influence of which they are stewards, not in stirring up the martial spirit of the nation or in nerving the arm of War, but in promoting peace on earth and good will towards men, even towards their enemies.

We appeal as Christians to our fellow-Christians, as Englishmen to our fellow-countrymen of every class; we implore them to view their present position and duties calmly and temperately, not under the impulse of vindictive excitement, but with that practical wisdom which recognizes it as a political not less than a religious truth, that righteousness exalteth a nation, and with that far-sighted patriotism which comprehends within its scope the moral not less than the material, the future as well as the present welfare of our country, and the still more enduring interests of eternity.

We pray the Almighty Father of the Universe to breathe the spirit of reconciliation into the hearts of his contending children, British, French, Turkish and Russian, and guide them to the promotion of their mutual well-being, in conforming themselves to His universal law of love.

Given forth by a Meeting representing the Society of Friends in Great Britain, held in London this 8th day of the Twelfth Month, 1854, and in and on behalf thereof signed by ROBERT FORSTER, Clerk."

[Without endorsing every sentence in this address, we cannot but commend it to the thoughtful consideration of our readers at this juncture, when the passion for war is blazing all around us with fearful rapidity, threatening greater calamities in the year that is coming, than in that which is past.]

## Spiritual Cabinet.

CHRIST IS OFFERED TO THE SINNER; he should attempt to lay hold of him. His hand is withered; but he should without hesitation stretch it forth at the command of Christ—which is a command of grace, and often conveys the strength needful for the obedience required. He hath most sufficient warrant for his faith in Jesus Christ, by the full and free offer and call of the gospel, and by God's testimony and command. For this warrant let the serious inquirer read Isaiah xxvii. 5, and Matt. xii. 13.

THE GRANDEST OPERATIONS both in nature and in grace are the most silent and imperceptible. The shallow brook bubbles in its passage, and is heard by every one; but the coming on of the seasons is silent and unseen. The storm rages and alarms; but its fury is soon exhausted, and its effects are partial and soon remedied: but the dew, though gentle and unheard, is immense in quantity, and the very life of large portions of the earth. And these are pictures of the operations of grace in the church and in the soul.

### Poetry.

#### SONNET.

"Rise," said the Master, "come unto the feast:"—  
 She heard the call, and rose with willing feet;  
 But thinking it not otherwise than meet  
 For such a bidding to put on her best,  
 She is gone from us for a few short hours  
 Into her bridal closet, there to wait  
 For the un olding of the palace gate,  
 That gives her entrance to the blissful bowers.  
 We have not seen her yet, though we have been  
 Full often to her chamber-door, and soft  
 Have listened underneath the postern green,  
 And laid fresh flowers, and whispered short and soft;  
 But she hath made no answer, and the day  
 From the clear west is fading fast away.

#### "ONLY WAITING."

A very aged man in an almshouse was asked what he was doing now. He replied, "Only waiting."

ONLY waiting till the shadows  
 Are a little longer grown;  
 Only waiting till the glimmer  
 Of the day's last beam is frown;  
 Till the night of earth is faded  
 From the heart, once full of day;  
 Till the stars of heaven are breaking  
 Through the twilight soft and grey.

Only waiting till the reapers  
 Have the last sheaf gathered home;  
 For the summer time is faded,  
 And the autumn winds have come.  
 Quickly, reapers! gather quickly  
 The last ripe fruits of my heart;  
 For the bloom of life is withered,  
 And I hasten to depart.

Only waiting till the angels  
 Open wide the mystic gate,  
 Here my feet too long have lingered,  
 Weary, poor, and desolate.  
 Even now I bear their footsteps,  
 And their voices far away;  
 If they call me, I am waiting,  
 Only waiting to obey.

Only waiting till the shadows  
 Are a little longer grown;  
 Only waiting till the glimmer  
 Of the day's last beam is frown.  
 Then from out the gathering darkness  
 He, bright "Morning Star," shall rise,  
 By whose light my soul shall gladly  
 Tread its pathway to the skies.

## Reviews.

*The Fourteenth Annual Report of the Bible Translation Society, presented to the General Meeting, held at Bloomsbury Chapel, April 28, 1854.*

THIS Report has been a long time in reaching us. We must complain that the secretaries do not forward us a copy of their Report as soon as it is published every year. Now we must wait till the collector calls for our subscription before we are presented with a copy. This we received in January; and the next meeting will be in April. We doubt like to be so late with our news. Of news, however, this report is very barren; but some of the remarks are not without interest. Our readers are, we presume, aware that this is a Baptist Society.

“The progress made by christianity in British India since our first missionaries carried it there, little more than sixty years ago, has been such as to awaken devout admiration and gratitude in the church of Christ, and to fill all observers, and even the natives themselves, with astonishment. It is no exaggeration to say that true converts to the faith may be reckoned by thousands—children educated in the knowledge of christian truth by tens of thousands—and the multitudes more remotely feeling the influence of the gospel, and deriving advantage from it in their social relations by millions. But it may still be questioned whether christianity has become so rooted in the soil that, were European missionaries henceforth to be withdrawn, it would retain a permanent position in the country. And a doubt may be entertained whether it can be said to have taken permanent possession of any country until that country is enriched with the inestimable treasure of a God’s written word competently translated into its own vernacular tongue. This, however, is the achievement, not of one generation; it requires that the learning and the diligence of many successive labourers should be spent upon it. The best of the modern oriental translations, as, we suppose, it would be on all hands conceded, is that into the Bengali language by our own two missionaries, commenced by Carey, and carried to its present point of improvement by Yates and Wenger. Yet this version is still undergoing continuous revision, and comes forth amended in each successive edition. Similar attention is simultaneously given by our translators to versions into other tongues; nor must we lose patience, or deem that the work but tardily advances,

if we learn from year to year that the more they grow in acquaintance with the structure and idioms of the languages, the more they discover of the defectiveness of their work, and are impressed with the necessity of devoting themselves to its improvement. The bible should be in every laud what it is in our own, not simply a book which intelligibly conveys the meaning of the original scriptures, but which, for purity and majesty of style, should be the standard of the language. Nor do we despair but the day will yet come when this attainment shall have been reached by the versions of India.

The missionaries speak of the eagerness with which the sacred scriptures are received by the heathen; and the result of inquiry and observation leads them to believe that they are in the majority of instances diligently read, and in not a few with spiritual benefit. The Committee venture to relate an occurrence in illustration of this last statement. A missionary was addressing a crowd of persons who had gathered round him in one of his journeys, when, pausing for a moment in his discourse, a Brahmin seized the opportunity to say to the people, ‘My friends, listen to the things which this man is saying: they are true, and you should understand them. They will lead you in the right way.’ He had scarcely uttered these words when he received from a bystander a violent blow on the mouth. Instead of resenting the insult he simply replied, ‘We must bear all things for the sake of Christ,’ and disappeared in the crowd. Where had this man learned this christian meekness? He was unknown to the missionary. Can it be doubted that the word of God had fallen into his hands, and that he had read it under the enlightening grace of the Holy Spirit?

The Committee mention with much pleasure that the version into the Armenian by Mr. Carapeit, Aratoon, the expense of which was defrayed by this Society, has found a circulation among people of that country in Turkey. Five hundred copies were sent to the Rev. J. S. Everett, an American missionary in Constantinople, and, in a letter written by him in November last, he says, ‘There remain about 200 Testaments of the 500 sent. These books have been of great benefit to the inquirers after truth, as it was for a long time the only reference Testament, and was sought for by many, even by those who did not understand the Armenian language in the region of Aintab. It has done a good work. It was principally distributed in the time of persecution, when many wished it who could

not pay for it; and many were given to those we thought worthy, and some have been sent to all places where there has been any inquiry after the truth, and it has been blessed.' It cannot but be felt as a matter for much thankfulness, and especially at the present crisis, that the word of God, translated by one of our brethren, and printed by our funds, is finding its way into those troubled regions.

The income of the year has amounted to £2,157 2s. 4d., of which sum £878 13s. 4d. has been received from legacies. The Committee had the satisfaction of making repeated grants to the amount in all of £1000 in aid of the translations in Calcutta; and £700 they have deposited at interest with their Treasurer, to wait the decision of the Committee in reference to China."

## Correspondence.

### ON THE PREVAILING NEGLECT OF WEEK-DAY EVENING SERVICES.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—Looking over an old baptist periodical dated nearly sixty years ago, I met with a brief and simple remonstrance on this subject, which being as much needed now as it could be then, I send in the hope that you will insert it in the *Reporter*. SELECTOR.

"Dear Friends,—The prophet Malachi hath left it upon record that in his day 'they that feared the Lord spake often one to another;' and the apostle exhorts the Hebrews 'not to forsake the assembling of themselves together, as the manner of some was.' It is also well known that it hath long been the practice of most dissenting congregations, and indeed of some among the establishment, to set apart one evening in the week besides the Lord's-day, for public worship, and to enjoy the advantage of a short exhortation to their respective social and relative christian duties: which meetings have generally been considered, under the divine blessing, conducive, not only to the promotion of religion in general, but of experimental and practical religion in particular. But it is very painful to observe how very few there are that, with regularity and constancy, fill up their places at these profitable opportunities. This we find to be a matter of complaint from many places at our annual associations, both as it respects week-day evenings, and Lord's-day mornings: and that the complaint is general, we may learn by conversing with both ministers and people of different denominations.

Happy should I be if there were less cause for complaints of this nature, and

that evangelical ministers of every name, instead of having little besides the walls and seats of their chapels, had the general part of their congregations before them, desiring to hear the words of eternal life, feeding upon them with sacred delight, saying they are sweet to our taste, sweeter than honey, or the honey-comb; more precious than thousands of gold and silver. To such who frequently neglect both their duty and their privilege in this respect, I beg leave to submit a few things to their consideration. First, think closely how your pastor or teacher (who it is supposed is of your own choosing) must feel in his own mind at seeing your places frequently empty. He has been diligently searching into the divine records for your advantage; he has laid his own case and yours before the Lord in fervent secret prayer, and repairs to the house of God, desirous to impart unto you some spiritual gift, to the end ye may be established. But to you, whose good he peculiarly studied, his studies, his prayers, his exhortations, are all lost; he returns in sadness, complaining to his God, in the bitterness of his soul, 'I have laboured in vain, and spent my strength for nought.' Second, think how discouraging to those few who do attend, to observe such a remissness in many of their brethren; and along with this, perhaps, a knowledge that only some trifling circumstances have hindered you from coming; nor has your neglect an unhappy effect upon these only; but also upon all such as are under any serious impressions of religion; to such your conduct frequently proves a stumbling block. Third, inquire, I pray you, whether this neglect, if frequent, has not an unhappy effect

upon your own minds. Do you suffer nothing to keep you back but what you are persuaded will stand before God, the searcher of hearts? Has not your faith been weakened, nor your love diminished? Have not the springs of evangelical obedience been impaired? And has not a worldly spirit and conduct succeeded in their place? If this be the case, it is alarming indeed.

My dear friends, if you have a desire remaining to strengthen the hands of your ministers in their arduous work, to encourage the hearts of your brethren in their pilgrimage, and to keep up the life, and power, and joy, of religion in your own souls, as well as to contribute to the promotion of religion in the world, fill up your places in the house of God. Make it appear that your views correspond with those of David, when he says, Psalm lxxxiv. 1-4, 'How ami-

able are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young; even thine altars, O Lord of hosts; my King, and my God. Blessed are they that dwell in thy house: they will be still praising thee.'

'How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.' Psal. xxxvi. 7, 8.

That the above may become the experience of every reader's heart is the prayer of A WELL-WISHER TO ZION."

## Christian Activity.

### THE SPIRITUAL LABOURS OF LAYMEN THE GREAT WANT OF THE WORLD.

REV. Mr. Beecher, writing from Bassein, Burmah, under date of July 11, communicated the intelligence, that a new church had been organized at some distance east of his residence, where several families were converted through the efforts of a layman. In that neighbourhood eighty six converts were subsequently baptized and recognized as a church of the Lord Jesus Christ.

We may imagine the emotions and labours of that disciple of Jesus, as he prosecuted this holy work. No authority had been given to him by man, no Presbytery had laid hands upon his head, no church had given him a license to preach the Gospel. He had been rescued by the grace of God from the darkness and bondage of idolatry, had heard, by faith, the Spirit's whisperings of forgiving and adopting love, and with a heart full of piety and zeal, had gone to his countrymen, whom no minister of the gospel had visited, and told them of the love of Christ and of the way of salvation through Him. They listened, many of them believed, were converted, and soon the songs of Zion chanted by a united Christian Church, awakened new echoes

in the jungles, hitherto resonant only of the howlings of heathen worshippers of "nats." And this good work was commenced, not by authority, not by those in commission, or in the ministerial succession, not by any perfunctory services, but by the voluntary love and labours of an unordained, unlicensed layman.

If we were requested to prepare an essay on the question, what is of highest practical importance to the efficiency and progress of the churches of Christ at the present day? we should take the theme suggested by this incident. What the Church needs, what the world needs, is the voluntary, personal, and persevering labours of laymen in promoting spiritual Christianity.

This work is too widely deemed the official duty of the ministry. While the pastor preaches the truth faithfully from the pulpit, many seem to think that all is done that can properly or effectively be done for the sanctification of Christians and for the conversion of the impenitent. That it is as much the duty of the unofficial disciple, as it is of the ordained minister, to strive to promote the growth in grace and the usefulness of Christians, and to win unregenerate souls to Christ, is not the practical sentiment among be-

lievers. Yet it is the theory of the gospel, "Preach the gospel to every creature." Limit this commandment to the eleven to whom it was first addressed, or to the official ministry of this or any other age, and it cannot be obeyed. Obedience to it is a physical impossibility. Inspiration has given the best interpretation of the scope of this commandment in these words: "Let him that heareth, say, come." That the first disciples so understood the theory of the manner in which the gospel was to be dispensed is evident from their labours. "They that were scattered abroad went everywhere preaching the word." Who were "they?" "Men and women," into whose houses Saul the persecutor had entered, when he "made havoc of the Church." To laymen, not to ministers, did the inspired Apostle write—"Ye shine as lights in the world, holding forth the word of life." We neither obey the precepts of

our Lord, nor imitate the example of primitive Christians, when we substitute pulpit proxies for personal labour, and transfer our individual duties to official servants.

We would not be understood as speaking lightly of the influence of the ministry. Alas! how can we do so, when we consider that so unequal a portion of the labour of religious instruction and warning and appeal is cast upon them. We mean that they are, from their numbers and position, inadequate to the work necessary for the regeneration of the world; and that it is not God's plan to convert the world merely through the agency of an official ministry. They have their work, and it is important and essential, but they have no monopoly of spiritual labour for the edification of the church or for the conversion of souls.

*(To be concluded in our next.)*

## Narratives and Anecdotes.

### THE IMMACULATE CONCEPTION.

On Sunday, Jan. 7, was read in the churches and chapels included within the Roman Catholic arch-diocese of Westminster, a pastoral letter from Cardinal Wiseman, dated at Rome, and promulgating the doctrine of the Immaculate Conception as an article of faith. The message is addressed thus:—

"Nicholas, by the Divine mercy of the Holy Roman Church, of the title of St. Pudenciana, Cardinal Priest and Archbishop of Westminster, to our dearly beloved brethren and children in Christ, the clergy secular and regular, and the faithful of the said diocese. Health and benediction in the Lord."

The cardinal first enters into the external circumstances under which the dogma has been established. He describes the meeting at Rome of bishops from all parts of the earth, and representing fourteen different languages, and then speaks of the interior deliberations. "All was now ready, and the great day approached—a day for ever memorable in the Church's annals, the day in which the great prerogative of holiness ever conferred on creatures exemption from the stain of original sin

was to be dogmatically declared, as it had been firmly believed to belong to the purest of beings after Him who chose and fitted her to be His mother." The cardinal, anticipating criticism, is careful, and says that it was not to pronounce any new discovery that the assembly was convened by the "Vicar of Jesus Christ."

"It was as successor to him over whose ashes and under the shadow of whose chair he stands to pronounce a decree of unfailing certainty, that the immunity of the ever blessed Virgin, Mother of God, the eternal Word incarnate and the spotless Lamb, had been a doctrine revealed from the beginning, and if hitherto only received in implicit faith, henceforth, by virtue of this decree, to be believed by all with explicit faith, that is, as a distinct and separate dogma, no longer involved in the general belief of what the church teaches."

A remarkable portion of the Cardinal's pastoral is taken up with a graphic description of the scenic features of the ceremonial when the doctrine was declared by the Sovereign Pontiff. The procession (he says) presented one of the noblest ecclesiastical spectacles ever witnessed, even in St. Peter's. One

hundred and fifty-two bishops in silver capes and white mitres, and fifty-one mitred cardinals in the embroidered vestments of their respective orders as bishops, priests, and deacons, immediately preceded the Holy Father. He next describes the heavenly music, and the sublime circumstances under which the Pope made the decree to be subsequently published as a Bull—"The mass then continued, and at the *Te Deum*, which closed it, the people joined in with the same overwhelming melody as they had introduced into the invocation of the Holy Ghost." After describing some subsequent ceremonies, the Cardinal returns to the doctrine, and exclaims:—

"Rejoice, then, dearly beloved, again we say rejoice. Rejoice in the Lord, who has so graciously bestowed on his church so signal a blessing, whereby the piety of her children has been wonderfully excited, and their love for their Mother in heaven greatly increased. Rejoice that to her fresh glory has been given, and a new crown, the brightest that she can wear, that we may hope for new favours and more abundant graces from her affectionate and powerful intercession. Rejoice, that through this glorious event, the unity of the church, the peace and love that reigns among its pastors, their docility to their head, their attachment to the see of Peter, and the piety and learning of so many of them, have been most consolingly exhibited. And though absent in body, yet in spirit present with you, we rejoice with you, and pray to God that from this spiritual joy he will raise more solid graces—fruits of the blessing which the Holy Father, through our hands, sends down upon us.

(Signed) N. CARDINAL WISEMAN."

A letter from Naples, of Dec. 22, states that the Immaculate Conception has been celebrated there with a fortnight's spiritual exercises, that is, processions, church-going, &c., during which time all the theatres were closed; and as the nine days' service before Christmas began immediately after, the Neapolitans had been twenty-four days without any kind of public amusement. The troops have been placed under the immediate protection of the Immaculate Conception. Their colours are to receive a fresh benediction under the auspices of the Immaculate Conception, the image of which is to be appended to them.

Thirty men from every regiment are to be instructed in singing religious hymns, in order that they may perform at processions and other great occasions.

A VISIT TO THE JAPANESE.—An account of the visit of Sir James Stirling's squadron to Japan in September and October has been supplied to the *Times* by a medical officer. The squadron arrived off Nagasaki on the 7th September. As the ships were running in, and the crews were viewing with some surprise the many batteries commanding the entrance, they were arrested by boats from the shore requesting them to stop, with the alternative verbally hinted of being blown out of the water. Subsequently, however, permission to go in was given. Here they remained many days; Japanese officials going on board frequently, but the British not permitted to land. At length, on the 4th October, the Admiral went ashore, accompanied by five boats and the band; and entering the inner harbour, with much ceremony, they rowed up to the landing-place, admiring the pretty scenery on either side. At the landing-place a guard received them; guards lined the road to the Governor's house, and ushered the strangers into the presence of the Governor and the Inspector of the province. "Their appearance and manners were dignified; the court dresses were very curious, and the silk portion of rich quality. The style and degree of politeness practised among themselves is so extreme that it disgusted us considerably. The persons communicating between the Governor and our interpreter were on their knees, and frequently kissing the ground, and speaking in a low tone of voice. After the interview, we were taken to two rooms; ours had the number of arm-chairs required for officers not of the admiral's set, who were in another room. Tea was brought on small stands; no sugar, no milk used. In a short time, trays with pipes, tobacco, lighted charcoal, and a pot for ashes; pipe of brass, small; stem, bamboo. After some time, a box of cake and sweetmeats, with chopsticks, was placed before each officer, and was afterwards sent on board to us, as we wrote our names on the lid by order. Again, our wants were attended to; octagonal deal boxes were placed before each of us, the contents, a block of sponge cake, two

cakes of jelly, two rolls of sweets, two birds of flour, and a sugar-fish—chopsticks to eat with. The name of the Governor is Melzono Chikfoono Kami; his dress a black gauze overcoat, white vest and sleeves, green silk petticoat, open at the sides, showing wrapper or trousers, and reaching to the feet, which were covered with white cotton socks: shoes and sandals not worn in the palace. In the afternoon suet pudding and syrup were brought, with large silver fork and spoon (European form) and chopsticks. I had an opportunity of seeing paper used instead of pocket handkerchiefs; although the latter article is in use when the heat oppresses, ventilation not being attended to. Our gold watches pleased much. It appears that two hours of our time make one hour Japanese; the day begins at six in the morning and ends at six in the evening." Two other interviews followed this. Many persons were sent by the Emperor to the officers. At length the treaty was signed, and the squadron departed on the 20th October.

**CURIOUS SECT OF JEWS.**—The *Jewish Chronicle* has an article descriptive of a singular tribe of the Jews, called "Yehud Chebr," said to be the descendants of the father-in-law of Moses. They live isolated, and avoid any intercourse whatever with the rest of the Jews. They are only to be found in Arabia, mostly on the eastern shore of the Red Sea, and are solely occupied with rearing cattle. In the environs of Tunbua, a sea-port on the eastern shore of the Red Sea, they are also found to be smiths, and to stand in commercial association, by barter, with the Arabian tribes, who call them "Irab Seb'th," *i. e.*, Arabs who celebrate the sabbath. They are esteemed and feared everywhere, "for they are a giant-like people." They speak only Arabic and Hebrew. Their most particular wish is not to have any intercourse with the Jews; and if any one enters into conversation with them they quickly deny their descent, and say they are of a common Arabian origin. About twenty five years ago the sheriff of Zennah decided on going a pilgrimage to Mecca. While going through the great sandy desert they missed their road. They found themselves destitute of provisions, and famine stared them in the face. At length they come upon a whole town

with tents, and hastened up to it, hoping to be among their Arabian brethren. They approached a large and magnificent tent, and the out-posts of their caravan cried out, "Water! water! ye brethren, or we die." An Arab stepped forth from the tent with an angry air, and called out, "Kelb (dog), who dares to call out thus in the hour of devotion?" But the Mahometan related the great distress of the party, and suppliantly asked for water. "Knowest thou," the Arab replied, "where thou so unseemly didst call out? This is the tent of our worthy Melek (king); we perform here the evening prayer, and we have been disturbed." The other looked into the tent, and saw a great assembly of Arabs, who were "gently whispering their prayers." The whole party were supplied with necessaries for their journey, and informed of the shortest road to Mecca. When they asked who their benefactors were, they received the abrupt answer, "Yehud Chebr." Since that time the sheriff of Zennah has become a great friend to the Jews, and "treats our co-religionists with the greatest respect."

**ROBERT HALL.**—In a sketch of the celebrated Robert Hall the late Mr. Jay gives the following: "He was at the Tabernacle the first time I ever preached in Bristol, and when I was a little more than seventeen. When I came down from the pulpit, as I passed him, he said, 'Sir, I liked your sermon much better than your quotations.' I never knew him severe upon a preacher, however moderate his abilities, if free from affectation, he spoke with simplicity, nor tried to rise above his level. But, as to others, nothing could occasionally be more witty and crushing than his remarks. One evening, in rather a crowded place—I was sitting by him—a minister was preaching very finely and flourishingly to little purpose, from the 'white horse,' and the 'red horse,' and the 'black horse,' and the 'pale horse,' in the Revelation. He sat very impatiently, and when the sermon closed he pushed out toward the door, saying, 'Let me out of this horse-fair.' I was in the library at the academy conversing with one of the students, who was speaking of his experience, and lamenting the hardness of his heart. Mr. Hall, as he was near, taking down a book from the shelf, hearing this, turned toward him

and said, 'Well, thy head is soft enough; that's a comfort.' I could not laugh at this; it grieved me; for the young man was modest, humble, and diffident. He must have felt it severely; and I have no doubt but Mr. Hall's reflections smote him afterward for this apparent harshness and offence. There is no just excuse for such things. We must not fling about arrows, and, if any of them pierce, say it was in sport. Should not only ill-nature, but wit or humour, expose us to this evil, we know the prayer, 'Set a watch, O Lord, upon my mouth; keep the door of my lips.' A minister, popular, too, one day said to me, 'I wonder you think so highly of Mr. Hall's talents. I was sometime ago travelling with him into Wales, and we had several disputes, and I more than once soon silenced him.' I concluded how the truth was; and, some weeks after, when his name was mentioned, Mr. Hall asked me if I knew him. 'I lately travelled with him,' said he, 'and it was wonderful, sir, how such a baggage of ignorance and confidence could have been squeezed into the vehicle. He disgusted and wearied me with his dogmatism and perverseness, till God was good enough to enable me to go to sleep.'

**SIDNEY SMITH AND DR. CAREY.**—Somehow or other we found ourselves next talking about Sidney Smith; and it was very pleasant to me, recalling the evenings when your father has read and we have laughed over him, to hear him spoken of as a living existence by one who had known him. Still I have always had a quarrel with Sidney, for the wicked use to which he put his wit in abusing good old Dr. Carey and the missionaries in India; nay, in some places he even stooped to be spiteful and vulgar. I could not help, therefore, saying, when Macaulay observed that he had the most agreeable wit of any literary man of his acquaintance, "Well, it was very agreeable, but it could not have been very agreeable to the people who came under the edge of it;" and instanced his treatment of Dr. Carey. Some others who were present seemed to feel warmly on this subject too, and Macaulay said:—"Ah, well, Sidney repented of that afterwards." He seemed to cling to his memory, and to turn from every fault to his joviality as a thing he could not enough delight to remember. Truly,

wit, like charity, covers a multitude of sins. A man who has the faculty of raising a laugh in this sad earnest world is remembered with indulgence and complacency always.

*Stowe's Sunny Memories.*

**A RARE OLD COIN**, supposed to have lain undisturbed for upwards of 1800 years, was turned up opposite Carisbrooke church a few days since in digging a trench for the purpose of laying down the new gas pipes. It bears on one side a head of one of the Cæsars, and a very perfect impression of the *AVGVSTVS*, the preface *DIVVS*, and the title *PATER* being nearly obliterated by corrosion. On the reverse appears very prominent the capitals *S. C.* (*Senatum Consulto*), separated by the representation of an altar, with the word *PROVIDENTIA* beneath (a contraction of "Providentia," intimating the providence of Augustus). It is within the verge of probability that this coin was one of the very tribute pennies mentioned in the holy scriptures "Render unto Cæsar the things which are Cæsar's," and proves, if proof were wanting, the footing which the Roman legions gained in the island. History informs us that on 26th of August, 55 B. C., according to Halley, Julius Cæsar landed between Walmer Castle and Sandwich on the English coast; and that after his departure Britain was left undisturbed by foreign armies for nearly a century. Octavianus, who succeeded him (the Augustus Cæsar of the New Testament), reigned from B. C. 29 up to A. D. 14; and this coin might have been in circulation in the Wight, although it only surrendered to Vespasian, the second in command to the emperor Claudius, A. D. 43.

**THE MISSISSIPPI BY NIGHT.**—By night the scene is one of startling interest and magical splendour. Hundreds of lights are glancing in different directions, from the villages, towns, farms, and plantations on shore, and from the magnificent "floating palaces" of steamers, that frequently look like moving mountains of light and flame, so brilliantly are these enormous river leviathans illuminated outside and inside. Indeed, the spectacle presented is like a dream of enchantment. Imagine steamer after steamer coming sweeping, sounding, thundering on, blazing with these thousands of lights, casting long brilliant

reflections on the fast rolling waters beneath. There is often a number of them, one after another, like so many comets in Indian file. Some of these are so marvellously and dazzlingly lighted, they really look like Aladdin's palace on fire (which it, in all likelihood, would be in America), sent skurrying and dashing down the stream, while, perhaps, just then all else is darkness around it. I delighted, too, in seeing, as you very frequently do, the twinkling lights in the numerous cottages and homesteads dotted here and there; and you may often observe large wood fires lit on the banks, looking like merry-making bonfires. These, I believe, are usually signals for the different steamers to stop to take up passengers, goods, and animals.—*Lady E. S. Worthy's Travels in the United States.*

**STARTING CHILDREN IN THE WORLD.**—Many an unwise parent labours hard and lives sparingly all his life to give his children a start in the world. Setting a young man afloat, with money left by his

relatives, is like tying bladders under the arms of one who cannot swim; ten chances to one he will lose his bladders and go to the bottom. Teach him to swim, and he will never need the bladders. Is it not frequent, very frequent, for parents to toil and tug, drag out a miserable slavish life with miserly parsimoniousness, refusing to contribute to objects of real benevolence? And for what? To give their children a start! enable them to make a dash! What has been the result? This same wealth, hoarded by cringing parsimony, has proved a curse to body and soul! God has testified his disapprobation of this course fearfully! There is that withholdeth more than is meet, but it tendeth to poverty. "There is that scattereth and yet increaseth." Lay up treasure in heaven: be rich toward God. Cultivate the mind. Train your children to habits of industry and virtue: give them a sound, thorough education on bible principles. These will be of more value to them than the wealth of the Indies, the gold of Peru.

## Baptisms.

### FOREIGN.

**UNITED STATES—Baptismal Scene in Penfield, N. Y.**—For some months past there has been a good state of religious interest in the church in Penfield. Weekly prayer meetings have been sustained through the summer, the result of which, by the blessing of God, has been the conversion of a number of precious souls, and the reclaiming of the wanderer to the fold of Christ. Several have united with the church and are doing valiantly in the cause of the Redeemer. Among the number referred to as having experienced emancipating grace is a young lady educated a Romanist. The circumstances connected with her rescue from papal influence are of so marked a character, that I beg the indulgence of the reader while I recite some of the most important. In 1851, an Irishman, named John Collins, came with his family to this country. He was a devoted Romanist, and being a man of considerable influence among them, and

withal a man of a good share of general information, he bent his energies to the training of his family in the principles of the Romish religion. Soon after the arrival of the family in America, his daughter Catharine, then about fifteen years of age, was employed in the family of Mr. R. Griswold, of Penfield, Monroe County. While there, she ventured to read a few chapters in the bible, and went occasionally to protestant meetings. The truth, under the influence of the spirit of God, made so strong an impression upon her heart, that sleep departed from her, and she saw clearly that she could never, in that condition, meet Him in peace. She saw her mother a short time after, and told her some of her convictions, and her mother replied, that, if she came out against her father's religion, to injure him, *he would take her life*, if he was hanged the next day. As time passed on, her convictions seemed in a measure to wear away. She left Mr. Griswold's and went to other places to service; but the more she saw, and the more she re-

flected upon the tendencies of Romanism, the stronger were her impressions that it was not of God. Suffice it to say, that, in 1853, she returned to R. Griswold's, and remained over a year. During this time, an elder sister was taken sick, and soon died. Before her death, she informed Catharine that she had no confidence in Romanism, and had sought and found the "pearl of great price." She told her mother she had obtained a new heart. Her mother inquired if she obtained it of the priest? *No*: God gave it to me, she replied with much earnestness. She requested protestant burial; but as soon as she died, the Romanists took the direction of affairs, and commenced their foolish performances, usual on such occasions. Catharine now determined no longer to remain in the ranks. She resolved to seek the Lord, asked the prayers of Christians, attended the prayer meetings, and soon obtained deliverance from sin, through the blood of the Lamb. She, with several others, united with the baptist church, and sabbath, Oct. 1st, was assigned to administer the ordinance of baptism. The spirit of Romanism now began to develop its real characteristics. Her parents raved and threatened her life, and her father said, that if it were not for the law he would kill her as quick as he would a *snake*. On one occasion, he, with several others, attempted to take her from Griswold's by force, but he soon found his way out of doors. He was afterwards put under bonds to keep the peace. As the time drew near for baptism, the Romanists became excited to such a degree that they seemed determined on a demonstration, and some of them attacked Griswold's house, broke in a window with stone, &c., and it is said that some Romanists in the city of Rochester were heard to say that if she was baptized it should be in *Protestant blood*. This statement came to the ears of one of that class called Know Nothings and he made such use of it as he thought proper. The sabbath for baptism at length arrived, and early that morning were seen strangers from different localities making their way to Penfield, and when the time for public services came, it brought with it a large number of those strangers, who were quietly seated in the house of God, and attentively listened to a discourse on the subject of christian baptism, by the pastor of the church, (Rev. H. Esten) These exercises closed

—about one hour after found a congregation, estimated at 1,500, assembled on either bank of a pleasant stream, to witness the baptism of five happy souls. Of the above number of the assembly, were between 200 and 300 persons who came prepared to meet the *worst* that might present itself, against the civil and religious liberties of God's people. They arranged themselves on each side of the stream, and soon announced to the administrator that every thing was in readiness for the exercises to commence. Two intelligent young men were first baptized, then followed the baptism of three females, (Miss Collins being reserved for the last.) Notwithstanding the threats that had been made, and the announcement that the Romanists were then in ambush but a short distance from the water, Miss Collins walked deliberately into the water, without manifesting a single emotion of fear; and when she arose from the watery grave, ejaculations of praise to God burst from her lips, and a loud response burst forth from many hearts. One of the candidates is a member of the Methodist Episcopal church, who had become convinced that immersion was necessary to gospel baptism. She appeared to enjoy much of the divine presence in the discharge of duty. I never witnessed so large a congregation assemble on such an occasion, and yet every thing was done with perfect order. But the reader may inquire, was there any indications of design to make disturbance at the water? I answer, Yes. Now for the reason why there was none. In all probability, the only reason that Miss Collins was permitted to be baptized, at that time, was, the fact that the Romanists knew that an armed force was present, sufficient to exterminate a regiment of Irishmen. It is but just to say, that the church in this place feel grateful to God and to those gentlemen from Rochester and other places, for their timely aid in sustaining the institutions of the gospel. In conclusion, I beg leave to remark, that it is high time that all who love God and civil and religious liberty, should awake to the fact, that our foes are active and designing, and we have no right to sleep upon our posts; and if the Roman priesthood will insist on keeping the laity from the reach of gospel truth, there is an *argument* in store that they can be made to understand. AN EYE WITNESS.

**INDIA, Maulmain.**—A letter informs us that in May last three believers,—one Burman, and two Europeans belonging to H. M. 29th Regiment,—were baptized. In June, one young man was also baptized; and on the 13th of Aug. seven young persons.

**Calcutta.**—On sabbath day, Oct. 15, one believer was baptized by Mr. Leslie at the Circular Road Chapel.

**Barisal.**—Mr. Page writes:—"You will be glad to learn that on Sep. 17, I baptized one man at Madra; the first baptism there since my coming into the district. On the 9th, another man at Dhamshor. On the 22nd, another man at Suagaon. On the 24th, two women at Chhobekarpár. Of the five, four are good readers."

**Narsigdarchoke.**—One man was baptized by Mr. Lewis at this place on the third Sunday in October.

**Rangoon.**—A recent letter states:—"During the last two months there have been baptized at this station, exclusive of Burmese, two hundred and thirty Karens. Within the last six months, six new churches have been formed, making twelve new churches and seven hundred and forty-one baptized, since we came to Rangoon. It is not enough that some of the older churches support themselves, but we have just formed a Karen Home Missionary Society under pleasing and hopeful appearances. As liberality has always been a very prominent characteristic of the Karen churches, we hope to see them not only supporting their own pastors and schools, but also sending out ministers and school teachers to the destitute."

**Dinapore.**—Mr. Smylie had the pleasure to baptize three young persons on Lord's-day, November 12.

**Sibsagor.**—Assam.—On sabbath day, Oct. 15, Mr. Brown baptized three young women, belonging to Mrs. Brown's school.

**Agra.**—On August 30, after a sermon on baptism, preached by Mr. Jackson, Mr. Williams baptized two men belonging to Her Majesty's 8th (King's own) Regiment, at the chapel in the cantonments. On November 1, Mr. Jackson baptized two men of the same Regiment.

**Berhampore.**—Orissa.—Mr. Bailey writes:—"We had a baptism on Sunday, Nov. 5, when two young friends from the Asylum put on Christ. They have been candidates for more than a year, and we trust they will continue to the end."

## DOMESTIC.

**CARDIFF, Bethany.**—Through the mercy of the Lord I am permitted to inform you that on Dec. 17, Mr. Thomas, tutor of Pontypool Academy, immersed a young female, daughter of one of our members. Many and fervent were the prayers of that mother at a throne of grace, that God, in his infinite mercy, would please to bring this, her only child, to the knowledge of the truth as it is in Jesus. In the morning of her days God was graciously pleased to grant her request, and permit her to see the fruit of her labours and tears ere she departed hence. May she long be spared treading in her mother's footsteps, following her as far as she followed Christ, until she, too, shall be summoned from the church militant to join the church triumphant. And on Thursday, Dec. 28, after a discourse by Mr. Fuller, Mr. Jones immersed two females; one was the sister of a baptist minister lately deceased, and whose sudden removal by cholera made a strong impression on her mind. The other was from the sabbath school. May they be preserved unto the end! These were all added to the church. J. J.

**HULL, George Street.**—After a long season of stillness our baptismal waters have been again moved. On the evening of Dec. 24, our pastor, Mr. Hall, went down into the water and immersed a young man, the son of pious ancestors—his late grandfather having been a baptist minister, and his father a deacon of a baptist church; thus verifying the promise, instead of the fathers shall rise up the children. May it indeed prove literally so in regard to the youth in question: he is one of promising abilities; and is at present actively employed in our sabbath school, from whence, we trust, he may at some future time be found amongst those who not only teach but preach God's word. We have other young people, we trust, in a hopeful state; and our prayer is, that the labours of our pastor may be abundantly blessed.

M. E. P.

**HAMMERSMITH.**—On the last sabbath of the past year, Mr. Leechman baptized six believers, who were afterwards added to the church. One of our late candidates was a converted Hebrew from the Episcopal church, who has since gone to Brussels as a missionary to his brethren.

J. H. P.

**PRESTEIGN, Radnorshire.**—After an appropriate discourse by Mr. Short, M.A., of Swansea, to a crowded congregation, seven believers were baptized by Mr. T. L. Davies, the newly-ordained pastor of this church. Several others are likely soon to follow in their steps. There was one circumstance which rendered this service peculiarly interesting and impressive. The mother of one of the candidates and the grandmother of another (Mrs. Rogers, of the Grove, an eminently pious person) died during the previous week, and though not interred, this did not prevent the surviving relatives from following their Divine Master down into his liquid grave; thus giving an affecting testimony that their love to him was stronger than the ties of natural affection, and superior to merely conventional customs (Matt. x. 37.)

**GLADESTRY, Radnorshire.**—Our minister, Mr Godson, baptized three young men, Dec. 17, all of whom are connected with our sabbath school. While one of the candidates was inquiring after truth, a good pædobaptist brother in the neighbourhood would fain have converted him to his own way of thinking on the important subject of christian baptism; and to effect this object furnished him with a well-known tract on baptism by the redoubtable Mr. Thorn. The inquirer, acting as every wise man ought to do, compared this tract with the New Testament, and was more convinced than ever that immersion was the only scriptural mode; and adopting what he believed to be the will of the Lord Jesus, he was immersed on a profession of his faith in Him. G. J.

**HOLYHEAD.**—After an able discourse by Mr. Morgans, minister, four persons were baptized, Nov. 12, in the presence of a large and attentive congregation. The greatest solemnity and good order prevailed during the whole service. Your readers will be gratified to hear that our Redeemer's cause is progressing, although slowly. Prayer meetings are well attended, and the sabbath school is in a very flourishing state. J. L.

**CLEVEDON, near Bristol.**—Your readers will be pleased to hear that the good work is going on in this delightful village. On the evening of new year's day, after an address at the water-side by Mr. Victor, ten believers were baptized into the names of the Father, Son, and Holy Ghost. W. F.

**ABERDARE, Glamorganshire.**—Having neglected for a very long period to send you any reports of our movements here, I beg to state that we are steadily progressing. Nov. 4, in last year, our pastor baptized four sisters in the river Cynnon. Nov. 25, he baptized fourteen in the baptistry of the Mill Street chapel. And on Dec. 24, one young man was baptized in the river Cynnon. We are happy in the anticipation of seeing several more, who are now before the church, following the footsteps of our blessed Saviour.—*Mountainash* is a branch of the Aberdare church, under the pastorate of Mr. Price. Dec. 17, after a short discourse by the pastor, he baptized one brother in the river.

**BIRMINGHAM, Heneage Street.**—On the first sabbath of the new year Mr. Taylor baptized one male and three females, all young persons; two from the pastor's bible class, and one from the sabbath school. Indeed, all three had been in the school, and received their first serious impressions there; and the seed then sown has now ripened into fruit. May it be to life eternal! and may this be for a further encouragement to all faithful teachers to labour and pray, believing that what they do in his name will not be in vain in the Lord. D. D.

**LLANIDLOES, North Wales.**—Our minister, Mr. Evans, baptized two females in the Severn before a crowded audience, Dec. 10. The scene was affecting. One of the candidates was an aged person, upwards of eighty years of age. After so long delay he was now seen taking up his cross to follow the Lamb. The other was a young person about twenty. Thus the old and young professed before many witnesses their obedience to their Master's command, and declared openly the principles that Christ and the apostles taught in the world. E. D.

**TUNBRIDGE WELLS.**—A very interesting baptismal service took place here on Dec. 31, when four candidates publicly put on Christ by baptism. Mr. Edwards, the minister, read and expounded the 6th chap. Romans at the water-side, and then addressed the candidates on the very important responsibility of church members. The candidates were then led down into the water and immersed in the names of the Sacred Three. The minister thanked the audience for the kind attention they had paid during the whole of the service. W. R. J.

NOTTINGHAM, *Stoney Street*.—A considerable addition was made to the church here, on Lord's-day, January 14, when, after an appropriate discourse by Mr. J. C. Jones, baptist minister, of Spalding, twenty-two believers, chiefly young persons, were buried with Christ in baptism. These were all received by the pastor, Mr. H. Hunter, at the Lord's table on the afternoon of the same day.

SUTTON-IN-ASHFIELD, *Notts*.—We have had the pleasure of adding five more to our little flock, who were baptized on

Dec. 24. Four of them are teachers, and one had been a scholar in our sabbath school. J. E.

BRANDON, *Suffolk*—*Home Mission Station*.—On sabbath evening, Dec. 17, Mr. Scarr baptized two female disciples upon a profession of their faith in Christ.

[The note, dated Starkstead, Manchester, January 22, does not mention at what place the baptism of three females took place on December 31.]

## Baptism Facts and Anecdotes.

### SPONSORS AND SPRINKLING.

I AM fond of looking over our old magazines. Glancing down the index of one published in 1800, I was directed to an "Anecdote on Baptism," which, after perusal, I thought would do for your "Baptism Facts and Anecdotes department;" for, unhappily, the customs referred to have not yet become obsolete.

SELECTOR.

"Mr. Editor,—The following anecdote was related to me by a friend, a few years ago, as a fact; and as I have never yet seen it in print, I transmit it to your memoriter as not unworthy a place in your miscellany.

In the same town, I have forgotten where, resided an Independent minister and an Episcopalian clergyman. They lived on terms of friendship, and even some degree of intimacy. That body of dissenters known by the name of Independents (though, as a term of distinction, it is now indistinct and unappropriate), are, you know, pædobaptists. The Independent minister having a child to sprinkle invited his friend the clergyman to attend at the ceremony; and in the course of his remarks on the occasion spoke directly, and somewhat indignantly, on the practice of sponsors, as unauthorised by scripture. The clergyman felt, but said nothing at that time; but when an opportunity occurred of meeting with his friend alone he introduced the subject, and noticed the unfriendliness of being so pointed in his remarks on the use of sponsors, as he knew it to be his practice, and also that of the church of which he was a minister; and especially

as he attended purely in consequence of his invitation, it had, he observed, an uncandid and unfriendly appearance. 'Why,' says the Independent minister, 'the practice is so unscriptural and absurd that I can scarcely speak or think of it with any degree of patience.' 'Perhaps,' replied the clergyman, 'you have not examined the sacred writings particularly and closely on that subject.' 'O yes I have,' rejoined the Independent minister, 'and am sure there is not a syllable to be met with in the whole New Testament to authorize such a practice.' 'Why, I believe,' said the clergyman, 'if you look again you will find it in the very next verse to that which speaks of *infant sprinkling*.'

I must own myself, Mr. Editor, to be of the clergyman's opinion. It appears to me at present that the New Testament contains just as much in favour of the one practice as of the other. But if I be mistaken I shall be glad to have my views rectified, and will thank the person that will seriously and candidly make the attempt. ANTIPÆDO."

SPRINKLING BEFORE MATRIMONY.—A Friend in the Isle of Anglesey, says:—"What say you of a clergyman a few miles from here, who refused to marry a young man (the son of some baptist we presume) unless he would submit to be sprinkled, and that after the banns had been twice published in his church. The law, however, having provided another way of completing the happiness of the parties, they repaired to a registered baptist chapel, where the union so devoutly desired was consummated."

## Sabbath Schools and Education.

### THE BIBLE IS A SAFEGUARD TO THE YOUNG.

THE young must go out into a cold and tempting world, and we want some thing that will ensure their preservation from the snares laid to entrap their feet. The bible, well studied, and faithfully practised, is that sure preservative. Every teacher in our schools ought to be a bible student, and be prepared to instil its principles into the minds of every scholar. He should be required to understand the principles of morality and christian character. Teachers should learn how to govern themselves in moral character before they are permitted to receive a class. Ignorance of bible truth in these times, when we have so great facilities for learning, should be looked upon with suspicion. When Sunday schools and bible classes are so numerous, a young man or a young woman should feel that it is a disgrace to be without an acquaintance with it. Some years ago, while boarding in a family, I was exceedingly mortified to see the ignorance of a young man who had stopped with us during the night. The head of the family had introduced the rule, (and it was a very good rule, too,—I wish every family had just such a rule,) viz, to have every member read in the bible at the time of family worship,—and he handed round his bibles, as usual, and did not slight this young man. He took the book, and being told the place, (the book and chapter in the New Testament,) he commenced turning over the leaves, backwards and forwards, in the Old Testament, while the rest sat waiting, fearing to speak, lest it should increase his embarrassment. There he sat, working faithfully, with deep mortification depicted in his face, till a little girl, who was more bold than any one else, went and found the place for him, and helped him out of his difficulty. Any one who is in the habit of searching the scriptures will not find so much trouble in looking for their place when they fall in with a religious family.

### POPERY, INFIDELITY, AND CRIME.

WE find the following paragraph in a recent American paper:—"The population of New York is 600,000, of which

30,000 may be classed as floating population. Of the 6,000 persons who are criminals, or in charge of the governor of the almshouses, three-fourths of the whole number are foreigners, and almost every one of these foreigners are Roman Catholics. In the year 1853, there were committed to the prisons of this city for 93 specified offences, 28,405; of whom 22,291, or nearly four-fifths, were foreigners. Of 7,075 liquor-sellers, 5,597 are foreigners. In this city are 50,000 German infidels, with their poisonous publications; 200,000 Roman Catholics, governed wholly by a bigoted priesthood; 250,000 who are wholly destitute of any means of grace; 43,000 families are without a copy of God's word."

### FESTIVALS AND ANNUAL MEETINGS.

WE are frequently receiving pleasing reports of this character, but as they are generally only of local interest, we have deemed it more expedient to occupy the few columns of this department with general observations and statements calculated to promote the great objects of these excellent institutions. We have several times found it necessary to make these explanations, and we do so now, as we have before us at this time several papers lately received, which we have just perused with much interest, and which we should have felt equal pleasure in transferring to our pages, providing our space would have allowed us, and we could have done so without violation of the rule we have found it necessary to adopt.

Another reason why we are compelled to decline the insertion of such papers is that they are usually *very* long. The festival, or meeting, was perhaps felt to be a delightful one, and the writer must needs tell us every incident and all he felt; and all this he wishes to appear in full, as a matter of course, or —

Now if our friends, the writers of these papers, would kindly permit us to cull from them such facts as are of general interest, we might be able to furnish some useful and encouraging statements. We shall, therefore, preserve them; and if we hear nothing to the contrary from the writers before we prepare our March number, we will endeavour to make a selection from their contents.

## Religious Tracts.

### SCENE IN AN ITALIAN VILLAGE.

HAVING entered a village, I began to distribute some very simple tracts, and I soon had a host of applicants. Only having a few with me, I promised to return next day with a fresh supply. On our doing so we found the village in commotion, and a tall, gaunt Meg Merries rose up to curse us, which she did most heartily. She was presently joined by another fury, who, with a box of lucifer-matches, began to burn all the tracts. She at last made an attempt to set fire to my coat, which was of inflammable stuff. On attempting to reason with these dames, and on showing them that what they had burned was the epistle of Paul the apostle to the Colossians, translated from the original by a monk at Florence, and regularly passed by the Censor, they at first seemed to hesitate; but the burning lady in a moment broke forth, and said before the whole crowd, then very numerous, "If the apostle himself were here, and if my priest told me not to listen to him, I would not; for the voice of my priest is, to me, the voice of God himself!" Upon this arrived the priest himself, much agitated. He began by expressing his surprise that a man of my age had not yet possessed himself of so much good sense as should prevent such doings; and then, turning to my Tuscan friend, he said, "but that a son of Italy should desert his church, and try to pervert others, that is indeed lamentable." We replied, that we believed he would find nothing to object to in the books which we had distributed, and that most of them had actually been approved of by the Censor. He said that he had read, the evening before, "Il Serpente di Bronzo," and that he had burned all we had given away, because it did not recommend confession; and, as confession was a sacrament in the Roman Catholic church, the omission of it was a great crime. We replied, that auricular confession, as practised in his church, was not in the scripture, and whatever was not clearly in the scripture ought not to be imposed on any. He then took the New Testament, and taking for his text John xx. 23, he challenged us to a dis-

cussion of the doctrine of confession, saying, it is plainly an impossibility to remit sins, or to retain them, unless they are confessed. We still denied his conclusions, and he got very angry; and what he wanted in logic he made up in abuse. He called me a buffoon, and swore that I was paid, as a minister of the Anglican church, to go about and spread schism. To this he swore more than once; and was quite surprised when I told him that I was not a minister, but a sailor; and that as our Master had chosen his first disciples from among fishermen, so still he was pleased to make use even of sailors to teach the truth among their fellows. By this time the crowd had become very great, and was increasing, when the captain of the national guard arrived, and, speaking English to us, he advised us to withdraw, because, he said, the population were very much under the influence of the priest, and that he (the priest) was very much incensed against us for distributing tracts. We accordingly withdrew, under the shouts of the mob, with some few stones, none of which did us any harm; and, as far as we could see, the priest did not in any way try to pacify the people. We were followed about a mile by the idle crowd, and we then supposed that the priest was satisfied; as certainly he, not we, had been the cause of all the turmoil. Not so, however. He went before the commissioner of police, made out his own story, and, as it now appears, instituted a process against us; and our passport is now detained, until the government are applied to for this truly trumpery business.

**PROTESTANT PLACARDS.**—One very singular mode of spreading the truth in Dublin is by placards, which cannot but arrest the attention of every English visitor to that city. Of these 44,750 have been posted, and 766,000 handbills given away in Dublin alone, where at least 1000 converts have lately been made from Romanism. The courage, perseverance, and ability, with which the Dublin mission has been carried forward, have been crowned with a large measure of success.

# Intelligence.

## BAPTIST.

### FOREIGN.

#### UNITED STATES—*A Patriarchal Preacher.*

—Elder Aaron Buzzell, of Strafford, Vermont, died Oct. 21, 1854, at the advanced age of 89 years and 11 months. The deceased was born in Barrington, N. H. At the age of 22 he was united in marriage to Miss Ennice Buzzell, sister of elder H. D. Buzzell. This pleasant and interesting relation was enjoyed but a few years, and then in a sudden and unexpected manner she was removed, leaving to his care two motherless children. In 1799 he married Miss Miriam Flanders, which relation was sustained with honour and fidelity until March, 1850, when she bade adieu to her beloved companion and loving friends, and cheerfully exchanged the alternate lights and shades of this inconstant world for the bright and unchanging morn of heaven. He was permitted to see an interesting family gathered around him, consisting of seven sons and four daughters. Three of the number now sleep in death. At the age of twenty-five years commenced a new and interesting era in the history of this honoured father. From a child he was convinced and often felt the importance of an interest in Christ; but, like many others, deferred identifying his interests fully and unreservedly with the cause of God until this period. In about one year from the time that he indulged a hope he was baptized by elder Randall. The ordinance was attended to in the evening, while the moon looked down in peerless majesty and witnessed the scene. Immediately after consecrating himself to the service of God, his anxiety for the salvation of souls led him to publicly exhort and labour to win others to Christ. Every favourable opportunity for doing good, either in public or private, he cheerfully improved. His brother, John Buzzell, commenced in the ministry about this time, and they travelled and laboured together seven years. He was publicly set apart for the work of the gospel ministry at the Oct. term of the New Durham quarterly meeting, fifty-six years ago. The sermon on the occasion was delivered by elder John Buzzell. Since that time he has travelled extensively in Maine, New Hampshire, and Vermont, where he repeatedly witnessed the rich displays of God's grace and power in the salvation of multitudes of souls. He organized, and assisted in organizing, many churches; and administered the ordinance of baptism

to more than one thousand persons. But those among whom he has gone preaching the gospel will see his face no more. In this dispensation his children are bereft of a kind and affectionate parent, who felt a deep solicitude for their prosperity and usefulness; the town of an honest, upright, and patriotic citizen; the church of an humble, faithful, and consistent member; and the Zion of God of one of her strong and faithful watchmen. He has long been spared to bless his family, the church, and the world, with his godly example, pious instruction, fervent prayers, and faithful ministrations. He has been in a feeble state for years, and the increasing infirmities of age finally overpowered the much reduced system, and the soul, long clothed in mortality, took its flight.

UNITED STATES—*The Roger Williams Meeting House in Ashes.*—A fire was discovered about two o'clock this (Friday) morning in the Roger Williams meeting-house. It took in the wood-room, from which it immediately communicated to the steeple and to the main audience room, from which not an article was saved; a few books were got out of the vestry, then all was left to the flames. The loss is about 13,000 dollars; on which there is 5000 dollars insurance on the house, and 1000 dollars on the organ. This loss falls heavily on the church, who have recently built an addition to the house, put in galleries, and refurnished it; and they have no insurance on these improvements. This enterprising and liberal church occupy a very favourable locality for usefulness and success. They have struggled hard in years past against numerous obstacles, and now, when they had overcome many of them, to lose their house is a sad misfortune; but we hope and believe that they will not be disheartened, but make immediate and successful efforts to rebuild.

D. R. WHITEMORE.

Providence, Jan. 5, 1855.

AN AFFECTING INCIDENT.—Rev. Joshua T. Russell, a baptist clergyman at Jackson, Mississippi, recently closed a very eloquent address before the Bible Society with these words—"Millions who are now around the Throne of God, singing the song of Moses and the Lamb, have been saved by the influence of this book." While uttering these words, he looked up as if he had a vision of what he described, and paused a moment, and saying, "I have done," sat down, and was immediately seized with a fatal attack of apoplexy.

## DOMESTIC.

**HALIFAX.**—For many years the General Baptist church meeting at Haley Hill, have had it in mind to erect a new place of worship in this populous and important town. They have at length accomplished their object. The new building is neat and handsome, with school rooms beneath; and will seat 750 adults. The place, which is in North Parade, was opened on Dec. 21, when the Rev. A. Raleigh, tutor of Masbro' college, preached. On the 24th, Messrs. Ingham, minister of the place, and Lewitt, of Coventry. On the 31st, Messrs. Penrose and Dr. Burns. A large tea-party was gathered on Monday evening, Jan. 1. Collections £230. The cost is £3,350; towards which £1,250 were collected previous to the opening. Our friends have done well. We now wish them every success.

**RETFOED, Notts.**—We hear that a respected evangelical clergyman in the neighbourhood is preparing a small volume of memoirs of the late pastor of the church at this place—Mr. W. Fogg—materials for which he will be glad to receive. Should any of our friends possess any incidents we shall be happy to forward them. The church at this place invited Mr. W. Hill, senior student at the Leicester college, to be their pastor; and he consented; but has since withdrawn from the engagement in order to go out to India. Mr. H. is now engaged to assist the pastor of the church at Stoney Street, Nottingham, for the next six months; and the church at Retford has invited Mr. Lee, of Whitlessea, to be their pastor, who has accepted the invitation, and enters on the engagement in April.

**ISLE OF ANGLESEA.**—An intelligent correspondent at Holyhead says:—"You will be pleased to hear that the baptists are gaining ground in the island. Truth must prevail. The churches generally are making strenuous efforts to remove the burden of their debts. At *Llanfachreth*, seven miles from Holyhead, about a year ago, they resolved to clear off £80, and we believe they will accomplish their object within the year. Some time ago you published our desire to establish an English baptist cause at *Holyhead*. We have not given up the design. The Church of England people are making great efforts, having built a new church at a cost of £4000. We hope our English friends will aid us, for we need their help."

**MORCOTT AND BARROWDEN, Rutland.**—On removing to Louth, Mr. W. Orton, late pastor of this church, was presented by his friends with a silver inkstand, "as a token of affection and regard for his faithful services during the ten years he has laboured amongst them."

**LIVERPOOL, John Street Chapel.**—This place of worship, which had been closed for a season, has been re-opened; and Mr. Samuel Jones, late of Lumb, having engaged to supply the pulpit, a tea meeting was held on the evening of Jan. 2, after which a church was formed, and a recognition service was held. Messrs. Smith and Mitchell, of Bacup, with Mr. Metcalfe, took part in conducting the services, which were of an interesting and encouraging character.

**Stanhope Street — Welsh Baptists.**—At our annual tea meeting, on 25th of Dec., between six and seven hundred persons sat down; after which we had addresses in both Welsh and English. Our church consists entirely of working men; and they have worked in reality. At the end of 1832 we had a debt of £930, on which we had paid a large amount of interest. We now found it reduced to £620, being a clear decrease in two years of £310. During the evening we had great pleasure in seeing one of the brethren burn, amidst the loud applause of the assembly, three notes for £100. We take courage from the past; and are determined to have all the debt cleared off.

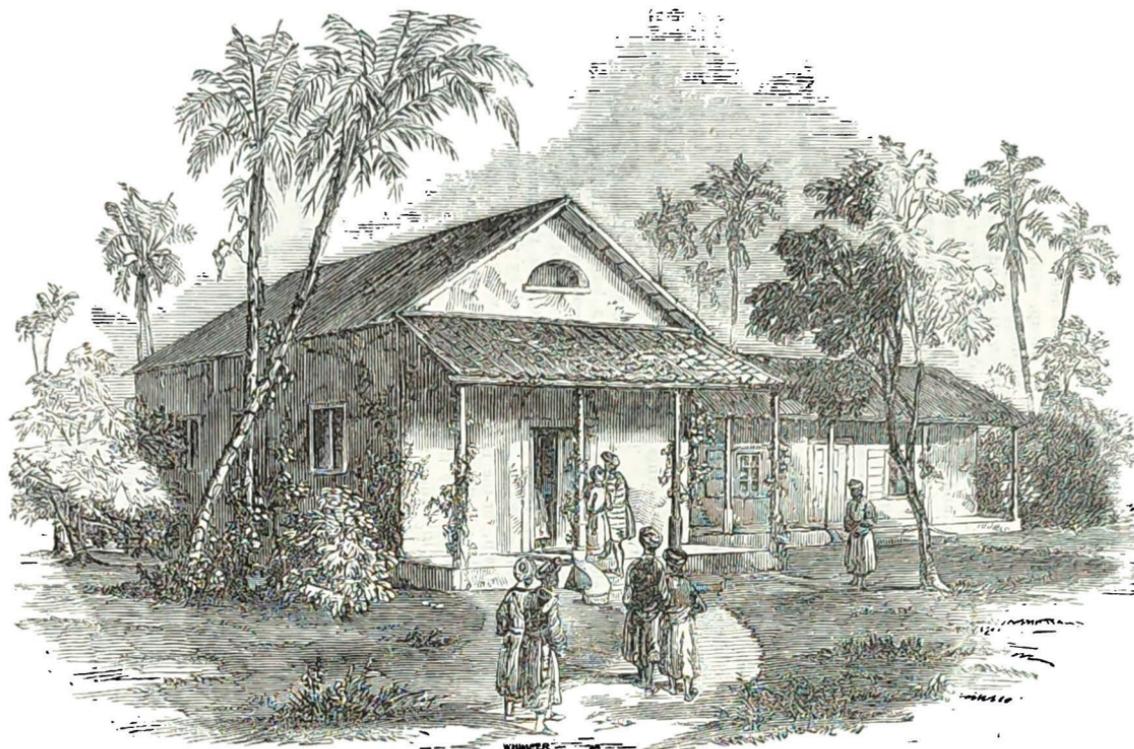
J. R.

**DORCHESTER.**—The baptist chapel in this town was built in 1830, at the cost of £1,200;—a heavy burden for the people. But they did not sit down to grumble and do nothing, as the manner of some is. Encouraged by their ministers, they continued to work at the reduction. Mr. Sincox, a former minister, gave £100; and his successors—Evans and Kerry—worked vigorously. The whole debt is now cleared off; and the friends met to rejoice over the fact on Tuesday, Jan. 2, when they spent a delightful evening, cheered by musical strains of joy and praise. Mr. Kerry, the minister, was presented by the ladies with a small "purse of tangibles" in token of respect.

**LYNN, Stepney Chapel.**—On the 28th of Dec., a public meeting was held in the school room, R. Wherry, Esq., mayor of Wisbech, in the chair, to commemorate the extinction of £370 debt on the school room. As this sum was raised principally by the personal exertion of the pastor, J. T. Wigner, the friends took this opportunity of expressing their gratitude, by presenting him with a silver coffee-pot, and also a memorial engraved on vellum, expressive of their unabated confidence and esteem after fifteen years pastorate among them. T. C. C.

**NEWPORT, Monmouthshire.**—The baptist church, Commercial Street, has presented its pastor, Mr. Aitchison, with a purse of twenty guineas, as a token of esteem, and in consideration of the increased expences of ministers at the present juncture.

(Continued on page 60.)



CHAPEL AT BYAMVILLE, CEYLON.

## MISSIONARY.

**BAPTIST MISSIONARY SOCIETY.**—We are happy to record that on Nov. 2, E. B. Underhill, Esq., one of the Secretaries of the Baptist Missionary Society, with his wife and eldest daughter, arrived in Calcutta, having travelled from England by the overland route. Mr. Underhill will most probably remain in India more than two years, and will make himself thoroughly acquainted with all the stations and operations of the Society. On the same day arrived, by the *Holspur*, Mr. and Mrs. Anderson, Mr. and Mrs. Martin, and Mr. Gregson,—a most welcome reinforcement to the Mission. May the blessing of God abundantly rest upon all these dear friends, so that their efforts for the good of India may be productive of the happiest results.

**GENERAL BAPTIST MISSIONARY SOCIETY.**—The committee of this society in October last, deeply concerned respecting its position and prospects, in the loss of its secretary and senior missionary, and the illness of others, together with the fact, that for several years no offer had been made of missionary service, requested the churches to observe a season of special prayer, on the first Monday evening in December. We are not able to say to what extent this suggestion was adopted by the churches, but we have reasons for believing that generally it was regarded with serious and earnest desires that the Lord would dispose the hearts of some of his young servants to offer themselves. For it is a pleasing and encouraging fact, that at a meeting of the committee held at Loughborough, in January, three young men now in the college at Leicester were accepted. Two of these it is expected will return with Mr. and Mrs. Buckley, in August, and the other remains as a student in the college at Leicester.

**A NEW FIELD FOR MISSIONARY EFFORT.**—WHO WILL ENTER IT?—An experienced and judicious missionary, labouring for the American Board at Constantinople, has lately written to a friend in Boston in the following language:—"A new day is opening for the East. A Bulgarian gentleman, educated in Europe, a man of wealth and character, called yesterday to say that now is the time, and now the hour, to save the six millions of the Bulgarians. Russia has been so watchful in her protectorate, that to this time little could be effected. But now Russia is down; and, he says, Bulgaria lies at our feet. If we do not take it up Rome will; for the people have begun to hate the Greek Church, and show signs of revolt. I have long contended that the Bulgarians are

the most hopeful people in all Europe, for a speedy evangelization. Now what will the christian world do? We want hundreds of missionaries, with all the means necessary to go up and take possession of the land."

**MISSIONS TO THE CRIMEA.**—Messrs. Gingell and Thayers having volunteered to accompany the railway corps of Messrs. Peto, Brassey, and Betts, as missionaries to the Crimea during the prosecution of this undertaking, a valedictory service was held at Bloomsbury Chapel, on the afternoon of Sunday, December 31, when they were designated to this important work. The Rev. William Brook preached, in his usual energetic style, a most admirable and appropriate sermon from the 6th chapter of Judges, 14th verse, "And the Lord said unto him, Go in this thy might: have not I sent thee?" in which he made special allusion to the importance of missionary work as pursued, for some years past, by the two gentlemen named among the men employed by Messrs. Peto and Co., bearing high testimony to their character, and fitness for the special mission on which they were about to embark. Although notice had only been given of the service in the morning the chapel was crowded, and much sympathy was shown towards the missionaries in the arduous work they had undertaken.

**CHINA.**—Several memorials have lately been presented to the Earl of Clarendon, pressing upon his Lordship the importance of securing to those engaged in China in teaching and preaching the gospel, distributing the Holy Scriptures, and otherwise promoting christian knowledge, not only protection for life and property, but privileges of residence for themselves and families, and liberty to prosecute, without molestation, their christian undertakings, with the right of erecting churches and chapels. The deputations by whom these memorials were presented, have received from the noble Foreign Secretary a promise, that, in the event of any revision of the treaties, the subject shall be attended to.

**THE LYONS PROPAGANDA.**—The great Roman Catholic Missionary Institution, founded at Lyons, France, May 3, 1832, is moving forward with large revenues. From its report for 1853, it appears that its receipts for that year amounted to 750,000 dollars, which, with a balance from the preceding (jubilee) year of 250,000 dollars, presented a disposable capital for 1853 of 1,000,000 dollars. The expenditures amounted to 860,000. Of this sum 280,000 dollars was expended in Asia, 330,000 dollars in America, 180,000 dollars in Europe, 75,000 dollars in Oceania, and 65,000 dollars in Africa.

## BAPTIST SUPPLEMENTARY.

*(Continued from page 57.)*

**SABDEN.**—The members of the baptist church presented their esteemed friend and brother, Mr. J. P. Griffiths, with some useful tokens of esteem, on Wednesday evening, January 3, accompanied by a fraternal address, expressive of high esteem and grateful remembrance of his former services as pastor of the church, and for the kind aid he had rendered since, so far as his health would permit. During the nearly five years of Mr. G.'s ministry, 87 were added by baptism.

**INSKIP, near Preston.**—Mr. Compston was recognized as pastor of the baptist church here, Jan. 2, when Messrs Williams of Accrington, Walters of Halifax, H. S. Brown of Liverpool, engaged in the services of the day. About 400 friends sat down to tea; after which a public meeting took place, Mr. C. in the chair. Several other ministers were present and addressed the audience. The day was one of much spiritual enjoyment, indicative, it is hoped, of further blessings on pastor and people.

**PRESTON, Radnorshire.**—On Wednesday, Jan. 3, Mr. T. L. Davies, late of the baptist college, Haverfordwest, was recognized as pastor of the baptist church at this place; when Messrs. Ingham, Short, M. A., of Swansea; Blackmore, of Eardisland; Evans, of Swansea, Mr. D.'s former pastor; Crassweller, B.A., of Leominster; and G. Straffen, took part in conducting the various interesting proceedings of the day.

**MR. SHERIDAN KNOWLES** has been giving a course of lectures on elocution to the students of the General Baptist college, in the Library, Spa Place, Leicester. Mr. S. also delivered three lectures on popery in the Temperance Hall; and preached to crowded congregations in Archdeacon Lane chapel.

**ST. DAGMELL'S, Pembrokeshire.**—The ancient church at Blaenywau and its branches presented the pastor, Mr. J. P. Williams, with a purse of £31 7s., on Dec. 25. Mr. W., during the twelve years of his pastorate, has baptized nearly 600 believers.

D. D.

**ROADE, Northamptonshire.**—Mr. W. Sutton was recognized as pastor of the baptist church in this village, on Monday, Jan. 1. Mr. Brown of Northampton, preached; and after a social tea the services were held, in which several ministers took part.

**STEPNEY COLLEGE.**—The contributions to the project for the removal of this college have already reached £2000.

**CHELSEA, Paradise Chapel.**—Mr. T. J. Cole was presented by his friends with a purse and contents, after a social tea meeting, January 3.

**REMOVALS.**—Mr. Shem Evans, of Penknapp, Westbury, to Arnaby, Leicestershire—Mr. D. Pledge, of St. Peters, to Union chapel, High Wycombe—Mr. J. Simons, late of Pinchbeck, Lincolnshire, to Bethel chapel, Lineholme, near Todmorden, Yorkshire—Mr. E. Hands, of the baptist college, Bristol, to Appledore.

[*Correction.*—The notice in our last, at page 25, "Mr. Salisbury of Longford, to Barrowden," was a mistake arising from our misapprehension of an invitation to supply.]

## RELIGIOUS.

**THE EMPEROR OF RUSSIA AND THE BIBLE SOCIETY.**—At the annual meeting of the Bible Society held recently in Edinburgh, Lord Panmure, the chairman, supplied a correction of Mr. Bright's Rochdale speech against the Emperor Nicholas and the Bible. No mention of the name of Russia occurred in the Society's report. Once, indeed, Russia cherished and admitted the scriptures: the Emperor Alexander countenanced the labours of the Foreign Bible Society, established one in Russia, and caused the bible to be translated into Russ. Mr. Bright has said that the Emperor Nicholas is friendly to the circulation of the scriptures: it is true he allowed the edition of the translation permitted by the Emperor to be exhausted; but he permitted no further edition to be struck off, and no further circulation of the bible in the tongue of his countrymen; and he had done all he could to limit the copies of the Greek Church, which looks up to him as its father and its God. These facts Lord Panmure had ascertained through Mr. Robert Haldane, the Secretary of the Society; and they are the simple truth. A portion of the Fins and other inhabitants of Finland, and the German Lutherans, have access to the scriptures; but that was one of the conditions on which they yielded up their country. But how had the Emperor treated the Moravians settled in the Crimea? They went there to cultivate the soil and convert the Kalmucks; they made some way; but when the harvest of the converts began to thicken, the Greek Church with their Emperor stepped in, and refused to allow them to teach any further unless they would teach the religion of the Greek Church. The consequence has been, that the Moravians still cultivate the soil, but they have ceased to make converts.

Mr. W. A. BLAKE, baptist minister, has been presented with a handsome watch and chain, in testimonial of his valuable services as honorary secretary of the "Soldiers' Friend Society."

## CHURCH ACCOMMODATION IN THE UNITED STATES.

Name of Sect.	No. of Churches.	Accommodation provided.
Methodists . . . . .	13,280	4,513,579
Baptists . . . . .	9,375	2,247,029
Presbyterians . . . . .	4,824	2,079,690
Congregationalists . . . . .	1,796	801,435
Episcopalians . . . . .	1,459	643,598
Roman Catholics . . . . .	1,221	667,823
Lutherans (German) . . . . .	1,217	534,250
Christians (German) . . . . .	853	300,005
Friends . . . . .	726	285,323
Unitarians . . . . .	608	202,824
Universalists . . . . .	529	214,116
Free . . . . .	286	114,780
German Reformed . . . . .	238	158,932
Dutch Reformed . . . . .	330	180,636
Moravians . . . . .	228	109,287
Unitarians . . . . .	242	136,417
Mormons . . . . .	113	29,150
Tunkers . . . . .	52	22,325
Jews . . . . .	20	15,175
Swedenborgians . . . . .	16	5,170
Orthodox Congregationalists . . . . .	8	3,100
Minor Sects . . . . .	409	133,802
Total . . . . .	38,061	14,234,825

**MR. CHOWN'S LECTURES TO THE WORKING CLASSES.**—We cannot forbear expressing a passing tribute of respect and gratitude to Mr. Chown, baptist minister, on the completion of his series of lectures to the working classes. We hold that any man who steps out of his ordinary sphere of duty to instruct and benefit his fellow-men is entitled to the public gratitude. Mr. Chown has done this, and has done it successfully. On twelve successive Tuesday nights he has stood forth to instruct more than a thousand people;—he has spoken to them on a variety of topics—history, poetry, geography, politics, morals; and in doing so he has stored their minds with much useful knowledge, communicated to them many of his own beautiful thoughts, and impressed lessons of truth and virtue, which cannot fail in most cases to elevate and bless those who attended his lectures. Mr. Chown has made his lectures subserve the purposes of charity, as well as of instruction and entertainment. Giving them gratuitously, the receipts, after paying necessary expenses, have been handed to the Treasurer of the Infirmary; and it must be a proud thought to Mr. Chown that in this way he has been the means of contributing thirty-two pounds to this noble institution.—*Bradford Observer.*

**THE ROMISH CHURCH IN MEXICO** consists of an archbishop, eight bishops, and about 10,000 inferior clergy of all sorts. It is the richest church established in the world; its landed property, mortgages, and rents, being estimated to be worth about 130,000,000 dollars, to say nothing of the untold millions invested in cathedrals and church edifices, which are of the most solid

and costly construction. With their gold and silver vessels, candlesticks, and other ornaments, these buildings, of which there are 108 in the city of Mexico alone, are estimated at 50,000,000 dollars. The revenues are still very large, though not so enormous as when Mexico was a Spanish colony. At that time, the annual income of the archbishop was 130,000 dollars, and that of the eight bishops united 409,000 dollars.

**THE BIBLE IN THE CAMP.**—A correspondent of the *New York Recorder*, writing from France, thus speaks of the circulation of the scriptures among the French soldiers: "An admirable work is going on in the camp at Bologne. The Bible Society has appointed an old soldier there as a colporteur, who sells Bibles and Testaments for small sums. He mentions having already sold 9,000 copies of the scriptures and 30,000 tracts. Moreover, this colporteur is in so high favour with the commanding general of the camp that the latter wishes him to establish four libraries for the soldiers. One of them is already in process of formation; and the colporteur has received seven hundred subscriptions at one franc a month."

**THE BISHOP OF LINCOLN** is delivering a course of lectures in St. Mary's church, Nottingham, to the working classes. We rejoice to hear that the spacious building is crowded on every occasion.

## GENERAL.

**THE CRIMEA**, which is a portion of the Russian empire, and at the present moment the seat of the Turko-Russian war, is a peninsula, lying between the Black Sea and the Sea of Azof. It contains nine principal towns, with an aggregate population of 90,395. Sebastopol, the capital, has 41,135 inhabitants. The amount of wealth at Sebastopol is computed to be twenty million pounds. The fortifications have cost not less than seven million pounds, and the military and naval stores are of prodigious value.

**INKERMANN**, sometimes called the City of Caverns, is a Russian built city, in whose vicinity the white rocks are cut into caverns of an extraordinary character, in some instances into chapels, monasteries, and tombs. These caverns, overlooking the bay of Akbar, are by some supposed to have been the retreat of early christians. The town was founded about 1790, and is now in ruins.

**DR. COX**, of New York, lately delivered an address on Ancient History at Hope Chapel. Among some of the statements he made to his audience, was one presuming that no person present could count more than two hundred ancestors in a true line between himself and his parent Adam.

**SALE OF LIQUORS ON THE SABBATH.**—On August 14, 1848, a law was passed closing liquor shops up to noon on the sabbath. In 1854, the hours were further limited, and no sales at all were allowed in Scotland. The good effects are already manifest, and we must have the entire sabbath free from this curse. Petitions should be sent from every congregation for this object. Full directions will be given on application to the *Rev. Dawson Burns*, 66, *Bishopgate Without, London*. Let none be deterred by the pretence that it is an interference with the rights of the people. No man has or can have a right to violate the day of God. Such canting about rights and liberty is as ignorant as it is wicked.

**PROTESTANTISM versus ROMANISM.**—The following are the results of all the several Roman Catholic countries, as contrasted with Protestant England:—Murders in England, per annum, four to the million; in Belgium, 11; in France, 31; in Austria, 36; in Bavaria, 68; in Sicily, 90; in Naples, 174; in the Papal States, 113. Illegitimate births per annum in London, 4 per cent.; in Paris, 33 per cent.; in Brussels, 35 per cent.; in Munich, 48 per cent.; in Vienna, 51 per cent.; in Rome, in 1836, the births were 4,373, the foundlings, 3,160.

**THE FOUR SOCIETIES OF LONDON SHOEBLACKS** met on Thursday, January 11, in the large room at Exeter-hall, forming a united tea party under the presidency of Lord Shaftesbury. They were dressed in their respective uniforms, red, blue, yellow, and dark blue. The success of the first, or red division, led to the establishment of the other three. Even at this season the boys earn ten shillings a week. The boys of the red division presented their superintendent with a silver headed cane as a testimonial.

**1855 AND 1849.**—By a strange coincidence which will not again occur for a long time, the new year commenced on the same day as in 1849, and consequently all through the year the date will be on the same day. But what is more singular is that all the moveable holidays from Septuagesima to Advent fall on the same dates and the same days. The almanacks of 1849 might therefore serve for the present year.

**AMERICAN HUMBUGGISM.**—Barnum, the yankee, who has netted thousands of pounds by imposing deceptions on the world, is now putting the crown on his impudent head by telling how he did it all, in a volume which he has sold for an immense sum! Verily, this man is the "Prince of Humbugs."

**AMERICAN SLAVEHOLDERS.**—According to the census, there are 847,445 holders of slaves in the United States. Among them are two who hold over 1,000 each; nine who hold 750; fifty-six who hold 400; and one hundred and eighty-seven who hold 250.

**THE CANADA CLERGY RESERVES BILL** has at length passed the legislature. It provides for their appropriation to municipal purposes. One of the clauses affirms, as a reason for the step, that "it is desirable to remove all semblance of connection between church and state."

**ROWLAND HILL** once said, on observing some persons enter his chapel to avoid the rain that was falling, "Many persons are to be blamed for making their religion a cloak, but I do not think those much better who make it an umbrella."

**ROBERT OWEN'S LAST.**—This vain old man now predicts that the millennium of humanity will commence on Monday, May 14, 1855.

**THE LATE DR. KITTO.**—The Queen has granted an annuity of fifty pounds per annum on the widow of this distinguished biblical scholar.

**SPAIN.**—The new constitution, warned by the mischief they have ever made, does not permit priests to be elected as representatives.

**EASTERN FEMALE SLAVERY.**—It is reported that the Sultan has decreed the abolition of the importation of female slaves from Circassia and Georgia.

## REVIEW OF THE PAST MONTH.

*Thursday, January 25.*

**AT HOME.**—Parliament resumed its sittings on Tuesday, January 23, when Lord John Russell entered into explanations respecting the recent negotiations for peace at Vienna; but nothing satisfactory as to the termination of hostilities was made known.—The patriotic fund has now reached nearly £500,000.

**ABROAD.**—The daily papers are filled with complaints of bad management in the supply of the army in the Crimea. Nothing of importance appears to have taken place before Sebastopol since our last report. The weather had been more favourable. Christmas Day was a fine day. The officers and soldiers remembered Old England, and thought of her good cheer. One officer wrote, "I intend to make a plum pudding myself; I wonder what it will be like!" The "navvies" have arrived at Balaklava, and we hope they will soon make a good road to the camp.—Sardinia has joined the allies, and there is a report that Sweden will.—A vessel has left England with submarine telegraph materials to lay down in the Black Sea, from Varna to Balaklava; and as the telegraph from Varna to Bucharest is completed, we shall soon receive intelligence from the Crimea more rapidly.

## Marriages.

Dec. 20, at the baptist chapel, St. Mary's, Norwich, by Mr. G. Gould, Rev. J. J. Joplin, Keynsham, to Miss C. E. Porter, Norwich.

Dec. 24, at the baptist chapel, Mansfield, by Mr. Wood, Mr. W. Machin, to Miss M. A. Witham.

Dec. 25, at Derby Road baptist chapel, Nottingham, by Mr. Edwards, Mr. John Mawson, Sheffield, to Miss B. B. Barnsdall, Nottingham.

Dec. 25, at George Street baptist chapel, Nottingham, by Mr. Edwards, Mr. C. Penney, Lyddington, to Miss S. Parnell, Nottingham.

Dec. 25, at Mansfield Road baptist chapel, Nottingham, by G. A. Syme, M. A., Mr. J. T. Kerry, to Miss Eliza Smith.

Dec. 25, at the baptist chapel, Castle Donington, Mr. J. Pegg, to Miss S. Pole; and Mr. John Hardy, to Miss S. A. Pollard.

Dec. 25, at the baptist chapel, Bloomsbury, by Mr Brock, Mr. E. Wells, to Miss A. E. Crawley.

Dec. 25, at the baptist chapel, Bishop Stortford, by Mr. Hodgkins, Mr. W. Tanner, to Miss Jane Halls.

Dec. 25, at the baptist chapel, Wokingham, by Mr. C. H. Harcourt, Mr. Thomas Bitmead, of Henley, to Mary Smith, of Wokingham. — And Dec. 28, Mr. Hugh Gibson, of London, to Ellen Cleare, eldest daughter of Mr. John Targett, of Sindletham, Berks.

Dec. 26, at the baptist chapel, St. Albans, by the father of the bride, Henry Anelay, Esq., of New Cross, Kent, to Miss Maria Upton, third daughter of the Rev. W. Upton.

Dec. 26, at the baptist chapel, Newbury, by Mr. Drew, brother of the bridegroom, Mr. B. Drew, of 31, Piccadilly, London, to Matilda Ann, eldest daughter of T. S. Turner, Esq., of Newbury.

Dec. 27, at Vernon Chapel, Pentonville, by the Hon. and Rev. B. W. Noel, M. A., the Rev. Owen Clarke, to Annie, eldest daughter of the late Peter Hutchinson, Esq., of Gerard Street, Islington.

Dec. 27, at the chapel, St. Thomas's Square, Hackney, by the Rev. D. Katterns, baptist minister, Robert Macgeorge, Esq., of Adelaide, South Australia, to Emily, second daughter of Mr. Joseph Nichols, of Melbourne House, Hackney.

Dec. 28, at the baptist chapel, Whitechurch, Hants, by the Rev. Thomas Morris, Mr. Samuel Smith, to Miss Mary Ember.

Dec. 28, at Union baptist chapel, Oxford Road, Manchester, by the Rev. F. Tucker, B. A., Henry, eldest son of the late D. Bannerman, Esq., to Mary, only daughter of the late J. Mount, Esq., of Truro, Cornwall.

Jan. 1, at the baptist chapel, Braunston, Northamptonshire, by Mr. A. Smith, Mr. W. Sabbage, to Miss H. Marriot, both of Daventry.

Jan. 3, at Mansfield Road baptist chapel, Nottingham, by G. A. Syme, M. A., Mr. S. Palethorpe, to Miss Jane Liversedge.

Jan. 3, at Newcourt baptist chapel, Newcastle-on-Tyne, by Mr. Davies, Mr. G. Weatherhead, of London, to Miss C. Bailey, of Newcastle.

## Deaths.

A friend in the Principality writes: — "The year 1854 was a melancholy one for the baptist churches in South Wales, in the loss of ministers. Between May 7 and Nov. 8 we have lost six of our public men, viz.: the Revs. James Spencer, Llanelly; Griffith Jones, of Llanelly; Benjamin Price, the highly respected agent of the Missionary Society in Wales; D. L. Pughe, of Builth; Stephen Edwards, of Rhymney, who left a widow and seven very young children; and, lastly, David Jones, of Cardiff, the secretary of the Glamorganshire Association. All these were men of standing, eminent for piety and usefulness, and occupying some of the most important spheres in the country. Griffith Jones was considerably advanced in years; and Benjamin Price had spent a long and useful life; but the other

four were in the prime of life, and in the very midst of their usefulness. Their death is a sad loss to the denomination and the churches generally."

On Sep. 4, 1854, at Ningpo, China, the Rev. Josiah Goddard, missionary of the American Baptist Missionary Union. Mr. G. was an amiable and useful servant of Christ; and his kindness to Mr. Hudson, General Baptist missionary from England at Ningpo, during Mr. H.'s painful affliction, was honourable to his feelings as a man, and his character as a christian.

Dec. 11, at Retford, Notts., at a very advanced age, Mr. Samuel Skidmore, who, for the past half century, has been known in those parts as the "blind baptist preacher." Led about by his faithful wife, or some young friend, he would travel to considerable

distances to preach the gospel or attend religious meetings. He was a man of sound discrimination, patient piety, and ready parts. Deprived of vision by the same disease which "quenched the orbs" of the great poet, he would often sit and quote from memory whole passages from Paradise Lost. We saw him during the past summer, and found him calmly waiting for the mercy of our Lord Jesus Christ unto eternal life.

Dec. 14, at Brandon, Suffolk, aged 41, Miss Anna Maria Rissbrook. She was one of the first baptized in connection with the infant cause in that town; she was a devoted sabbath school teacher; and departed this life in the cheering prospect of an inheritance that fadeeth not away.

Dec. 25, at his residence, Great Surrey Street, Blackfriars Road, aged 83, William Simpkin, Esq., formerly of the firm of Simpkin, Marshall, and Co.—a native of Bottesford, Leicestershire.

Dec. 30, aged 50, Mr. W. Davis, of Cefn Mawr, deacon of the baptist church, which has lost in him a liberal supporter, and the school a devoted teacher. He died in humble reliance on the atoning death of the Redeemer.

Jan. 2, aged 67, Mrs. Fanny Thomason, Holbeach, a worthy member of the General Baptist church at Fleet and Holbeach. Mrs. T. was for many years an active agent in the circulation of our magazines. She died in the faith and hope of the gospel.

Jan. 7, at Penzance, the Rev. Charles New, baptist minister. The circumstances of the departure of this esteemed minister were remarkable, and similar to those under which the late Rev. J. G. Pike, of Derby, was removed. The *Cornish Telegraph*, of Jan. 10, says:—"Death has been busy amongst us during the week. His touch, however, in one instance, has blighted so suddenly, and in such a direction, that the event demands a more than passing notice. The congregation worshipping at the Clarence Street baptist chapel had assembled on Sunday evening, and the hour appointed for the commencement of service had only been passed by a minute or two, when the startling intelligence went round that their esteemed pastor, the Rev. C. New, had unexpectedly breathed his last. The confusion and mental distress may be conceived. On some of his friends hastening to his residence they found him sitting in an easy, reclining posture in the arm-chair of his study—the book he had last perused (a volume of Robert Hall's works) laying open on its face, as if laid down for a moment while its possessor thought—a cup, which had been removed by him from the tea-table an hour previously, emptied of the tea it contained, also on the table—his head a

little reclined over the left shoulder—and, though still warm, and looking as placid as if in repose, quite dead. For some years the reverend gentleman had been in a declining state of health, but no one out of the immediate circle of his acquaintance, whatever their misgivings may have been, suspected so sudden a termination to a useful and valuable career." Mr. New preached on sabbath morning a sermon adapted to the season. "Returning to his house he dined as usual, retired immediately to his study, as was his custom, and at four o'clock partook of tea, as was also his wont, taking a cup of tea with him to his study. The servant having been sent to chapel, Mrs. New was about to put one of the children to bed, and entered the study to allow the child to wish his father 'good night,' when the reverend gentleman was found in his chair as stated. The summons had not reached him unprepared, and this is the only, while it is the best, consolation we can offer his bereaved widow and children, and his afflicted friends."

Jan. 10, at the chapel house, Ebley, Gloucestershire, Mr. B. Parsons, for twenty-five years minister of the Countess of Huntingdon's chapel in that place. Mr. P. was a man of great energy, which he brought to bear vigorously on all the great questions of the day—especially, temperance, slavery, peace, civil and religious freedom, and free trade. In August last his friends, of all denominations, presented him with £300. Some of his last words were, "What I have done has been done very imperfectly. I come to Christ like Mary, the publican, and the thief. I want to see Christ's image in my heart." The last were, "Glory! Glory!"

Jan. 14, at Manchester, Mrs. Hulme, aged 23 years, wife of Mr. H. Hulme, deacon of the baptist church, Wilmot Street, Hulme. Mrs. H., though young in years, was not young in the christian life: she was for some years a teacher in the sabbath school. A short time before her death, when asked, "What she thought of the dark valley?" she replied, "It will be lit up with the presence of Jesus." Her last words were, "I am going home."

Jan. 18, at the chapel house, Birchcliffe, near Habden Bridge, Yorkshire, in his 80th year, Mr. Henry Hollinrake, for nearly fifty years pastor of the General Baptist church there. Mr. H. was much esteemed for his many sterling virtues: his piety was obvious to all; and his usefulness as a preacher extensive. The end of this upright man was peace!

We have just heard of the sudden removal of another distinguished minister—Dr. Beaumont; who expired in the pulpit of Waltham Street chapel, Hull, whilst giving out the second hymn on sabbath day, Jan. 21.

THE

# BAPTIST REPORTER.

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MARCH, 1855.

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## THE PHILOSOPHY, EVILS, AND EXPENCES OF WAR.

WARS are often promoted from considerations of interest, as well as from passion. The love of gain adds its influence to our other motives to support them; and without other motives, we know that this love is sufficient to give great obliquity to the moral judgment, and to tempt us to many crimes. During a war of ten years there will always be many whose income depends on its continuance; and a countless host of commissaries, and purveyors, and agents, and mechanics, commend a war because it fills their pockets. And, unhappily, if money is in prospect, the desolation of a kingdom is often of little concern: destruction and slaughter are not to be put in competition with a hundred a-year. In truth, it seems sometimes to be a system of the conductor of a war, to give to the sources of gain endless ramifications. The more there are who profit by it the more numerous are its supporters; and thus the projects of a cabinet become identified with the wishes of the people, and both are gratified in the prosecution of war.

A support more systematic and powerful is, however, given to war, because it offers to the higher ranks of society a profession which unites gentility with profit, and which, without the vulgarity of trade, maintains

or enriches them. It is of little consequence to inquire whether the distinction of vulgarity between the toils of war and the toils of commerce be fictitious. In the abstract it is fictitious; but of this species of reputation, public opinion hold the *arbitrium et jus et norma*; and public opinion is in favour of war. The army and the navy, therefore, afford to the middle and higher classes a most acceptable profession. The profession of arms is like the profession of law and physic,—a regular source of employment and profit. Boys are educated for the army as they are educated for the bar; and appear to have no other idea than that war is part of the business of the world. Of younger sons, whose fathers, in pursuance of the unhappy system of primogeniture, do not choose to support them at the expense of the heir, the army and the navy are the common resource. They would not know what to do without them. To many of them the news of a peace is a calamity; and though they may not lift their voices in favour of new hostilities for the sake of gain, it is unhappily certain that they often secretly desire it. It is in this manner that much of the rank, the influence, and the wealth of a country becomes interested in the promotion of wars; and when a custom is pro-

moted by wealth, and influence, and rank, what is the wonder that it should be continued? It is said (if my memory serves me, by Sir Walter Raleigh) "he that taketh up his rest to live by this profession shall hardly be an honest man."

By depending upon war for a subsistence, a powerful inducement is given to desire it; and when the question of war is to be decided, it is to be feared that the whispers of interest will prevail, and that humanity, and religion, and conscience, will be sacrificed to promote it.

Of those causes of war which consist in the ambition of princes, or statesmen, or commanders, it is not necessary to speak, because no one to whom the world will listen is willing to defend them.

Statesmen, however, have, besides ambition, many purposes of nice policy which make wars convenient; and when they have such purposes, they are sometimes cool speculators in the lives of men. They who have much patronage have many dependants, and they who have many dependants have much power. By a war thousands become dependent on a minister; and, if he be disposed, he can often pursue schemes of guilt, and intrench himself in unpunished wickedness; because war enables him to silence the clamour of opposition by an office, and to secure the suffrages of venality by a bribe. He has, therefore, many motives to war,—in ambition, that does not refer to conquest; or in fear, that extends only to his office or his pocket; and fear or ambition are sometimes more interesting considerations than the happiness and the lives of men. Cabinets have, in truth, many secret motives to wars, of which people know little. They talk in public of invasion of right, of breaches of treaty, of the necessity of retaliation, when these motives have no influence on their determinations. Some untold purpose of expediency, or the private quarrel of a prince, or the pique or anger of a minister, are

often the real motives to a contest, while its promoters are loudly talking of the honour or safety of the country.

But, perhaps, the most operative cause of the popularity of war, and the facility with which we engage in it, consist in this,—that an idea of glory is attached to military exploits, and of honour to the military profession. The glories of battle, and of those who perish in it, or who return in triumph to their country, are favourite topics of declamation with the historian, the biographer, and the poet. They have told us a thousand times of dying heroes, who "resign their lives amidst the joys of conquest, and, filled with the country's glory, smile in death;" and thus every excitement that eloquence and genius can command, is employed to arouse that ambition for fame which can be gratified only at the expense of blood.

Into the nature and principles of this fame and glory we have already inquired; and in the view alike of virtue and of intellect they are low and bad. "Glory is the most selfish of all passions except love." "I cannot tell how or why the love of glory is a less selfish principle than the love of riches." Philosophy and intellect may, therefore, well despise it, and Christianity silently yet emphatically condemns it. "Christianity," says bishop Watson, "quite annihilates the disposition for martial glory." Another testimony, and from an advocate of war, goes further: No part of the heroic character is the subject of the "commendation, or precepts, or example of Christ;" but the character the most opposite to the heroic is the subject of them all.

Such is the foundation of the glory which has for so many ages deceived and deluded multitudes of mankind! Upon this foundation a structure has been raised, so vast, so brilliant, so attractive, that the greater portion of mankind are content to gaze in admiration without any inquiry into its basis or any solicitude for its durability. If, however, it should be, that the

gorgeous temple will be able to stand only till christian truth and light become predominant, it surely will be wise of those who seek a niche in its apartments, as their paramount and final good, to pause ere they proceed.

If they desire a reputation that shall outlive guilt and fiction, let them look to the basis of military fame. If this fame should one day sink into oblivion and contempt, it will not be the first instance in which wide-spread glory has been found to be a glittering bubble that has burst and been forgotten. Look at the days of chivalry. Of the ten thousand Quixotes of the middle ages, where is now the honour or the name? Yet poets once sang their praises, and the chronicler of their achievements believed he was recording an everlasting fame. Where are now the glories of the tournament? glories "of which all Europe rang from side to side." Where is the champion whom princesses caressed and nobles envied? Where are now the triumphs of Duns Scotus, and where are the folios that perpetuated his name? The glories of war have indeed outlived these: human passions are less mutable than human follies; but I am willing to avow my conviction that these glories are alike destined to sink into forgetfulness, and that the time is approaching when the applauses of heroism, and the splendours of conquest, will be remembered only as follies and iniquities that are past. Let him who seeks for fame, other than that which an era of christian purity will allow, make haste; for every hour that he delays its acquisition will shorten its duration. This is certain, if there be certainty in the promises of Heaven.

Of this factitious glory as a cause of war, Gibbon speaks in the Decline and Fall. "As long as mankind," says he, "shall continue to bestow more liberal applause on their destroyers than on their benefactors, the thirst of military glory will ever be the vice of the most exalted characters." "'Tis strange to imagine," says the Earl of Shaftesbury,

"that war, which of all things appears the most savage, should be the passion of the most heroic spirits." But he gives us the reason. "By a small misguidance of the affections a lover of mankind becomes a ravager; a hero and deliverer becomes an oppressor and destroyer."—*Jonathan Dymond.*

APART altogether from the evils of war, let us just take a direct look at it, and see whether we can find its character engraven on the aspect it bears to the eye of an attentive observer. The stoutest heart of this assembly would recoil, were he who owns it to behold the destruction of a single individual by some deed of violence. Were the man who at this moment stands before you in the full play and energy of health, to be in another moment laid by some deadly aim a lifeless corpse at your feet, there is not one of you who would not prove how strong are the relents of nature at a spectacle so hideous as death. There are some of you who would be haunted for whole days by the image of horror you had witnessed.—who would feel the weight of a most oppressive sensation upon your heart, which nothing but time could wear away,—who would be so pursued by it as to be unfit for business or for enjoyment,—who would think of it through the day, and it would spread a gloomy disquietude over your waking moments,—who would dream of it at night, and it would turn that bed which you courted as a retreat from the torments of an ever-meddling memory, into a scene of restlessness.

But, generally, the death of violence is not instantaneous; and there is often a sad and dreary interval between its final consummation, and the infliction of the blow which causes it. The winged messenger of destruction has not found its direct avenue to that spot where the principle of life is situated; and the soul, finding obstacles to its immediate egress, has to struggle for hours ere it can make its dreary way through the winding avenues of

that tenement, which has been torn open by a brother's hand. O! my brethren, if there be something appalling in the suddenness of death, think not that, when gradual in its advances, you will alleviate the horrors of this sickening contemplation by viewing it in a milder form. O! tell me if there be any relentings of pity in your bosom, how could you endure it, to behold the agonies of the dying man,—as, goaded by pain, he grasps the cold ground in convulsive energy; or, faint with the loss of blood, his pulse ebbs low, and the gathering paleness spreads itself over his countenance,—or, wrapping himself round in despair, he can only mark, by a few feeble quiverings, that life still lurks and lingers in his lacerated body,—or, lifting up a faded eye, he casts on you a look of imploring helplessness for that succour which no sympathy can yield him? It may be painful to dwell on such a representation,—but this is the way in which the cause of humanity is served. The eye of the sentimentalist turns away from its sufferings, and he passes by on the other side, lest he hear that pleading voice which is armed with a tone of remonstrance so vigorous as to disturb him. He cannot bear thus to pause, in imagination, on the distressing picture of one individual; but multiply it ten thousand times,—say, how much of all this distress has been heaped together on a single field,—give us the arithmetic of this accumulated wretchedness, and lay it before us with all the accuracy of an official computation,—and, strange to tell, not one sigh is lifted up among the crowd of eager listeners, as they stand on tiptoe, and catch every syllable of utterance which is read to them out of the registers of death. O! say, what mystic spell is that which so blinds us to the sufferings of our brethren,—which deafens to our ear the voice of bleeding humanity, when it is aggravated by the shriek of dying thousands,—which makes the very magnitude of the slaughter throw a softening disguise over its

cruelties and its horrors,—which causes us to eye with indifference the field that is crowded with the most revolting abominations, and arrests that sigh, which each individual would singly have drawn from us, by the report of the many who have fallen, and breathed their last in agony, along with him?

I have no time, and assuredly as little taste, for expatiating on a topic so melancholy; nor can I afford, at present, to set before you a vivid picture of the other miseries which war carries in its train,—how it desolates every country through which it rolls, and spreads violation and alarm among its villages,—how, at its approach, every home pours forth its trembling fugitives,—how all the rights of property, and all the provisions of justice, must give way before its devouring exactions,—how, when sabbath comes, no sabbath charm comes along with it,—and for the sound of the church-bell, which wont to spread its music over some fine landscape of nature, and summon rustic worshippers to the house of prayer, nothing is heard but the deathful volleys of the battle, and the maddening outcry of infuriated men,—how, as the fruit of victory, an unprincipled licentiousness, which no discipline can restrain, is suffered to walk at large among the people,—and all that is pure, and reverend, and holy in the virtue of families, is cruelly trampled on, and held in the bitterest derision. Oh! my brethren, were we to pursue those details, which no pen ever attempts, and no chronicle perpetuates, we should be tempted to ask, what that is which civilization has done for the character of the species? It has thrown a few paltry embellishments over the surface of human affairs; and, for the order of society, it has reared the defence of law around the rights and the property of the individuals who compose it.

But let war, legalize it as you may, and usher it into the field with all its parade of forms and manifestoes,—let this war only have its season, and be

suffered to overlook those artificial defences, and you will soon see how much of the security of the commonwealth is due to positive restriction, and how little of it is due to the natural sense of justice among men. I know well, that the plausibilities of human character, which abound in every modern and enlightened society, have been mustered up to oppose the doctrine of the Bible on the woful depravity of our race. But out of the history of war I can gather for this doctrine the evidence of experiment. It tells me, that man, when left to himself, and let loose among his fellows, to walk after the counsel of his own heart, and in the sight of his own eyes, will soon discover how thin that tinsel is which the boasted hand of civilization has thrown over him.

*Dr. Chalmers.*

WE can now calculate what are the inevitable consequences of being too fond of glory; taxes upon every article which enters into the mouth, or covers the back, or is placed under the foot—taxes upon everything which it is pleasant to see, hear, feel, smell, or taste—taxes upon warmth, light, and locomotion—taxes on everything on earth and the waters under the earth—on everything that comes from abroad, or is grown at home—taxes on the raw material—taxes on every fresh value that is added to it by the industry of man—taxes on the sauce which pampers man's appetite, and the drug which restores him to health—on the ermine which decorates the judge, and the rope which hangs the criminal—on the poor man's salt, and the rich man's spice—on the brass nails of the coffin, and the ribands of the bride—at bed or board, *couchant* or *levant*, we must pay. The school boy whips his taxed top—the beardless youth manages his taxed horse, with a taxed bridle, on a taxed road—and the dying Englishman pouring his medicine, which has paid seven per cent., into a spoon that has paid fifteen per cent., flings himself back

upon his chintz bed which has paid twenty-two per cent., and expires in the arms of an apothecary who has paid a license of a hundred pounds for the privilege of putting him to death. His whole property is then taxed from two to ten per cent. Besides the probate, large fees are demanded for burying him in the chancel; his virtues are handed down to posterity on taxed marble; and he is then gathered to his fathers—to be taxed no more!

*Sydney Smith.*

WHEN I saw the difficulties of space and time, as it were, overcome,—when I beheld a kind of miracle exhibited before my astonished eyes,—when I surveyed masses pierced through on which it was before hardly possible for man or beast to plant the sole of the foot, and now covered with a road and bearing heavy wagons, laden not only with innumerable passengers, but with merchandise of the largest bulk and weight,—when I saw valleys made practicable by bridges of ample height and length which spanned them,—saw the steam railway traversing the surface of the water at a distance of sixty or seventy feet in perpendicular height,—saw the rocks excavated, and the gigantic power of man penetrating through miles of the solid mass, and gaining a great, a lasting, an almost perennial conquest over the powers of nature by his skill and industry,—when I contemplated all this, was it possible for me to avoid the reflections which crowded into my mind,—not in praise of man's great deeds,—not in admiration of the genius and perseverance which he had displayed, or even of the courage which he had shown in setting himself against the obstacles which matter had opposed to his course,—no, but the melancholy reflection that whilst all these prodigious efforts of the human race, so fruitful of praise, but so much more fruitful in lasting blessings to mankind, and which never could have forced a tear from any eye, but for that unhappy casualty which deprived me of a friend and you of a

representative,\* a cause of mourning which there began and there ended; when I reflected that this peaceful, and guiltless, and useful triumph over the elements, and over nature herself, had cost a million of money, whilst 1500 millions had been squandered in bloodshed, in naturalising barbarism over the world,—shrouding the nations in darkness,—making bloodshed tinge the earth of every country under the sun,—in one horrid and comprehensive word, WAR,—the greatest curse of the human race, and the greatest crime, because it involves every other crime within its execrable name, and all with the wretched and, thank God, I may now say, the utterly frustrated,—as it always was the utterly vain—attempt to crush the liberties of the people! I look backwards with shame, with regret unspeakable,—with indignation to which I should in vain attempt to give utterance, upon that course of policy which we are now happily too well informed and too

\* Mr. Huskisson, M.P.

well intentioned ever to allow again whilst we live,—when I think that if 100, and but 100 of those 1500 millions, had been employed in promoting the arts of peace, and the progress of civilization, and of wealth, and prosperity amongst us, instead of that other employment which is too hateful to think of, and almost now-a-days too disgusting to speak of, (and I hope to live to see the day when such things will be incredible,—when looking back we shall find it impossible to believe that they ever happened) instead of being burthened with 800 millions of debt, borrowed after spending 700 millions, borrowed when we had no more to spend,—we should have seen the whole country covered with such works as now unite Manchester and Liverpool, and should have enjoyed peace uninterrupted during the last forty years, with all the blessings which an industrious and a virtuous people deserve, and which peace profusely sheds upon their lot.

*Lord Brougham.*

## Spiritual Cabinet.

**THERE IS A WORLD BEYOND THE GRAVE.**—Blessed truth! Eternal praise to Him who revealed that truth to dying men! The grave looks different now. Regard it well, and you will see life and immortality start from its darkest depths. The home of death becomes the womb of a new birth, the vestibule of a new and deathless world. "I am the resurrection and the life," exclaimed a despised peasant in Judea more than eighteen hundred years ago, and he vindicated that daring assertion by breaking away from the grim custody of death. "He was buried and rose again, according to the scriptures," are words which, from the time they were first written, have never failed to light up the grave. "Come, see the place where the Lord lay,"—no guards,

visible or invisible, human or demoniac, could keep him there beyond the appointed time. He is the Lord of death, as of life; and he is risen from the dead, "the first-fruits of them that slept." The whole harvest will be gathered in by and bye.

"Strong Son of God, immortal love,  
Whom we that have not seen thy face,  
By faith, and faith alone, embrace,  
Believing where we cannot prove.

Thine are these orbs of light and shade;  
Thou madest life in man and brute;  
Thou madest death, and, lo, thy foot  
Is on the skull that thou hast made.

Thou wilt not leave us in the dust;  
Thou madest man; he knows not why;  
He thinks he was not made to die;  
And thou hast made him; thou art just."

**THERE IS A LIGHT UPON THE GRAVE;** the clearest light we have ever had. It is dark enough through life; but "at the evening time there shall be light." It comes to us from

those realms of light towards which we are so rapidly approximating, shining in upon us through the chinks and interstices of our crumbling cottage. Many have found it so. While the outward eye has been growing dim, the inward eye has been acquiring new susceptibility and clearness. "It is very light," was the dying exclamation of an aged christian who had been stone blind for several days. "It is very light." No doubt it was; why should there have been any darkness then? It was not with his outward sense that Stephen saw the opened heavens and the enthroned Son of God. The film of death may have already gathered over his swollen eyes, but the *soul* can see. We see in dreams when the eyes are closed; how much more then in that great awakening from all dreams! Dying men, beyond the suspicion of fanaticism, and in possession of perfect consciousness, have seen strange apparitions before death. They have felt themselves to be more the companions of spiritual than of human intelligences; have heard unspeakable things, which they have found it impossible to utter. The forms of human speech were never adapted to experiences like these; the secrets of the world to come may in part be revealed to those on whom that world is opening, but they shall not be permitted to divulge them to their dearest friends whom they are about to leave behind. I see no reason to doubt the fact of these communications. Is our own experience the line by which everything has to be measured? Shall we limit God's power to comfort the spirits whom he is about to take to himself? Shall we affirm that no voices sound across the frontiers of the invisible kingdom? That no lights from the spiritual world can mingle with the shadows of a dying bed? Illusion! disordered imagination! morbid condition of the brain! one hears the physicians and the philosophers exclaim. But after allowing all that can justly be claimed for these explanations, there will still

remain a number of cases to which they cannot apply. And I would as soon believe that the sublime ecstasy of the great apostle of the gentiles is to be subsumed under one of these categories, as that they are the true account of cases to which almost every minister of the gospel can bear witness. Why may not the spirit, about to part with her corporeal envelope altogether, become in a measure independent of it before they are finally separated? It is true no one has a right to expect such manifestations for himself; and as little perhaps is he entitled to deny them when they appear to be vouchsafed to others.

**BUT AFTER DEATH?** Once pass over the marches of the unseen dominion, and what visions await you there! None have made that transit and come back to tell us what they saw. Or the few who have sojourned there for a time, and come back again to earth, have either had an embargo laid on their speech or else have found the language of mortals wholly unequal to the task of conveying their discoveries to their fellows.

"When Lazarus left his charnel cave,  
And back to Mary's house returned,  
Was this demanded, if he yearned  
To see her weeping near his grave?"

Where wert thou, brother, those four days?  
There lives no record of reply,  
Which shewing what it is to die,  
Had surely added praise to praise.

Behold a man raised up by Christ!  
The rest remaineth unrevealed;  
He told it not, or something sealed  
The lips of that evangelist."

It may seem a hard condition, but we must die to solve the great problem of death. The grave surrenders none of her secrets saving to those whom she receives into her private chambers. The eternal kingdom is traversed by no wayfarers who can return and publish their discoveries to the world. Men may explore the arctic regions, and examine the surface of the moon, and wander amongst planets and comets, and turn their telescopic vision to the atmosphere of the sun, and sweep the distant fields of fixed constellations,

and tell you all they have seen; but here is a region between which and you there may be but a step, yet that step you cannot take, and retrace, and tell us how it went with you there. This constitutes a principal element in the solemnity of death. A rapt and awed feeling comes over us in the anticipation of a condition altogether new.

WHAT ARE WE GOING TO BE AFTER DEATH? It is almost impossible not to think of this. It will be ourselves, the veritable conscious beings we now are; but how changed, how different, we cannot guess. "It doth not yet appear what we shall be." Shall we be possessed of a body, or will our spirits be "unclothed" and pure? If the former, which appears the more probable (for God, and perhaps God only, is a pure spirit), what will our bodies be like? Will they bear any analogy to those we left in the grave? If so, in what points will the analogy hold, and where will it fail? What will be the conditions of our minds? Untrammelled by this system of flesh and blood, of bones and nerves, under what laws will their operations be

carried on? How will they come by the knowledge of things external to themselves? Will our knowledge be given us in the tuition of a subtler sense, or by a gazing on its objects face to face? Questions which the living may ask, but which we must die to answer. On the matter, however, of deepest concernment to ourselves, we are not left bare of all information. "We know that, when he shall appear, we shall be like him; for we shall see him as he is." Yes, Christ is the archetype of our glorified, as he is of our moral, humanity. As he was, so are we in this world; and as he is, so shall we be in heaven. To know this is enough for our faith and comfort, if not for our curiosity. Our knowledge and our satisfaction, our bliss and our glory, will come to us as his came to him, flowing from the same state and from the same sources. Infinite love is preparing for us a grand surprise. "That which is in part" will then be done away, and "we shall know even as we are known;" we shall be even as our Redeemer is.—*Drew, in Baptist Magazine.*

## Poetry.

### BEYOND THE RIVER.

TIME is a river deep and wide;  
And while along its banks we stray,  
We see our lov'd ones o'er its tide  
Sail from our sight away, away.  
Where are they sped—they who return  
No more to glad our longing eyes?  
They've passed from life's contracted bourne  
To land unseen, unknown, that lies  
Beyond the river.

'Tis hid from view; but we may guess  
How beautiful that realm must be;  
For gleamings of its loveliness,  
In visions granted, oft we see.  
The very clouds that o'er it throw  
Their veil, unraised for mortal sight,  
With gold and purple tintings glow,  
Reflected from the glorious light  
Beyond the river.

And gentle airs, so sweet, so calm,  
Steal sometimes from that viewless sphere;  
The mourner feels their breath of balm,  
And soothed sorrow dries the tear.  
And sometimes list'ning ear may gain  
Entrancing sound that hither floats;  
The echo of a distant strain,  
Of harps and voices blended notes,  
Beyond the river.

There are our lov'd ones in their rest;  
They've cross'd Time's River—now no more  
They heed the bubbles on its breast,  
Nor feel the storms that sweep its shore.  
But there pure love can live, can last—  
They look for us their home to share;  
When we in turn away have passed,  
What joyful greetings wait us there,  
Beyond the river.

## Reviews.

### *Does Christianity Sanction War? An Essay, by the Rev. J. Jenkinson.*

"If christian nations were nations of christians, all war would be impossible and unknown amongst them."—*Soame Jenyns.*

London: B. L. Green. 2d.

WE have, not only this month, but in a few former numbers, referred to the dreadful subject of war, in order that we might, if possible, do something to check the spirit, which, we fear, is rising in the land, in favour of military pursuits; and we are encouraged when we find any of our brethren are of the same mind with us in our views of this serious matter.

Hence we welcome this small pamphlet from the pen of Mr. Jenkinson, baptist minister, Oakham, which we cordially commend to the serious personal and attentive consideration of the friends of religion and humanity. Mr. J. does not hesitate to recommend trust in God, and prayer for his protection, in preference to violent resistance of aggression.

Who in particular he is here aiming at we know not—surely none of his own brethren—but he says:—

"To us the means of safety we have specified seem perfectly impregnable. We shall not, however, be at all surprised to find that some treat them with derision; or that some well-meaning but timid souls (like infants when first left to stand alone) are quite afraid to trust them. The former will not be the first who have laughed at things which Providence had purposed largely to employ for the advancement of our race. For the emboldenment of the latter we may add, that there is no likelihood of the martial agencies which they think so indispensable to safety being discarded before the nations are fully prepared for their abandonment. We do not greatly blame our rulers for engaging us in the existing war, for they were goaded to it by the people; neither, deeply as we deplore this exhibition of national short-sightedness, do we chiefly blame the nation at large, or even the leaders of the war-cry; but we do most sorrowfully blame those who profess to be followers of Christ, for which we cannot but think the unholy and unchristian course which many of them have pursued and are still pursuing on this subject. It is not their mission to attempt to seize the reins of government for the purpose

of negotiating treaties of peace which the nation at large is not prepared to ratify; but it is their duty always and everywhere to evidence themselves to be peace-makers and peace-lovers; to avow themselves to be the subjects of the Prince of peace; and fearlessly to act and speak and feel in full accordance with that avowal; to regulate their own spirit and conduct by the pacific maxims of his word; and to do every thing they can to exorcise the war spirit from the breasts of others, and to consign it to the infernal depths from which it rose.

We are all christians, or even less than a majority of them, and especially of christian ministers, to do this, the current of public opinion on this question would shortly, or at least surely, be turned into a more scriptural channel, and the period be rapidly accelerated in which war would universally and permanently cease."

### *A Great Mystery. London: Binns and Goodwin.*

WHEN we took up this neat little volume and read "A Great Mystery," we did not at once notice the indefinite article, and therefore expected to find another attempt to unfold "the mystery of godliness." But it was a mystery, and not *the* mystery, of which the book treated. Without further remark, the text selected as a motto will somewhat explain what this mystery is—"This is a great mystery; but I speak concerning Christ and the Church." And then a few lines from the Author will make the matter more clear.

"With a perfect conviction of the difficulty of the subject, and a deep sense of unfitness for the office of commentator, the Author of these notes on the Song of Solomon ventures to make them public.

The design of the writer has been to render plain and obvious the spiritual, that is, the only, meaning of the Song of Songs—to throw light on the sacred text; not to indulge in speculative imaginings, not to 'darken counsel by words without knowledge,' in an attempt to present novelty or originality (if that were possible) on even this the least known portion of the divine word."

We are persuaded that the manner in which the Author has performed his pleasant task will be approved by evangelical christians generally.

## Correspondence.

### MINISTERIAL PERPLEXITIES; OR, TAKING ADVICE.

I AM sometimes sadly posed; and, as an editor should know every thing, I have determined to write to you and procure information touching the matters under consideration. It is insisted upon by all, that a young preacher should be willing to "take advice from those older and wiser than himself." The doctrine is reasonable, but the practical part is somewhat difficult. I once tried, in going round an old-fashioned four weeks' circuit, to set my watch to the time of every one whose clock was right and no mistake, because it was "set by sunrise according to the Dutch Almanac," or by a "noon mark made by the surveyor." When I got round, I made a calculation and found that I had varied in my time about two hours and a half. But, in good earnest, it was much easier to keep every body's time, than to follow every body's advice.

Go to a new field of labour, and listen to the advice of all those who consider themselves "pillars," and follow it if you can.

Brother Zealous meets the new preacher with a warm heart and an open hand, gives him a joyous welcome, and lets him know that he esteems him highly for his office sake. It is earnest, too; there is no sham in the whole-souled greeting brother Zealous gives. This over, he tells him "religion is low; we have grown formal; we have the form, but lack the power; we need stirring up." He then suggests a protracted meeting—a general rally; and emphasizes this: "We want real rousing sermons. The people have more light than heat. We want thundering appeals: brother, give them the terrors of the law—they must be slain by the law—give them the law!" and brother Zealous fairly quivers with emotion; and, with the tear trembling in his eye, bids the preacher good-by. He is meditating: "They need the sharp sword of the law. Well, brother Zealous knows this people; I will preach next sabbath on, 'Knowing the terrors of the Lord, we persuade men,' and follow it up with a series of meetings."

He, however, is visited by brother Maturity. This man is above reproach; he lives in the atmosphere of quiescent piety; he has no violent fluctuations in his experience. He lets the minister know he welcomes him, then says:—"I have called, brother, to talk about the church. I have been here a long time, and think I understand what this people need. What we want at this crisis [it's a crisis in every new charge] is gospel instruction. We need a series of sermons on first principles, and the cardinal doctrines we hold need to be calmly discussed. Any special effort at this time, by way of protracted meetings, would do no good. We want our people indoctrinated; and they should learn to cultivate a habit of religious meditation, and rest with the stated means of grace. They must 'grow in the knowledge of the Lord Jesus,' then will we be ready to take this whole community."

Now I am like the philosopher's donkey, caught equi-distant from two equi-attractive points. But the end is not yet. Here comes brother Precision: hear him: "Well, brother, you have come among us; hope you will do good; great deal in the way though. The sanctuary must be cleansed; the dead weights must be lopped off. We will never have a revival in the world till half of the church is expelled. -I want you to deal with"—here follows an interminable list; and he continues: "Some of these dont go to class; others are vain in their habits and indulge in useless ornaments; Mary Neal wears flowers in her bonnet, and"—here he discharges an enormous quid, giving evidence that he spends more for that pernicious weed, which perfectly enslaves him, in a month, than poor Mary, who "hires out for her living," lays out for her tawdry fiery in a twelvemonth. Ah, brother! Now if I throw all these overboard forthwith, as brother Precision insists, how shall I give them the gospel training and admonition brother Maturity desires? Here the minister remembers the admonition: "Always take advice from those older and wiser than yourself;" and for once he is puzzled.

Next calls brother Philomel, and

blantly says, "I have thought, brother, that our ministers have erred greatly in confining themselves to the old track. We must keep up with the times; our ministers should wipe away the reproach that they are not literary men. This is all-important in this community at this crisis. I think you would do well to deliver a series of scientific sermons on spiritualism, physiology, language and dialects, geology, astronomy, etc. It would do a great deal of good. Then you could follow up with revival efforts. Our people demand and will insist upon intellectual preaching, and no other will do." Well, brother Philomel is a wise man, has lived here a long time, and—but so have the other brethren—"always take advice."

Here comes brother Ultra, a good man, they say, but "set in his ways." He, too, is glad to see the preacher; has "lived many years in this place; has studied the wants of the people; and hopes God has sent us a man after his own heart." Then, eyeing the minister, he exclaims: "I hope, brother, you are prepared to lift up your voice like a trumpet, to 'cry aloud, and spare not,' against the sins of the day, and in favour of moral reform. We need a sermon now on the Nebraska bill; the minister who won't speak now is a coward, a traitor. We need a series of sermons also on land monopoly, and the dignity of labour, against distinctions in society; and unless you are prepared to give a certain sound on these questions you can do no good here."

Next comes brother Mole-eye Foggy. He walks up slowly, humming "Old Mear" in slow time. He hopes the minister will "urge the people to go in the old paths—the good old way. We have been oppressed here; the salaries of the preachers have been put too high; last year, in this charge of less than three hundred members, they absolutely allowed our's four hundred dollars, and would have paid it only some of us knew it was too much, and told the people so. The minister should be willing to trust in Providence. Last year we had collection after collection for missionary purposes, when we have heathen at home; for the bible cause, when the bible would do them no good if they had it. I hope you won't press us for the Sunday school contributions. If you will only not say any thing about money I believe

we will have a sweeping revival, and many will join the church; but these collections cause a deadness. We want a free gospel without money."

"Always take advice." Now what is a young unsophisticated preacher, like the writer, to do? "Take advice?" Ay, but whose? The Turks are taught that there is one part of the hog which must not be eaten, but it is not definitely specified. One considers it one thing and another something else, and so, among hogs, they eat every thing from snout to continuance. So with advice to preachers. Every thing is advised, every thing is objected to, by those who consider themselves specially called to give the minister wholesome advice. One urges him to preach moderately and confine himself to a conversational tone; while another, of great power of advisement, urges him to "lay on, brother; better wear out than rust out. You are immortal till your work is done."

One sister advises the minister to induce his wife to visit every family in the charge, and then people won't say she is proud; while another gives Mrs. Preacher to understand she ought to stay at home, and keep things "fixed" ready to receive calls, that "our minister's family may be properly respected." Some advise the minister and his family not to associate with certain families for fear he will be rendered unpopular; and, in turn, others hint the same in regard to those advisers.

Others advise in regard to dress; and here the confusion becomes worse confounded. If he and his wife would apparel themselves as they severally dictate, the cry would be—

"Motley's the only wear."

Now let there be a season of dearth—let dissensions come—let the hands hang down, and up goes the cry, "So much for the minister not taking advice; if he had done as we advised we should have had a different state of affairs." Take advice, indeed! To take all given him he must have as many eyes as Argus, as many arms as Briar, as many voices as there are changes in the tone of the breezes, as many modes of oratory as the United States senate can exhibit; he must weep and smile, stay at home and yet be going incessantly; must be married and yet single, mild and yet stern, fanciful and practical, abolitionist and proslavery; at once foggy, progressive, and

conservative; must be plain as a pike-staff, and dressy as a Broadway dandy; must, in short, he must do every thing and leave every thing undone!

Well, Mr. Editor, what shall be done? I'll tell you what I did after setting my watch by every body's clock one round: I went to a shop where a good chronome-

ter was kept regulated scientifically, set my watch, and kept my own time.

*Indiana.*

RONALD.

[We presume that he took advice and regulated his conduct by the Word of God. We have published the above, supposing it might be useful in a few places in England as well as in America.]

## Christian Activity.

### THE SERGEANT MAJOR OF WATERLOO.

*By Rev. S. Lillycrop, Windsor.*

AT Exeter, I was in the habit of visiting the Cavalry Barracks with tracts, which were distributed from room to room among the men, and were received with gratitude, both by the privates and non-commission officers. When any were sick in the hospital, the scriptures were read and prayer offered for the souls and bodies of the sufferers. What might have been the effect of these labours eternity will alone develop. We are not always to expect a corresponding harvest to the seed sown; for, "One soweth and another reapeth." "Paul planted and Apollos watered, but God gave the increase"—to whom we are not informed. And thus it is in the present day, to a very great extent, no doubt. Bishop Wilson, of Calcutta, may preach a sermon that may penetrate a soldier's heart; he may return to England, and become a member of Dr. Steane's church, or some other in his native land; and when these servants of God shall meet together in glory, they will rejoice that the great Head of the church employed them both in bringing a soul to heaven. In my visits to the Exeter Barracks I know of no special cases of conversion, but I have had many pleasing and interesting seasons of holy fellowship within those military walls.

When the 3rd Dragoons were quartered there, I felt great interest in one of the Sergeant-Majors of a troop. He was an old Waterloo man, and thought much of by his comrades on that account. He was a good soldier, and attentive to duty when free from the influence of liquor; he was amiable in temper, and kind in disposition; he was nobody's enemy but his own; and perhaps he had not a

greater enemy than himself upon earth. He was always the first to assist me in any attempt to do good in the barracks; and when two of the men were dying of cholera, on a Sunday morning that I attended with my tracts, he was the first to lead me to their bedside, and to wait anxiously, while I was endeavouring to administer to them the hopes and consolations of our holy religion.

But all this disinterested kindness to others was not followed up by that due attention to his own welfare, either as to present or future life, which the laws of nature and God demand. To sum up the whole in one sentence—drink was his bane and drink was his ruin.

It so happened that he became one day so intoxicated that his officers could not avoid bringing him to a Court Martial, however they might have desired it for his long service and other qualifications. He was then and there reduced to the ranks! all his hard-earned promotions sacrificed on the accursed altar of Bacchus, the drunkard's god. Most men felt for him, and all pitied him, when they saw one, who had taken such a prominent part in the affairs of the regiment, stripped of his rank and reduced to the same subordinate position he held, perhaps, twenty years before! Oh, sin! sin! how many hearts hast thou broken, and how many millions hast thou brought to beggary, death, and hell!

But he had friends in the service, and not a few among his own officers, so that, within three months, he was again restored to his rank and honours. This was no small gratification to me; and, I hoped, as most other of his friends did, that the lesson he had learnt would be lasting in its effects. But what is man when left to the guidance of his own

perverse will? He is often the sport of every wind, and an easy prey to the great adversary of souls, who takes advantage of our weaknesses, and applies powerfully his temptations at a moment when we are least able to bear them. So it happened with the restored Sergeant-Major, who, though an amiable and kind man, was not personally a religious man; and without the grace of God, who can stand against the wiles of the devil? An inspired apostle said, "I can do all things, through Christ which strengtheneth me." But our military friend had no such support in the hour of temptation. The regiment was ordered to Collumpton during the assize week, according to the usual custom of the ancient city. It appears that he took little or no breakfast before starting early in the morning. He managed to get two or three half-pints of beer on the road, so that when his troop arrived he was unfit for duty. A superior officer ordered him to his quarters; he refused to go, on the ground that he was not the worse for liquor; and for this act of insubordination he was again tried by Court Martial, and reduced once more to the ranks. On his return to Exeter I visited him in his humbled position. And never shall I forget the scene which presented itself to my mind, when I beheld him, with downcast eye and self-coudemned countenance, sitting beside his poor amiable wife and only daughter (about eighteen years of age) in a lonely room that had been shut up for months, around a small fire, in the month of March. Then he had resolved to leave the service as soon as he could obtain his discharge; but he had not only lost his character and stripes, but his pension as a Sergeant-Major! His long toil and risk of life in the battles of the warrior, could not avail to regain for him that reward of his labours which, through the folly and deceitfulness of liquor, he had thrown away! Yes, thrown away, as the boy hurls the stone into the river.

Does not this fact show us the evils of drink, and the dangers to which all are exposed, who give way to the propensity of following its baneful course? It leads gradually, step by step, from bad to worse: from the quenching of thirst to drunkenness and folly. This is too often followed up by misery and poverty at home, and debauchery and

wretchedness abroad. And what are the sure antidotes to this evil? is a question that will naturally arise in the mind. The first and grand principle is, the grace of God in the heart, which is there planted by the power and influence of the Holy Spirit; and where the Divine Operator begins to work, he changes the lion to a lamb, the drunkard to a sober man, and the sinner to a saint. What but this Almighty power could have turned the celebrated Colonel Gardiner from being one of the greatest libertines under heaven, to be one of the most devout followers of the Lord Jesus Christ that was ever known in the service of the crown? What but that heavenly influence could have so renovated the heart of Thomas Doieg, of the 14th Regiment in India, that at Berhampore he became a member of a christian church, under the ministry of that exemplary missionary, the Rev. John Chamberlain, of blessed memory? And what but the grace of God could have turned that persecuting Saul of Tarsus into Paul the Apostle; so that he spent the remainder of his days in building up that very faith which he once endeavoured to destroy? Now as the only sure antidote to this evil is the grace of God; for that, under a conviction of its necessity, let the convinced reader earnestly pray; for God has promised "to give his Holy Spirit to them that ask him." The second antidote is, an entire abstinence from all intoxicating liquors; for where a man cannot use a thing without abusing it, his only remedy must be a complete renunciation of all connexion with it. By this plan, many a drunkard has become sober; many a miserable family has become happy; and many an insubordinate soldier has become an honour to his regiment. Had but the Sergeant-Major adopted the total abstinence principle immediately he was restored to his rank, what a comfort it would have been to him, his wife and daughter, in the future days of his life.

Let this narrative be pondered over by those who read it, and may they be led to pray God that he would not "lead them into temptation, but deliver them from evil," both in this world and the next, for the sake of Jesus Christ the only Saviour, "who came into the world to save sinners."

## Narratives and Anecdotes.

### PRESENT STATE OF ITALY.

WHILE all eyes look towards the Levant, and every ear listens, amidst the hush of expectation, for tidings of the fall of Sebastopol, we turn aside for a moment to observe the condition of Italy—the country that gained so large a share of public attention when Europe was in Revolution, six years ago, and that is likely soon again to stand out as conspicuous as ever.

Enbayed within the Alps, the provincials of Lombardy and Venice can only groan under the lash of the oppressor Milan, once numbered with the chief cities of Europe, is now but an Austrian garrison, centre of an Austrian province. The inhabitant shudders under the very sword's edge, dares not so much as breathe a murmur, and by his death-like silence, more than by the loudest clamour of a revolution, he pleads piercingly for pity. Venice, once Queen of the Adriatic, for ages an emporium of wealth, of arts, of letters, now stagnates like a wide lagoon, green with weeds, and pestilent with putrefaction. Thus is Austrian Italy, for the present, blotted out of the world, having no interchange of intelligence, nor any political existence—no legislature, no domestic life, no commerce worth mentioning, no voice, no power. We can only drop a tear of compassion and pass on.

But passing on, just crossing the frontier, and stepping into Piedmont, we come into a land of liberty; or if not quite of liberty, at least of rising independence. It was here that the Waldensian Barbes used to itinerate, and here that the martyrs of many centuries confessed their faith, and died for it. Here the Italian Bible was first circulated, and for the persecuted of this region and the neighbouring Alps our forefathers offered prayers and contributed money to prove that their prayers were sincere. The Bible did its work, the prayers are answered, and a blessing rests visibly upon the land. The Piedmontese Parliament dares to quarrel with Rome, and the Cabinet ventures to obey the voice of the people, and put down the seditious prelates, priests, and monks, who endeavour to bring back

their country to the state of abjection in which it lay in the times of the sanguinary Dukes of Savoy. Victor Emmanuel, although sometimes charged with temporising, seems to live down the charge; and by a patient use of opportunities, he quietly gains the objects which a more impetuous patriotism might miss; and not a grain less of a patriot for his prudence, proves himself a worthy successor of Charles Albert. If he can persevere in the same course, and, surrounding himself with true Italians, can frustrate the machinations of the Curialists at Rome and the surpliced betrayers at his own doors, Italy will bless his memory through all generations. Of course Piedmont is, in the majority of its inhabitants, popish, and therefore so far irreligious; but the statistics collected by Mr. Seymour show that it is by far the least immoral State in Italy. The evangelical element seems destined to purify its morals, to exalt its polity, and to raise around it a barrier of perpetual defence. Evangelical churches rise, one by one, and the erections are sanctioned by the sign-manual of royalty. A christian population increases by the accession of converts from other parts of Italy; and, sharing in the new prosperity of a constitutionally-governed and commercial kingdom, they begin to build hospitals as well as churches, have actually formed a missionary society of their own in Genoa, and are now entering on a course of labour for the conversion of their benighted neighbours. Yet solicitude is awakened for the cause of evangelical christianity in Piedmont by the recent secession from the Waldensian church.

Tuscany, as any child can tell, is a bye-word. The guillotine of Florence is just as notorious as was once the guillotine of the Bastille, or the rack of the Inquisition. "Death for heresy" was never more broadly denounced, not even by Philip of Spain, or Mary his Queen, than it is by the Grand Duke Leopold. All the good known of this Austro-Papal outpost is that its prisons are tenanted by readers of the bible, that many good people shut themselves up in their chambers and pray for

patience, that a few Tuscan christians are scattered abroad in exile, exemplifying the meekness of their Master, and that the bulk of the inhabitants are schooled by bitter experience to appreciate and cherish freedom when it comes. The latest case of persecution by the Grand Ducal Government is narrated in another column by our Italian correspondent.

The States of the Church are, as of old, the normal home of every sort of wretchedness. Hunger sharpens his teeth here more savagely than in any other part of the known world. Bankruptcy never was in higher honour, for it is made perpetual, and the veteran insolvents of the city keep themselves alive upon the exactions of the church. We contribute a large proportion of the sustenance of the Sacred College; we fill not a few of the *piatti dei cardinali*, and our countrymen, after all, are not suffered to have so much as one church within the walls of Rome. The Americans, however,—perhaps because they are more straightforward than we when religious rights in foreign countries are in question—have a chapel in the American Legation, and we are glad to hear that that place of worship has lately been re-opened. To this pulpit, it is gratifying to know, any English minister, of known fitness, will be admitted by the American chaplain; and English worshippers may mingle with Americans, and be welcome. So far this is very good; but as we must necessarily refrain from diplomatic intercourse with Rome, the wisest course for Englishmen, just now, is to stand aloof, and wait until the strong hand of Providence shall force open a door of entrance into that State. It is no longer Pontifical, except in name; for the Pope has no real power there, and whatever event shall disturb the present relation of Austria and France, or change their positions in Italy, or withdraw one or both from the Roman territory, that event, be it what it may, must be a step in advance towards the downfall of intolerance and idolatry. Meanwhile we wait, for to expect even a shadow of toleration for christianity in Rome, so long as a Pope holds court there, would be worse than vain. But let the Americans persevere, let the bible be circulated, let the principles of civil and religious liberty be sustained and spread, and the Babylonian ship will quickly sink in the conflicting currents.

Naples, after enduring the presence of Bourbon kings for many generations, in addition to the priesthood, has even surpassed Rome in some forms of social degradation. Mr. Gladstone's pamphlet revealed, but could not mitigate, the horrors of Neapolitan barbarity. Murders are more numerous in Rome than in all the other Italian States, except Naples; but there are about twice as many murders committed in various ways in Naples as in Rome. Or, if not so, it must be because the Roman authorities have thrown over crime a thicker cloak of secrecy. This is a sad, yet not altogether hopeless prospect; and we have reason enough to regard Italy—the partly Protestant kingdom of Sardinia happily excepted—with profound compassion. Change, however, must quickly come, and any change be for the better.

*Christian Times.*

#### WALLACHIA THIRTY YEARS AGO.—

A little Turkish wheat and a few straggling vines on the hill-sides; rich and extensive plains scarcely tracked by any road; rare and dismal cottages disfigured by filth and misery; and a population whose face and rags bespeak the extremity of poverty and oppression. Such are the features of this province, and such the objects which attend you almost to the gates of the capital. Bucharest is a very extensive place, containing a varying population, of which the average may be 50,000 or 60,000; and as it consists almost entirely of large misshapen palaces and wretched huts, it presents a very faithful picture of the political condition of the people: for, as if their government, which is a despotism within a despotism, did not occasion a sufficiency of misery, the cup is filled by the avarice of a stupid and ignorant nobility; to these the offices of state are generally sold and made profitable by oppression.

*Dean Waddington.*

#### THE GREEK AND LATIN CHURCHES.

—How complete is the contrast between the actual condition of the patriarch and that of the pope. Divided by the narrow Adriatic, on the one side we see wealth, preteusion, and the assumption of temporal power; on the other, poverty, insecurity, and helpless dependence. We next perceive, with respect to the system of government in either case, as that of Rome is still distinguished by an active and patient discipline, which studies to

attach the ministers to each other and the people to the ministry, and which has been directed zealously and sedulously through above twelve centuries to that object; so the other would rather deserve the contrary reproach of looseness, and incoherence, and insubordination. It is easy to say that such is the necessary consequence of its subjection to foreign oppression, and that a body which has been deprived of the power of independent action will lose its internal energies with its power. This is true; but if we refer to the earlier history of that church, and trace it from the days of Constantine to those of Palæologus, we shall not find that it was at any period animated by that deliberate spirit of domination which marked the progress and which marks the decay of Rome. For, in the first place, the patriarch of the east has at no time affected temporal sovereignty, nor claimed any authority over princes; and as he has not arrogated the lofty character of the Roman, he has not been compelled to establish any system, or commit any crimes to preserve it. Therefore the privileges of the clergy of Greece continue nearly in their original condition; and the monastic order escaped the various corruptions which overspread it in the west as soon as it became useful to the ambition, and necessary to the despotism, of the popes. Again: the entire subjection of the lower orders to spiritual authority has never become so absolute a church maxim in the east as under popish rule; or, if the principle be common to both churches, at least it has not been carried into effect there with so much deliberate industry. In these and in other points their characters have been widely different from the moment that either can be said to have assumed a distinct character; and as that of Greece has generally been free from the restlessness which has habitually agitated the other, it is exempt also from the systematic innovations which have thus been successively introduced, not into the doctrines only, but into the government and discipline of the Latin church.

*Dean Waddington.*

**THE CAVE OF ADULLAM.**—The entrance is strait, and completely concealed by the stones; accordingly there prevails little or no light within, at least for those who pass from the fierce light of day into the dark cavern of the calcareous rock. The spot was sacred in my re-

gard, and extremely remarkable. The same narrow natural vaulting at the entrance; the same huge natural chamber in the rock, probably the place where Saul laid down to rest in the heat of the day; the same wide vaults, too, where David and his men lay concealed, when, accustomed to the obscurity of the cavern, they saw Saul enter, while Saul, blinded by the glare of light outside, saw nothing of him whom he so bitterly persecuted. It appears that this cave has never been thoroughly explored. The Arabs believe that the subterranean passages run along as far as to Hebron, a distance of at least eighteen English miles. But who is to verify this? Many have already tried, they say, to advance as far as possible with torches and ropes; but every time the torches were too few, and the ropes too short. People also get speedily into such a labyrinth of vaulted passages that they know not which to enter in order to reach the innermost recesses of the cave. This much is true, that those who are fond of such explorations will find plenty of work in this cavern. What a retreat, too, must such a cave afford for a fugitive!

*Van De Velde.*

**LESS THAN A HUNDRED YEARS AGO** the thoroughfares near London, and, above all, the open heaths, as Bagshot and Hounslow, were infested by robbers on horseback, who bore the name of highwaymen. Booty these men were determined by some means or other to obtain. In the reign of George the First they stuck up handbills at the gates of many known rich men in London, forbidding any one of them, on pain of death, to travel from town without a watch or with less than ten guineas of money. Private carriages and public conveyances were alike the objects of attack. Thus, for instance, in 1775, Mr. Nuthall, the solicitor and friend of Lord Chatham, returning from Bath in his carriage with his wife and child, was stopped and fired at near Hounslow, and died of the fright. In the same year the guard of the Norwich stage (a man of different metal from the lawyer) was killed in Epping forest, after he had himself shot dead three highwaymen out of seven that assailed him. Let it not be supposed that such examples were but few and far between; they might, from the records of that time, be numbered by the score; although in most cases the loss was rather of property than life.

*Lord Mahon.*

# Baptisms.

## FOREIGN.

**JAMAICA, Savanna-la-Mar.**—The following brief facts from a recent letter from Mr. Clarke, cannot fail to gratify his personal friends particularly, and they will be read with interest by all who rejoice in the prosperity of the Saviour's cause. "I have under my care about one thousand members and inquirers; besides the hundreds more to whom I declare the word of life. My flock is scattered over an extent of forty miles. I have three chapels and two preaching stations in the parish. My health is good, but I am now in my fifty-third year; and for a man, in all the energy of youth, the district is too large to do justice to the people. . . . I am greatly cheered by success, both among the African and Creole, and I have two Coolies who profess to inquire after the truth. One said he was a brahmin in his own country. I gave him a volume of the old testament in Oriya. All the Bengali Gospels and Acts are given away. If you can collect any tracts in Bengali, Hindusthani, or Nagri, I should gladly try to use them for the good of these poor people. The coolies seldom come to chapel, but are very civil and polite when they call at the house. Some of them write, and are well educated and intelligent men. I mentioned in my last the baptism of twenty-six Africans, and have three more small baptisms before me, of which I will write when they take place."

**INDIA, Dacca.**—Mr. Robinson writes, "We have had encouragement in our work, and additions to our church and to the number of inquirers. At the present moment we have three Hindoos who have abandoned caste, and are candidates for christian baptism. May the Spirit of grace render them sincere disciples of the Lord Jesus!"

**Beerboom.**—Mr. Williamson says, "In the early part of the year I baptized one young man, of ohristian parentage, who, subsequently to his baptism, was admitted to the fellowship of the church. One or two others, my own children, are expected to come forward as candidates for baptism, who are now kept back by apparently unnecessary scruples as to their fitness for making a public profession of religion."

## DOMESTIC.

**MANORBEAR, Pembrokehire.**—Lord's-day morning, Jan. 7, Mr. B. J. Evans, after a discourse from, "Then shall I not be ashamed when I have respect unto all thy commandments," immersed one believer, a female, who had been several years a member of an Independent church. Long convinced that it was her duty to follow Jesus more fully, troubled at the thought of despising any of the commands of her Saviour, she yet, like many others, through shame or fear, kept back. At length she determined to conquer her timidity, to overcome pride, and yield to the convictions of conscience. When will christians rid themselves of that fear or shame which they sometimes express, but oftener feel, with respect to keeping all his commandments? What numbers there are of professing christians who will readily admit that baptism is a divine command, but who nevertheless regard it as something of little importance; something, say they, "not necessary to salvation"—"We can get to heaven without it"—"There are many good people who were never baptized"—"My father was a religious man, a good christian; my mother was a strictly pious woman; but neither of them thought anything about baptism"—"The thing is plain enough, its true; but as it is a 'non-essential' there is no need to make so much ado about it." Nay but, O man! who art thou that thus repliest? Is it a command of thy Saviour, and wilt thou dare say that it is of little importance whether obedience be rendered or not? Dost thou recognise Jesus as King in Zion, and wouldst thou usurp his authority as lawgiver, or dare to set aside any of his institutions? Will the disobedience of others, even though it be that of thy parents, justify thine? Who has said, "If ye love me, keep my commandments?" J. T.

**HAVENFORDWEST.**—After a sermon by our pastor, Mr. Davies, Jan 30, from, "If ye love me, keep my commandments," Mr. Burdett baptized five young females, one of whom had been a Wesleyan. G. J.

**NEWCASTLE-ON-TYNE, Newcourt.**—On the first sabbath in February, four believers were baptized into the sacred names by the minister, Mr. Davies.

**EXETER, Bartholomew Street.**—In Nov. last I sent you a report, which you do not seem to have received. It was that, in September, our pastor, Mr. Cole, baptized six believers into the names of the Sacred Three, upon a profession of their repentance toward God, and faith in our Lord Jesus Christ. Mr. C. delivered a faithful discourse from, "And many of the Corinthians hearing, believed, and were baptized," to a congregation of about 800, which paid great attention, and we hope good will result. I may as well state that two of the candidates were from the bible class; another had been a member of the church for some years, but could not see his path through the water before. On the following sabbath they received the right hand of fellowship at the Lord's table. May they go on their way rejoicing, and find their names written in the Lamb's book of life in that day!

R. F.

**DUBLIN.**—A resident says, "There is to be a baptism next Lord's-day evening at the chapel. The gentleman is one of Dr. —'s people. I hear that there is great inquiry amongst the people of Dublin on this point; the controversial meetings have led to it. When the Romanist asks the protestant, 'Do you only take the bible for your rule of faith?' 'Yes; it only.' 'Then where do you find infant baptism?' That they only try to answer by inference."

**LONDON, New Park Street.**—On Thursday, Jan. 4, eight persons were baptized on a profession of their faith in Christ; and on the following sabbath evening, they, with fourteen others previously baptized, were received into church fellowship by our pastor, Mr. Spurgeon. Surely the Lord is doing great things for us, whereof we are glad!

D. E.

**BEDFORD, Mill Street.**—An interesting scene was witnessed on Lord's-day morning, Jan. 28, when, after a sermon by Mr. Killen on the subject of baptism, to a large and attentive congregation, Mr. F. baptized four young disciples of the Lord Jesus; two were husband and wife, and two were sisters.

**BATH, York Street.**—After a sermon from our pastor, Mr. White, five females were baptized, Feb. 4; and in the afternoon were added to the church. Two were young teachers in the sabbath school. Others, we hope, are inquiring the way to Zion, with their faces thitherward.

R. M.

**BUGBROOK, Northamptonshire.**—Mr. Larwill, our pastor, after a suitable discourse, on Jan. 21, baptized a young man from a respectable Church of England family, who, in thus following Christ, had to take up his cross. It was remarked by the pastor, on his admission to the Lord's table in the afternoon, that an uncle of the candidate was among the first who were baptized at this village more than fifty years ago. We are informed that this young man was sent more than once to pass through a course of education, with a view to "taking orders in the church;" but he has left the national high road to distinction and honour, and said to the friends among whom he appears to have been taught the way of salvation, "This people shall be my people, and their God my God;" and to his Lord and Saviour:—

"My gracious Lord, I own thy right  
To every service I can pay;  
And be it my supreme delight  
To hear thy dictates and obey.

What is my being, but for thee,  
Its sure support? its noblest end,  
Thy ever-smiling face to see,  
And serve the cause of such a Friend?

I would not breathe for worldly joy,  
Or to increase my worldly good;  
Nor future days or powers employ  
To spread a sounding name abroad.

'Tis to my Saviour I would live,  
To him who for my ransom died;  
Nor could untainted Eden give  
Such bliss as blossoms at his side.

His work my fleeting days shall bless,  
Till health, and strength, and life, are o'er;  
And may my latest hour confess  
His love hath animating power.

Then shall I shine before his face,  
Where songs of praise his saints employ,  
And there partake his richest grace,  
Crowned with eternal life and joy."

**HALIFAX, Trinity Road Chapel.**—On Thursday evening, Feb. 1, Mr. Walters, after preaching from the words, "What mean ye by this service?" baptized six believers in the presence of a large audience. We have abundant cause for praise in the good which the Lord is doing in our midst. Several more persons are about to make a profession of their faith in addition to those who have already joined us.

[Several Reports of Baptisms were too late.]

## Baptism Facts and Anecdotes.

### "RECORDS OF THE CHURCHES OF CHRIST."

WE now make a few extracts from the Hexham Records.

"In the name of the Lord Christ I came to Hexham the 27th day of the 10th month, 1651, and so wonderfully hath God appeared in this dark corner, that upon the 21st day of the 5th month, 1652 (that is, the 7th month following), after serious consideration and some gospel preparation, a living temple began of these living stones:—

#### *The Church of Christ in Hexham.*

Thomas Tillam, minister, and a messenger of one of the seven churches in London, did administer the holy ordinance of baptism, in the name of the Father, and of the Son, and of the Holy Ghost, (under [the] 4th principle) to

Month Day.	No.
5th, 21st, John Thirlwall .. .. .	1
Richard Orde .. .. .	2
James Carre .. .. .	3
Thomas Ogle .. .. .	4
Michael Adon .. .. .	5
Robert Elwood .. .. .	6
John Johnson .. .. .	7
John Orde, jun. .. .. .	8
Edward Croser .. .. .	9
Edward Browell .. .. .	10
Stephen Anderton .. .. .	11
Susanna Thirlwall .. .. .	1
Mary Carre .. .. .	2
Isabell Rowland .. .. .	3
Dorothy Rowland .. .. .	4
Margaret Ogle .. .. .	5

These, solemnly giving up themselves to the Lord and one to another, to walk in communion together, with submission to all the ordinances of the gospel, I, Tho. Tillam, espoused to one husband; hoping that I shall present them a chaste virgin to Christ, with all that in sincerity of heart, have (through the mighty power of God), or shall be, joined to them.

At my desire and testimonial of my wife, as a member of the church of Christ in Cheshire, they gave her the right hand of fellowship.

1653. The 4th month, 4th day, a child of the devil came from Rome to ruin this church, and with great subtlety made a most glorious confession of Christ, pretending that he had been a Jew, and that his name was Joseph Ben Israel. After his declaration in the parish house he was

baptized. But the Holy One of Israel, our gracious Protector, brought the hellish impostor to light before he had any church communion. Ever blessed be his glorious name for this great deliverance.

The 5th month, 3rd day, we prepared for the great work at Stokesley, seven members engaging in the journey, where Mr. William Kaye, the minister, and nineteen with him, were baptized by Tho. Tillam; a work of wonder, and calling for our high praises. In our journey, going and returning, eight persons were baptized, and are since added to the church of Hexham.

5th, 21st. Three ministers engaging at Muggleswicke, their great design being to set up infant sprinkling, and the people in great expectation; the Lord so appeared on our side that six persons, the same evening, desired the ordinance of baptism, and the next morning were baptized.

#### *Copy of Register of Marriage.*

These are to declare to all whom it may concern, that Anthony Huater, of Holmsterley [Hamsterley], in the parish of Medomsley, and Elinor Labbourne his wife, of the said parish, were married upon the 13th day of November, 1653, being the Lord's-day, in the house of Mr. Thomas Tillyam, minister of Hexham, before us whose names are here underwritten, as witnesses of the said marriage:—

ROB. SELBIE,  
JOHN SHOUELLAR,  
P. HOBSON,  
EDWARD his S mark STEAVERSON,  
EDWARD CROSER,  
J. ALICE SWANN,  
JANE ROOKBY,  
JANE TILLAM."

#### SKETCH OF A BAPTISMAL SERMON.

*Being notes of a discourse preached on New Year's Day, on the occasion of the public baptism of eight individuals.*

"I counsel thee to keep the king's commandment."  
*Ecclesiastes viii. 2.*

AFTER a notice of the writer of this book, and his object in its composition, the preacher observed—Passing by the subject of obedience to civil governors

we shall consider the obedience to be rendered to Christ as King of the church, and more especially direct attention to the ordinance of Christian Baptism—without entering into any of those arguments either for adult baptism by immersion, or infant baptism by sprinkling, all we shall do this morning, will be:—

First,—To make a few remarks descriptive of the nature and design of Christian Baptism.

The commands of God divide themselves into moral and positive—Baptism is one of the latter. In remarking upon the nature and design of this ordinance—we notice

I. That Christian Baptism was instituted by Christ—it was instituted after his sufferings—after he had finished his sacrificial work—previous to his ascension. Matt. xxviii., and Mark xvi.

II. That this ordinance is frequently enforced by divine authority. Acts ii. 38; x. 48; and xxii. 16.

III. That repentance and faith are scriptural qualifications for an attendance to this ordinance. Matt. iii. 8; and Acts viii. 37.

IV. That in this ordinance the believer dedicates himself to the service of God.

V. That in this ordinance there is an emblematic representation of many great and glorious truths—in it are contained emblematic representations of the sufferings of Christ—of his burial—of

his resurrection—of the believer's death unto sin—of his burial with the Lord Jesus Christ—of his spiritual resurrection—and of his resurrection from the dead.

VI. That this is a standing or permanent ordinance of the Church of Christ—this is to be inferred from Matt. xxviii. 20.

VII. That baptism is to be attended to only once scripturally.

Second—To enforce obedience to this divine command—we counsel you to attend to this ordinance.

1st. By a consideration of the dignity and authority of the commander, viz., the King.

2nd. By a consideration of what Christ has done in his own person to secure your salvation.

3rd. By a consideration of the gracious manifestation Christ has made of himself to your souls.

4th. By a consideration of the example you have set before you in the conduct of primitive saints and of Christ himself.

5th. By a consideration of the reasonableness of the command and the ease with which it can be attended to.

6th. By a consideration of your own peace and comfort.

7th. By a consideration of your example and the influence that example may have upon others.

THOMAS BAPTISTUS.

## Sabbath Schools and Education.

### PROGRESS OF SABBATH SCHOOLS IN AMERICA.

*United States.*—The twenty-fifth report of the American Sunday School Union gives a most interesting review of the progress of the sabbath school system in the United States:—

“We began with an inventory of half a dozen story books and a few cards and tickets of reward. We now supply a library of (say) seven hundred bound volumes, and quite as many hundred more varieties of the minor implements of home and school training. We began without any plan of instruction; without text books, and in the face of discouragement and opposition, many doubting whereunto the thing would grow. We

have now a settled and highly approved system of biblical instruction, adopted substantially in nineteen-twentieths of the Sunday schools in the United States, embracing probably quite two millions of persons; and what intelligent and upright man is now heard to utter a syllable hostile to the Sunday school? We have a score or more of elaborate and skilfully prepared text books, exclusively on scripture, to say nothing of an equal or greater number prepared on the same general principles by denominational societies. We began with no scheme of propagation or advancement beyond the natural influence of example and imitation to extend our system. We have now, even on a reduced complement, seventy mis-

sionaries employed for the whole or some portion of the year to explore the land, to seek out and supply the destitute, to summon the people of all sects and names to take care of the children, and to this end to gather them into Sunday schools, to provide teachers and books for them, and to open to their view the path of wisdom and eternal life. We began without experience; those who became teachers had not been themselves pupils in the Sunday school. It was a new thing among us, and there was, therefore, no trained band of helpers and sympathizers on whom we could rely, in seasons of perplexity and discouragement, to carry on aggressive movements. Now there are myriads of men and women, and some of them occupying high positions in church and in the state, whose warmest sympathies flow towards the Sunday school, and whose debt of personal obligation to it is a permanent pledge of their interest and co-operation. It will be remembered, too, that when we began, the Sunday school interests of the country were almost entirely associated with one central organization. For many years the American Sunday School Union was the only publisher of books for Sunday schools, and formed the only general association for Sunday school purposes. Now several large and powerful denominational societies are in active life and motion, with prolific presses and vast facilities for extending, strengthening, and improving the Sunday schools connected with their various churches."

#### ADVANTAGES OF POPULAR EDUCATION.

IGNORANCE gives a sort of eternity to prejudice, and perpetuity to error. When a baleful superstition, like that of the church of Rome, has once got footing among a people in this situation, it becomes next to impossible to eradicate it; for it can only be assailed, with success, by the weapons of reason and argument, and to these weapons it is impassive. The sword of ethereal temper loses its edge, when tried on the scaly hide of this leviathan. No wonder the church of Rome is such a friend to ignorance; it is but paying the arrears of gratitude in which she is deeply indebted. How is it possible for her not to hate that light which would unveil her impostures, and detect her enormities?

If we survey the genius of Christianity, we shall find it to be just the reverse.

It was ushered into the world with the injunction, "Go and teach all nations;" and every step of its progress is to be ascribed to instruction. With a condescension worthy of its Author, it offers information to the meanest and most illiterate; but extreme ignorance is not a state of mind favourable to it. The first churches were planted in cities (and those the most celebrated and enlightened), drawn neither from the very highest nor the very lowest classes;—the former, too often, the victims of luxury and pride; the latter, sunk in extreme stupidity;—but from the middle orders, where the largest portion of virtue and good sense has usually resided. In remote villages, its progress was extremely slow, owing, unquestionably, to that want of mental cultivation which rendered them the last retreats of superstition; insomuch that, in the fifth century, the abettors of the ancient idolatry began to be denominated "Pagani," which properly denotes the inhabitants of the country in distinction from those who reside in towns. At the Reformation, the progress of the reformed faith went hand in hand with the advancement of letters; it had everywhere the same friends and the same enemies; and, next to its agreement with the holy scriptures, its success is chiefly to be ascribed, under God, to the art of printing, the revival of classical learning, and the illustrious patrons of science attached to its cause. In the representation of that glorious period, usually styled the Millennium, when religion shall universally prevail, it is mentioned as a conspicuous feature, that "many shall run to and fro, and knowledge shall be increased." That period will not be distinguished from the preceding by men's minds being more torpid and inactive, but rather by the consecration of every power to the service of the Most High. It will be a period of remarkable illumination, during which "the light of the moon shall be as the light of the sun, and the light of the sun as that of seven days." Every useful talent will be cultivated, every art subservient to the interests of man, be improved and perfected; learning will amass her stores, and genius emit her splendour; but the former will be displayed without ostentation, and the latter shine with the softened effulgence of humility and love.

*Robert Hall.*

## ADVANTAGES OF BOOKS.

IT is chiefly through books that we enjoy intercourse with superior minds; and these invaluable means of communication are in the reach of all. In the best books, great men talk to us, give us their most precious thoughts, and pour their souls into ours. God be thanked for books! They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levellers. They give to all who will faithfully use them the society, the spiritual presence, of the greatest and best of our race. No matter how poor I am: no matter though the prosperous of my own time will not enter my obscure dwelling. If the sacred writers will enter and take up their abode under my roof, if Milton will cross my threshold to sing to me of Paradise, and Shakspeare to open to me the worlds of imagination and the workings of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship, and I may become a cultivated man, though excluded from what is called the best society in the place where I live.

I know how hard it is to some men, especially to those who spend much time in manual labour, to fix attention on books. Let them strive to overcome the difficulty by reading in company with those whom they love. Nothing can supply the place of books. They are cheering or soothing companions in solitude, illness, or affliction. The wealth of both continents would not compensate for the good they impart. Let every man, if possible, gather some good books

under his roof, and obtain access for himself and family to some social library. Almost any luxury should be sacrificed to this.

One of the very interesting features of our times is the multiplication of books, and their distribution through all conditions of society. At a small expense a man can now possess himself of the most precious treasures of English literature. Books, once confined to a few by their costliness, are now accessible to the multitude; and in this way a change of habits is going on in society, highly favourable to the culture of the people. Instead of depending on casual rumour and loose conversation for most of their knowledge and objects of thought; instead of forming their judgments in crowds, and receiving their chief excitement from the voice of neighbours, men are now learning to study and reflect alone, to follow out subjects continuously, to determine for themselves what shall engage their minds, and to call to their aid the knowledge, original views, and reasonings of men of all countries and ages; and the results must be a deliberateness and independence of judgment, and a thoroughness and extent of information unknown in former times. The diffusion of these silent teachers—books—through the whole community, is to work greater effects than artillery, machinery, and legislation. Its peaceful agency is to supersede stormy revolutions. The culture which it is to spread, whilst an unspeakable good to the individual, is also to become the stability of nations.

*Dr. Channing.*

## Religious Tracts.

## A FEW FACTS.

*An Infidel*, in the vicinity of Bethnal-green, who not only refused the tracts, but actually struck the female distributor, was shortly afterwards laid powerless on the bed of affliction. Alarmed at the prospect of death, he sent for a visitor; whose instructions, by the Divine blessing, were the means of subduing the proud spirit. The man recovered from his sickness; and has proved the sincerity

of his penitence by regular attendance at the house of prayer, and by labouring to diffuse that truth which he once hated and attempted to destroy.

*A Poor Man*, who had embraced Unitarian sentiments, was led by the visitor to inquire after salvation. James's ANXIOUS INQUIRER was put into his hands, which, during his long affliction he read, and by its means obtained peace and joy through believing; and

at length died, exclaiming, "Jesus is precious!"

*A Hawker of infidel tracts* was spoken to by one of the visitors in the Tottenham-court district, on the character of the publications he was selling, and particularly of one which the man had himself written against the Bible. Four months after, the poor man was taken ill, and the visitor went to see him; and, to his astonishment and delight, found that he had become a Christian, and that the change had been wrought through the conversation of the visitor. He said, "I bless God for sending you in my way. You were the first who taught me to seek God, and I have found him. I have frequently been spoken to about the gospel, but I ridiculed it, and denied God, until I was met by you. The few words you then spoke made me wretched for some time. I thought God would never forgive so great a sinner; but I at last have 'found peace in the blood of Christ.'"

*A Poor Woman of the Romish faith*, refused to receive the tracts, though she would converse with the visitor. A short time ago, she, in a fit of passion, threw herself out of a window, and was removed to the hospital, where she was again visited, conversed with, and her temporal wants relieved. She said, that if she bore her sufferings patiently, God would forgive her, and she would merit heaven. Subsequently the visitor read to her the tract, "Are you Prepared for Death?" which appeared to awaken conviction in her mind. She has since returned to her home a cripple; but the visitor has reason to hope that her heart has been renewed by the great Physician of souls, and that she is now seeking for salvation, not by her own merits and the intercession of the Virgin, but by faith in the Lord Jesus Christ.

*The Tract, "The Bar of Iron,"* had been left with a family. The wife, deeply affected, said when the visitor called, that she had a particular favour to ask of him. This was, that he would oblige her by selling her that tract. She said it had been made a great blessing to her family. Her husband's father had lately died, but while he lay ill he had received such benefit from reading that tract, that he begged them not to part with it, but to ask the visitor to sell it to them. She also stated, that both herself and her husband had received much benefit from

reading it. The visitor was much gratified by having the opportunity of presenting her with the tract she so much valued. The same visitor was pleased to find three instances in which those with whom tracts had been left, requested that they might retain them a little longer, in order to lend them to some of their relations to read, as they had been themselves so much impressed with their contents.

*Another Visitor* mentions the case of a poor man who, from reading the same tract, expressed his hope that he had been led back to the path of virtue and peace. He had been brought up in the country by pious parents, but leaving it at the age of fifteen, had neglected the means of grace, and drank in iniquity as the "ox drinketh in water." He confessed that he had not known peace since he had left the path of holiness. He now attends the house of God, is very thoughtful, and says that he loves the throne of grace, and feels quite a new man. He has a wife and family; and when he first became serious, his wife thought he was going melancholy. She has since gone with him to the house of God, and he asked her if she did not feel more comfortable than they did after they had been to Hampton-court, as they had been accustomed to do. He said that it often cost them ten shillings on the sabbath, and when they came home at night they were so tired out, that they felt very unfit for labour the next day; "but now," he said, "I feel quite refreshed and happy."

*The Tract, "Ten Thousand Years Ago,"* was made useful to a poor man in my district, who has lately died. When the visitor called for the tract, he seemed much impressed with what he had read, and exclaimed, "Who shall appear before the judgment-seat of Christ?" He was about to read the tract again, but was suddenly called from time into eternity, after six hours' illness; and the visitor (from previous conversations which he had with him), doubts not that he is now in glory.

OUR GRANTS OF TRACTS.—Next month we hope to be able to say something in reply to several applications which we have lately received for grants of Tracts. What we can do in this matter during the present year we are not able yet to estimate, but we will do all we can.

# Intelligence.

## BAPTIST.

LONDON BAPTIST ASSOCIATION.—Whatever reason may be assigned for the fact, it is certain that an Association meeting in London is very different from one in the country. Perhaps the ministers and members of the several churches meet so often that an annual gathering is no novelty; perhaps the walk through London streets, or the jolt in an omnibus or cab, has fewer attractions than the Whitsuntide jaunt by railroad or pleasant country lane; or perhaps the thing has escaped due attention amid the throng of metropolitan claims;—but certain it is that the London Particular Baptist Association, holding as it does, from a sense of duty, a meeting every year, has only given generally the impression of being a somewhat dull affair. Indeed, it is not enlivening either to preacher or hearer to find oneself in New Park Street chapel with a congregation of seventy people, on a January week-day afternoon! This year, we are bound to say, all was different. The popularity of the Rev. C. H. Spurgeon, the recently settled pastor at New Park Street, attracted a crowded audience on the afternoon of Jan. 10. The metropolitan churches of the denomination appeared for the most part well represented,—the only noticeable exception being the absence of several leading ministers, owing, as was explained, to the Quarterly Mission Committee being holden, by some mischance which will probably not occur again, upon the same day. The preacher treated with much earnestness on the “strongholds” of the Evil One that we are called to subdue, and on “the weapons of our warfare” which are “mighty through God” to the task. The fortresses we are to attack were described as encircling the world,—“there the gray old towers of Buddhism and Brahminical superstition,—there the ruder heaps of shapeless stones that mark the rude idolatries of Africa,—there the seven-billed city in her pomp and pride,—and there again the mosques and minarets surmounting the citadel of the false prophet.” But leaving these, the preacher spoke of strongholds nearer home, and expatiated at length upon their mischievous power. These were,—1. Antiquity; 2. Infidelity; 3. Arminianism; 4. Antinomianism; 5. Sinful Self; and 6. Righteous Self. Mr. Spurgeon closed by illustrating the negative and positive description of the weapons by which these fortresses are to be overcome. The vigour and originality of the sermon, we cannot forbear

remarking, sufficiently accounted to us for the popularity of the youthful preacher, and indicated powers which, with due culture, may, by the divine blessing, greatly and usefully serve the church in days to come. A very large company remained in the chapel to tea, and in the evening the place was thronged to overflowing for the public meeting,—which, however, was not distinguished by any feature worthy of special remark, save the delivery of two or three brief, simple, evangelical addresses. It appears that many churches in London are not connected with the Association; and of those which are, several sent no reports. No complete statistics therefore could be presented. Of those churches from which letters were read, most seemed stationary,—some were prosperous. The accounts, perhaps, on the whole, were quite equal to the average. The denomination in London appears to be just now much engaged in chapel building enterprises,—all of them nobly conceived and carried on. We do not say, nor do we believe, that this proves even a temporary hindrance to spiritual prosperity,—but it does afford some hope that as the means at the disposal of the churches will soon be so greatly augmented there will be a corresponding increase in their usefulness and success.

*The Freeman.*

A VETERAN BAPTIST.—In the small village of Spaldwick, Huntingdonshire, resides the Rev. John Manning, who was pastor of the baptist church there upwards of fifty years, and is now in the enjoyment of good health, at the advanced age of ninety-five. He was succeeded by the Rev. W. E. Archer, about seven years since. Through the indisposition of the present pastor, he was invited to preach on Sunday the 6th of January last, to the people of his late charge, which he did with all his former earnestness and faithfulness. On the afternoon of the same day he administered the ordinance of the Lord's Supper; and deep were the emotions created when beholding this venerated father in Israel, with trembling hands, break the bread and pour the cup. He preached again on the following sabbath.

J. B.

LONDON, *Salter's Hall, Cannon-Street.*—Mr. J. C. Todd, late of Salisbury, who has supplied the pulpit of Salter's-hall Chapel, Cannon-street, for nine months, has accepted the pastoral office, and commenced his labours as pastor on the first Sabbath in January.

SALFORD.—The Rev. Mr. Dunckley has resigned the pastoral oversight of the baptist church in Salford.

**EPWORTH.**—This small market town, situate in a very fertile agricultural district, has obtained a world-wide celebrity as the birth place of John Wesley. But there were baptists and places of worship both at Epworth and in the neighbourhood before the birth of Wesley or his father. At this time there are four baptist chapels—those at Epworth and Butterwick are of ancient date, and which, with that at Crowle, form the points of a triangle at nearly an equal distance of seven miles from each other; and a small chapel at Belton, near Epworth. Crowle is a secluded but very populous place, and sadly infested with infidelity. More than thirty years ago we visited Crowle, and formed a sabbath school for children and another for adults; but we fear they have been suffered to fall away. Last autumn we visited these places for missionary objects, and suggested to the friends at Epworth the propriety of attempting the erection of a new place of worship nearer to the church and market-place; for, leaving these, which stand on the side of a gentle hill, the town extends westward through a street or lane of about two miles in length, the old baptist chapel being about half way down the street. The other day we received a note from a Gentleman residing in Crowle, a descendant of an ancient baptist family, who says: "I went to Epworth last Thursday to attend a meeting of the baptist trustees and members, to take into consideration the propriety of building a new chapel at Epworth. I am glad to inform you that I have now no doubt of our having one built next summer." We rejoice to hear this, for the region is "our own country."

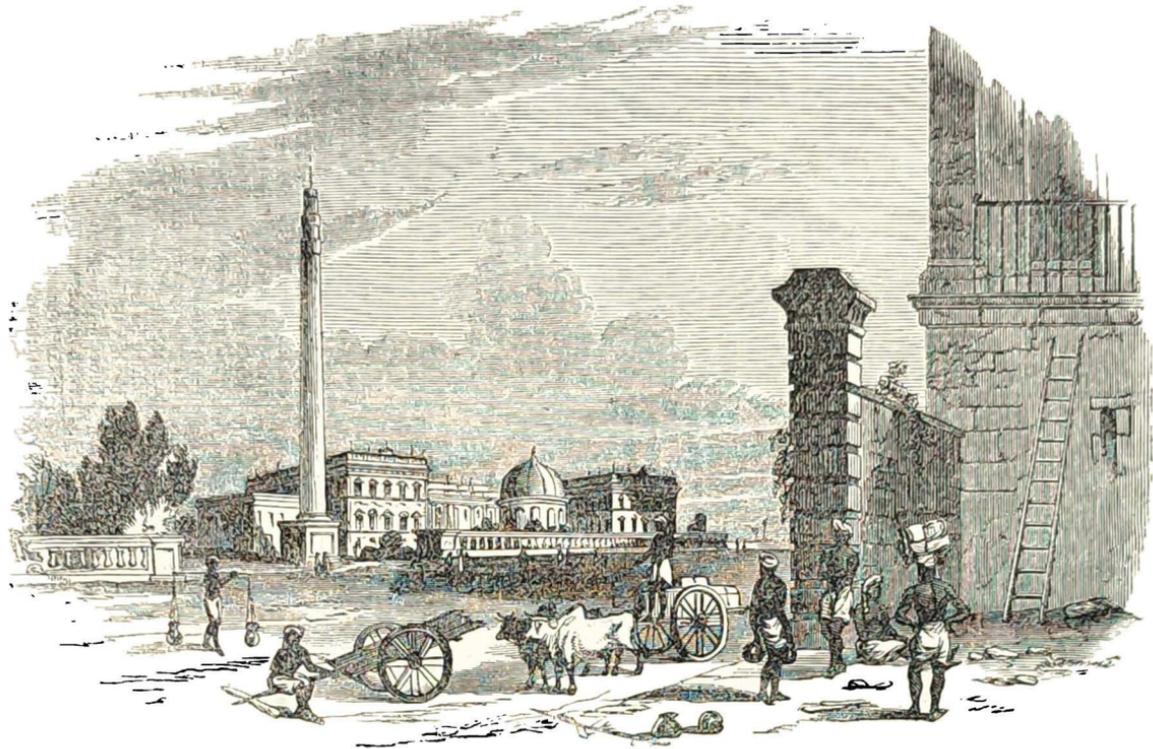
**THE LATE REV. J. G. PIKE, DERBY.**—We are informed, by Circular, that a Memoir of this eminent Minister is in the course of preparation for the press by the sons of the deceased—the Rev. J. B. Pike, and the Rev. J. C. Pike. They say:—"An earnest and general desire having been expressed amongst the Churches of our Denomination that a Memoir of our late revered Father should be published, we have been diligently engaged in preparing one, and it is now in a state of considerable forwardness. Our object in its preparation is as much as possible to make Mr. Pike his own Biographer, by selecting such portions of his Manuscripts and Letters as illustrate the various passages and incidents in his useful life, simply connecting these together by such observations as may be necessary for their elucidation. In addition to the Memoir it is intended to publish an Appendix consisting of Poetical Remains, and in another Appendix an exceedingly interesting and valuable Essay,—the last he ever wrote—on the Early Christians—their lives, principles, and sufferings. This was completed only a few weeks prior to his decease, and will be put to press ex-

actly in the condition in which it was left. The Memoir will also be accompanied with a Handsome Portrait, engraved on steel, from a Photograph taken but a short time before his removal, and by far the best likeness that has been obtained. It is hoped that the volume may be ready for publication by the beginning of June.

**DEVONPORT.**—*Hope Chapel, Fore-street.*—This spacious and elegant building was opened for Divine service January 23, when two most appropriate and powerful sermons were preached by the Rev. W. Brock, of Bloomsbury Chapel, London. Some parties had come from great distances, from Bridgewater, Northamptonshire, and Liverpool. The following ministers were also present:—Messrs. Day, Tucker, and Beal, Wesleyans; West, Moravian; Eliezer Jones, Edward H. Jones, Pyer, Slater, Griffin, Chater, and Dr. Alliott, Independents; Nicholson, Overbury, May, Brook, Cloake, Sanders, and Haddy, Baptists. A cold dinner was provided at Moon's New Market Hotel, to which about fifty gentlemen sat down, J. R. Jeffery, Esq., presiding, and the Rev. John Pyer acting as Vice-President. The Rev. T. Horton is the Minister of the Chapel. A tea-meeting was held in the large hall of the Mechanic's Institute, on Thursday evening, in celebration of the opening. There were about 800 persons present, and the chair was occupied by Peter Adams, Esq., of Plymouth. The meeting was addressed by Mr. Jeffery, of Liverpool, who propounded a scheme to pay off the debt in four years. £50. was collected at the meeting, and at the service, on Tuesday morning, £60. was collected, besides which there was a collection in the evening.

**A BAPTIST BARONET.**—We presume it is generally known that Samuel Morton Peto, Esq., M. P. for Norwich, a member of the baptist church in Bloomsbury, under the pastoral care of the Rev. W. Brock, having contracted with Government to lay down a line of rails from Balaklava to the camp in the Crimea, felt himself under the necessity of resigning his seat. Since then, some say, in return for the service thus rendered to the State, and others, with more propriety, we think, because of the high esteem in which he is held in the country and at court, he has been created a baronet, and will henceforth be known as Sir Samuel Morton Peto, Baronet. There is a baptist Knight in the house at this time, Sir George Goodman, the member for Leeds; but we have not, in our recollection, that there has been before—a baptist baronet.

**REV. J. ALDIS, Maze Pond.**—The report that this esteemed minister had resigned his office as pastor of the baptist church meeting in this place, is now said to be without foundation.



CALCUTTA.

## MISSIONARY.

## UNITED STATES.

From the Annual Report of the Forty-first Anniversary of the Old General Baptist Association of New York and Pennsylvania, held at Clark's Green, Abington, Luzerne Co., Pa., June 10th, 17th, and 18th, 1854, we give a spirited appeal in favour of missionary efforts, which this Association appears to be now making for the first time.

"With thanksgiving we again set up our Ebenezer on this forty-first anniversary of our Association. And whilst our tongues cannot declare the measure of gratitude we owe to our Father, let us remember how poorly we have requited his favours, and mourn over the spiritual dearth we suffer. We invite your attention to the subject of foreign missions or the conversion of the world. 'The whole world lieth in wickedness.' 1st John, v. 19. 'Go ye into all the world, and preach the gospel to every creature.' Mark xvi. 15.

More than eighteen hundred years ago this command was uttered by our Saviour. It was spoken under circumstances of peculiar interest. He had been during a course of years with his disciples. He had gone in and out before them and imparted to them many and various instructions. He had been with them in trial and in joy, and with them had borne the one and shared the other. At last, having completed his work of instruction, he had for them laid down his life. The grave, however, could not contain him. He arose, and from time to time, for forty days, he mingled with them as before. But the hour had come when he was about to leave them. His work was done. The great plan of a world's redemption was finished. The Great Deliverer had conquered death and triumphed over the grave.

He was now about to ascend to his Father, and to become the Great Intercessor for his people. He led his disciples out of Jerusalem, and, standing upon the Mount of Olives, gazed around upon the beautiful scenes which lay spread out before him, and, looking upon them, his great heart took in the entire interest of humanity. Then and there, while he bade his followers farewell, the last command of the great commission was pronounced. It was uttered last that it might sink deep into the hearts of his disciples and be longest remembered; that as we dwell upon and cherish the last sayings of a dying friend, these words might linger in the memory, and be repeated as the watchword of Christianity through all time.

This command was addressed not to one of his disciples but to all. Not to the twelve

alone, but to all who through their influence should believe in Christ. Not to primitive christians only, but to all of every age who should profess faith in the Lord Jesus and their attachment to his cause. So it was understood by the early christians, and they went every where preaching the word. They published wherever they went the doctrine of Christ crucified. They preached Jesus and the resurrection, and planted the standard of the cross in every land: multitudes flocked to the Saviour. The church in its organization and its action was essentially missionary; wherever a little band was gathered it was a centre from which went forth influences to enlighten, and christianize, and save them. A short period only elapsed before the gospel was preached throughout nearly the whole of the then known world.

But an age of darkness came over the church; she forgot her high mission and a perishing world. She forgot the last commission: 'Go ye into all the world, and preach the gospel to every creature;' and desolation and darkness reigned. Centuries rolled by, during which the church was driven to the mountains and caves of the desert. The temples of the living God were deserted; and idolatry and the man of sin seemed to have gained a triumph over the religion of the cross. But this state of things was not always to last. God had a people, and it was his purpose to deliver them, and to make Zion the beauty of nations and the joy of the whole earth. When a long night had spread nearly universal darkness the morning star arose. The reformation dawned. The church appeared again clad in robes of beauty. She emerged from the night of ages, and gradually regained her pristine spirit and vigour. But long years rolled by before the church became again imbued with the spirit of missions. Little more than two centuries have passed since modern christians began to reflect upon their obligations to the heathen, and less than half a century since the first society in our land was organized, whose avowed object was to publish and preach the gospel to the benighted; and the first foreign missionary went from us to publish on the shores of the eastern world the story of the cross. Within this brief time a great work has been done. The word of life has been preached in many lands where no messenger of mercy had before set foot. The bible has been translated into nearly all the languages of Europe, and in whole or in part in more than fifty of the languages of Asia and of the islands of the South. Hundreds of churches have been gathered; and thousands who were perishing for lack of vision have received the light of life and been made the willing

followers of Jesus. Tens of thousands, redeemed from heathenism, are now rejoicing in the glorious liberty of the gospel. Hundreds have died in the triumphs of faith, and are now among the blood-washed through who bow before the throne and cry 'worthy is the Lamb.'

But great as is the work which has been done, signal as has been the blessing of God on missionary efforts, the work of the world's conversion is but just begun.

In fact, there is a much larger number of persons to-day who know not God than when John wrote his epistle. The whole population of the world at that time did not exceed six hundred millions, while at the present time there are more than nine hundred millions. Of these more than eight hundred millions have no good hope in Christ, and nearly seven hundred millions are without the bible. Only here and there a spot of the world is illuminated by the Sun of Righteousness, while over almost the whole there rests down an unbroken night."

INDIA.—Mr. Underhill says, "On the whole my anticipations as to the work of God in India are of an encouraging kind. The missionaries have many causes of discouragement, and many obstacles to contend with; but after listening to them, I am convinced that the causes for gratitude predominate. The testimony is uniform from missionaries and native preachers alike, that the grasp of idolatry is loosening, that the people are not attached to their idols from preference, but worship them from mere habit, custom, and dread of change. Multitudes despise them, while they are unwilling to expose themselves to reproach or persecution. Prayerful, faithful labour will surely meet with its reward."

Meerut.—We have been favoured with the perusal of a letter from a soldier in the 81st regiment stationed at Meerut, and the extracts which we subjoin cannot fail to affect the reader deeply. There is much in them to awaken grateful surprise, while they show what private Christians may do, even though they are soldiers, in a heathen land. Indeed, more of the same sort of activity at home would produce similarly gratifying results. After giving an account of the fearful mortality among the troops, and especially among their wives and children, so that if any one day passed without some one being buried, the men would say as if with wonder, "What, no funeral to-day; no one dead!" he goes on to remark,—"I am highly privileged here. There is not an evening in the week but we meet together. We do feel such an outpouring of the Spirit, and such large measures of his grace. *There are no missionaries in this district. All are in utter darkness, bowing down to wood and*

stone. Since we have been in Meerut, there have been by our assistance, and by that of the blessed Spirit, about *one hundred and fifteen* turned Christians. Blessed be God, they are going on their way rejoicing. I and several of my companions have learned a good deal of the Bengal language, and duty being light we have a good opportunity of going into the markets among the natives, and preaching the unsearchable riches of Christ. May God help me to be more and more in earnest. Wherever I go I am resolved to tell the story of the cross. I am a happy man, happy in the love of God. Yet I feel I have not been faithful to the grace given me, for had I been my peace would have flowed like a river, and my righteousness abounded as the waves of the sea. But I am thankful for what I do enjoy. May God help us, dear brother, to make preparation for the journey before us, and after we have done may we be brought safe to heaven."

#### RELIGIOUS.

THE AMERICAN MISSIONARIES AMONGST THE NESTORIANS.—American missionaries have for some time past been successfully pursuing their educational labours amongst the Nestorian Christians in and around Oroomiah. According to the *Daily News* correspondent at Mosul, they were being interfered with by Russian agents. In more than one case the Russian consul at Tabriz had used his influence with the Prince Governor to their injury; and they were not slow to confess to myself that but for the energetic support of Mr. Stevens, our own consul, they must long ago have been compelled to withdraw from the field of their labours. This jealousy has now borne fruit in a more serious result than they have yet had to contend against. A few days before the date of my correspondent's letter a firman had been received by the Prince Governor of Tabriz, which restricts missionary exertions to limits that amount to virtual suppression. As it is aimed against, and expressly mentions the French Lazarist missionaries as well as the Americans, there is no ground for suspecting that the former were in any way instrumental in procuring this intolerant order; and all parties affected by it agree in attributing it to the Russian minister. M. Khanikoff does not hesitate to confess that his chief has had a finger in its procurement, and makes no attempt to conceal his own gratification at the issuing of so liberal an edict. The decree has not yet taken effect; and it may be hoped, therefore, that Mr. Murray may yet be in time to protest against and upset so intolerant a measure.

**HALIFAX.**—*Lectures to the Working-Classes.*—On Sunday afternoon, January 28th, the Rev. W. Walters delivered the last of his Second Course of Lectures to the Working Classes of Halifax. The immense hall in which these services have been held was filled an hour before the appointed time; and hundreds of persons could not obtain an entrance. The uproar was so great through the pressure for admission that it was some time before Mr. Walters could commence his discourse. Quiet having been secured by closing the doors, the lecturer proceeded with the discussion of the subject—"The Elements and Perpetuity of Heaven and Hell." The lecture, which lasted upwards of an hour and a half, was listened to throughout in spite of the close atmosphere of the densely packed audience, with the most devout attention. At the close, Mr. Walters expressed the pleasure he had experienced in the discharge of these services, and stated that several instances of good resulting from them had come to his knowledge. He intimated that at some future time he should recommence some other services of a similar character. It is a pleasing feature that parties of all Evangelical denominations have manifested their deep interest in the movement; and although Mr. Walters engaged the Hall and undertook all the peculiar responsibility connected with it, gentlemen of various creeds have come forward and liberally defrayed all the cost.

**SHIRELAND-HALL SCHOOL, BIRMINGHAM.**—This school, it will be remembered by many of our readers, has been established for the education of Ministers' sons of all persuasions included within the range of Evangelical Protestantism. The institution is under the care of the Rev. T. H. Morgan, and contains rather more than thirty youths, whose fathers comprise ministers of no fewer than seven different denominations. A moiety of the expense is borne by the parents of the pupils; the other moiety being provided for by voluntary subscriptions. From the Christmas Examination Papers and the Examiners' Reports, it would appear that the school is in a state of high efficiency. The examination appears to have embraced divinity, classics, mathematics, French and English grammar, etymology, ancient and modern history, geography, natural philosophy, and general knowledge. On each of these subjects, copious series of questions were proposed, of a searching character, and which no boys could have answered correctly who had not been taught thoroughly well. The testimony of the examiners is most satisfactory. The Rev. C. Vince, who examined in biblical history and elementary theology, vouches for the training and for the general progress of the pupils; remark-

ing, that no question was unanswered, while to many more than are printed correct answers were given. The Rev. Dr. Gordon, of Walsall, the classical examiner, applauds the readiness and accuracy of the answering, and affirms the Senior Class to have greatly distinguished itself, answering in Horace, Livy, and Roman antiquities, with almost unvarying correctness. The mathematical and general examination was conducted by the Rev. S. G. Green, M.A., of Horton College, who declares that, while even the most unfinished attempts yielded evidence of the thoroughness with which the teaching is carried on, nothing could surpass the accuracy and neatness of several papers; and that, while in Algebra and Euclid, several pupils displayed remarkable ability, some of the papers on Euclid and on Trigonometry would have done credit to any College or University in the Kingdom. The answers in history proved, that a wide range of study in this important branch of knowledge had been judiciously and successfully pursued. "I was astonished" (says Mr. Green) "by the knowledge displayed by some of the younger lads in English History, not only in its broad outlines, but in its minutest details." "On the whole," (adds Mr. Green,) "the result of the Examination has raised my opinion (which was high before) of the excellence of the course of instruction pursued."

**THE BURNETT TREATISES.**—We learn from Aberdeen that the decision of the great literary prizes—one of £1,800, and another of £300,—to the authors of the two best treatises on "The Being and Attributes of God," has been announced. The successful competitors were found to be—for the first prize, the Rev. Robert Anchor Thompson, A.M., Louth, Lincolnshire; and for the second, the Rev. John Tullock, manse of Kettins, Cupar Angus, Principal of St. Mary's College, St. Andrew's, Scotland. There were 208 treatises lodged. The judges were Professors Baden Powell, Henry Rodgers, and Mr. Isaac Taylor. They were unanimous in their judgment. The sealed envelopes were opened in the Town-hall by Mr. John Webster, advocate, in the presence of the other trustees and a large assemblage of the principal citizens.

**POOLE, DOSET.**—A religious meeting, of an unusual and interesting character, was held here on Wednesday evening, January 24. Christians of various denominations met in the Guildhall, to unite in prayer on behalf of their country, their Sovereign, and the Army and Navy. Prayer was offered by the Rev. G. Morgan, (Church of England); T. Sheers, (Wesleyan); J. R. Goutly and F. R. Conder, (Independents). The venerable incumbent of the parish, the Rev. P. W. Jolliffe, expressed his interest in the

meeting, but his great age and infirm health prevented his attending. The Baptist pastor, the Rev. J. H. Osborne, was also absent through illness. Hymns were printed for the occasion, selected from various hymn-books. The Scriptures were read, but no addresses delivered. The hall was crowded, many being unable to gain admittance.

THE ENGLISH MISSIONARIES TO THE JEWS in Russian Poland are banished. Their printing and bookbinding establishments, library, and chapel, have been appropriated by the Government, and are offered for sale.

DHULEEP SINGH, the young Christian Indian Prince, now sojourning in this country, has given a donation of £100 to the Church Missionary Society.

BAXTER'S "SAINT'S REST" has been printed in Modern Syriac. It forms a handsome duodecimo volume of 614 pages, and will be very useful to the pious Nestorians.

#### GENERAL.

BRITISH PREMIERS.—The following is a list of Ministers who have held office from 1754 up to the present time—a period of ninety-nine years and ten months. It shows an average of duration to each Ministry of three years and eight months and one day, the Marquis of Rockingham's being the shortest within the period:—

Duke of Newcastle . . . . .	April, 1754
Earl of Bute . . . . .	May, 1762
George Grenville (father to Lord Grenville) . . . . .	April, 1763
Marquis of Rockingham . . . . .	July, 1765
Duke of Grafton . . . . .	Aug., 1766
Lord North (Earl of Guildford) . . . . .	Jan., 1770
Marquis of Rockingham . . . . .	March, 1782
Earl of Shelburne . . . . .	July, 1782
Duke of Portland . . . . .	April, 1783
William Pitt . . . . .	Dec., 1783
H. Addington (Lord Sidmouth) . . . . .	March, 1801
William Pitt . . . . .	May, 1804
Lord Grenville . . . . .	Jan., 1806
Duke of Portland . . . . .	March, 1807
Spencer Perceval . . . . .	June, 1810
Earl of Liverpool . . . . .	June, 1812
George Canning . . . . .	April, 1827
Viscount Goderich (Earl of Ripon) . . . . .	Aug., 1827
Duke of Wellington . . . . .	July, 1828
Earl Grey . . . . .	Nov., 1830
Lord Melbourne . . . . .	Aug., 1834
Sir Robert Peel . . . . .	Nov., 1834
Lord Melbourne . . . . .	April, 1835
Sir Robert Peel . . . . .	Sept., 1841
Lord John Russell . . . . .	June, 1846
Earl of Derby . . . . .	Feb., 1852
Earl of Aberdeen . . . . .	Dec., 1852

THE METROPOLITAN RAILWAY COMPANY has at length been announced. The capital required is £1,000,000, with borrowing powers for forming a line of railway under the surface of the ground, connecting the Great Western with the North Western and Great Northern, and terminating at the General Post Office in St. Martin's-le-Grand.

TEMPERANCE.—"I have not slept one night in bed," says a soldier writing from the Crimea, "but mostly on the ground, or on the deck of a ship; still I am as well as ever—I owe it to not drinking. Those who drink most are most subject to illness, and most of the men who died were hard drinkers. Teetotalism is the best plan here."

RUSSIAN LOSS BY WAR.—A letter from Warsaw, in the *Cologne Gazette*, states that the losses of the Russian army on active service amounted, in 1854, according to official returns, to 107,124 men, of whom 29,204 died naturally, 55,304 were wounded, 6,450 deserted, and 16,156 died from wounds.

INDIA.—There is great suffering in India from the high price of rice. At Madras it has led to rioting, only quelled by military force, after considerable damage had been done. In Ceylon mothers have sold their infants to obtain the means of buying food.

THE PANAMA RAILROAD, connecting the Atlantic and Pacific Oceans, which has hitherto attracted but little notice in England, is now completed, and at this date the trains are probably running through from sea to sea.

THE LIBRARY of the late President of Magdalen College, Oxford, is, by a deed of gift made two years ago, conveyed to the Warden, Masters, and Scholars of the University of Durham. The library is said to comprehend nearly 20,000 volumes.

THE TOTAL NUMBER of MERCHANT-VESSELS taken up by the Government for war purposes is 206; the tonnage, 205,388. The sailing-ships are 105, of a burden of 91,026 tons; the steamers are 101, of 114,362 tons.

THERE ARE FOUR SISTERS now living in the parish of Bowdon, aged, respectively, 85, 83, 78, and 74. They are all widows, and have been so for many years; one, aged 83, is mother of twelve children.

IF YOU ARE BACKBITTEN AND ANNOYED take example by your boots; which, although blackened almost every day, shine the more brightly, and which endure every rub without a murmur.

THE RECENT STATEMENT of the circulation of the scriptures, under the authority of the Emperor of the French, has been denied on authority.

THE DISSENTERS of KETTERING having rejected a Church-rate, the Churchmen retaliated by refusing a gas rate.

MR. WALTER COFFIN, the member for Cardiff, was born in 1704. If this statement is correct the honourable gentleman is 90 years of age.

AN EDITOR at the dinner table, being asked if he would take some pudding, replied in a fit of abstraction, "Owing to a crowd of other matter, I am unable to find room for it."

"GOOD QUEEN BESS," when she visited Worcester, borrowed £200 of the Corporation, which still stands as a "bad debt" on the town books.

#### REVIEW OF THE PAST MONTH.

Friday, February 23.

THIS being the shortest month of the year, our date is of necessity more early.

*At Home.*—Such a frost as we have not had for many years has interrupted the supply of water, and caused much inconvenience and suffering.—A bread riot at Liverpool was the cause of much alarm for the time, but was speedily suppressed.—Union Houses are fast filling with paupers.—But the chief events of the month were connected with Government. The motion of Mr. Roebuck for inquiry into the management of the war having been carried by a very large majority, Lord Aberdeen and the Duke of Newcastle resigned. Lord Derby was then sent for by the Queen to form a ministry, but he could not succeed. Lord John Russell then made an attempt, but he also failed. Lord Palmerston was then sent for,

and retaining the greater part of Lord Aberdeen's colleagues, he succeeded, and sent Lord John to the Vienna Congress as ambassador extraordinary. No sooner, however, had his Lordship departed than, finding that the Premier was willing to agree to Mr. Roebuck having a Committee of Inquiry, the Peelites—Graham, Gladstone, and Herbert—resigned. And this is our "fix" at the time we write. It is supposed that Lord Palmerston will fill up the vacant places and go on; and we hope he will.—We have just heard that the veteran statesman, Joseph Hume, died at his seat, Burnley Hall, Norfolk, on Tuesday last.

*ABROAD.*—The French have sent numerous troops to the Crimea, and it is reported that the English have relinquished their own batteries and field works into the hands of the French, who will now invest the entire of the north of Sebastopol. The English army, which is much weakened and reduced by sickness, will retire to occupy the right and rear of the French towards Inkermann and Balaklava, assisted by the French Guards, just arrived, and the Turks. The French seem impatient to storm the great fortress, and thus secure what they call the "glory" of the campaign. The Russians in the Crimea are reported to be suffering as much as the allies. But preparations for more war are making by the belligerents. And yet some hope that the Vienna Conference may result in peace, for which the Czar again professes to be anxious. But who can trust him?

## Marrriages.

Jan. 2, at the baptist chapel, Wrexham, Mr. T. Marston, Shrewsbury, to Miss A. Jenkins, of Wrexham.

Feb. 10, at the baptist chapel, Chipping Sodbury, Gloucestershire, Mr. Charles Alsop, to Miss Mary Morgan.

Feb. 11, at the General Baptist chapel, Castle Donington, Mr. William Howitt, to

Miss Emma Toplis. Same time and place, Mr. W. J. Wheatley, to Miss Betsy Hargreaves.

Feb. 14, at the baptist chapel, Barton, Leicestershire, by Mr. Bott, Mr. T. Kirkman, of Bagworth, to Ann, second daughter of Mr. W. Christian, Thornton.

## Deaths.

December 10th, the Rev. James Paterson, of the London Missionary Society, aged 46. He left Calcutta on Wednesday, the 6th, to proceed to Dacca, chiefly that he might study more accurately the Mussulman Bengali dialect, in order more efficiently to translate the Scriptures into it. While walking on the banks of the Hooghly, at

Chagda, he complained of shortness of breath and weakness; and in half an hour after entering his boat his spirit had fled. His death was caused by water on the chest.

Dec. 19, at her son's house, Pontymoile, Monmouthshire, Mrs. Mary Davies, aged 82. She was twenty years a wife, forty years a

widow, and fifty years a member among the baptists. Her end was peaceful.

Dec. 27, Eliza, youngest daughter of Mr. Joseph Hicking, of Loscoe Brook, near Derby, aged 25. In the spring of last year, in the freshness and bloom of youth, she consecrated herself to her Lord in baptism, and was received into the church. She spent a happy summer in works of usefulness and love, esteemed by all; but when winter came she sickened and wasted away. Her last hours were happy; and with her latest breath she whispered:—

"Jesus can make a dying bed  
Fool soft as downy pillows are;  
Whilst on his breast I lean my head,  
And breathe my life out sweetly there."

Jan. 6, at Bow, Middlesex, in the faith and hope of the gospel of Christ, Mr. Robert Sicklemore, aged 59. Mr. S. had followed the Redeemer forty years; and was the last surviving brother of the Rev. W. Sicklemore, baptist minister, Smarden, Kent.

January 19th, at Portobello, Elizabeth, aged 28, wife of the Rev. W. Allen, late baptist minister, Newport, Monmouthshire.

January 20th, at Bowdon, after a long and painful illness, borne with Christian fortitude, aged 44 years, Mr. William Mayo, Manchester. He was highly respected by all who knew him, and is deeply regretted by his family.

[We may add that our friend was, we believe, a member of one of the baptist churches.

He had been a punctual agent for our magazines more than twenty years.]

Jan. 22, at Camberwell, Elizabeth, wife of Mr. Josiah Domoney, baptist minister, aged 55. Long subject to severe affliction, she was enabled, by Divine grace, to bear all with christian patience. She died trusting on an atoning Saviour, and her end was peace.

January 23rd, at Southport, in the 92nd year of his age, the Rev. Wm. Alexander, (father of the Rev. John Alexander, of Norwich,) who for sixty years had been a faithful preacher of the Gospel, and whose labours were terminated by a peaceful departure to be with Christ.

Jan. 23, Mrs. Sarah Warner, Wimeswold, near Loughborough, daughter of Mr. Wartnaby, of Broughton. Our departed friend was, we believe, for several years a member; and she calmly fell asleep in Jesus.

Jan. 26, at Reading, Mr. Jeremiah Davies, aged 74 years. He had been an honoured and much-loved member of the baptist church, King's Road, in that town, for upwards of fifty-two years.

Feb. 2, the Rev. G. Fletcher, aged 108, who was born on Feb. 2, 1747, at Clarboro', near Retford, Notts. From six years of age he had been brought up in the tenets of Wesleyism, and remained a member of that body till his death. He spent 83 years

of his life in active pursuits. He was 21 years a farmer, 26 years he served his Sovereign in the army, was at the battle of Bunker's hill, and followed Abercrombie into Egypt, where he gained the respect and esteem of his officers. He then entered the West India Dook Company's service, where he continued 36 years, when he retired on their bounty, still preserving up to within six months of his decease that astonishing activity of mind and body for which he was so remarkable, often travelling great distances by rail, and pursuing his holy calling, preaching two or three times a day regardless of personal inconvenience, for the objects of charity and benevolence.

February 5th, at Hawley Villa, Camden-town, of disense of the heart, Mr. John Haddon, late of Castle-street, Finsbury, in the 71st year of his age, many years a member, and we believe, a deacon, of the Baptist Church, Devonshire Square.

February 5th, at the residence of Mrs. James Colman, Town Close-lodge, Norwich, the Rev. Samuel Kent, Baptist Minister, late of Biggleswade, after a short illness.

June 10, 1854, at Entrance Cottage, near Pontrehydryn, Mounmouthshire, Mr. John Charles, nearly forty years a worthy and useful member of the baptist church, about thirty of which he faithfully served as leaçon. Mr. C. was one of the most zealous and active men in the cause of God and truth we had in all this neighbourhood; in his death, therefore, we feel that we have sustained a great loss throughout the whole locality. He was eminent for his humble and unostentatious piety, exceedingly earnest in prayer, exemplary in his life and deportment, constant and untired in his attendance on the means of grace, and indefatigable in his exertions both to support and extend the holy cause of the blessed Redeemer. After a long life of uninterrupted health, the last twelve or fifteen months proved to be to him a season of very heavy and painful affliction. But his gracious God, in whom he trusted, enabled him to endure to the end with christian patience and resignation. It may be truly said of our departed brother that his end was peace.

Recently, at Trowbridge, Mrs. M. Long, sister of the late Rev. J. Lawson, baptist missionary in India. Her death was sudden; but she was happily prepared. She had been a consistent member of the church in Back Street twenty-six years. One of the gentlemen who attended her funeral, Mr. John Kner, a respected member of the same church, walked to her grave and back to the house of mourning, where he was taken ill and died within an hour, at the age of fifty-three years. How solemnly this visitation says, "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

THE  
BAPTIST REPORTER.

APRIL, 1855.

NICHOLAS, THE LATE EMPEROR OF RUSSIA.

[Presuming that our readers generally would wish to possess some permanent record of the sudden removal of this man who made the nations tremble—the second of his class whose end some of us have seen—we have made some lengthy extracts from the public journals on this unexpected and important event.]

SKETCH OF HIS CHARACTER.

“DEATH has held high carnival of late. His prey has been of the largest and the best. By thousands, men of sinewy frames and fearless hearts—the physical nobility of their respective races—and not a few of them of ennobled as well as gallant blood, have fallen in the battle or the siege. By tens of thousands they have perished—Turk and Russian, Englishman and Frenchman—by the sickness that is even more wasteful than the sword, of which it seems but the shadow. Two hundred thousand lives are estimated thus to have been sacrificed in little more than twelve months of war. But none of the successive events by which this vast aggregate has been piled up—not the slaughter of Sinope, nor the sanguinary struggles before and around Sebastopol—made a more rapid or profound sensation than has the death of that one man whose corpse lies yet unburied in a frozen corner of this great Europe. The blow which overwhelms an army with destruction, does not so loudly reverberate as the dying groan of a solitary monarch.

Does not this reflection, obvious as it is, almost exhaust the significance

of that quick-spreading intelligence, which, traversing continents and seas in a few hours, has already been the subject of voluminous writing and solemn discourse wherever, on this side the Atlantic, newspapers are published and sermons preached? The emperor Nicholas is dead! Along thousands of miles of buried, silent wire the words are flashed—get breath, no one knows how—are announced in chambers of legislature—agitate the markets—pass from mouth to mouth—catch the unexpectant eye—penetrate into quiet households: every where exciting astonishment and speculation. Why all this? Nicholas was but a man: he is now only the corpse of a man—less, as the proverb tells us, than the living dog. Why, then, this prolonged vibration of the air, so often rent of late with tidings of ‘battle, murder, and sudden death?’

That Nicholas was emperor of Russia, is not only the secret of this excitement, but the moral of the event. He owed his importance in Europe to his position—how much also of his character? Unquestionably superior as was the man—of large conception, physical endurance, and intellectual

energy—a natural ruler and a well-trained administrator—he might yet have been of small account had he been born on the estate, instead of in the family, of the czar Paul; a peasant drudge, a common soldier, a court footman; or if the 'force of his own merit' had borne him to even the second place in the empire—for despots are particularly perceptive of the talent of governing among their subjects—his master would still have filled, in the eye of the world, that large space the beclouding of which by death is like an eclipse of the sun. It is not for his lofty port, his 'mild eyes,' his genius to command and contrive, his resolute will—for none of the native qualities of greatness, which other than courtiers have recognized—that he is now so hugely missed. It is as the lord of sixty millions of people—as the incarnation of a will to which enormous masses of physical force are obedient—as the spring of that complex, half-invisible, diplomatic machinery, by which thrones are enmeshed, and nations moved to rebellion or war—as one of those four or five great powers, not less potent for evil, however feeble for good, than the powers of nature—as the subject of passions whose every caprice monarchs were concerned to watch, since his anger or lust could hurl an army across their boundaries, or stir sedition in their capital—it is as that mysterious, awful thing, the sovereign of a mighty nation, Nicholas has fixed our gaze through half the years of his life, and made our hearts to leap at the rumour of his death.

It is in something more than an idly philosophic mood we ask, What share had this position in the creation of a character all men are now ready to vote abhorrent? We would not presumptuously invade the province of Omniscience, by whom alone can all the elements of judgment be collected and equitably balanced. Neither would we arrest that verdict of indignant condemnation which universal humanity had pronounced upon the

late Czar even in his lifetime, and which may indeed have accelerated his end. But we remember that this 'bold, bad man'—this monster of ambition, cruelty, and blood—this ruthless exterminator of Poles, scourger of women, and invader of peaceful provinces—this pitiless destroyer of his own people, and blaspheming disturber of the tranquility of the world—was once as innocent as harmless; the tender object of a mother's love; the smiling recipient of kindly offices: that he grew up to what he became amidst influences that could be expected to make him nothing else, and have made hundreds bad as he. The heir of boundless power and of an hereditary ambition; the helpless object of a homage as destructive of his self-control as of self-respect in those who paid it; invited, by the incessant prostration of slaves, to trample on the neck of humanity; his lusts fed with the indulgences which strengthen them in strong natures, as they enervate in weak; his conscience deadened by the fumes of courtly adulation and priestly blasphemy; history made to teach him the crimes of kings without their punishment; science presented as an instrument of rule, a lengthening of his sceptre, another edge to his sword—is it to be expected that, in the fulness of his days, he would hesitate to make war on Persia or Turkey, to annihilate Poland, or invade Hungary? He would have been a monster of another sort had he lived otherwise than he did—unfaithful to the instincts of his kind and the laws of education. That he was not worse than his family—that he did not accelerate, but rather restrained, the desolating march of their designs—is a part of the case preferred against him. It is the systematic aggressions of Russia—the hereditary policy of the house of Romanoff—against which we were evoked to war. In common justice, then, now that the man is dead, let us acknowledge his enslavement to the system.

Nor let us think that we thereby

weaken the case against him as an offender against the common law of nations. Just as the tiger must be kept within his jungle, because his appetite for blood is native and inextinguishable, so must the crowned depredators of national rights be restrained by a union of national powers. And let this be added: it is not upon the system of this man's own country alone we have to lay the burden of his guilt. Other systems, less depraved, lent a depraving influence to it. Other monarchs, better educated than he, consented to his sins. He was received even at our own Court while the blood of a gallant nation was yet upon his hands. He was flattered by our statesmen while designs of gigantic crime were breathing from his lips. That he was a child of the unhappy Romanoffs, and the pupil of an autocratic Court; that fever and poison ran in his veins; that the passion of mortified pride and ambition shortened his life,—may, peradventure, be remembered in pity at the dread tribunal to which he is gone; nor will history be less just to him because recording that he fawned upon, in the meridian of his power, by some who now spurn his prostrate remains."

*Nonconformist.*

SKETCH OF HIS CAREER.

Nicholas I., born 6th July, 1796, did not for a long time seem likely to inherit so much power. He was the third son of the Emperor Paul by his second wife, Mary of Wurtemberg, his elder brothers, Alexander and Constantine, standing between him and the throne. The young Prince was educated, under the direction of his mother and the Baroness Lieven, by General Lansdorf, with the assistance of tutors for special departments of instruction. Great pains were taken to induct him into those sciences which contribute to perfect the military art, and his biographers praise the skill to which he attained in the theory and practice of fortification. The boy was not five

years of age when the night Palace murder of March 23, 1801, made him an orphan. His brother Alexander was enthroned, and took the oath at the hands of his father's assassins. For years after these events Nicholas lived almost forgotten. In 1815 he travelled in Europe, visiting France and England. On his return to Russia he made the tour of the European provinces of the empire, and shortly after his return to St. Petersburg (July 13, 1817) he espoused Charlotte, eldest daughter of Frederick III., of Prussia, and sister of the present King. Alexander, his eldest son, was born in the following year. His first public act was a letter written to the Archbishop of Moscow, in which, with many professions of humility and faith, he announced his intention to erect a church in honour of St. Alexander Newsky.

In 1825, his brother the Emperor Alexander died at Taganrog. The next heir was Constantine, but he had already, it was understood, renounced the throne, in consequence of a disqualifying marriage with a Polish lady, whom he would not repudiate; and Nicholas took possession. The troops had taken the oath of fidelity to Constantine, and, denouncing Nicholas as an usurper, they called aloud for "Constantine and the Constitution." Milarodovitch, the Governor of St. Petersburg, and the veteran favourites of the army, were sent to parley with them. The Archbishop appealed to them in his ecclesiastical robes; but all in vain. The populace began to sympathise with the troops; and the scene which ensued has been described as follows: "The tide and tumult of death swept on to the Imperial Palace. The Emperor and Empress had proceeded alone to their chapel, and on their knees upon the altar-steps had mutually sworn to die as sovereigns. Then, placing himself at the head of the guard, that yet remained loyal, the Czar rode out and confronted the rebels. Standing before them with

haughty bearing, he cried in a firm tone, 'Return to your ranks—obey—down upon your knees!' The energy of his voice—his countenance calm, though pale—and the veneration with which every Russ regards the person of his sovereign—prevailed. Most of the soldiers kneeled before their master, and grounded their arms in token of submission." The revolt was quelled, and the ascendancy of the Emperor established. It was never after shaken. The new Czar speedily showed his military ambition. He made war on Persia, soon after he was crowned; he made war on Turkey almost before he had made peace with Persia; and, in 1829, dictated the treaty of Adrianople to the Sultan.

In 1830, the Emperor Nicholas quelled the Polish revolution. On November the 29th, 1830, Warsaw rose in arms; two conflagrations, lighted at the same moment, were the signal of revolt. The Grand Duke Constantine, whose assassination had been determined on, had barely time to escape. The Poles gained the victory over the Imperial troops; the arsenal fell into their hands, and a Provisional Government was established. Dissensions soon arose among the heads of the revolution, and in the meantime the Emperor, who had refused all negotiations, made the most extensive preparations for putting down the rebellion. On the 14th of February, 1831, hostilities began. The Poles gained hard-earned victories at Praga, Grochov, and Wagesl. The second great battle was that of Ostrelenka, May 12th, 1831, wherein Diebitsch was also defeated after an obstinate resistance. Shortly after, on June the 16th, the General died of the cholera, and Constantine himself only survived until the 29th of the same month. Field-Marshal Paskievitch was now placed at the head of the army, which at once advanced upon Warsaw. The Polish State Council summoned the people to rise *en masse*; and the summons was obeyed as far as it was practicable to

do so. On the 6th of September Warsaw was awakened by the ominous thunder of the Russian cannon; the Russians advanced triumphantly, but were unable to gain possession of the city until the following day. The revolution was ended.

The July revolution necessarily involved changes in the policy of the Cabinet at St. Petersburg. The Czar considered the establishment of the July monarchy as a new triumph of revolutionary principles in Europe. At this period the strokes of Russian policy assumed a very bold complexion. The Czar no longer sought to conceal the plans he entertained with regard to the East. He built fortifications in the Baltic provinces, and took possession of several important positions on the shores of the Black and Caspian Seas. In 1832, his troops camped in the Bosphorus, and he negotiated the treaty of Unkiar Skelessi; by Oriental intrigues, in 1840, he nearly brought about a war between England and France.

With the exception of the combat in the Caucasus, peace had at length descended on the giant empire of Russia. Works of peace were now prosecuted. So, for instance, the Emperor gave orders, in 1844, for the construction of a railroad between St. Petersburg and Moscow; he also published an ukase, which greatly increased the efficacy of the law respecting serfdom, passed 1801. In 1844 Nicholas visited England. Two ideas seem constantly to have occupied the mind of the Emperor; the political combination of the various portions of his empire to form a unity, and the amalgamation of the various religious sects. All his acts at this period exhibit traces of these two features. In Poland a new civil and penal code was established, framed entirely on the Russian principle.

On receiving the first tidings of the breaking out of the French Revolution in 1848, the Emperor said to the officers of his Guard, "Gentlemen, prepare to mount your horses!" for it

lay entirely in his plan to assume an imposing and warlike attitude in the face of the revolution. But in Russia itself a secret society had formed a conspiracy against the rule, and, perhaps, even against the life of the Czar. A military commission pronounced sentence of death upon twenty-seven conspirators; the punishment was afterwards commuted to imprisonment. We need not recapitulate the part which Nicholas took in the Hungarian war of independence, the details of the long-sustained struggle in the Caucasus, or the outbreak of the war with Turkey. These events are familiar to all.

The principles of the late ruler's domestic administration have been well explained in recent popular works. It was to employ every instrumentality of civilisation to keep his subjects, "his children," he called them, in ignorance, superstition, and slavery. A French writer has said, "In all Russia there is but one man"—but one will moving freely in its natural sphere. The Church and the secret police were his great engines of government. To the Church, which taught Russia to reverence him next to God, he allowed no more power or freedom than to the lay corporations. Autocracy he carried even into the Calendar, advancing or degrading a saint by ukases with as little compunction as he would promote or reduce an officer of his staff. The Holy Synod he governed by the medium of an epauletted aide-de-camp, appointed by him its President. This artful and perpetual substitution of the earthly potentate and pontiff for the divine object of religion has succeeded so well that Russia a week ago could probably have furnished 50,000,000 persons to whom the Czar was as a god. The secret police formed, in Russia, a terrible inquisition; its agents, bland and smiling, were everywhere, "to mark the noble actions of the good, and to discover and punish vice," as it was said. A father not long ago denounced his

son; it was rewarded as heroism. Under Nicholas, delation and treachery so effectually did their work, that it is exceedingly rare to find in a Russian city a man who can look you straight in the face. To suppress liberal studies was always a great object with the departed Czar. The universities of the empire, maintained with great ostentation, were kept up in order to educate men in those sciences which can be utilised in war or in economic administration. Generous and ennobling literature was systematically discouraged. The policy of the Czar abroad is too well impressed in passing events to need illustration. Nicholas only followed the traditions of his house in his wars of conquest in Persia, Turkey, and the Caucasus, and in his recent attempt to erect at St. Petersburg a Court to which 12,000,000 subjects of the Sultan might incessantly appeal against their master.

One or two personal traits of the Czar must complete this brief notice. His habits were ostentatiously simple, dramatically soldierlike. The luxuries on his table were not for him. His military form was but upon rare occasions to be seen enclosed within a carriage. His industry was as remarkable as his temperance; to inspect fortresses and review army corps he would travel days and nights. He was a devourer of newspapers, not of the few feeble reactionary journals published in free countries; those he despised, but of such newspapers as he well knew represented the independence and intelligence of the communities where they were produced.

#### THE INTELLIGENCE OF HIS DEATH.

The second edition of the *Times* on Friday, March 2, contained the announcement, by way of Berlin, of the serious illness of the Emperor of Russia. It was added that the physicians despaired of his recovery, and that the dinner at the Prussian Court, in honour of Lord John Russell, had been in consequence deferred. In the course of the afternoon a still more

portentous report was in circulation—that of the actual decease of the Czar during that day. When the House of Lords assembled there was unusual excitement. A motion by Lord Lyndhurst was to have come on, “to call the attention of the House to the position of Prussia with reference to the approaching negotiations at Vienna:” but before any other business, the Earl of Clarendon rose and said:—

“My lords, I feel it my duty to communicate to your lordships the contents of a telegraphic despatch I received half an hour ago from her Majesty’s minister at the Hague. It is as follows:—

‘The Emperor Nicholas died this morning at one o’clock, of pulmonic apoplexy, after an attack of influenza.’

I have also received a despatch from her Majesty’s minister at Berlin, stating that the Emperor of Russia died at twelve o’clock. About an hour before these despatches arrived I received accounts from Berlin, from my noble friend, Lord John Russell, in which he stated that the Emperor was on the point of death, and had already taken leave of his family. I apprehend, my lords, although this event occurred so short a time ago as between twelve and one o’clock this morning, that there can be no doubt as to its authenticity.”

In reply to Mr. French, Lord Palmerston made a similar announcement to the House of Commons.

The following is from the *Débats*, a French Paper:—“His reign has lasted twenty-nine years three months and one day. The Emperor Nicholas has not died suddenly; he had been ill for twelve days before. We have before us letters from St. Petersburg of the 19th ult., which state that the Emperor had kept his bed by order of his first physician, M. Mandt. The Empress was also ill, and confined to her bed, and, as the apartments occupied by the Emperor and Empress are situated one on the ground floor and the other on the first floor of the palace, they had no direct communi-

cation, and did not see each other. The Emperor, however, must have called the Empress to him, as we know, from a telegraphic despatch, that before his death he had assembled round him all the members of his family present at St. Petersburg, in order to give them his blessing. Our correspondents attribute the illness of the Emperor to a cold. Notwithstanding the severity of the weather, he continued his usual occupations; he was desirous to see everything for himself, and in the most minute details; he visited the soldiers in their barracks; he passed long and frequent reviews, forgetting the precautions his age required in such a climate and in such a severe season. To all the observations made to him by his children and by his most devoted servants, he replied, that he had something else to do besides taking care of his health. He had, however attended to it for more than a year past, and at times felt some uneasiness. He said that he had reached, and even exceeded, the number of years which God had allowed to others of his race, and that his end was not far distant. He had treated himself according to his own ideas; he had insisted on his physician putting him on a regimen which would prevent his getting corpulent, of which he had a singular dread.

#### REFLECTIONS ON THE EVENT.

The *Times* of Saturday, March 3, opened an article as follows: “Scarcely had the intelligence of the serious illness of the Emperor of Russia arrived in this country in the course of yesterday morning, when authentic despatches reached the Government announcing that his life was already at an end, and that soon after midnight on the second of March, Nicholas I. had expired. His death is attributed to pulmonic apoplexy, or congestion of the lungs. No single event could have happened in Europe of such momentous importance at the present time to the whole family of civilised nations; no event could have occurred

more startling from the contrast between the pride and power of a ruler who sent forth but yesterday his myriads to battle, and seemed to hold the issues of life and death in his own hands, but who is now less than the least of his serfs, and lower than the dust of that empire which was lately his own. In the long array of history, and among those figures dimly seen along the ages of the past which bear imperishable traces of their guilt and their doom, none stands a more visible mark of retributive justice than he who has thus abruptly passed from the scene of human affairs. The summons of Belshazzar upon the fiery wall was not more appalling,—the destruction of Senacherib not more terrible. This blow has fallen not only on the armies which Russia has equipped for the defence of her territory,—not only on her policy and her alliances, but more especially on the one great author of the war, who has expiated with the loss of reputation, the loss of power, and the loss of life itself, the outrage he committed on the rights of other States and on the peace of Europe. We shall not press against the bier of the public enemy the charges to which in his lifetime the Emperor Nicholas was exposed; we shall not give vent to feelings of hostility and resentment against one who is beyond the reach of human censure. The touch of an Omnipotent will reduces the fabric of all earthly power to dust and ashes, and vindicates the course of eternal justice by means infinitely above our knowledge. Such an event silences the discord of the world, as it were by the stroke of Heaven, and must suggest even to the most indifferent minds thoughts which cannot find their place among the petty interests of daily life." A brief sketch of the career of the late Emperor is then given, in the course of which it is remarked that no prince of the house of Romanoff has ever reached old age, and that the close of their lives has been sometimes violent, always sudden. "Nicholas has lived beyond the customary age

of his race, and probably the cause of his death is to be traced to the long and uncontrolled exercise of absolute power, to the natural violence of his passions, and to the effect on such a character of the bitter lessons of the last few months." The late Emperor is praised for his success in developing the resources of the country. "The means of communication were improved, foreign merchants were protected, the numerous departments of public service were placed under severe control, and the condition of the rural population on the vast demesnes of the Crown was notably improved. No sovereign ever succeeded in inspiring his own subjects of the Muscovite race with a more fanatical attachment to his person, and it is perfectly true that wherever the lofty stature and imperial port of the Czar were seen throughout his dominions he was hailed as a demigod rather than as a man. His pride rose with his station and his power, and at times he seemed possessed with hallucinations acting upon a mystical and excitable nature, as if he, indeed, transcended the appointed limits of all human greatness." Touching his late career of aggression, it is remarked:—"He was warned early, frequently, and emphatically, that if he persisted in this course, and if he failed to control that indomitable pride which gave a pernicious import to his smallest actions, he would fall under the ban of Europe; and it is impossible to doubt that the agonizing sense of humiliation and remorse at the loss of all he had reason to prize has terminated his life. It is one of the most solemn and forcible examples of the tie which links human greatness to human frailty; and throughout all future time the reign of Nicholas of Russia will be remembered as an instance of the miserable ending of a career which has been sacrificed to bad and destructive passions, when it might have been prolonged in peace, good fame, and honour."

In another article on the same day, the leading journal remarked—"By

the concurrent testimony of all who have known the Emperor Nicholas, he was such a man as the ancients magnified into a demigod,—herculean in his very frame, of uncommon stature, beauty, and grace, born to be a king of men—such an one as our own William the Conqueror, or even as Charlemagne. Nothing this world can supply for itself or borrow from the unseen was wanting to feed his ambition, to exalt his genius, to assist his undertakings. From the beginning of his reign he showed that he inherited and grasped, as in one possession, all the accumulated hopes and illusions of his dynasty. Secure as he felt from the West, he prepared at once for the conquest of the East. One check after another only taught him to lay deeper the foundation of dominion; but for thirty years he has never ceased, above ground or underground, to push his scheme of universal empire." After describing the difficulties which have been accumulating around the Czar during the last two years, the eloquent writer concludes:—"In this fellest struggle and this darkest hour the Emperor Nicholas, still tightening his grasp, still stretching his ken, still wielding more gigantic weapons, still calling louder to his vassals, and rising higher in his tone, at the fullest tension of his heart, mind, and soul, and every sense preternaturally quickened to the last, has suddenly succumbed to the law of mortality, snapped at full bend, fallen at full flight, and, like that most formidable foe of his house, whose representative, by a strange chance, he has seen once more invading his soil,—

"Left a name at which the world grow pale,  
To point a moral or adorn a tale."

#### THE SUCCESSION TO THE THRONE.

Accounts from St. Petersburg describe the undisputed succession of the Grand-Duke Alexander to the throne of his father. Alexander II. assumed the government on Friday afternoon, and received the homage of the generals and nobles present in

the capital. The oath was administered to the garrison of St. Petersburg on Saturday. As to the chances of his undisturbed possession of the throne opinions vary. The *Daily News* supplies some timely information:—

Alexander is peace-loving—fond of his ease and pleasure. But these very feelings will incline him to fall in with the wishes—to adopt the tone of the persons by whom he is surrounded. He will also have to reckon with "brother Constantine," who is fanatical, warlike, and ambitious; and who, if his elder brother evince a distaste for crusading, may, perchance, snatch both "fiery-cross" and sceptre out of his hands. Everything conspires to render it probable that the new Czar will seek to swim with the stream; and therefore it is to us all-important to know what is the direction and force of the current.

Should Alexander evince any disposition to deviate from the policy latterly pursued by his father, the partisans of Constantine command the garrison of the Cabinet. Nor will it be difficult to find a pretext for superseding the elder brother in favour of the younger. Though it is certain that Nicholas was averse to trench on the rights of his eldest born, the idea has been broached in Russia that the son of the Emperor—the son born after his father's accession to the throne—has a better claim to the succession than the son born to Nicholas while yet a subject. Moreover, should Constantine or his partisans be disposed to try to dispute the claims of Alexander, they would have the countenance of the clergy, with Philaret, the Metropolitan of Moscow, at their head; and however cavalierly the Russian may treat his priest personally, he bows before him with servile and superstitious dread when in discharge of his ecclesiastical functions. The religion of the Russian is, in fact, more really akin to a timid belief in witchcraft than to a rational faith. It is Fetichism, not religion.

## Spiritual Cabinet.

**AN IMPORTANT QUESTION.**—Is religion, the pearl of great price, in your possession? If so, give God the glory due unto his name; for flesh and blood have not imparted this blessing unto you, but your Father who is in heaven. But if, alas! your conscience testifies that you are an utter stranger to religion, which is "righteousness, and peace, and joy in the Holy Ghost," rest not satisfied with your state, for it is most awful! Go, and with many a humble heart-felt prayer, intreat the Giver of every good gift to bestow upon you this invaluable blessing; and, whilst you peruse the sacred page of Scripture, intreat him to open your understanding that you may understand it, and thus be made wise to the salvation of your soul.

**FAITH THE TRUE MEDIUM OF VISION.**—It is by faith that we contemplate unseen things. To the eye of a clown, a planet appears but a twinkling star; but if he looked through a telescope, and were able to calculate, he would perceive that it was a great world, and would be astonished at its distance and magnitude. While the gay and the busy are moving on their little mole-hills, full of anxiety, faith thus reaches beyond the world; it views death as at

hand; it looks at heaven, and catches a glimpse of its glory; it looks at hell, and sees the torments of the condemned; it looks at judgment, and realizes that awful day; it looks at eternity, and says, "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; 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."

**LET US VALUE THIS REDEEMER,** and redemption by his death. Since God was resolved to see his Son plunged into a disgraceful emptiness, clothed with the form of a servant, and exposed to the sufferings of a painful cross, rather than leave sin unpunished, we should never think of it without thankful returns, both to the Judge and the Sacrifice. What was he afflicted for, but to procure our peace? bruised for, but to heal our wounds? brought before an earthly judge to be condemned, but that we might be brought before a heavenly Judge to be absolved? fell under the pains of death, but to knock off from us the shackles of hell? and became accursed in death, but that we might be blessed with eternal life?

## Poetry.

### A NATIONAL HYMN.

Our country, 'tis of thee,  
Sweet land of liberty,  
Of thee we sing;  
Land where our fathers died,  
Who for the truth were tried;  
From every mountain side  
Let freedom ring.

Our native country, thee—  
Land of the noble, free—  
Thy name we love;  
We love thy rocks and rills,  
Thy woods and templed hills;  
Our heart with rapture thrills  
Like that above.

Let music swell the breeze,  
And ring from all the trees,  
Sweet freedom's song;  
Let mortal tongues awake;  
Let all that breathe partake;  
Let rocks their silence break,—  
The sound prolong.

Our fathers' God, to thee,  
Author of liberty,  
To thee we sing;  
Long may our land be bright  
With freedom's holy light;  
Protect us by thy might,  
Great God, our King.

## Reviews.

*Memoir of Old Humphrey; with Gleanings from his Portfolio, in Prose and Verse. London: Religious Tract Society.*

WE presume there can be but few of our readers who are not familiar with some of the productions of this favourite writer. As for ourselves, we took hold of this neat little volume with peculiar feelings, being anxious to become more intimately acquainted with one whose pursuits for so many years were similar to our own; and although we had never seen "Old Humphrey" we perused his memoirs with almost as much interest as we could feel for one with whom we had been on intimate terms of friendship. Such is the sympathy of kindred minds, and especially in religious pursuits. On opening the book we were struck with the similarity of his form to our own. May we be excused this weakness? but really in all but the features of the face the sketch of the bodily form might stand for our own. We do claim, however, distinctly, a likeness of mind, especially in writing for children such lessons of virtue and religion as, whilst they amuse, instruct and edify. We have not space to say more, except that, with "Old Humphrey," we would rather have so spent our days in trying to benefit the rising races of mankind, than in securing all that the ambition of a Napoleon or a Nicholas ever attempted to clutch. Peace to his memory! If ever we visit Hastings we shall seek for his resting-place. We give the closing scene, as described by his widow. It is a touching and beautiful picture, drawn by a delicate and skilful hand. May our last end be like his!

"Sometimes in his peaceful, happy moments, when free from pain, he would burst out into a song of thanksgiving and praise to his merciful Redeemer. One evening I was particularly struck with the unusual sweetness of the tone of his voice; it seemed as if the dear invalid was already anticipating the strains of glory. Now and then, when seated by his bed-side in the twilight, he would ask me to repeat to him a hymn. The following was one of his favourites:—

'Abide with me! Fast falls the eventide;  
The darkness thickens; Lord! with me abide.  
When other helpers fail, and comforts flee,  
Help of the helpless, oh! abide with me.

Swift to its close obbs out life's little day;  
Earth's joys grow dim, its glories pass away;  
Change and decay in all around I see:  
O Thou, who changeest not, abide with me.

I fear no foe, with thee at hand to bless;  
Ills have no weight, and tears no bitterness.  
Where is Death's sting? where, Grave, thy victory?  
I triumph still, if thou abide with me.

Reveal thyself before my closing eyes,  
Shine through the gloom, and point me to the skies:  
Heaven's morning breaks, and earth's vain shadows flee:  
In life, in death, O Lord, abide with me.'

Towards the close of his life, his Saviour seemed peculiarly precious to him — his 'All-in-all;' and he delighted to speak of him in his various attributes of love and mercy; he felt himself a sinner, saved by free grace alone, and continually sought the aid of the Holy Spirit to keep him from falling into evil.

One day, when much exhausted, the dear invalid tried to sit up a short time, but, being too feeble, swooned away, and was much convulsed, which alarmed our faithful servant and myself greatly. No sooner did he revive a little, than with his accustomed kind consideration for those around him, he began to hum a verse of a hymn to cheer us, and to prove to us that he was better.

Though wonderfully supported in the season of trial, yet, being naturally timid, the thought of losing my delightful earthly companion, my protector and friend, on whose superior judgment I could ever so confidently rely, and from whose lips I had so often taken sweet counsel, no doubt, cast an anxious shade over my brow; and once he soothingly remarked, 'We know not what *may* be, but, perhaps, should it please God to remove me to a better world, I may, at times, be permitted to be nearer to you than you now imagine; I may look down upon you, and watch all your little plans for the future, smile on you, and be allowed to suggest good thoughts to your mind.'

It is indeed, 'a source of continual comfort,' as my dear husband remarked, to be enabled to commit ourselves into the hands of a merciful Saviour and Redeemer, satisfied that he will do that which is right concerning us in all things. Surely we may with confidence give ourselves up into his holy hands, who died for us upon the cross, and cast all our burdens upon him who has promised to sustain them.'

Friends, who saw his wasted frame, were much astonished at his mental vigour. It was truly wonderful, at times; to observe and feel, 'that this flesh is no match for the mighty spirit.' But disease, in various ways, had made such fearful inroads into his constitution, that it was impossible for human efforts to stay its progress, and the dear sufferer had not strength left to contend with another sad relapse.

It was very distressing to hear his incessant cough, and to witness his great difficulty of breathing. On Sunday, the 20th of October, when suffering from much pain and extreme exhaustion, he said to me, 'This is passing through the deep waters, is it not?' To which I replied, 'Yes, it is indeed; but God is with you; his rod and staff will comfort you.' Then, in a moment, fearing lest I should feel uneasy, he added, 'But I believe I shall get better again.'

He was truly grateful for every little attention paid to him, and always fearful of giving the slightest unnecessary trouble; and cheerful to the very last, not long before he died, he tried to sing,

'Oh, to grace how great a debtor  
Dully I'm constrain'd to be;  
May that grace, Lord, like a fetter,  
Bind my wandering heart to Thee.

A friendly call from a neighbouring clergyman, the Rev. T. Vores, was a great comfort to him; and when he was gone, with a feeling of deep humility, he expressed his gratitude for the kind visit.

For the last two days his bodily sufferings were very great, but his faith and love were still greater; and his almost inaudible voice was employed, at intervals, in prayer and praise, and in encouraging those about him to 'look upwards.' 'We shall meet again,' he said to me with a smile.

An hour before his happy spirit took its flight to glory, the Rev. John Cox, of Woolwich, called to see him; he accompanied me to my beloved husband's bed-side. It was a solemn season; we all knelt down, and the pious servant of God offered up a sweet and fervent prayer for the poor sufferer, then in his last agony. We afterwards stood around his bed in perfect silence. In a little time his countenance became unusually calm; his mild blue eyes were turned towards heaven, and the expression of his dying face was sweet in the extreme—so calm and peaceful. It appeared to me that he was gazing on what we could not see; that he had a glimpse of the happy spirits, who were already hovering around him, and waiting to convey his freed spirit to glory. There was a look of rapturous surprise in the eye, and a transient smile passed over the lip, that seemed to say, 'I am coming; I am coming.' Not till his under lip began to fall, were we aware that

the soul had departed. We again knelt down, and the kind minister earnestly prayed that support and consolation might be granted to the poor survivor who had lost her dearest and best earthly friend.

Never shall I forget that impressive scene. Oh! may we all seek for Divine guidance, to enable us so to live, that we, too, may die the death of the righteous, and that our last end may be like his. 'Precious in the sight of the Lord is the death of his saints.'—Psa. cxvi. 15.

I have indeed been highly privileged, in having had such an affectionate husband, companion, and friend; and, though painful to be the survivor, I feel thankful that my life has been spared to add to his comfort to the last. The Lord has wonderfully supported me hitherto, and will, I hope, increase my faith and confidence in him, and enable me, like my beloved husband, to go on my way with cheerful resignation, endeavouring to rejoice in his goodness and mercy.

Mr. George Mogridge departed this life, Nov. 2, 1854, aged sixty-seven."

*The Last Scene in the Jewish Drama; or, the Future of Israel and Judah.*  
London: Simpkin, Marshall, & Co.

WE do not wonder that the students of ancient prophecy have been excited, by the events now transpiring in the east, to review those predictions which appear to have reference to the final restoration of the scattered tribes of Israel and Judah to the land of their fathers; for those events seem to be now conspiring with prophecy for its accomplishment. The convictions of the writer of these pages are so strong on this point that he indulges the most confident expectations of their speedy return; and describes, in the most glowing terms, the glorious results of their final settlement in Palestine.

*An Essay on the Temptations of Christ in the Wilderness: being an attempt to Explain the Narrative of these Temptations on the principle, that whilst Carnal and Worldly Objects are the Matériel of Temptation, and the Devil the Principal Agent, Human Beings are his Instruments in this work.* London: Ward and Co.

THE design of this sixpenny pamphlet is set forth in the full title given above. We have read it carefully, and can speak with confidence both of the talent and piety of the writer. The subject of the essay has often been a mystery to many, and this attempt to elucidate the subject is worthy of commendation.

## Correspondence.

## THE "PRECOCIOUS" PREACHER.

To the Editor of the Baptist Reporter.

DEAR SIR,—I was much gratified to hear, by your Reporter of this month, of the popularity of a young minister of the baptist denomination,—Mr. Spurgeon, of New Park Street chapel, London; and more so to see in the account of baptisms that he was reaping of the fruit of his labours, and thereby rejoicing the hearts of the people of God amongst whom he is placed. But, alas! this pleasing scene was soon covered with gloom; for the London correspondent of the *United Presbyterian Church Magazine*, of the same month as the Reporter, in which we had received the above cheering intelligence, holds him up to ridicule, as a mere lad of nineteen, managing by his impudence to attract congregations of thousands: and an article appeared in the *Glasgow Christian News* of the 10th inst., taken from the *Ipswich Express*, by which we are told that he, whose rising fame had reached us in the far north, and made us glad, is not, as we supposed, filled with the spirit of wisdom, but of "impudence," "bad taste," and "vulgarity;" yea, his performance in the pulpit is "an insult to God and man." Now, sir, there is enough of prejudice against the baptists in Scotland without England sending such articles as these across the borders; but if the charges made against Mr. Spurgeon be correct, we must just quietly and meekly submit to the mortification. It is, however, difficult to believe how such a man as described in the newspaper and magazine above referred to, could attract congregations to cram Exeter Hall to suffocation. I transmit you the article that appeared in the *Christian News*, to be treated by you as you think fit.

With best wishes for the success of your many labours of love,

I am,

Yours in the bonds of the gospel,

ALEXANDER GRANT.

Galston, by Kilmarnock, Scotland,

March 14, 1855.

From the Christian News.

"A Clerical Pollroom.—There is some little excitement in the religious world, created by a young man, a baptist minister, and whose father, I am told, is an Independent minister of the name of Spurgeon, in Colchester. This youth is fluent, and the consequences are most distressing. As his own chapel is under repair he preaches in Exeter Hall every Sunday, and the place is crammed to suffocation. All his discourses are redolent of bad taste, are vulgar and theatrical; and yet he is so run after that unless you go half an hour before the time you will not be able to get in at all. I am told one leading minister of the Independent denomination, after hearing this precocious youth, said that the exhibition was 'an insult to God and man.' Actually, I hear, the other Sunday the gifted divine had the impudence, before preaching, to say, as there were many young ladies present, that he was engaged; that his heart it was another's—he wished them clearly to understand that, that he might have no presents sent him, no attentions paid him, no worsted slippers worked for him, by the young ladies present. I suppose the dear divine has been rendered uncomfortable by the fondness of his female auditors—at any rate such is the impression he wishes to leave; the only impression, however, he seems to have produced upon the judicious few, is one of intense sorrow and regret that such things should be, and that such a man should draw.—Correspondent of the *Ipswich Express*."

[We felt considerable hesitation as to the propriety of inserting the above communication in our pages, not being personally acquainted with Mr. Spurgeon, and not having any correct knowledge of the circumstances referred to. But on reflection, we concluded that as these statements had been made public, it might be expedient to place them in our columns. We do so; refraining at present from any observations thereon, and inviting any remarks that Mr. S. or any of his friends may deem it expedient to make on them.]

## Christian Activity.

### WHITFIELD PREACHING IN MOORFIELDS.

WHITFIELD himself gives a narrative of the marvellous conflict which he had with the rabble assembled in Moorfields on the Whit-Monday of 1742. At that holiday season Moorfields used to be covered with booths of all kinds, erected for mountebanks, players, puppet-shows, and the like. On this scene, "with a heart bleeding with compassion for so many thousands led captive by the devil at his will," he ventured into the midst of the masses, who were, he says, "not waiting for him, but for satan's instruments to amuse them." He mounted his field-pulpit, and preached Christ to them from Christ's own words: "As Moses lifted up the serpent in the wilderness, so shall the Son of Man be lifted up." The people gazed, and listened, and wept, and many appeared stung with conviction for their past sins. Thus encouraged, he went out again at noon, and then, he says, "all satan's agents were in full motion,—drummers, trumpeters, merry-andrews, masters of puppet-shows, exhibitors of wild beasts"—these wild beasts being tame in comparison with the people by whom they were surrounded. Well did the preacher judge that he should then be called, as it were, to "fight with beasts at Ephesus." He adds: "I was honoured with having a few stones, dirt, rotten eggs, and pieces of dead cats, thrown at me whilst engaged in calling them from their favourite but lying vanities." Encouraged, however, by the attention of many among these twenty thousand, who for a while seemed turned into lambs, he gave notice that he would preach again at six o'clock, when he saw assembled even greater numbers than before, and still more deeply engaged in their unhappy diversions. Some thousands, however, were waiting to hear the gospel. "This," says Mr. Whitfield, "satan could not brook. One of his choicest servants was exhibiting, trumpeting on a large stage; but as soon as the people saw me in my black robes and my pulpit I think all to a man left him and ran to me. For a while I was enabled to lift up my voice like a trumpet, and many heard the joyful sound. God's people kept

praying; and the enemy's agents made a kind of roaring at some distance from our camp. At length they approached nearer, and the merry-andrew (attended by others who complained that they had taken many pounds less that day on account of my preaching) got up upon a man's shoulders, and advancing near the pulpit attempted to slash me with a long heavy whip several times; but he always, with the violence of his motion, tumbled down." Then came the recruiting sergeant with his drum and fife, for whom, as the king's officer, the preacher desired the people to make way, which they did, and thereby defeated the attempt to create a disturbance. Next advanced another mob, with a large pole for their standard, approaching with looks full of resentment, who, when they had nearly reached the congregation, quarrelled among themselves and departed, leaving many of their company behind. "I think," says the preacher, "I continued praying, preaching, and singing about three hours."

Then he says: "We retired to the Tabernacle, with my pocket full of notes from persons brought under concern, and read them amidst the praises and spiritual acclamations of thousands, who joined with the holy angels in rejoicing that so many sinners were snatched, in such an unexpected, unlikely place and manner, out of the very jaws of the devil." This great evangelist adds that the number of these notes exceeded a thousand, and that on this occasion originated the religious society of the Tabernacle, in which three hundred and fifty awakened souls were received the first day. This was truly a modern Pentecostal occasion.

It was the oft-expressed wish of Augustine, that he had seen Jerusalem in its glory, Christ on the cross, and Paul in the pulpit. Those who lived in London a century ago must, in some sense, be said to have realized this wish. They saw the church in a state of glorious revival; they saw Christ set forth crucified before them in a preached gospel; and when they saw Whitfield in the pulpit they listened to a sacred eloquence which was greater, we may suppose, than any which had been heard since

the preaching of Paul. He was, indeed, "a burning and a shining light," and the multitudes of the people "were willing for a season to rejoice in that light." Referring to the morning services in the Tabernacle, the venerable John Newton says: "I bless God that I lived in this time; many were the winter mornings I got up at four to attend his Tabernacle discourses at five; and I have seen Moorfields as full of lanterns at these times as I suppose the Haymarket is full of flambeaux on an opera night." He adds, referring to the sacred eloquence that attracted these numbers: "As a preacher, if any man were to ask me who was the second I had ever heard, I should be at some loss; but in regard to the first, Mr. Whitfield exceeded so far every other man of my time that I should be at none. He was the original of popular preachers; and all our popular ministers are only his copies."

It is refreshing to the spirit to contemplate the sacred eloquence which used to stream forth from this most remarkable pulpit. There is one specimen

in particular, which, although well known, is sufficiently important to admit of repetition. "The attendant angel," said the enraptured preacher, "is just about to leave the threshold of this sanctuary and ascend to heaven; and shall he ascend and not take with him the news of one sinner among all this multitude reclaimed from the error of his ways?" Then stamping with his foot, he lifted his hands and his eyes to heaven, and cried aloud: "Stop, Gabriel! Stop ere you enter the sacred portals, and yet carry with you the news of one sinner converted to God!" This anecdote is recorded by David Hume, the historian, who pronounced Whitfield the most ingenious preacher he ever heard; but who, alas! after hearing and eulogizing this faithful ambassador of Christ, remained an infidel still. We see by this example how possible it is to praise the eloquence of the most zealous preachers and yet never receive into the heart the glorious gospel which they proclaim.

*Sunday at Home.*

## Narratives and Anecdotes.

**POPIſH CANONIZATION.**—"Evenings with the Romanists" is the name of the new volume by the Rev. Hobart Seymour, in exposure of the follies and impositions of the papists. In a discussion with a Romanist on canonizing pretended saints, the advocate of popery affirmed that the pope never canonized any saint without having good grounds for doing so; "that every possible means were taken to prevent any mistake—that every inquiry was made—that every thing was done slowly and surely, and year by year—that time and opportunity were fully given for every inquiry, every doubt, and every objection—that the act of canonization was never completed without long delay, in which it was proved that there was no error in the writings of the person to be canonized—that, either in his life or after his death, miracles were known to be wrought by him—that all this was tried and tested in the most searching manner—that so severe was the test that an official was

appointed, commonly called the "devil's attorney," whose special business it was to oppose every canonization, and to object to all the proofs of orthodoxy, and of sanctity, and of miracles—and that, finally, it was not till all was satisfactorily proved that the saint was canonized by the pope."

This statement, however, was met by the following curious explanation of the legal process of canonization at Rome, which, we are persuaded, will be perused by our readers with great interest.

"The fees—the legalized fees—of the process of canonization exceed some thousands of pounds! These fees are to be paid to certain officials in whose hands the affair mainly rests; and it is not likely—it is not in human nature—that they would throw any very serious impediments, beyond make-belief ones, in the way of their own receipt of these fees, which usually run to double the legal amount—an enormous sum in so poor a place as Rome; and especially as

sometimes the expenses of the process itself, which are enormous, all come into the possession of the officials and retainers of the Roman courts. (The work 'Le Capelle Pontificie,' &c., is the rubric, so to speak, for all the great ceremonies in which the pope takes a part. It is said to have been written by the late pope Gregory XVI. It was published in 1841, under the name of his chamberlain and favourite Moroni. In this work it is stated that the canonization of St. Bernardine of Sienna cost 25,000 ducats of gold—that of St. Bonaventure cost 27,000 ducats of gold—that of St. Francis de Paola cost 70,000 scudi—and that of St. Francis of Sales 31,900 scudi, averaging from £10,000 to £12,000 each! a prodigious sum in those days. It also states that the law has legalized such fees as, to the prelate of the court, 150 scudi; to the writers' office, 175 scudi; to the office of the seal, 87 scudi; to the register, 176 scudi; to the office of dispatch, 60 scudi; to the bank of the Holy Spirit, 849 scudi, etc., etc. The scudi is worth about four shillings; and it may well be believed that the officials who receive the fees on completing the canonization will not throw unnecessary impediments in the way. The prospect of the canonization of a new saint is a perfect 'god-send' among them: it is a little fortune to some of them.) It was customary with some kings and princes who knew this, as Charles III. of Spain, to propose a saint to be canonized almost every year; not that he cared about the saint, but that he might have a handsome excuse for paying a large sum of money—a gentlemanly bribe—every year to the officials of the papal court in order to maintain his influence in that quarter. He knew they would not quarrel with one who brought them so much wealth. This was common enough in past times. And besides this a large number of saints have been canonized through the rivalry of the monastic orders, as the Dominicans, and Franciscans, and Jesuits. If the member of one order was canonized, then, in a spirit of rivalry, the other orders would propose the canonization of one of their number. And all this was encouraged by the officials of the court, for, whether the saint to be canonized was Dominican, or Franciscan, or Jesuit, the officials were always ready to receive the fees; and,

as might be expected from poor human nature, they would not be likely to oppose the completion of a canonization which brought them so much wealth. The money was good money from whatever order it came. This was a point so well understood, that then, as now, all persons felt that the first thing to be done was to collect the adequate funds, as when they are prepared there is no further difficulty of a serious nature to canonization. But the truth is, that of late years very few canonizations take place, not more, I believe, than four or five for the last fifty years; and the reason is, that since the French revolution and the wars of Napoleon the immense estates of the monastic orders were confiscated; and the consequence is, that they have not so much money to spare in canonizing new saints. At present they are obliged to send all over the world to collect subscriptions before they can proceed. It is from beginning to end an affair of money, and not of sanctity."

**RECOLLECTIONS OF WILBERFORCE.**—In his domestic circle he had long been the charm of all who approached him. His lovely character attached them with a sort of devotion. His table was almost a public one, so long as he continued his residence at Kensington Gore; (he had first resided in Palace yard, and then, after his marriage, for many years at Clapham;) but after his removal to the neighbourhood of Edgware and Hendon, (twelve miles or so from London,) his circle was more select. His kindness to his wife and children, the unbounded repose and affection of his family towards him, and the love which reigned throughout his house, were there to be seen to the greatest advantage. A friend told me that he found him once in the greatest agitation looking for a despatch which he had mislaid—one of the royal family was waiting for it—he had delayed the search to the last moment—he seemed at last quite vexed and flurried. At this nulucky instant, a disturbance in the nursery overhead occurred. My friend who was with him, said to himself, now for once Wilberforce's temper will give way. He had hardly thought thus, when Mr. Wilberforce turned to him and said, "What a blessing it is to have these dear children—only think what a relief amidst other

hurries to hear their voices, and know they are well!" I hardly know whether it be worth while to particularize two occasions. He was on a visit to Brighton. The king hearing of it, sent for him one evening, without a moment's notice, to attend at the Pavilion. Mr. Wilberforce was so much surprised, that he actually called in the orderly, that he might have the message from the man's own mouth. He hurried on his dress, and went. A large party was assembled, and the king (George IV.) paid him much attention; by degrees he was engaged in conversation, and so fixed the royal circle, that the company did not break up until a late hour—his majesty playfully accusing Mr. Wilberforce of being the occasion. At another time, he was invited to meet the celebrated Madame de Stael at, I believe, Lord Lansdowne's. There were only two or three guests; one of whom told me that Wilberforce broke out on a suitable topic, leading from it into so eloquent a panegyric of missionaries carrying the gospel to the heathen nations, that the party were wrapt in amazement. The conversation afterwards naturally fell into his hands, (such was the expression used to me,) and the evening was altogether delightful. The person of Wilberforce was not commanding; his stature was low, and his figure small; his head, as he advanced in life, pendent somewhat on his breast; the expression of his countenance not remarkable. Some natural defect in the back gave an appearance of crookedness. He was of a spare habit, and generally feeble health. But, withal, when you knew him, and could observe the traits of his amiable countenance—his expanse of benevolent forehead—the eyes small, penetrating, full of fire, yet fuller of kindness, but, most of all, beaming with the finest intellect, and the benignant lighting up of his whole visage when he was interested—especially in addressing a public assembly then you forgot the first appearance, and traced out easily the associated energies and emotions of the stirring soul. He had a manner and voice in speaking, as I have said, easy and dignified. A habit of folding his arms upon his breast, was so graceful in him, as to become a fashion even with those whom it ill fitted; and his whole frame, when contemplated, was far from corresponding ill with the

benevolence and mildness which were his chief characteristics. The failings of his character were weaknesses rather than faults. They were on the side of hesitation, delay, indecision, discursiveness, and vagrancy of mind; the allowing himself to be imposed upon, disorder in his papers and correspondence, irregularity of hours—his library a perfect Babylon—letters, thousands upon thousands, lying heaped around—half a morning often lost in recovering some important document. But all these were nothing—they flowed from his cast of character, and were perfectly understood and allowed for by all who knew him. One thing, after all, was remarkable amidst this discursiveness; he knew exactly where to place himself—what to undertake—what decline—what objects to pursue;—and, therefore, all he did, throughout a long life, *told*, and told with increasing force, in the cause of humanity and religion.

**PAUL QUOTING A HEATHEN POET.**—In Paul's address to the Athenians (Acts xvii.) he quotes a heathen poet, confirming a sentiment he had uttered: "For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring." He is supposed to have referred to Aratus the Sicilian, and Cleanthes the stoic of Assos. Mr. Lewin has furnished the following translations:—

*From Aratus.*

From Jove begin we—who can touch the string,  
And not harp praise to heaven's eternal king?  
He animates the mart and crowded way,  
The restless ocean, and the sheltered bay.  
Doth care perplex? Is lowering danger nigh?  
*We are his offspring, and to Jove we fly.*

*From Cleanthes.*

Great Jove! most glorious of the immortal band!  
Worshipped by many names alone in might!  
Author of all! Whose word is nature's law!  
Hail! unto thee may mortals lift their voice,  
*For we thine offspring are.* All things that creep  
Are but the echo of the voice divine.

**D.D. DIPLOMAS.**—Some of the old Scotch diplomas got into strange hands, and the American ones have fared still worse. They seem to have been bestowed without the least regard to propriety, and have become anything but titles of honour. They have, however, effected this one good—they have taught the public to put less confidence in titles—to believe rather in men than in honorary degrees. *London Pulpit.*

## Baptisms.

### FOREIGN.

JAMAICA, *Spanish Town*.—Mr. Phillippo says:—"You will be pleased to learn that we have had another addition to our church at Spanish Town by baptism. The number was forty-three, chiefly young, intelligent people, who have long been on the list of inquirers. The ceremony took place in the Rio Cobre, about half a mile from Spanish Town, in the vicinity of a beautiful spot of Ensom Pen, which the proprietor kindly allowed us to occupy for the occasion. The chapel premises were thronged on the previous evening, when I held a service suitable to the close of the year. At three o'clock on the following morning the chapel doors were again thrown open, when the chapel was immediately filled to overflowing, numbers remaining outside, both in the chapel-yard and in the streets, unable to gain admission. I addressed all classes present, on the necessity of immediate personal dedication to God, in connexion with an exhortation relative to the subsequent engagements of the morning. At half-past four o'clock, at which time the service was concluded, all moved in the direction of the river side. The number of people was immense. Myself and family overtook them on the road, which was so densely thronged the whole way that we passed with difficulty, while the whole mass, as they moved briskly on, were as silent as at a funeral. Having reached the spot before daylight, and the spectators having arranged themselves on the banks of the stream, which sloped gradually down to the water's edge, the interval was occupied in singing several appropriate hymns, the utmost order and seriousness still prevailing. At about six o'clock I emerged from the rustic booth that had been constructed for my convenience, and commenced the solemnities of the occasion by the usual preliminaries of singing, prayer, and an address. The number of persons who presented themselves before me on a similar occasion in August last was great; but now it seemed as though the whole town and neighbourhood had poured forth their population to the spot. On fronting them from the river's brink,

they seemed to be a compact mass of heads upwards and on each side, as far as my eye could reach, while numbers climbed the trees, whose branches overhung the stream, and others were on the opposite shore; thus creating altogether a most deeply interesting spectacle. The address concluded, and which was listened to throughout with an interest and attention that could not have been exceeded, I immersed the number mentioned, in the name of the sacred Trinity. I had previously requested that none of the spectators should remove from their places or make the least movement for the purpose, until I emerged from the water on the conclusion of the ceremony, and pronounced the benediction. This request was implicitly obeyed; not one stirred from the spot or broke the universal silence, until I gave the signal that the solemn service was concluded; when they moved away with the same decorum and order as they had exhibited in coming, and during the whole ceremony. The circumstances altogether were certainly deeply solemn and impressive—such also in some respects as a few years since I could not have anticipated; whilst I have reason to hope that many present were spiritually benefited: many were in tears. On the following sabbath, which was the first of the month and of the new year, the newly baptized were to be united to the church in christian fellowship, and introduced for the first time to the table of the Lord. The congregation was again very large. Numbers were present whose minds were impressed while at the water-side, and who had never been in a baptist place of worship before. Many who had been undecided added their names to the list of inquirers; and many who had backslidden promised a renewed dedication of themselves to God and to his cause.

*Salter's Hill*.—On Friday, the 12th January, in a stream at John's Hall, two males and seven females were baptized by Mr. Reid of Montego Bay. After the administration of the ordinance a meeting was held in the John's Hall school-room, when addresses were given by Mr. Reid on christian baptism, and

to the newly baptized persons. Mr. Denby, pastor, addressed the congregation; and on Lord's-day, the 21st of January, the baptized were admitted as members of the Salter's Hill church.

#### DOMESTIC.

LONDON, *Commercial Road, East.*—Our annual tea meeting of members was held in the large school room over the chapel, Jan. 2. We are glad to be able to state that the church is progressing. Our increase is chiefly of young persons from the Berean or bible classes, the children of pious parents, and some from the exertions of our noble band of tract distributors. Around the chapel is a densely populated neighbourhood—a fine field for christian effort. We have had some losses by death; and have struck off from our list many names who have only been nominal members for some time. We have lately elected six new deacons, and we trust that they will all purchase to themselves a good degree of boldness in the faith. Our pastor's labours in the pulpit are much blessed; the sabbath and ragged school prosperous. Our sick society and female associations are doing much good; and we all dwell in peace. Reports from the various societies were read at the meeting, and suitable addresses given by several of our brethren. Reference was also made to the watch-night on the previous sabbath, when the religious exercises were of a very pleasing character. We trust this will be a blessed year to many souls in our congregation. I have given this report of our state as you have not heard from us lately. On Thursday evening, February 1, notwithstanding the inclemency of the weather, eleven believers put on Christ by baptism. A large number of persons witnessed this solemn service, and were addressed by our pastor. On the following Lord's-day these, with four others, were publicly welcomed to the Lord's table. Three of the newly-baptized are children of esteemed friends connected with the church, and three others belong the adult female bible class of our Sunday school. We have several other accepted candidates. J. B.

CRADLEY, *near Dudley.*—Five believers were baptized on Feb. 11. Four of these were young persons from our sabbath school. It was a very interesting service.

J. F.

GLADESTRA.—Our minister, Mr. Godson, baptized three young persons, Feb. 25; who, the same day, received the right hand of fellowship, and, for the first time, commemorated the death of Christ their Saviour. On the following Saturday a report of this baptism appeared in the *Hereford Times*, of which I have transcribed a copy, as follows:—

“*Hydropathic Treatment in Radnorshire in Mid-Winter.*—Being at Gladestry last Sunday (Feb. 25), my attention was attracted by a goodly number of persons of both sexes gathered together near a stream of water which runs near the village, among whom was standing a man in a long black gown, with a book in his hand, from which he read a hymn, which was sung with good effect. After which he read a portion of scripture and prayed, then, with a long staff in his hand, he went down into the fast flowing stream to fathom the water, which was not the cleanest I ever saw. Presently two young men and an interesting looking young woman were handed down into the water, and buried amidst large pieces of ice, which the man in the gown called baptizing. The whole, especially the female, bore the cold bath with as much composure as though it had been in the month of June. The administrator remarked that he had been informed by a pædobaptist, that the religion of the baptists was a warm weather religion, and could not be carried out at all seasons. But, he added, had we been here yesterday we should have been surrounded by—

Mountains and hills robed in white,  
All nicely balanced in scales,  
Expressive of infinite might,  
And ornaments worthy of Wales.

After the immersion the company dispersed.—*Correspondent.*”

Bow, *Middlesex.*—Mr. Balfern baptized two believers upon a profession of their faith in our Lord Jesus Christ, Nov. 26. One had been a Wesleyan for a number of years, and though convinced of believers baptism in the early part of his christian career, did not till the present fully put on Christ; the other was the youngest son of a very highly respected and lamented deacon, making the eighth of his esteemed family who have thus followed their Lord and Saviour, and joined his church in this place.

M. A. H.

**HOREB, Hope Hill, near Haverfordwest.**—We have been greatly favoured of the Lord during the past year. After a dark and long night the day has at length dawned upon us. Many of the members having become much concerned respecting the welfare of our Zion, the Lord graciously heard and answered their prayers; for the week evening meetings, and the public services on the sabbath, became better attended, and several of the neighbouring ministers preached at our chapel to crowded congregations. About ten months ago a young man, the son of one of our members, was baptized; and almost every month since that time believers have been buried beneath the waters. We had the pleasure of witnessing twelve candidates pass through the baptismal flood on one occasion. The last sabbath in January, notwithstanding the severity of the frost, six willing candidates went down into the same pool in obedience to their Lord's command. These made up forty since April last. Several backsliders have returned, and our little church has been doubled in less than a year. God forbid that we should take any glory to ourselves! He that glorifieth let him glory in the Lord. T. F.

**EARBY, Yorkshire.**—On Lord's-day, Feb. 25, three persons were baptized on a profession of faith in the Redeemer, by Mr. J. M. Ryland. In consequence of the severity of the weather it was deemed advisable to attend to the ordinance where there was a baptistry. Our esteemed brother Bennett kindly volunteered the use of his chapel, and aided by giving an appropriate address on the occasion. The attendance was good; and there is reason to hope that some beneficial impressions were produced. Next sabbath the candidates were admitted to fellowship. May they be kept by the power of God through faith unto salvation!

**WROTHAM, Borough Green.**—Two candidates publicly put on the Lord Jesus by baptism, as an emblem of his death and resurrection, Feb. 25. Mr. Robinson, the minister, discoursed from the words, "Search the scriptures," to an attentive congregation. It is to be hoped that brighter days are dawning here, and that many are awaking from a state of lethargy to concern for the salvation of their souls.

W. R. J.

**SOUTHWARK, New Park Street.**—The Lord is blessing the word of his grace in a remarkable manner here by the powerful and faithful ministry of his young servant, Mr. Spurgeon. Many in the neighbourhood who had never entered a place of worship before have been mercifully brought in; and very many who had worshipped only within the walls of the Established Church have relinquished their prejudice, and have been constrained, by real conviction, to follow the Redeemer in the ordinance of believers baptism. On the first of February nine persons were baptized, who, with several others, were received into the church the following sabbath. And on the 22nd of the same month, ten more were baptized at Mr. Aldis's chapel, kindly lent during the alterations at Park Street. And I am happy to add, that at present about five thousand persons listen attentively to the glad tidings of salvation in Exeter Hall; so that from the good seed thus sown among so many our hopes are very sanguine that we shall by and by reap a glorious harvest. D. E.

**CHALFORD, Gloucestershire.**—We have pleasure in recording the continued favour of God. The church here has been in existence upwards of one hundred years, and was served by one pastor (the Rev. J. Dean) upwards of fifty years. Never, we believe, was the cause in a more promising state than at present. In June last, Mr. R. Ayers, late of Presteign, received an unanimous invitation to the pastorate, which he accepted. Already have his labours been crowned with success. On sabbath day, January 14, five believers put on Christ by baptism, and others are expected soon to follow. The baptistry stands in the centre of the old burial ground, which renders the service peculiarly interesting. On the occasion referred to many hundreds flocked to witness the ordinance. Mr. Ayers preached on the subject of baptism in the evening to a large and attentive audience.

**IRVING, Scotland.**—One of our correspondents says, "Up to the time of our marriage my wife was a member of an Independent church, but her mind had been unsettled on infant baptism a few years ago, whereupon she began to read pedobaptist books in order to be re-established in her favourite views; but the more she read the more she doubted;

and after examining the other side of the subject she became fully convinced that believers immersion only is scriptural; and I had great pleasure in witnessing her yesterday, at Irvine, solemnly buried with our Lord in baptism, and raised to walk in newness of life. Irvine is about thirteen miles from this; there is a large and excellent baptist chapel there, but the cause fell off a few years ago, and has not yet rallied. Mr. Johnston, late of Beverley, is the present pastor, and it is to be hoped he will be made instrumental in reviving this drooping cause."

WAKEFIELD.—On sabbath evening, Jan. 28, we had the pleasure of again seeing the ordinance of baptism administered in accordance with the primitive mode. Our pastor, Dr. Perrey, preached to a crowded congregation on the subject of baptism, after which he led five females and two males into the water, and immersed them. Three were teachers in the sabbath school. We believe that good impressions were produced. Several others are waiting for baptism and fellowship. If you could favour us with a grant of tracts on baptism for distribution at our next service you would oblige us.

J. B. H.

FOLKSTONE.—It always affords me much pleasure to be able to report the progress of truth in the locality in which I reside, as well as to hear reports of its progress elsewhere. On Wednesday evening, March 14, our pastor, Mr. Jones, baptized three believers in the Lord Jesus, two of whom had been Wesleyans. The sermon was from the words, "And all thy children shall be taught of the Lord: and great shall be the peace of thy children;" and was characterised by pertinency, plainness, and power. We hope to be able to report again shortly.

R. B.

LONDON, *Salter's Hall*.—Mr. Todd, late of Salisbury, commenced his labours as pastor of the church here on the first sabbath in January. On Monday evening, Jan. 22, he baptized two females, one of whom, the daughter of the writer, completed a baptized household. J. C.

BWLCHYSAMEY.—Six believers in Jesus were baptized by Mr. Brunt, March 11, and added to the church on the same afternoon. Notwithstanding the inclemency of the weather, the scene was interesting. We trust there are more on the way.

P. P.

LIVERPOOL, *Stankope Street, Welsh Baptists*.—A very solemn baptismal service was held in the above chapel on sabbath evening the 16th of February, on which occasion our pastor, Mr. Hughes, immersed one female candidate, after an able discourse on the subject, preached to a large and attentive congregation. We are in hopes that others will shortly follow.

J. R.

*Great Cross Hall Street, Welsh Baptists*.—On the last Lord's-day in February, after an interesting discourse from Acts x. 38, the ordinance of baptism was administered to five believers by our pastor, Mr. D. Price, upon a profession of their repentance towards God, and faith in our Lord Jesus Christ. Two of them were youths from our sabbath school, who, at an early age, have taken up the cross to follow the Lamb whithersoever he goeth. May they be so preserved by Divine grace, that they may be found walking in the path of piety to the end of their days! T. G.

NEWCASTLE-UPON-TYNE, *Newcourt Chapel*.—On March 4, at a juvenile service, after a sermon to the young by Mr. Davies, one of the Sunday scholars, a lamb of the fold, was baptized on a profession of faith in the Good Shepherd.

NOTICE TO CORRESPONDENTS.—We find it necessary again to explain, though we have done so several times, that reports of baptisms, and intelligence of proceedings among the baptists, are at all times acceptable. Any of our friends, residing wherever they may, who have anything of this character to communicate, can send such reports without waiting for a special appointment to do so either by us or any other person. All that we require of our correspondents is that they send their address in full, for if this be not done, whatever the news may be it is not inserted. We wish also that our friends would write the names of places and persons in a *very plain hand*, and send their letters *early* in the preceding month. Some are *always* late; which causes inconvenience, delay, and disappointment. News, to be news, should be sent immediately on the events taking place to which they refer. But some delay them for weeks, and even months.

## Baptism Facts and Anecdotes.

### BAPTISMS (1) EXTRAORDINARY.

DURING the past month we received a note, dated March 14, 1855, from a small town in Buckinghamshire, the writer of which, who gives his address, says, "Should you deem the enclosed worthy of a place in the list of baptisms in your Reporter, you will oblige one of your readers by inserting," &c. So far we read as usual; but on proceeding to prepare what followed for the press, we were astounded! Our first feeling was to tear up and throw the worthless record into the fire, but a sense of duty to the cause of truth and consistency restrained us. We therefore give it; only suppressing the names of the parties, which are given in full; although in so doing we have some doubt as to whether we ought not to have published them entire, as a warning against such strange and inconsistent conduct. What could be the motives of the parties? We presume they were sinister; for they could not arise from principle without the most gross violation of its dictates.

"Baptized—Lately, at W— church, by the Rev. —, J—, son of J— C—, named after an aged relative many years a member of the baptist church at W—, the said relation acting as sponsor on the occasion.

On Christmas-day last, at the same place, four other children of a member of the said baptist church, their parent acting as sponsor.

March 4, at the same place, S—, daughter of a member of the said baptist church.

A short time since, at the Independent chapel, by the Rev. — an infant whose parents are both of them members of the said baptist church.

So it will be seen that these consistent (?) baptists do not neglect their little ones, not being willing that they should perish for want of priestly regeneration. Are we to presume that the dear babes

"Lay up the sacred word  
And feed thereon and grow,  
Go on to seek and know the Lord,  
And practice what they know."

JOHN DIPPER."

## Sabbath Schools and Education.

### "THE CENSUS AND SUNDAY SCHOOLS."

The Committee of the Sunday School Union have done good service to the cause of instruction, by taking hold of the census returns on "Education" published in March 1854, and grounding thereon various remarks and suggestions of a very valuable character, which now appear in the form of a twopenny pamphlet with the above title, of which every sabbath school in the kingdom should obtain a copy forthwith, for the use of its teachers. We give an extract or two in order to excite them to do so.

#### The Census Returns

Show that the youthful population of this country was, in 1851, *Four millions nine hundred and eight thousand, six hundred and ninety six* There being, children—  
under 5 years of age . . . 2,348,107  
above 5 and under 10 . . . 2,092,359  
between 3 and 7 years . . . 1,765,420

(of this latter the proportion of working-class children is estimated to be . . . . .	1,324,065)
while the number between 3 and 15 is . . . . .	4,908,696
(of which the proportion of working-class children is estimated to be . . . . .	3,681,522)

Of this 3,681,522, it is estimated that 5 in every 100 are absent on account of serious illness, and thus the number is reduced to 3,497,446. It may be urged that many of these are under parental instruction; if this be the case, we have in our schools an equal and rapidly increasing number of children belonging to the families of our congregations, and above the rank of the working-class; so that the aggregate number will not be disturbed.

Hence, it appears, that while we could not have more children and young people than . . . . . 3,497,446  
we have actually on the books 2,407,642

The number of Teachers is returned as . . . . . 318,135  
The number of Schools . . . . . 23,514

The figures may be best judged of thus :—

Year.	Schools.	Teachers.	Scholars.	Proportion of Population.
1818	4,463	39,768	477,225	being 1 in 24
1851	23,514	318,135	2,407,642	" 1 in 7½

The increase being, between 1818 and 1851, 504 per cent., while the increase of population in the same period was only 54 per cent.

The advance is prodigious. It has placed us above the noble average of the Day School, and far beyond our most sanguine expectations. These figures prove that the bulk of that class for whom the Sunday School was originally designed, viz. the working-class, do in reality pass through it, and that thus, virtually, "We have the children."

It shows the number of teachers to be 318,135. This gives one person out of every 56 in this country as a Sunday-school Teacher; and, supposing the whole body of teachers and children to be in attendance at one time, there would be two teachers to every fifteen children. It shows the school accommodation to be ample; though the distribution of school-rooms might be more advantageously arranged.

It is very important, however, that the foregoing particulars should be closely examined.

#### *School Buildings.*

The return of 23,514 schools is very encouraging; but it must not be forgotten that while 10,747 meet in separate buildings or school-rooms, 9,542 assemble in chapels or churches, and 2,415 are provided for in dwelling-houses.

We will not stop to remark upon this fact, except to say, that while some good Sunday Schools may undoubtedly be found without any proper school-room of their own, it is highly important that a distinct and separate place should be provided, whether it be a school or dwelling house, where teachers may carry on their operations undisturbed, and free from the risk of intruding upon the religious exercises of others, as is usually the case in places of public worship.

#### *Teachers.*

The return of 318,135 teachers, showing as it does that every 56th person in England and Wales is a Sunday-school

Teacher, and that this gives provision for 1 teacher to every 7½ children in schools, is, without doubt, as gratifying a circumstance as it is marvellous. At the same time it must be borne in mind, that throughout very large districts the practice of alternate teaching prevails, and it may so happen that the returns are thus made to show a larger number than we have any right to calculate upon, as attending at any one time. Many schools have two sets of teachers, some three, and, we are inclined to think that, in some cases, the whole number has been returned. Indeed, it scarcely admits of a question seeing that at the present time a large body of our schools stand in need, especially of male teachers, and this, notwithstanding that the number required is much reduced by the adoption of the collective system in the Infant classes, whereby one teacher only is required for the instruction of a whole gallery of children. It must also be remembered that a large number of the teachers thus returned are, in all probability, only monitors, so that it may fairly be presumed that this flattering return will bear considerable modification.

#### *Scholars.*

The number of scholars returned as belonging to 23,574 Sunday Schools is, 2,407,642; the number present, on what is called the "Census Sunday," is 1,817,499. We might be led to the conclusion, judging by these figures, and seeing that they give us 9 children out of every 12 in actual attendance, that our position was so satisfactory, that there was little left to desire. It is, however, a conclusion so contrary to our experience of the facts, that we must cease to look at averages for the whole country, and enter into details.

These inquiries show us that while

	Population.	Per Cent.
Yorkshire with 224,018 has 168 in Sunday Schools		
Kent " 57,989 "	9.4	"
Surrey " 44,422 "	6.5	"
Middlesex " 111,595 "	6.9	"

And this latter proportion tallies exactly with our own figures with regard to the London Schools.

Thus it will be seen that the noble position of Wales, Yorkshire, &c., makes up for the deficiency of our metropolitan counties, and reads a lesson which will long be remembered.

## Religious Tracts.

### APPLICATIONS FOR GRANTS.

*From Somersetshire.*—A baptist minister in this county says:—"Since I sent to inform you of our baptisms there has been no small stir in a village where I sometimes preach; but the clergyman has not warred me to desist, nor the Bible Christian minister, but the Independent minister has; from whom I have had more severe rebukes than from all others. However I am not ashamed of my Master, nor his gospel, nor his ordinances, nor my hope; but believing he has set me here for the defence of the gospel and his ordinances, I wish, at the cost of human respect and applause, to be faithful to my Lord. Perhaps at some future time I may give you more information, as I expect to meet some parties soon to discuss the subject. If you can let us have any tracts they will be thankfully received."

A parcel of tracts was forwarded; and our friend replied:—"Last Saturday I had the pleasure of receiving your present of tracts and handbills, for which I return you my thanks, and hope they will do good. A brother minister called yesterday whom I lately baptized, and to him I gave one bundle of the handbills. He informs me that he expects some of his people will soon follow Christ in the ordinance of baptism. What a blessing it will be when the watchmen upon Mount Zion shall see eye to eye! Although in these parts the baptists are very much slighted, yet I doubt not there is a greater amount of good doing among them than among any other body of professors; and if the baptists in sentiment would join the baptists in practice they would be the largest body."

*Gloucestershire.*—I have been looking over a volume of your *Reporter* and reading the numerous applications for tracts. I have resolved to ask you to send us a few. Our chapel will seat eight hundred persons. Our congregation does not average more than 150 or 200. We are extremely poor, and have a powerful church influence against us. Blankets, flannels, and coals, act like magic upon the poor here in drawing them to "mother church." We have no pastor; and are

in a low state. We have thoughts of a series of revival meetings. Would you let the tracts you may grant us be appropriated to give away at such services?

*Monmouthshire.*—The baptists in this place were for some time in a declining state. We have now obtained a minister; and a few of your tracts might be of service to us, and prove beneficial to the town and neighbourhood. We have a wide field of usefulness around us; but popery, infidelity, and sabbath-day-public-house-drinking abound. Last sabbath twelve public-houses out of twenty-six were open in the morning, notwithstanding the new law for closing them. Our magistrates and their police, for some reasons of their own, do not interfere.

*Norfolk.*—From your publication I learn that you make grants of tracts for baptismal services. As we are about to have that ordinance administered I thought I would apply for a grant. We do not like to beg, but as our poverty is not our crime, we are emboldened to make a direct application, and hope we shall succeed.

*Middlesex.*—If you could send us a few of your tracts to give away at our baptismal services to the spectators who then crowd our place we should be glad, as we have several who are now enquiring seriously concerning this way. May they be willing to follow the directions of the word of truth!

DONATIONS have been forwarded, since our report in January, to—

	Handbills.	4 Page Reporters.
Sierra Leone, Africa	500	300 .. 50
Milford	500	25 .. 6
Wakefield	500	25 .. 6
Liverpool	500	25 .. 6

The applications from Usk, Brynmawr, and Minchinhampton, do not furnish the proper directions. See page 23 of January *Reporter* for instructions.

NOTICE.—We repeat what we stated in our last, that we are anxious to supply all who apply to us for Grants, so far as lies in our power; but our means are more limited than formerly. We do not mention this in discouragement of any who might be disposed to apply. Let them send their requests as usual, and we will do what we can to meet their wishes.

## Intelligence.

### BAPTIST.

#### FOREIGN.

**JAMAICA**—*Anniversary of Calabar College.*—The annual examination of the Students in this Institution was held on the 6th and 7th of December. The object of the establishment, which it is presumed is now generally known, is, as much as possible, to render this country independent of Europe for a supply of well trained and faithful ministers of the gospel, and also to qualify a race of holy and devoted young men for missionary work in Africa. There were present on the interesting occasion the Rev. Messrs. Phillippo of Spanish Town, Clark of Brown's Town, J. E. Henderson of Montego Bay, Hewett of Mount Carey, G. R. Henderson of Bethshebil, Teall of Luca, Gould of Four Paths, Claydon of Providence, Fray of Refuge, Brown of Kettering, Johnson of Clarksonville, M'Lugan of Sturge Town, Henry of the Alps, Smith of Mount Angus, and Milliner of Spring Garden, together with several laymen interested in the Institution,—delegates and others from the different churches around, several of whom took part in the public and private duties of the occasion. A public meeting was held in the College Hall, presided over by the Rev. D. J. East, President of the Institution, when the Rev. J. M. Phillippo delivered a lecture on the Voluntary System as exemplified in the benevolent societies and religious institutions of the United States of America—a lecture which was listened to with the deepest interest for the great principles in religion and in social economics which, with great force and eloquence, it advocated, as well as for the large amount of statistical information which it conveyed, and the pleasing variety of the facts by which it was illustrated, evincing, on the part of the lecturer, a most extensive course of reading and laborious research. It will appear, from the time occupied in the examination, that it was minute in its details, as well as wide in its range. Particular, however, as the examiners felt it their duty to be for the advantage of the Institution in all its interests, every inquiry in relation to each exercise was most satisfactorily and promptly answered by each one of the students, almost without exception; and every evidence was afforded that the young men possessed a real practical knowledge of each subject. In the classics the reading of the senior class was excellent; and their understanding of the derivation of words, and the general

structure and government of the language was, in the opinion of the examiners, fully equal to that of young men in similar circumstances in the theological seminaries in England and America. Nor will these observations less fully apply to the subjects generally to which their attention had been directed than to those thus particularly named. The essays read were not only highly satisfactory to the examiners as well as highly creditable to their authors, but some of them were such as to excite surprise on account of their logical arrangement, their evangelical sentiment, and their chaste and simple style. The results, altogether, more than answered the highest expectations formed from the promise given by the progress of each student last year, and such as not simply to satisfy those especially concerned, but to afford high gratification to all present on the different occasions; and proved that the young men not only possessed minds capable of high attainment, but also that they had faithfully availed themselves of the facilities which the Institution had afforded them for the acquisition of sacred knowledge. While, however, the friends and supporters of the Institution present could not withhold the expression of their approbation from the young men for their good conduct and proficiency during the year, they, at the same time, could not but feel their deep obligations to the esteemed President of the Institution, well knowing that the efficiency and high position which the establishment has attained is mainly owing to his patience, his untiring energy, and general accomplishments. Not only was every thing connected with the conduct and attainments of the students of a highly gratifying nature, but also every thing relating to the external appearance of the premises generally and the domestic arrangements. The buildings were greatly improved by the recent repairs; and the neatness, order, and prudent economy every where manifested, reflected great credit on the resident managers. In whatever view the Institution is contemplated it cannot fail to be deeply interesting to every friend of Jamaica. While it tends to draw forth the long dormant talent of her sons, and affords them the means of honourable competition with their brethren of more favoured fortune in relation to literary acquisitions, it will necessarily exert a very important influence on her social, moral, and religious character, thereby presenting a powerful claim upon the countenance and support of all classes in this island and in the mother country.

## DOMESTIC.

**NEW BAPTIST CHAPEL, BRENTFORD.**—On Wednesday, Feb. 28th, the foundation stone of the above place was laid by Mr. Alderman Wire. The devotional services were conducted by the Revs. J. W. Lance (the pastor,) W. C. Yonge (Independent,) and James Rigg (Wesleyan.) At the tea and public meeting in the Town Hall, the attendance was very numerous. Prayer having been offered by the Rev. E. Morley, interesting addresses were delivered by the Chairman (Mr. Alderman Wire,) the Revs. Joshua Russell, John Leechman, and Mr. T. Fuller, of Bristol College. The proceeds of the day, in sums collected and promised, amounted to about 60*l.* The building, of which the first stone has thus been laid, the contractor, Mr. George Myers, of Lambeth, engages shall be ready for Divine worship in June. The total cost, including the freehold ground, will be about 1,550*l.*, towards which about 500*l.* (including sums promised) has been raised. To this it is expected will shortly be added the proceeds that may arise from the sale of the old chapel, which, together with further efforts among the friends at Brentford, and the liberality of the christian public, it is confidently hoped will leave no unreasonable debt upon the place when opened. The present congregation, meeting in the Town Hall, is steadily increasing.

**ST. PETER'S, Kent.**—The Rev. Alfred Powell was recognized as pastor of the baptist church here, March 1st. The Rev. C. Bird, of the Countess of Huntingdon's Chapel, Margate, commenced the services. The Rev. W. B. Davies, of Margate, delivered a very excellent discourse on the constitution of a christian church. The Rev. H. J. Bevis, (Independent), of Ramsgate, offered prayer in behalf of the pastor; to whom the Rev. Maurice Jones, late of Leominster, addressed a most effective charge. The Rev. J. Crofts of Birkington, concluded with prayer. Nearly 200 sat down to tea. The evening services were opened by the Rev. F. Beckley (Independent) of Margate; after which the Rev. B. C. Etheridge of Ramsgate, preached an exceedingly appropriate and faithful sermon to the church and congregation. The Rev. J. Brook, of Broadstairs, closed with prayer. Notwithstanding a heavy rain in the morning, which rendered travelling very unpleasant, many came a considerable distance to represent and manifest the sympathy of neighbouring churches. The congregations were very large.

**THE SHROPSHIRE BAPTIST ASSOCIATION** held its united district meeting on Wednesday, March 7, at Pontesbury. The attendance of ministers and others was very good, and the congregation at the public service

large and attentive. Addresses were delivered by the Revs. T. Brooks, of Wrexham; D. Crumpton, of Oswestry; T. How, of Shrewsbury, and A. Tilly, of Bridgnorth. The following resolution, among others, was unanimously adopted:—"That a petition in favour of Mr. Clay's motion, for the total abolition of Church-rates, be sent from this meeting to the House of Commons, and that it is desirable that the churches should send similar petitions from their several localities."

**HORTON COLLEGE, Bradford.**—Last year this important institution completed the fiftieth year of its existence, which was commemorated by suitable services in the month of August; when it was resolved to commence a subscription for the erection of a new building on a more eligible site. This appears to be indispensable in consequence of the great increase of buildings of all kinds around the present erection. For the past ten or twelve years there has been an average of twenty-five students on the institution, and further accommodation for an expected increase is also desirable.

**SALISBURY.**—During some late missionary services in this city, and whilst Mr. Makepeace was preaching, thieves entered the house of Mr. Thorne and carried off the contributions of the former part of the day, with a considerable sum besides, belonging to himself. An active friend soon collected the whole amount; persons of all classes, including the bishop, having liberally contributed.

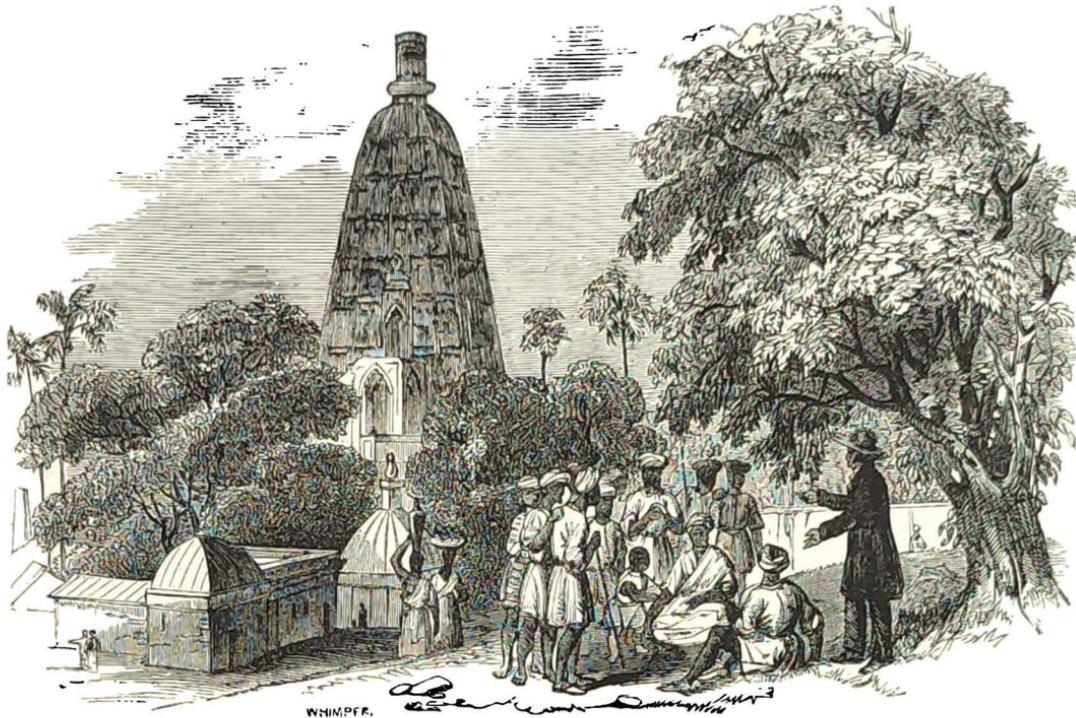
**BARNSELY.**—In January last, Mr. B. G. Wilson was recognized as pastor of the baptist church in this town; when Messrs. Dowson, Chown (Mr. W.'s former pastor), and other ministers took part in the services, which were of an interesting character, and highly appreciated by those who were present.

**LEEDS.**—We are sorry to announce that Mr. Stalker has thought it his duty, on account of delicate health, to resign the pastorate of the church in South-parade, Leeds. He leaves with the sympathies, and amidst the deep regret, of the people amongst whom he has laboured for nearly seven years.

**THE REV. T. PHILLIPS,** who has laboured for ten years as a baptist missionary in India, and who has returned to England for the benefit of his health, has resigned his connection with the Baptist Missionary Society. We shall be glad to hear of his future settlement, comfort, and usefulness.

**EBENEZER TABERNACLE, Kennington Park.**—Mr. C. T. Keen, late of Regent Street, Lambeth, and his friends, have engaged this place of worship.

**BRIGHTON.**—We hear that an attempt is making to form a third baptist church in this town.



WHIMPEY.

PREACHING IN NORTHERN INDIA.

## MISSIONARY.

## FAREWELL MEETING WITH MISSIONARIES.

—On Tuesday evening, the 13th of Feb., a deeply interesting meeting took place in connection with the Young Men's Association, in aid of the Baptist Missionary Society, in the library of the Mission House, Moor-gate Street, to take leave of three missionaries, Messrs. Evans, Sampson, and Mackay, recently appointed to stations in India. A large company assembled on the occasion, a considerable proportion of whom were ladies; and two of the missionaries were accompanied by their wives. After tea the chair was taken by the Rev. John Aldis, who opened the proceedings of the evening in a very effective and appropriate speech. The Rev. F. Trestrail explained on behalf of the Parent Society the circumstances connected with the appointment of the missionaries, and stated that this was the third instalment towards the completion of the Society's extended scheme for India. The great difficulty the committee had to deal with was the want of men; and he had no doubt that the funds of the Society would be speedily increased to meet every emergency, if suitable and devoted men were forthcoming and prepared to engage in the great work. The committee had every confidence in those they were now sending out. The Rev. T. J. Cole, on behalf of the Association (of which he was formerly secretary), very impressively and affectionately addressed the missionaries, in support of a sentiment expressing the wish that they might enjoy the protection of heaven during their voyage—be safely landed on the shores of their adopted country—be supported under every trial and difficulty by the consolations of the gospel—and, under the blessing of God, be abundantly successful in their labours. This was responded to by Messrs. Sampson and Mackay, who each gave an account of the way in which they had been led to devote themselves to the missionary work, and endeavoured to impress on the young men present the responsibilities they incurred by their privileges, and the necessity there was for those at home supporting the missionary in his work abroad by never forgetting him at a throne of grace. Mr. John Easty, in an exceedingly neat and touching address, proposed the following sentiment: "The missionaries wives—may our sisters in Christ, who are about to share with their husbands the dangers of the deep, and the yet greater perils of missionary life, be abundantly recompensed for the sacrifice of English homes and social comforts, by the consciousness that they are obeying the call of love and of duty to Christ, and by sharing with their husbands in their work

of faith and labour of love, see the triumphs of the gospel of peace. May their influence among heathen women be greatly blessed, and may they be the happy instruments of leading many to choose that good part that shall not be taken away." The Rev. Thomas Evans (another of the missionaries) very feelingly and eloquently responded. W. H. Watson, Esq., proposed the last sentiment (referring to the efforts of the Parent Society to increase their missionary staff in India) in a very brief address, to which the Rev. George Small (from India) responded. At the commencement of the proceedings a letter was read by the secretary from W. B. Gurney, Esq., that excited much interest; and it was stated that Mrs. Davies, widow of the late missionary at Ceylon, and the Rev. B. Millard and Mrs. Millard, from Jamaica, were present. Mrs. Saker, from Africa, would also have been present but for the illness of her son. The Rev. Joshua Russell, and Messrs. Tressider, Appleford, and Desseret, took part in the devotional exercises. A vote of thanks having been unanimously passed to the chairman, Mr. Aldis replied; and having, on behalf of the company, shaken hands with each of the missionaries, the doxology was sung, and this very delightful meeting was closed.

JAMAICA, *Salter's Hill*.—The state of the church at this place for the year ending Dec. 31, 1854, is as follows:—Increase by baptism, 26; received from other churches, 4; restored, 22; total increase, 52. On the other hand there has been a decrease by death, 42; by dismission, 2; by exclusion, 27; total, 71.—leaving an actual decrease of 19. The present number of members, including those resident in the Maldon district, amounts to 807. The inquirers, or catechumens, amount to 238. The deaths have been many; sixteen of the number were removed by cholera. The catechumens class is met monthly by the pastor of the church, when about three hours is occupied in reading the scriptures, with the Sunday School Union Notes; a biblical subject, previously announced, is also brought before the meeting, and six questions of Watts's Historical Catechism are expected to be repeated. At these meetings the average attendance at Salter's Hill was 70, and at similar meetings at Maldon 43, for the past year. A female bible class meeting is also held every second Wednesday, when reading the scriptures, tracts, magazines, are parts of the exercise—average attendance at Salter's Hill, 10. Classes at Salter's Hill and Maldon are also held for those who are desirous of being restored to the communion of the church; these are advised and admonished as to the manner they should live and act as christians, and bring forth fruit meet for repentance, before

they again occupy a place in the church of Christ. Monthly church meetings are held, not only for the transaction of business, but also for mutual improvement, the members reading the scriptures, and having them explained.

*Educational—Day Schools.*—Connected with the church are six day schools, one of which was suspended in the middle of the year 1854, but which was to be re-opened on the first Monday in February. The five schools in operation at the close of the year were Salter's Hill, Maldon, Springfield, John's Hall, and Lottery, having 364 on the books, and 207 in average attendance. When the sixth school was closed the number on the books were 62.

*Sunday Schools.*—At Salter's Hill there is an infant, a juvenile, and an adult school; and at Maldon, a juvenile, and also an adult school; connected with these are twenty-three male, and fourteen female teachers, 720 scholars on the books, with an average attendance of 388. The attendance would be better at Salter's Hill, but during the rainy season it is very hazardous to cross the fordings of rivers, bridges not having been erected where they have fallen into decay. One Sunday scholar, in returning from school, was drowned during the past year in attempting to ford the river at Latium. In the month of August the day and Sunday schools were examined; and another examination of the Salter's Hill, John's Hall, Maldon, and Springfield Day Schools, took place on the 26th and 27th December; on these occasions Geo. Miller, Esq., principal teacher of the Montego Bay Academy, presided, who gave in a letter dated 30th Dec., 1854, the following report:—"Having been present at the examination of the schools, and having been asked to give my opinion in regard to them, I have much pleasure in stating that what I saw made a very favourable impression on my mind regarding their usefulness. I was much pleased to see so many decently dressed children, with smiling faces, surrounded by so many parents and friends taking a deep interest in the proceedings, and all behaving with the utmost decorum. I was also delighted with the good feeling that seemed to prevail between the pupils and their teachers, and with the hearty good will with which both entered into the business of the examination. The scholars went through their various exercises in a manner highly creditable to their own application, and to the diligence of their teachers. The reading and reciting was very respectable; and the accuracy of some of the classes in bible history and geography could hardly have been surpassed." The work of education in Jamaica is arduous; the missionaries being voluntaries, are in

danger of being swamped by government measures, with which they are continually threatened. A Normal School for training teachers is about to be opened at Calabar upon evangelical but non-sectarian principles, the friends to the emancipated population could not render more reasonable aid than by liberally contributing to this important work. A Committee is formed in London for the purpose of forwarding this object. Daniel Haddon, Esq., of Castle Street, Finsbury, is one of the Secretaries, and will give every requisite information to parties who may feel interested in the promotion of a measure so well calculated to promote the prosperity of Jamaica.

#### RELIGIOUS.

**SECESSION FROM THE ESTABLISHED CHURCH.**—On Sunday, the 11th Feb., the Rev. David Edwards, curate of King's-cliffe, Northamptonshire, made an announcement from the pulpit of the Parish-church, that on account of the unscriptural doctrines contained in the Liturgy of the Church of England, he could no longer conscientiously remain connected with such a system, and, consequently, his labours as a minister of the church, would cease on that day. The reverend gentleman, after making numerous quotations from the prayer book, which he endeavoured to show were entirely at variance with the teachings of inspired truth, noticed the facilities which were offered even to the very "outcasts of society," to obtain admission into the ministry; the gross assumption of the priesthood in their pretensions to forgive sins in the visitation of the sick; the entire absence of that discipline which is so essential to the purity of a christian church; and the encouragement given to the vilest characters to partake of the ordinances of the gospel; and concluded by expressing a hope that the feeble efforts he had put forth to spread light and intelligence amid the surrounding darkness, would not be entirely in vain, for which he should continue to pray, and by exhorting his hearers to take the sacred Scriptures alone for their guide, which are able to make wise unto salvation.

**MORE POPISH FOLLY.**—The *Siecle* (French Paper) notices, as it acknowledges without the least feeling of astonishment, the characteristic way in which the death of Nicholas has been treated by the organ of the Ultramontane party, the *Univers*. The latter, by way of preparing the way for a new miracle, talked of some vague prophecy of general peace, which was to follow the proclamation of the dogma of the Immaculate Conception, and, for the sake of ensuring its fulfilment actually presented the Virgin Mary as the remover of the Czar from the scene of his

mortal errors. For such miserable folly the *Siecle* expresses as much contempt as the law will allow. No wonder. There is, however, something in this free and easy mode of dealing with the Virgin which might justify feelings of astonishment in every mind, for here is another new dogma, to the effect that the issues of life and death are no longer in the hands of the Creator of all things, but are prerogatives, if not wholly transferred to, yet shared with, the Virgin.

**AUSTRALIA.**—Among the arrivals by the *Hellespont* was the Rev. J. L. Poore, formerly of Salford, but now on a visit to these colonies, in conjunction with the Rev. J. Fletcher, of Manchester. Mr. Poore preached on Sunday Morning last in Freeman Street chapel; though, as he had only that morning landed; but few persons were aware of his arrival. He will remain in South Australia some five or six weeks, during which time he hopes to elicit the sentiments of the Congregational body in reference to one principal feature of his mission, viz., the formation of a collegiate institution for the supply of ministers to the Independent churches. The subject has been taken up with great spirit, both in Melbourne and Sydney, where the various plans and suggestions of Mr. Poore and his coadjutors have been most cordially sustained.

*Adelaide Paper.*

**DR. CUMMING IN GLASGOW.**—The Rev. Dr. John Cumming has been lecturing in the City Hall, Glasgow, on "The Physical and Moral Signs of the End of the World." The *Glasgow Examiner* says: "We understand that the reverend doctor, in his discourses on Sabbath last, expressed his soreness after the home truths told him by the press in the end of the week. He hinted that Noah had been laughed at when he foretold the flood, and others need not expect to fare better. It is not particularly modest in the doctor to name himself with Noah, who was inspired to reveal the future. The only inspiration the doctor can boast in in such matters is a somewhat unbridled imagination. We only hope that the doctor may preach to the Old World twenty years after its predicted termination in 1865."

**UNITED STATES.**—The Roman Catholic hierarchy in the United States have, by their high-handed attempts to get all the property of the church into their hands, inflamed against themselves the public indignation—not only among Protestants, but even among their own members. Wherever there is an unwillingness on the part of trustees of church property to make the transfer, they are immediately excommunicated; and all those who do not co-operate heartily with the bishops, are instantly removed.

**OPENING OF A NEW SWISS PROTESTANT CHURCH.**—On Sunday, the 4th Feb., the new Swiss Protestant Church, recently erected in Endell-street, Long acre, by voluntary contributions from the Swiss Protestants resident in England, was opened for divine service. Although the weather was most unpropitious, the service was well attended, and the congregation responded liberally to the appeal of their pastor, the Rev. M. Chappuis. In alluding to the fact that this was the second church erected by the Swiss in England, he drew a striking and felicitous comparison between the first and second temples of Jerusalem. The collection amounted to £76 in aid of the building fund, but there still remains a deficit of £650.

**REPORTED MORAVIANS IN THE CRIMEA.**—The Rev. P. Latrobe has written to *The Christian Times* with reference to the alleged impressment of Moravians in the Crimea for the military service of Russia. He states that there is no such community of the United Brethren in the Crimea, or nearer to it than Sarepta,—600 miles distant. To the best of his belief, the report is, therefore, unfounded. Mr. Latrobe then refers to the painful experience of the community at Sarepta in reference to missionary labours. The blessing resting on their work had drawn down the hostility of the Greek clergy, who were supported by the civil power, so that for more than thirty years the Brethren had been shut out from any sphere of active usefulness.

**THE UNITARIANS.**—As many as thirty places of worship are said to be without ministers in England, and the vacancies are on the increase.

**THE CONGREGATIONAL UNION** has recommended the churches to meet in district convention for conference and prayer.

GENERAL.

**CHURCH RATES.**—*Important!*—Sir W. Clay's bill proposes as follows:—"Whereas Church Rates have for some years ceased to be made or collected in many parishes, by reason of the opposition thereto, and in many other parishes where Church Rates have been made the levying thereof has given rise to litigation and ill feeling; and whereas it is expedient that the power to make Church Rates shall be abolished: be it therefore enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lord's Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:—I. From and after the passing of this Act, no Church Rate shall be made or levied in any parish in England and Wales."—There is only another

clause which provides for cases where money has been borrowed on the rates. For this to pass into law forthwith *Petitions should be sent to the House of Commons without one day's delay.*

**HOLY WATER.**—Baron von Prokesch, who was travelling in the Holy Land when the present Emperor of Austria was born, sent to Vienna a barrel of water taken from the river Jordan, and duly consecrated at Nazareth. Part of it was used at the Emperor's christening, and the rest preserved by the Baron, who has again placed this consecrated water from the Jordan at the disposal of the Emperor for the baptism of the infant Archduchess.

**AN EXCURSION TO SEBASTOPOL.**—A prospectus has been in circulation for some days for a pleasure trip to Sebastopol, at the commencement of the spring season. The vessel fixed on for the tour to the East is the "Isabella" steam pleasure yacht, under the neutral colours of Tuscany. The charge for each person is to be 12,000 francs. The trip is to last three months, and only ten passengers are to be taken.

**THE ARMY FOR THE ENSUING YEAR,** exclusive of artillery, engineers, and of the troops in India, will consist of 6,947 officers, 13,643 non-commissioned officers, trumpeters, and drummers, and 173,005 rank and file, making 198,595 individuals of all ranks. Of these, 178,645 will be British troops; and, as the number this year amounts to 142,776, it will be seen that the army will be increased by 35,869 men.

**SAD REVERSE.**—Almost a generation has passed away since that great lawsuit—"Attwood and Small" was in everybody's mouth; it went through half the law courts in this country, and ended by making Mr. Attwood the recipient of a magnificent fortune, something like half a million sterling. He is now a bankrupt, paying a shilling in the pound.

**AMERICAN SLAVERY.**—Mr. Ralph Waldo Emerson urges his countrymen to purchase the freedom of every slave in the Republic. No tax, he thinks, would be more cheerfully paid, though the sum exceeds two thousand million dollars. "The monuments to Washington and Franklin can wait for such a work to be done."

**MORE WHISKY** was drunk in Scotland last year than in 1853, or almost any year preceding; and much more money was spent on whisky in Scotland last year than in any preceding year whatever. These facts are shewn by the Excise Returns for 1854.

**BEER.**—There are in England 2,406 brewers, 61,736 victuallers, and 44,236 licensed to sell beer. In Scotland there are 124 brewers, and 13,667 victuallers; and in Ireland, 101 brewers, and 15,667 victuallers.

*Parliamentary Papers.*

**THE "TIMES" FUND.**—When the news of the disasters at the Crimea reached the office of this journal, the managers proposed to receive subscriptions for the relief of the wounded, and £10,000 were soon placed in their hands. They then said "stop." But one Monday morning they asked the public for £5000 more, and in three days the sum was sent!

**THE PUBLICANS,** vexed at the new regulations for the further closing of their houses on the sabbath, are seeking the repeal of the law. On the other hand, the lovers of the day of rest go for closing them during the whole day as in Scotland, and we hope they will succeed; but the publicans are very violent.

**FRANCE.**—The opening day of the Paris Universal Exhibition is fixed "irrevocably" for the 1st of May; and as it is now generally understood that the Emperor does not intend to proceed to Sebastopol, this opening day will have the advantages which the presence of a court gives to such a ceremonial.

**OXFORD UNIVERSITY.**—Nonconformists can now be admitted without any religious test whatever, and can be examined without taking up any theological work, and can proceed to the B.A. degree without taking or subscribing to any civil or religious oath or test.

**THE PROCLAMATION** for the late Fast Day called forth some curious expostulations both of a comic and a serious character. We wish our rulers would not expose religion to contempt by their assumptions of divine authority in such matters.

**HOLLAND.**—Distressing accounts have been received of the damage done by inundations in Holland. Houses have been carried away; a great number of cattle have perished, and thousands of families have been reduced to poverty.

**M. VARNAVAS PANGOLAS,** the oldest of the patriots who struggled for the independence of Greece, and one of those who sacrificed a large fortune to the cause, has just died at Athens, at the extraordinary age of one hundred and eleven years.

**VIRGIN MARY.**—The Pope is about to erect a colossal statue of the Virgin Mary at Rome, in celebration of the triumph of the Immaculate Conception dogma. Three hundred medals are to be struck of virgin Australian gold.

**POPULAR PAPERS.**—The *Times* during the past year issued 15,975,739—nearly sixteen millions of copies. The *London Journal*, at one penny, issues about half a million copies weekly.

**"THE NAVVIES."**—About 2000 more of these sturdy men are about to embark for the Crimea to assist in completing the railway.

AN EARTHQUAKE in Turkey was felt at Constantinople. At Broussa 300 persons were killed, and as many as eighty mosques, one 1,200 years old, are said to have been destroyed. The shocks lasted five days.

COLONIAL AID TO THE MOTHER COUNTRY.—A proposition has been laid before the Legislative Assembly of Australia, to vote the Mother Country £100,000 per annum, as long as the present war continues.

IN DIA.—The railway from Calcutta has been laid down for a considerable distance, and 3000 miles of telegraph is now in operation.

CHINA.—Much fighting continues near Canton. In the north the Imperialists have suffered serious reverses.

THE EGYPTIAN RAILWAY from Alexandria to Cairo, 130 miles, is completed except three bridges now erecting.

DURING LAST YEAR, seventeen peers and forty-seven members of the House of Commons died.

VALENTINE DAY.—240,000 letters were posted and stamped at the General Post Office on the 14th February last.

#### REVIEW OF THE PAST MONTH.

*Monday, March 26.*

*At Home.*—Lord Palmerston has been engaged in completing his cabinet of ministers, which is chiefly composed of the aristocracy.—The Queen and Prince have been gracefully visiting the wounded soldiers returned from the Crimea.—A Committee has been engaged in inquiring into the cause of the disasters at Balaclava.—An attempt to open the British Museum on the Lord's-day was, we are glad to say, frustrated in the Commons by the votes of 235 against

48.—Votes have been taken for war estimates amounting to forty millions already.—Sir John Pakington has introduced a bill for education, which is intended to be permissive to Boroughs and Poor Law Unions to lay rates and form schools.—It is proposed to abolish the stamp tax on newspapers, and charge for postage of them and periodicals by weight.—The Patriotic fund has reached one million pounds.

ABROAD.—The greatest event was the death of the Czar Nicholas, who was buried with great pomp in the cathedral of Peter and Paul on March 11. The crowds made the sign of the cross, bowed their heads to the ground, and wept. They were requested to pray for the peace of his soul, and he was requested to pray for the success of the *holy war!* As bad or worse than popery.—Public attention is now divided between the Crimea and Vienna. In the Crimea the Russians have again been repulsed by the Turks in a fierce attack on Eupatoria. The French army has been greatly reinforced, but have suffered a serious loss in an attack on one of the fortresses of Sebastopol. The Emperor of the French desires to visit the scene of action. The English army is now in better condition. The railway extends several miles already; and supplies of food, clothing, and ammunition are abundant. A serious conflict may soon be expected. It is reported that Menschikoff, next to Nicholas the chief cause of this horrid war, has followed his master to his dread account.—At Vienna the conference of the great powers is now sitting, and it is hoped by some that peace will be the result. We fear not, for the new Emperor has published his determination to follow up all the projects of his father.

## Marrriages.

Jan. 5, at Zion Chapel, Salford, Mr. H. Roley, to Miss Cowan.

[We cannot go back fifteen months to insert marriages.]

Feb. 22, at the baptist chapel, Wokingham, by Mr. C. H. Harcourt, Mr. Thomas Roberts Davies, of Milford, Pembrokeshire, to Agnes Sophia, youngest daughter of Mr. James Watts, of Wokingham, Berks.

Feb. 27, at Old King Street baptist chapel, Bristol, by Mr. F. Bosworth, A. M., Rev. William Sampson, missionary to Calcutta, and son of Mr. J. Sampson, of Stokes Croft, Bristol, to Miss Rhoda Jones, of Bristol.

March 2, at Bwlchysarney baptist chapel, by Mr. Brunt, Mr. R. Price, to Miss Mary Pugh.

March 8, at the baptist chapel, Grimsby, Mr. James Naylor, Halifax, to Miss Eliza

Blow, of Grimsby.—And March 18, by Mr. Hogg, Mr T. Robinson, to Miss Ann Vessey.

March 14, at the baptist chapel, Hose, Vale of Belvoir, by Mr. Hoe, Mr. R. Hourd, to Miss Lydia Leake.

March 20, at the baptist chapel, Billingham, Mr. John Skipworth, baptist minister, to Miss M. A. Wells.

March 20, at Victoria Street baptist chapel, Windsor, by Mr. Lillycrop, Mr. Banner, of Slough, to Emma, third daughter of Mr. Bennett, of Datchet.

March 21, at the baptist chapel, Ramsey, Mr. Henry Reed, to Miss M. A. Thurlow.

March 22, at the baptist chapel, Mansfield, by Mr. Wood, Mr. C. G. Percival, to Miss Elizabeth Cupet.

## Deaths.

Dec. 31, Mrs. Wood, wife of Mr. John Wood, baptist minister, Mansfield. Her last words were, "The Lord be praised!"

Jan. 29, Mr. William Hatton, of Old Dalby, Vale of Belvoir, aged 71. He retired to bed in his usual health, and was found lifeless early the next morning. Death had settled a calm smile on his features. He was formerly a preacher among the General Baptists, having been baptized by the late Mr. Deacon of Barton, July 3, 1803.

Feb. 15, at Wrenningham, Norfolk, Mr. Joseph Perfit, aged 76; for nearly fifty years a member of the baptist church, Pitt Street, Norwich. "Let me die the death of the righteous, and let my last end be like his."

Feb. 19, at Oakham, aged 59, Julia Elizabeth, wife of Mr. Peter Haddon. She had been a consistent member of the baptist church above twenty-two years.

March 3, the Rev. Dr. Innes of Edinburgh, baptist minister. The Edinburgh *Witness* says:—"On Saturday morning, this venerable citizen, and eminent man of God, passed away from among us. Four weeks ago, when visiting a sick-bed, he met with an accident, from the effects of which he never recovered. Dr. Innes died in the eighty-fifth year of his age, and sixty-second of his ministry. He was first licensed to preach the gospel in connexion with the Established Church of Scotland, and was one of the ministers of Stirling till 1790, when for conscience' sake he resigned his living, having embraced the principles of Independency; and partly, perhaps, he was actuated in the step by a desire for a greater liberty in preaching the gospel, in which he rejoiced, than was to be obtained under the moderatism which at that time ruled the Church with a rod of iron. The name of Dr. Innes will ever be associated with the remarkable revival of living godliness throughout the land, which took place at the close of the last and beginning of the present century. He was the early friend and associate of Robert Haldane, along with whom, and Dr. Bogue, of Gosport, he offered to lead the "forlorn hope" of a mission to Bengal, in 1796. On that plan being frustrated by the refusal of consent on the part of the East India Company, Mr. Innes accompanied Mr. Haldane on many of his missionary tours among the towns and remote parishes in Scotland. In 1799, on his leaving Stirling, he became pastor of a congregation in Dundee; and about ten years later he was removed to Edinburgh. It was not mental power, or theological attainment, or pulpit distinction, which made this venerable minister a burning

and a shining light. It was the calm and unbroken consistency of a devoted and blameless life. He was truly "a lover of good men." If a stranger-society came to seek sympathy and aid from the Christians of Edinburgh, whoever might be absent, Dr. Innes was sure to be present. Many in Edinburgh will remember the genuine simplicity and meekness with which he was found at all times ready to aid every good work, in connexion especially with the meetings and operations of the various religious societies. Whether it was to take the chair, to take the most subordinate part in the proceedings, or merely to be present in case some other should fail, one could always count on the disinterested and ready help of that loving old man. He was a warm and earnest friend of the City Mission, Sabbath schools, Tract societies, and all other means of usefulness. His death was calm and peaceful. To him, to live was Christ, and, as was to be looked for, he felt that to die was gain. In "old Dr. Innes" there has passed away the last landmark of that memorable period to which we have already referred. The remains of Dr. Innes are to be laid in the West Church burying-ground."

March 4, aged 71, Mr. Henry Althaus, of Tower Hill, London; well known by his educational exertions in connection with the Sunday School Union, and the British and Foreign School Society.

March 13, after a short but severe illness, Mr. Abraham Lord, for many years a member of the baptist church, Branch Road, Blackburn.

March 18, "fell asleep in Jesus," Mrs. Elizabeth Hind, of Crowle, near Epworth, aged 82. Our departed friend was a sincere christian, and a baptist of the old school. Descended from ancestors who, in "evil times," adhered steadfastly to the faith, like them she never wavered. All who have visited those parts will remember with emotion the kind hospitality which she and her now bereaved partner always displayed. Only last autumn, in company of the Rev. J. Buckley, we visited Crowle for missionary objects, and could not but admire the energy and devotion which she displayed. Peace to her memory! May her numerous children and grandchildren not only rise up and call her blessed, but follow her as she followed Christ, and now doubtless through faith and patience inherits the promises.

Mr. W. Mayo, of Manchester, whose death on Jan. 20, we noticed in our last, page 96, had been, for ten years, a deacon of the baptist church, Grosvenor-street, in that city.

THE

# BAPTIST REPORTER.

MAY, 1855.

## A MINIATURE HISTORY OF THE BAPTISTS.

It may be pleasing to some of my readers to be presented with a brief account of the baptists. I shall extract this account from the writings of those who were not of the baptist denomination, but rather prejudiced against them.

Here it may be observed that the religious sect, called baptists, have caused the learned world more perplexity and research to decipher their origin than any other sect of christians, or, perhaps, than all others. Yes, this research hath baffled all their erudition in ancient story.

It is not difficult to fix the period when one sect of this denomination was first called Petrobrusians, when another was known by the name of Waterlandians, when a third was denominated Mennonites, &c. But the difficulty is this, to ascertain the time, place, and medium, by which Christ's disciples were led to adopt the peculiar sentiment, which is now held by those called baptists, and which distinguishes them from all other denominations.

It may be farther observed that if no one, however learned and wise, be able to trace this sect to any beginning short of the days of the apostles, or of Christ, it is possible that it then arose. Besides, if all other religious denominations, or the pædobaptists, who include all which are not baptists, can be traced to a probable origin short of

the apostles, and the baptists cannot be so traced, it affords still more probability that they might have arisen then.

It ought to be particularly noted that my object is not to give the history of a name but of a principle. I shall not contend who were first called Baptists, Anabaptists, Mennonites, or the like, but who have held the peculiar sentiment which is adopted by those who are called baptists. Wherever we find this principle there we find the men, the christians, who, had they lived in our day, would be styled baptists. Nor is the present inquiry this, Whence came that mode of baptism which is practiced by all who are known by the name baptists? For this mode is granted, generally, if not universally, by all learned and honest men, to be as ancient as John the Baptist and the apostles. This mode is, indeed, not peculiar to the baptists, for the pædobaptists, for many centuries, practiced this mode; and the majority of them do, to this day, practice immersion.

The peculiar characteristic of the baptists is this: They hold that the ordinance of baptism is to be administered to adults, or to visible believers only.

One natural consequence of this principle is, when any one who was baptized, or sprinkled, in his infancy

comes over to the baptists' sentiment, they require him to be baptized. Hence they are called anabaptists. Another very natural consequence is, this sentiment constrains the baptists to oppose the baptism of infants. Hence they are distinguished by the name of anti-pædobaptists.

I add one observation more, and that is, Whenever and wherever I find persons who hold the peculiar characteristic sentiment of the baptists I shall call them by that name. Their history now follows.

I. The origin of the baptists can be found no where, unless it be conceded that it was at Jordan, or Enon.

Dr. Mosheim, in his history of the baptists, says, "The true origin of that sect which acquired the denomination of the anabaptists, by their administering anew the rite of baptism to those who come over to their communion, and derived that of Mennonites from the famous man to whom they owe the greatest part of their present felicity, is hid in the remote depths of antiquity, and is of consequence extremely difficult to be ascertained."

Here Dr. Mosheim, as learned an historian, though not so candid a one, as the science of letters can boast, bears positive testimony that the origin of the baptists is hidden in the remote depths of antiquity. Nothing is more evident than this,—the doctor either knew not their origin, or was not candid enough to confess it. At least we have this conclusion, that he could find their origin no where short of the apostles.

II. A large number of the baptists were scattered, oppressed, and persecuted through many, if not through all, the nations of Europe before the dawn of the reformation under Luther and Calvin. When Luther, seconded by several princes of the petty states of Germany, arose in opposition to the over-grown usurpations of the church of Rome, the baptists also arose from their hiding-places. They hoped that what they had been long

expecting and praying for was now at the door—the time in which the sufferings of God's people should be greatly terminated: but God had not raised Luther's views of reformation to the height the baptists were expecting. Their detestation of the Mother of Harlots, owing to their bitter experience of her cruelties, and the clear gospel light with which they had been favoured above Luther, and their ardent desire to be utterly delivered from her cruel oppressions, made them wish to carry the reformation farther than God had appointed Luther to accomplish. They were soon disappointed in Luther, and probably did not duly appreciate the reformation which he was instrumental in effecting: It was as might have been expected; the Lutherans and the baptists fell out by the way, and Calvin, if not Luther, warmly opposed them. See *Mosheim, Cent. XVI. Cap. iii. Sect 3, Part 2.*

Mosheim, vol. iv. page 427, speaking of the baptists, says, "This sect started up all of a sudden, in several countries, at the same point of time, and at the very period when the first contests of the reformers with the Roman pontiffs drew the attention of the world." From this we have one plain and fair deduction,—that the baptists were before the reformation under Luther and Calvin, and therefore did not take their rise from the enthusiasts under Munzer and Storck, or at that time, or at Munster.

III. The Hussites in the fifteenth century, the Wickliffites in the fourteenth, and the Petrobrusians in the twelfth, and the Waldenses, were all baptists.\* To this fact Dr. Mosheim bears the following testimony: "It may be observed that the Mennonites (i. e. the baptists of East and West Friesland, Holland, Gelderland, Brabant, Westphalia, and other places in the north of Europe) are not entirely mistaken when they boast their descent from the Waldenses, Petrobrusians, and other ancient sects who are usually

\* Not all, every one, but all generally.

considered as witnesses of the truth in times of universal darkness and superstition. Before the rise of Luther and Calvin there lay concealed in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland, and Germany, many persons who adhered tenaciously to the following doctrine, which the Waldenses, Wickliffites, and Hussites had maintained; some in a more disguised, and others in a more open and public manner: That the kingdom of Christ, or the visible church he had established upon earth, was an assembly of true and real saints, and ought therefore to be inaccessible to the wicked and unrighteous, and also to be exempt from all those institutions which human prudence suggests to oppose the progress of iniquity, or to correct and reform transgressors. This maxim is the true source of all the peculiarities that are to be found in the religious doctrine and discipline of the Mennonites (or baptists in the north of Europe), and it is most certain that the greatest part of these peculiarities were approved of by many of those who, before the dawn of the reformation, entertained the notion already mentioned relating to the visible church of Christ." *Vol. iv. pp. 428, 429.*

From this testimony of Dr. Mosheim we may remark—

1. That the Mennonites were baptists, or anabaptists; for these different names he uses to express one and the same thing.

2. That the Petrobrusians were baptists; for the baptists assert, and Mosheim allows it, that they were their progenitors in principle and practice. Besides, in his history of the twelfth century, part 2, chap. v. sect. 7, he expressly tells us that one of their tenets was, that no persons whatsoever were to be baptized before they were come to the full use of their reason.

3. That the Waldenses, Wickliffites, and Hussites were baptists; for, as Mosheim says, they all held to the

great and leading maxim, which is the true source of all the peculiarities that are to be found in the religious doctrine and discipline of the Mennonites. Those several denominations of christians were not known by the ancient, modern, and appropriate name, baptists. But their doctrine and discipline were the same with our baptists, and were they now living they would be thus called.

4. That in the sixteenth century the Waldenses, Petrobrusians, and other ancient sects (i. e. of the baptists) were usually considered as having been witnesses of the truth in the times of darkness and universal superstition. How differently from this do many consider them in our day!

5. That before the rise of Luther and Calvin there lay concealed in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland, and Germany, many persons who held the same doctrine and discipline with the baptists in our day, and were, of necessary and fair consequence, of the same denomination.

IV. We have already traced the baptists up to the twelfth century. We have also found that they were scattered over almost all the countries of Europe, and were, in the dark ages of popery, the witnesses of the truth, or have been usually thus considered. Besides, we have found that the Waldenses were, in principle and practice, baptists. We will now see to what origin we can trace the Waldenses.

Dr. Maclaine, who translated Mosheim's church history from the original Latin, gives us, vol. iii. pages 118, 119, under note G, the following history of the Waldenses. His words are, "We may venture to affirm the contrary (i. e. from what Mosheim had just said of the Waldenses taking their name from Peter Waldus) with Beza and other writers of note; for it seems evident, from the best records, that Valdus derived his name from the true Valdouses of Piedmont, whose

doctrine he adopted, and who were known by the name of Vaudois, or Valdenses, before he, or his immediate followers, existed. If the Valdenses, or Waldenses, had derived their name from any eminent teacher it would probably have been from Valdo, who was remarkable for the purity of his doctrine, in the ninth century, and was the cotemporary and chief counsellor of Berengarius. But the truth is that they derive their name from their valleys in Piedmont, which in their language are called Vaux. Hence Vaudois, their true name; hence Peter (or, as others call him, John), of Lyons, was called in Latin Valdis, because he had adopted their doctrine; and hence the term Valdenses and Waldenses, used by those who write in English or Latin, in the place of Vaudois. The bloody inquisitor, Reinerus Sacco, who exerted such a furious zeal for the destruction of the Waldenses, lived but about eighty years after Valdis of Lyons, and must therefore be supposed to know whether or not he was the real founder of the Waldenses, or Leonists; and yet it is remarkable that he speaks of the Leonists as a sect that had flourished about five hundred years, nay, mentions authors of note who make their antiquity go back to the apostolic age. See the account given of Sacco's book by the Jesuit Gretser in the *Bibliotheca Patrum*. I know not upon what principle Dr. Mosheim maintains that the inhabitants of the valleys of Piedmont are to be carefully distinguished from the Waldenses; and I am persuaded that whoever will be at the pains to read attentively the 2nd, 26th, and 27th chapters of the first book of Leger's *Histoire des Eglises Vaudoises*, will find this distinction entirely groundless. When the papists ask us where our religion was before Luther, we generally answer in the bible; and we answer well. But to gratify their taste for tradition and human authority, we may add to this answer—and in the valleys of Piedmont."

To the above we may add,—one of the popish writers, speaking of the Waldenses, says, "The heresy of the Waldenses is the oldest heresy in the world."\*

It is here worthy to be particularly noticed—

1. That Reinerus Sacco speaks of the Waldenses, or baptists, of his day as a sect that had at that time flourished for about five hundred years, which brings the existence of the baptists, as a religious sect, up to the fifth century.

2. That this same Reinerus Sacco mentions authors of note, who make the antiquity of the Waldensean baptists go back to the apostolic age.

3. That the baptists are the most ancient of all the religious sects who have set themselves to oppose the ghostly powers of the romanists.

4. That if there be any body of christians who have existed during the reign of antichrist, or of the man of sin, the baptists have been this living church of Jesus Christ.

5. The consequence of the whole is this: The baptists have no origin short of the apostles. They arose in the days of John the Baptist, and increased largely in the days of our blessed Saviour and in the days of his apostles, and have existed, under the severest oppressions, with intervals of prosperity, ever since.

But as to the pædobaptists, their origin is at once traced to about the middle of the second century; when the mystery of iniquity not only began to work, but, by its fermentation, had produced this error of fruitful evils, namely, that baptism was essential to salvation; yes, that it was regeneration. Hence arose the necessity of baptizing children. Now comes forward Irenæus, and informs that the church had a tradition from the apostles to give baptism to infants. We are told in the appendix to Mosheim's Church History, that one of the remarkable things which took place in the second century was the bap-

\* In President Edwards's History of Redemption, p. 267.

tizing of infants, it being never known before as a christian ordinance for them.

What a pity it is that good men who have renounced the error which was, as church history informs us, the progenitor of infant baptism, should still retain its practical and erroneous offspring to the prejudice and marring of the church of God! Not a single sect of the pædohaptists can find its origin nearer to the apostles than the second century. We hence conclude that their origin was there, and that they then and there arose in the mystery which was then working.

V. The following is the testimony which president Edwards bears in favour of the Waldenses and other faithful ones, who were scattered through all parts of Europe in the dark ages of popery.

“In every age of this dark time there appeared particular persons in all parts of christendom, who bore a testimony against the corruptions and tyranny of the church of Rome. There is no one age of anti-christ, even in the darkest time of all, but ecclesiastical historians mention a great many by name, who manifested an abhorrence of the pope and his idolatrous worship. God was pleased to maintain an uninterrupted succession of witnesses through the whole time in Germany, France, Britain, and other countries, as historians demonstrate and mention them by name, and give an account of the testimony which they held. Many of them were private persons, and many of them ministers, and some magistrates and persons of great distinction. And there were numbers in every age who were persecuted and put to death for this testimony.

Besides these particular persons, dispersed here and there, there was a certain people, called the Waldenses, who lived separate from all the rest of the world, who kept themselves pure, and constantly bore a testimony against the church of Rome through all this dark time. The place where they dwelt was the Vaudois, or the five valleys of Piedmont, a very moun-

tainous country between Italy and France. The place where they lived was compassed with those exceeding high mountains called the Alps, which are almost impassable. The passage over these mountainous desert countries was so difficult that the valleys where this people dwelt were almost inaccessible. There this people lived for many ages, as it were, alone, where, in a state of separation from all the world, having very little to do with any other people, they served God in the ancient purity of his worship, and never submitted to the church of Rome. This place, in this desert mountainous country, probably was the place especially meant in the xii. chap. of Revelations, 6 verse, as the place prepared of God for the woman, that they should feed her there during the reign of antichrist.

Some of the popish writers themselves own that that people never submitted to the church of Rome. One of the popish writers, speaking of the Waldenses, says, the heresy of the Waldenses is the oldest heresy in the world. It is supposed that this people first betook themselves to this desert secret place among the mountains to hide themselves from the severity of the heathen persecutions, which were before Constantine the Great, and thus the woman fled into the wilderness from the face of the serpent. *Revelations xii. 6*, and so verse 14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness into her place, where she is nourished for a time and times and half a time from the face of the serpent. And the people being settled there their posterity continued there from age to age afterwards, and being, as it wore, by natural walls, as well as by God's grace, separated from the rest of the world, never partook of the overflowing corruption.”

It is hoped that the reader will very carefully and candidly compare what is testified to us by three very learned men,—Dr. Mosheim, Dr. Maclaine, and president Edwards. The testi-

mony of the first is, that the Waldenses and many others who are usually considered as witnesses of the truth in the times of universal darkness and superstition, were essentially agreed with the baptists of modern date as to principle and practice, or as to the great maxim, whence flow all the peculiarities of that denomination. His testimony, in short, is this: the Hussites, the Wickliffites, the Petrobrusians, and the Waldenses, with other witnesses of the truth, scattered over Europe in the dark ages of popery, were essentially the same with the baptists of later times, or that they all were what we call baptists.

Dr. Maclaine testifies that the Waldenses flourished as early as the fifth century; yes, he informs us that some authors of note carry their antiquity up to the apostolic age.

President Edwards informs us that these Waldenses were the main body of the church in the dark ages, and have been, together with their scattered brethren, the pure church of Jesus Christ during the reign of antichrist, and, of certain consequence, were the successors of the pure church from the days of Christ and his apostles.

The fair consequence of all this is, that the baptists have been the uninterrupted church of our Lord from the apostles' day to our's.

I may, indeed, exclaim, What have I been believing, what have I been doing, with respect to the baptists all my days? I know, and I confess, that the history of the church assures me that the denomination of christians to which I have belonged, and to which I do still visibly belong, came through the church of Rome, and was broken off from the Mother of Harlots; and it is not greatly to be wondered at if all her filth should not yet be wiped away. At the same time, the same history assures me that the baptists never have submitted to her superstitions and filthy abominations.

In this short history of the baptists we see the continued accomplishment of one of Christ's promissory predic-

tions, which is Matt. xvi. 18. The gates of hell shall not prevail against the church. That denomination of christians which are called baptists are the only known society of professing christians against which satan hath not prevailed, either in point of doctrine, or discipline, or both. This church, or old and inveterate heresy, as satan would call it, he acknowledges, by the mouth of his servants the romanists, that he could never subdue. It is true satan hath joined many of his legions to it, as he did many false brethren to the disciples in the days of the apostles. But he hath never, no, not for an hour, prevailed upon this ancient and primitive church to give up the doctrines of grace, or the administration of the ordinances as Christ delivered them to his people.

That which she first received she still holds fast, and will. In all the history of the church we read of no other body of professing christians after which satan hath cast such a continual flood of waters; but hitherto the earth hath helped the woman, and the flood of persecution hath not prevailed. Neither shall it ever prevail.

[The above sketch we found in the first number of the first volume of the *Baptist Magazine*, which appeared in January 1809. Up to about that period the *Evangelical Magazine* had been the organ of the various evangelical denominations in England, and of the evangelical party in the Establishment. Twenty years before this Dr. Rippon had published his *Baptist Annual Register*, and twelve years before Dan Taylor had published his *General Baptist Magazine*. These, however, did not acquire a regular and permanent circulation; and the baptist body had not a monthly organ to utter its sentiments until this number appeared. No sooner, however, did our fathers resolve to issue a publication of their own, than they put forth this historical sketch—a thing they would not have been permitted to do in the pages of the *Evangelical*. We might demur to some of the statements and remarks of this writer, but we give the whole as we found it. At all events it forms an expression of the views of our fathers on the history of a people of whom the religious world knew but little, and perhaps desired to know less.]

## Spiritual Cabinet.

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"CHRIST BOTH DIED, AND ROSE,  
AND REVIVED."

BUT wherein is the moral propriety of this? Has any being a right to will the destruction of his own life? Is not existence, the property of God, always given to its possessor in trust? To die by self-resolution—what is it but suicide? And is not suicide an enormous crime? These questions are fair, and naturally springing out of the line of thought we have pursued. The reply is this: That whilst, in the case of any creature, however holy and exalted, death brought about by self-purpose would be a crime, in the case of Christ it is not so, because he was the proprietor of his own existence. He was the only being that ever walked this earth who could say, "I am my own: this body is mine—this soul is mine—this nature, with all its wondrous elements, susceptibilities, and powers, absolutely belongs to me." Jesus, in effect, did say, "My humanity is mine; I can do with it whatever I please; and I offer it, pure and holy, on the altar of eternal justice, as an oblation for the race whose nature it is." Oh! it is this fact that separates his death immeasurably from that of any other being; that gives to it a moral energy to work out the reformation of mankind—a sacrificial virtue to atone for the sins of the world.

The language, moreover, implies that he rose, as well as died, by his own personal purpose. If he died from his own will, then he rose from the force of the same will; for it is said, "For to this end he both died, and revived." It is not said that he was revived, but that he revived. This is wonderful. There does not seem anything incongruous in the supposition of a living being dying by his own determination, but there does appear something amounting to absurdity in the notion of a dead being

"reviving" by his own purpose. Where, in the cold stiff corpse, dwells the power of self-resuscitation? The stillness that has reigned unbroken over the graves of the human population, from Adam to this moment, proves that no such power exists. There is but one way of explaining this statement so as to commend it to our judgment and credence:—Jesus was God-man. The man-nature died, and the God-nature revived it. Now these two facts—the result of Christ's purpose—are the basis of his mediatorial authority. "I am he that liveth, and was dead, and am alive again, and have the keys of death and hell."

And then, as to the extent of this outward authority, it is said the "dead and living." The "living:" the millions that make up the generation now existing on this earth. The "dead:" the countless multitudes of every preceding generation, now existing in the great Hades of retribution. He is Lord of both.

"LORD BOTH OF THE DEAD AND  
LIVING."

IF Christ is the "Lord of the dead and the living," then there is nothing accidental in human history. He presides over all the acts of our being. He directs our steps. Our course is ordered by him. What are chances to us are purposes to him. Our varied changes are the developments of his immutable laws. In our ignorance we talk of "accidental deaths" and "premature graves;" we speak about the abridgment and prolongation of life: but, in real truth, such language has no meaning; it expresses notions, not truths. Since Christ is the Lord of death it never occurs before or after his appointment. He has the key of mortality. No grave is opened but by his hand. "Man's days are determined, and the number of his months

are with thee." "Thou turnest man to destruction." "Thou hast appointed his bounds, that he cannot pass."

If Christ is the "Lord of the dead and the living," then the departed are still in existence. Had the apostle believed that all that remained of the dead was the dust that remained in their graves, would he have spoken of Jesus as their Lord? Assuredly not. By the word dead he does not mean the extinct, but the departed—not the buried ashes, but the separate spirit. There have been times when the solemn question has agitated our hearts—Is there anything after death? Shall we, when we cease to breathe, cease to live? Are the men who, for six thousand years, have been carrying on the governments, trades, educations, and religions, of the world, sunk into the nothingness of annihilation? Will it be that another century will blot for ever out of being the eight hundred millions that now populate our globe? Blessed be God! Christianity solves our questions and removes our doubts. It assures us that death is not the destruction of existence, but a change in its mode.

If Christ is the "Lord of the dead and the living," then death is not the introduction to a new kingdom. On our little earth there is a variety of empires. Some of these are so different in their laws, customs, and institutions, that a course of conduct which would be considered right and proper in the one would be deemed the very reverse in another. The character that would be in one place admired, in a second would be denounced. Where there are so many different standards character can never be a thing of uniform appreciation. But since Christ is the Lord of both worlds, death does not introduce into a new kingdom but into a new province. The same throne, standard, and king there as here. What is approved of here will be approved of there; what is right here will be right there. Does

not this idea tend to disrobe death of much of its terrors to the good man? In dissolution he not only continues to be but to be in the same empire, promoting the same interests, and worshipping at the same throne. Does it not also reconcile us to the departure of christian friends? Beloved spirits! We have often wept their absence and mourned their loss. We would now console our hearts with the thought that they are still our "fellow-citizens."

If Christ is the "Lord of the dead and the living," then we may anticipate the day when death shall be swallowed up in victory. Space compels us to dismiss this point. My friend, art thou living to the Lord? If so, great are thy privileges. The Lord reigns in thee and over thee. All divine workings, within and without, are for thee. Thy history is truly divine. But if thou art not living thus—if thou art living to pleasure, to business, to sin and self—I now forewarn thee of thy fate. Remember the immortal interests thou art sacrificing, the eternal laws thou art violating, the ever-blackening doom towards which thou art hastily directing thy steps. In the midst of thy bustle and excitement remember that there is a time to die. In thy imagination that time is far distant, but, in the arrangements of God, it may be just at hand. What though thou hast twenty years to live, that twenty will soon come down to ten, that ten to one, that one to a month; that month will dwindle down to the last day, that day to the last hour, and that hour to the last minute! Oh, that minute! What a universe of thought will be crowded into that minute! What strings, about to break, will vibrate through thy heart in that minute! What eternal visions will start up to thy mind in that minute! What deathless issues will hang on that minute! God be merciful unto thee, my friend, in that minute!

*Homilist.*

## Poetry.

## RABBONI.

'Tis so—I see that sacred brow  
 O'ercast on the cross despoiled and gory;  
 Rabboni! My own Lord! 'Tis Thou,  
 And yet in such surpassing glory,  
 Alas!—in this Thy victory  
 Canst Thou look down on such as me?

O, bliss beyond all earthly bliss!  
 My own poor name by Him is spoken,  
 The King of glory calls me ble,  
 And on his hands I see the token  
 Of that same love which on the tree  
 Bore all the weight of sin for me.

And now from hence I go again,  
 In peace this world's coarse turmoil breathing;  
 What care I for its surging main  
 Whom calmly on my Lord I'm resting:

And what to me its praise or blame,  
 When Christ my Lord has named my name.

Helpless indeed I am, but He  
 Is ever help divine supplying,  
 And poor and wretched though I be,  
 I know that on His strength relying,  
 Like Him the bonds of death I'll break  
 With Him of rest supreme partake.

Then glory to my Lord most dear,  
 Who thus the gates of hell has riven,  
 Who thus on earth my sins did bear,  
 And opened thus the way to heaven,  
 Rabboni—Master—King Divine,  
 His glory as His cross be mine.

*Episcopal Recorder.*

## CHRIST. PRECIOUS.

Precious in the Father's sight!	Isaiah xlii. 1.
Precious to the saints in light!	Rev. v. 12.
Precious promises we plead!	1 Peter i. 4.
Precious help in time of need!	Heb. iv. 16.
Precious blood for which we spilt!	1 Peter i. 19.
Precious to remove our guilt!	1 John i. 7.
Precious grace our souls receive!	John i. 16.
Precious faith by which we live!	2 Peter i. 1.
Precious on a dying bed!	Psalm cxvi. 15.
Precious when life's spark is fled!	Phil. i. 21.
Precious Saviour thou art mine!	Isaiah lxxiii. 8.
Precious Jesus I am thine!	Psalm cxix. 94.

## Reviews.

*Plain Papers on Prophetic and other subjects.* London: Partridge and Oakey.

THE "papers" of which this volume is composed, we are told, were written and published monthly. There are more than twenty of them, on various important subjects; but we confess that we dare not undertake their perusal with a view to a discussion of their merits. The elucidation of unaccomplished prophecy must, in our opinion, be left for the hand of time to reveal. We do not think it is so in this case, but we have often been doomed to hear or read much irreverent and presumptuous twaddle on prophetic subjects: when

"Fools rush in where angels fear to tread."

T

*Scripture Lessons for Elementary Classes, for every Sunday Morning and Afternoon throughout the year 1855.* London: Sunday School Union.

LIKE all the compilations issued by the London Union, these selections have been made with great care, and "Directions" are given to Teachers for their proper use in connection with the "Notes on Scripture Lessons" for the year."

*The Pilot of the Galilean Lake.* By Thomas Lowe. London: Jarrold and Sons.

THIS shilling book consists of reflections on the night-scene described by the evangelists, when our Lord calmed the tempest.

*Christian Thought on Life.* By Henry Giles. London: Allan.

THIS is an English reprint of a small American book, consisting of a series of discourses on—The Worth of Life—The Personality of Life—The Continuity of Life—The Struggle of Life—The Discipline of Life—The Weariness of Life—Mystery in Religion and in Life. But we guess the Author is a Unitarian, for we find no high or distinct recogni-

tion of Him by whom alone we hope for eternal life.

*What is a Christian?* London: Jackson and Walford. Sixpence.

THIS is a very valuable little book, as full of rich gospel truth as it can hold; very suitable as a gift to a young or serious inquirer; and adapted, by its brief chapters, to be a pocket companion, which may be consulted for five minutes at any time to advantage.

## Correspondence.

THE REV. C. H. SPURGEON, OF NEW PARK STREET CHAPEL, LONDON.

[We have received numerous communications, from various parts of the country, in reply to the letter of Mr. Grant in our last number, page 108; several of which we now furnish. Some of these are from gentlemen in whose judgment we have entire confidence. With regard to our own conduct in this matter, we have only to say that we are neither detractors nor defenders of Mr. Spurgeon. All we have to do is to furnish the baptist body with a fair and impartial statement of the facts of the case, so far as we can obtain them from authentic sources.]

If you will kindly allow me a small space in your useful magazine I will endeavour, if possible, to remove the gloom from the mind of your esteemed correspondent from Scotland, respecting the unhandsome attacks made upon Mr. Spurgeon's person and ministry by certain newspaper correspondents to which he, Mr. Grant, alludes. As a general rule, Mr. Editor, religious men and christian communities are not much indebted either to correspondents or editors of newspapers as exponents of their principles, or reporters of their proceedings; and I regret to add that the baptist in particular, as a denomination, are not under any special obligation to Presbyterian or even Independent editors.

As to the remarks alluded to as having been made by an Independent minister, namely, that the exhibition was an insult to God and man. I am not prepared to speak positively, but I was told that Mr. Binney did make such remark after hearing the sermon preached at New Park Street before the associated churches, which sermon has been for

some time before the public, and has been highly spoken of by many intelligent individuals. But if such a remark was made by the gentleman alluded to, of course we will take it for all that it is worth, viz., the opinion of one individual.

But now for the ridiculous story of the announcement said to have been made by Mr. Spurgeon to the young ladies of his congregation, respecting the worsted slippers, &c. Why really, Mr. Editor, I think such a stupid tale carries its own absurdity with it, and, as good Rowland Hill used to say, "smells so strongly of a lie that no one would be weak enough to believe it." But as there are, however, some people in the world credulous enough to believe almost any thing they hear, however absurd, allow me to say at once that that tale is a base fabrication, and a gross libel, let it proceed from whence it may; and on reading it I was constrained to say, surely an "enemy hath done this."

Then we are told by this worthy correspondent, that Mr. Spurgeon's sermons are "redolent of bad taste, vulgar, and theatrical;" and yet, strange to hear, he tells us that Exeter Hall is crammed every sabbath to hear such precious nonsense.

This is really astonishing, and shews either a very bad taste on the part of an English auditory, or it goes at once to prove that both minister and hearers have been grossly libelled and insulted by this correspondent of the newspaper press. And whatever lesson the religious public may learn from such things, I think it ought to put editors on their guard in receiving communications from persons

upon whose testimony no reliance can be placed, as the editor of the *Ipswich Express* stated in his apology to Mr. Spurgeon, that he was "misled by his London correspondent." But surely, sir, this plea of ignorance can never be allowed to justify the publication of slander and falsehoods against the character of a minister of the gospel.

But not to trespass further on your time and patience, I would just say, in conclusion, that I believe this young man has been raised up for great good—that the glorious Head of the church has bestowed on him important ministerial gifts and graces—that the great Husbandman has thrust him into his vineyard so young in years that he may let the church and the world see that he will accomplish his work by whatsoever instrumentality he pleaseth—that the heavenly treasure is put into earthen vessels that the excellency of the power may be made evident to be of God and not of man. May he be constantly standing upon his watchtower, always ready to do his Master's work, and ever listening to that voice which saith, "Be thou faithful unto death, and I will give thee a crown of life." D. E.

I was surprised on receiving my *Baptist Reporter* for April to see an article copied from the *Christian News*, headed, "A Clerical Poltroon." The facts of the case are, the London correspondent of the *Ipswich Express* said that all Mr. S.'s discourses are redolent of bad taste, vulgar, and theatrical. Now what do you think, this London scribbler never heard Mr. S. preach but only through the report of some pious rival, whose envy might possibly be stirred up by Mr. S.'s immense popularity. It is not likely you have seen the three letters that appeared, immediately after the attack, in the *Ipswich Express*, written by three different members of Mr. Spurgeon's church, two of whom heard every sermon Mr. S. preached since his removal to London; and they declare they never heard him utter such words as you have published.

And in addition I may inform you that the proprietors of the said *Express* have sent an ample apology for the un-called for attack on Mr. S.'s performance in the pulpit. Now, Mr. Editor, I have worshipped several times, when in Lon-

don on business, in his crowded congregation, and was led there from a short article that appeared in the *Reporter* shortly after he was placed in New Park Street chapel, and I can assure you that the services are conducted with strict propriety, and there is nothing to offend even "ears polite," but quite the reverse. True, Mr. S. does not preach in the usual jog-trot fashion, but expresses himself in language quite his own. It were well for rivals to mind their own business, as a young man of such talents and energy as Mr. Spurgeon is not to be put down by envy. True, Mr. S. has his peculiarities, but they are all indications of a genius which will ripen unto a brilliant maturity. J. A.

I CAN readily conceive "you felt considerable hesitation as to the propriety of inserting," in your number for April, an extract from the *Glasgow Christian News*, headed, "A Clerical Poltroon," and subscribed, "A correspondent of the *Ipswich Express*:" no credit to these journals! And I deeply regret the pages of your interesting and valuable periodical have in this instance been defiled. Surely such a correspondent does not claim to be ranked amongst the disciples of the Redeemer. It breathes not his spirit. From avowed enemies of the cross such emanations may be expected, as the offspring of their hostility to divine truth. But the paragraph on page 115 in the same number of the *Reporter*, headed, "Southwark, New Park Street," would doubtless have been considered as a most conclusive refutation by your excellent friend, Alexander Grant, of Galston.

It is just possible Mr. Spurgeon has committed a great offence, an unpardonable sin, in the eyes of the correspondent of the *Ipswich Express*, in becoming a baptist, and this, too, in the face of Mr. S.'s father, he being an Independent minister. It is surprising how such things will sometimes ruffle the temper, produce bitter and uncharitable remarks, and even violent explosions!

With Mr. Spurgeon I am personally unacquainted, but I have heard from several, on whose judgment I can fully rely—men of long standing in the church of Christ—who have heard him, that his ministry is eminently calculated for extensive usefulness in this day, when an

earnest and spiritual ministry is so much needed. His expositions on scripture are original and instructive, whilst his prayers are alike devotional, comprehensive, and spiritual. He has been much blessed in his great and glorious work. I earnestly hope and pray that this youthful Timothy may be spared to become as "Paul the aged."

There is no danger, dear sir, of "a clerical poltroon" ever being the pastor of New Park Street church, for that respectable cause is not of yesterday. I enclose you a sketch of a sermon which Mr. Spurgeon recently preached before the London Association of Baptist Churches.\*

As you invited remarks on this subject, I trust you will not consider me intrusive.

J. B. F.

**AFTER** hearing such glowing and encouraging accounts respecting Mr. Spurgeon, I was surprised and grieved on perusing your article in the April *Reporter*. A few weeks since an Independent minister, resident in London, was spending a few days at the house of a friend in this town, and as Mr. S. is a distant relative of the latter, particular inquiries were made respecting the youthful preacher, and the replies given were of the most satisfactory kind; and this gentleman (who came to supply the pulpit of the first Independent chapel in this town) gave it as his opinion, that both the character and preaching of Mr. S. were quite unexceptionable.

I have repeatedly sent to the office of the *Ipswich Express* (the paper from which this malignant report was copied) for the purpose of procuring, for your perusal, a subsequent impression, containing a letter from one of Mr. Spurgeon's constant hearers, utterly denying the allegations brought against this minister, and having his address appended thereunto. A full retraction has also appeared in the same paper from the pen of their correspondent, and a full apology for the misstatements he had unwittingly made.

From what I have heard from various reliable sources, I am quite inclined to disbelieve the aspersions that have been so unsparingly and unfeelingly cast upon

this dear young man's character. His great popularity places him on a perilous pinnacle—an elevation that would endanger the equilibrium of many of his elder and more experienced brethren—there is therefore the more need that we should pray constantly and earnestly that the God of all grace would hold him as a star in his right hand, and make him the happy and honoured instrument of turning many to righteousness.

This, I trust and believe, is the desire of many thousands beside him who now subscribes himself,

P. S. If I get the paper referred to I will forward it.

In the last number of the *Reporter* you express a wish to receive communications from your readers, consisting of some expression of their opinion, concerning Mr. C. Spurgeon and his preaching. With your kind permission I will avail myself of the opportunity offered.

"Have you been to hear Mr. Spurgeon?" has almost become a standing question among religious people in London; and it becomes Mr. S. himself, as much as it does your readers, to consider whether the popularity which is implied by the continual repetition of that interrogation is solid and likely to last.

A man whose preaching (I cannot write eloquence) can fill a large building like Exeter Hall Sunday after Sunday must possess some amount of ability.

Mr. Spurgeon's occupancy of Exeter Hall is caused by the necessity of enlarging his own chapel. But I doubt, in my own mind, whether there is likely to be that necessity for enlargement which he evidently anticipates. It is true that for some time past his chapel has been crowded, but the crowd consists of stray members of other places. But let me come to the subject of this letter himself.

Mr. Spurgeon has been likened to a second Whitfield. Now I am not sufficiently acquainted with the writings of Mr. W. to be able either to endorse this opinion or to dispute it, but of this I am very certain, that there is a great want of the most important element in a religious service in those conducted by Mr. Spurgeon,—I mean solemnity and reverence. If a person were to enter

\* We thank our friend for the copy. But on perusing it we found a paragraph or two which we must notice hereafter.—Ed.

Mr. Spurgeon's chapel after he had commenced prayer they would, I think, be inclined to suppose him discoursing to his congregation rather than having audience with the King of kings.

I doubt whether any thing in a religious service can be of more importance than reverence, and at least a decorous deportment. But on the occasion when I heard Mr. S. the people were frequently in a titter — scarcely to be wondered at after hearing the extraordinarily quaint expressions of their eccentric pastor. Speaking on the words, "He hath made us kings and priests; and we shall reign with him on the earth," &c., he said, "You know kings wear crowns; and there is a large stock of them in heaven for the use of the saints. I don't mean to say that God employs a lot of jewellers and goldsmiths to make them, but its enough for us to know that when we get there an angel will take us to God's storehouse, and from it he will take out a crown, which you will find fits you exactly, and on turning it over you will be astonished to find your name written inside it, and underneath your name it will be written, 'Bought with the blood of the Lamb.'"

At another time, in Exeter Hall, he prayed for the babe "Charles," meaning thereby himself. On another occasion, in the same place, he commenced the service in his usual rollicking style (he must be seen to be appreciated), thus, "Now we are going to sing a very beautiful hymn."

"Come, ye sinners, poor and wretched," &c. & on coming to the line reading—

"Venture on him," &c.,

he said ("aside," as a play-book would say,) "Its no venture at all." I could quote many more such quaint expressions, but that is unnecessary. I appeal to your readers whether they become a man, standing in the presence of the Most High, and engaged in a religious service.

I am no advocate for a morbid or melancholy religion, but I certainly feel that whilst engaged in the act of worship, humility and reverence, and a solemn frame of mind, become the creatures of the great and holy God.

I think such exhibitions as I have just alluded to are calculated to bring religion and holy things into contempt rather than promote their advancement.

But before closing this communication, and after making accusations, let me do Mr. Spurgeon the justice to state what I know of the opposite side. Several of my friends with whom I have conversed, and who, I am quite sure, would be equally opposed with myself to such unseemly exhibitions, have heard Mr. Spurgeon with much pleasure, and have heard no such strange expressions and quaint illustrations as he sometimes indulges in. I therefore conclude that Mr. S. is quite able to, and sometimes does, conduct a solemn and holy service.

Before concluding I would state that your readers, who may think differently from me, and condemn and dispute my statements, must see and hear Mr. S. No correct opinion can be formed of the unpleasant sensation produced on my mind whilst seeing and hearing him. They will look in vain in his printed sermons for the little word in parenthesis (*laughter*), although I saw it several times.

Mr. Spurgeon is very young. He has unquestionably great abilities, and no doubt in time, as he grows older and wiser, will become an ornament to a profession which confers the highest honour on those who engage in it.

Should Mr. Spurgeon, or any of his friends, peruse these lines, I trust they will give me credit for a jealous regard for the principles and welfare of the religious world rather than a captious desire to be critical. S. C.

I AM always grieved when the columns of our religious newspapers and magazines are occupied with personal gossip concerning our ministers and churches; for even when true this gossip is generally worthless, and when incorrect it cannot fail to have a mischievous effect; of this class is the communication respecting the youthful pastor of the baptist church in New Park Street, London, which appears in the *April Reporter*, copied from a northern journal.

After reading that communication, and a great deal of much worse cavil on the same subject in another magazine, I had an opportunity of hearing Mr. Spurgeon yesterday (April 10), at the opening of the Rev. James Smith's new chapel in Cheltenham, and, upon the whole, the impressions I received were exceedingly favourable. There is a good

deal to be corrected, errors of taste and judgment not to be wondered at, which, unless fostered by the folly of injudicious friends, we may hope age and experience will rectify. But I was much gratified by the manliness and apparent honesty of his discourse, which was delivered in an audible and commanding voice, in good Saxon English, and (making due allowance for his associations with brethren of the hyper-calvinistic school) was a most instructive and impressive exhibition of gospel truth.

I had been told a day or two before that Mr. S. is "essentially vulgar." He may be frequently wanting in good taste, and occasionally chargeable with vulgarity, but I heard very little to find fault with yesterday; and my heart would rejoice if thousands of such young men were raised up in our churches to testify the gospel of the grace of God: the common people would hear them gladly; their preaching would be generally acceptable to all who love the truth as it is in Jesus; and I believe their labours would be greatly blessed of God.

T. N.

I do not know Mr. S., not having either seen or heard him, but I have met with many persons who have heard him under varied circumstances, and all the objections which such persons allege are objections to his style and manner. Ought we not to rejoice that so youthful

a preacher, in such intoxicating popularity, holds fast to the simple gospel, and proclaims it in a bold and striking manner to his vast and motley audiences? More singularities of gesture and expression are no great sins, and will soon resolve themselves into valuable auxiliaries to the preacher's legitimate power, or precipitate themselves noiselessly to the bottom of the deep current of his growing success. Every friend of the truth—every one who wishes the gospel to permeate the masses of the great metropolis, ought, as it seems to me, to hail Mr. Spurgeon's advent, and kindly and devoutly say to him, "The Lord bless thee out of Zion; the name of the God of Jacob defend thee."

No doubt the "fiery trial" of detraction and calumny through which he is passing will turn out to his advantage, and to the furtherance of the gospel of Christ. It is hard to account for the bitter words hurled against him. I am certain that in the score or so sermons and speeches which I heard of Rowland Hill's, there were more offences against taste and propriety than have been truthfully attributed to Mr. Spurgeon. But that eminent man was the son of a baronet and the uncle of a peer!—in England a better panoply than one of triple brass. A punning friend of mine suggests that the alteration of one letter in Mr. Spurgeon's will make it the index of much of the ministerial feeling about him—Mr. Spur-ye-on. W. B.

## Christian Activity.

### IMPORTANCE OF THE HUMBLEST INDIVIDUAL.

EVERY man, especially every young man, in mixing with his contemporaries, becomes a centre of influence. There is radiating out from him, in every word he utters, in every action he performs, a power for good or evil, of which it is impossible to say where it will stop. For it is with social influences very much as it is with the particles of matter: the very smallest of them are almost infinitely divisible. How small an object is the solitary rose-bud on the spreading waste; yet its aroma scents

the air to a distance on every side. You drop a single grain of the sulphate of copper among some ten gallons of water, and it is found to communicate a fine azure tint to the whole of the liquid mass. A single taper, whose flame is not over half a square inch, is visible in a dark night at the distance of four miles; or, in other words, the twinkling point spreads itself through a concavity of upwards of 260 cubic miles. We are accustomed to speak of the sun as an immense body; but, compared with the area which is illumined by its rays, it dwindles absolutely to a speck. It is

not, therefore, so much on the magnitude of the centre, as on the divisibility and diffusiveness of the emitted particles, that the range of the influence depends. And who can set a limit to the divisibility or the diffusiveness of human thought? The single idea which has radiated from a single mind—who can determine where it will stop? or predict what other minds it may pass through in its silent progress? You may have ceased to trace it, but still it is pursuing its way. For remember this, young man, that every companion whom you move, becomes in his turn a centre of motion; and every intellect in which you lodge a thought, becomes the conductor of that thought—is a portion of the electric wire which is to telegraph the words you have spoken to those who have never heard your voice. There are some minds, indeed, which are like certain material bodies, opaque; there are others, again, which are transparent. The opaque do not let the light through, but then they reflect it; while the transparent, reflecting it less, give it a free passage—till thus, by reflection or transmission, a single ray of thought is spread on every side, and multiplied a thousand fold. Let no young man then say, I am a mere unit, a minute point—what can I do? Give freely forth the influence for good which God has lodged in you; and though you, the centre, may be small, even insignificant, the circumference to which your

thoughts and example shall reach, may embrace thousands of immortal souls.—*Rev. W. Trail's Lectures to Young Men.*

#### A WORD IN SEASON.

In illustration of the above we give an extract of a letter.

"It was the sabbath—the air was calm, and all around bespoke the glory of the Almighty—when I wandered forth from my dwelling to breathe the refreshing atmosphere, and to view the picturesque scenery. I had not gone far along the way before a mourning coach caught my eyes, wending its slow way to the earthly resting-place of the corpse it conveyed. A large edifice stood before me, whose moss-covered walls told that no new scene was about to take place there. It was just at this juncture, when my thoughts were so fully engaged, that a gentleman coming behind me gave a slight tap on my shoulder. I turned round, he said, 'Death has got another victim. We all must die; are you, dear sir, prepared to meet your judge?' I must confess the question was felt to be too abrupt, and thrilled my very soul. What answer could I give? I knew I must die, and unless I were renewed in the spirit of my mind, I could not taste eternal joys. We walked together for some time, and the conversation that ensued has been deeply impressed on my mind, and I trust with lasting good."

## Narratives and Anecdotes.

QUEEN CHARLOTTE ON WAR.—A Friend says: "Looking over some old books the other day, I found an old 'Evangelical Pocket Book' for 1812, in which was the following"—

#### LETTER

Written by her present MAJESTY, when Princess of Mecklenburgh Strelitz, to the King of Prussia, (the Great Frederick) on his entering the territories of her cousin, the Duke of Mecklenburgh Strelitz, and which that Monarch sent over to his late Majesty as a miracle of patriotism and good sense in so young a Princess.

*May it please your Majesty,*

I AM at a loss whether I shall congratulate or condole with you on your

late victory, since the same success that has covered you with laurels, has overspread the country of Mecklenburgh with desolation. I know, sire, that it seems unbecoming my sex, in this age of vicious refinement, to feel for one's country—to lament the horrors of war—or wish for the return of peace. I know you may think it more properly my province to study the arts of pleasing, or to turn my thoughts to subjects of a more domestic nature; but however unbecoming it may be in me, I cannot resist the desire of interceding for this unhappy people. It was but a very few years ago that this territory wore the most pleasing appearance: the country was cultivated, the peasant looked cheerful, and the towns abounded with riches and

festivity. What an alteration at present from such a charming scene! I am not expert at description, nor can my fancy add any horrors to the picture; but sure, even conquerors themselves would weep at the hideous prospect now before me. The whole country—my dear country—lies one frightful waste, presenting only objects to excite terror, pity, and despair! The business of the husbandman and the shepherd are quite discontinued; the husbandman and the shepherd are become soldiers themselves, and help to ravage the soil they formerly occupied. The towns are only inhabited by old men, women, and children; perhaps here and there a warrior, by wounds or loss of limbs, rendered unfit for service, left at his door; his little children hang round him, and ask an history of every wound, and grow themselves soldiers before they find strength for the field. But this were nothing did we not feel the alternate insolence of either army as it happens to advance or retreat. It is impossible to express the confusion, even those who call themselves friends create; even those from whom we might expect redress, oppress us with new calamities. From your justice, therefore, it is that we hope relief; to you even children and women may complain, whose humanity stoops to the meanest petition, and whose power is capable of repressing the greatest injustice.

I am, Sire, &c.

THE EMPEROR OF AUSTRIA, as our readers are doubtless aware, though married, is but a young man. Lord Carlisle, who visited Vienna two years ago, was informed that the inhabitants were very licentious, and the priests both immoral and ignorant. Of the Emperor he observes:—"It was rather a bold feat of Schwartzburg to propose to one reigning emperor, and to his next heir and brother, that both should resign empire. The Emperor Ferdinand was almost a positive idiot; the Archduke had only a very negative understanding, and was delighted to escape trouble: there were the two wives; they were the two agents employed; they both went to church together, prayed for grace and strength to effect their purpose, and then persuaded their husbands, I believe, without any difficulty. The present young Emperor showed great

modesty and diffidence; he is an excellent son, and very much attached to his mother, the Archduchess Sophia. What I collect about his character is this: I believe he is spotless in morals, very conscientious in the performance of duty, determined to do all himself, very simple, and without any turn for display; this is all on the promising side:—on the other, he as yet seems almost exclusively devoted to his army; it is natural indeed for him to feel that he and the monarchy owe everything to them. Those who surround him are thought to be narrow and harsh; and there have been some symptoms of hardness in his own character. On the whole, hitherto, the good appears to me to predominate."

**DESTRUCTION BY INSECTS IN FRANCE.**—The annual average destruction of corn is estimated by the best judges at 250,000,000 francs, or 10,000,000 pounds sterling. A common opinion even among intelligent persons is, that while the study of insects is, perhaps, one of the most curious and interesting of all the branches of human knowledge, it is not of any great practical importance. Without admitting the truth of the saying, that money is the test of every thing, entomology need not shrink from it. Leaving out of the estimate the injuries done by insects to vines, vegetables, forests, buildings, animals, and vestments, the waste they cause to the great staple of agriculture is an affair of 10,000,000 sterling per annum. In his efforts to show the importance of the consumption of corn by insects, M. Delamarre states it in different forms. In a year they destroy as much as all the French eat in five weeks; and two species alone devour annually more than three millions of men. If the corn destroyed by insects every year in France were placed upon single-horse carts, the string would be as long as a tenth of the circumference of the globe.

**BISHOPS AND SYNODS.**—To speak the truth I dread every assembly of bishops, for I have never yet seen a good result from any one of them. Never have I been at a synod that did more for the suppression than it did for the increase of evils. An indescribable thirst for contention and for rule prevails in them.

*Gregory Nazianzen, Epis. 66.*

## Baptisms.

### FOREIGN.

**INDIA, Comillah.**—Mr. Bion writes, under date of November 30, "I baptized last Sunday and Monday, five persons at Shantipore—the new christian village—three men and two women. One of them is regarded as a chief, and possesses some influence."

**Nowgong, Assam.**—Mr. Stoddard writes, "I enjoyed the unspeakable pleasure, on the 7th of January, of baptizing six happy converts, three young men and three young women, most of whom are members of our school at Nowgong."

**Dum-Dum.**—On the evening of the 30th of January, Mr. Lewis had the pleasure to baptize five men of Her Majesty's 35th Regiment.

**Dacca.**—Under date of February 12, Mr. Bion writes:—"Yesterday four persons were baptized here,—two of them women, of whom one was trained up by Mrs. Page, of Barisal, and has since for a considerable time been in our service as an Ayah. As very few natives venture into the chapel yard, we had the baptism this time in the river, hoping thereby to attract more attention to it. Accordingly, the native brethren and our families assembled at the Ghât near my house, and soon a good crowd of Hindus and Musalmans gathered around us, wishing to see what we were about. After we had sung a hymn, Chând addressed the spectators from Mark xvi. 16, and I baptized the candidates. A prayer was then offered, and another hymn sung; after which the crowd, which had greatly increased, quietly dispersed. I did not expect so quiet and numerous an audience, and we shall probably again baptize native converts in the same manner. I am happy to add that we have some more candidates." In a later letter Mr. Bion says that, on the 18th of February, he had the pleasure to baptize one of the daughters of our late aged brother Robinson.

### DOMESTIC.

**BEVERLEY.**—Our pastor, Mr. Upton, baptized two females, believers in the Lord Jesus, on Lord's-day, April 15. May they be faithful to their baptismal vows, that having thus put on Christ they may live to his glory. J. B.

**SHEFFIELD, Eyre Street.**—On Lord's-day evening, March 25, our pastor, Mr. Ashberry, baptized four males and five females, after a discourse founded on Joshua i. 8, from which he shewed the duty, privilege, and blessings of those who fulfilled this law, after which, taking his pocket bible, he read from it every passage in the New Testament in any way referring to the ordinance of baptism, making suitable comments as he proceeded. The congregation was large and attentive. Some pleasing circumstances are connected with these additions. One was a husband of one of our friends who was baptized some time ago, and had been notorious for intemperance, brawling, and wickedness. A youth was the seventh member who had professed Christ from the family of an honoured deacon in one of our midland churches. Two of the females had long been members of Independent churches, one of them the wife of a member baptized at our last baptism, and the three younger were from our Lord's-day school. They were all, with two others dismissed from a distant church, received into our church on the succeeding sabbath. We have a few more hopeful inquirers. G. W.

**COWBRIDGE, Glamorganshire.**—Your Reporter is a welcome visitor to my home. I only wish it had more circulation in this neighbourhood, and especially in this town, where there is so much high church influence. Oh that people would take the divine word for their guide! On Lord's-day, April 8, we had the pleasure of witnessing the baptism of three females by our pastor, Mr. Price. One was the daughter of one of our deacons, who, sometime back, had a severe illness, and then made vows unto her Lord which we have now had the pleasure of seeing her fulfil. Another was the wife of one of our members; the third was from our sabbath school, which, we believe, is doing good. Some of our scholars are wisely resolving to follow Jesus.

W. N.

**HALIFAX.**—Six persons were immersed into the names of the Holy Three, March 25. Two are united with the Wesleyans. The others, two males and two females, have united with the General Baptist church now meeting in North Parade.

**INSKIP, near Preston.**—We had a refreshing service on March 25, in connexion with the baptism of a young man, who, up to a recent period, was opposed to the views of baptists, and who had joined himself to the Wesleyans. His case is somewhat interesting. He had been accustomed, prior to his conversion, to regard the immersion of believers as a scriptural ordinance, although he had been brought up in connection with the Established Church; but when he became a member of the Wesleyan society he began to read controversial works, and to fortify himself with arguments against the doctrine of the believer's personal duty to be baptized. But his mind was not at rest. He avoided the baptists, but read every book on the subject which came in his way. At length he opened his mind to a christian brother, a baptist—stated his difficulty, and his inability to decide betwixt the conflicting opinions, and was advised to sit down and read his New Testament like a child, forgetting, as far as possible, that he knew anything about the subject, and with prayer that he might be guided into all truth, and then to decide according to what seemed to be the plain teaching of the word of God. One morning, not long after this, he came to our five o'clock prayer-meeting, and asked the pastor to baptize him forthwith, stating that the Lord had shewn him it was his duty, and that, under a smarting sense of disobedience, he had passed a sleepless night, and had solemnly resolved to defer it no longer. He had prepared a change of raiment, and was with some difficulty persuaded to wait till the following Lord's-day, when, surrounded by many witnesses, he witnessed a good confession. The sacred rite was celebrated in a new natural baptistry, a neighbouring pool, in which, probably, never man before was laid in baptism. A few words of exhortation were addressed to the spectators, after which the hymn commencing,

“Hast thou said, exalted Jesus,”

was sung, and several questions touching repentance, faith, &c., were proposed by the minister and answered by the candidate. “They then went down both into the water, and he baptized him.” Our friend was received into the church by the right hand of fellowship on the following Lord's-day.

**PAULTON, Somerset.**—Our pastor, Mr. H. W. Stenbridge, after preaching to a large and attentive audience on the baptism of the Eunuch, went down into the water and baptized six persons, April 1. One of them is a married woman, who has long been hindered, but is now going on her way rejoicing; another is a young man in our sabbath school bible class; the other four being our pastor's eldest daughter, and three daughters of one of our deacons. The youthful appearance of three of the number imparted additional interest to the service; our pastor's daughter not having completed her fourteenth year; one of the daughters of our esteemed deacon is less than thirteen; another less than fifteen; the other in her twenty-second year. Our brother has now six children members of the church. May they hold fast the profession of their faith without wavering!

**LONDON, John Street.**—I do not know whether you receive reports of baptisms from any one who may send, or from deacons or office-bearers only.\* But presuming that you will pardon the liberty I take, I enclose a report of a baptism at this place. On Friday evening, March 16, Mr. Noel baptized twelve believers, some of whom were young, and some rather more advanced in years. One was a female of sixteen, and another a youth of about thirteen. These both walked down into the water with a very firm and steady step, especially the latter. Both these are the children of pious parents. Oh that the Lord may give them much of his Holy Spirit, and may they go on their way rejoicing! H. B.

**Welsh Baptists, Moorfields.**—On sabbath evening, March 25, our pastor, Mr. Williams, after a suitable discourse, baptized two believers on a profession of their faith in Jesus.

**LUTON, Ceylon Chapel.**—Mr. Harcourt baptized twelve believers in Jesus on the last sabbath in March. Five of them were scholars in the sabbath school. Others are inquiring the way of salvation. We believe good is doing in the school, as well as in the congregation. We have been making an improvement in the chapel by having a singers gallery opened at the back of the pulpit.

S. B.

\* We have repeatedly stated that we receive reports from any one. All we require is a careful statement of the facts, and the address of the writer—not for publication, but for reference.

**BROSELEY, Old Baptist Chapel.**—With devout gratitude and fervent praise to Almighty God we would record the pleasing indications of his favour to the church in this place. Mr. W. Yale, who has been supplying us during the last nine months, after preaching to a crowded congregation, had the pleasure of leading down into the waters of baptism five believers, one male and four females, who were added to the church on the following sabbath, with two by dismissal from Birmingham, and two by restoration. Mr. Yale's labours have been blessed among us. The congregations have considerably increased. Mr. Y. has commenced an inquirers' meeting, which is well attended; and so are our prayer meetings. To God alone be all the praise!  
T. E. P.

**BIRMINGHAM, Henage Street.**—Our pastor, Mr. Taylor, baptized seventeen believers, four males and thirteen females, on the first Lord's-day in April. Most of them were young persons in the bloom of youth. Two were teachers in the infant school, three were from the girls school, and ten from the pastor's bible class. The other two were of riper years. One had been a member of an Independent church for eleven years. These, with two by letter, were received into the church in the afternoon, and partook of the Lord's supper. It was a good day, and we hope to see many like it.  
D. D.

**LIVERPOOL, Stanhope Street—Welsh Baptists.**—A very interesting baptismal service was held here in the afternoon of Lord's-day, April 1, when Mr. Price of Great Crosshall Street, preached an impressive discourse on the subject of the baptism of Cornelius and his household, to a large and attentive congregation. Our pastor, Mr. Hughes, then immersed one elderly male candidate, formerly a member with the Independents, but who has for the last few years doubted the propriety of infant sprinkling.  
J. R.

**BRIDGEND, Glamorganshire, Hope Chapel.**—On sabbath afternoon, April 1, after a very impressive sermon by our minister, Mr. Williams, to a large and attentive congregation, two young females were baptized upon a profession of faith in the Lord Jesus Christ. At the evening service they were added to the church, and took their places at the Lord's table. May they be kept by the power of God through faith unto salvation!  
T. L.

**KILHAM, Yorkshire.**—On Lord's-day, April 8, one young female, and on the 15th two others, were baptized on a profession of faith by Mr. B. Shakespeare, minister of the place. One was a Reformed Methodist, who had been led to see her duty in relation to this ordinance by a sermon she heard on the subject. The congregation on each occasion was large, and deep seriousness was evinced. These are the first-fruits of Mr. Shakespeare's labours, who has been with us nearly twelve months. We have other hopeful inquirers, who will, we trust, soon be found in the church. The friends are encouraged by these tokens of Divine favour, as it is several years since they have had a baptism before.

**ASTLEY BRIDGE, near Bolton.**—Mr. John Metcalf, of Higher Hobington, Cheshire, preached three sermons for us on April 8. After the morning discourse Mr. M. proceeded to the baptistry, which is in the chapel yard, and there addressed the assembly. The candidates were two young females, who thus, in early life, gave themselves to the Saviour. They were received in the evening at the Lord's table. We have others inquiring after the Saviour, and we hope again soon to go down into the baptismal waters.  
R. S.

**ANDOVER.**—Our pastor, Mr. M. H. Crofts, after preaching from, "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven," immersed two believers in Christ, on Lord's-day, April 8. A very large audience witnessed the solemn administration of the ordinance. We have more inquirers, who we hope will soon put on Christ by baptism. Oh, that the Lord would revive his work amongst us!  
T. N.

**WAKEFIELD.**—On sabbath evening, March 24, after an interesting discourse, three believers in Jesus were buried with Him in baptism, and received into the church on the next sabbath. The congregation was large, and the ordinance was witnessed with all the solemnity due to so holy an institution.  
J. B. H.

**HARDORNE, near Birmingham.**—On Lord's-day evening, March 25, Mr. McLean preached, and then baptized two females and one male on a profession of their faith in Christ. We had a crowded chapel. They were received into the church on the next sabbath evening.  
G. M.

**RAMSBOTTOM, Lancashire.**—On what is called Good Friday morning, divine service was held at the baptist chapel, Clough Fold, when Mr. W. E. Jackson conducted the devotional part of the service, and our pastor, Mr. Prout, preached and baptized three persons, one man and two women. The friends at Pleasant Street, Haslingden, of which place our church was formerly a branch, having been disappointed in completing a new baptistry which they are erecting, the friends at Clough Fold promptly served us in the emergency, and kindly administered to our comfort on the occasion.

E. A.

**SUTTON-ON-TRENT, Notts.**—After an appropriate sermon on the subject of believers baptism, on April 1, our pastor, Mr. Edge, led down into the water a husband and wife, and buried them with Christ in baptism. In the afternoon they were received into the church, and joined with us in the celebration of the dying love of our blessed Saviour. Oh for many such seasons of refreshing from the presence of the Lord! May he so revive his work that the little one may become a thousand, and the small one a strong nation.

R. F.

**BEDFORD, Mill Street.**—On Lord's-day morning, April 8, Mr. Killen preached on the subject of baptism to a large congregation, after which he baptized a young woman, whose husband was immersed on the previous month. We have reason to believe the ordinance was blessed to others. One young woman has since been proposed for baptism and fellowship who was then convinced of her duty thus to follow in the footsteps of her Lord and Master.

**WATERFOOT, Rossendale, Lancashire.**—Four persons were baptized at this place in the open-air by Mr. Nichols, of Sunny-side, March 21. They were a father and daughter, the eldest son of one of the deacons, and a young female from the sabbath school. After the baptism Mr. N. preached in the chapel, and received the newly-baptized into the fellowship of the church at the Lord's supper, when several members of the neighbouring churches sat down.

**BISHOPS STORTFORD.**—On Tuesday evening, March 27, the ordinance of baptism was administered to one female after an address by the pastor, Mr. Hodgkins; and we hope others are inquiring.

**BATH, York Street.**—Our pastor, Mr. White, baptized eight candidates on the first sabbath in April—four males and four females. In the afternoon seven of these were received into the church; the other is a member of the late Countess of Huntingdon's. Four of the candidates were from the Sunday school. We have more inquirers.

R. M.

**WIGAN.**—On Lord's-day, April 1, our pastor, Mr. Vasey, had the pleasure of baptizing six young persons, three males and three females, all connected with our sabbath school, four of them teachers and the other two members of the senior class. We had a very suitable address by our pastor from the words, "What mean ye by this service?"

W. P.

**MILFORD, Hants.**—Mr. Gill baptized two young females upon a profession of their faith in Christ, on Lord's-day, April 1. One of them has been in our sabbath school from her earliest childhood, and is now a devoted and useful teacher. We hope that others amongst us are not far from the kingdom of God.

E. P.

**IPSWICH, Turret Green.**—On Thursday evening, Feb. 22, Mr. Lord had the pleasure of baptizing a young man, a sabbath school teacher, and a young woman, a domestic in the service of one of our deacons. On the first sabbath in the following month they were admitted to the Lord's table.

G. R. G.

**BIDEFORD.**—Six persons were baptized by Mr. B. Arthur on a profession of their faith in Christ, April 1. One of them was a person who, some few years ago, was thrown into prison by the Ecclesiastical Court because of his firm resistance to the unjust exaction of church rates.

[Was this John Thorogood?]

**SALFORD, Zion Chapel.**—On Lord's-day evening, March 26, three believers put on Christ by baptism. There was a large congregation, and many were much affected. An appropriate discourse was delivered by the pastor of the church from Deut. iv. 2.

**LLANELLY, Bethel, Sea-side.**—Seven believers in the holy Saviour were immersed in the baptistry of the above chapel, by Mr. Hughes, minister of the place, before a large and attentive audience, on the second sabbath in April.

D. J.

## Baptism Facts and Anecdotes.

**BIGOTRY AND IGNORANCE COMBINED.**—I send you with this the place and the date of the following occurrence, also the names of all the parties concerned, as given me by a person who was a witness, therefore your readers may depend upon the truth of this sad instance of bigotry and ignorance. In a populous village in Kent there resided, a few years ago, at a farm house, a respectable widow and her daughter-in-law, twenty-three years of age—the latter was in the last stage of consumption. The mother was a consistent baptist. The rector used often to call at the house. He knew the young woman was not likely to recover, and desired to ascertain for a certainty whether she had been baptized; if not she should not be buried with her father and mother, except she submitted to allow him to perform the rite. During her affliction she had been brought to the knowledge of the truth. When the message was delivered to her she entreated her friends most earnestly to try to persuade him to spare her the distress of violating her conscience. But he was inexorable. "He would never be guilty of the sin of burying a heretic in consecrated ground." The people of the house persuaded her "it was neither good nor harm," and as she was so very anxious of being interred with her parents, she consented. On the day appointed the rector came. The service was got through, after which he wanted her to take the sacrament; this she positively refused, she had done as much as her body and mind could endure. "The blind guide" had just got out of the door; he came back in a great hurry, exclaiming, "What have you done with the bason that I used?" He was told it was just where he left it. "O, I am glad of it; I forgot to tell you to be sure you make away with it safe, for all Miss T.—'s sins are in that water!" J. B.

ANOTHER INSTANCE of clerical intolerance occurred a short time ago in a populous village in Leicestershire. A poor woman left a child five years old alone in the house while she went to procure some food, and when she returned, to her astonishment and distress, the child was burnt to death. A coroner's inquest was held on the body, and a verdict of accidental death was recorded; and though the poor woman made no profession of

religion, yet she very naturally desired the remains of her beloved boy to be consigned to the grave in the usual manner. Application was therefore made to the sexton for a grave, and the time named for the funeral, if that time would suit the minister's convenience. But when this "Successor of the Apostles" and professed disciple of the meek and lowly Saviour was consulted, he, reckless of the lacerated feelings of a mother's heart, refused to bury the child, and recommended its interment after dark; and the reason assigned was, that the child had not been baptized. This ebullition of ecclesiastical tyranny and outrage on the common feelings of humanity, was promptly and indignantly resented by great numbers of the inhabitants of the village. Notice was given that the corpse would be at the grave at the time previously specified, and arrangements made for its decent interment. When the coffin was placed in the grave the sexton instantly commenced putting in the soil; this raised the indignation of the assembled crowd, who threatened to hurl him into it if he did not desist; and as the grave was near the church-yard gate, a poor framework-knitter, at the request of the afflicted family, took his stand just outside the church-yard, and from the impulses of a warm heart, aided by a simple acquaintance with the gospel of Christ, gave a useful and feeling address, and then offered up solemn prayer to God for his blessing on the assembled throng. When, O when, will clerical assumptions like this cease to give cause to the scorner and the infidel to lampoon the religion of the cross? W. F.

Very frequently are we receiving such communications as the above, but we seldom publish them. For our feeling is one rather of regret than of indignation that any educated English gentleman could be found, even in a secluded village, who, in these days, could act in the manner here described. But we publish these this month, just to remind our friends that such things are yet done in the land, and to let these men see that we have our eye upon them, and shall not fail, as circumstances may require, to expose their ignorance and bigotry.

## Sabbath Schools and Education.

### OUR ELDER SCHOLARS—WHERE DO THEY GO?

IN continuation from our last number, page 118, we give another extract on one of the most important questions connected with sabbath school instruction and public worship.

The design of the Sunday school is to afford to children scriptural instruction, so that they may be led "to glorify God and to enjoy him for ever." The question is, how far is the effort successful, judged of by the effects in adult life of the teaching thus given, on the bulk of that class who have for the most part passed through the Sunday school? That this subject may be properly brought before the mind of the reader, it will be proper to give the following passage from the Report of Mr. Horace Mann. He says, under the head, "Lay Agency of Sunday School Teachers," p. 100:—

"In estimating the extent and power of lay exertion for religious objects, we must not forget the vast amount of christian zeal and influence displayed and exercised by teachers in Sunday schools. Of these there were, at the time of the census, more than 250,000 instructing every Sunday in religious knowledge as many as 1,800,000 children. It is difficult to overstate the value of these voluntary labours, much as the effect of them, unhappily, is lost, when, verging on maturity, the scholar ceases to attend the school without commencing or continuing to frequent the church. Few questions can be more momentous than the one which all the friends of Sunday schools are anxiously endeavouring to answer,—By what means can the salutary influence exerted on so many in the period of their youth be still exerted on them when they shall become adults? Some have suggested that the bond which unites a teacher with his scholars need not be dissolved by their departure from the school; but that the more experienced instructors—thus becoming a superior order of lay-agents—might erect, midway between the school and the congregation, a new species of religious institution, which, while the school would be for it a natural preparation, would itself be no less natural an introduction to more regular and formal worship."

Here then are two points of vital interest:—

1. The great loss the school sustains in the falling off of elder scholars.

2. The great loss the church sustains by reason of the same circumstance.

The Committee conceive that no inquiry could be more important than that which has for its object the rectification of our action in two particulars, viz., the retention of these scholars in the school, and the creation of a permanent influence which shall hold them to the congregation.

The population of England and Wales is now taken at ... 17,920,609

This total is subdivided into two parts:—

Those able to attend public worship (including children in our schools) 12,549,326

Unable from physical causes ... .. 5,371,283

Now it appears that out of 12½ millions, able:

Only ... .. 7¼ were willing

While ... .. 5¼ were unwilling.

If, then, the bulk of the children of the poorer classes have been in our schools, this 12,000,000 have, for the most part, been with us, or are so now; and yet, though the Sunday school is nobly represented in the seven millions who went, five millions and more of people were found not attending public worship anywhere.

Who are these? Were they ever really with us? How did we let them go? Why did they not become attached to the means of grace, and the institution of the sabbath?

These are the questions which force themselves upon us; and in the absence of satisfactory explanations our labour seems to be thrown into comparative insignificance, and we stand confounded.

The practical way of meeting difficulty is to look it full in the face; and this Committee are not inclined to shrink from such an ordeal.

They, therefore, propose to themselves, as to others, these questions:—

1. *Do we retain our elder scholars? If not, why not?*

Is not the average age of those at present in our schools twelve or thirteen years? After all the care bestowed, why

do we part with them at twelve and thirteen years of age? Do they go from us compulsorily, or have we difficulty even in retaining them as long as we do?

Many causes might be assigned; but amongst them all which is the most natural? Let us consider. Do these young people leave us because they have completed a course of training, or do they slip away at "a certain age" in the very midst of our training, and at the most critical time of life, without warning? At this "certain age" do we recognize their natural expectation of a different treatment? Do we make clear the line at this point, between them and mere children? Do we anticipate the requirements of such young persons? Do we yield as wise men to this feeling, that we may gain our point, and provide separate accommodation with a superior order of instruction, presided over by one who shall be less a teacher than its friend and counsellor, and whose intelligence and age cannot fail to command respect? Do we draw closer the bonds between us and them by exercising a high moral and friendly influence over them at home and through the week; or, if of necessity removed from the locality, do we follow them with solicitude, correspondence, and prayer? Do we in fact keep the clue and retain our hold upon them?

If these things are not done, ought they not to be? Are they not part and parcel of our work?

II. *Having left us, do we find that the young persons trained up in the school abide by the sanctuary?*

Many, no doubt, pass naturally from the school door direct into the church or chapel, but, where parental influence or Divine grace does not lead to this, do many find their way thither?

The census returns show that the reverse is the case, and that to a fearful extent; leading to the inevitable conclusion, if our calculation of proportions is correct, that a very large proportion of those who have been in our schools appear to be living in open neglect of God's holy day, and, it is to be feared, of religious duties altogether.

Had these persons never been brought beneath the sound of the gospel the conclusion to which we are compelled to arrive would be sad indeed; but the terrible truth, that for a longer or shorter period they have been in our Sunday schools, must add an indescribable intensity to our grief.

Is then our course of training ill adapted, or is our agency ineffective; and do we fail to accomplish the grand results at which we aim?

## Religious Tracts.

A WONDERFUL INSTANCE OF GOOD BOOK WRITING.—A striking instance of the diffusiveness of christian labour is found in the life of the pious Major general Burn. After the American war, Burn retired from active service on half-pay, and had, in consequence, much leisure time. As a christian, he could not be idle. His mind laboured to find what it could do to promote the cause of Christ. He thought he would write a book for the benefit of soldiers; which was a most happy idea. A religious book, written by an officer of the army, would certainly attract the notice of soldiers. The book was published. It bore for its title, "The Christian Officer's Panoply, containing arguments in favour of Divine Revelation, by a Marine

Officer." Among the fruits of this little book, there was one of peculiar interest. It attracted the notice of a gentleman who had spent many years in India. He was an unbeliever in the christian religion, and wholly indifferent to his soul's salvation. He read Major Burn's book, and was converted. That gentleman was Captain James Wilson, so universally known as the generous commander of the ship "Duff." That vessel was sent by the London Missionary Society to the Pacific Ocean, with a band of missionaries. Mr. Wilson gave his invaluable services on that voyage without any charge. Who can tell the benefits to the missionary enterprise which accrued from Mr. Wilson's generous and noble exertions? That infant effort to save the

islanders of the Pacific might have failed but for him. Yet, had not Mr. Burn's book been written, Captain Wilson, so far as man can judge, might have continued a sinner, and his labours for the missionary cause have been lost.

ANOTHER INSTANCE.—“About three months since,” says a Christian visitor at Halifax, “I lent a man ‘The Philosophy of the Plan of Salvation,’ a book, I thought, suitable to his state of mind, as he appeared to view the distinctive doctrines of christianity as altogether opposed to reason. The perusal of this book (with God’s blessing) has turned his mind into a more favourable channel; and he says it quite met all his objections. He found great pleasure in reading it, but laid it by a week or two after he received it, thinking it to be some dry affair; but as soon as he began reading it, he was so interested that he quickly read it through.”

THE PRECIOUS SEED.

To Tract Distributors.

“He that goeth forth and reapeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”—Psalm cxxvi. 6.

BEAR precious seed, and go  
Forth to thy work of toil,  
Where'er the unerring Master's hand  
Shall designate the soil.  
Perchance in native clime,  
Perchance beyond the sea—  
Where'er his wisdom marks the field,  
That is the place for thee.  
Though weeping mark the path,  
And grief thy heart assail,  
Go fearless forth, and trust in Him  
Whose promise cannot fail.  
Sow precious seed, in hope  
Its blessed fruits to see  
In God's own good, appointed time—  
That is the time for thee.  
No doubt the contrite tear  
That dews the furrow'd clay,  
Shall multiply the ripen'd sheaves  
At the great harvest day.

## Intelligence.

### BAPTIST.

#### FOREIGN.

FRANCE.—We received, too late for our last number, a letter from a French baptist minister in Paris, of which, a friend having kindly favoured us with a translation, we give the following extract. We have not seen a copy of the plans by which the writer proposes to carry out his designs, and which, he says, were forwarded to the Hon. and Rev. B. W. Noel. If we should meet with them they will appear, together with some further extracts from the letter we have received.

“Paris, March 21, 1855.

Sir and Brother,—I have long wished to communicate with the writers of some English baptist publications, but especially with you, since our late journey to London, and according to the advice of our dear sister and friend, Miss H—, who informed us that you were one of the baptist brethren in England who interest themselves in the evangelisation of my country, and particularly in the humble and obscure labours of French baptist christians. Now, it is to those especially, and to you consequently, sir, that I experience a great desire to address myself, and to make myself known. I have so much to tell them, and I have so

long been constrained to impose upon myself a painful silence, that ‘I am big to speak’ to my dear brethren in Christ, who, like you, believe and profess that there is ‘one Lord, one faith, one baptism.’ It is I who presided at the re-unions which you mentioned in August, 1853, in the *Baptist Reporter*. Some documents then published (a little inaccurately) upon the baptist churches in France, given by me to Mr. H—, came amongst us—and it is by his means that I can now communicate with you. The end of my journey to London having been to see the brethren, and to make known to them my intention of forming one or two baptist churches in Paris, I have been entreated, after several particular conversations, to digest, in order to be communicated to churches in England, an explanation of the work to be undertaken, with the difficulties, the hopes, and the usefulness which it might offer—an explanation which I have given in a letter written from here on the 9th March, to Mons. B. W. Noel. If, as I hope, it has been communicated to you, if not, you may obtain it through Mr. H—, or more directly through Mr. Noel, you will there have remarked that, except the work of Mr. Jenkins in Brittany, all the baptist churches in France, comprising those of Paris, are strict communion churches.”

## DOMESTIC.

**LANDRACH, Cambs.**—*New Baptist Chapel.*—This quiet little village has recently been thrown into a state of considerable excitement by the erection of a new baptist chapel. At the commencement of the enterprise the people, though mostly poor, put their shoulders to the wheel and raised £150, feeling assured that their christian friends would help those who were so well trying to help themselves. Nor were they disappointed; for although the expense of the erection exceeded the estimate, and amounted to rather more than £500, just one year after the laying of the foundation stone by R. Foster, Esq., of Cambridge, hand-bills were distributed announcing thanksgiving services, and containing at the foot the unusual words, "No collection." On Wednesday, the 4th of April, those services were held, when it was stated that every bill had been paid. The new chapel is neat, substantial, and commodious, and is furnished with convenient vestries. The services were as follows: At half-past two, brother Robinson of Cambridge, preached to a very attentive audience; at half-past four the company took tea in the chapel, the arrangements for which purpose were excellent. At half-past six a crowded congregation assembled, and Mr. Robinson having taken the chair (in the absence of R. Foster, Esq., who, as he was about to attend, received information by telegraph of the alarming illness of his daughter, Mrs. Trestrail, since deceased), effective addresses were delivered to the audience by Messrs. H. Dring, M. W. Flauders, C. R. Player, and J. Spooner. In the midst of these proceedings brother Ayrton, of Waterbeach, interposed, being deputed to do so by the church and congregation meeting in the new place of worship, and producing a covered basket drew from it a handsome tea-pot, coffee-pot, and tea-caddy, of considerable value, on each of which was engraven the initials of Mr. and Mrs. Wooster, from whom the project had been kept secret. The strong feeling of the people was, that as their beloved pastor, Mr. J. C. Wooster, had exerted himself with such untiring energy to preserve them from debt, they must in some way testify their gratitude. Thus closed a day, the recollection of which will be very pleasant, both to the congregation most interested, and to their many friends who met to share in the joy.

**WINCHESTER.**—On Tuesday, April 17, Mr. J. H. Tucker was publicly recognized as pastor of the baptist church in this city. M. F. Wills, of London; Pugh, of Southampton; Morris, of Whitechurch; and Thorn, of Winchester (Independent), engaged in conducting the services.

**BINGSLIFF, Yorkshire.**—On what is called Good Friday, Mr. J. B. Lookwood was set apart to the pastoral office over the General Baptist church at this place. Brethren Hardy, of Queenshead; Springthorpe, of Fleptonstall; Sutcliffe, of Staly Bridge; and Ingham, of Halifax, engaged in conducting the services, which were numerously attended. Mr. L. enters on his duties under promising auspices, a cordial good feeling prevailing in the church and congregation.

**HULL.**—George Street chapel, which had been closed for repairs, was re-opened with a sermon by S. G. Green, B. A., Bradford; who stated that the chapel had been re-floored, re-pewed, and painted; an organ had been purchased; and premises adjoining had also been secured for school and class rooms. A service in recognition of Mr. R. Hall, B. A., as minister, was also held, when Messrs. Evans, of Scarborough, and Stalker, of Leeds, with several ministers of the town, were engaged.

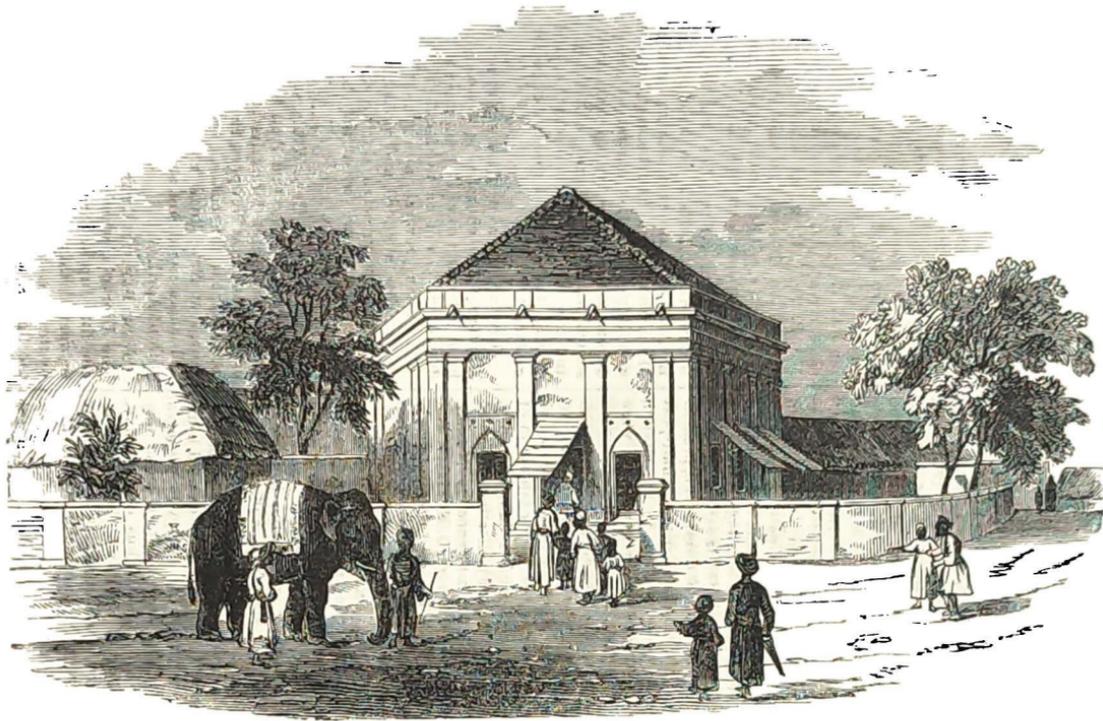
**RETFORD, Notts.**—We had a pleasant tea meeting, April 9, to welcome Mr. T. Lee, late of Whittealea, as our new minister. Mr. Pentney, of Peterborough, presided; who, having supplied our pulpit acceptably during the past twelve months, was presented with a handsome gold chain, seal, and key. Other ministers attended and expressed their cordial good wishes for our welfare.

**LIVERPOOL AND BIRKENHEAD, Welsh Baptists.**—The churches in this neighbourhood held their annual meetings on Thursday, April 5, and on to the following sabbath, when several ministers from the Principality attended and preached. The chapels were crowded during the various services; and we trust the blessing of heaven will follow. J. R.

**OXFORD.**—The Rev. William Allen, late secretary of the Scottish Anti-State-Church Association, and formerly pastor of the baptist church at Newport, Monmouthshire, has accepted the cordial invitation of the church at New Road chapel, in this city, and commenced his stated labours on the 15th of April.

**NEW BAPTIST CHAPEL, Regents Park.**—The Diorama, which has been purchased and fitted up by Sir S. M. Peto, Bart., is to be opened this day, May 1, with sermons by the Rev. W. Brook, of Bloomsbury, and the Rev. S. Martin, of Westminster.

**WAKEFIELD.**—We had an interesting annual tea party on Tuesday, March 13. Dr. Perry, our minister, presided, and several excellent addresses were delivered. Our chapel debt is decreasing; and we hope to see prosperity. J. B. H.



**BAPTIST CHAPEL, AGRA, EAST INDIES.**

## MISSIONARY.

THIRTEENTH ANNUAL MEETINGS OF THE  
BENGAL BAPTIST ASSOCIATION.

THE thirteenth anniversary of the Bengal Baptist Association was held at Serampore on Monday evening, December 4, and the two following days. Unlike several preceding anniversaries, the meetings were attended by a goodly number of missionary brethren, and by other delegates from many of the churches. In addition to brethren Deuham, Robinson, and Trafford, of Serampore, there were brethren De Monte, Fink, Leslie, Lewis, Morgan, Page, Robinson, of Dacca, Sale, Smylie, Supper, Williamson, and Wenger. There were too, Mr. Underhill, who had shortly before arrived as a Deputation from the Baptist Missionary Society,—Messrs. Gregson, Martin, and Anderson, newly-arrived Missionaries, and brother Pearce, who had returned to Bengal, in renewed health, a few days before the meetings began. It was truly invigorating to meet with so many beloved brethren, and to enjoy the opportunity of taking counsel with them.

The first meeting was held in the Mission Chapel, on Monday evening, when brother Leslie read the Circular Letter, written this year by himself, on Christian Behaviour. Prayer was offered by brethren Sale and Morgan.

On Tuesday morning another meeting was held in the same place, when brother Morgan was elected moderator for the ensuing year, and the English letters and statistics of the churches connected with the Association were read over. Upon the results of the year's labour, as revealed by these, we shall have a few remarks to make by and by.

In the afternoon, a meeting for business was held in the college. The accounts of the Association were brought before the brethren, and appropriations were voted from the funds in hand. Thanks were given to brother Leslie for the Circular Letter, which was ordered to be printed as usual. Mention was made of the lamented death of Dr. Sutton, and various other matters engaged the attention of the meeting; at the close of which, Mr. Underhill expressed the pleasure he felt in meeting so many missionary brethren, and conveyed to them all an assurance of the warm christian love cherished towards them by the Committee he represented.

In the evening, brother Trafford preached from Psalm cxlix. 9, in the Mission Chapel. Brethren Pearce and R. Robinson offered prayer.

On Wednesday morning, a Bengali ser-

vice was held in the chapel of the christian village at Johnnagar. Brother Supper opened the service with prayer, and brother Jonah Shanth, of Bishtupur, preached from Gal. v. 1.

In the afternoon, another meeting was held in the Johnnagar chapel, when the Circular Letter was read in Bengali, and the Bengali Letters of the churches and statistics were also read over. After this, a few matters of business were discussed with the native brethren, and brother Smylie concluded with prayer.

In the evening, a final meeting for conference was held in the College, when several subjects of interest and importance to the churches were discussed. The session of the Association was then concluded with prayer by the Moderator. We believe that all who were able to be present at these meetings were gratified by them, and that the missionary brethren were all encouraged and strengthened by their intercourse one with another.

The statistics of the churches supply cause for lamentation, as the following brief abstract of them will show. During the year which has passed since the former meeting, eighty-one\* persons only are reported as baptized, sixty-two have been received into fellowship by letter, and forty-nine have been restored; twenty-four members have died, forty-eight have been dismissed, twenty-seven have withdrawn from the communion of our churches, and eighty-five have been excluded. Of the twenty-three churches connected with the Association, eleven have been increased by an aggregate of eighty-four members, eleven have sustained an aggregate decrease of seventy-six, and one remains unaltered as to numbers. The clear increase of members to the Association for the last year is therefore only eight; and for even this small increase we are indebted to the fact, that the native christians at Satabaria, in the Jessore district, who had not for some years been included in the Association returns, have this year been numbered with the other churches in Jessore. A full analysis of the statistics would, it is true, show that some of the loss sustained in the past year is not really cause for discouragement, but enough would still remain to sadden the hearts of those who look and long for the rapid increase of the churches of Christ in Bengal. The number of members now in all the churches composing the Association is one thousand five hundred and sixty-six. May they speedily be increased a hundred fold!

*Oriental Baptist.*

\* In addition to these, three persons were baptized at Serampore who did not afterwards join the church there.

## RELIGIOUS.

ANOTHER TUSCAN PROTESTANT has been made to feel the vengeance of the Popish priests. Domenico Cecchetti was seized last Sunday morning, at half-past four, hurried away from his children to the prison of the Bargello, condemned without any trial, without any witnesses, by the Council of Prefecture, to a year's confinement in the Penitentiary of Imbrogiano, near Monte Lupo, whither he was conveyed in chains on the following morning; the crimes for which he was consigned to a dungeon being the possession of one Bible and two Testaments, and the avowal, when examined by the Chancellor of the Delegation of Santa Maria Novello, that he considered Jesus Christ the sole Head of the Church! Domenico Cecchetti, is a workman employed in the tobacco manufactory of M.M. Emmanuel Fenzi and Co., the well-known bankers, who have for years farmed this monopoly. He was one of the best workmen in the establishment, earning five pauls a day, and enjoyed the esteem and confidence of his employers in the highest possible degree. His age is about forty-three; and as he is a widower, with four boys, of whom the eldest is sixteen, and the youngest six, there has devolved upon him not only the task of maintaining his family, but of discharging all those domestic duties which are a mother's peculiar province. And these duties he has discharged so well that his four boys are patterns of good conduct, and the whole neighbourhood is wont to speak of Cecchetti's children as the models of what children ought to be. The two eldest were already employed in the tobacco manufactory, where they, too, earned on an average, a lire a day each.

**THE IMPRISONMENT FOR BIBLE-READING AT FLORENCE.**—The Florence correspondent of the *Christian Times* writes: "I am happy to state that Domenico Cecchetti is enduring his bonds in the spirit of a christian confessor; and that from his prison of Imbrogiano he has sent to the brethren words of comfort and exhortation, the assurance of his own willingness to bear testimony for the truth, and his implicit reliance on Him who can break the staff of the wicked and the sceptre of the rulers. Meanwhile the Tuscan police, at the instigation of the priests, are making every effort to establish a complicity between certain English residents and the Italian protestants. The servants of Count Guiccardini's sister have been summoned before the delegate of police with the view of ascertaining what English ladies visit their mistress, and what assistance they render to the humbler class of Italian converts."

**JERUSALEM RISING FROM THE DUST.**—While other cities in the Turkish empire are falling to ruin and decay, being depopulated and barbarised, Jerusalem is rapidly springing up into new life. European manners and European wants are bringing in civilisation and enterprising industry. Good hotels are found to accommodate most travellers better than the Casa Nuova, so long the only shelter for the Frank pilgrim of whatever nation or religion. There are shops where all kinds of European goods find a ready sale for their commodities; carpenters, watchmakers, blacksmiths, glaziers, tinner, dyers, landresses, shoemakers, &c., exercise their various callings. There are three flourishing European tailors. The daily markets are supplied abundantly with good mutton; and poultry and eggs are cheap. Many hundred goats are kept for the sole purpose of supplying the city with milk; and of late cow's milk is to be had. Fruit and vegetables are abundant; and good bread is made by several bakers.

**THE JEWS IN PALESTINE.**—On Tuesday evening, March 20, the friends of the Rev. John Mills, author of the "British Jews," gave a private soiree, previous to his departure for the East, at the London Coffee House, Ludgate Hill. From eighty to a hundred were present; and, after partaking of excellent tea and coffee, the chair was taken by the Rev. R. Jones, B.A., Incumbent of All Saints, Rotherhithe. The chairman having opened the proceedings, Mr. Mills gave an outline of his intended tour, the principle object of which is to inquire into the condition of the Jews, especially in Palestine. Several gentlemen, both lay and clerical, addressed the meeting; and all separated highly gratified with the proceedings.

**PULPIT ROBBING!**—In a postscript to his fast-day sermon, just published, the Rev. T. Binney complains of the unauthorized publication of his lectures and sermons. These are pirated, collected, and made into a book; and he has had the mortification of seeing a new volume announced as by him, with a title he never authorised nor heard of, in a way he could not control, and with a view to profits in which he had no share.

**RELIGIOUS (?) RIOTING.**—There has been some rioting at Greenock, in consequence of a street preacher having been sent to prison for a breach of the peace. A large mob demolished the windows of a Roman Catholic chapel, and they resisted the police for a time. A detachment of militia was sent from Glasgow to prevent further disturbance.

A **OLEGOYMAN** in Kirkdale expired in the pulpit whilst in the act of announcing his text. The alarm and terror of the congregation was indescribable; some screamed and others fainted.

**THE BISHOP OF OXFORD ON THE IMMACULATE CONCEPTION.**—On the Feast of the Annunciation, the Bishop of Oxford preached a sermon before the University, at St. Mary's Church, Oxford, on the Immaculate Conception, which he denounced in the following words:—"It is to protest anew against this monstrous effort to corrupt, by man's additions, the revealed truth of God. We may not lawfully accept such new dogmas. On us in our day, as having inherited the pure deposit; on us as witnesses and guardians of the ancient faith; on us as solemnly set to interpret God's word, as from old it has been interpreted,—the duty is imperative to declare that this is not what God's word reveals; that it is not what apostles taught; that it is not what the church has learned; that it is another gospel; and that to this day, from the bosom of this ancient university, as the bishop of this church, set in trust with this guardianship, in God's name, and with you all as witnesses, I solemnly denounce it."—*Morning Herald*.

**THE ARCHBISHOP OF IRELAND.**—In the Archbishopial Palace of Armagh, on Thursday, an address from the prelates and clergy of Ireland was presented to the venerable primate, on the occasion of his completing the fiftieth year of his episcopate. The address, which is understood to have been drawn up by his Grace the Archbishop of Dublin, bore the signatures of all the bishops, and of more than 1000 clergymen of the Established Church in Ireland.

**THE END OF THE WORLD!**—It seems that there are poachers on Dr. Cumming's manor, as a prophesier of the speedy end of the world. The *Arbroath Guide* says:—"Hundreds are following the example of the good Dr. Cumming by rushing into the speculation, and becoming bran new patent prophets on their own account." In the year 1000 a strong belief in the period fixed for the earth's destruction being the end of that year was very prevalent. Under this impression the archives of many countries contain a great number of charters commencing with, "As the end of the world is approaching it is unnecessary to repair this bridge," or "rebuild that church." Many gave liberty to their slaves, or ameliorated the condition of their poor and hitherto slighted dependants.

**THE REV. GEORGE CLAYTON**, of Walworth, has resigned his pastorate of the Independent church, after nearly fifty-two years faithful service. The infirmities of age only have compelled this step. Mr. Turquand, his colleague, is his successor.

**NEW BROAD STREET CHAPEL LECTURE.**—The early lecture given on Sunday mornings at this place of worship, and which has been kept up for 169 years, is to be discontinued for want of ministers and funds.

## GENERAL.

**ROYAL VISITS TO THE CITY.**—The rare event of a French monarch becoming the guest of the Crown of England, invests the late visit of the Emperor and Empress of the French to Her Majesty Queen Victoria with peculiar interest. With regard to the reception prepared for our Queen's imperial visitors by the civic authorities, it should be noticed that there are several instances on record of the crowned heads of foreign courts paying ceremonious visits to the city. The principal events of the kind were upon the following occasions;—Sir Henry Pickard, lord mayor of London in 1360, most sumptuously entertained, in one day, in the year 1363, four monarchs, viz., Edward, King of England; John, King of France; the King of Cyprus; and David, King of Scotland. The celebrated Black Prince and many of the nobility were also present at the feast. The next event of this remarkable kind was when the allied princes arrived in England, in 1814. A superb entertainment was given then at Guildhall, on June 18, 1814, by the then lord mayor of London, Sir William Domville, and besides the Prince Regent, were present the Emperor of Russia, the King of Prussia, and other foreign potentates and illustrious men.

**MEMPHIS.**—M. Mariette is pursuing his excavations at Memphis, doing for that long buried city what Layard did for Nineveh. The site was scarcely, if at all, known before he began his labours, and he has now disinterred the famous temple of Serapis—the Serapeum so often alluded to with regrets for its destruction. He has also found the tomb of Apis, which, in extent and multiplicity of vaults, chambers, and passages, is said to resemble a subterranean town. The style of architecture shows the buildings to have been erected at the time when Greek and Egyptian art came into combination. Numbers of oxen, representatives of Apis, have come to light, covered with inscriptions, from which important revelations are hoped. Most of the statues and monoliths have been sent to the museum at Paris.

**THE REWARD OF ONE THOUSAND POUNDS** advertised some short time since by the proprietors of the *Times* for a good and cheap substitute for paper will, it is said, shortly be claimed. The inventors of Watts' Patent Pulp, manufactured from wood-shavings, bran, &c., have brought the material to perfection, and qualified judges entertain no doubt of the success of the undertaking.

**LANGUAGES.**—The well-known antiquarian and linguist, Professor Lepsius, at the instigation of the Chevalier Bunsen, has completed an alphabet containing the sounds and letters of all the languages in the world.

**CHURCH RATES.**—The first reading of Sir W. Olay's bill for the abolition of church rates, to which we directed attention in our last, was carried by the large majority of 155 to 76—more than two to one! But this should not lead any to relinquish their efforts on the presumption that the thing is now safe. This would be a sad mistake. This majority may after all be only an accident; and our opponents will doubtless muster all their strength for the second reading, which is fixed for May 16. The matter now rests with the people—if they show their strong desire for abolition, the bill may pass. But no time should be lost. Every parish, and every dissenting congregation, should petition the House of Commons forthwith. Petitions to the Lords need not yet be sent. *There*, after all, will be the tug of war when the time comes. But one thing at a time, and now is the time to petition the Commons. We hope to hear that thousands of petitions have been sent during the next fortnight.

**THE EDUCATIONAL GRANT.**—A parliamentary paper just issued shows that the total amount of the estimate for public education in Great Britain for 1855-6 is £381,921, being an increase of £118,921 upon the past year. The following are some of the items of this important estimate: £70,000 is required for building, &c., elementary and normal schools; £4000 for books in elementary schools; £145,000 for pupil teachers and for gratuities to their instructors; and £47,000 is asked for training schools. In London the salaries of the establishment amount to £9431; the secretary has £1000, and an advising counsel £800. The cost of inspection is no less than £31,940 in the year. There are forty-one inspectors, at from £200 to £800 a year.

**WHAT ARDENT SPIRITS HAS DONE IN TEN YEARS IN THE UNITED STATES.**—1st. It has cost the nation a direct expense of 600,000,000 dollars. 2nd. It has cost the nation an indirect expense of 600,000,000 dollars. 3rd. It has destroyed 300,000 lives. 4th. It has sent 100,000 children to the poor house. 5th. It has consigned at least 150,000 persons to the jails and penitentiaries. 6th. It has made at least 1000 maniacs. 7th. It has instigated to the commission 1500 murders. 8th. It has caused 2000 persons to commit suicide. 9th. It has burnt or otherwise destroyed property to the amount of 10,000,000 dollars. 10th. It has made 200,000 widows, and 1,000,000 of orphan children. *Chambers.*

**AN ENORMOUS SEAL** was captured in the Severn by two fishermen, after a desperate struggle, a few days ago.

**HOPS.**—The number of acres employed for growing hops in England in 1854 was 68,828.

**INCIDENT AT INKBERMAN.**—We have at present temporarily in our possession a pistol bullet firmly imbedded in, or partially surrounded by, a piece of powder which had formed a part of a teetotal medal. It was fired by a Russian officer at a young soldier belonging to Glasgow, named Smith, who gave the enemy the contents of his rifle in exchange. Smith carried in his waistcoat pocket a teetotal medal, which arrested the bullet, and it is to be presumed saved his life. We believe the bullet and medal will be presented to the College Museum.

*North British Mail.*

**A NEWSPAPER IN CHINESE AND ENGLISH** was started at St. Francisco on the 1st of January last. It is called the *Oriental, or Tung-Ngai-San-Luk*. It is published under the auspices of an English missionary society, for the purpose of converting the Chinese in California to christianity. Its Chinese editor is one Lee-Kan, who was converted to christianity at Hong-Kong.

**QUESTIONS AND ANSWERS.**—From the evidence printed for the use of Mr. Roebuck's Committee, it would appear that they had put, up to March 31, upwards of 5000 questions to the witnesses, and have received 5000 answers since the inquiry commenced; or at the rate of between 400 and 500 postulates and replies per day.

**THE BRITISH MUSEUM** has just received a fresh importation from Nineveh, filling 159 cases. It comprises a miscellaneous collection of small slabs, seals, pottery, and other objects, bearing more upon the domestic life of the ancient inhabitants of Mesopotamia than the pieces hitherto received. This is what was wanted.

**PRESERVATION BY FROST.**—The most remarkable instance of preservation by frost is that of the Siberian mammoth, which is supposed to have been buried under the ice several thousand years, and when first exposed from its icy covering the flesh was quite fresh, and was eaten by dogs.

**NARROW ESCAPE OF THE POPE.**—On April 12, when about 160 pupils were in the act of kissing the pope's toe, the floor gave way, and they were all precipitated below. By a *special miracle* (!) the pope was not hurt.

**A TURKISH CUSTOM.**—An officer having lost 200 horses at Varna, accounted for them at Scutari by tumbling out of a bag 200 pairs of horses ears.

**PILGRIMAGES TO JERUSALEM** are again proposed by the Romanists—but by steam! The proposed expenses from Rome to Jerusalem are beneath fifty pounds.

**NEWSPAPER STAMPS.**—The revenue derived from the penny tax for 1854 was £461,009 1s. 7d. The number issued was 111,362,179.

**EMIGRANTS.**—More than 30,000 persons returned from America to England in 1854.

## REVIEW OF THE PAST MONTH.

*Wednesday, April 25.*

AT HOME.—The metropolis has been in a state of unusual excitement in consequence of the visit of the Emperor and Empress of the French, who arrived in London on Monday evening, April 16, and departed on the following Saturday. The imperial visitors were entertained in grand style at Windsor Castle, where the Emperor was made a Knight of the Garter, and invested with a blue riband, by Queen Victoria—the highest honour she could confer. The Lord Mayor of London, since made a baronet, also entertained the Emperor and Empress with great civic magnificence. Those of us who are old enough to recollect what was said and done in England fifty years ago will regard this as a most strange and unexpected event—a Buonaparte Emperor visiting the Sovereign of Great Britain by special invitation, and welcomed with cordiality by princes and people! What shifting scenes the panorama of human history presents!

ABROAD.—As we apprehended in our last notice, the Vienna conference has resulted in nothing satisfactory, and the plenipotentiaries have retired. The fact is, Russia will not agree to curtail her power in the Black Sea; and the want of success to the arms of the allies in the attack on Sebastopol

is urged in justification of her refusal. So now to war again with more fury than ever! Indeed before the conference had closed the allies had re-opened the bombardment of Sebastopol, it is said, from 500 pieces of ordinance, each of which were firing 100 rounds a day—800 French guns firing all at one time! On the other side the Russians were defending their works with great vigour, often making sorties under cover of darkness, and, though always repulsed, renewing their attacks with undiminished ardour, so that the besiegers are themselves besieged. It is now affirmed that the French Emperor will visit the Crimea; and some change in the tactics of the allied forces is talked of. Altogether the scene grows darker than ever. What Austria will do is not yet known. Whether she will now join Prussia in her neutrality, or declare war against Russia in union with France and England, is the question. Anyhow Austria is in a dilemma—if the latter be her resolve, then she will have to bear the brunt of Russian wrath for her ingratitude—if the former, then the oppressed nationalities, Poland, Hungary, and Italy, may be encouraged by the allies to rise and throw off her despotic yoke.

26th. The London papers of this morning furnish intelligence from the Crimea, dated yesterday, by the new line of electric telegraph!

## Marrriages.

March 27, at the baptist chapel, Rugby, by Mr. Angus, Mr. J. M. Nicholson, of Manchester, to Miss Mary Ann, daughter of Mr. Ed. Fall, baptist minister, of Newbold, near Rugby.

March 31, at the General Baptist chapel, Boston, Mr. Samuel Day to Miss Sarah Atkinson.

April 3, at the Independent chapel, Turvey, Beds., by the Rev. J. Killingworth, Wilberforce Cox, Esq., of Kettering, youngest son of the late Rev. F. A. Cox, D.D., LL.D., of Hackney, to Mary Anne, only surviving daughter of the late Rev. John James, of Olney, Bucks.

April 3, at the baptist chapel, Baxter Gate, Loughborough, Mr. Samuel Adland to Miss M. A. Wardle.

April 4, at the Register Office, Hackney, Middlesex, Mr. Hugh Killen, baptist minister, to Miss Mary Wells Page, both of Bedford.

April 4, at the baptist chapel, Wirksworth, by Mr. T. Yates, Mr. G. Richardson to Miss Ann Rowland, both of Shottle.

April 5, at the baptist chapel, Pinchbeck, near Spalding, Mr. G. Mabbott, to Miss S. Fedling.

April 6, at the baptist chapel, Mansfield, by Mr. Wood, Mr. H. Duckmanton, to Miss Fanny Harrie, and Mr. W. Duckmanton to Miss Mary Flint.

April 7, at the baptist chapel, Acorington, by Mr. Williams, Mr. John Haworth to Miss Alice Cunliffe.

April 8, at the Scotch Baptist Chapel, New Basford, Mr. Joseph Taylor to Miss E. Husbands.—And on the next day, Mr. S. Seagrave to Mrs. Stafford.

April 8, at the baptist chapel, Castle Donington, Mr. J. Richards to Miss G. Hodgkin.—And on the next day, Mr. T. Brewin to Miss E. Whitehead.

April 10, at the General Baptist chapel, Macclesfield, by Mr. Stocks, Mr. Henry Benson to Miss Hannah Slator.

## Deaths.

### WILLIAM BRODIE GURNEY, Esq.,

SENIOR TREASURER OF THE BAPTIST MISSIONARY SOCIETY.

THIS venerable christian philanthropist departed this life on Lord's-day, March 25, in the 78th year of his age. The *Patriot* of the following day says, "It is again our melancholy office to announce the loss to the christian church of one of its brightest ornaments and most useful members. Yesterday morning, at half-past six o'clock, the venerable William Brodie Gurney departed this life, at his residence, Denmark-hill, Surrey, in the seventy-eighth year of his age. For some years past, his infirmities had been visibly increasing, and his health in a precarious state. His death, however, was somewhat unexpected, and does not appear to have proceeded from the disorder which had principally excited the apprehensions of his friends. Till within the last few days, no unusual or alarming symptoms had manifested themselves. Indeed, his health was such as to encourage the hope of his laying, on the first Thursday in May, the foundation stone of the Jubilee Building of the Sunday-school Union; of which, in 1803, he was the founder, and held the office of its President to the time of his death." Further particulars of the life, labours, and liberality of this eminent man may be expected. Sir Samuel Morton Peto, Bart., it is expected, will be invited, if he has not been already, to take the place of Mr. G. as Treasurer of the Baptist Missionary Society.

### WILLIAM JONES,

SECRETARY OF THE RELIGIOUS TRACT SOCIETY.

THE Tract Society has lost a most efficient secretary and faithful servant in the person of William Jones, Esq., who expired on Thursday, April 5, at his residence in Park Street, Stockwell, in the sixtieth year of his age. For some years past his health has been declining. In the midst of the severe sufferings which preceded release, his mind was happily sustained by the promises of that Gospel which, during the untiring labours of thirty-five years, he had been instrumental in making known to large numbers of his fellow-men.

Jan. 16, at Edina, West Africa, the Rev. John Kingdon, aged fifty-one. He was deputed by the American Board of Missions to visit their stations in that country, and, while engaged in a course of laborious inspection, fell a victim to fever. For nearly eighteen years Mr. Kingdon had laboured in Jamaica and Honduras, in connexion with the English Baptist Missionary Society.

March 9, at Gorseley, near Ross, aged 26, Thomas, only son of Mr. J. Hall, baptist minister, deeply regretted by a large circle of friends.

March 18, Mr. James Cottam, of Inskip, aged 31, an active member of the baptist church, and superintendent of the Sunday school. His end was sudden but peaceful. On the Wednesday preceding his death he was in his usual health, and on business in a neighbouring town; in the evening he felt unwell, and notwithstanding all that medical aid could do, sickness soon did its work, and death overtook him on the following sabbath-day. Shortly before his departure he said,

"Scarce shall I feel death's cold embrace,  
If Christ be in my arms."

His sorrowing wife then quoted in his hearing the appropriate lines,

"Bright angels are from glory come;  
They're round my bed and in my room,  
And wait to bear my spirit home—  
All is well."

To which he responded, "that is true; it is even so;" and in a few minutes afterwards, without uttering another word, he fell asleep.

March 20, aged 40, Mrs. Ann Barlow, a member of the General Baptist church, Eldon Street, Sheffield. She was the last survivor of twelve brothers and sisters, and has left an afflicted husband and seven children to lament their great loss. She had professed religion, at first among the Wesleyans, about four and twenty years.

March 31, the Rev. John Manning, of Spaldwick, Huntingdonshire, aged ninety-five. For forty-nine years he was pastor of the baptist church in that place, which office he resigned eleven years ago. He preached to his former charge once on each of the first two sabbaths of the present year, and administered the Lord's supper on the first of those days.

THE  
BAPTIST REPORTER.

JUNE, 1855.

ANNIVERSARIES OF BAPTIST SOCIETIES—1855.

EIGHTEEN HUNDRED AND FIFTY-FOUR will long be remembered by many as the year when, after an interval of peace extending beyond the limits of an ordinary human generation, war, with all its accompanying horrors and wasteful expences, again broke out, and alarmed the world by the apprehension of a general European conflagration.

But it was at such a time, when one of the greatest and most successful captains of any age was pursuing his victorious career, subduing nation after nation, and threatening to invade our own, that most of our missionary institutions for sending the gospel to the heathen were projected and established.

Our fathers seem to have been impressed by the conviction that they must not wait for more favourable circumstances. The walls of the spiritual Zion must be built though the times were troublous. And they were right. Peace again returned, and the Lord rewarded their faith by succeeding their efforts with his blessing.

So we, now war is again raging, demanding its enormous sacrifices of money and men, must not allow the great work of the evangelization of the world to be interrupted, because some despot felon is attempting to seize in his withering grasp a tempting region contiguous to his own, while others,

acting as a police force, are engaged in the perilous task of preventing him. No: we must imitate the faith of our fathers, and carry on the great work they began, not with slackened but renewed energy. The kingdom of Jesus Christ is independent of the kingdoms of this world. They may rise or fall, but his "must increase."

Impressed, forcibly by these convictions, we turn to our annual task of giving some brief notice of the proceedings at the Anniversaries of our own Institutions. And first in the order of time comes the

BIBLE TRANSLATION SOCIETY.

The annual meeting of which was held in Bloomsbury Chapel on Thursday evening, the 19th of April. The attendance was rather thin, though larger than last year. The chair was taken at the commencement of the meeting by Dr. Hoby, and afterwards by the Rev. W. Brock.

The chairman introduced the business of the evening in a very appropriate speech, in which he entered into the history of the Society, and showed that it originated not in a spirit of hostility to the British and Foreign Bible Society, but as a matter of pure necessity, and out of fidelity to the word of God.

The Rev. J. Bigwood, one of the secretaries, read the report. After re-

fering to the harmony of the Society with other institutions, and pointing out the aid it was continually rendering to our missionaries in India, it went on to show that the Society had arisen from necessity, the British and Foreign Bible Society having refused its aid in the circulation of the versions of the baptist missionaries in India. The providence of God had most singularly been seen in raising up men to carry on the work of translation during the fifteen years of the Society's existence. The Rev. J. C. Page, in a letter to the Rev. J. Wenger, bore striking testimony to the value of a pocket edition of the Bengalee scripture. Its beauty and compactness made it welcome amongst all classes of society. In the last report it was stated that Mr. W. had published a metrical translation of the book of Job in Sanscrit. He was engaged in a new translation of the Psalms into Sanscrit verse. In this very difficult work he had advanced to the end of the 101st Psalm. About the same time he also commenced a fresh revision of the Bengalee bible. It is advanced to the end of the 24th chapter of Numbers. Mr. Leslie and Mr. Parsons are performing the same work for the Hindu New Testament, whilst a new edition of the entire Testament in the Deb Nugri character is in the press. The following statement will show what has been done in printing of the scriptures during the past year. In Bengalee, the Psalms, 5000 copies; Proverbs, 5000 copies; the Psalms and Proverbs together, 2000; the gospel of John, 16,000; the Acts, 10,000; Luke and Acts together, 5000; a pocket edition of the whole Testament, 3000. In Hindu Karitzi the gospel of Matthew, 5000; in Sanscrit, Luke, in Bengalee characters, 2000. The following works are in progress: in Bengalee, Genesis and Exodus, Isaiah and Daniel, the Gospels and Acts together, the whole New Testament, and a new edition of the entire scriptures. In Sanscrit, the three volumes of the bible, comprising the books from Job to Canticles; and

Genesis and Exodus in the Bengalee character. In Hindu Karitzi, Mark is in the press, to be followed by Luke, John, and the Acts. In the Deb Nugri character, an entire edition of the New Testament, with extra copies of the Gospels and Acts. 53,000 copies of parts of the word of God have been printed during the year 1854. The circulation during the same period has been 21,419 copies of the larger or smaller portions of the sacred volume, from a single gospel to the entire bible. The report stated that the translations published by the Society had, in some cases, been used by other bodies of christians. The Calcutta Bible Society had in this way asked permission to print various versions, which had immediately been granted. The income of the Society during the past year was reported as follows:— From collections and subscriptions, £1,232 19s. 11d.; and from legacies, £364 16s. 8d.; making altogether £1,597 16s. 7d. £50 was acknowledged as received from G. F. Angus, Esq., of Angustown, Australia.

#### BAPTIST UNION.

The forty-third Annual Meeting was held on Friday, April 20, at the Library of the Baptist Mission House, Moorgate Street, the Hon. and Rev. Baptist Wriotheshy Noel in the chair; who, after a devotional service, read a beautiful, instructive, and thrilling address, in the course of which he dilated on the nature, and power, and triumphs of the Gospel—on these triumphs as visible in Europe, which, though at the time of Christ's ascension was comparatively idolatrous, is now called "Christian Europe." The Churches of Christ are not yet conquering the world. In order to their doing so, a high order of piety is needed. Pastors ought in the general to be exclusively devoted to their work, and to be liberally supported by the Churches, who ought to attach a greater value to spirituality than to talent. The speaker then dwelt at some length on the blessings civil, political, and re-

ligious, which had flowed from the Gospel, and then adverted to the decrease of converts to the Baptist persuasion, endeavouring to find some cause, whether in pastor or flock. In a lengthened argument, he then proved, that in proportion to a country's excelling in spiritual knowledge so was its prosperity, citing as examples, Prussia being more prosperous than Austria, England than Ireland, &c. Mr. Noel then pointed out the dangers to which Churches were liable.

The cordial thanks of the Union were afterwards voted to Mr. Noel for this address.

The Rev. J. H. Hinton then brought up the report of the Committee, which stated that the whole gain to the Union this year amounted to 23 Churches. The total gain of members on 1,046 Churches had been 1,776. This increase afforded an average of one and two-thirds—an augmentation, the committee were happy to say, on the years 1852 and 1853: In addition to the usual analysis of the Association returns, the committee had endeavoured to procure from the Churches the triennial returns which, for a considerable period, had been solicited. About 1,367 Churches had responded to this request, and an analysis of the returns afforded the following facts:—826 Churches reported a clear increase; 289 reported the increase and decrease equal; and 242 reported a larger decrease than increase. The clear increase on 826 Churches amounted to 6,990; but deducting 1,457, the number by which 242 Churches had diminished, the total clear increase was 4,533, or an average of 3½ on the reporting Churches. With respect to the apparent diminution of the Churches; it was but just to say, that in several cases this was only apparent, and not real, being occasioned by large draughts for the formation of new Churches, and constituting rather a movement of members within the body than a departure of members from it. The committee go on to speak of the late Royal Proclamation for a

Fast, and to state that they had adopted a petition against Church-rates, and mention resolutions to be proposed on the subject of Maynooth and education. The cash account was read, which showed a balance due to the treasurer of £2. 10s.

Messrs. Walters of Halifax, and Webb of Ipswich, moved:—

That the Union contemplate with lively and affectionate interest the state of the Churches, as partially brought before them by the triennial returns. In the diminished rate of numerical augmentation they think they may justly recognise the influence of the extensive emigration which has characterised the last few years, a process by which it may be hoped that new and distant countries shall be abundantly enriched; and in the clear increase, beyond all drawbacks, to the part of the denomination reported, of more than 4,500 members, they are constrained to recognise tokens of Divine power and mercy calling for grateful acknowledgment. In response to more fervent prayer and more earnest devotedness, may such tokens be much more abundantly vouchsafed!

Messrs. Burns of London, and New of Birmingham, moved—

That the Union sympathises with the feeling of discomfort and dissatisfaction which has so extensively prevailed among the Churches in relation to the recent Royal proclamation enjoining a religious observance—proclamations, by the phraseology of which Nonconformists are so placed as to seem either, by their compliance, to recognise in religion an authority which they conscientiously repudiate, or, by their non-compliance, to treat religion itself with contempt or indifference.

That the Union therefore declares, that, in common with their fellow-christians of every denomination, in and out of the Establishment, the Baptist Churches maintain the duty and privilege of prayer for kings and all that are in authority, and are always ready to unite with their brethren in special seasons of prayer for the national welfare; but they respectfully entreat the Government not to continue in Royal proclamations the use of phraseology which is merely a lingering remnant of times of religious intolerance long and happily gone by, and which has at the present period no proper meaning or applicability.

An extended discussion followed.

The Chairman thought that no proclamation such as referred to in the resolution had any force, or should be obeyed. If their Sovereign, feeling

the state of the nation to be perilous and requiring the Divine help, asked her subjects to implore the Divine assistance, they would do it; but, if she issued a proclamation, commanding them to do it under penalty of incurring the "Divine displeasure"—for that was the wording of the proclamation—then they said no person, not even the Queen, had any right to do so. Therefore, if they could induce the Government to see that it was not desirable for the Queen to command any one, and especially Non-conformists, they would have a grievance removed.

Messrs. Evans of Scarborough, and Jones of Newport, moved—

That the Union regard with much satisfaction the bill introduced into the House of Commons by Sir William Clay for the entire abolition of Church-rates, and that petitions be presented to both Houses of Parliament, praying that the same may be passed into a law.

Mr. Pottenger of Newcastle, moved:

That this Union, since it regards with unqualified disapprobation all religious endowments by the State, cannot but feel a strong repugnance to the endowment of the Roman Catholic College of Maynooth; and that, as a movement is now in progress for obtaining from the Legislature, a repeal of the Act for the endowment of Maynooth, petitions be presented to both Houses in favour of such a measure.

Messrs. Acworth of Bradford, and Wills of London, moved—

That the Union see with regret that Parliament is still busying itself with the question of education; not because they are insensible either of the value of popular education or its deficiencies, but because they are convinced it is rather impeded than promoted by legislative action. That the wide and tenacious diversities of opinion prevailing in Parliament on this subject—no less than six education bills, to a great extent incompatible with one another, being on the table of the House of Commons at the present moment—afford a demonstrative proof of the unfitness of that body to deal with so delicate and complex a question. That the Bills, for the most part, before Parliament have one most unsatisfactory feature in common; they propose a school-rate, thus aiming a fatal blow at all educational efforts on the voluntary system, most injuriously ignoring the educational duty and privilege of parents, and introducing an

element of social discord, scarcely less irritating and intolerable than Church rates.

A discussion followed, but the resolution was adopted with only two dissentients—Messrs. Rees and Wallace.

#### BAPTIST HOME MISSIONARY SOCIETY.

The annual meeting was held in Finsbury Chapel, on Monday evening, April 23rd, under the presidency of W. W. Phillips, Esq., of Pontypool, who expressed the great pleasure which he felt in being present on that occasion, and referred to the very useful efforts which the society had made in Wales, contrasting the religious condition of that country a few years ago with that which it happily presents at the present time.

The Rev. S. J. Davis read the report:—

"The number of members in the Missionary Churches is 4,126; and of this number 340 have been baptized during the year. There are 102 principal stations; and the sub-stations are 119. The number of weekly hearers is about 18,000; but the places of worship at the principal and subordinate stations will accommodate about 27,000. At the commencement of the financial year, by far the larger part of the debt reported to the last annual meeting was removed by the bequest of the late Mr. B. Wilson. The present financial condition of the society was reported as—

Income . . .	£4,451	13	10
Expenditure . .	4,778	18	1

Debt . . .	327	4	3"
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#### THE BAPTIST IRISH SOCIETY.

The annual meeting of this Society was held in Finsbury Chapel, on Tuesday evening, April 24, when C. B. Robinson, Esq., of Leicester, presided.

The Rev. William Groser read the report, of which the following is an abstract:—

"The committee that was appointed this time last year entered upon its course in circumstances which in the

history of the Baptist Irish Society were quite unprecedented. Instead of having to sigh over financial difficulties, it found itself in possession of funds amounting to rather more than £900—the balance of the previous year's account. The committee has now, therefore, to give an account of what it has done and attempted in the discharge of those obligations which were thus laid upon it. At the first meeting of the committee its attention was directed to the necessities of Cork—the residence of an immense Roman Catholic population. The committee engaged Mr. Keen to do the work of an evangelist in Cork and its vicinity for six months. He entered on his work with characteristic energy; but Mr. Keen was suffering from a malady to which he was constitutionally disposed: he therefore requested the committee to release him from his engagement, and returned to England. Providence, however, again interposed. The Rev. John Crawford, himself also a native of Ireland, being about to remove from Lee, in Kent, was able to repair to Cork in time to occupy Mr. Keen's post the very Sabbath after he had quitted it. New Ross, in the county of Wexford, a town in which no effort had ever been made by our society, having been pointed out by a deputation which visited Ireland in 1853 as a place affording peculiar facilities for exertion, the committee engaged the Rev. D. R. Watson, of Rydē, to spend a few weeks there last summer. Mr. Watson's visit was so acceptable to residents of various denominations that in the autumn a memorial was forwarded to the committee, signed by seventy inhabitants of the place, expressing their earnest desire that he should be sent to reside among them. Mr. Watson, taking the same view of the case, has engaged to devote himself to this work for one year. A few months ago, Mr. Samuel Willett, formerly a minister among the Primitive Methodists, was appointed assistant to Mr. Hamilton, in the county of Mayo. Having been ac-

cepted by the committee, and having spent some time with Mr. Hamilton, the committee agreed upon a division of the district; Mr. Hamilton retains Ballina and six sub-stations, in each of which he hopes to preach once a fortnight, and respecting which he says, 'I think there is in every place an increasing hope of usefulness.' He adds, 'I enjoy every part of my labour, although coming home late at night in bad weather is severe; but if Mr. Willett had not been sent I do not think I could have held out six months longer. I have given him Curragh, Skreen, Carnagera, Coolany, Dromahair, and Cara.' Reference was made in the last report to the employment of an intelligent and energetic lady as a city missionary in one of the cities in the south of Ireland. The results of this experiment, which was made at Waterford, have been hitherto highly satisfactory to the committee, and have encouraged the belief that such unostentatious and kind visitation would be highly valuable elsewhere. Another lady of similar qualifications, recommended by the Rev. James Milligan, of Dublin, and the Rev. Joshua Russell, of Greenwich, has been engaged for Dublin. A third was engaged for Belfast, and proceeded thither, but domestic afflictions have deprived us of her services. The year's accounts having been audited, it appears that there is a balance in favour of the society of £379. 5s. 8d."

#### BAPTIST MISSIONARY SOCIETY.

##### *Members' Meeting.*

On Tuesday morning, April 24, the annual general meeting of members of the Baptist Missionary Society was held in the Library of the Mission-house, in Moorgate-street. J. H. Allan, Esq., in the chair.

The Rev. F. Trestrail, secretary, then read a digest of the minutes of the committee for 1854-5. The first subject named was India. To carry out the measures of the committee, Mr. Underhill, the co-secre-

tary, undertook a journey to India, for which he embarked in October. Mr. Sampson, senior student in Bristol College; Mr. Mackay, senior student in Bradford College; and the Rev. T. Evans, of Wales, offered themselves for the Indian Mission, were accepted, and had since left.

The proceedings of the committee in reference to government grants for education in India were then read. And it was stated that at the suggestion of Sir S. M. Peto, Bart., who was chairman of the Committee, the consideration of the subject was postponed to the quarterly meeting in January, 1855, when it was resumed. In consequence of information given by the secretary, as to the manner in which the Directors of the London Missionary Society had dealt with the question, both the Motion and the Amendment were by leave withdrawn; and a resolution was passed, in substantial agreement with the course adopted by the managers of that institution, with instructions for the preparation of a letter to the missionaries in India. France furnishes a case of prosecution. Two teachers in the itinerary school were arrested and fined while performing their duties. The Court of Cassation set aside the decision of the Court below, on the ground of informality, but referred the merits to the Court of Rennes, which confirmed the original sentence. The counsel both in Paris and at Rennes declined taking any fees, on the ground that the question was one of religious liberty. Through the instrumentality of Mr. Bright, M.P., the cruel attempt to injure as well as oppress Mr. Capern, made by some of the authorities in the Bahamas, has been happily defeated. The calumniated missionary has been triumphantly exonerated from the odious charge of attempting to defraud the revenue—a charge for which, it is now acknowledged, there was at no time the slightest foundation.

The cash accounts showed a total income for the year of £21,259 1s. 7d., including a balance of £1,208 7s. 6d.

from last year. The expenditure was £21,993 9s. 1d., thus leaving a deficiency of £734 7s. 6d.

A vote of thanks to Sir Samuel Morton Peto, as treasurer, was afterwards proposed and carried. The secretaries were next re-appointed; but respecting the committee a discussion arose, some thinking it desirable to diffuse the membership more equally over the country; and a committee was ultimately appointed to confer with the general committee on the subject.

The Rev. W. Robinson brought forward a motion, of which he had given notice, respecting the operations of the British and Foreign Bible Society in India. His object was to ascertain the intentions of the committee of that association as to the translation of the words rendered *baptise*, &c., in the English version. The motion was carried, and the subject referred to a committee now to be appointed.

Mr. Pottenger then introduced the India Education question, and a lengthened discussion followed. Sir S. M. Peto, observing—How was it possible, when ministers and members of our own churches at home joined in receiving grants, to forbid its being done abroad? The society first denied the right of missionaries to take grants, and then repudiated schools accepting grants. Was not that as far as they were prepared to go? He could not impose upon another fetters which he would not allow another to impose upon himself. Why, then, place the missionaries in India under such restrictions? At the same time he hoped that his sentiments were too well known to make it needful for him to disclaim all sympathy in government grants; nor let it be supposed that in the committee there had been the least desire to encourage participation in them, either directly or indirectly.

The decision of the committee was left to stand as it did.

*Public Meeting.*

The annual meeting of the Baptist Missionary Society was held on Thursday, April 26, in Exeter Hall; Mr Korshaw, M.P., in the chair. On the platform were, Sir S. M. Peto, Bart.; Hon. and Rev. B. Noel; Revds. J. H. Hinton, Dr. Angus, W. Brock, Dr. Acworth, W. Arthur, Dr. Tidman, J. C. Harrison, J. M. Soule; Sir A. Oliphant, C. M. Birrell, W. F. Burcholl, J. Russell, T. A. Wheeler, Dr. Wills, H. Kelsall, Esq., S. Leonard, Esq., C. J. Middleditch, J. Bigwood, W. Landells, H. Dawson, J. H. Allen, Esq., W. Collins, Esq., and numerous other friends of missions resident in London and the provinces.

A hymn having been sung, and prayer offered—

The chairman said he might have excused himself on several grounds from occupying the position which he filled; but he could not deny himself the honour which the Committee had offered him, more especially as it was desired, by placing him in the chair, to exhibit that catholicity of spirit which existed among those who, though belonging to different denominations, were labouring to promote the same ends in the field of missionary labour. He heartily sympathised with the Baptist Missionary Society—the first society of the kind established amongst the nonconformists of this country. At its formation, in 1792, the two older institutions of the Established Church had accomplished, and indeed attempted, but little for the conversion of the heathen. At first the society was looked upon with jealousy and suspicion, especially in regard to its labours in India; but at the present time its efforts in that country were acknowledged by the highest authorities to be highly beneficial. Energetic attempts were formerly made to discourage and counteract the labours of the missionaries in India, and even to recall them. It was alleged that those “disaffected persons” were misleading the native troops, and that the greatest harm would result from the free circu-

lation of the holy scriptures. The anti-missionary writers indeed were scurrilous in the extreme, as was evident from the treatment experienced by Dr. Carey. The chairman then referred to the establishment of the mission in Jamaica, in 1814. He said the success attending that mission was matter for congratulation; and the labours of the mission had been greatly instrumental in procuring the abolition of slavery. If the missionaries had done nothing more than abolish the accursed system they would have deserved the gratitude of the country; but they had also been the means of bringing many thousands of their fellow-creatures to the feet of Jesus. He need not defend the work of missions generally. It had been supported by the warmest friends of humanity and religion, the sanction of whose names was a guarantee to the excellence of the cause. He hoped the work would continue to prosper; and the christian world would feel more and more the claims which it had upon their support.

The report, an abstract of which was read by Dr. Angus, detailed the operations of the society during the past year, and gave a satisfactory account of the general progress of the missions. The balance sheet, read by Sir S. M. Peto, showed the receipts to have been £20,050, and the disbursements £21,993; balance at present due to treasurer, £736 7s. 6d.

Sir S. M. Peto then, in a few appropriate phrases, bestowed a tribute upon the character of his late colleague, Mr. Gurney, for twenty years treasurer of the society. An eminently wise, practical, and holy man; his life seemed to be a practical commentary on the text, “Brethren, remember the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor, that ye through his poverty might be made rich.” In following Christ his aim was to be like him; and pity, benevolence, and a love for his fellow-man, were the ruling characteristics of his life. Well, dear friends, may we be spared to follow him as he followed Christ!

## Spiritual Cabinet.

**THE GROWTH OF THE SOUL.**—The soul has a capacity for indefinite growth. It is too often spoken of as if it were a vessel, which it is our duty to fill up with virtue and knowledge; or a block, which we have to shape into certain forms of grace and loveliness; or a soil, whose fallow ground we have to break up, and into whose bosom we have to deposit the seed of goodness and truth. Such views of the soul are so partial as frequently to give a wrong idea of its nature. If the spiritual existence is to be represented by material objects I select the seed as the fairest type. It contains the germs of all that it will ever become.

"Lo! on each seed, within its slender rind,  
Life's golden threads in endless circles wind;  
Maze within maze the lucid webs are roll'd,  
And as they burst the living flame unfold."

A comparison between barbarous hordes and civilized states—between Milton with his toy in the nursery, and the sightless bard thrilling the ages with his harp—furnishes obvious illustrations of man's capacity for growth. There is, however, one peculiarity in this spiritual growth. The individual germ of every other life exhausts itself in growing, but in growing the mind seems to increase its capacity for growth. The soul which reaches the highest point, however advanced in years, is the most spring-like and youthful; the morning dew lies on its budding powers. Exhaustless are the germs within these breasts of ours—germs that shall appear in new branches of vigour, new forms of beauty, and new clusters of fruit, as ages run their round. But in addition to this capacity for growth, there is, in our constitution, an innate and ever-pulsing desire for it: men are nowhere satisfied with the point attained. The whole creation groaneth and travaileth for a higher stage. The desire of the child to reach the stature of physical manhood but dimly shadows the impulse of the inner nature to ascend: it seeks to

burst the shell, and spring into a life where it shall have a wider range, and act a nobler part.

**SPIRITUAL GROWTH.**—The doctrine I am maintaining—namely, that man's highest interest consists in the growth of his spiritual nature—is everywhere taught in the scriptures. The Psalmist represents the "blessed" man to a tree planted by the rivers of water, whose leaf doth not wither, and which bringeth forth its fruit in its season; Hosea, as casting forth its roots and branches like Lebanon; Christ, as a branch engrafted on him as the living vine, and deriving from him its life, vigour, foliage, and fruit; Paul, as passing from a child to a young man, and from a young man to a father in Christ—as having the "inner man" strengthened and constantly renewed amidst the perpetual waste of the outer; and, in the context, as progressing unto a "perfect man"—to the full measure of Christ's stature.

**GOODNESS AND GREATNESS** can only be in the true growth of that spiritual nature which God has given thee. Thou canst never become greater than thy nature. Shouldst thou find a home at last amidst the celestial scenes of the good, there will come a period when thou wilt be greater than Abraham, the man "who presses on an angel's wing," is at this moment. That point of greatness will be but the outgrowth and development of what is now in thy breast. As the acorn becomes the monarch of the forest, robed in luxuriant foliage, so thou art to become great in eternity by growth, and by growth only. As that seed, "ore it swells, contains the oak's vast branches in its milky veins," thou, in thy first stage, contained the germs of all the power and greatness that in future ages thou wilt ever reach.

## Poetry.

## HEAVEN.

BY T. KEMPSTEAD.

I HAVE great thoughts of thee,  
Thou unseen world, with all thy crowned souls;  
Sometimes thy gates I see  
Here, where men die, and Time's bleak torrent rolls.

Far in thy glorious clime,  
By sword and flame, and the deep drowning sea,  
Are gathered from all time,  
Apostles, saints, a goodly company.

My eyes are all too dim  
To sweep the vast and solemn distance through,  
Where the swift planets swim  
The ether's deep, illimitable blue;

Too dull and weak my sight  
To shoot the gulf that earth from thee divides,  
Or gaze upon the light  
That, like a cloud, God's upper temple hides.

I do not crown thy hills  
With shades, enchanted radiance, and the ray  
And bound of flashing rills,  
Where one may walk and dream the years away.

I see in thee my home,  
If Faith will lift me to thy blessed shore,  
Where grief may never come,  
And Death's pale havoc shall be mourned no more.

And I shall tread thy vales  
Not as a viewless thing, a shadowy form;  
This brow shall feel thy gales  
As now it feels the sunlight and the storm.

The self-same eyes that here  
Grew dark and weary on life's fevered road,  
Upon thy distant sphere,  
Shall see the starry garniture of God.

These bodily limbs that bear  
Their burden weakly, totter, and then die,  
Shall go to thee and wear  
The beauty and the splendour of the sky;

And tread the hills unseen,  
Real and fair—a glorious dwelling-place,  
That, with their luminous green,  
Roll onward, singing through the radiant space.

But there upon my brow,  
Shall a transcendent beauty sit and shine;  
And every vein shall glow  
With overflowings of the life divine.

My thoughts that here lie bound,  
And pine and struggle hard in fruitless toil,  
Shall walk their flowery round,  
And reap, in thy bright world, a golden spoil.

There shall my soul expand  
In knowledge, and go forth in stronger flight;  
Angels shall take my hand,  
And lead me on through splendours infinite.

And while the thought shall come  
That it is Heaven where I am gone to dwell,  
Through my eternal home,  
The gushing joy shall like the hallow swell.

## SLAVERY AND WAR.

In our ear there is breathing a plaintive moan,  
Wafted to us from over the wave;  
And can we not hear the despairing groan,  
That proceeds from the heart-breaking slave?  
We can—and we ask, Oh! how long will it be  
Before the oppressed and the fettered go free?

Let us rouse, and arise, and exert our strength  
To break off their clanking chains,  
Or God, in *His wrath*, will revenge at length,  
The suffering captive's pains.

'Tis strange any rational being can  
Hold in bondage and woe his fellow man.

Soon! Soon! may it come; may the time draw nigh  
When injustice and war shall cease;  
When the nations shall raise an exulting cry,  
And rejoice in the advent of Peace.  
We'll unceasingly strive to bring it near,  
And the fruits of our labour will surely appear.

M. S. E.

## "OUR JOY AND CROWN."

For what the joy a soul to meet,  
What the honour a spirit to greet  
In heaven above.

A spirit once fallen and lost,  
We spake, as our pathway it crossed,  
Of Jesus' love.

Jesus' love—it has raised above this spirit high,  
It longs to come and welcome there our spirit nigh;

With friends above and friends below,  
This, sure, shall make us joy to know  
Our God is love.

Though our path may be rough and filled with snares,  
Our life is burdened with anxious cares,  
There is a rest.

A rest, sweet theme, sweeter made by joys supreme,  
We'll struggle on till with our eye the end is soon.

## Reviews.

*Christianity as it is. By an Essex Farmer. London: B. L. Green.*

THE writer of this pamphlet is evidently a thoughtful and earnest man; but we think that on some points his earnestness has gone too fast for his thoughts, and left them lagging and crippled behind. But our space will not allow us to say more than that we think he bears too hard upon ministers, and seems to have formed his judgment on local cases which have happened to come under his notice. Several paragraphs are good; we give a few.

"What I see then is (and my experience is blended, I am sure, with that of older christians), that the due cultivation of the minds of all converts to christianity in our different communions—that prosperity in the souls of all true christians among us—is ten thousand times more needed by christianity than all the gold and silver which is thrown into her coffers. I am alarmed for England, my native land, though a land of bibles, at the vision which now forces itself upon my attention. I tremble for fear; I consider it enough to make every christian blush for shame, to see it published abroad, and that from the pens of such men as ministers in our day, that the sons of respectable men will not become the ministers of christianity because of the inadequacy of its support. Is not this disgraceful to the cause of christianity? What can the world think of our religion? What must their ideas after all be of that great, grand, sublime, infinite principle, christianity? Cease, my friends, to wonder at the low, cold, and dead state of things among christians.

That the gospel should be so plain, that it should be preached all over our land, and read, or can be read, by almost every family, and yet men be so ignorant, will astound the man who will look into the matter. Among the poorer classes especially, I believe thousands upon thousands in this highly favoured land live and die in a deluded state; and think not these are in our outskirts and our back villages, our lanes and bye-ways, or is the effect of Puseyism or Roman Catholicism; if you do you are wrong in your judgment; for they surround our doors, they live in our streets, and, more than this, they sit in our chapels and churches where we ourselves worship. Just glancing at them we may see in the affairs of the world they show themselves as reasonable men; but as to things of God and eternity they suffer themselves to sink below the beasts which perish."

*Modern Popery: a Series of Letters on some of its more important aspects. By B. EVANS. London: Houlston and Stoneman.*

MOST of our readers will scarcely need informing that the author of this valuable volume is the esteemed pastor of the Baptist Church, Scarborough, in introducing which to their notice we cannot do better than permit Mr. E. to speak for himself:—

"During the agitations of 1851, the writer's attention, in common with that of thousands, was again called to Romish movements in this country. With the strifes and the controversy between Protestantism and this anti-christian system he was somewhat familiar; but he thought he would re-examine the question. Many of our standard works occupy specific and well-defined ground; they are invaluable: but it occurred to the writer, that in the main the popular literature of Romanists had been to a considerable extent overlooked. Into this department he at once entered, and the result was given in a series of letters, published at the time, but confined to the immediate locality of the writer's residence. Again and again the wider circulation of these letters has been urged upon him; and, after long delay, he has revised, enlarged, and, he hopes, improved them. No book on Popery can fail to exhibit enough of the anti-christian spirit of the system, as to make thoughtful men shrink from it; but the writer thinks that the picture which these pages exhibit, the materials for which have been collected from the exhibitions of its friends, will fill every reader with horror. To repress, to overthrow, entirely to annihilate deadly error, is the duty of all who love humanity, and the interests of truth and righteousness,—only, however, by moral means. The writer is second to none in his unmingled hatred of the doctrines he has passed in review; but to the civil rights of Romanists he is still an unwavering friend."

Mr. E. has been wisely careful to furnish his authorities for the numerous facts stated in this book. Such a picture of popery was wanted, and the author has executed his important task with the skill of a master. We heartily commend it to all who wish to see this hateful system portrayed in every phase of its hideous aspect; for the more the lovers of the truth see of popery the more they will detest it as a monstrous evil.

## Correspondence.

### A SABBATH MORNING IN EXETER HALL.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—One of the conditions of public distinction is public criticism; and one of the latest examples of this truth is presented in your last *Reporter*, where a procession of letters appears in reference to Mr. Spurgeon, the popular minister of New Park Street chapel. It is foolish to claim for Mr. S., or for any preacher in his situation, exemption from that public criticism to which all other public characters are exposed. What may be claimed, and rightly too, is the absence of dishonesty and malice in the critics—the conscientious adherence to what is strictly true in fact, and amiable in spirit. Prejudice, for or against a man, is a disqualification, whenever it is permitted to influence the critical and judicial faculty.

After this exordium it may be thought that I am subtly seeking to attach the more weight to the account which follows. To this charge I should plead “not guilty;” and without any extraordinary pretences I may claim credit with the reader for stating, with the strongest wish to be impartial, what my ears heard and my eyes saw on Sunday last. Previous to that time, all I knew of Mr. Spurgeon was derived from a sermon or two in print which I had read, one of them being that delivered before the association of London Baptist churches, which I admired for the vigour of the style, but certainly did not coincide with in all its parts. But to my story. Having the morning disengaged (May 6) I resolved to visit Exeter Hall, where the congregation of New Park Street chapel at present worship, while that edifice is being enlarged. A quiet walk—quiet in all but the pertinacious dusty wind which blew about one’s path—brought me to the capacious hall exactly at half-past ten o’clock. Mounting the stairs leading from the front entrance I came upon two doorkeepers each standing by a plate resting on a stool. A notice on the stairs that each person was required to contribute to the necessary expences, had prepared me for the plates, but it had not prepared me for the very mercantile way in which the doorkeepers shook them, making the

money jingle and dance in a more lively than lovely style. It was precisely as a street performer shakes his cap when going round to collect pence from the bystanders. This was a fault which would disgust serious minds and amuse trifling ones. At this period the hall was rapidly filling, and in a quarter of an hour longer every seat was occupied from the very last form to the pinnacle of the back platform. The spectacle was most imposing. With a bright sun the scene would have been radiant with variety of colour; but perhaps the semi-sombreness of the weather harmonized better with that sedateness of mind which is indispensable to true devotion. The congregation behaved with almost unexceptionable propriety. Two hats were in sight over the sea of heads for a little time, but they disappeared before the service commenced; and having narrowly watched, I am able to affirm that the utmost reverence of demeanour was exhibited by the audience from beginning to end. At a quarter to eleven o’clock, Mr. Spurgeon rose and offered a prayer. A beautiful hymn was then sung, and well sung, the confluence of human voices touching the heart with a feeling which not even majestic organ-notes can elicit. Mr. Spurgeon then read the 1st chapter of the Epistle to the Colossians, on portions of which he made extensive comments. These struck me as too lengthy. I am of opinion that on such occasions the remarks should be hermeneutical rather than homilistic—chiefly confined to explaining difficulties in the text, and very briefly, if at all, dealing with the applications of which it is capable. When the latter are multiplied, the sermon seems anticipated, and the appetite for it is impaired—just as a hearty lunch spoils the dinner which succeeds. Many of Mr. Spurgeon’s observations were important and impressive, but upon, I think, to the charge of being in excess. His criticism on the words, “Who is the image of the invisible God,” was to the effect, that as there cannot be an image of an invisible object, Christ is spoken of as being in his own Divine nature the invisible image of God. But can this be the apostle’s meaning? Did he not design to teach that God, though invisible to mortals, was made

known to them by the life and teachings of Jesus, who was thus the visible image of his moral character and natural perfections? Or, if the apostles reference be to heaven, may he not be understood as teaching that the Eternal Word is the visible representative of the Godhead to the celestial hosts? More happily Mr. S explained the latter part of the same verse, "the firstborn of every creature," by an allusion to the fact, that the same idiom was used by the Rabbins with respect to Jehovah, meaning that he was the first of all other existences; or the phrase might be understood, said Mr. S., as indicating that pre-eminence which belongs to Christ in accordance with the Jewish law of birthright pertaining to the eldest son. To the scriptures succeeded a prayer, longer than the opening one, but not so protracted or diversified in topic as this part of worship is usually made. A spirit of earnestness—intense at times—was manifested by the speaker; and had it not been for a declamatory manner, which was occasionally obtruded, nothing occurred to diminish that sympathy which forms so essential a constituent of devotional fellowship. What need, however, to say, "We scorn human eloquence and oratory?" Why scorn any gift not sinful? But for his eloquence—i. e., for his powerful way of stating truth—could Mr. Spurgeon fill Exeter Hall to the ceiling? The distinction between "human" and "divine" is absurd. The talent is the same however applied: belonging to man it must be human; and not its rejection, but its wise appropriation to spiritual purposes, should be the aim and prayer of the christian preacher. After a second hymn the text was announced—Romans xiv. 9, "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." The relation of this verse to the previous one was pointed out, and four divisions of the subject stated. 1st. Christ's mighty labours. 2nd. His regal supremacy. 3rd. The justice of that supremacy as the result of his labours. And, 4th, The practical lessons suggested.

In personal appearance Mr. Spurgeon has none of those advantages which some celebrated speakers have striven to retain and improve. He is neither tall nor graceful; and, on the other hand, there is nothing, so far as I could see, clumsy or awkward in his movements. In speaking he stood a yard or two from

the desk on which his bible lay, returning to glance at the bible at the close of each general division. His action was free and bold, but without any extravagance of gesture or motion. His enunciation open and distinct, with, perhaps, too little flexibility in the tones, showed that care had been bestowed upon a voice of great natural capacity. As to the sermon itself there was vigour and effect, but of a fragmentary rather than of a coherent and accumulative kind. Under the first head much was said of dying as a "labour," which sounded grand—and hollow; while nothing was said of the profound meaning involved in the "reviving" or quickening of the Saviour; not his mere resurrection, but his possession of that spiritual life which was communicated to the apostles, and which is, in fact, to be identified with that pleritudinal gift of the Holy Spirit which is the Redeemer's great prerogative, and the great distinction of these gospel times. Under the second head Jesus was considered as the Lord of the wicked living and the wicked dead, and of the righteous living and the righteous dead. Some powerful passages were uttered on the supremacy which the Saviour must exercise, and the difference of that supremacy according to the difference of character possessed. The third head was opened by a discharge against the doctrine of a general atonement, and a singularly weak and confused attempt to prove that He would always be the Lord of the righteous in one sense and of the wicked in another. Taking the commercial idea of redemption, the preacher contended that if Christ died to be the saving head of the righteous he must save them, and that he could not have died to save the wicked or else he would be deprived of his rightful reward. A few moments reflection would have shown the speaker that he was arguing from premises which were not granted. Those who believe that "Jesus Christ, by the grace of God, tasted death for every man," do not believe that in so doing our Lord purposed to save every man, but that he died to render the salvation of all men consistent with the Divine holiness, and by a display of infinite love (always of sufficient efficacy where not willfully resisted) to recall the sinner to God. It is curious as illustrating the tyranny of a favourite theory, that the sublime declaration of the Redeemer's Lordship, as the result of his resurrection, should

be tortured into a plea for the idea that Jesus died for the righteous only. It was allowed, indeed, that he died for the wicked also, but only so, the preacher argued, that he might exercise his punitive authority. Is that the language and revelation of scripture?

The practical lessons touched upon were—the privilege of religious independence—the acknowledgment of only one Lord—the duty of fervent gratitude and devotedness to so good a Saviour—and the urgent necessity of submission to him on the part of the ungodly. A warm appeal was made to the unconverted on the ground of the Redeemer's love and death for them—an appeal which could not be received unless the whole of the third head of the sermon were rejected, or only received with such a reservation as would bereave it of all its power.

To sum up, the peculiar attraction and excellence of Mr. Spurgeon's ministry appear to me to lie in his vivacity of manner, fluency of language, fertility of imagery, and ardour of spirit; perhaps I should add, idiosyncracies of diction, singularities of phraseology, which fasten, like hooks, into the memory of the hearer. Its principal weakness and failings consist, I conceive, in the heterogeneous mixture of hyper-calvinistic doctrine with methodistical applications, and in the too great consciousness which Mr. Spurgeon seems to have of the remarkable position he occupies. It is true that he is not twenty-one years of age, and that thousands flock to hear him,—not simpering misses or soft-pated school-boys, but young and middle-aged men, who composed nearly one-half of his congregation on Sunday last. All this is true; but why should he let the thought of his hearers so overspread his mind when a concentration on his subject would be better? Why, for instance, did he address himself to the "dark-hearted wretch," whom he supposed to be present last Sunday to hear and mock him? The discourse had much to profit the serious listener: why, then, did he speak of it in disparagement as a failure? Why say that when his "voice failed his imagination also flagged;" that "he had not the control of his mind;" that "he could not preach to his own satisfaction?" Mr. S. may be truly humble; but in a lecturer on a secular subject such expressions would be attributed to chagrin and vanity. It was unfortunate, too, that in his concluding prayer Mr. Spurgeon

should have deemed it proper to remind the Almighty that he sometimes clothed his servant with majesty; though that morning was an exception. Such remarks, if intended as apologies, were not required (for the sermon was not a failure) and were susceptible of a construction the least calculated to make the services of the morning a profit to the hearer. Without further observations,

I remain, dear sir, yours faithfully,  
NATHANIEL.

#### A SERMON AT MAZE POND.

To the Editor of the Baptist Reporter.

DEAR SIR,—As an old correspondent I should like to trouble you with a word or two upon a subject that is just now occupying a good deal of the attention of the Christian public of this City. I refer to the Rev. Mr. Spurgeon—first, I would express my pleasure at the manner and course you have adopted with respect to that gentleman. You state that you are neither a detractor nor a defender of Mr. S., but wish to furnish the Baptist body with a fair and impartial statement of the facts of the case. Let me say that this statement just expresses my feelings as well as your own.

I have read all that has been said about Mr. S. in the *Reporter*, and some things that have been said in other publications; and if he be all that his friends assert, he is, doubtless, a very extraordinary man. He has been designated "This young Apollos," "highly gifted," &c. He has "high powers," "a fair fame," a "strikingly original style," "the highest flights of eloquence," "the most glorious bursts of thought," "the choicest imagery," "the tenderest pathos," "the most vivid imagination." His preaching is said to be "based on the model of grand old John Bunyan, and fervid Whitfield, and richly gifted Berridge, and characterized by naturalness, simplicity, evangelical savour, marvellous felicity of illustration, great earnestness;" "emphatically his is the ministration of life."

His expositions are "original and instructive, and his prayers alike devotional, comprehensive, and spiritual;" his voice is "loud and musical;" his action "appropriate in the extreme, sometimes approaching to real dignity;" his "gesticulations most impressive." "The services are conducted with strict propriety, and there is nothing to offend ears polite, but quite the reverse." His present

"lofty eminence he has won by the consistency of his character, the power of his preaching, the pure piety of his ministerial life, and the earnestness of pastoral labour;" and one of his friends adds, "many are his discourses to which I have listened, and, I can safely say, that never yet have I discovered vulgarity, bad taste, or the theatrical;" "his preaching is quite unexceptional."

Mr. Spurgeon has very patiently, and, I think, wisely borne all that has been said on both sides without answering a word, and probably he feels that rather more than he fairly deserves has been advanced by both parties. As he has hitherto kept out of the controversy, I hope he will carefully do so still, and our excitement will probably, ere long, subside a little.

The characters that have excited the curiosity of our London throngs within the past few years are various, ranging from a Tom Thumb to an Emperor. Mr. Spurgeon himself anticipates some diminution in the number of his hearers before many months shall have elapsed.

Let me now, dear sir, in as few words as I can, and with as much accuracy as possible, relate an account of my visit to hear this "young divine." I have heard him at New Park Street, at Exeter Hall, and at Maze Pond Chapel.

I shall confine my remarks, however, to the service at the last mentioned place, which was held on a Thursday evening. I reached the place at about twenty minutes before seven, and found the Chapel (which will hold, probably 700) about half full, by seven o'clock it was fairly full, and by half-past crowded, forms and seats being placed in the aisles, and many persons near the doors stood, being unable to obtain room to sit down. About a minute or so before seven Mr. Spurgeon ascended the pulpit, and immediately the clock struck, gave out a hymn from Watts; the people sat and sung, almost all seemingly uniting. This done, Mr. Spurgeon read the second chapter of the Epistle of James, and made some very free—some might say "faithful"—comments upon the conduct of the rich; as he closed the Bible he said, "If there are any Antinomians present, let them put this chapter between their bread and butter and eat it for breakfast;" and almost in the same breath added, "Let us approach the throne of Grace." He then offered up a prayer, toward the close of which he said, "Lord I speak through thy child to

night!" His text was from the last verse of the ninetyeth Psalm. In his introduction he informed us that the Psalm was composed by Moses for the priests to use in the Temple. He then divided the text after the following order:—first, The beauty wished for; second, The works; and third, Establishment desired. The "beauty of the Lord," we were told, "was, first, the righteousness of Christ;" and that Christ says to the believing soul, "Array thyself in my robes, and stand thou in my stead." The "beauty of the Lord, also, (said Mr. S.) signifies, secondly, Salvation," also, thirdly, Consolation, and fourthly, Holiness. When speaking of works, he stated, that some would excuse themselves at the judgment-seat, from having done anything, by pleading their nervousness and weakness of constitution, &c., but God would say to such, "Nonsense! I told you to work, and you ought to have done so, whatever might have been the consequence to yourself!"

On the last particular he expressed his hope that he might long be a minister of *this* "Established Church."

His appeal to the unconverted was very earnest and appropriate. He said, "you may not, you cannot pray thus; and God forbid that you should! for if He should establish the work of your hands you would be undone for ever!"

With a desire to say no more and no less than the truth, I confess that Mr. Spurgeon's merits and faults appear to me to have been very greatly exaggerated. That he has considerable abilities is beyond all question. His voice is one of the most clear and pleasant I know; he is earnest, fearless, and thoroughly independent. He is, moreover, with a considerable sprinkling of the spicyness of the hyper school, liberal and large hearted. But I am not aware that he has claimed to be a "great" preacher; and, if he has, I should hesitate to concede the point. A preacher is not necessarily solid because he is singular, or deep because he is daring; and, apart from Mr. Spurgeon's peculiarities, I am not aware that he advances anything more striking than most ordinary men might say. Doubtless, years and observation will contribute to his improvement. And to the curious and the candid I would say, "go and hear;" and then, in the language of Bacon, "weigh and consider." But dont join the clamour on either side, on mere hearsay evidence.

R. B.

## Christian Activity.

**RECOVERY OF WASTE PLACES.**—A Committee of gentlemen connected with Bloomsbury Chapel has, for several years, been at work in St. Giles, with a view to remedy some of the evils existing in certain of its districts. A system of house-to-house visitation has been prosecuted with energy and perseverance; habits of personal cleanliness have been recommended; and urgent destitution has been relieved. Parents have been directed to the schools most suitable for their children; and many, both children and adults, have been aided in their desire to abandon vicious habits. Measures have also been adopted to substitute wholesome for immoral reading; and with a view still further to awaken the people of this district to a sense of their position, an unsectarian religious instructor has been provided. The Temperance Hall, King Street, Seven Dials, has been partly rented for meeting purposes,—and these efforts have been so far appreciated that the committee have long desired to extend their operations. Their great want has been a suitable building in which, and from which, plans of usefulness might be carried out. This difficulty, however, is now overcome. The Swiss Protestant Church, situated in the Five Dials, having been vacated, has been taken, and adapted, at a cost of

£160. as the Bloomsbury Mission-hall. It was opened in February last to the people—the lowest class being specially invited. The meeting was convened for eight o'clock, and the Hall was crowded in every part. Mr. S. M. Peto presided, and, together with the Rev. W. Brock, of Bloomsbury Chapel, explained the origin and progress of the work in which the committee are engaged, and cordially invited the people to make free use of the building in which they are assembled, assuring them that at all suitable times it would be open to them free of cost. Addresses were delivered by other members of the committee, and it was announced that adult writing classes would be immediately announced, and the free library extended. Arrangements have also been made for the delivery of interesting lectures, some with dissolving views. It was further stated, that as circumstances suggested, other measures of usefulness would be adopted. A resolution expressive of the feeling of the meeting was submitted by Dr. Snitch. Mr. Peto, in acknowledging a vote of thanks, said, that he had never yet delivered a lecture, but being at present released from parliamentary duties, he was tempted to do so, and his first should be given in that hall, to the people of St. Giles's.—*Athenæum*.

## Narratives and Anecdotes.

**IMMORTALITY OF AUTHORS.**—John Milton somewhere says, "A good book is the precious lifeblood of a master spirit, embalmed and treasured up on purpose to a life beyond life." And James Montgomery carries out the same idea in his reflections on the writings of the great poet. "In every age there are some who, having once lived, never die, in the perpetuated consequences, whether good or evil, of their bodily appearance, and intercourse with their species. Now these more effectually colour and shape the character of society, than they could if their disembodied spirits were permitted

to hold communion with the living, and suggest, control, or inspire them with the same feelings and sentiments which their memory or their productions absolutely do impress. How little could the soul of Milton have done had it been walking to and fro, and going up and down in the earth, during the hundred and fifty years since his death; how little could it have done by awakening genius and guiding its aspirations in a few solitary individuals (without ascribing to it inconceivable and miraculous powers), in comparison with what that soul, embodied in divine poetry, has actually

done for thousands and tens of thousands, by ennobling, adorning, and enriching the meanest readers with a measure of the grandeur, beauty, and wealth of his own high intellect, which, fixed in the eternity of verse, can no more be exhausted by communicating itself, than the sun by shining, or the atmosphere by giving breath. Could the magnificent spirit that dictated the numbers of 'Paradise Lost,' from the lips of 'the poet blind yet bold,'—could that spirit, by any imaginable process of secret communication, through half a human life, have raised in one mind that exaltation of feeling to which the perusal of the first book alone must carry every mind of sufficient capacity to comprehend it? No, certainly; for to have done this, the visitant must have inspired his disciple with the power of producing a poem equal to that, the mere perusal of which gives any body the means of enjoying, at once, and without any cost, all the fruits of all the labours of thought that produced the original."

**RAILWAY CARRIAGES PREDICTED BY ISAIAH.**—Dr. Joseph Wolff, the celebrated Jewish Missionary, addressed a letter to the *Morning Post* on the 10th of April, 1854, in which he says:—"I saw in your paper of last Saturday the question addressed to the learned, whether the translation of the words, 'Swift beasts,' in Isaiah lxvi, verse 20, is correct? I answer, 'No!' The word in Hebrew is *kirharoth*, from the singular number of *karhar*; whence our English word *carriage* is evidently derived. And the late Rev. Mr. Hamilton, a learned clergyman in Ireland, who had learned Hebrew from books, without knowing the real pronunciation, gave to the Hebrew word the sound *carriages*. The Arabian lexicographer, Kamus, as well as Richardson, in his Arabic Dictionary, translate the word *kirharoth*, 'machine turning round with the swiftness of the clouds.' Cardinal Mezzofanti, the greatest polyglott upon earth, in all times and in all countries, who read with me the 66th chapter of Isaiah, when passing through Bologna, in April, 1818, translated *kirharoth*, *carozze*, i. e., *carriages*. I, therefore, am convinced, that *rail carriages* have been predicted in this chapter. St. Jerome more correctly translates it in *carrucis*, i. e., in *carriages*. The Osbeks in Bokhara, and the Turcomans of Merv,

call their swift carts *karkarooth*. Mesrop, the greatest man of the Armenian nation, the celebrated translator of the bible, translated it *swift carriages*. Luther translates it *lacufern*, i. e., *swift runners*. The very word in Hebrew, Arabic, and Turcomanish, evidently is an imitation of the sound produced by the turning of wheels—*kirharoth*. Being myself a humble student of prophecy, I was very much interested in the question of the inquirer."

**SIDNEY SMITH AND JOHN FOSTER.**—Sidney Smith was a writer of sermons as well as of political squibs. Is not their memory eternized in one of John Foster's most ponderous pieces of sarcasm? In an evil hour the dexterous and witty critic came forth from behind the fastnesses of the *Edinburgh Review*, whence, in perfect security, he had shot his quick glancing shafts at Methodists and Missions, *Christian Observers*, and *Eclectic Reviews*, and (what the more wary Jeffrey, in the day of his power, always avoided) became himself an author, and, *mirabile dictu*, an author of sermons. It was as if he wished to give his opponents their revenge; and no sooner did his head peep forth from beneath the protection of its shell than the elephantine foot of Foster was prepared to crush it in the dust. In the skirmish Smith had it all his own way; but when it came to close quarters, and when the heavy and mailed hand of the sturdy baptist had confirmed its grasp on his opponent, the disparity was prodigious, and the discomfiture of the light horseman complete. But why recall the memory of an obsolete quarrel and a forgotten field? The sermons—the *causa belli*—clever but dry, destitute of earnestness and unction—are long since dead and buried; and their review remains their only monument.

**A MARTYR'S PRAYER.**—When Leonard Keyser, who was burned at Scherding, 1527, for adhering to Protestant faith, drew near the stake, he looked at the crowd, and exclaimed, "Behold the harvest! O Master, send forth thy labourers!" How full of the spirit of Christ was that blessed martyr! What ministers, what Christians, what churches, would such a spirit make! Let us cherish it; let us pray for it.

## Baptisms.

### FOREIGN.

A BAPTISM IN NOVA SCOTIA.—It was the first Lord's day in April. The thaw had commenced, but the fields were still covered with snow, and there was a thick coating of ice on the banks of the streams. The morning was cloudy, with light showers, threatening an unfavourable time for the administration of the ordinance, which was to take place about a mile and a half from our meeting house. We left home at half-past eight, and, after crossing the rising ground to the south of our village, descended into the picturesque valley of the Gasperaux. That river is "our Jordan," as we call it in Nova Scotian phrase. The place of baptizing was near a bridge, on which, and on the bank of the river, the spectators were already assembled. A kind ministering brother, resident in the village of Gasperaux, had cut steps in the ice to facilitate our descent into the water. When we reached the place, the clouds had partially cleared away, and the rain ceased. We sang Dr. Ryland's hymn, "In all my Lord's appointed ways," &c., and offered thanksgiving and prayer to God. Then the administrator "went down into the water," accompanied by a young man, a student of Acadia College, recently converted, whom he immersed in the Gasperaux in the name of the sacred Trinity. As the candidate "went up out of the water," another met him and was similarly immersed, and then another, and another; till nine had in this manner avowed their faith in the Redeemer, and their fellowship in his death and resurrection. They were successfully received by the brethren on the bank of the river with singing and joyous welcome, and testified the happiness which they felt in obeying the Lord. Accommodation for the administrator and the candidates was kindly afforded at a neighbouring house. After changing clothes we returned, and immediately repaired to the meeting-house, where a discourse was delivered from Philippians i. 27. At the close, the nine newly-baptized took their places in the aisle and listened to a brief exhortation. They were commended to God in prayer, and then each came forward, received the right hand of fellowship, and was admitted to the church. The congregation

being dismissed, the church remained to celebrate the Saviour's love. It was a season of deep feeling. All the above mentioned candidates are members of the college or the academy, and have been converted during a revival, which is still in progress among us. Some of them are very young. We expect to meet again at "our Jordan" next Lord's day. —*Baptist Magazine.*

### DOMESTIC.

CRAYFORD, *Kent.* — Three believers were baptized by Mr. Hosken, pastor of the church, on the last Lord's-day in March, after a discourse from—"I counsel thee to keep the king's commandment." One was the daughter of an Independent minister. She dated her conversion, under God, to a sermon preached by her father on his own birthday. Another was many years among the Independents, but for the last few years he has attended the ministry of Mr. Hosken. He was induced a short time ago to join the school as a teacher. The subject of baptism presented no obstacle to him, for he had long been convinced of its propriety. But he feared greatly that he should tarnish his profession. At the commencement of the present year the superintendent pressed on him the importance of decision, and the duty of walking in the light God had given him—and this was the result. The other was from the ranks of Wesleyanism. He was many years a member of that society. Being coachman to a gentleman who resided in our neighbourhood he attended the baptist chapel. But the lady of his master hearing he was about to be baptized, told him she would not sit behind him in her carriage again. Our brother on communicating this to one of the deacons said, "My heavenly Father has never deserted me yet, and I can trust him now." He was enabled to overcome this intimidation, and still retains his situation. On Sunday evening last his master was listening to the preaching of God's holy gospel under the same roof as the servant, in the baptist chapel, Crayford. E. M.

OAKHAM.—On Lord's-day, May 6, five candidates (four of them in the bloom of youth) were baptized by Mr. Jenkinson, after a sermon from John iv. 1, 2, 3.

**DERBY, *Mary's Gate.***—The religious public generally, and the baptist body in particular, will be gratified to hear that since this large church was deprived of the services of its venerable pastor, the late Mr. J. G. Pike, the services of public worship have been well sustained by acceptable supplies, and the spiritual interests of the community have been duly cultivated by the deacons and officers. On Lord's-day, April 8, Mr. Bott, of Barton, preached on the baptism of Jesus, and then baptized twenty young persons—fifteen females and five males; half of whom were from the sabbath school. It was a very interesting service, and the spacious building was crowded. The candidates were all received at the table of the Lord in the evening, in the usual solemn mode of admission followed by the late pastor. Each candidate is addressed in turn, "Will you devote yourself and your influence to the service of Christ and his people?" The reply is usually, "I will," and the right hand of fellowship is then given. Such a custom may possibly grow into a form; but when conducted after the solemn manner of the late pastor cannot but be peculiarly impressive.

**LEICESTER, *Vine Street.***—After a sermon by Mr. T. W. Freckleton, of the Leicester College, from the first part of our Lord's commission, two persons were baptized, April 22. In the evening the Lord's supper was administered, and the newly-baptized received into the church, by Mr. J. Wallis, tutor of the College. For some time past this church has been in a declining state. Owing to the want of a pastor, and other adverse circumstances, the congregations had become small and discouraging, when it was thought advisable to request the senior students of the College to take it under their care; and they engaged to do so, at least for a time, by way of experiment. Since which engagement we are happy to say that the congregation has increased considerably, and a brighter day seems to be dawning upon the church. There are now a number of inquirers and several more candidates for baptism.

**NEWCASTLE-UPON-TYNE, *Bewick Street.***—On May 2nd, after an appropriate address by Mr. Pottenger, from Rev. ii. 4, "first love," seven believers were baptized—all young disciples. The chapel was crowded, and the solemnly impressive service was exceedingly interesting. J. P.

**BREACHWOOD GREEN, near Welwyn, Herts.**—On Lord's-day evening, May 6, at the close of the service, our pastor, Mr. Parkins, baptized six candidates—two young men and four females, one of whom was his youngest daughter. In giving an account of their conversion to God, several of them gave striking testimony to the benefit they had derived from the prayers of their pious mothers, who had frequently taken them aside to pray with and for them alone; as well, also, as to the efforts of their sabbath school teachers, in speaking to them, writing kind letters to them, and praying for and with them; and from attending the prayer meetings held at the close of the sabbath evening service, as well as from the pulpit labours of the pastor. On the occasion of their baptism the chapel was crowded to excess, and many were unable to get in at all. The service was solemn and interesting. On the following Lord's-day our young friends were received into the church, and took their places at the Lord's table. May they go on their way rejoicing!

**ABENSYCHAN, *English Baptist Church.***—Nine persons, two males and seven females, followed the Lord Jesus Christ in baptism on Lord's-day evening, April 29. The candidates were all young persons, and five or six of them teachers in the sabbath school. It was indeed a delightful and solemn sight to see so many young persons, at an age from seventeen to twenty-two, taking up the cross. The chapel was crowded, several persons of other denominations being present, who listened with much attention to an impressive discourse by our pastor, Mr. Price, from Matt. xxviii. 19, 20. On the following sabbath evening these were all received at the Lord's table into our fellowship.

**SUTTON-IN-ASHFIELD, *Notts.***—On the first sabbath in March two of the teachers in our sabbath school were buried with Christ by baptism into death, and then raised up with him, to walk, we hope, in newness of life. J. E.

**WENDOVER.**—On the last sabbath in April, three young females followed their divine Master through the baptismal stream; all of whom have for some time given evidence that they have not hoard the Word in vain. Two are teachers in the sabbath school. J. B.

**LONDON, Moorfields, Welsh Baptists.**—On Sabbath evening, April 29, Mr. Pritohard, of Llangollon, delivered an interesting discourse on the nature and importance of christian baptism, and our pastor, Mr. Williams, after the manner of the apostles, went "down into the water" and immersed three disciples on a profession of their faith in Christ. On the following sabbath they were received into the church. We are thus not left without tokens of God's blessing on our labours. We have always experienced great difficulty in bringing together to hear the word of God the widely scattered Welsh population of this vast place, and in order to overcome that obstacle we have established, during the last three years, three new stations for preaching and holding prayer meetings. By this means we are somewhat better able to meet the spiritual wants of some of our countrymen. We have much cause to bless God for the encouraging results we have already received in these new spheres; and I hope it will be my pleasing duty to report a baptizing in one of them next month.

**Spencer Place.**—Mr. Jennings, our pastor, baptized six believers in the Lord Jesus Christ, May 8. Two were sisters—daughters of one of our esteemed deacons.  
M. C.

**WIGAN.**—Our recently elected pastor, Mr. Thomas Vasey (late of Wainsgate, Yorkshire), had the pleasure of baptizing six believers in the convenient baptistery of our new chapel on the first Lord's-day in April, after a sermon on the words, "What mean ye by this service?" The congregation was large and attentive, and a gracious influence attended the services. The six candidates, with another who had been previously immersed, were received into fellowship with the church at the Lord's table in the evening. These are all fruit from the sabbath school nursery. To Christ be the praise!

**FOLKSTONE.**—On Wednesday evening, the 25th of April, our pastor again administered the ordinance of christian baptism, preaching on the occasion from these words—"Cleave unto the Lord your God." The candidates were two females; one a widow to whom affliction has been mercifully sanctified, the other a child of pious parents. God is thus affording us from time to time tokens of his presence. Oh! that we were more diligent in his service.  
R. B.

**HULL, George Street.**—On the evening of the 26th of April we had a very interesting spectacle—that of a father baptizing his own son. After a brief but clear and comprehensive address by our new pastor, Mr. Hall, Mr. J. Mc. Pherson, formerly pastor at Saltbouse Lane, stood forward and addressed his son in a most solemn and affectionate manner, after which both went down into the water, and the youth was buried with Christ in baptism, from whence he rose, we hope, to newness of life. He has since been received into the church, where, we trust, he will prove a useful and active member. May many more of the young thus consecrate themselves to God. A few years ago the elder brother of this young man was about to be baptized at Mr. Stalker's chapel, Leeds—at which place he was apprenticed to the medical profession—when he was seized with the typhus fever, and about the time when he should have publicly put on Christ he was called into his presence. Mr. Mc. Pherson, senr., spoke of him in a most affecting manner, and also recalled to his son's mind the precept and example of his mother, who did not long survive the stroke of her son's death. Altogether it was a truly touching and instructive scene. May it be blessed to every one who witnessed it!  
M. E. P.

**NOTTINGHAM, Stoney Street.**—Seven young followers of the Saviour were baptized on the first Lord's-day in May, after a discourse by Mr. J. Wallis, Tutor of the Leicester College. Mr. W. Hill, late a student in the College, and an accepted candidate for missionary labour in Orissa, baptized the candidates. We are happy in being able to state that the health of Mr. Hunter, the beloved pastor of this large church, is improving. These young friends were chiefly from the sabbath school. They were all added at the Lord's table on that afternoon.

**BRABOURNE, Kent.**—Two young men were baptized in obedience to the command of Christ, and in accordance with his example, by Mr. Bottomley, our pastor, on Lord's-day, April 22. There was a large, attentive, and, we trust, an interested congregation.  
W. H.

**SAFFRON WALDEN, Upper Meeting.**—On sabbath morning, April 1, three believers were baptized by Mr. Gillson, and admitted into the church in the afternoon. We hope to be able to report several others shortly.

**TROWBRIDGE, Back Street.**—Since our last report we have baptized three if not four times, and have erected a new baptistery at a cost of seventy guineas. It is made so as to be elevated when in use, and to drop into a brick casement under the table pew when the water is discharged. Our pastor, Mr. Barnes, baptized seven on Wednesday evening, May 2; and the next morning, by special request, he baptized a member of an Independent church in London, who was on a visit in the town, and who had been present on the previous evening. On the first of these two administrations there were more than a thousand persons present, most of whom could distinctly witness the ceremony from their seats.

**BRISTOL, Counterslip.**—Our beloved pastor baptized fifteen upon a profession of their faith on the first sabbath in May. Mr. Clark preached from 1 John, v. 19. Thirteen of these were added to our own church. One was from a village station; the other was a Wesleyan Reformer, who remains with that body. Would that every baptist acted out his baptist principles, and not by his countenance prop up, in however small a degree, unscriptural practices. Our pastor closed a very interesting and solemn day by preaching from, "Will ye also be his disciples?" We have several more inquirers; and could have baptized many more, but our pastor's strength of body would not permit, so we must baptize again soon.

P. G.

**CHIPPING SODBURY, Gloucestershire.**—Our pastor, Mr. F. H. Roleston, baptized three persons on a profession of faith in Christ, May 6. One of these is the son of our deacon, and a teacher in our sabbath school; and another, about sixteen years of age, the daughter of one of our members, who dates her religious impressions to the instruction she received in the bible class of our sabbath school. There are other young persons in the congregation who appear to be under serious impressions, and who, we trust, will ere long become decided for the Lord.

W. B.

**LOUTH.**—"Public Baptism. On Sunday evening last (March 25) nine persons—six women and three men—were baptized in the chapel in North Gate by Mr. Orton, the pastor. The Chapel was crowded with spectators."

Stamford Mercury.

**BONOUGHURIDGE.**—On the first sabbath in April, after an appropriate sermon from, "If ye love me keep my commandments," our pastor, Mr. Baker, administered the solemn ordinance of believers baptism, when three persons thus put on Christ. These were afterwards received into christian fellowship with us. One of the candidates was an aged brother, who has long loved the Saviour. The others were our minister's servant girl, and his son, a promising youth about fourteen years of age. It was a truly interesting and affecting scene. The Lord has lately done great things in our pastor's family, several of his children having, within the past few months, been led in the days of their youth to choose the better part. Christian parents pray on!

**BIRMINGHAM, Cannon Street.**—On sabbath morning, May 6th, we had an interesting baptismal service, when Mr. Evans, (formerly one of our missionaries in Calcutta,) read suitable portions of scripture and offered solemn prayer. Mr. Swan preached from 2 Corinthians viii. 5, after which he delivered an impressive address at the water-side, and then proceeded to immerse fourteen young disciples—four males and ten females, part of whom were scholars from the sabbath schools. They were all added to the church in the afternoon. There was a crowded congregation, and it is pleasing to be able to say that there are others still enquiring the way to Zion at this place, where the seraphic Pearce and the venerable Isaiah Birt once laboured.

**Heneage Street.**—Our pastor, Mr. Taylor, baptized eleven believers, two males and nine females, May 6. Five were from the girls school; five from the bible class, and one had been a member with the Independents more than twenty years. These, with one by letter, were added to the church at the Lord's supper in the afternoon of the same day. D. D.

**HALIFAX, Trinity Road Chapel.**—Mr. Walters baptized eight persons in the above place of worship, on the last Lord's-day in April. The chapel was crowded on the occasion by an attentive and devout audience. Several others are waiting thus to follow their Lord.

**ARNBY, Leicestershire.**—We have pleasure in stating that Mr. Shew Evans, the new pastor of this church, in connection with which Robert Hall commenced his religious course, baptized seven believers on the first Lord's-day in May.

**KERRY, Montgomeryshire.**—Two females were baptized by our pastor into the arms of the Sacred Three, on Lord's-day, May 6. Our chapel formerly belonged to the Independents; but it was purchased from them by a benevolent gentleman living in Newtown, and was transferred to the baptist denomination. The chapel was purchased in 1849; and since that time we have regularly conducted Divine service in the place. The chapel is situated in a country village where the influence of the church party is very extensive. Our total of baptisms from the commencement in 1849 is twenty-four.

R. O.

**LLANELLY, Carnarthenshire, Zion Chapel.**—Mr. Morgans, minister of the place, after a powerful sermon from, "Why baptizest thou then?" to a very large and respectable congregation, on May 13, went down into the river and baptized eleven persons, mostly young men from the sabbath school. This was the first sabbath of the ministerial charge of Mr. Morgans after the late Mr. James Spencer's decease. We hope and trust that the future labours of our new minister will be blessed, by Divine grace, in the turning of many to righteousness.

D. J.

**WIRKSWORTH.**—The ordinance of baptism was administered here, April 22; when four young persons thus put on Christ. Mr. Yates, our new pastor, preached from, "Lord, what wilt thou have me to do?" The attendance was very large; the chapel being quite thronged, and the interest felt was great, it being the first baptism since the settlement of Mr. Yates amongst us. In the afternoon, at the Lord's supper, the newly-baptized were received.

**OLD BASFORD.**—We have heard that at this village, near Nottingham, a very pleasing revival of religious feeling has taken place, and is yet in operation. On the second sabbath in May, after a suitable discourse by Mr. Ferneyhough, a considerable number of young persons were baptized, and many more are waiting as candidates. We wish one of the friends in the village would favour us with a full report of this gracious visitation.

**LIVERPOOL, Great Cross-Hall Street, Welsh Baptists.**—We had another baptism on March 25; when three believers thus avowed their devotion to the Lord Jesus. Mr. Price, our pastor, baptized them. We have hope of others. T. G.

**BURWELL, Cambs.**—We had a very delightful service by the river-side on sabbath morning, May 6, when about eight hundred persons were present. We commenced by singing that sweet hymn,

"Jesus, and shall it ever be,  
A mortal man ashamed of thee?"

Supplication for the Spirit's presence was then made, and a brief address was delivered by our pastor, Mr. C. Smith. Then, in the presence of the assembled multitude, eight beloved friends of Jesus were baptized—two males and six females. It was a good day. The Lord was evidently with us.

"Why should the wonders he hath wrought,  
Be lost in silence and forgot."

**ISLE ABBOTS, Somerset.**—Mr. Chappel baptized in the river one male and two females, on Lord's-day, May 6th. The male was a young man—a teacher, the two females were scholars. This to the teachers and friends was pleasing, for while one fourth of our members were once in the sabbath school, these are the first that have joined the church whilst scholars. We hope that others will soon thus follow the Saviour—

"Then to his table come,  
And dwell in Zion as their home."

**PATTISHALL AND EASTCOTE, Northamptonshire.**—Our pastor, Mr. Chamberlain, baptized two believers on a profession of faith in the Lord Jesus Christ, May 13. One, a young female from the sabbath school; the other, a friend from Woodend, who had been halting between two opinions for twenty years. Many, doubtless, have so halted all their life. Indecision is a sad hinderer of duty. W. B.

**SABDEN.**—On Lord's-day morning, May 6, Mr. Webb, of Liverpool, after a suitable sermon, immersed six believers upon their profession of faith in the Lord Jesus. One had been in connection with the Wesleyans; and another with the Independents; four of them are connected with our station at Billington, near Whalley. The service was a very pleasant one, and we pray good may come from it. W. F.

**CHELSEA, Paradise Row.**—On Thursday, April 19, four believers were baptized by Mr. S. K. Bland, of Cheshunt, after a sermon by Mr. S. Murch, the pastor of the church.

[We have said "Chelsea;" for we know of no other "Paradise Row chapel." Our correspondents should give us full information of places and persons.]

## Baptism Facts and Anecdotes.

### INFANT SPRINKLING IN NEW ENGLAND.

— The Boston correspondent of the *Journal of Commerce* says:—"A Presbyterian pastor of this city baptized three infants last sabbath in his own house of worship, and in connection gave to the parents quite minute directions as to the duties they owed to their children. He gained their assent that they would perform these duties. In our congregational churches we fear that there is considerable indifference and neglect in reference to infant baptism. In one of our oldest churches in this State there had not been, a few years since, an instance of infant baptism for the seven preceding years. Last year there were seventy congregational churches in New Hampshire that reported no infant baptisms. This year ninety-six churches, or about one-half in the State, report none. If this indifference continues the ordinance will become extinct in the Congregational church."

FOUR FACTS.—1. Baptism commenced with the christian dispensation, and was peculiar to it, bearing no analogy to any previous institution, such as circumcision; nor in any sense derived from previous enactments, but revealed as a positive law of the kingdom of Christ. 2. Baptism

is only scriptural as administered by the immersion of the whole body in water. 3. Baptism cannot scripturally be administered to any but as a profession of faith in Christ Jesus. 4. Baptism, as a command of the New Testament, is obligatory on all who profess faith in Christ, and is intended to form a great line of separation between his church and the world.

THE BAPTISMAL CONTROVERSY is alluded to in the writings of several of the fathers, some of whom did not scruple, in spite of edicts and decrees, to condemn the practice of baptizing infants, as a deviation from scripture and the early custom of the church. The same view of the subject was very prevalent in the eastern provinces of the Roman empire, where it became so popular that, in the ninth century, when that powerful schism arose which led to the formation of the Greek Church, this was one of the articles on which an irreconcilable difference of opinion prevailed between the new communion and the old; the latter (Roman) adhering to its established custom of sprinkling infants in baptism, while the former (Greek) performed the ceremony by trine immersion.—*Encyclopaedia*.

## Sabbath Schools and Education.

### SEPARATE SERVICES FOR SCHOLARS.

AMONG other plans for the improvement of the sabbath school system, recommended in the pamphlet from which we have given extracts in our two last numbers, that of separate services is mentioned.

"This Committee have long been of opinion that the practice of adapting special services for the younger children, under a suitable agency, is eminently calculated to work out a change in this particular.

The growing opinion of so many ministers and experienced teachers upon this point is deemed worthy by this Committee of most serious consideration, and it will be remembered that both Mr. Baines and Mr. Mann draw attention to it very prominently, the former remarking:—

'Separate services for the younger chil-

dren are, I am sure, of great value, because there everything is adapted to the understandings and attainments of the children. But it is to be feared that much of the service and sermon for adults is beyond the comprehension of the majority of the scholars, and that their attention, once lost, can hardly be regained. Would it be wise to extend still further the system of the separate service? or to adapt any part of the public service more distinctly to the Sunday scholars? Or can any better method be found of making public worship a more intelligent and pleasing service to the children? The desideratum is, to make the children feel it a privilege and pleasure to attend public worship; which, it is to be feared, from their ceasing to attend when they leave the school, is hardly the case at present.'

While Mr. Mann says, 'The religious knowledge thus administered to children is by no means ineffective; probably, indeed, this mode of spiritual teaching is far better suited to a child's capacity than is the more elaborate service of the church or chapel.'

Hitherto, in numberless cases, young persons have left the school without having acquired a love for the service of the sanctuary; and having left, they have had no inducement to revisit a place unassociated with pleasant recollections. The understanding of childhood has been addressed in services adapted for adult congregations; and, to the large majority, these sacred exercises have been nothing but a dull, unmeaning form. The

constant subjection to a process thus unintelligible, and having no natural charms, has endangered habits of listlessness and disrelish, amounting, in many cases, to positive dislike and disgust. Evidence is not wanting upon all these points, and the earnest desire often expressed by elder scholars to be allowed to remain at 'the children's service' speaks volumes in behalf of a change.

Indeed, the separate service may now be regarded as an established institution. Tried in the first instance as an experiment, experience of the value of the plan has led to its adoption in hundreds of places, and none are more hearty in their concurrence now, than some who at first withheld their countenance and help."

## Religious Tracts.

ESSEX.—Our baptistry was opened again a few weeks ago, when one young person, daughter of one of our aged deacons, followed the example of Christ, and was buried with him in baptism. The service was well attended, and we trust some good impressions were produced. Since then I have entered the arena of controversy with a clergyman of the Puseyite school at one of our village preaching stations. One of our members lost a child by death, and because it had not been christened he refused to bury it in the usual way. He also found out that others in the village had neglected this duty of having their children regenerated by water. He went to them and remonstrated with them; and upon this I sought an interview with him, to which he agreed. Before this, he preached on the subject in his own pulpit. We met in his study at the appointed time, but instead of arguing the question upon scripture grounds, he read me the effusion he had delivered to his congregation. It would be impossible for me to give you an outline of this oration; but it was full of unproved assumptions and illegitimate inferences, endeavouring to show that baptism succeeded circumcision, and that as the former was administered to children, so should the latter; and that the children were all regenerated, though the seed deposited might in some instances be counteracted and destroyed. I did the best I could to show the absurdity of his views, and I afterwards preached

on the subject to a crowded congregation on a Lord's-day evening. I should like to follow this up by distributing a few tracts on the subject. Could you favour us with a parcel? Our friends are all of the humbler class, and are not able to defray the necessary expences connected with the worship of God, and here is a numerous and wide-spread population, many of whom are under the teaching of Puseyite clergymen, and, as you may suppose, living in great ignorance of the pure gospel of God. If you could send us a grant you will greatly oblige us, and, I trust, be serving the interests of the Redeemer's kingdom.

SOMERSETSHIRE.—Could you favour me with a supply of tracts, as the season for open-air services has arrived. I hope, with divine assistance, to have a campaign in our villages, when a few tracts will be of great service. There is a spirit of inquiry abroad upon scriptural baptism in our locality. A little while ago I was requested to meet a few Wesleyan local preachers to discuss the matter, when, strange to say, there was not one to defend infant sprinkling. One of our village clergymen has produced a little stir in his neighbourhood—he nearly immerses them in the water—the parents being annoyed, will not go to him—so they have been invited to the Independent chapel; but as I happened to be supplying that place, I told them I could not think of attending to so unscriptural an ordinance. This, doubtless, led to inquiry.

## Intelligence.

### BAPTIST.

**BAPTIST CHAPELS IN LONDON.**—Twenty or thirty years ago one of the most difficult exploits that could have been undertaken by a visitor to the metropolis, would have been to find out the baptist chapels. Beside the general impossibility of finding any place, person, or thing, in the Leviathan city, there were two causes why baptist chapels should, of all structures, be most inaccessible. Many of them were built in the days of the Stuarts, when our fathers were too glad to shelter their religious assemblies in any nook likely to evade the gaze of a persecuting prelate, and others stood in streets once decent but long ago sunk far into oblivion and decay. A gateway, a court, an alley, almost invariably conducted you, after protracted search and much futile inquiry, to a dirty, dark, ill-ventilated, uncomfortable structure. Not infrequently the fathers slept underneath, more safely than sweetly, while above, in many instances, vermin in great variety sustained the character of the slum-dom you had come to visit. "I remember one place," says the Rev. Charles Stovel, in a speech upon the subject, "called Fisher's Folly (!!!), where the rats were wont to rush across gallery in time of worship." When Prescott Street chapel was erected in 1730, the members of the baptist board were entreated to interfere and rebuke the pastor Wilson for determining to erect "so splendid and worldly a place of worship." Although pastor Wilson was before his age, the "splendid and worldly" building has now through many years been ineligible from its obscurity, and almost untenable from annoyance. Happily for Mr. Stovel and his congregation, a new building, worthy of their antecedent history, is nearly prepared for their reception. One of the ablest and most excellent ministers of our own or any other denomination, John Howard Hinton, is still spending his energies in a place assailed by all the tumults of the Jews' market. The report of the Baptist Metropolitan Chapel Building Society, however, presents some cheering information upon the improving prospects of our denomination in the metropolis. During the past eight years eighteen new chapels have been erected, at a cost of £55,000, affording accommodation for 10,000 persons. The gentlemen upon whom the management of the society devolves have all of them been engaged in promoting one or more of these eighteen structures. They have seen the advantage of placing our houses of prayer in eligible situations, and they are associated for the

purpose of effecting that for other destitute localities which has been so much blessed in their own respective spheres. The society is much in want of funds; when these are forthcoming another chapel will be immediately commenced in one of the most crowded districts of London. We urge upon our readers, both in town and country, an attentive perusal of their report, in the confident hope that the appeal shortly to be made by this excellent confederation will meet with a generous and widely extended support.

*Freeman.*

We find the following interesting facts respecting two of these "places, in a volume recently published.—"Curiosities of London; exhibiting the most Rare and Remarkable Objects of Interest in the Metropolis, with nearly Fifty Years' Personal Recollections. By John Timbs, F.S.A."

*Baptist Chapel, Little Wild Street, Lincoln's Inn Fields:* here is annually preached a sermon in commemoration of the Great Storm, Nov. 26, 1703. The preacher in 1846, the Rev. C. Woolacott, in describing the damage done by the storm, stated: "In London alone, more than 800 houses were laid in ruins, and 2,000 stacks of chimneys thrown down. In the country upwards of 400 windmills were either blown down or took fire, by the violence with which their sails were driven round by the wind. In the New Forest, 4,000 trees were blown down, and more than 10,000 in the same state were counted in the county of Kent. On the sea the ravages of this frightful storm were yet more distressing; fifteen ships of the Royal Navy, and more than 800 merchant vessels, were lost, with upwards of 6,000 British seamen. The Eddystone Lighthouse, with its ingenious architect, Mr. Winstanley, was totally destroyed. The Bishop of Bath and Wells and his lady were killed by the falling of their palace. The sister of the Bishop of London, and many others, lost their lives. This annual custom has been observed upwards of a century. The chapel is built on the site of Weld House and gardens, the mansion of the son of Sir Humphrey Weld, Lord Mayor of London in 1608. It was subsequently let; Rouquilo, the Spanish Ambassador, lived here in the time of Charles II. and James II; and in the anti-Popish riots of the latter reign the house was sacked by the mob, and the Ambassador compelled to make his escape at a back door.

*Bloomsbury Baptist Chapel,* on the west side of Bloomsbury street, was designed by Gibson, and opened Dec. 2, 1848; it is in elegant Lombardic style; the central portion

has a gable pediment, large wheel-window, flanked by two lofty spires, and is very picturesque. South is the French Protestant's Gothic Chapel; and the tasteless pile to the north is Bodford Chapel. Among the houses taken down near Bloomsbury street, and towards the centre of what is now New Oxford Street, stood the Hare and Hounds public-house, a noted resort of the Londoners of the sixteenth and seventeenth centuries: till the reign of Charles II. It bore the sign of the Boggar's Bash, when the name was changed, owing to a hare having been hunted and caught there, and cooked and eaten in the house.

REGENT'S-PARK BAPTIST CHAPEL, LONDON.—On Tuesday, May 1, the Diorama was opened as a chapel for Divine worship in connexion with the baptist body, having been refitted for that purpose by the munificence of Sir S. Morton Peto, Bart., at a cost of £18,000, including the purchase of the building. The building has been re-modelled in a very handsome manner, and is calculated to seat 1800. The Rev. W. Brock, in the morning, preached in the new edifice, after which the company adjourned to the Fitzroy rooms, where a dinner was partaken of. Sir S. Morton Peto presided, and near him we observed Sir George Goodman, Rev. Dr. Leifchild, Rev. James Stratton, Rev. James Sherman, Rev. Howard Hinton, M.A.; Rev. T. Binney, Rev. Dr. Burder, Rev. W. Brock, and Rev. R. Philip. The usual loyal toasts having been duly honoured, the chairman rose, and said he recalled to his mind a like occasion in 1848, when he stood in a similar position at the opening of Bloomsbury chapel. That undertaking, as they all knew, had been largely blessed. On the occasion of that meeting, they would remember that he stated that it was his intention to leave one-third of the cost of the building to be defrayed by the friends, and he was happy to say, that the debt had been extinguished; that Bloomsbury chapel was now free from debt, had been put in trust, and was the property of the denomination. That trust deed would serve as a model for its liberality, because it bound the church to nothing but the preaching of christian truth. He had told the church there, that so soon as the debt was paid off, he intended to commence another christian enterprise, and they had seen the result that day. He intended to leave one-third of the cost of the chapel they had seen opened to be defrayed by the congregation, and as soon as that was accomplished he intended to commence another chapel. He hoped that the Diorama would become a centre of very great usefulness, and that Mr. Landells would, to the fullest extent, justify the choice that had been made. The honourable Baronet concluded by congratulating the friends on the

very large number of ministers and members of other denominations who had honoured them with their presence and sympathy on that occasion, and resumed his seat amid loud applause. The Rev. Mr. Landells, the pastor of the church to be ultimately formed in the Diorama, came forward, and explained at some length the reasons which induced him to leave Birmingham for the sphere he was about to occupy. He stated, that when he was asked, two years since, to become the pastor of the Diorama by his friend Sir Morton Peto, he refused; but when asked a second time lately he immediately determined to accept the call. The Rev. T. Binney eulogised the munificence of Sir S. M. Peto, together with the sermon of Mr. Brock. Some of Sir Samuel's Parliamentary friends might say, as was said of Wilberforce, he was mad. If Sir Samuel were really mad, all he wished was that he might bite them. Tea was afterwards served, and the proceedings concluded with a sermon in the evening, from the Rev. S. Martin, when the attendance was overflowing.

THE LATE W. B. GURNEY, ESQ.—One of the last contributions of this eminent friend of religious education was that of £5 to the fund for erecting a new building for the "Snowsfields Sunday School and Preaching Station." In the letter accompanying this handsome donation he said: "In 1801 I began, with the assistance of some young friends, the Maze-pond Sunday school, the boys' school being for several years within fifty yards of the spot your circular describes—namely, in Bermondsey Street, close to the outlet from Snowsfields; the girls' school was close to Weston Street. The boys' school comprehended some of the raggedest colts that were ever got together; but the change in their appearance within a year was surprising. The schools at Walworth, though commenced five years previous, were never so bad as that called "The Maze-pond Sunday School," (called so from the place it attended, and which kept it up). Both the boys' and the girls' school were the means of spiritual good to some of the children; and I pray that your present effort may be blessed." Our readers will remember that the Snowsfields school was the subject of an article in these columns some months since; and will be glad to learn that about half the required amount has been either raised or promised.

REMOVALS.—Mr. D. Evans, of York Place, Swansea, to Newtown, Montgomeryshire—Mr. R. Roblson, of Union chapel, Luton, to York Road chapel, Lambeth—Mr. D. Lodge, of Uppingham, to Henley-in-Arden—Mr. W. Jeffery, of London, to the old meeting-house, Amersham.

(Continued on page 188.)



COLOMBO, CEYLON.

## MISSIONARY.

## PROTESTANT MISSIONS IN TURKEY.

THE first annual meeting of the Western Asia Missions Aid Society was held on Thursday, April 10th, in Willie's Rooms, at two o'clock. A number of ladies and gentlemen were present, but the passage of the French Emperor and suite, immediately before the time at which the meeting was held, doubtless prevented many persons from attending.

The Right Hon. the Earl of Shaftesbury, who presided, briefly explained the objects of this society, which was established at a meeting held in June last year. The title of the society formerly denoted that its objects were to promote and assist Evangelical missions in the West of Asia and the East of Europe. That name was now to be changed, and it would henceforth be called the Turkish Mission. Its efforts would not, however, be confined to the Mohammedan inhabitants of Turkey. Although its operations would extend over the whole of the Sultan's dominions, they would especially be directed to the benefit of those large bodies of the population of Turkey who belong to the Greek Church. This was not to be regarded as a new mission. The promoters of the society wished to avail themselves of all the existing agencies; and had therefore considered that they could not do better than lend their aid to the American Board of Missions, composed of members of the Episcopal Church in the United States, who had already established Protestant missions in the East. The American Board of Missions had occupied that ground upwards of twenty-five years with the greatest success, and had extended their operations over parts of European Turkey, Syria, Asia Minor, Armenia, and Koordistan; they were persons of great intelligence, piety, and experience. His lordship then recommended the claims of the society, observing that great facilities were afforded by the present war, bringing, as it did, many Europeans of various classes and professions, into contact with the christians of the East, and with the native Ottomans. The war gave us also, he thought, a certain right and power of interference; for, whilst conferring great obligations upon Turkey, we had a right, in return, to demand that certain facilities should be given to us, for the great and holy objects which this society had in view. And there was some hope that, if the Governments of France and England could induce that of Turkey to abolish the law by which the penalty of death was decreed against any Ottoman who should embrace Christianity, the benefits of this Evangelical mission might be extended, not only to the people of the Greek Church, but to the Turks themselves. He remarked

that, with the prospect of important changes in the Turkish empire, it was now more desirable than ever to promote the moral and intellectual improvement of the population, who might thus be qualified to exercise that share of political power which it was not improbable they would be entrusted with.

## TURKISH MISSIONS' AID SOCIETY.

ON Wednesday, May 2, a public breakfast, in aid of this society, was held at the Freemasons' Tavern.

The secretary mentioned that earnest appeals had lately been made by the American missionaries for a loan of £800 to rebuild the church and schools at Broussa, which were burned down in July last. Good guarantees would be given for the payment of principal and interest. One gentleman in England had offered £100 if seven others would lend the same amount.

Mr. Veitch, chaplain to Bishop Gobat, of Jerusalem, said the hand of God was manifestly pointing to the East as a field for missionary work. Up to a late period the spiritual rulers in the East possessed great civil power, and were enabled to persecute with the utmost severity those who were obnoxious to them. This was no longer the case; and protestantism was now recognized and to a certain extent protected in Turkey. An edict of toleration had been issued, which came into operation just at the time when it was specially needed; and an excellent opportunity was thus afforded to protestant christians for prosecuting evangelical missions. The American missions, which the present society in part assisted, were of the greatest service, and had met with signal success. The oriental churches were in a most corrupt state. Their doctrines were very similar to those of the church of Rome; and where there was any difference between the two, the advantage was rather in favour of the Western church.

Mr. Goldberg, missionary of the London Society to the Jews at Constantinople, related several instances occurring under his own observation, showing the existence of a spirit of inquiry among the Greeks and Armenians, and a readiness to receive gospel truth. He bore testimony to the beneficial results of the labours of the American missionaries.

Mr. W. Arnold, missionary of the Baptist American Missionary Board, at Athens, said, the present society was very important in uniting the christians of England and America in one common cause. Whatever difficulty might be felt by some Americans in joining the English Evangelical Alliance, the present effort would be fully appreciated by them, and be the means of establishing a real alliance, which, if not visible and tangible, would be none the less real and strong.

Wazier Beg, of Poona, a converted Mohammedan, and a missionary of the Free Church of Scotland, in Western India, referred to the state of Mohammedans in India, and expressed the gratitude which he felt for the labours of the English and American Churches among the nominal christians and Mohammedans of the East.

E. Salezbezy, from Mount Lebanon, made a short speech, in which he expressed his belief that the American missionaries were doing a great work in the East. He knew eleven of them personally, and he was convinced that they were good men and well qualified for their labours. He urged christians to support the Eastern missions.

Mr. Dudas, a Hungarian missionary from Constantinople, described the results of his labours among the Hungarians, many of whom, he said, were anxious to renounce popery and embrace protestantism.

Mr. Rogers, Her Majesty's Consul at Caiffa, in Palestine, bore testimony to the excellent results of the labours of the American missionaries in Syria; and urged the importance of English christians uniting with the Americans in advancing the cause of the gospel in the East. He also introduced to the meeting Jacob Esh Salezbezy, a Samaritan, who is soliciting temporal relief for his nation.

The Chairman said, that the Mohammedans, having had no opportunity of seeing protestant christianity in practical operation, naturally associated christianity with idolatry, having seen nothing but the worship of the Greek and Roman churches. Late events had tended to dissipate this error, and remove other prejudices which the Mohammedans had entertained in reference to christianity. They were now asking for copies of the scriptures, and assembling round the missionaries to hear the gospel explained; and a remarkable work was going on amongst them. So also among the Armenians, of which abundant evidence had been given. He desired to bear his testimony to the sincerity and the high christian spiritual character of the American missionaries.

#### BAPTIST, SUPPLEMENTARY.

(Continued from page 185.)

**ABERYSTWYTH, English Baptists.**—Our chapel has been repaired during the past year at an expense of more than £100, the whole of which has been paid by the efforts of the church and congregation, and the kindness of friends in the neighbourhood. It may not be improper to mention that the last £14, which was no small amount after every effort had been strained, was raised in rather a remarkable way. A brother who had, about a year and a half before, emigrated

with his wife to Australia, returned by the Great Britain in February, remained with his friends at Aberystwyth about a fortnight, and was glad once again to meet in the chapel where he had formerly enjoyed so much of the Divine presence. Rejoicing to see the place of worship done up so nicely, he said that as he had received good there he wished to do good, and would be glad to see that the £14 was paid before he left. The thing was done, and the church presented him with a handsome Bible. Our friend and his wife, with sixteen other emigrants, all taken out at his own expense, are now on their way to the diggings. He has taken out some religious friends with him to unite in holding prayer meetings.

**PUNRY, Yorlshire.**—The following paragraph has appeared in the public papers. We should like to know more of the facts of the case. Will any one tell us?—"The Rev. James Hillyard, late minister of the above place of worship, sent in his resignation to the members of the church at their meeting on Wednesday evening, April 25. The reasons which have determined the reverend gentleman to take this step he states to be a change in his views on the subject of baptism, both as regards the subject suitable for, and the proper administration of, that ordinance. After a careful, deliberate, and prayerful review of the subject, Mr. Hillyard has arrived at the conclusion that scriptural baptism is that practised by Evangelical Pædo-Baptists."

**THE REV. W. LANDELS.**—This gentleman having accepted an invitation to London, the Baptist Church meeting in Bradford-street, Birmingham, have recently held a meeting, at which resolutions of deep regret at his removal, and of cordial wishes for his success in his new sphere of labour, were cordially adopted. A very affectionate letter to the same effect has been addressed to Mr. Landels by his brethren lately associated with him in the Missionary Prayer Meeting. It is signed by the Revs. J. A. James, John Hammond, Isaac New, Peter Sibree, Charles Vince, R. W. Dale, R. A. Vaughan, T. Swan, and G. Cheate.

**CHELTONHAM.**—The church and congregation meeting in King Street, Cheltenham, and in the pastoral care of Rev. James Smith, having erected a new and commodious chapel in Cambray, in that town, it was opened for public worship on Tuesday, April 10. Rev. Dr. Fletcher, of Finsbury, preached in the morning, and Rev. C. H. Spurgeon, of London, in the afternoon and evening. The chapel is neat and chaste, built in the Italian style, and capable of accommodating about 1,100 persons. It is freehold, and has a dwelling-house attached to it. The entire cost will be about £4000. It is vested in trustees for the use of the baptist denomina-

Hon. The proceeds of the opening services amounted to £201 12s. 9d.

**BURISLEM, Staffordshire.**—Mr. John W. Kirton, of Ludlow, having received the unanimous call of the baptist church meeting in High Street to the duties of pastor, a public service was held on Thursday evening, April 10. Mr. Ablington (baptist), of Hanley, and Mr. Schofield (Independent), of Burislem, took part in the engagements of the evening. A good feeling pervaded the whole of the service.

**WINCHESTER.**—Mr. J. H. Tucker was recognised as pastor of the Baptist Church in this city, April 17, Messrs. Wills, of London, Pugh, of Southampton, Morris, of Whitechurch, and Thorn, (Ind.) of Winchester, were engaged in conducting the services.

### RELIGIOUS.

**THE WORKINGS OF WILLINGHOOD IN NORTH WALES.**—In the year 1835, there was a debt of £18,000 standing upon the chapels of the Welsh Calvinistic Methodists in the county of Carnarvon, North Wales. From that time to the present year (1855), the additional sum of £20,000 has been expended by the same denomination in erecting and repairing chapels in the same county; yet, at the present moment, there is only £8,000 remaining unpaid upon all the chapels of the Calvinistic Methodists in the county; so that in the course of the last twenty years, a sum of not less than £30,000 has been collected in this mountainous barren country for the purpose of building and repairing chapels for the above denomination alone; the greater part of which has been contributed by the working-classes, and all from the free will of the people, without rate or compulsion.—*Rev. J. Jones, Talsarn, in a speech delivered at Capel Coch, at the foot of Snowdon.*

**LIBERATION OF RELIGION SOCIETY.**—It affords us satisfaction in being able to state that this Society at its annual meeting, April 25, reported that its affairs were in a more prosperous and promising condition. The income was beyond that of any former year, the local organizations were more complete, friends were increasing, and the business was conducted upon a more efficient system, especially in reference to parliamentary matters. This is as it should be; but it is only as it might have been years ago, if a fair hearing had been allowed at the early meetings of the society; instead of which, it then seemed as if we were only called together to hear the speeches of a select few and applaud them. We hope to see no more of that.

**THE WESLEYANS OF THE UNITED STATES** are said to be about to erect a cathedral at Washington!

**OPEN-AIR PREACHING AT READING.**—The open-air preaching, which was attended with so much success last year, was again commenced by the Rev. F. Trench, on Lord's-day, April 15. Notwithstanding that the weather was cold and inclement, the attendance was very promising. From two to three hundred were sometimes seen in a circle round the preacher last year, many of them working-men, and some who were known to attend no place of public worship. Several were thus brought to regular services; and it is believed that much good generally was done. The hour chosen is five o'clock, so as not to interfere with other public worship in the churches or chapels of the town.

**THE ANTI-BIBLE MOVEMENT IN ITALY.**—It appears on unquestionable authority, that towards the latter end of last month, several domiciliary visits were made in the district of Nice by parties of gendarmes, headed by a magistrate, in search of bibles. These perquisitions were chiefly directed to the houses of members of the Vandois religion, themselves Sardinian subjects; but one was also made upon a Mr. French, an English gentleman residing at Nice, when all his drawers, cupboards, trunks, &c., were ransacked, "without incivility," as he says, but solely on the plea "that they were searching for bibles."

**THE RECEIPTS OF THE WESLEYAN METHODIST MISSIONARY SOCIETY** for the year ending 31st December, 1854, amount to £111,048 14s. 4d. The debt was reduced to £15,728 19s. 7d., which, last year, was £19,501 11s. 10d.

**AOT OF UNIFORMITY.**—The Edinburgh Review states, that in the days of Elizabeth, "out of above 800 parish priests, not more than 300 preferred their creed to their livings."

### GENERAL.

**THIEVES IN PLACES OF WORSHIP.**—That thieves drive a profitable trade at places of worship, is a fact better known perhaps to the pious frequenters of these places than to the public. An illustration of the fact, however, was disclosed on Monday, May 14, at Guildhall. On the person of a thief committed by Alderman Kennedy, was a list of fashionable chapels. Alderman Kennedy took the novel step of warning the congregations to be on their guard. The "appointments" noted down were—the Weigh House chapel, St. John's chapel, Bedford-row; Surrey chapel, and College street, St. John's Wood. A boy only ten years old has been committed by the Marylebone magistrate for robbing ladies at the new baptist chapel, Regent's-Park.

**CHURCH RATE BILL.**—On May 16, Sir W. Clay's Church Rate Abolition Bill was read a second time, and carried by a majority of 28. For 217, against 189. The pairs were 62, and so 472 voted. Last year there was a majority of 27 against, leaving a gain of 55 votes this year. About twelve for the bill being too late were shut out from voting; and nine against last year were for this. Of the Government, twelve were for, five against, and three paired for, and three against. This is an advance. Now for the Committee and the third reading; and then the House of Lords! But what may happen to prevent further progress this session who can tell?

**THE PRICE OF WHEAT IN ENGLAND** during the first quarter of the present year, has been more than 50 per cent. higher than it was in the quarter of 1853 that ended on the 31st of March, but 9s. 7d. per quarter lower than it was in the beginning of 1854. Beef is 25 per cent. dearer than it was in 1853, and 7 per cent. dearer than it was in 1854. Mutton has been cheaper than it was in 1853, and so have been potatoes.

**A TRAIN FROM PERTH TO EDINBURGH** was going very fast, near Corstorphine, when the door of a first-class carriage flew open, and a little boy, six years old, was pitched out, down an embankment. When the train had been stopped, the agonized father went back on an engine, expecting to find the child maimed or killed; but the little fellow was found at Corstorphine station, whither he had walked, with only a slight scratch!

**THE LEGISLATURE OF NOVA SCOTIA** has granted a charter to certain parties to facilitate the construction of an electro-magnetic telegraph line to Europe. The plan proposed was to connect the wires of the Nova Scotia Company with a submarine cable from Ireland. It was expected that a direct communication between the city and London would be open by the fall of 1858.

**SHAMEFUL!**—A correspondent of the *Record* draws attention to the fact that *Hindoo idols are made in Birmingham*, and justly condemns the iniquitous traffic. And this is not the first time we have heard of this most disgraceful wickedness. The Birmingham brass-founders ought, if they can, to clear themselves of the foul imputation.

**A GOVERNOR IN CEYLON**, thoroughly impregnated with the spirit of the British constitution, impanelled a jury of Mussulmans, on a man found drowned, and they returned the solemn and significant verdict, "His time was come."

**CALCUTTA.**—There is a project to build a bridge across the river so as to connect the railway with the city, the expense, nearly £500,000, would be borne by the Government.

**A FEW ECONOMICAL FACTS.**—*Savings from Drowsy Drinks.* The electors of the united kingdom would be doubled at once if only one-eleventh part of what is now spent by the working classes in drink, were saved and used to rent a better habitation, to say nothing of an increase of health and comfort.—Three thousand millions of pounds sterling are thrown into the dead sea of drink in the life-time of a father and son, or in forty years. This money would build 125 cities as large as Glasgow!—A young man of twenty-one, saving a penny a day from drink he does not need, will, when he is sixty-one, have saved as much as will secure an annuity of one shilling a day for the rest of his life.—The whole annual sum expended on literature, including newspapers, in Great Britain, is five millions; whilst the amount spent in intoxicating drinks is fifty-four millions.

**LUNATICS.**—In the city of London,—without any increase of population,—the number of lunatic poor has doubled within the memory of some of the guardians; and the cause has baffled their inquiries. Some are inclined to attribute this dreadful visitation to excess of eagerness and strife in commercial pursuits, or in mental exertions; others, to diet; and some partially to the effects of railway travelling.

**MOUNT VESUVIUS.**—An eruption far greater than has been known for many years has taken place. The King and Queen of Naples, and thousands of people have visited the mountain. An English gentleman had the temerity to light his cigar at the torrent of burning lava.

**CHINA.**—Recent intelligence refers to the defeat of the insurgents at Shanghai and Canton, by the Imperialists, who followed up their success by inflicting the most cruel and sanguinary vengeance on their opponents.

**NINETY-FIVE THOUSAND THREE HUNDRED AND THIRTY-TWO** persons were married in the last quarter of the year 1854. The number exceeds the average, but is less than that of the corresponding quarter of 1853.

**THE PANAMA RAILWAY.**—There is now daily communication by rail between the Pacific and Atlantic; trains on the Panama Railway conveying passengers from ocean to ocean, in three hours, with great regularity.

**THE LIVERPOOL PARISH CLOCKS** have been set in motion after twelve months' inglorious repose. They were stopped by order of the churchwardens, because a church-rate was refused at the annual vestry.

**THE BISHOP OF GIBALTAR** has arrived at Balaklava, for the purpose of consecrating the ground in which so many of our brave troops lie interred. He will also consecrate the ground at Constantinople on his return.

## REVIEW OF THE PAST MONTH.

*Thursday, May 24.*

AT HOME.—Little has transpired to call for particular notice since our last, except that the scarcity of rain has been relieved by a few fruitful showers; but bread-stuffs and provisions generally are at a high price—much higher than before the commencement of the war. The Crimea Committee has closed its inquiries, but the report has not yet been made. Alterations in the management of military affairs have been made by order of her Majesty, at the suggestion of Government.

ABROAD.—Sebastopol has not fallen. The Russians hold their hold with great tenacity; and continue to make sorties under cover of darkness, which, though always repulsed, result in the loss of many valuable lives. Troops are arriving at the Crimea in great numbers. It is said they now number 200,000 bayonets, which will enable them to enter upon a new plan of operations—to

encounter the Russian army in the open field, and complete the entire investment of Sebastopol. Something decisive may be expected ere long.—With regard to the negotiations at Vienna nothing further has transpired, though Austria is said to be concocting a scheme. But who can have faith in Austria, whose General, it is said, has proclaimed martial law in Moldavia and Wallachia, which must be a gross violation of the treaty made with Turkey for the occupation of the Principalities.—The Emperor of the French was fired at twice by an Italian whilst riding slowly on horseback a few days after his return. The assassin was seized, and has since been tried and executed; and on the same day Napoleon opened the Paris Exhibition. The Emperor has not, it seems, given up his projected visit to the seat of war. General Canrobert, the commander-in-chief of the French army, has resigned.—The Marquis of Lansdowne stated in the House of Lords that about 240,000 Russians had already been sacrificed in the war.

## Marriages.

April 13, at Myddfai Independent chapel, near Llandoverly, by Mr. Jarot, Swansea, Mr. Griffith John, of Swansea, to Miss Margaret Jane Griffiths, daughter of David Griffiths, for many years a missionary in Madagascar, in which island Miss Griffiths was born. The newly-married couple are going to the missionary field in China, for which Mr. John was recently ordained in Ebenezer chapel, Swansea.

April 20, at the baptist chapel, Fleet, Lincolnshire, Mr. R. Tennant, to Miss C. Allam, both of Holbeach.

April 24, at the baptist chapel, Woodgate, Loughborough, by Mr. Goadby, Mr. John Bennett, to Miss Clara Musson.

April 25, at College-street baptist chapel, Northampton, W. R. Smith, Esq., of Merthyr Tydvil, to Martha, only daughter of W. Pickering, Esq., of Moulton Park.

April 25, at Angel-street chapel, Worcester, by Mr. A. G. Fuller, baptist minister of Cardiff, father of the bridegroom, Mr. Wm. M. Fuller, of Wolverhampton, to Eliza, daughter of the late Mr. Bulford, of Green Hill, Worcester.

April 26, at the baptist chapel, Gamlingay, by Mr. E. Manning, Mr. Nathaniel Warner Johnson, of Cambridge, to Catherine Sarah, third daughter of David Paine, Esq., Manor Farm, Gamlingay.

April 28, at Cavendish baptist chapel, Ramsgate, by Mr. R. Morris of Clifton, assisted by Mr. W. B. Davies of Margate, Mr. B. Copeland Etheridge, minister of the

above place, to Mary Elizabeth, only daughter of Samuel Tuffnell, Esq., of Boulogne, and grand-daughter of Stephen Knight, Esq., of Camden Villa, the Vale, Ramsgate.

April 28, at the baptist chapel, Sunnyside, Lancashire, by Mr. Nichols, Mr. James Haworth, of Reedsholme, to Miss Sarah Heyworth, Crawshawbooth. This being the first marriage in this chapel the pastor presented his young friends with a beautiful copy of the sacred scriptures, both being members of the church.

April 30, at the baptist chapel, Presteign, by Mr. T. L. Davies, Roger Bryan, Esq., of Lion's Hall, to Sarah Jane, second daughter of the late Mr. Francis Stephens, of Enojol.

May 1, at Archdeacon-lane baptist chapel, Leicester, by Mr. T. Stevenson, Mr. John Taylor, of Northampton, to Sarah, eldest daughter of Mr. W. Scott, of Leicester.

May 7, at Newcourt baptist chapel, Newcastle-on-Tyne, by Mr. Isaac Davies, Mr. William Hare, to Miss Bailey.

May 9, at Bond-street chapel, Leicester, by Mr. Lomas, baptist minister, Mr. William Godfrey Lever Spyer, of Watlington, Oxon, to Mary Ann, only surviving daughter of the late Mr. Samuel Pochin, of the same place.

May 10, at Egbam-hill chapel, by James Hoby, D.D., baptist minister, Thomas Ward Swinburne, Esq., of Altons, Leicestershire, to Matilda, only daughter of John Remington Mills, Esq., of Kingswood-lodge, Englefield-green, Surrey.

## Deaths.

March 24, after a long and painful affliction, borne with christian fortitude and resignation, Elizabeth Scurr, of Beverley, aged 86, fifteen years a member of the baptist church in that town.

April 3, aged ninety, highly respected, Mr. John Macdonald, pastor of the Independent church at Newton Burgoland, Leicestershire, and the last survivor of the missionaries who went out in the ship Duff when taken by the French.

April 6, at the parsonage, Woodnesboro', near Sandwich, Kent, Thomas Harvey, Esq., in the 71st year of his age. He had been a member of the baptist church, Eythorne, fifty-six years, a deacon thirty-six, and treasurer thirty. He died very suddenly on Good Friday morning while entering his study. Mr. H. was remarkable for his care of his family, his love to the church, and for the regularity of his attendance. He leaves a widow and four daughters to weep at his sepulchre.

April 16, Mr. R. Burnett, of Algarkirk, aged 54; for thirty years superintendent of the sabbath school and leader of the singing at the baptist chapel, Sutterton, Lincolnshire.

April 19, rejoicing in hope, Clara, widow of Mr. Richard Bodger, of Stamford, Beds., and eldest daughter of the Rev. John Broad, baptist minister, of Hitchin.

April 27, at Cheltenham, aged 72, the Rev. Mark Wilks, for many years an Independent minister in Paris. He was younger son of the celebrated Matthew Wilks, and brother of John Wilks, Esq., formerly member for Boston.

April 27, Mr. C. Carrick, aged 63. Mr. C. was one of the first promoters of the baptist cause in Tunbridge Wells; and was a much-respected deacon of the church meeting in Rehoboth chapel.

April 29, at the residence of his brother, 78, Wells Street, Oxford Street, where he had been staying while soliciting subscriptions in London for the re-building of his chapel, the Rev. D. Harrison, for upwards of eighteen years pastor of the Independent church at Whitesable, in Kent.

April 29, Mrs. Mary Goodlife, of Morcott, Rutland, aged 86. Mrs. G. was for the greater part of her long life a highly-respected member of the ancient General Baptist church in that village. Pious, intelligent, and useful, she adorned the profession of the gospel she loved, and her memory will long be cherished with affection by her now numerous descendants.

May 9, at the Grove, Haunersmith, Richard Foster, infant son of Frederick Trestrail, Secretary of the Baptist Missionary Society.

[Since we reduced our price, and the number of pages, we have not had space for extended Memoirs. Beneath we give two, in an abridged form, and regret that we cannot give the whole of them, for they are excellent.]

Mr. John Nook was born at Towkesbury, in 1791. Deserted by her husband, his pious mother removed to Cradley with her three boys. John was in due time apprenticed to a master who removed to Shrewsbury. Here he was led to the baptist chapel, where he heard Mr. Palmer. He was convinced of sin, brought to the cross of Christ for mercy and salvation, and was baptized in 1801. He returned to Cradley in 1806, and was one of the little church formed by Mr. S. Pearce of Birmingham, in the house of Mr. Hilditch. He became a teacher of a little sabbath school, which met in his bedchamber. In 1808 he was chosen a deacon, and a small chapel was built, which was greatly enlarged in 1810; to pay for which Mr. N. travelled and collected nearly £250. Mr. N., like other men, had his trials, troubles, and losses, but he always acted the christian. Towards the close of life he found comfort in the promises. He would repeat favourite verses of hymns, but the 16th of John was his delight. Prayer seemed to be his element, and praise his joy. Patience, too, had her perfect work. His last audible words were, "Though thou slay me, yet I will trust in thee." He died, Nov. 9, 1854. At his funeral sermon overflowing crowds attended. One unhappy wanderer was then arrested, convinced, and converted, who has since died in peace and hope.

Mr. Henry Coales Hill enjoyed the advantages of a godly parentage. From his youth he was seriously thoughtful; and his parents had the great joy of seeing him, and all their children, walking in the truth. He was baptized in 1880, and in 1880 was chosen a deacon of the baptist church at Thrapston—an office which had been held well by his father and grandfather. His health was generally feeble; and his departure somewhat sudden, for the symptoms had not previously become alarming. Mr. H. was rather reserved in his manners; but his piety was simple and unaffected. He was a man of sterling integrity, judicious, and kind-hearted; and his death is widely lamented. He died Dec. 13, 1854, aged 50.

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IMPEDIMENTS TO EVANGELICAL MISSIONS.

BY JAMES PHILIPPO MURSELL.\*

If, notwithstanding these impediments, christianity succeed, wherever it is cordially embraced, in awakening a holy solicitude, the beautiful but faint shadow of its own benevolence, what might not be expected from it were the creatures on whom its influences descend, and the breasts in which they dwell, in as complete sympathy with it, in their measure, as the divine agent whose prerogative it is to reveal and to apply it? To measure its inherent tendency to kindle generous sympathies, by the degree of them which obtains amid the palpable imperfections of its disciples, is to place their infirmities to its account, and to leave blindly out of sight the obstacles which counteract its force. The human heart, in its most elevated moods, but faintly reflects its energy. After all its achievements in superseding lethargy and death, christianity carries within itself the glorious hidings of its power.

The Spirit which produced Modern Missions, however, is not so recent as such objections would imply; it animated, even to sublimity, the earliest preachers of the cross. For, "I will not dare (says one of them) to speak of any of those things which Christ

hath wrought by me, to make the Gentiles obedient by word and deed through mighty signs and wonders by the power of the Spirit of God, so that from Jerusalem round about unto Illyricum, I have fully preached the Gospel, not where Christ was named, lest I should build upon another man's foundation. But as it is written, To whom he was not spoken of, they shall see, and they that have not heard shall understand." It roused the indignation of the Jewish Sanhedrim, disturbed the superstitions of the polished Greeks, and rode in triumph over the persecutions of Pagan Rome. It kindled the fury of the populace, perplexed the philosophies of the schools, and agitated the councils of states. Such were its fruits that the scroll of martyrdom, written in blood and in flames, called aloud for the thunderbolts of the Angel of the covenant. "I saw under the altar the souls of them who were slain for the word of God and for the testimony which they held, and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge our blood on those who dwell upon the earth."

The impulse which was given to evangelical enterprise by the valiant apostles of the Lamb, remained in force, with modifying alternations, till the

\* *Evangelical Missions.* London: B. L. Green.

days of Constantine, when the zeal of promulgation was merged in the strife of sects, and Antichrist, that master curse of the nations, gathered strength, and prepared to run his dark and desolating course. Through the long night of ages which ensued, the mandates of authority were substituted for the persuasions of love, and the usurpations of priestcraft extinguished the liberties and the hopes of men. The son of perdition ascended his throne, who "opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God." The quiet daring, which distinguished the early champions of our faith, was as inextinguishable as the great facts and the blessed doctrines from the belief of which they sprang; unless these could be obliterated this could never die. When, therefore, the pressure which weighed upon the intellect and crushed the conscience of Europe, was, in the providence of God, relaxed, agents were ready, prepared of the Lord, to grapple with the exigencies of the times. The scholar of Vienna and the pastor of Zurich disseminated with such wisdom and intrepidity, sustained by his most blameless life, the incorruptible seed, that he extorted from the Diet of Nuremberg an edict, that "he should go on to teach and to preach the word of God, and the doctrine of the gospel, as he had hitherto done." The student of Erfurt, the son of an obscure miner, emerged from his cloisters, and with a voice of thunder and a soul of fire, proclaimed, to the consternation of the papacy, the glorious truth of justification by faith without the deeds of the law. Close in his wake appeared the meek and erudite professor of Wittenberg, whose convictions were the result of patient thought and of profound research, and who combined indomitable courage with unruffled gentleness. Contemporaneously with these one arose, who, to his immortal honour, broke the damned seal which the man of sin had put on the testa-

ment of our Lord and Saviour Jesus Christ (left by him for the guidance and consolation of His church) and, like a divine sybil, cast the leaves of the book of life on the scorching winds of bigotry and hate; and, mantled in the flames which his magnanimity had kindled, poured forth from his dying lips, as from those of the high priest of the Reformation, a fervent prayer for his persecutor, and for the diffusion of the light of life. These, with their noble compeers, were as the polished and strong links in the mighty chain of the true apostolical succession, connecting the doctrines and the temper of the infancy of our religion with its progressive and maturing triumphs—a succession which will be prolonged and admitted when the arrogant assumptions of sacerdotal pride will be covered with negligence and contempt. The zeal proper to our faith was eclipsed but not extinguished amid the pestilential fumes of the middle ages, and was destined in the inscrutable councils of heaven to burst forth in unprecedented power and splendour. Our Puritan fathers, seeing the light and turning towards it as to the manifested glory of God, were animated by it in that most chivalrous struggle with ignorance and tyranny, which terminated in their laying the foundation of that citadel of civil and religious liberty, which is the glory of our country and the wonder of the world. They threw up the high way which led to those more enlightened opinions and mutual concessions, amid which modern Missions received their mould, and entered on their course. These are but that form of Christian zeal which is favoured by the more enlarged ideas and the disenthralled spirit of their times.

An impression appears to prevail that the Missionary Spirit, so early in its origin, so deathless in its elements, so practical in its more recent aspect, is on the decline; that past times were, with relation to it, better than the present. It may be admitted, without making any inconsiderate concession,

that it has not increased in obedience to any law of unvarying or accumulative progression, that it has had its irregularities, its seasons of vigour and even of impotency, with its periods of comparative quiescence. This is what might have been naturally predicated of it. This generous and diffusive temper, it should be borne in mind, is not self-reliant, but is the result of pre-existing causes—a term, the realization of which is dependent on active and indispensable conditions. The Missionary Spirit can no more live alone, than a contingent can obtain irrespectively of a principle, or a sound deduction be drawn in the absence of a substantial premise. If the main-spring of a machine become weakened, the movements which are dependent on its tension will sympathise with its languor, and the remoter wheels which are impelled by its force will most infallibly indicate the central defect.

The healthful action of our great enterprise may, my brethren, be affected by influences far too numerous and too subtle for the acutest minds to detect; but some of the circumstances which may contribute to its fluctuations may be obvious to every careful and interested observer. There are some men who think mechanically, who carry the rigidity of physical ideas into the more free and spontaneous region of spiritual dynamics,—who argue, that because a certain momentum administered to a material body, the circumstances of weight and of friction being carefully calculated, will ensure unquestionable results, therefore so many Missionaries, suitably equipped and working under admitted conditions, must bring, according to an evangelical calculus, an expected amount of success, and that in the failure of this, the science of Missions is incompetently or unwisely directed. Others, who are not apt to trouble themselves about any laws, either natural or spiritual, save those which their own imaginations supply, indulge in warm and sanguine expectations, and going forth with their little sickle,

expect to reap, in the heyday of their enthusiasm, the vast and thickening harvest of the world; and because a solitary, though golden sheaf rewards their endeavours, they think it scarcely worthy of a place in the great garner of the Church. Then there are those who are more attracted by the accidents than by the sobrieties of a great design, and who admire the dazzling display in which it may be occasionally attired, rather than its severe and its abiding form;—men who thirst for exciting epochs, and who take but a subdued delight in the anostentatious duties of plodding and persevering labour; who lose half their interest in any kingdom, whether human or divine, which “cometh not with observation.” The diminution of such adherents may be a numerical loss, but it is, after all, no proof of the decline of Missionary zeal.

May not the subdued temperature which, it is alleged, (correctly enough within modified limits,) has crept over the churches of Christ with relation to foreign Missions, be attributed in part to that multiplication of religious societies which has impressed the last fifty years with the character of a brilliant era in the moral history of the world? The spirit of philanthropic and of religious activity, once roused, became contagious, and spread itself like a reviving breeze through the several sections of a generous and devout community. Institutions rose in rapid and almost perplexing succession, appealing to the varying prejudices and tastes, and distributing among themselves the energies and the resources of the wise and of the good; and with their rival though not discordant claims, directing the impulses of benevolence and the ardours of piety along diverging but irrigating channels. Nor is it possible to lose sight of the fact, that the servants of Christ have been distracted by assaults from without,—that while engaged in besieging the strongholds of the adversary in distant lands, they have been closely besieged at home. The bewildering

speculations of continental heresy, since the date of Missions, have swept like the simoon of the desert across the fair fields of our beloved Sion, and have blighted their verdure and withered their fruits. Old forms of impiety, which we had hoped had been buried in oblivion, have stalked abroad in the light of day. New and insidious shapes of unbelief have infested the very purlieus of the church. Plausible superstitions, sanctioned by perverted learning, and decked in antiquated trappings, have polluted our sanctuaries, and desecrated our altars. The people of God, while prayerfully engaged in extending the outworks of Christianity, have been unexpectedly summoned to contend "earnestly for the faith once delivered to the saints;" as in the days of Nehemiah, the son of Hechaliab, "when they which builded on the wall, and they that bear burdens, and those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon."

While some have been drifted for a season by these domestic agitations out of their course, and others have been unhappily entirely turned aside from their steadfastness in Christ, has there not been too generally among us an undue measure of the spirit of concession—an amiable but unwise attempt to adapt the "truth as it is in Jesus" to the phases and exactions of the times? May not those who have been set for the defence of the gospel, in too many instances, have partially descended from their high position, and in their solicitude to conciliate the opponents of our faith, have yielded too compliantly to their encroaching demands,—demands whose eagerness and effrontery are always stimulated by success. It is doubtless incumbent on us to use all the resources with which reason, erudition, and dignified discussion supply us; but if we employ these with energy and address, while the sword of the Spirit, which is the word of God, is but feebly grasped and unskilfully wielded, and even the

celestial temper of the sword is half questioned by us, we have given the enemy a gratuitous advantage, and already adopted a policy which endangers the citadel we profess to protect—a policy from which there is no escape, but by retraction or surrender. Christianity is too divine to be promoted by earthly weapons however glistening or strong, and its mission too sacred to admit even of an approach to compromise. Its purpose is not to educate men but to save them. It argues with them not as casuists but as sinners. It points to no possible or probable, but to certain and veritable issues. It tells of ruin and proclaims redemption. All attempts to accommodate it to the pride of intellect, to the demands of prejudice, or to the caprices of inclination, must signally fail, since "the carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be." But this tendency to meet the unbeliever half way, to dilute the gospel until its nutritious elements are lost in the anomalous mixture, and to substitute the wisdom of words for the sublime doctrine of the cross, is obviously on the wane. Like some subtle miasma, which vitiates the air, but finds a lodgment only where there are predisposing causes, and as these subside loses its power; so a conviction of the uselessness and folly of consulting the morbid tastes of the impugners of the truth is working its results and restoring us to more healthy and manly habits. The stars which the Great Head of the church holds in his right hand, which may have been partially obscured by the damps earth, are emerging from their temporary eclipse; and these luminaries, with their beautiful but borrowed light, are beginning to shine again on the church and on the world with steady and refulgent rays.

But attempts have been made, with an assiduity worthy of a better cause, to bring the stated ministry of Christ into contempt, to divest it of its divine sanctions, and to complicate the simplicity of its aim. Under the pretext

of a zeal for independency and a laudable vigilance against undue ecclesiastical assumptions, an indiscriminate and but half-disguised crusade has been got up against the most hallowed institutions of the church. Objects important in themselves, but confessedly of secondary account, have been magnified into extravagant proportions, to the sad detriment of vital godliness, and to the great hinderance of true Christian liberty. The shafts of ridicule have been drawn from the quiver of adventurers, and aimed with a peevish delight at faithful and devout men, who have consecrated their energies to the responsible work of preaching the unsearchable riches of Christ. A consorious and a captious spirit has been sedulously encouraged to the extinction of the charity "which does not behave itself unseemingly, which vaunteth not itself, which is not puffed up, and which thinketh no evil." It needs but little discernment, however, to see that these mistaken efforts are beginning to recoil upon themselves, and that the churches of Christ are yielding to the conviction that their principles, their purity, and their progress, can never be preserved by entrusting them to the custody of secular or unsteady hands.

Has there not been, my brethren, in the conduct of religious societies, too much, sometimes, of mere human policy—a prevalence, imperceptibly it may be, of the diplomacy of states, rather than of the simplicity which is in Christ? Nothing is more conducive to the honourable and successful direction of the interests of truth, than unswerving integrity, mutual confidence, and frank and hearty co-operation; while a spirit of concealment and contrivance is adverse alike to their nature and their progress, and can only lead to disappointment and distrust. Caution is a virtue; secretiveness is a vice; secretiveness is caution run to seed. He who hides himself behind himself must expect to have part of himself destroyed. The screen is inflammable and liable to be consumed,

but the man is indestructible and abiding, and must sooner or later be disclosed. "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, we have had our conversation in the world, and more abundantly to you ward."

If these, and kindred causes, have been at work simultaneously with Missionary plans and efforts, they must, combinedly, have exerted a considerable amount of depressing influence; but allowing to them the utmost measure of retarding power which the most pensive observer would claim for them, there has been, notwithstanding, no serious abatement of aggressive zeal. A deep and settled conviction of the wisdom and the obligation of Christian Missions has been gradually wrought and quietly strengthened in the minds of thoughtful and devout men, which no temporary fluctuations nor counter-currents can effectually disturb; they have not only found a place among the selectest emotions of the heart, but they sit enthroned amid the radiations of a sanctified judgment. But is it not as ungrateful as it is unwise to yield to desponding views, or to listen to gloomy auguries? A candid survey of what has been done and of what is doing now, is surely enough to kindle adoring thankfulness and to inspire with the firmest hope. We see the results of our labours in details, in scattered and in broken fragments; but could we contemplate in their glorious aggregate the fruits of the exertions of our own and of sister institutions, what occasion should we find for loud and prolonged song! How should we be ready to repeat the glad cry of the earlier disciples, "Lord, we beheld Satan as lightning fall from heaven!" What must be the estimate which by this time the Prince of the power of the air forms of Missionary prowess and achievements! May we not imagine that he sees in them, with malignant eye, the omen of his final doom; that he hears, in them, the dis-

tinged clanging of that apocalyptic chain with which the mighty angel, at the appointed time, shall descend and bind his terrible and restless limbs, amid the acclamations of a regenerated world!

Should we be taking too sanguine a view of the amount of interest felt by the people of God in the welfare of the dying heathen, and it be so, after all, that the Missionary Spirit is subsiding, it is difficult to conceive of a greater calamity either as regards the church or the world. All things are in motion around us, and the great heart of society is throbbing with manifold life. Science is startling the world with her brilliant discoveries. She is controuling distance and space by invoking to her aid the breath of the waters; is rendering the lightning of heaven the winged messenger of thought; and is teaching the orb of day to sketch, with his streaming rays, the lineaments of the fading creatures, as they pass in solemn succession before his burning throne down to the shadows of the grave. Commerce is rousing the nations from their slumbers by her invincible energy; is carrying her civilizing influence into hitherto untrodde regions and unnavigable seas; and is covering and enriching the country of our birth with her glittering spoils. Despotism (the grave of liberty and the throne of vice) is lifting her dark and insulting brow, like a storm-cloud before the face of peoples, and with that mad ambition which is the sad but invariable inheritance of irresponsible power, is restless of guilty conquests. Regardless of the claims of humanity and of the sacredness of life, it ministers with murderous hands at the dreadful shrine of war, and heaps up its hapless victims unmoved by the remonstrances of earth, or by the vengeance of heaven, Impiety, the condensation of depravity, and often the foul progeny of superstition, has collected its forces and furnished its arms. No longer a sullen and a passive thing, it has assumed the attitude of a proselyting power: it seeks

to draw into its vortex the great industrial classes of society. Impatient and envious of the silent progress of truth and of the triumphs it has won, it strives to reduce all things to a confused chaos, and to plunge whatever is dearest to man into its deep and foaming abyss. Wherever we turn there is activity and progress, either for good or for evil; and shall the church of God be the only theatre of supineness and scene of retrogression and decay? Shall sloth, driven by the universal voice from the outer court, find a refuge and a home in the holiest of all, and sit with flaccid sinew and folded arms beneath the ark of the covenant, the outstretched cherubim and the beaming glory? Such a disaster, my brethren, would be the death-dirge of the nations, and might well fill heaven with mourning, and the dark caverns of hell with grim and malignant joy.

To retrace our steps, even in ever so partial a degree, in the present posture of the world, would be not only a dishonourable abandonment of the path of duty, but a studiod affront to Him whose tokens are abroad in the earth. Without falling into the too common mistake of attempting to interpret the page of passing events, or of anticipating their results, it is impossible to contemplate it but with mingled emotions of hope and of awe. The spirit of change, usually local in its sphere, seems to have fallen, in obedience to some divine commission, on all sublunary things. The revolutions of states, of mere forms of human policy, has been substituted for that of systems; and the opinions of men, rather than their outward relations, are undergoing a silent and a grand transition. The elements of civilization and of religion, slowly collected, in the providence of God, within the limits of Great Britain, are, like some surcharged river which overflows its banks, saturating distant lands, and depositing in them the seeds of new and of rising empires. The petitions and the songs of our temples are echoed from regions which were, not long since, vast and of voiceless

solitudes. The multifarious gods of India are tottering on their fictitious thrones, and the structures of darkness and of pollution over which they have presided are losing their hold on the minds of men. China, without history, without tradition, without relations, resembling the vestige of some decayed world, is waking from the long sleep of death, and its mummied vaults are reverberating with the startling and resistless cry, "Prepare ye the way of the Lord, make straight in the desert a highway for our God:" the Lord is becoming "terrible to the nations; He is furnishing all the gods of the earth; He is commanding men to worship Him, every one from his place, even all the isles of the heathen." The systems of delusion and of hypocrisy which seemed to hold Europe in hopeless vassalage are rushing into deadly strife, and appear destined to be shattered in the ominous collision. Imperious potentates, in the height of their ambition, are turning pale before the presence of Him "that bringeth the princes to nothing, that maketh the judges of the earth as vanity, that bloweth upon them and they wither, and the whirlwind taketh them away as stubble." Papal antichrist is agitating the world by her convulsive throes, and filling the air with her groans and her cries. The Greek Church, the insolent offspring of an apostate parent, is rending, with her own hands, those gaudy and meretricious garments, stolen from the wardrobe of the mother of harlots, in which she is so ostentatiously and so impiously arrayed. The False Prophet, sinking beneath the decrepitude of years, with his blood-stained scimitar dropping from his feeble grasp, is descending to his prophetic tomb. Everywhere civil institutions are seeking to emancipate themselves from the fatuity of ecclesiastical controul. It is folly for us, my brethren, to pretend to bring our little calculations to bear within the vast and sweeping cycles of inspired vision. But it is plain that we are on the eve of a strange and an

unprecedented struggle. We stand on the shore of a troubled ocean. Forked lightnings disturb the sky, and booming thunders indicate the coming storm. The angry billows as they rise in wild confusion are already beginning to break upon the extended strand, while the bravest mariners are turning their prows towards the nearest haven. Human sagacity cannot foretell the height to which the tempest will rise, in what direction its fury will be spent, or whose coasts will be most numerously strewed with its wrecks: The humble and devout believer in the wise Providence and in the gracious designs of the ever blessed God can alone, in reason, appear as a calm spectator of the scene. To him it is an awful exposition of the principles and a solemn enforcement of the exhortations of that sacred book, which is at once his solace and his guide—the clashing of elements too weak to resist and too proud to yield to its just and divine commands. "Thus saith the Lord God, remove the diadem and take off the crown; this shall not be the same; exalt him that is low and abase him that is high. I will overturn, overturn, overturn it; it shall be no more, until he come whose it is, and I will give it him." "Think not that I come to send peace on the earth; I came not to send peace but a sword." "See that ye refuse not him that speaketh, for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him who speaketh from heaven, whose voice then shook the earth; but now he hath promised saying, Yet once more I shake not earth only, but also heaven. And this word, yet once more, signifieth the removing of those things which are shaken, as of things which are made, that those which cannot be shaken may remain. Therefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear, for our God is a consuming fire."

## Poetry.

## "THY KINGDOM COME."

A MISSIONARY HYMN. BY JAMES MONTGOMERY.

SEND out thy light and truth, O God!  
 With sound of trumpet from above;  
 Break not the nations with thy rod,  
 But draw them as with cords of love;  
 Justice and mercy meet,  
 The work is well begun;  
 Through every clime their feet,  
 Who bring glad tidings, run:  
 How beautiful to see them come!

Before thee, every idol fall,  
 Rend the false prophet's veil of lies;  
 The fulness of the Gentiles call,  
 Be Israel saved, let Jacob rise:  
 Thy kingdom come, indeed;  
 Thy church with union bless;  
 All scripture be her creed;  
 And every tongue confess  
 One Lord,—The Lord our Righteousness.

Now for the travail of his soul,  
 Messiah's peaceful reign advance;  
 From sun to sun, from pole to pole,  
 He claims his pledged inheritance:  
 O thou most Mighty! gird  
 Thy sword upon thy thigh,—  
 That two-edged sword, thy word,  
 By which thy foes shall die,  
 Then spring, new-born, beneath thine eye.

So perish all thine enemies—  
 Their enmity alone be slain;  
 Then in the arms of mercy seize,  
 Breathe, and their souls shall come again:  
 So may thy friends, at length,  
 Oft smitten, oft laid low,  
 Forth, like the sun, in strength,  
 Conquering, to conquer go,  
 Till to thy throne all nations flow.

## THE WATERS OF LIFE.

BY JAMES MONTGOMERY.

"From thence (Arnon, in the wilderness) they went to Beer; that is the well whereof the Lord spake unto Moses, Gather the people together, and I will give them water."

"Then Israel sang this song,—Spring up, O well; sing ye unto it."

"The princes digged the well, the nobles of the people digg'd it, by the direction of the lawgiver, with their staves."—Numbers xxi. 16—18.

Spring up, O Well! sweet Fountain! spring,  
 And fructify the desert sand;  
 Sing, ye that drink; the waters sing,  
 They dance along the smiling land,  
 With flowers adorn, with verdure dress  
 The waste and howling wilderness.

Ho! every one that thirsts, draw nigh,  
 Fainting with sickness, worn with toil;  
 Let him that hath no money buy,  
 Buy milk and honey, wine and oil,  
 —These four-fold streams of Paradise,  
 Priceless, because above all price.

Come to the pool, ye lame and blind!  
 Ye lepers! to this Jordan come,  
 Sight, strength, and healing each may find;  
 Approach the waves, ye deaf and dumb;

Their joyful sound ye soon shall hear,  
 And your own voice salute your car.

In every form the waters run,  
 Rill, river, torrent, lake, and sea;  
 Through every clime beneath the sun,  
 Free as the air, as daylight free,  
 Till earth's whole face the floods o'erweep,  
 As ocean's tides the channel'd deep.

As moved, with mighty wings outspread,  
 God's spirit o'er the formless void,  
 So be that Spirit's influence shed  
 To new-create a world destroy'd,  
 Till all that died through Adam's fall  
 Revive in Christ, who died for all.

## THE DEATH OF THE RIGHTEOUS.

How fair and how lovely it is to behold  
 The sun in its splendour approaching the west;  
 Its race is near run, and refulgent as gold,  
 It glides through the ether, as hastening to rest.

It sinks—but in sinking 'tis only to rise,  
 Its splendour and glory afresh to display;  
 It sets—but in other and far distant skies,  
 It rises and reigns in the brightness of day.

Yet far more resplendant than this is the scene  
 Of the good man approaching the confines of time,  
 All loving, all peaceful, all calm and serene,  
 He passes away with a brightness sublime.

He dies—but no pencil can ever display  
 The splendour and glory that burst on his sight,  
 As guided by angels he speeds on his way,  
 Through the portals of praise to the temple of light.

## Reviews.

*Strictures on Prayer and the War.* By John Liggins. London: Cash.

If we adopt the somewhat singular mode of introducing this brief essay by giving its first and last paragraph, we believe we shall sufficiently inform our readers of its purport, and do no injustice to the writer.

"Looking at the general language and conduct of professing christians with reference to the war in which Great Britain is at present engaged, and comparing them with the Christian Statute Book, it must be admitted that their position on this question appears on the face of it the most anomalous that can be conceived. Whether the seeming anomaly is capable of satisfactory explanation or not, no one will deny, we think, that such at least is the appearance of the case. Every where we find the avowed disciples of the Prince of Peace arraying themselves with the advocates of war."

"A solemn responsibility, in this matter, rests upon every believer in Christ; and it behoves him to ponder it well. What others may do is no rule for him. One is his Master. To listen to another is treason to his liege lord. All questions as to possible results, if the State should adopt his views, are to him entirely inapplicable. He has nothing to do with them: for the simple reason that Christ has left no room for them in his code of duty; nay, has given him a code which absolutely excludes them. Consequences are not his province, nor the maxims of a worldly policy. To all impertinent inquiries of such an order, if he ventures to make them, the one reply is, "What is that to thee? Follow thou me."

*Address delivered in Abney Park Cemetery, at the grave of the late Mr. Henry Althans, on Tuesday, March 13, 1855.* By the Rev. Alex. Fletcher, D.D.

*A Funeral Sermon on the Death of Mr. Henry Althans, preached at Zion Chapel, Whitechapel, to the members and friends of the East London Auxiliary Sunday School Union, on Tuesday evening, March 13, 1855.* By the Rev. Charles Stovel.

*A Brief Memoir of Mr. Henry Althans. From the "Union Magazine."* London: Sunday School Union.

MR. HENRY ALTHANS was one of the most early and devoted advocates of the sabbath school system. Indeed it may be said that he devoted the best of his

days to its service, taxing all his powers to develop its capabilities of usefulness, and unwearied in his endeavours to perfect what might be irregular or lacking therein.

This pamphlet will be welcome to many as containing a brief memoir of Mr. Althans, and as a token of deserved respect for his memory. "The righteous shall be had in everlasting remembrance."

*Evangelical Missions. A Discourse delivered on Wednesday morning, April 25, 1855, in Bloomsbury Chapel, London, on the Sixty-third Anniversary of the Baptist Missionary Society.* By J. P. Mursell, of Leicester. London: Benjamin L. Green.

THE lengthy extract from this discourse which forms our leader this month, renders it unnecessary for us to do more here than say that the whole is worthy of the successor of Robert Hall, and presents a singular instance of the power of the human mind to rise superior to what some might deem insuperable obstacles. We refer to the peculiar circumstances of family trial amidst which this beautiful discourse was written and delivered by our talented and respected townsman.

*Character and its Conquests. A Memoir of the late R. Harris, Esq., formerly M.P. for Leicester.* By the Rev. Thomas Lomas. London: B. L. Green.

THERE have been several books of this class published lately, and we hail their appearance as illustrations of the great fact that it is possible to make the best of both worlds; and we hope the free soil of Britain, which is favourable to the production of such characters, will produce a plentiful harvest of them. Here we trace one of these from his form in the sabbath school to a seat in the House of Commons. Elsewhere we shall give, among our "Narratives and Anecdotes," some of the more striking incidents in the life of our excellent neighbour, with whom, for above twenty years, we were personally acquainted. We have noticed a few errors in the volume, but they are not material, and we thank the "Rev. Thomas Lomas" for the copy he has sent us.

## Correspondence.

REV. C. H. SPURGEON.—We have received several more letters, and a considerable number of copies of printed sermons; but we do not deem it expedient to insert any more communications respecting Mr. Spurgeon. We shall decline doing so, for although we have not heard from Mr. S. on the subject, we conceive that it would be more agreeable to him—and perhaps too much has been said both for and against already. So far as we have taken up the subject we have done so, we venture to say, with our usual impartiality. We thought it right that the baptists generally should know what was said about the extraordinary young preacher who had been introduced amongst them. We have afforded them an opportunity of so doing, and one of our friends having lately visited various places, says, “The readers of your *Reporter* are much pleased with

your impartial statements, and were glad to read the accounts given by your correspondents.”

We have now only to express our prayer and hope that the God of all grace will keep his young servant from all evil, that he may not be puffed up and so fall into condemnation and the snare of the devil. With regard to any who may “despise his youth,” we hope he will be so sober-minded as to remove all ground of contumely. We are old enough to remember the advent of Richard Winter Hamilton into Leeds, and how severely he was thrashed by William Jones for publishing a certain sermon full of hard technicalities. But Richard lived on, corrected his own exuberances, and produced in after life some of the most beautiful specimens of chaste composition in our language.

## Christian Activity.

CONGREGATIONAL WORSHIP IN PARIS.—It is proposed to establish Congregational worship in the city of Paris. The small French chapel, Rue du Faubourg St. Honoré, occupied by the Rev. Fred. Monod, on sabbath evenings for exposition, has been temporarily engaged by the Rev. John Shedlock, M.A. of Boulogne, for the purpose of English worship on Sabbath morning and afternoon. The services will be conducted by Mr. Shedlock, and by other English-speaking ministers, during their stay in Paris. There are multitudes of English residing in Paris, for whom such worship is desirable; and during the Universal Exhibition doubtless many British and American Nonconformists will be attracted to the gay capital who will be glad to avail themselves of the opportunity of blending their prayers and praises together in the House of the Lord. At its recent meeting, the Assembly of the Union gave its cordial sanction to this special effort to establish Congregational worship in Paris, in the hope that it may

eventually lead to the formation of an English Independent Church among the Parisians. As considerable expense will be incurred, subscriptions will be thankfully received. Joshua Wilson and James Spicer, Esqs., have consented to act as treasurers, and will be happy to obtain the generous co-operation of the liberal and wealthy. Several ministers who intend going to Paris, during the summer, have kindly offered their services, and will officiate in the chapel. Their names, and the times of preaching, will be announced in Paris by bills, and in *Galignani's* English paper. This movement is hailed with satisfaction by the pastors in Paris belonging to “the Union of the Evangelical Churches in France.” The prospect of a permanent English Church is to them extremely gratifying, as it will bring them into closer fellowship with their brethren in England, and may be the means of extending the cause of Evangelical Protestantism in their native land.

**OPEN-AIR SERVICES, ISLINGTON.**—A meeting of a highly interesting character, composed partly of Evangelical Churchmen and partly of Dissenters, was convened at Union Chapel, Islington, on Thursday evening, 31st May, with the view of exciting a more general interest in the open-air movement, and giving increased efficiency to this most important agency of the Christian Church. The chair was taken by W. H. Bruce, Esq. After a few introductory remarks from the chairman, the Rev. Henry Townley delivered a very appropriate address, illustrating the utility of outdoor services by a series of most interesting facts which had come under his own personal observation. He had been engaged in the work for a period of forty years, and his conviction of its importance was now stronger than ever. Whatever self-sacrifice it might involve, it was a work to be prosecuted with earnestness and vigour, and one which would ultimately redound to the glory of God. The Rev. J. Bramall, in moving the first resolution, said that this movement presented great opportunities of usefulness, and he felt that it was one entitled to the cordial sympathy of the Christian Church, and one that might worthily engage its activities. If the Church were duly alive to its responsibilities, the members of it would feel that these services demanded not only their countenance, but their personal co-operation and support. The reverend gentleman concluded by recommending an unshaken confidence in the Gospel to all engaged in the work, combined with a spirit of earnest prayer for

the Divine blessing. Mr. Dence, in seconding the resolution, stated that the last census showed that for the whole population of Islington, consisting at that date of upwards of ninety-five thousand souls, church and chapel accommodation was provided for less than twenty-seven thousand, that is to say, for only twenty-nine out of every hundred; consequently, many thousands in the locality could not, even if willing, attend public worship in the buildings already provided. These statistics furnished an unanswerable argument for the necessity for preaching the Gospel out of doors, at the suitable season. He then referred to a law made in the days of good Queen Bess, to compel every one to go to church, or suffer fine or imprisonment; but argued that all the laws accompanied by pains and penalties which had ever been passed, had failed to make men religious; whilst they may enforce the outside semblance of religion, they fail to reach the heart. The Rev. J. Bramall said he differed with the preceding speaker as to the utility of law! What had made the observable difference in the Sabbaths in England and France, but the force of law? Mr. Dixey, in an eloquent speech, moved the next resolution, which was seconded by Mr. Valentine. Addresses were also delivered by Messrs. Jack, Haycroft, Ogden, and Lawrence, who stated that an average of 300 persons at each station, had attended the services during the last summer in Caledonian-road and Highbury-vale, on Lord's-day evenings.

## Narratives and Anecdotes.

OF RICHARD HARRIS, ESQ., LATE M.P. FOR LEICESTER.

**EARLY LIFE.**—Mr. Harris was born in 1777, and died in 1854. His parents were of the working class, industrious and respectable. His mother appears to have been a very worthy woman, and very attentive to the moral and religious education of her large family, of whom Mr. H. was the eldest. He was one of the first scholars in the sabbath school established by the Rev. T. Robinson in connection with St. Mary's Church. When he grew up he was apprenticed as

a printer to Mr. Richard Phillips, afterwards Sir Richard Phillips. But his master being imprisoned for a political offence he was set at liberty, and went to Nottingham, where he became sceptical in his notions and enlisted in the militia. When on a visit to his native town he became seriously thoughtful. Conviction of sin and conversion to God were the results.

**THE SCISSORS GRINDER.**—There resided at the time in Leicester a poor but

eminently excellent man, a member of the baptist church, in Harvey Lane, who followed the humble occupation of scissiors-grinder. It was his custom to call in his rounds at the house of Mr. Harris's father every week, where he was always cordially welcomed and liberally treated. The sterling uprightness of his character, combined with a marked vivacity and cheerfulness of disposition, notwithstanding his poverty, rendered him a general favourite. This good man, of kindred spirit and calling with John Bunyan, died during the time of Mr. Harris's furlough in Leicester, and his funeral sermon being announced, the pious mother of the sceptical youth invited him to go and hear it. He could scarcely refuse, for to say nothing of his regard for his mother's wishes, and the real respect he entertained for the character of the deceased, he felt an intense curiosity to know what the preacher *could* say respecting so obscure an individual.

Accordingly he complied with her request, and on the appointed Sabbath morning the mother and her son took their places in the same pew in Harvey Lane chapel. The service commenced and proceeded, and at length the minister arose and gave out as his text the words, "A great man is fallen this day in Israel!"

The effect of its announcement on the vivacious and sceptical mind of the young militia man may be easily imagined. The "great man," whose death was to be improved from these words, was a poor scissiors-grinder, one of the most unnoticed and unknown of the community. The feelings excited within him by such an application of the words were the very opposite of the serious. The half-audible and half-suppressed laugh which it drew from him did not escape the quick perception of his anxious mother, who turned to him, and in a tone of gentle rebuke, said, "Now, Richard, be quiet and listen to the discourse."

He did so, and soon began to perceive from the manner in which the text was treated that there was nothing in it after all so inappropriate, as he had supposed to the occasion. It was explained and forcibly contended by the preacher that true greatness of character and nobleness of soul were qualities quite compatible with an humble condition in life, and that the real christian, on account of what he is here, and what remains for

him hereafter, was entitled to be regarded however devoid he might be of wealth or worldly distinction, as "the highest style of man."

On the whole, the discourse made a salutary impression on his mind. It set the wheels of thought in motion. He returned home in a reflective mood. A feeling of uneasiness and anxiety came over his spirit like a dark shadow which he strove in vain to dispel. He recollected the uniform cheerfulness which his humble acquaintance had evinced even in extreme poverty, the integrity of his life, the peacefulness of his death, and the question arose in his mind whether there might not be something after all in religion, either in its nature or in its evidences, of which at present he was ignorant. If the christian religion, as exemplified in the life and death of this worthy man, was true, he felt that his own condition and prospects were anything but safe and desirable.

**PRAYER AND PROMOTION.**—Not being able to obtain the privacy which he desired for the purpose of devotion, in the place in which he was billeted, it was his custom to resort frequently to a wood in the neighbourhood. There, amidst the solitude of the forest, and in the calm retreat afforded by nature, he was wont to worship nature's God—to hold frequent communion with that invisible Being, one of whose prerogatives it is, to "see in secret and to reward openly."

It happened that one of his companions had observed his habit of going every day, and all alone, in the direction of this wood, and his curiosity was excited. He resolved therefore to go after him, and endeavour to ascertain the reason of his apparently strange conduct and the nature of his occupation in the privacy which he sought.

Accordingly he one day followed him at a cautious distance and came close to the praying man unobserved. The astonishment of Mr. Harris may be imagined when he perceived on turning round one of his companions close by him and affected to tears! An interchange of sentiments immediately followed on the subject of religion, and there is reason to believe that the event was attended by lasting spiritual good to the inquisitive comrade. It also laid the foundation of an intimate and durable friendship between them.

The two companions very soon found that they were not alone in their religious principles and sympathies, but that there were several other good men in the regiment. Pleased with the discovery of each other's views and feelings, they soon began to associate together for conversation and for the purpose of holding devotional meetings. But here an unforeseen obstacle presented itself in the hostility of the officer in command. No sooner did the fact come to his knowledge than he peremptorily interdicted their proceedings.

The weight of his disapprobation he was pleased to visit first upon the head of Mr. Harris, whom he singled out as the principal offender. His fine soldierly appearance, and his uniformly excellent behaviour, had induced this officer to promise him promotion on the first opportunity which might occur. But as soon as he heard of the change in his sentiments and conduct, he summoned him into his presence and positively recalled his promise. "I'll have no Methodists," he exclaimed in anger, "among my subalterns."

The unjust and vexatious declaration was received in a calm and respectful manner, but it failed to accomplish its object. Mr. Harris and his companions remained firm as a rock in their principles and practices, refusing to swerve one jot or tittle from what they considered to be the path of rectitude. They owed obedience in matters of conscience to a higher authority than that of their persecuting officer, and hence, while careful to discharge their duties to the latter, they still continued to hold their meetings, sometimes in the wood to which reference has already been made, at other times in similarly retired places. But they were no more disturbed, and Mr. Harris was promoted.

**HIS DOMESTIC ENGAGEMENTS.**—His first marriage was in 1799, whilst he was yet a soldier. A short time after the happy event had transpired, Mr. Harris was under the necessity of returning to his regiment, leaving his wife to reside with their friends, but unforeseen circumstances occasioned his speedy return to Leicester. The negotiations for a general peace connected with the treaty of Lunenburg, or other state reasons, led to the temporary disbandment of the supplementary militia. Hence he was enabled to devote himself at home for a

while to his former occupation, and to watch over his beloved wife during the failure of her health, which he did with the most affectionate solicitude.

All, however, proved to be of no avail. Disease had taken hold too deeply upon her constitution to be eradicated by human means, and death had evidently marked her as his victim. Unwilling as the husband was to believe that a separation must thus early take place, yet the conviction was irresistibly forced upon him, as well as upon her friends generally, that a parting was at hand. Happily the approaching event had no terrors to the beloved one herself; on the contrary, her mind was not only resigned but joyous and ecstatic. Her views of God and divine things were intelligent, her nature was marked by deep sensibilities which now seemed to be supernaturally called forth, so that while in the flesh she appeared to hold communion with invisible realities. Endowed with a good voice and a great passion for singing, she would often give expression to her joys as she lay on her couch of suffering, in some hymn of praise. Death overtook her while one day thus engaged. She commenced to sing one of her favourite hymns:—

"Vital spark of heavenly flame,  
Quit; oh, quit this earthly frame!  
Trembling, hoping, ling'ring, dying,  
Oh, the pain, the bliss of dying!  
Cease, fond nature, cease thy strife,  
Let me languish into life!"

Here her voice faltered;—there was silence. On looking at her it was found that her gentle spirit had fled to the place of its hallowed aspirations.

His second marriage was in 1801, to the friend of his former wife, who had expressed her desire that so it should be. A large family was the result of this union, about half of whom died while yet young.

**HIS BUSINESS** was commenced on a small scale, and was not without its interruptions and dangers; but by ingenuity, industry, and perseverance, it became one of the largest, if not the largest establishment in the county; the average payments for wages of Harris and Sons being of late years at the rate of £1000 per week.

**HIS RELIGIOUS CONNECTIONS.**—Mr. Harris was baptized and joined the church in Harvey Lane during the pastorate of Mr. Cave, who was succeeded

by Robert Hall. In a few years he was chosen deacon, to which office he was also elected when, with several others, he left Harvey Lane to form a new Baptist Church in Charles Street. He was on very intimate terms with Robert Hall until his removal from Leicester to Bristol. On one occasion while an important case of discipline was pending, a number of the leading members of the church and Mr. Hall casually met at Mr. Harris's house. Here an incident occurred which beautifully illustrates the control of his piety over his temperament. In the course of the discussion which ensued on the subject, the pertinacity and obstinacy with which one of the parties defended the delinquent chafed the spirit of Mr. Hall, and threw him into a momentary passion. At length, rising from his chair and pacing the room in agitation, his voice tremulous with emotion, he exclaimed, "Lamb of God! Lamb of God! calm my perturbed spirit!" The sight of this noble struggle to subdue his feelings had the effect of bringing all parties into a right state of mind.

His LIBERALITY was great. He subscribed largely to the erection of Charles Street Chapel, and rebuilt the enlarged new School Rooms. His donations were numerous and generous to all benevolent and religious objects. A friend had come from a distance, and was travelling on behalf of a religious institution then in difficulties. A wealthy and benevolent gentleman had requested him to call on Mr. Harris in Leicester, and "tell him," said he "with my compliments that I have given you £26, and that as our circumstances are about equal I expect him to do the same. But stop," he added, "I will give you a note of introduction and tell him so myself." The note was accordingly written and was eventually

presented to Mr. Harris by the agent of the institution.

After he had read it he turned to the agent and said very drily, "Pray, sir, give my compliments in return to Mr. —, and tell him I agree with him in thinking that our circumstances are about equal, and that our donations should be so too; tell him also that I sent *unsolicited* my £50 last week towards the object you have come about, and I expect him to do the same."

His HONOURS were many, and he bore them meekly. He rose gradually to be Town Councillor, Alderman, Mayor, and Member in Parliament for the Borough. On the Queen's Visit to the Duke of Rutland at Belvoir Castle, Mr. Harris, as Mayor of Leicester, was invited to dine with her Majesty, which honour he enjoyed.

Mr. Harris was through the whole of his life an early riser. On the following morning he sallied forth at an early hour to take his walk according to his custom, and to enjoy the scenery around the Castle. While thus engaged, he perceived a person approaching him, and as the stranger drew nearer he proved to be no other than the "Iron Duke." The Duke expressed himself pleased at having met with Mr. Harris at so early an hour, and in the most friendly manner took his arm, and walked and conversed with him until breakfast, on a variety of subjects. The great military chief was interested in the state of the town of Leicester, and the nature of its manufactures. He also made inquiries respecting the personal history of the mayor himself, and on being told the principal facts of it, he laid his hand familiarly upon his shoulder, and congratulated him, and remarked that he also had raised himself by his own energies.

## Baptisms.

### FOREIGN.

JAMAICA, *Salter's Hill*.—At Maldon, an affiliated station to Salter's Hill, on Saturday, May the 5th, four males and five females were baptized by Mr. Dendy, in Spring-post river; Mr. Sibly, of Bethsalem, having previously read a portion of the scriptures, engaged in prayer, and addressed the spectators on the scriptural

mode and subjects for baptism. An hour after the administration of the ordinance the congregation assembled in the chapel when one of the deacons addressed the inquirers, another the backsliders, and the pastor gave a word of advice to those who had just made a public profession of their faith in Christ. The following day they were received into full church com-

munion, and sitting at the table partook of the Lord's supper. Four of the baptized are teachers, and one a scholar, in the Maldon Sunday school.

## DOMESTIC.

SCOTLAND, Paisley—*Storie Street Church*.—After a long season of quietness we were refreshed by seeing three believers put on Christ by baptism on sabbath-day, May 20. Two were members from other evangelical churches, and the other a son of one of our late pastors. After the administration of the ordinance a very impressive sermon was preached by Mr. David Wallace, one of the pastors of the church, in which he showed the meaning of this ordinance as setting forth the union of the believer with Christ in his burial and resurrection. I may mention that at the last annual meeting of this church there were 136 members in fellowship. There are three other meetings of baptists in Paisley; the total number of members among them may be about 100. Permit me to add, that I have long regretted the silence observed by the churches in Scotland in all matters of intelligence connected with the progress of the truth amongst them; and in looking over the pages of the *Reporter* month after month without seeing a single report of baptisms in Scotland, I have been led to think, that were a stranger to take up a copy of your periodical, he might very naturally ask, are there any baptists in Scotland? or, if there are, does there exist no sympathy between them and their brethren in England? or are the pages of the *Reporter* shut up against receiving news from the Scotch churches? Convinced that the reason is to be found in ourselves not furnishing you with news respecting the progress of the work amongst us, I have taken the liberty of forwarding to you the above intelligence, with best wishes for the success of the *Reporter* as a medium of keeping alive an interest in the churches. A. D. G.

PARLEY, *Hants*—For nearly ten years we had not had any addition by baptism. The cause was in a low state when Mr. Fulman came amongst us in April, 1852. Our prospects soon became more hopeful, and in November last we added one by baptism. This example was not without its effects. Another began to reflect—"I tell my child," thought she, "to do a thing, and if she does not obey me I tell her she does not love me. Christ has

told me to do this thing, and says, 'If ye love me, keep my commandments.' I must obey him to show my love to him." She was baptized on the first Lord's-day in April. Neither was this example without effect, and upon one too who had spoken contemptuously of our mode of baptism. "I will warrant," said she, "that I never go down into that hole. It would be almost as bad as going to the gallows!" On the next Lord's-day she was the subject of the most pungent convictions, which were soon shared by her husband. Together they sought for peace through the blood of the cross, and found it to their joy—together they were buried with Christ in baptism on June 10th—together they sat down at the Lord's table—together may they meet at last before the Throne! A. M.

COTTENHAM, *Cambs*, *United Baptismal Service*.—On Wednesday, the 6th of June, Mr. M. W. Flanders, of the Old Meeting, and Mr. J. Wilkins, of Ebenezer Chapel, accompanied by a large number of friends, repaired to Lockspit hall for the purpose of administering the ordinance of baptism. The service was commenced by M. J. C. Wooster, of Landbeach, who offered a most impressive prayer, after which Mr. J. Corbiitt, of Chelmsford, delivered an address. Mr. Flanders and Mr. Wilkins afterwards went down into the water, and each, assisted by the other, baptized his own candidates—the former ten and the latter seven. In the evening a united public meeting was held in Ebenezer Chapel, which was crowded to excess. To keep up the idea of unity, the addresses were delivered by Mr. Wooster, Mr. Sutton, Mr. Flanders, and Mr. Abbott of Over. Six of those baptized by Mr. Flanders were teachers in the sabbath school, and some of them were led to seek a Saviour while they were scholars. It is a pleasing fact that our sabbath school has supplied us with a considerable number of our most valuable members.

VELINVOEL, *Caermarthenshire*.—On sabbath morning, the 27th of May, after a discourse at the river side, by Mr. J. R. Morgans, of Sion Chapel, Llanelly, Mr. J. D. Thomas, the minister of the place, went down into the water and baptized seventeen persons, mostly young men from the sabbath school, in the river Lliedi, before a large and attentive audience.

**BROSLEY, Old Chapel.**—Our glorious Redeemer continues to favour his church in this place with the refreshing influences of his grace. The congregations steadily increase. Many are awakened, by the Divine blessing on the faithful preaching of the gospel, to the momentous interests of their immortal souls, and willingly come forward to our enquirer's meeting, asking, with deep soliloquy, "What must we do to be saved." On Lord's-day, May 20th., Mr. Yale baptized five believers, each of whom had previously given a clear and satisfactory statement of conversion and faith in Christ. Two of these had been consistent members of an Independent church for several years. One of them had been much exercised in her mind for several years on the subject of "believers baptism." This being communicated to her minister, the usual opiate was administered, viz. "that baptism was of no material consequence." This afforded temporary relief, and the subject rested for a time. But the germ of truth was not destroyed; it was spreading and deepening its roots. The Divine command was more impressively felt, and in due time developed itself. After much prayer and anxious deliberation, she took courage and followed her Lord.

**BROUGH, Westmorland.**—On Lord's-day evening, 20th of May, one candidate was immersed, after a short discourse on the words of Philip, "If thou believest with all thine heart thou mayest." The preacher showed from the text that believers only are the proper subjects of baptism, for infants cannot fulfil the terms. Also, that if water regenerated the soul, then there could be no need of the shedding of the blood of Christ. The chapel was well filled by respectable and attentive bearers. It is hoped that the Lord's blessing attended the service, and that others will soon follow Jesus into the liquid grave.

J. A.

**TWERTON, near Bath.**—On the first Lord's-day in May, our pastor, Mr E. Clarke, after a discourse from Acts xvi. 14, 15, immersed, in the presence of a crowded auditory, eight believers on a profession of their faith in Christ. Several of them were teachers in the sabbath school; and one of them was formerly a Primitive Methodist, but was at a previous baptizing convinced of the obligation of believers to attend to that ordinance.

A. A. C.

**SUTTON-IN-TITE-ELMS, Leicestershire.**—You have seldom reported any intelligence of us; I expect because none has been sent. We have lately had several additions both of the young and active—the aged and infirm—and, in five instances, the husband and wife. On May 27, one who has nearly run his earthly course, made haste and delayed not to keep this commandment. You are aware that this is an ancient Church—the paront of the Particular Baptist Churches in Leicester—and we hope now to see it revive; for our prospects have been much more cheering since Mr. Gough came amongst us.

T. R.

**POULNER, Ringwood, Hants.**—We have been in a low state, but hope we are reviving a little. At a baptism on the last day of the past year an individual was present who had been a zealous advocate of State-churchism. He was led to reflect on what he saw, and ultimately proposed himself for baptism. At the water side, on the 13th May, he gave us a pleasing report of the exercises of his mind, both with regard to his own conversion to God, and his convictions of duty in baptism. His wife soon followed his example by being baptized at Parley on the 10th June.

**FORD, Bucks.**—After a sermon by Mr. Hood, on Lord's-day, June 3rd, two husbands with their wives, and another young female, were baptized, and in the afternoon sat down at the table with the church to commemorate the death of their Lord. On the 15th of April another man and his wife were baptized at the same place. Weekly prayer meetings have been held at the cottages of some of the members during the winter. These, doubtless, are some of the fruits. T. W.

**CHALFORD, Gloucestershire.**—Mr. Ayers baptized two brethren, the first-fruits of his labours amongst us, on May 27th. Crowds flocked to witness the administration of this gospel ordinance, among whom were not a few who differ from us both as respects the mode and subjects of christian baptism. We expect others soon to follow.

**BRAUNSTON, Northamptonshire.**—On the last sabbath in April, two believers were baptized by our pastor, after a discourse, to a very large assembly, from "one baptism." On the following sabbath they were received. Since Mr. Smith came amongst us the Lord has shewn us tokens for good.

T. L.

**LANDBEACH, Camb.—New Chapel.**—On sabbath morning, June 3, we had an interesting baptismal service. After a suitable and impressive address, four disciples, three males and one female, were buried with their Lord in baptism. Two of the males followed the example of their wives, who thus honoured the Saviour some time ago. One of them was first impressed at the baptism of his wife. The other male is a youth of eighteen, who has been brought out of a family where the voice of prayer and praise was never heard. The female is a young person who has been seeking the Lord for three years, and is the fourth sister who has thus honoured the Lord Jesus at an early age. We hope soon to baptize a fifth from the same family. In these cases we see the effect of a pious mother's example and fervent prayers. We trust much good will result from the ordinance and services of the day, as many were much affected. In the afternoon they received the right hand of fellowship, and sat down to commemorate the Saviour's dying love.

**BRIDGEND, Glamorganshires.**—On sabbath afternoon, June 3, our pastor, Mr. Williams, preached from, "What is that to thee? follow thou me;" to a large and attentive congregation of chiefly young people, after which he baptized two young men upon a profession of faith in the Redeemer of the world. At the evening service they were received into the church, and partook of the emblems of the dying love of their Lord and Saviour. I send you a copy of a report of this service taken from the *Cambrian*, one of our county papers, under the head of "Bridgend News." You will see from this that we are yet the sect spoken against.

"*Baptists.*—Last Sunday two persons underwent the operation of immersion, incumbent on becoming members of this denomination. Mr. Williams, minister of Hope Chapel, Bridgend, very logically argued this point of doctrine, without being offensive to anti-baptists."

**RIDDINGS, Derbyshire.**—On sabbath evening, May 6th, after an interesting sermon on believers' baptism, our pastor, Mr. Evans Davies, immersed a young disciple connected with the sabbath school. Our prayer is that many of his young companions may follow his example, and that he may prove a blessing to us.

W. G.

**LIVERPOOL, Stanhope-street—Welsh Baptists.**—Our pastor, Mr. Hughes, having been requested by several English friends who had not previously witnessed the administration of the ordinance of christian baptism, to deliver an address in that language on the subject, complied with their request on the evening of Lord's-day, June 17, to a large and attentive congregation, when he pointed out who are the proper subjects, and what is the right mode of administering that ordinance, taking as his text "The baptism of John," after which he descended into the water and baptized five female candidates who thus publicly obeyed the commands of their Lord and Master. The proceedings were rendered more solemn than usual on account of the youthfulness of two of the candidates, aged respectively thirteen and sixteen, both from our sabbath school, who thus in the commencement of life have taken up their cross and followed Christ. May our sabbath scholars be many who may thus be brought to remember their creator in the days of their youth. J. R.

**WIRKSWORTH.**—On Wednesday evening, June 13, we baptized five females; and on Lord's-day morning, June 17, six more candidates thus put on Christ. On each occasion suitable addresses were delivered to crowded audiences by our pastor, Mr. Yates, since whose settlement amongst us the cause of Christ has appeared to revive. We trust many others are inquiring their way to Zion, with their faces thitherward, for we have yet several hopeful candidates. On the afternoon of Lord's-day, ten of the newly-baptized were received into the church and sat down at the Lord's table. The other candidate is an Independent. May the good work go on until the little one becomes a thousand. E. M. K.

**LONDON, Welsh Baptists.**—In the last number of the *Reporter* I alluded to the various stations we have established for the purpose of holding weekly meetings, in order better to meet the spiritual requirements of the scattered Welsh population of London. I have great pleasure now in reporting the first baptismal service at our Westminster station. On Tuesday evening, May 29th, our pastor, Mr. Williams, after an interesting discourse by Mr. Jennings, immersed a young man on a profession of his faith. May God bless the labours of his servant so that many more may soon follow.

**HITCHEN, Herts.**—On sabbath evening, May 27, Mr. Broad baptized six believers, after preaching from, "Lord, I have hoped for thy salvation, and done thy commandments." Mr. B. shewed that hoping for God's salvation through Jesus Christ precedes the doing of his commandments, and that the latter is a very important, if not essential, consequence of the former. One of the oldest and most worthy members of this church informed me that his grandfather was a deacon, and intimately acquainted with John Bunyan, who at that time was personally known to many of the members of this church. May these new converts be not slothful, but followers of them who through faith and patience inherit the promises. T. R.

**WHEELOCK HEATH, Cheshire.**—On Lord's-day morning, June 3, three persons were baptized in Winterley Mill Pool, by our minister, Mr. Pedley, sen. One of the candidates was from Crewe, and the other two were received amongst us in the afternoon. Mr. Pedley delivered a very impressive address to the numerous audience at the pool side, after which we walked up to the old chapel, where we had full congregations morning and afternoon to hear our esteemed friend, Mr. Alcorn, of Gillbent. One of the candidates is the third daughter of our minister. Her two elder sisters have gone through the baptismal stream before her.

**HADDENHAM, Bucks.**—Seven persons yielded a cheerful obedience to the King of Zion in being baptized into the name of the Sacred Three, May 15th. They consisted of one male and six females of various ages, from fifteen upwards. In the conversion and decision of the candidates we find the preaching of the word, combined with Sunday School efforts, and our maternal meetings have been honoured by the great Master of assemblies. All the seven were added to the church the first Lord's-day in June.

**ASHBURTON.**—On Lord's-day, May 20, Mr. John Clase, formerly pastor of the Independent congregation at Buckfastleigh, Devon., was baptized by Mr. Dove. Mr. C. addressed the large congregation at the water side.

**BIRCHCLIFFE, Yorkshire.**—On Saturday, April 19, Mr. Lockwood baptized thirteen believers in the Lord Jesus Christ, who were cordially welcomed to the Lord's table on the following day.

**DISS, Norfolk.**—Our pastor had the pleasure of baptizing two youthful disciples of the Lord Jesus—one a cripple and the other a teacher in the sabbath school. On the first sabbath in April three young men followed their Lord through the liquid grave—two of them teachers, and one the superintendent in the sabbath school. And on the 27th of May three young female disciples professed their faith in the Son of God, by being publicly baptized in obedience to the command and after the example of the Divine Author of our holy religion. They also are engaged as labourers in our Sunday School.

**ROTHERHAM.**—On sabbath morning, May 6, Mr. Dyson, our pastor, preached from, "Instead of thy fathers shall be thy children," after which he baptized the second daughter of the first person baptized in our chapel. The Lord help her while she lives to walk worthy of her solemn profession. The conversion of our young friend is in some measure to be traced to her sister's serious conversation with her. May we who have unconverted relatives and friends go and do likewise.

**WITTON PARK, County of Durham.**—Mr. Cardwell, of Hamsterly, says, "On Lord's-day, May 20th, in accordance with the request of our Welsh brethren, at Witton Park, I paid them a visit, and after preaching them a sermon in the open-air, witnessed a baptism in the river Wear—the first that has taken place in that locality. The day was remarkably fine—the congregation large—the people very attentive; and we hope many were benefited by the service."

**BIRMINGHAM, Heneage Street.**—Our pastor, Mr. Taylor, baptized three males and three females, all young persons from his bible class, on the first sabbath in June. We have a large number enquiring what they must do to be saved, especially among our young people.

D. D.

**BANBURY.**—On Wednesday evening, May 2nd, our pastor, Mr. Henderson, baptized six believers—two males and four females, all of them young; one about fourteen years of age, a daughter of one of the deacons of the church.

W. C.

**HATCH, near Taunton.**—Mr. Teal baptized two candidates in the presence of a large and attentive audience on the first sabbath in June.

**EARBY, Yorkshire.**—We have the pleasure of reporting another baptism, which was administered by our pastor, Mr. J. M. Ryland, on Lord's-day morning, June 3rd. There were four candidates; one of them a brother who had for sixteen years been a consistent member of the Wesleyan denomination, but who, after carefully studying the Scriptures, became fully convinced that it was his duty to "keep the ordinances as they were delivered." May example display its wonted efficacy. R. B.

**HULL, George Street.**—On the first sabbath in June, we had again a pleasant season. Immediately after the morning sermon two young disciples were immersed by our pastor, Mr. Hall. Both are the children of pious parents. We hope the holy Spirit is blessing the labours of our pastor, and that we shall have pleasure in seeing, not only the children of the righteous, but the children of sinners also, brought to repentance. M. E. P.

**KINGSBRIDGE.**—On Tuesday, May 8th, after a solemn address from the words,—"I am ready to go with thee, both to prison and to death," our pastor baptized five young persons—three females and two males. The females had all been accustomed to attend the young women's bible class. One of the young men was twelve months ago a stiff churchman. J. G. H.

**GRIMSBY.**—Mr. Hogg, our pastor, had the pleasure of burying five believers in the Lord Jesus in his watery grave on the 4th of February; and on the 6th of May six more thus put on Christ. The congregations on both occasions were large. Our prospects are cheering. W. H.

**BLACKWATER, Surrey.**—Two believers were baptized by Mr. Harcourt, January 20th; also May 13th, two others by Mr. S. Sale. We have reason to hope there are more, who, having gladly received the word, will soon be baptized. W. K.

**SWANSEA, Mount Pleasant.**—On Wednesday evening, April 25th, our pastor, Mr. Short, after a suitable discourse, baptized four young females on a profession of their faith in Jesus. W. H.

**AUDLEM, Cheshire.**—On Thursday, April 26th, our pastor, Mr. Needham, baptized three believers in Jesus, and the following Lord's-day they were added to the church. R. T.

**CASTLE DONINGTON.**—Mr. Stevenson baptized six females—believers in the Lord Jesus, on the first Lord's-day in June. The attendance was large and the services interesting. J. P.

**LLANELLY, Zion Chapel.**—On sabbath-day, June 10th, Mr. J. R. Morgans, the minister, baptized eight persons on their profession of faith in the Lord Jesus Christ, in the river Lliedi.

**Bethel, Sea-side.**—Two believers were baptized on Lord's-day, June 3, by Mr. W. Hughes, in the baptistry within the above chapel.

**NORTH CURRY, Somerset.**—Mr. Chappel, of Islo Abbotts—Mr. Serle, the pastor, being at the time unwell—baptized five believers on May 20th. One of these had been a Wesleyan.

**HALIFAX, Pellon Lane.**—On the evening of the 24th of May, our pastor baptized two females—one from the sabbath school. J. C.

P.S. I hear that to-morrow, June 16th, Mr. Crook, of Hebden Bridge, will baptize five young men and two females.

## Baptism Facts and Anecdotes.

**CLERICAL REFUSALS TO BURY.**—We might fill several columns every month with cases like the following. This is from the *Hereford Times*.

"*Religious Intolerance.*—Last week, the Rev. — Whitley, curate of Kington, refused to bury the corpse of a child, aged two years, named John Luntley, son of Mr. Luntley, High Street, of this town, because he had not been baptized. On the refusal of the rev. gentleman to read the service, the Rev. G. Cozens,

baptist minister, who was present, offered to give an address at the grave. Permission to do so was, as might be expected, refused by the rev. curate. 'It does not matter,' said Mr. Cozens, 'I will stand outside the wall and give an address.' Leaving 'consecrated ground' he then went out of the churchyard, and the coffin being placed on the wall, gave the address from an adjoining field. The coffin was then taken to the grave, and the father, with unflinching voice, said,

'My dear boy, I commit thee to the grave in sure and certain hope of a resurrection to eternal life.' And so he may, the rite of 'christian burial' being refused notwithstanding. But here the question very naturally arises, is this the law of the church on this point? We have a high authority for answering decidedly, no! In reply to a letter on this subject, in a similar case, the Archbishop of Canterbury writes, 'The curate of your parish is obliged to bury with the usual forms the corpse of a dissenter, provided the church service be not objected to.' Again, not long since, proceedings were taken in the Court of Arches against the Rev. W. H. Henslow, perpetual curate of the parish of Wormsgay, county of Norfolk, who refused to bury the corpse of Sarah Bowden, a parishioner, who had not been baptized in the established church, and the judgment pronounced in this case by Sir Herbert Jenner Fust, was, that the rev. defendant be suspended from the ministry for three months. Of a similar character, and with similar results, was another proceeding against the Rev. — Chapman, vicar of Basingbourne, in the county of Cambridge, for refusing to bury the infant daughter of a parishioner."

But these were cases of parties who had "received baptism," so called, at the hands of either father, mother, nurse, doctor, preacher, or some one else—for any adult person who repeats the form, "I baptize thee," &c., is competent to perform the ceremony. Such "baptism" is held to be valid in the courts, and no clergyman can lawfully refuse to bury the parties. But in the case of the children of baptists who have not been the subjects of baptism in any form, the case is different, and we believe that a clergyman might lawfully refuse. And yet the question remains, why, as the parish graveyards are national property, should baptists and their children, or even infidels, be excluded? Indeed why enforce a religious service at all? Why not leave the matter to the discretion of survivors, who, if pious persons, will take care to see that all is done decently and in due order; and if not, they will only regard your religious service with contempt. Besides, how often is the solemn religious service of the Episcopalians, most unappropriate to the character of the deceased.

**A MAN BAPTIZING HIMSELF.**—In the Methodist Magazine for May, 1811, was a memoir of a worthy old preacher of that body, to which Dr. Adam Clarke appended a postscript. We give it below for the edification and amusement of our readers.

"From Mr. T. I was favoured with many anecdotes, relative to the travail of his soul—I shall relate a short one, because I think it may be of use. 'Some zealous baptists, who placed full as much dependance on immersion as their creed required, were continually teasing him with a profusion of such arguments as are generally used in favour of being dipped. At last the subject formed itself into a strong temptation, with which the peace of his mind was, for a time, considerably troubled. Though he was satisfied that he had both the shadow and the substance, the outward and visible sign, and the inward and spiritual grace, yet he thought the best way to get rid of his temptation, and silence certain scrupulous clamours, which had been excited in his mind, was to get dipped, as he conceived that in this there could be no harm, and that afterwards there could be no pretence for the continuance of those scruples, which should be thus met and silenced on their own ground. As his religious experience was well known, and he had at that time been of considerable standing in the church of God, he was afraid that if this was well known, it might be the means of stumbling others, and turning them out of the way. He could not expect a baptist to do this privately for him, as this was inconsistent with the end which they profess to have in view by administering baptism. He at last thought of a method of dissolving the difficulty. Having made earnest prayer and supplication to God in his chamber, he walked down to the beach, which was very near his own dwelling, and having stripped himself, as if he intended to bathe, he waded into the water to a considerable depth, and then said, 'Thomas, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost,' and having so said, he dipped himself thrice over head, returned to the shore, and thus finally terminated the temptation, and the ceremony to which it gave birth. I feel no scruple to recommend the same measure to any person in the same circumstances, and advise them never to put themselves in the

hands of those who wish them to adopt their plan of baptism, that they may exhibit them publicly, and thus glory in their flesh."

**BAPTISMAL FEES.**—The Archdeacon of Northumberland has recommended to his clergy the immediate disuse of fees for baptism, "being persuaded that the church expected and required them freely to administer not only the life-strengthening sacrament, but also the life-giving, the regenerating sacrament."—*Carlisle Patriot*.

And so sprinkling a few drops of water on an unconscious babe is declared by a Venerable Archdeacon of the English Episcopal Church—"the life-giving, the regenerating sacrament!" Surely those who can say such things should be silent about Mary worship, purgatory, or tran-

substantiation, for there is just as much scripture authority for one as for the other.

**THE CHURCHWARDENS OF WORKSOP** made a presentment that Henry Heming, Esq., of Sparken Hill, Worksop, brought his infant, aged about six months, who had not been baptized, to be buried in the churchyard of Worksop a short time ago. No service was read over the body by any lawful minister; but Mr. Heming himself read from a book certain passages at the grave side, in the presence of the sexton. The official said that Mr. Heming had committed a grievous outrage, and such proceedings could not possibly be allowed to take place without a prosecution in the Ecclesiastical Court by the churchwardens. The presentment will proceed accordingly.

## Sabbath Schools and Education.

**RAGGED SCHOOL ANECDOTES.**—Dr. Guthrie, of Edinburgh, related the following incident in a lecture to the Young Men's Christian Association:—"There is another class in that table who are entered as fatherless with a drunken mother. Let me lift the curtain from their condition, and leave you to judge what instrumentality can reach and save them but a Ragged School. Let me now conduct you to the Horse Wynd, a steep narrow street; once, when Edinburgh was a walled city, the principal thoroughfare from the south; and where, in the days of our grandfathers, the great, if not the noble, resided. They tell of a lady, once a resident in the Horse Wynd, so punctilious in matters of etiquette, that she must ride out to dinner in her chariot, although the horses' heads, when she entered the carriage, were at the door of the house where she was to dine. These dwellings still stand, with their grand and ample staircases, up which you might march a troop of soldiers; with heavy solid marble flanking the handful of cinders over which poverty now sjs shivering; with angels and beathon gods looking grimly down from the ceiling on a wretched group stretched beneath their rags on a corner of the floor, that once shook to dances and dancers that have all passed away. These dwell-

ings are now the homes of the poorest of the poor. In one we found a mother with some half-naked children around her, and in her arms a yellow, sallow, sickly, skeleton infant. Engaged in pastoral visits from house to house, we spoke to this woman of her soul, and warned her against the vice to which we knew she was addicted: and doing so, were often interrupted by the infant in her arms, looking in its mother's face and pulling her disbevelled hair. It was ever addressing her with a pitiful moan and wail, and we at length asked what it said. That woman was a drunkard; yet, like wall flowers clinging to a ruin and breathing fragrance on it, some of her better nature still survived. She burst into tears, and said—"It is asking for bread, and I have none to give it." I had often seen death, but never famine before; and now, shocked to read it in the emaciated forms and hollow cheeks of those children, one of them was despatched for a loaf of bread. Now I have been in a menagerie whon the wild beasts were fed; I have seen the lion, the tiger, the lauk and hungry wolf fall fiercely on their evening meal; but never more keenly, with more voracity and avidity, than these human creatures on that bread. These are the homes out of which we draft our recruits; these are the children our arms embrace;

and few things are more pleasant than to see how soon, amid the light, and love, and knowledge of our Asylum, they lose that sad and suffering look; they grow merry as crickets, sharp as needles, playful as kittens, cheerful as larks; and how the porridge lights the dull eye, fills up the hollow cheek, and rounds off the angles of starvation into plumpness and flowing lines of grace and beauty!

"One other class only we would select, and lift for an instant the veil from their sorrows and misery. You will observe we have in the table, sixty-five with both parents worthless; and although I could furnish you cases, not one iota in some respects behind the following, let me, for variety's sake, give you a case as related by Mr. Clay, a most distinguished philanthropist, and chaplain to the Preston jail. The boy, whose case he tells, was eleven years of age; and while he had been three times in jail, he had a brother, who, but ten years old, had been four times there, and on the last of these occasions was committed to seven days' imprisonment for the very heinous offence of sleeping out. Poor fellow! No wonder that he slept out; the winter night was less cold, the frozen ground less hard, than the hearts at home. 'My father,' said the boy to Mr. Clay, 'kept a jerry shop; he was drunk nearly every night. My mother died through his beating her. It was not long before he got wed again; the woman's name was Aggy Stevenson. My father then gave over drinking a bit, but soon began again. He was a porter at a railway station, and came home drunk when he got paid on Friday night; and then he took James and me, and said he would take us to the canal and drown us.' He attempted it: with these two trembling boys, one in each hand, that monster walked out beneath God's blessed sky to perpetrate this horrid crime, and but for a woman whom God had sent there to fish them out, he had done the deed. And where was the woman, that she, although a step-mother, did not step between him and this deed, dare the savage to do his worst, and tell him that over her mangled, murdered body he must drag these victims to their death? Was she dead? No; for the sake of humanity, not even dead drunk; but cool and calm, with a heart within her that had rung to the stroke like a nether millstone, had we tried it on that

table. If, since the days demons first looked out of human eyes, and expressed the thoughts of hell in human speech, there was ever one whom the devil's hand might have baptized by the name of Legion it was she. She stirred not; lifting neither head nor hand, she looked on these two trembling children in the grasp of that drunken savage, and with a cool, calm, calculating, matchless magnanimity, said, 'If you are going to drown them, you may as well leave their shoes for Johnny.' To such mothers, unless you help us, you leave those children."

**OBJECTIONS TO SEPARATE SERVICES ANSWERED.**—The difficulty felt by the ministry manifests itself in two ways. They fear that the sense and sign of unity in christian worship may not be preserved, and that the children may be brought up with false views of the "means of grace," and also that the conduct of the services may be so ineffective as to be worse than that which it is proposed to amend, or rather to supplement.

It should be understood that the plea put forth is only for the benefit of the younger children. It is not proposed that the whole school should be retained to a separate service, and it is so strongly felt that the effort can only be successfully made, where the instrumentality is thoroughly efficient, that, everywhere, the school is looking to the church to supply this new order of lay agency.

We would ask whether, if the younger children could be provided for by some such special agency, it would not tend to prepare them to take an intelligent interest in public worship when they come to be elder scholars, and by fixing habits of attention and thought, fit them to become really interested as devout worshippers, when the "food for babes" might be exchanged for "strong meat." Whatever the nature of the plan, and whoever the agents in its prosecution, there seems at the present time a united testimony, that something should be done to meet this great want, and so prepare the way for a new order of things, when our children, learning to love in early life the exercises of religious service, shall hold fast, in riper years, the things that make for their everlasting peace.

## Religious Tracts.

FRANCE.—We are pleased to find that the Religious Tract Society, always anxious to secure every favourable opening for the diffusion of evangelical truth, have issued the following “special appeal” on behalf of this country, which we gladly publish:—“The attention of the Committee of the Religious Tract Society has been called to France, and the efforts commenced and in prospect for the diffusion of Divine truth in that country. Not a few communities of Protestants are animated with new spiritual life, and are exerting themselves to their utmost ability in diffusing a sanctified literature through every part of their country; but the far larger proportion of their members being in humble life, their means are restricted, and they are compelled to look to christian brethren in other lands for sympathy and aid. There is also a large demand for tracts for the supply of the army, both in France and the East. But, at the present time, the claims of France possess a special character. The Industrial Exhibition at Paris will attract multitudes from the remotest provinces. Thousands from Garonne, Languedoc, Brittany, Normandy, the Alps, the Pyrenees, Algiers, and the French Colonies, will meet together, and who have never hitherto been brought into contact with a pure gospel. The Protestant community in that city contemplate the most vigorous action on that occasion; but, from their circumstances, they feel wholly unable to meet the urgent requirements of the case. In their great need they have applied to the Committee of the Religious Tract Society to assist them with large pecuniary grants for that special object, as well as their general operations. While the Committee recognise the importance of the movement, and are prompted to afford the most effectual aid, they feel embarrassed, from the exhausted state of the Jubilee Fund (which was largely devoted to France), and from the inadequacy of their ordinary benevolent income, to meet such special claims. They therefore feel justified in making an appeal to those friends who have generously responded to former calls for help for other quarters of the world, in the confidence that they

will unite with them in cementing this peaceful alliance between the two countries, and in extending the common faith of Evangelical Protestantism. The Committee have already to thank several friends for spontaneous donations (one of £50, one of £20, and another of £5) for this object, and they respectfully and earnestly request further contributions, to enable them to give expression to their brethren in France of a cordial union with them in their works of faith and labours of love.—Donations will be thankfully received by Mr. William Tarn, 56, Paternoster-row, to whom Post-office orders may be addressed; and at the Western Depository, 164, Piccadilly.

### OUR DONATIONS OF TRACTS.

Donations have been forwarded to—

	Handbills.	4-page.	Reporters.
Spalding	500	25	6
Broseley	500	25	6
Bristol	500	25	6

### NEW ARRANGEMENTS.

*Important.*—The excellent scheme of postal carriage for magazines, books, and stationery, notwithstanding the bustle and expence of this tiresome war, has just been brought into operation, will enable us to forward our Grants of Tracts in future to all applicants in England, Wales, Ireland, and Scotland, direct, without the assistance of a London Publisher or a country bookseller. We have not had time yet to mature our new plan of operations, but next month we hope to have it ready. In the meantime we only add that all applicants must in future take care to send their address in full, and written in a plain readable hand, that no obstacle may be in the way of the delivery of the parcels by the post office officials. (See our last page of cover for further particulars.)

And here we may further remark, that although this periodical, like many others, may have suffered somewhat this year from the peculiar circumstances of the times, and our means of supply thereby curtailed, we are yet willing to do all that is in our power to forward grants of tracts to applicants.

# Intelligence.

## BAPTIST.

### FOREIGN.

**NEW ZEALAND.**—*The Nelson Examiner and New Zealand Chronicle* of Dec. 20, 1854, just received, has the following paragraph—

*Opening of the Baptist Chapel, Nelson.*—The opening services of the baptist chapel in this town were conducted on Sunday and Monday last. The Sunday morning sermon was preached by the Rev. S. Ironside, from Matt. xvii. 5. In the afternoon the Rev. D. Dolamore, minister of the congregation, preached from Rev. ii. 1. The Rev. T. D. Nicholson conducted the evening service, preaching from Ephesians v. 14. The congregations throughout the day were large, and evinced their interest in the erection by liberal contributions to the building fund. On the Monday afternoon about 200 persons took tea in the Nelson School Society's School-room, kindly granted for the occasion; tea having been provided by the ladies. At the evening meeting, held in the chapel, which was numerously attended, A. Macdonald, Esq., presided. Interesting and effective addresses were delivered by Messrs. Daniell, Gardner, Saxton, Hough, Campbell, Packer, and by the Revds. T. D. Nicholson, S. Ironside, and D. Dolamore. Anthems and other pieces of sacred music were sung in the course of the evening, increasing the general satisfaction and pleasure of the assembly. The entire expenditure on the building, including the completion of existing contracts, will amount, so far as can be ascertained, to about £404. The amount from contributions, &c., stands thus:—

Subscriptions collected in the Province, and collections at laying the foundation stone..	£	s.	d.
	203	0	0
From England .....	31	10	7
From Sydney .....	46	0	0
From Adelaide .....	10	0	0
	200 10 7		
Collections and contributions at the opening, including proceeds of Tea Meeting .....	108	4	6

Total £308 15 1

Leaving a debt of £95 4s. 11d.; which, under the Divine blessing, that has thus far succoured this undertaking, the Trustees are anxious to extinguish as early as possible.

**BURMAH.**—A very handsome brick baptist chapel is more than half finished in the Kemendine jungle, through the nurturing

zeal of Mr. Vinton, the missionary. The Karens have come forward most generously in their subscriptions, and in some instances even the heathen Burmese, learning that the building is being erected for a religious purpose, have come forward with donations.

### DOMESTIC.

**BAPTIST THEOLOGICAL INSTITUTION AT PONTYPOOL.**—The forty-eighth annual meeting of this institution was held on Wednesday and Thursday, the 23rd and 24th of May; there was a numerous attendance of the friends and supporters of the institution present each day. The examination of the students took place at the College on Wednesday morning—that in the classics was conducted by the Rev. J. E. Butterworth, M.A., of Abergavenny; and that in theology by the Rev. Thomas Price, of Aberdare. At seven o'clock in the evening the Welsh service was held in Crane Street chapel, when an essay on the history of the Jews was read by Mr. Lewis Lewis, student; and a very impressive and appropriate sermon was preached by the Rev. W. Thomas, Pisan. The English service on Thursday morning was introduced by the Rev. David Rees, of Braintree; Mr. Evan Jenkins, student, read an essay on miracles; and the Rev. W. Aitcheson, of Newport, preached a very excellent and highly appropriate sermon. The public meeting for the transaction of business was held in the afternoon, W. W. Phillips, Esq., in the chair. The meetings were all of a most gratifying nature, and the feeling elicited on behalf of the institution highly encouraging. Mr. Hinton was expected to preach on the occasion, but in consequence of an accident he met with at Cheltenham the meeting was deprived of his services. A resolution, however, of sympathy with Mr. Hinton was passed at the meeting, and a request that he would preach, if spared, next year.

**NEW PARK-STREET CHAPEL.**—New Park-street Chapel, Southwark, formerly connected with the ministry of the celebrated and venerable Dr. Rippon, which has been for some time closed for the purpose of enlargement, was re-opened last week for the first time since the alterations. The north-east end of the chapel has been extended about thirty feet, and accommodation thus afforded for upwards of 300 additional sittings; in addition to which a large and commodious vestry and school-room has been erected. A sermon was preached in the morning by the Rev. James Sherman, formerly minister of Surrey Chapel, and in the evening by the Rev. Mr. Spurgeon, the pastor.

**MIDLAND BAPTIST ASSOCIATION.**—This Association, which has now existed two hundred years, was formed at Warwick, in May, 1655. The annual meeting this year was held at Princes End, near Dudley, May 29 and 30. Brother Nightingale, minister of the place, was chosen moderator. The preliminaries were read, and the cash account passed, after which the letters from the churches were read. In the evening brother Young, of Broseley, preached. Prayer meeting on Wednesday morning at seven, when brother Harrison, of Netherton, gave the address. After a meeting for business, brother Tipple, of Wolverhampton, preached; and in the evening a sermon was preached by brother Vines, of Birmingham. The circular letter was written by brother Aikenhead,—"On the work of the Holy Spirit." The recently formed church at Harborne was cordially received. The home mission committee held several meetings. Brother T. W. Morgan having resigned his office as secretary, owing to his engagements in the scholastic institution, it was accepted, with thanks for his services, and desire for the prosperity of the institution over which he presides. Brother Young was chosen secretary. The next annual meeting to be at Mount Zion, Birmingham, at the usual time. Messrs. Young, Macmasters, and Nightingale to preach. Brother Mills to write the circular letter, on "The Aspect of the Times."

**THE BAPTIST SOCIETIES ASSOCIATION** held its meetings at Salisbury, the 5th and 6th June; the Rev. P. Griffiths, of Romsey, and the Rev. J. Davis, of Portsea, preached. The devotional exercises were conducted by brethren Chancellors (Independent) Bigwood, Popley, M'Laren, and Osborne. The thanks of the meeting were given to the Rev. Thomas Morris, as secretary, and also to James Baker, Esq., treasurer, and that they be requested to continue their services during the ensuing year. Petitions to Parliament for the total abolition of Church-rates were unanimously adopted.

**THE EAST KENT BAPTIST ASSOCIATION** met at Ebenezer Chapel, Margate, on Tuesday and Wednesday, the 29th and 30th May. Sermons were preached by the Rev. B. C. Etheridge, of Ramsgate, and by the Rev. D. Jones, B.A. of Folkestone. The attendance at the various meetings (considering the weather) was very good, and the returns from the churches highly encouraging. Under the able management of the Messrs. Flints and Lewis, the hospitable arrangements made for the comfort of strangers were most ample and satisfactory.

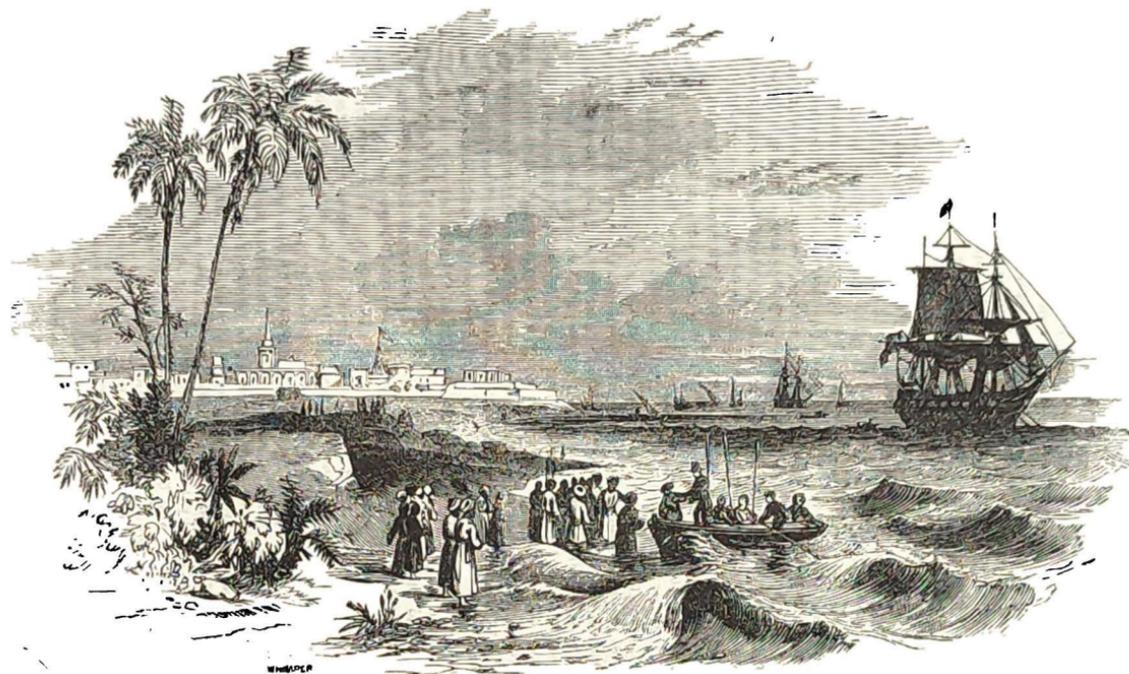
**BELLEWICK LODGES, Northamptonshire.**—A new chapel was opened at this place on May 23. Messrs. Mursell of Kettering, and Nicholson of Northampton, preached two appropriate sermons, and Messrs. Marriott of Milton, Cubitt of Thrapston, and Archer

of Spaldwick, conducted the devotional services. A tea meeting was held in a capacious booth, and also in the chapel. This is the fifth chapel erected by the Northamptonshire Baptist Home Missionary Society, either in whole or in part, since its formation in 1840—numbering one for every three years for the last fifteen years. All are invested in the hands of Trustees; and with the exception of the last (for which more than £200 has been received) are out of debt. This chapel is so constructed as to form a residence for the missionary who labours in the Oundle district, and also adapted for a Sunday school, a preaching station, and the home of a christian church. G. C.

**HUSBANDS' BOSWORTH, Leicestershire.**—Almost too late for notice at all, we received a rather lengthy communication from this village, the substance of which we give. The baptist interest here had been for some time in a low state, when the friends, with the approval of the Committee of the Leicestershire Association, invited Mr. A. Iuberson, of Chesterton, to occupy the pulpit. Mr. I. complied and entered on his labours in March last. Since then they have made progress. The chapel and house have been repaired; and on Thursday, June 14th, Mr. Lomas, of Leicester, preached, after which about 150 sat down to tea. In the evening Richard Harris, Esq., Mayor of Leicester, presided, and Messrs. Lomas and Mursell, of Leicester, and other ministers, addressed the friends. Before the proceedings closed the whole of the money required was secured. We cordially wish Mr. I. success in his new engagement.

**LOUTH.**—Mr. Kiddall has been presented with a testimonial of esteem by his friends, consisting of an elegant silver coffee-pot, sugar-bason, and cream-jug, having the following inscription on each article:—"Presented to the Rev. James Kiddall, by friends at Maltby, Louth, and Alford, as a token of esteem for his devoted labours in the christian ministry at Maltby, during a period of 30 years. Presented June, 1855." Mr. J. C. Smith, the colleague of Mr. K. in the ministry, presented the testimonial; and Mr. Orton, pastor of the other baptist church in Louth, and Mr. Rydall, Wesleyan, delivered addresses. This presentation forms a convenient appendage to a silver tea pot that was presented to Mr. K. some years ago by the sub-distributor of stamps in the district.

**HOOK NORTON.**—Mr. Maizey was recognized as pastor of the baptist church and congregation, on Tuesday, May 22. Sermons were preached on Lord's-day and Monday by Messrs. Branch of London, and Smith of Cheltenham. Various ministers took part in the services, which were of a very gratifying and encouraging character. The chapel was crowded, and about 300 friends afterwards sat down to tea.



WINDUPPER

ARRIVAL OF MR PAGE AT MADRAS.

## MISSIONARY.

## FRANCE.

*Society of Evangelical Missions.*—Receipts, 81,000*fr.*; expenses, 90,000*fr.* The president of the meeting was the Count Jules Delaborde who is always in the first rank of men devoted to the truth as it is in Jesus. M. Grandpierre read the report. It was a very interesting document. The pious reporter gave a glance on the present state of inankind, showing that everywhere wide doors were open for the preaching of the Gospel. Thus China, India, the East, and Africa, seem ready to turn towards God the Saviour. The ancient religions fall; the preponderance of religious people augments, from day to day, to the extremities of the habitable globe, and the field is prepared for the good seed. What a great task! and what immense responsibility! In the stations of French missionaries at the Cape of Good Hope, the recent war between the English troops and the Aborigines caused numerous obstacles and great desolation.

Nevertheless, thanks be to God, the missionaries have not been obliged to leave their posts, and the inhabitants have felt yet more their need of recurring to God for protection in their calamity. The Committee of Paris having learned that the Boors, or Dutch farmers, had manifested hostile sentiments towards the French stations, drew the attention of the English Government to this state of things, and received a most benevolent reply.

*French and Foreign Bible Society.*—Receipts, 99,662*fr.*; expenses, 95,507*fr.*; M Jules Delaborde filled the office of reporter. The work of Bible colportage continues to extend, and produces in France very satisfactory results. This mode of dissemination has also been employed with success in Algeria, where religious books have been able to penetrate among colonists of all nations, into hospitals, the ranks of the army, and even into some Arab schools. In Paris, many copies of the Bible have been placed in public establishments, coffee-houses, shops, &c. With the general concurrence of the British and Foreign Bible Society, a certain number of the Sacred Volume have been distributed to the officers, soldiers, and French sailors transported to the East. In conclusion, the reporter called the attention of the meeting to Turkey, where the Bible is found by the side of the Koran. "It is, perhaps," said he, "the first step to a renovation of social and religious faith. England and France have formed a political alliance in order to give aid to Turkey. Let Christians of all countries contract another Alliance with a yet grander aim;—an Evangelical Alliance, destined to

give the Bible to the East!" The committee has employed during the past year ninety-seven colporteurs; of this number eighty-one were formerly Romanists, and themselves converted by the reading of the Bible. The number of copies which were sold is 81,242; and if we add to that the copies distributed by the committee itself, there will be a total of 115,000 volumes—principally sold, as is worthy of remark, amongst workmen in towns, and the poor inhabitants of the country.

*Central Protestant Society of Evangelization.*—Receipts, 67,170*fr.*; expenses, 42,851*fr.* The president, M. Grandpierre, observed that the double principle—the Gospel and the Church—advocated by the society from its commencement, is at the present day more honoured and supported than it was a few years ago. This explains why this association is, according to all the reports, in the way of progress. Its activity, its receipts, the benedictions showered upon it, the sympathies of which it is the object, all increase and still increase. In a recent journey made by him to the United States, the speaker had the joy of finding the Americans themselves, those devoted champions of the voluntary system, well disposed towards the work of this society. Auxiliary committees have been formed in different parts of France. Scattered Protestants have been abundantly furnished with the means of edification. Chapels and schools for converted Romanists have been opened in different places. The preparatory school of theology founded in Paris, contains a certain number of scholars who, by their zeal for study, and their good conduct, give rise to the hope that they will become faithful servants of Christ.

*Society for the encouragement of Primary Instruction amongst Protestants.*—Receipts, 62,218*fr.*; expenses, 78,604*fr.* The meeting commenced by a discourse from M. Guizot. The illustrious speaker addressed wise advice to the fervent and active minority who labour in our country for the advancement of the kingdom of God. He explained why pious men meet with so much resistance on the part of the indifferent and worldly. "Do not be anxious about these obstacles," said he, "do not allow yourselves to be discouraged; persist, redouble your efforts; you will never do too much, never enough as to what has to be done; but what you do accomplish will not be in vain." M. Guizot then recommended christians to pursue works of charity without much disputation, to be gentle, equitable, tolerant, full of respect for the sincerity and liberty of all. M. Robert de Pourtalès read the report. During last year, the committee has given help to 143 primal scholars. Several new schools have been opened. Teachers and

governesses overtaken by infirmity or age have received liberal aid. The normal school of Conrbevoit contains thirty-one scholars. A generous M. Hottinger gave to the society a commodious house and an annual rent of more than 300*l.*, for forming near Paris a normal school for young girls. In one word, Protestantism proves that it attaches great importance to the good and solid education of youth.

*Sunday School Society.*—Receipts, 1,665*l.*; expenses, 1,623*l.* This useful institution is of recent origin in this country. The Pastor Vernes read the second report of the committee. It is seen from this that the number of our Sunday-schools is 248, distributed in 47 departments. A growing interest is felt for this work, and the adhesion to it increases very much. Another advance meriting notice is that the charge of these schools no longer devolves exclusively on the pastor, as formerly; there are at the present time, nearly everywhere, auxiliary laymen who second them with as much zeal as intelligence.

GENERAL BAPTIST FOREIGN MISSIONARY SOCIETY.

*Departure of Mr. Buckley and other Missionaries.*—The ordination services of Mr. Hill, at Derby, will be on Tuesday, July 10; Mr. Taylor's at Leicester, on Wednesday, July 25; and the farewell services of Mr. Buckley at Loughborough, on Tuesday, July 31. At this place all the brethren and sisters going to India are expected to be present. The missionaries expect to sail in the *Sullege*, on the 8th of August.

RELIGIOUS.

*OPEN AIR PREACHING AT BRIGHTON.*—An "Open Air Preaching Association" has been organised at Brighton, the object of which is, "to proclaim the Gospel, by means of voluntary agency, to the multitude of sabbath strollers." The association is established on the most catholic basis, and it is most earnestly hoped that christians of all denominations will give it their sympathy and support. Already a station has been occupied on the beach, at the bottom of Bedford-square, on sabbath afternoons, with very encouraging success; all persons being members of any evangelical denomination, and holding the cardinal doctrines, are eligible as members of this association.

*FREE CHURCH.*—The amount raised for the various objects of the Free Church of Scotland, for the year ending March 31, 1855, was £308,050 9*s.* 8*d.*

*THE ENGLISH MISSIONARIES* have lately been expelled from Poland for promoting the distribution of the holy scriptures,

*UNION OF THE WESLEYAN METHODIST ASSOCIATION AND WESLEYAN REFORM CHURCHES.*—On Tuesday and Wednesday last, conferences were held at Rochdale, of the members of two special committees—one appointed by the Wesleyan Methodist Association, and the other by the Wesleyan Methodist Reformers—to consider certain conditions of union between the two bodies. The conditions submitted, after undergoing some modification, were agreed to, and will be circulated among the members of the two denominations. They will also be submitted to the annual assembly of the Wesleyan Association and the annual delegate meeting of the Wesleyan Reformers, as the question of the union must be finally decided by those assemblies. We believe there is every probability of the union taking place.—*Leeds Mercury.*

*NOVEL MODE OF HEARING WORSHIP.*—The *Caledonian Mercury* says that a lady connected with one of the principal churches in the New Town of Edinburgh, having become enfeebled in health, and unable to leave her bed, felt her inability to join in the public exercises of devotion one of her greatest deprivations. An ingenious friend suggested that she should take a house adjoining the church, and have one of those gutta serena conductors actually led to her bed. The suggestion was carried into effect; and now, in the solitude of her sick chamber, she listens to the public ministrations of her spiritual adviser! Thus, then, sermons, like gas and water, are "laid on!"

*THE PARISH CHURCH OF BRAINTREE.*—The result of the many years' contest touching church-rates is, that the fine old church at Baintree is in a most dilapidated state. It is stated that the Archbishop of Canterbury, the Bishop of London, and the Diocesan, have warmly interested themselves, on the voluntary principle, to aid in effecting a restoration of the fabric. A public meeting was convened for the 24th of May, on which occasion a dissenter (an independent) subscribed £100. It is expected that the restoration will cost £4000.

*NEW BISHOPRIC FOR BORNEO.*—A new see for Borneo has been constructed, and the Rev. Dr. Francis T. M'Dougal, who has been for some time the chief missionary in the island, has been appointed the first bishop, with the title of "the Bishop of Labuan," and will be consecrated by the Archbishop of Canterbury in the course of a few days. There will then be thirty colonial bishops in connexion with the Established Church of England.

*THE METHODIST NEW CONNEXION CONFERENCE* was held this year (the 60th) in Sheffield, when an unsuccessful attempt was made to unite what are called "the Reformers" with that body.

**JUBILEE OF THE REV. J. A. JAMES'S MINISTRY.**—A meeting of the church and congregation worshipping in Carr's Lane chapel, Birmingham, was held on Tuesday evening last, to consider what testimonial of gratitude and affection should be presented to the Rev. J. A. James, in commemoration of this the jubilee year of his ministry. The meeting decided upon an address, a bible, and a piece of plate, and to place the surplus of monies contributed, at his (Mr. James's) disposal. It is expected that a jubilee chapel and school rooms will be built with it.

**THE CARDINAL.**—It is confidently reported that Dr. Wiseman is on the point of leaving England for good. The Roman Catholic papers abroad observe, that "the Pope has induced Cardinal Wiseman to leave his archdiocese of Westminster and become a member of the sacred college at Rome. The reason assigned for this change is, the failing health of the Cardinal, and the service he would render his Holiness in the decision of grave questions in the canon."

**NEW COLLEGE AT ROME.**—A new college has been established at Rome "to provide England with priests, and English perverts with an opportunity of qualifying themselves for the priesthood." A Dr. English has been sent to this country to collect funds for the institution, with a "special blessing in writing" from the Pope in his pocket, and a recommendation signed by all the papal bishops with their illegal territorial titles.—*Monthly Letter of the Protestant Alliance.*

**THE JOHN WILLIAMS.**—The missionary ship John Williams entered the Thames on the 10th instant, after a quick and prosperous voyage of one hundred days from the Society Islands. The missionary party on board consists of the Rev. Charles Hardie and Mrs. Hardie, from Samoa; the Rev. John Barff and Mrs. Barff, from Huahine; and, including their families, twenty-four children of missionary brethren, who are sent to be educated in this country.

**A BENEVOLENT OFFER** has been made by Dr. W. Clark, of Western Moffat, to give £20,000 for a Free Theological College at Glasgow, provided that another £20,000 be forthcoming; and after that £10,000 more for another £10,000. About £14,000 have been subscribed.

**DR. TIDMAN**, Secretary of the London (Independent) Missionary Society, has been presented with £800, as a public testimonial, by the Earl of Shaftesbury, who said he would call Dr. Tidman his friend and brother Arthur Tidman. Dr. Harris read a suitable congratulatory address.

**THE QUEEN'S GOLD MEDAL** was presented by the Earl of Ellesmere to Dr. Tidman, who received it on behalf of Dr. Livingstone, the enterprising African traveller, in connection with the London Missionary Society.

**THE CATHEDRAL COMMISSIONER** has presented their third and final Report, in which they have the effrontery to propose twelve new bishoprics and twelve new deans, with twelve new cathedrals and forty-eight canons, involving an expense of £100,000 a year! Will the nation be silent?

**THE VICTORIA GOVERNMENT** has proposed that £50,000 per year be appropriated to religious purposes. This has caused great dissatisfaction both at home and in the colony.

**JOHN EVANGELIST BORZINSKY**, an Austrian monk, has been rigorously imprisoned for renouncing romanism and becoming a protestant.

**CHINA.**—It is said that there are now 100 evangelical missionaries in China, and that the five parts accessible to them have a population of ten millions.

**ANNIVERSARIES.**—We hope to be able to give brief reports of the late annual meetings of religious and philanthropic societies in our next.

#### GENERAL.

**IMPOSTOR.**—John Eliot Hadlow, *alias* the Rev. Mr. Hadlow, *alias* the Rev. Mr. Norman, *alias* the Rev. Mr. Magle, an elderly little man, dressed in a shabby suit of black, with a dirty white neckcloth, and a superfluity of bushy grey whiskers, and a bald head, was charged with obtaining a half-crown from Mr. James Wood (a Scripture-reader and distributor of the Rev. Mr. Spurgeon's charities) under false and fraudulent pretences. Mr. Wood stated that Mr. Spurgeon had received a letter from the prisoner, which was of considerable length, setting forth his extreme poverty, and asking for relief. He was deputed to make inquiries about the prisoner. At the second interview witness took with him Mr. Horsford, the Mendicity Society's officer, who at once recognised him as an old offender, and took him into custody. The prisoner was remanded.

**ARCHBISHOP HUGHES**, of New York, backs out of a controversy with Senator Brooks, in the following classic style: "Mr. Erastus Brooks has exhibited himself in the light of a man who has no regard for veracity, and who is, therefore, utterly unworthy of notice. I take him, consequently, with covered hands, to the nearest open sash of a window, and send him forth with the single mental observation, 'Go hence, wretched and vile insect! the world has space for you as well as for me.'"

**A LITTLE LUGGER** of only fourteen tons burden left Penzance for Australia. It had the good luck to arrive at Melbourne on the 4th March.

**A SHOCKING STORY.**—A member of the church at Port Gibson, Mississippi, who had been suspended, had made application to be reinstated, and all the members consented except Dr. Woodward the pastor. The excommunicated member became indignant, and, while the trial was in progress, he rushed upon Dr. Woodward, and stabbed him to the heart in front of the pulpit of the Methodist church. The reverend martyr expired instantly.—*Anti Slavery Standard.*

**THE NEW INCOME TAX ACT** has been printed. The additional duty of twopenny in the pound is to be charged from the 5th of April last, in addition to the rates and duties chargeable under the Act passed in the last session, for and in respect of all property, profits, and gains chargeable under the several Acts in force. The increased duty is to be assessed and raised under the former Acts.

**A FLOWER SHOW** on an immense scale took place in the Crystal Palace, on Saturday, June 2, and was visited by more than 20,000 persons. The number of people of rank and standing may be estimated from the fact that there were congregated in the neighbourhood during the day no less than 7000 carriages. Prince Albert and the Duchess of Kent were among the visitors.

**THE BUILDER** makes mention of a scheme now in process of incubation under distinguished auspices, for the formation of a road through London, eight miles long, roofed in with glass, with houses and shops on each side, and beyond these, also on each side, two lines of rails, one above the other, the lower for trains stopping at every mile, the other for expresses.

**PUBLIC EXECUTIONS** have been abolished in New South Wales by an Act of the Legislature. The first capital punishment under the new law took place within the walls of Darlinghurst Gaol, in the presence of six officials and six citizens, who signed a certificate of the death of the convict, which was published in the Government Gazette.

**HER MAJESTY** having discovered that a large proportion of the children of the domestic and other servants at Buckingham Palace are very much neglected in the matter of education, has commanded that premises in Palace Street, Pimlico, should be fitted up as a school to be opened for educational purposes.

**THE REV. DAVID EDWARDS, OF SWANSEA,** was drowned a few days since at Liverpool, by falling from a stage leading from the dock to a ship in which he was about to embark.

**AN AMERICAN LIBEL.**—A Mr. Dove of Washington has recovered 10,000 dollars from Mr. Blair, for an atrocious (American) libel—an accusation against Mr. Dove of being tainted with African blood.

**CHURCH RATES.**—The Archbishop of Canterbury has actually brought a bill into the House of Lords for the abolition of Church Rates—where they cannot be got. "Thank you for nothing," will be the universal reply of the Dissenters. Up to June 8, as many as 1,563 petitions, with 146,070 names had been presented to the Commons. A Testimonial to Mr. Courtauld, of Braintree, is now being got up.

**CHURCH OF ENGLAND WORSHIP.**—The Earl of Shaftesbury has brought in a bill to abolish the law which prevents a churchman from having more than twenty persons present in his house at worship beside his own family. The Bishops opposed the measure! How awful!

**BROUSSA.**—The recent shocks of earthquake at Broussa and the neighbourhood were very destructive of life and property. By the first shock 445 persons were killed or wounded; by the second, 204. Great numbers of buildings were destroyed by the convulsion, or consumed by the fires which ensued.

**EGYPT.**—Said Pasha has given the necessary orders for the construction of a railway across the desert between Cairo and Suez, a distance of eighty-four miles: The rails are to be brought out from England, and the Pasha's own engineers, who are Frenchmen, are to carry out the works.

**JOURNALISM IN NEW ZEALAND.**—In the *Otago Witness* of December 21, we read:—"We shall be unable to furnish our readers with a paper next week, as we have in hand some other printing which must be attended to."

**THE DEATHS BY THIS WAR** are computed, by Mr. Gladstone, to be already—13,000 English, 35,000 French, 120,000 Turks, and 250,000 Russians, or, so far, at the rate of 1000 a day.

**BOOK POSTAGE.**—Next to the Penny Post this is one of the most important arrangements ever made in our postal departments. We refer our readers to our second page of cover for particulars.

**A MIDDLE VILLAGES OF ENGLAND.**—A friend says, "is as yet unprofaned by gas, or rail, or electricity. It is even free from Dissenters!"

**POOR OLD ROBERT OWEN** has been again petitioning Parliament to hear him once more before he dies, on his millennial state of human life.

**RAILWAY INSURANCE.**—The family of Mr. Dyer, a railway officer, who was accidentally killed, will receive £1000, the sum he insured for.

**A GREAT FLORAL FETE** has lately been held at the Sydenham Crystal Palace. Above 20,000 were present.

**THE NEW CATTLE MARKET** at Islington was opened by Prince Albert on June 13.

**CHAPEL ROBBERIES.**—Henry Griffiths, the boy of eleven, who was apprehended at the baptist chapel in the Regent's Park, for picking pockets, has been convicted at the Middlesex Sessions of four offences. The Assistant-Judge sentenced him to two years' hard labour, with a view to his admission into the Reformatory Institution at Redhill.

**THE THIRTY FOUR MONASTIC ORDERS** to be suppressed in Piedmont possess 331 houses, inhabited by 4,543 persons. What a change since the princes of Savoy so fiercely persecuted the Vaudois!

"And threw infant with mother down the rock."

**THE CZAR ALEXANDER** has caused the pamphlet entitled, "The Last Hours and Dying Words of the Emperor Nicholas," to be translated into several oriental languages, and printed at the government press.

**ENGLAND AND FRANCE** are to be Slamese twins it seems, and the ligature which is to bind them will be a submarine tunnelled railway, to cost ten millions, and be passed in thirty three minutes.

**THE UNITED KINGDOM ALLIANCE**, for obtaining the "Maine Liquor Law" in this country, has held a great meeting at Exeter Hall, Sir W. C. Trevelyan was in the chair. About 5000 were present.

**LOZENGES.**—The late eminent geologist, Mr. G. B. Greenough, has left a fortune of £180,000, all derived, it is said, from his father, a manufacturer of lozenges.

**THE ENORMOUS HOROLOGES** of the Clock Tower, at the new Houses of Parliament, will, when erected, afford its keepers two hours' work a week in winding it up!

**TWO EX-PRESIDENTS** of the United States, Fillmore and Van Buren, were in the House of Commons listening to the debates on Tuesday evening, June 5.

**ENGLISH SLAVEHOLDERS.**—Englishmen! soiling the land they tread on, are said to be holders of slaves in foreign colonies! Can such things be?

**JUDGING RIGHT.**—It makes all the difference, whether we pursue a certain course *because we judge it right*; or judge it to be right *because we pursue it.* — *Archbishop Whately.*

**RAILWAY PASSENGERS.**—There were 32,574,517 third-class Parliamentary passengers in the half-year ending December 31, and the receipts from them were £1,704,508.

**LETTERS.**—In the United Kingdom there are fifteen letters written in the year for every one of the population. In the United States the number is only four.

**DRESSMAKERS.**—A bill has been introduced into Parliament to limit the hours of dressmaking in London to twelve hours.

**SINGULAR.**—One of the aides-de-camp of General Polissier is Prince Polignac, son of the Minister of Charles X.

## REVIEW OF THE PAST MONTH.

Monday, June 25.

**AT HOME.**—Parliament has been mainly engaged in the discussion of "Administrative Reform," which appears to be the question of the day. All parties seem to agree that this is desirable, but how it shall be done is the great difficulty.—Prince Albert, when presiding at the dinner of an institution of which he is president, made some wise and patriotic remarks which have elicited considerable approbation.

**ABROAD.**—The news during the early part of the month was favourable to the Allies. The expedition to Kertch and other ports on the sea of Azoff was successful, only one man being wounded; and the attacks of the Allied Armies on the works around Sebastopol were also successful; but the loss of life was great, and a far greater number were wounded on both sides. The last news is unfavourable. The Allies, unable to sustain the advanced positions they had acquired, had been repulsed with considerable loss. Such are the successes and reverses of war! The Russians seem to have prepared mines, which are made to explode when the French or British approach them. So in the Baltic around Cronstadt, submarine machines are so constructed as to explode when our vessels pass over them. Such are the infernal schemes of men engaged in warfare. The most effectual way by which one party can injure or destroy the other is resorted to, and becomes lawful in war. Much indignation has been excited in the country by the intelligence that the Russians fired upon the crew of an English boat with a flag of truce displayed, which landed on the coast of Finland to give up three Russian prisoners. This is denounced as a most flagrant violation of the law of nations. Prince Menschikoff, the man of all living men, perhaps, most to be blamed for this horrid war, is, it is said, in Finland. The Russians have not now a single port in the Euxine into or from which their vessels can enter or depart.—Five young men have been executed in the papal states for the part they took in the Roman revolution of 1848, since which time they have been prisoners.—A conspiracy of a Carlist character has again disturbed Spain.—The King of Portugal has been paying a visit to the Emperor of the French; and the King of Sardinia is expected shortly to visit Paris and London.

The repulse of the Allies, to which we have referred above, took place on the 18th June, the Anniversary of Waterloo. The loss of the Allies is not so great as was at first reported; but a large proportion of officers have again fallen.

## Marrriages.

April 29, at the baptist chapel, Sacheverel street, Derby, Mr. Thomas Ride, to Miss Louisa Pressa.

May 17, at the baptist chapel, Grimsby, by Mr. Hogg, Mr. John Wright, to Miss Jane Fulford; and June 3, Mr. John Eve, to Miss Eliza Fulford.

May 18, at the baptist chapel, Fleet, Lincolnshire, Mr. James Grimwood, to Miss Sarepta Bull; and on the 20th, Mr. James Laws, to Miss M. A. Harwood.

May 23, at the baptist chapel, Lincoln, Mr. John Chapman, to Miss Harriet Fisher.

May 26, at the baptist chapel, Mary's Gate, Derby, by Mr. Josiah Pike, Mr. Isaac Barrowclough, to Miss Parse.

May 28, at the baptist chapel, Beeston, Notts, Mr. J. Oldham, to Miss A. Brown.

May 29, at Eagle Street baptist chapel, Holborn, by Mr. Francis Wills, uncle to the bridegroom, Alexander Hinton Wills, Esq.,

of Queen Square, Bloomsbury, to Mary, eldest daughter of William Jenkins, Esq., late of Newport, Monmouthshire.

May 30, at the baptist chapel, Wokingham, by Mr. C. H. Harcourt, Mr. Thomas Tyrrell, of Bracknell, Berks, to Mary, daughter of the late Mr. Wm. Foster, of Loudon.

June 3, at the baptist chapel, Quorndon, Leicestershire, Mr. J. Black, to Mrs. Ryder.

June 7, at John-street Chapel, Bedford-row, by the Hon. and Rev. Baptist W. Noel, A.M. George Batchelor, Esq., of Newport, in the county of Monmouth, to Mary Jane, only daughter of John Cribb Stephens, Esq., of Maidstone.

June 12, at the baptist chapel, Newport, Isle of Wight, Mr. Leonard Cooper, of Wotton, to Martha Bailey Baggs, of Yarmouth.

June 17, at Grimsby, by Mr. Hogg, baptist minister, Mr. Edmund Duff, to Miss Fanny Robinson.

## Deaths.

April 19, after a long and severe affliction, Jane, wife of Mr. C. King, Sheriff, Shropshire, many years a useful and honoured member of the baptist church in that town.

May 8, at Pontymoile Canal Office, Monmouthshire, Jenkyu Bowen, aged 73, for many years a worthy member of the baptist church at Tabernacle, Pontypool; he attended divine service twice the last sabbath he lived. The church has lost a good man, and a supporter of every good cause.

May 17, at Cardiff, in the sixty-fifth year of his age, and the fortieth of his pastoral charge of the English Baptist Church in that town, Mr. Wm. Jones, a man of great piety, fidelity, and practical wisdom. His loss will be deeply felt in the town, and in the associated churches of the country. During the last five years he has been joined in the pastorate by Mr. A. G. Fuller.

May 18, at Denmark-hill, Caroline, wife of John James Smith, Esq., and daughter of the late W. B. Gurney, Esq., Treasurer of the Baptist Missions.

May 18, Eliza Harvey, aged 66 years, for upwards of 30 years a consistent member of the baptist church, Hatch, near Taunton.

May 19, Mr. William Scott, aged 78, a member of the General Baptist Church, in Dover-street, Leicester. Mr. S. was a man of warm and generous sympathies, religiously and politically at the time of the French Revolution he suffered much persecution from the then Tory Corporation of

Leicester and its Magistrates. His latter days were spent in peace and hope.

May 27, aged 73, Mrs. Mary Palmer, an esteemed member of the baptist church, Belvoir-Street, Leicester.

May 28, Mr. John Hawkes, aged 57, an attendant at Lombard Street baptist chapel, Birmingham, and a liberal friend to its interests.

May 29, at Park Hill, Bowlsb, Gloucestershire, Mr. Joshua Lewis, baptist minister, formerly of Chepstow. His sterling integrity of character, and blameless deportment, gained the respect of all who knew him, both in the church and in the world.

June 3, at the house of Mr. W. Sewell, of Rothley, near Leicester, where he had resided upwards of twenty-five years, Mr. J. Hemsley, aged 83; and on June 11, Elizabeth, wife of Mr. W. Sewell, aged 60. Of both these aged friends it may be said that they feared the Lord from their youth, adorned the gospel by a long consistent and honourable profession, and died in cheerful hope of a heavenly inheritance. We visited them a few weeks previous to their decease and found them, in adjoining apartments, looking for the mercy of our Lord Jesus Christ unto eternal life.

June 5, at Ilton, near Isle Abbots, Mrs. M. A. Webb, who for ten years had been a consistent member of the baptist church, Isle Abbots. During her illness she was supported by the hope of the gospel.

THE  
BAPTIST REPORTER.

AUGUST, 1855.

THE BAPTIST ANNIVERSARIES.

IN conformity with our usual custom we gave, in our June number, an outline of the business transacted. We now give extracts from the addresses, selecting those which are the freshest and most pointed.

BIBLE TRANSLATION SOCIETY.

*The Baptists and the Bible Society.*—But we must pass this over; for on reading the speech of Mr. Robinson, of Cambridge, we find it to be of such an important character that we must make a separate article of it in a future number; for it contains the whole case between the Baptists and the Bible Society, lucidly and forcibly stated. Mr. Makepeace, from India, in an eloquent speech (not reported) described the great progress the gospel had made in that idolatrous land, chiefly through the diffusion of Bible truth. Mr. Middleditch, of Frome, delivered a thoroughly practical address. Dr. Steane introduced F. Delethe from Holland, once a pastor of a Muscovite Church, who described the present state of evangelical religion in Holland, and the efforts of Romanists and Rationalists to corrupt the Word of God.

HOME MISSIONARY SOCIETY.

*The Principality.*—The Chairman, W. W. Phillips, Esq., of Pontypool: "I have thought as a Welshman, coming out of Wales, I might occupy the few minutes during which I shall ad-

dress you, more advantageously by referring to the dark condition of Monmouthshire forty-five years ago, when we commenced our operations there. Myself and about four others went from Pontypool, and the first meeting we held was in Cardiff, which then contained only a small population, and where the first baptist place of worship had been just erected, which was the first nonconformist place of worship that was erected in that town; and I will mention an incident that will convey to you some faint idea of the condition of the people of that place. There were two ministers to preach, but there were not more than nineteen or twenty people to hear them. At the close of the service we repaired to a humble dinner, and after dinner one of the gentlemen present told us of an incident that I think you will be a little surprised at. Having referred to the baptist chapel as the first nonconformist place of worship that had been erected in the town, he mentioned that the body of a child had been interred in the burial-ground attached to the place, but the grave-digger, it would seem, not being very much experienced in his occupation, was required a week after the funeral to disinter the body in order to place it in what was considered to be the right position for rising at the great day of resurrection. I just mention this as an instance of the superstition that prevailed in that

part of the country at the time of the establishment there of a Baptist Home Mission. The county of Monmouth—the north and east portions—the agricultural parts—is a very fertile country, but the people were in a state of dreadful spiritual darkness. One of the first agents employed there, was Mr. Marmaduke Jones, who was appointed by the local institution I have referred to; and amidst great difficulties and much ridicule he maintained his course for many years, and was the means of effecting a great deal of good. But some of what are called the great folks of the place opposed him to the utmost, of which I will give a very striking proof. One of the farmers lent him the use of a barn to hold services in: there were some great folks in the neighbourhood who kept a pack of hounds, and they bethought themselves of a scheme to overturn the poor man and his congregation by getting a fox and trailing it through the fields in the neighbourhood of the barn, and right through the middle of the barn; and whilst the poor man was in the midst of his address, there came a pack of hounds right through the barn at full cry. But we have reason to be thankful that a different state of things exists at the present day, and I do not lay claim on behalf of this society for all the credit of this change. Happily there have been a number of faithful men of the established church set over that land, and the agents of other religious denominations have also been very zealous in their services in this good work. I have been through the district when there was scarcely a cottage that had not an old horse-shoe nailed up over the door to keep the witches out, and even upon the turn-pike gates the same thing was to be seen. But I am happy to say that a new state of things has arisen in that country; it has become an altered place. The parish where I live, I remember when it contained only 4,000 inhabitants: they now number more than 20,000. We therefore need more instruction now than in the days to

which I have referred. Happily, my countrymen are not now disposed to remain together without having places of worship and men to preach to them. But there are a number of iron-works all around; a number of Englishmen come there, and they are not so well provided for in this respect; but little churches are provided at the iron-works, and I am happy to say that your institution has assisted several of them, and I have no doubt that in a few years these churches will not only be self-supporting, but will be able to give you some help, instead of requiring it at your hands. It gives me very great pleasure to take an humble part in this good work. I have known this institution for many years, and I trust to the end of my days I shall never be otherwise than a friend to the Baptist Home Mission.

*Open-Air Services.*—Mr. J. Hiron, of Brixton: “I think that we should do well as ministers to bear in mind that the pulpit is not the only place where the gospel can be preached. I don't think that any man can prove that Jesus Christ or any of his apostles ever preached in a pulpit, using the word in the way we moderns use it. We read that they preached to many people; that they were very much attached to open-air services: we read that they preached on the mountain-top; that they preached in the porticos of the temple. We read also that they preached in fishing-boats, and standing on the sands of the shore, and in the market-places; and our brethren, the agents, are in this respect closely imitating Christ and the first preachers in standing in the open air, under the canopy of heaven, and there inviting people to receive the blessings of the great salvation. You have already heard from the report that many outdoor services have been held during the past year, and that God has eminently blessed them. No wonder; because they are the means of God's own appointment. We ought to rejoice in these special services; they have done a great work, and the master

bath blessed them who gave his command, "Go out into the highways and hedges, and compel them to come in."

Mr. T. F. Newman, of Shortwood : "I sympathise most fully in the remarks made with reference to the engagements which have been spoken of as special, I mean the out-door preaching of the brethren. I know that it demands a great amount of moral courage to penetrate a dark village, unsustained and unsupported by the countenance and presence of Christian friends, to take your stand in the midst of the population, and make an effort to gather them around you, one perhaps standing at the door, another peeping from the window, and scarcely any coming into proximity to you. It is a thing which requires a moral heroism which very few possess, and I honour our brethren for that branch of their work more than for any other department of labour in which they have been engaged. And I trust they will be made to feel, through this association, that the sympathies of our Christian friends are with them in that work; and if they have again to struggle as they have had to do, the affections, the thoughts, the prayers of a considerable body of Christians will attend them; and in answer to their supplications they may hope for their Master's presence and blessing. I know of no other mode by which large masses of the population can be reached. In our day it has been said, and said with some confidence too, that the pulpit has lost its power. In some quarters this has become quite a cant term, but the men who use it do not like the searching power of the pulpit. It is nevertheless quite true that many men will not enter within the walls of the sanctuary. Whether their prejudices are well founded or not I will not pretend to say in reference to the friends of religion, but this we do know, that unless the light of truth is brought in contact with these men's minds by some other means than the preaching of the gospel in the sanctuary, that light will never reach them, and those

minds will never be irradiated with it. Therefore I most ardently wish and most fervently pray that our brethren may find that in their out-door labours they are sustained by the deep-felt sympathies of the Christian church, and that they are remembered in all their labours at the throne of grace, but more especially in consideration of that branch of their Christian efforts. I am prone to think that many of our own friends do not realize the thrilling fact that thousands and even millions of their fellow-countrymen have no means, in the middle of the nineteenth century, of evangelical instruction. We know that appliances have been multiplied in late years. We know that the instrumentalities have been augmented. We know that a better spirit pervades the church in respect of these efforts; but still I believe there are Christians enjoying all they wish in connection with the means of grace, who never ponder upon the fact that those who are the subjects of the same crown, those born on the same soil, and living on the same seagirt isle, are as destitute of the means of spiritual instruction and knowledge as if they lived in some of the distant climes. Then again, is there not scepticism as to the adaptation of the means employed? I don't think superciliousness is confined to the baron, the squire, and the rector. I think some of our brethren are not honoured as they ought to be by some of the wealthy members of our churches, and even by those who occupy a more prominent position in the ministry; nor do I cast the entire blame of this upon the laity alone. And then I believe, moreover, that the spirit of Christian devotedness is not at present cultivated to that full extent to which it might be; and if this were the case there would be a deeper interest in all the home operations as well as the foreign operations designed to promote the kingdom of Christ and the triumphs of his gospel throughout the world. If Britain is to stand, and not decline as other nations of the

earth have done, her preservation will be owing, under God, to the religious education of her people; to the prevalence and power of those great truths which God has designed not more to save man for eternity than he has to bless them on their way to eternity."

*Preaching Christ's Gospel.*—Mr. F. Tucker, of Manchester: The Master has spoken, "Preach the gospel to every creature." I have sometimes thought how much reason we have to be thankful that there is such an express direction included in that great command. If the Lord had said simply, "Go into the world, and do the utmost amount of good that you possibly can;" if the commission had ended there, what conflicting opinions there would have been amongst various schools and grades of philanthropists; what debates and disputations it would have given rise to in committees and in meetings; but all these are superseded by the Master's own words, "Preach the gospel." That is the instrument for doing the greatest possible amount of good in this perishing world; and if the Master has said this, it is for us immediately and implicitly to obey the behest. In the kingdom of Christ we are not the legislators, but only the executors; we are not plenipotentiaries, but humble and willing servants of the crown in our own fixed and settled departments. And what a blessing it is, too, that this gospel supplies all the instruments which we really need! I know there are men in this city, as in other parts of the land, who say they have got a-head of the bible, that it was a very good and useful book about a thousand years ago; but that now it is old-fashioned and somewhat obsolete. Got a-head of the bible! I am persuaded I speak the sentiment of every minister here that we never dream of such a thing! A-head of the bible! We find the bible perpetually a-head of us. Whatever progress we make in spiritual acquisitions the bible is there before us; so that our journey is like that of a traveller going up the mountain side:

on reaching one acclivity he finds a higher altitude above him—

"Hills peep o'er hills, and alps o'er alps arise."

I have no doubt humanity is making vast progress. and I, for one, hail from my heart every step in the progress of humanity, progress in commerce, science, and legislation; I rejoice in the boundless field that lies outstretched before the race to which I belong; but I cannot admit for a moment, that, whatever progress humanity may make, there will ever be any need for a new revelation of the mind and will of God in order to keep pace with humanity's progress. For myself I think it a duty to look boldly to science in her full-orbed glory, and claim her as an emanation from the Father of light, from whom every good and every perfect gift cometh down; and whilst I do so, I boast of the possession of a higher illumination, for I have the light of the knowledge of the glory of God, in the face of Jesus Christ. Afraid of intellectual culture! My fears go much the other way. I am not afraid of knowledge; I am afraid of ignorance. I am not afraid of useful invention, I am afraid of brutish self-indulgence. I am not afraid of the calm features of Minerva, as she looks down from the portal of an Athenæum or Mechanics' Institute—but I am afraid of the Red Lions, the George and Dragons, and the Millers and his Men, which form the designations of so many styles of drunkenness and of dissipation. Then look at the great tide of emigration going forth to other and distant lands. How much of that great tide is controlled by persons who come under the description of those who are visited by the agents of this society. Oh! that as they go to those distant lands, they may go as those went who crossed the Atlantic some two hundred years ago, and founded that great republic, the strength of which was not in her commerce—not even in her intellectual culture—but above all, in her respect and reverence for religion. You are sending out the fathers and mothers of future legislators and statesmen. See

to it that you endow them with that love of righteousness which exalteth a nation, and a hatred of that sin which is the reproach of any people.

#### BAPTIST IRISH SOCIETY.

*Evangelization of Ireland.*—The Chairman, C. B. Robinson, Esq., of Leicester: To the Christian church Ireland has been, and still is, a scene of great interest; and all classes of the Christian church have endeavoured from time to time to send forth an agency adapted to raise her and improve her condition. All honour in this respect to our friends connected with the established church, who have done so much lately in preaching the gospel in Ireland. Our Presbyterian friends, our Independent friends, and our Methodist friends, have also exerted themselves usefully in the work. But there is something, I confess,—and you will excuse me as a baptist in saying so,—in the efforts of this society which specially commend themselves to my heart. Its agency is perfectly simple, and, at the same time, it is perfectly spiritual. Your agents are devoted, earnest, self-denying men, who go throughout the land scattering the word of eternal truth. I am happy to say, that success to a considerable extent has attended the labours of the devoted servants of this society in that land; and though that success may not have been equal to our anticipations, it has, I think, been equal, at least, to our faith and our efforts. I myself have been accustomed, for the last twenty years, to spend about a month there each year, and I can testify to a practical change for the better.

*Duty of British Christians.*—Mr. Walters, of Halifax: The Lord Jesus died for us, not simply that he might secure our salvation for us, but that he might make us the instruments of extolling his name, and spreading his cause throughout the world. Would to God that all of us understood Christianity and Christian obligations as the apostle Paul understood them!

Would to God that all of us felt the influence of the death of Christ upon our personal living and our daily experience as the apostle Paul felt it. "The love of Christ constraineth us," said he, and he made that maxim the rule and model of his life. It is our duty as Christians to seek the spiritual welfare of Irishmen. Yes! and the time of discharging that duty is rapidly passing away. Our chairman has referred to the fathers and founders of this society, to men who, having laboured long in connection with our great religious institutions, have now passed into rest. All honour to their memories! God grant that a double portion of their spirit may rest upon those who are rising up to occupy the posts they have vacated; but let us remember that the days of our usefulness are every minute drawing nearer and nearer to a close. It is not simply that our fathers have gone to their rest, that therefore we should be up and doing. We ourselves are rapidly passing away from this scene of earthly activity. Just as the shadows of the evening are now drawing around us, so the shadows of death are settling gradually upon us.

*England and Ireland.*—Mr. J. Webb, of Ipswich: So closely associated was Ireland with England—so nearly was it united to England by the same form of government—so closely were the two countries related to each other by trade, commerce, habit, and daily intercourse—that the interest which British Christians had in extending the welfare of Ireland became indefinitely increased. The immigration, also, of tens of thousands of Irishmen into this country would necessarily have a material influence on the moral and religious habits of our own people. In all the walks of English life, Irishmen were found; they were connected with Englishmen both by land and sea, and in almost all their private and public undertakings Englishmen and Irishmen were associated. Irishmen entered into English houses as servants and domestics, and swarmed

in many English towns and cities. Entering thus into close contact with the English as a nation, the Irishman must produce a certain influence upon this country. Owing to our representative system of government, it could not fail to happen that Ireland must exercise a large influence in this direction. He for one did not regard Romanism simply as a form of religion. He did his principles as a protestant no wrong, if he regarded Romanism in contradistinction to every other religious sect, as a politico-religious system; and he, therefore, believed it was not, in all respects, entitled to precisely the same kinds of treatment other religious sects might rightfully claim. Not that he would for a moment countenance persecution of the Romanist under any circumstances; but, while giving to the Romanist as much religious and political liberty as possible, he should feel perfectly justified in saying, Don't use your advantages so as to injure and cramp my religious and political liberty. Let Ireland once become evangelical and politically free, let her become sanctified by the word of God, and Great Britain might well hail the day. Let the two countries but be united by the grace of God, and the aggression upon popery would be successful, while many a monstrous form of evil in Ireland would yield to the moral power of the everlasting gospel, and the Canaan of God would enlarge its coasts and its borders upon the right hand and upon the left.

*Conversion, not Proselytism.*—Mr. J. Mursell, of Kettering: The precise object which the society had in view was not the proselytism of the masses, but the conversion of individuals to God. He had no sympathy with those new and peculiar opinions on theological matters which it was charged against some of the young divines, and, he must own, not without reason, that they had come to entertain and most unwarrantably to preach. To say that he had no sympathy with the error was to use a weak phrase, and one most

inadequate to express the sentiments of his mind against a system that makes theoretical truth of little importance, that tells a man he may think pretty much what he likes if he be but amiable in his temper and sincere in his opinions. There was a sort of conjuring with vague terms, such as "consciousness" and "development," "subjective truth" and "objective truth," stolen from our German neighbours, and stolen by persons who did not always know the meaning of the words they used. But, nevertheless, the conjuration they employed had this most disastrous effect—of taking away from our glorious faith everything beautiful and distinctive about it. A system like that, therefore, must be regarded by every earnest and devoted Christian with utter abhorrence; and he could not, for his own part, give expression to the aversion which he felt to a system so destructive of the reality of our religion as that. The spirit of proselytism is essentially a selfish one, because it seeks to advance the interests of party, and not of the church universal. It regards the accessions to another community as so much taken from itself; it looks with an envious eye upon kindred institutions instead of rejoicing in their prosperity. But as soon as we look upon ourselves simply as instruments in the hands of the Spirit for the conversion of individuals to God, we become removed out of the pale of party, and united with the company of all those who love our Lord Jesus Christ in sincerity; and we can rejoice in the success of all our brethren as really as we can in our own. He could understand why Romanists were anxious to proselyte men in masses; because religion was regarded in that system as consisting in obedience to priests, in meats and drinks, and divers washings and carnal ordinances; and is altogether a thing of externals. And the same with those who hold by the principle of a political establishment of religion. The theory of such a system is to look upon men

in masses, and they were therefore consistent in themselves when they sought to lead men from one communion to another, regardless of a change of heart. He did not mean to say that this was the universal object which the upholders and ministers of a state-supported system set before themselves, far from it; but it certainly was so to a large extent. But the spirit of those protestant nonconformists who upheld this society was perfectly contrary to this, their foremost motto and foundation principle is, the spirituality of Christ's kingdom; that religion is not a thing, so to speak, which takes men in the lump, in the mass; but that it isolates a man, takes him apart, separates him from his fellows, and sets up the throne of God in the individual heart. He had an excessive and growing distrust of any operations which are heralded with shoutings—attended by much sound of trumpets and the voice of words. All analogy taught him to mistrust such modes of procedure. The mightiest operations of nature have ever been the silent ones. It was not the tornado that sweeps in thunder over the plain that is mighty to bless, but the breeze that plays around us so sweetly, that we cannot tell "whence it cometh or whither it goeth." It is not the hail-storm that fertilizes the ground, but the dropping rain and the distilling dew. The sun makes no noise as he springs forth from the east, to run his appointed and triumphant course. The same law he believed to hold good in the moral world as in the natural. He might point in confirmation to the advent and labours of the Redeemer of the world himself, who began his great work of human redemption in mystic stillness, and carried it on in quiet; and yet that was an event which affected the best and mightiest interests, both of time and eternity. We thus saw in Christ the great model of his church. Strong in that confidence the missionaries of that society went forth in this work, and they would not fail of its accom-

plishment. The day will come when not only the idols shall be utterly abolished, but when all false religion shall be swept from the earth, and Christianity be left in the might of her own beauty to go forth and captivate the nations. When the Lord the Redeemer shall be enthroned as king upon his holy hill, the man of sin shall be hurled from the throne he has usurped, and banished from the temple he has polluted with his presence, and the utterance of triumph shall be heard from the redeemed and regenerated earth, and be re-echoed by the skies, "Babylon the great is fallen, is fallen, and the kingdoms of this earth are become the kingdoms of our God and of his Christ."

*Little yet done for Ireland.*—Mr. J. Burnett, of Camberwell: Let those who said this, resolve that it should do more in the future in the only way it could, namely, by their doing more themselves. In this there would be no difficulty, for they were going to have a collection. If you say that the society has done little, whose fault is it? Do you suppose the committee would not be willing to appoint a thousand additional agents at once if you would let them? They do not do much, you say; then why don't you make them by giving them the means? Now, if you make a good honest collection to-night, I have no doubt that the committee will act upon that collection; and if that collection shall double the funds of the society, I have no doubt that means will be found for expending it so as to benefit the country, and bring honour to this society.

*A Visit to Ireland.*—Mr. W. B. Bowes, of Blandford-street, London: Ireland had been thoroughly misgoverned, politically misgoverned, and yet passed by with comparative cold neglect by British christians. But efforts had been put forth by this society and by kindred institutions; and their friends and supporters had reason to rejoice, and render praise to the Most High, for the amount of

success which the faithful agents sent forth had been able to achieve. He had always considered them to be one of the most interesting race of people under the sun, and his brief sojourn among them had served to confirm his opinions; and in the midst of such a people, warm-hearted, clear-headed, and thoroughly devoted men of God, could employ their lives with comfort and success in preaching the gospel of Jesus Christ. During his three weeks sojourn in the country, he travelled over more than four hundred miles, and did not experience a single annoyance, and, of course, not anything appertaining to an insult. He felt, therefore, that he had personal reasons to speak well of the Irish; and at some of the stations of the Irish society where he preached he was agreeably disappointed at the largeness of the congregations. They were more numerous and attentive than he had been led to expect; and wherever he went he met with a hearty Irish welcome. Those who had not been to Ireland did know what that meant, but he could assure them it was a welcome never to be forgotten. The words of the people, almost invariably, were "And plase your riverince, shall we be after soon seein ye agin?" He was a little disconcerted, while preaching on one occasion, by a man in the audience calling out to his companion, "That's a great truth, Mike; have you got it!" What was now needed was, that there should be a large increase of warm-hearted, intelligent, God-fearing men, prepared to devote their lives to the work of preaching the gospel of Christ to the Irish people, in such a way as to carry conviction to their hearts and consciences. He could assure the supporters of this society, that, with its limited income, it is doing a vast amount of work.

#### FOREIGN MISSIONARY SOCIETY.

*The Faith of the Fathers of the Mission.*—Mr. J. C. Harrison: Their faith in the gospel was as firm as their conception of the gospel was magnifi-

cent. They did not say, "This would be a glorious thing if it were true;" they said, "It is a glorious thing, because it is true." With masculine understanding they had examined the evidences of Christianity; with loving hearts they had welcomed its truths; by blessed experience they had proved that it was the word of God; and with this conviction their duty was plain,—they must obey; and, therefore, conferring not with flesh and blood, they prayerfully addressed themselves to their great work. Well, if the means were very disproportioned to the end, and if they received little encouragement either from the church or the world, a voice unheard by the multitude, but distinctly heard by them, said to their inmost heart, "Be not afraid; only believe." That voice was obeyed; and, in these days of speculation and questioning, when it is thought a high achievement, a somewhat splendid and shining virtue, to doubt, it is quite refreshing to look back upon their rock-like faith. Oh, sir, let this spirit but prevail in our churches,—the noble comprehensiveness, the strong faith, the yearning compassion of your Careys, and Pierces, and Fullers, and Rylands, and Sutcliffes,—and then there will never be wanting a band of ardent and youthful volunteers to go down into the well, as Fuller said, nor a noble phalanx at the top to hold the rope!

*Pity for the Heathen.*—Mr. T. A. Wheeler: Pity measures no distance; feels no toil; counts no cost; it hears but one language; it sees but one race; it will be bound in by no pre-conceived plan, and hampered by no calculations of duty; for even he who picks his way over the field of carnage, to seek out some fallen kinsman, shall be arrested in his progress by many a groaning form, and stoops to do for foeman that which he sought to do for friend; while, it may be, some more piercing wail of anguish still shall reach his ear, as he pursues his errand of benevolence, and with hasty strides he shall pass even fatally wounded

comrades to seek out and relieve some dying foe. We are not insensible to the fact that there are districts of our country destitute; we do not wish to hide from ourselves, that in every large place you may go into alley after alley, and street after street, where no sight meets the eye but filthiness, that expresses the filthiness of the mind, where no language meets the ear but oaths, blasphemy, and the foul utterance of obscene lust; we do not want to forget that there are thousands and millions of our fellow countrymen who are absent from our public worship; but aggravate all these evils a thousand-fold, and then you have not conjured up a scene which for tragic horror can for one moment rival that which meets your eye in the East. If you could commission the destroyer to spread his wings in darkness, and passing over this isle, beat down every sanctuary, take from every family the word of God, and by some fell enchantment make every soul insensible to the influence it has once exerted, you would not then gaze on a ruin so vast as that which meets you in the single province of Bengal alone. Is there a spot, sir, in this land of ours, within an hour's walk, in which the knowledge of the truth could not be obtained? Can you point to a district in which the poor conscience-stricken sinner could not, in the course of a single day, learn the knowledge of that great remedy by which God's mercy saves a ruined world?

*The great want of the day for Missions.*—Mr. W. Arthur: If you ask me what is the best thing you can do for our Missionary Society, I do not say give us eloquent speeches,—you may do that, and we thank you for them; I do not say, give us crowded and applauding meetings,—you may do that and we acknowledge their value; I do not say, acquire to us the good word of the press, or the favourable eye of the legislature, or bring down upon us the smile of the great and the learned,—you may do all that, and, as far as it goes, we will

value it; I do not say, bring us your thousands and your tens of thousands,—do that, for it is the Lord's claim upon you, and we will thank you for it; I say, you may bring all the eloquence in the land to adorn the cause, you may bring all the popular sympathy of the country to surround it, you may bring all the genius in this or in other nations to give it some place in the legislature and some respect with the press; you may give us millions a-year of your money, but you will do nothing towards the conversion of the world, unless, out of your churches, out of burning prayer meetings, and under burning sermons, you train up for us young men with hearts of fire and tongues of fire, to go and spread the gospel abroad. Then, as to the work abroad, the first great service to be done is to maintain and to extend primitive Christianity at home. I will venture to say, that, if you will answer for the conversion of England, missionaries will answer for the conversion of the world. Englishmen cannot be converted and brought to the foot of the cross in large numbers without making missionaries; the Lord will see to that. Let them but maintain the life and power of religion at home, and you will have suitable instruments for carrying it far hence to the Gentiles. I believe there are some people who think that all India is tolerably well occupied by missionaries. They ought to remember that if our queen were to take her Indian empire alone, she could count man for man with the Emperor of Russia, the Emperor of Austria, the Emperor of the French, and the King of Prussia, and afterwards she would have a royal residue behind. In her empire she is sovereign over more Mussulmans than the Porte, as she is sovereign over more Roman Catholics than the pope; so that with a grace and an effect never given to any country before, this country that rules over men of every religion, and protects every man's conscience, is in a position to say to Spain on the one hand, and to Turkey on

the other, that the religion of a man shall not be a civil offence. With regard, however, to India, I would urge my plea upon this great Society that they would sustain and greatly extend their efforts there.

*The Consecrated Cobler.*—A celebrated clergyman,\* looking down from his high place in the *Edinburgh Review*, was much amused with the spectacle of Carey down in Bengal, thinking in his simple heart that he was going to disturb Hindooism; and from his high place he cast down a scalding word which he meant to fall just as of old boiling lead used to fall upon a poor man from the height of a tower. He called him a “consecrated cobbler.” All the wise world laughed. However, Carey went on saying to the great mountain of Hindoo idolatry, “Be thou removed, be thou removed!” No man can say that that mountain is in the same position as it was when William Carey first went up to it. It is moving fast; and I call upon you to swell that voice, the voice of God’s church, which seems to say, “Be thou removed; be thou removed, and be thou cast into the depths of the sea!” Cast into those depths it will be; and a day will come when the nations of a regenerated East will write in letters of gold upon the first pages of their Christian history the name of the consecrated cobbler.

*Our Present position reviewed.*—Mr. W. Brock: Carey went to India under strict prohibition; and Wilberforce failed to get the ear of the House of Commons in reference to our proceedings; while the *Edinburgh Review* could joke about apostates from the anvil and the loom, and inquire whether it was expected that the millions of India were to be converted with £13. 2s. 6d. How all that is altered now! The noble and mighty smile upon us: the governor-general and the baptist missionary might go to India in the same ship; and all our missionaries might have, if they chose, contributions

from the public funds. Now, if we are putting confidence in our altered circumstances, and not reposing in the power of God alone, woe betide us. At first the work had to be carried on by individuals in their capacity as christian men, feeling the debt which they owed to their perishing fellow-creatures, and the honour due to their Saviour. But, in process of time, the missionary society met them, and offered to take their contributions, and to administer them on their behalf; and this no doubt was well, constituted as we are, and considering the nature of the work; but, I do believe there is a great danger of our just giving of our money, and thinking no more of it; forgetting altogether that there is responsibility in the matter, and that the sympathies and prayers of the churches are as necessary as money. I would therefore call back all my brethren throughout the country to this, that it is not enough to have a man’s money,—you must have his sensibilities; not enough to have his pecuniary contributions,—you must have also his spiritual offerings; not enough to have his cheque upon his banker,—but his supplications before the throne; remembering that “the effectual fervent prayer of a righteous man availeth much.” Then it will not be, as I fear it is too much the case now, that our organizations come between our sympathy and the world that lieth in the arms of the wicked one. I have for some time past been thinking upon this subject, and it appears to me that we have lost time, and wasted our strength. I hold that the business of the missionary is to preach Christ’s gospel, and to have nothing else to do; yet this has not been the plan pursued by many of the missionaries in India of late years. Their work is to preach the gospel to men, women, and children, in the pulpit, the bazaar, or the market-place; for, while we may do good by our education of the children, it is preaching that saves men’s souls—the preaching of Christ’s holy gospel that brings men from darkness to light, and

\* Sidney Smith.

from the power of sin and of satan unto God. Again, if there be a single thing connected with our operations which we cannot carry on by the freedom upon earth. There is a general impression abroad in this country, that this support of idolatry has terminated. Such, however, I regret to say, is not the case. It is high time that this connexion with idolatry should entirely and for ever cease. Again and again have the missionaries been taunted with this. The mission with which it is my privilege to be connected has been described as a preaching mission. All the missionaries labour to acquire at the earliest period the language of the country, and when they have acquired it, it is their great work to go here and there preaching to the heathen the unsearchable riches of Christ. And yet, I was informed by a gentleman, that he believed there were at least 4,000 missionaries of Juggernaut in different parts of India. Alas! there are not 400 Christian missionaries of all societies in India. Remember, my friends, that you are committed to the spiritual conquest of India. The difficulties are much greater, as they appear to us in India, than you can suppose; but if they were a thousand times greater than they are, what would they be before Omnipotence? "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain, and he shall bring forth the head stone thereof with shoutings of grace, grace unto it!"

*A General Baptist Missionary.*—Mr. J. Buckley: As the representative of the missionaries in Orissa, I am happy to acknowledge our obligations. When my predecessors entered that land thirty-three years ago, they found what very few missionaries have found in entering a new field,—the whole word of God in the language of the people; and this translation was made by the "consecrated cobbler," to whom repeated reference has been made this morning, whose name will live when that of his reviler shall be forgotten. The tracts, too, that were blessed by God to the enlightenment of our elder converts were either printed at Serampore, or were translations of Bengalee tracts prepared there. It is therefore right for a missionary returned from that land to acknowledge such obligations, in the generous spirit of christian love. I shall now be glad to enlist your sympathies in behalf of Orissa, the scene of our missionary operations. To me it appears as important a sphere for Christian exertion as any that India presents. Of this I am persuaded, that in no part of the world is the darkness denser, or the ignorance greater, or the depravity more awful. The celebrated shrine of Juggernaut, to which pilgrims from every part of

India resort, is at Pooree, in Orissa—a place that has been fully designated the head quarters of the devil's kingdom upon earth. There is a general impression abroad in this country, that this support of idolatry has terminated. Such, however, I regret to say, is not the case. It is high time that this connexion with idolatry should entirely and for ever cease. Again and again have the missionaries been taunted with this. The mission with which it is my privilege to be connected has been described as a preaching mission. All the missionaries labour to acquire at the earliest period the language of the country, and when they have acquired it, it is their great work to go here and there preaching to the heathen the unsearchable riches of Christ. And yet, I was informed by a gentleman, that he believed there were at least 4,000 missionaries of Juggernaut in different parts of India. Alas! there are not 400 Christian missionaries of all societies in India. Remember, my friends, that you are committed to the spiritual conquest of India. The difficulties are much greater, as they appear to us in India, than you can suppose; but if they were a thousand times greater than they are, what would they be before Omnipotence? "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain, and he shall bring forth the head stone thereof with shoutings of grace, grace unto it!"

*Power and profit of Prayer.*—Mr. C. Vince: The present is pre-eminently a time when it behoves the Christian church, to give the greatest practical proof of her unshaken faith in the efficacy of prayer, as the power that brings down to earth the blessing that raises it to heaven. Very recently an atheistic writer asserted that Christians were losing their belief in the profit of prayer, and expressed great joy at the prospect of the church speedily abandoning supplication. However, mistaken in his opinion he was most consistent in his exultation, for he who would have a godless

world has one guarantee of it in a prayerless church. Let us see to it, that from these festivals we return to our homes and churches more than ever imbued with the spirit of devotion, and impressed with the truth that eighteen centuries of eventful history have brought to light no new truth for us to proclaim, and no new power for making the old truth successful: the gospel of Christ is still our only message; the spirit of God the source of our success, and prayer the appointed means for securing this promise of the Father.

## Poetry.

### "THE DARK PLACES OF THE EARTH."

There is many a land beneath the sun,  
Where the skies are soft and fair,  
And the fragrant breeze may ever be won :—  
But no love to God is there.

There's many a land where is music sweet  
Of birds and the rushing stream,  
And where flowers the delighted eye may greet :—  
But never the gospel's beam.

There's many a land where the luscious fruit  
Well may tempt the longing gaze;  
Where are bounties rich for man and for brute;  
But the Giver receives no praise.

There's many a land where the diamond's found,  
Or the mine of shining gold;  
Where yet the inquiry would strangely sound,  
For the Pearl of price untold.

There's many a land amid frozen seas,  
All barren, and dreary, and chill;  
Yet the native ne'er, on his bended knees,  
Seeks a Saviour from every ill.

There's many a land where the mirthful play  
Oft breaks on the quiet air,  
And the child as he will may idly stray :—  
But never is taught a prayer.

Oh, when will the nations all see the light  
That shineth from heaven clear?  
When will pass away the long sad night  
Of darkness and sin and fear?

And the Sun of righteousness bright be seen,  
Lighting the wide earth around;  
And the voice be heard through the heavens serena,  
Proclaiming, "The lost is found!"

### LABOUR FOR CHRIST.

"I know thy works, and thy labour, and thy patience."—*Rev. ii. 2.*

Go, labour on! spend and be spent,  
Thy joy to do thy Father's will;  
It is the way the Master went,  
Should not the servant tread it still?

Go, labour on! 'tis not for nought,  
All earthly loss is heavenly gain!  
Men heed thee not, men praise thee not;  
The Master praises,—what are men?

Go, labour on! enough, enough,  
If Jesus praise thee, if he deign  
To notice e'en thy willing mind:  
No toil for him shall be in vain.

Go, labour on! thy hands are weak,  
Thy knees are faint, thy soul cast down;

Yet falter not, the prize is near,  
The throne, the kingdom, and the crown.

Go, labour on! while it is day,—  
The long dark night is hastening on;  
Speed, speed thy work, up from thy sloth;  
It is not thus that souls are won.

See thousands dying at your side,  
Your brethren, kindred, friends at home;  
See millions perishing afar;  
Haste, brethren; to the rescue come!

Toil on, toil on; thou soon shalt find  
For labour, rest; for exile, home;  
Soon shalt thou hear the Bridegroom's voice,  
The midnight cry, "Behold, I come."

## Reviews.

*A Memoir and Remains of the late Rev. John Gregory Pike, Author of "Persuasive to Early Piety," etc. Edited by his sons, John Baxter and James Carey Pike.*

"Simple, grave, sincere;  
In doctrine uncorrupt; in language plain,  
And plain in manner; decent, solemn, chaste,  
And natural in gesture; much impress'd  
Himself, as conscious of his awful charge,  
And anxious mainly that the flock he feeds  
May feel it too; affectionate in look,  
And tender in address, as well becomes  
A messenger of grace to guilty men."—*Cowper.*  
*London: Jarrold and Sons.*

OUR departed friend and brother, whose Memoir now lies before us, with a striking likeness of his familiar face, was a man of whom we expect we must say:

"Take him for all in all,  
We ne'er shall look upon his like again."

For thirty years we knew his "manner of life;" and many things could we say—for, for a season, he invited us to share them with him of his abundant labours; but we must refrain. Neither would this be either expedient or desirable, except as supplementary to, or in confirmation of, the valuable "Memoir and Remains," which his sons, with filial affection for their honoured parent, have, in this handsome volume, presented to the numerous friends of the departed, and the christian world at large. We know something of the peculiar difficulties of the delicate duty which his sons undertook to discharge; but after a careful perusal of the volume we must acquit them of all undue partiality, and very few are the words or sentences that, in our judgment, should not have been inserted. There is, indeed, throughout the whole volume, a manly tone, becoming the dignity of the character portrayed; so that could it have been prepared and submitted, with the exception, of course, of its closing scenes, to our departed friend himself, much as he disliked merely human praise, in our opinion he would have objected to but little of what his sons have said of him, or made him say of himself.

We feel confident that this Memoir of departed christian excellence will find a wide circulation among evangelical christians of every name; for to them, though himself a minister of one of the smallest

tribes of our spiritual Israel, he truly belonged. Every man or minister who loved the Lord Jesus, Mr. Pike loved; but if he brought not this doctrine he would not, for the world, bid him God speed.

These few remarks, in introducing this volume, must and will suffice. We have perused the work with mournful yet pleasing interest, with emotion too deep for expression, and, we hope, with spiritual profit. Some extracts from it we give in following columns; and we only refer now, by request, to an error of the press, at page 210, where "Augustine, a Latin father, is spoken of as a Greek father."

*A Manual of the Baptist Denomination for the year 1855. By the Committee of the Baptist Union of Great Britain and Ireland. To which is added an Appendix, containing an account of the Forty-third Annual Session of that Body, etc., etc. London: Houlston & Stoneman.*

WE are happy in having another opportunity of expressing our obligations to the industrious and pains-taking compiler of this valuable document. For many years yet may our esteemed brother be favoured with opportunity and strength for the discharge of this useful service, which he has now so long time rendered to the baptist churches of both evangelical sections. With regard to those sections, which have too long regarded each other with something akin to shyness, we wish they could by some means be brought into closer contact. In our humble way we have now for about thirty years, by publishing impartial reports of the proceedings of those sections, endeavoured to make them better acquainted with each other; and the publication of this annual Manual, under the able management of brother Howard Hinton, has had the same tendency. Our readers, we believe, will also hear with satisfaction and pleasure, that at the Annual Meeting of the General Baptist churches in Nottingham, a few weeks ago, a distinct resolution was unanimously agreed to on this subject, which we intend to give in our next. We shall also be

happy, in furtherance of this desirable object, to receive the opinions of our correspondents; for certainly this matter is now fully ripe for discussion. We know no reason why the baptists should not amalgamate as closely as the Independents. For our part, though we are aware of some difficulties arising from existing arrangements, we see none that are insuperable.

*Growth in Grace, the Want of the Churches.* By the Hon. and Rev. Baptist W. Noel M.A. A Discourse delivered at the Forty-third Annual Session of the Baptist Union of Great Britain and Ireland. London: Houlston and Stoneman. Price 3d.

THIS tract reached us too late for perusal, but when our readers have carefully read the title, which we copy in full, we are persuaded that it will not require any commendation of our's to induce them to secure a copy of the thoughts of one so eminently qualified to furnish a brief treatise on the subject. The following "Note" forms a preface to the tract.

"The Forty-third Annual Session of the Baptist Union of Great Britain and Ireland was held at the Baptist Library, Moorgate

Street, London, on the 20th of April, 1855. On this occasion the introductory discourse which follows was delivered by the Hon. and Rev. Baptist W. Noel; and in compliance with a very earnest desire expressed by the brethren assembled at the session, it is now presented to the public, but especially to the churches of the baptist denomination, in a separate and economical form. That it is highly worthy of their serious consideration cannot be doubted: may its perusal be extensively blessed.

EDWARD STEANE,  
J. H. HINTON,  
Secretaries of the Baptist Union.  
London, June 27, 1855."

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WE always look forward with much interest for the arrival of this yearly volume—for a volume it is truly, full of exciting facts and details of the wide, and yet more widely extended, efforts of one of the most generous and useful of our British Religious Institutions.

## Narratives and Anecdotes.

FROM THE "MEMOIR AND REMAINS OF THE LATE REV. J. G. PIKE."

**MATERNAL INSTRUCTION.**—Like many others who have been distinguished by their extensive usefulness in the church of Christ, Mr. Pike was indebted to the anxious solicitude of a mother's love for his first instructions in religious truth, and for the first impressions of its beauty and importance on his youthful mind. To this fact he makes grateful reference in the dedication of his first work of any considerable size, and which has been, perhaps, the most popular and useful of all his publications.\* It was dedicated to "the Author's affectionate mother, whose parental tenderness has been the source of innumerable comforts to him, and whose early instructions first taught him to call upon that adorable Being

whose glory he endeavours, by the following pages, to promote." This beloved mother was permitted, for more than fifty years, to witness the result of those seeds of piety which she had been instrumental in planting in the youthful heart of her eldest son, and was filled with rejoicing and gratitude as she observed the abundant fruits which they produced.

**HIS BAPTISM.**—It was while Mr. Pike was a student at Wymondley that he took a step which gave a very decided colouring to the whole of his future life; this was the practical adoption of what, for want of a better term, are called baptist sentiments. The subject of believers' baptism had for some time engaged his attention, as he mentions that "when about eighteen I thought of

\* See Dedication to "*Persuasive to Early Piety*," dated Derby, September 21, 1818.

confessing Christ in baptism, but not worshipping with any baptist church, circumstances occurred which for the present tended to defer the accomplishment of this intention." What immediately turned his attention to this subject I am unable to state. It was certainly not parental or educational influence, as this pointed decidedly in a contrary direction. His knowledge of the baptist body was extremely limited, being confined, as he acknowledges, to one minister, the late Mr. Evans, of Worship-street, one fellow-student, the present Dr. Murch, and a few of his own relatives. Who those relatives were I have been unable to discover, but his nearest relatives were decided pædo-baptists. It was in August, 1804, that he "confessed Christ in baptism," being baptized by Mr. Evans in Worship-street chapel, but without uniting with the church under his pastorate. The sentiments which on this christain ordinance Mr. Pike now adopted and professed, he continued to hold with firmness and consistency during the remainder of his life. Though cordially loving all who "hold the Head," and praying that "grace, mercy, and peace" might be multiplied to all who love the Lord Jesus Christ in sincerity; yet he entertained very decided views respecting the importance of this institution, and of attending to it in what appeared to him the scriptural manner.

**HIS DESIRE TO BE A MISSIONARY.**—On Saturday, May 6, 1809, he thus records his feelings on this subject:—"My mind has to-day been often engaged on a mission to Africa, and on becoming, if Heaven prolong my days, a missionary to that much-injured land. Some particulars stated in the third Report of the African Institution turned my thoughts to it. Wilt thou, O my God, lead me thither? If thou wilt, enable me willingly to sacrifice every earthly tie to thee. There the field is wide, the labourers few, if any. In Britain the labourers are many; and most, who will, may hear or read the word of life. There, perhaps, by me thou wouldest open a path which should never again be closed. There, perhaps, I might be the instrument of unfolding the word of life to thousands—and shall I go thither? Guide me, O God; and if such be thy

will, dispose my friends to resign me cheerfully to thy service. That desires for the extensive usefulness of a missionary life may not die through delay in engaging in it, it may be advantageous deliberately to set before me its motives, its impediments, and the reasons for endeavouring to overcome them."

**HIS FIRST VISIT TO THE GENERAL BAPTISTS** was at their annual association in 1809, at Quorndon, Leicestershire, which he attended, not as a representative, but as a visitor. In reference to this visit he observed, "Being there an entire stranger, I should probably have returned to labour in some other part, but for one of those circumstances which seem small in themselves, but on which, under divine direction, the whole course of following life depends. The association was nearly concluding, the ministers separating, and many returning home, but some were going to the meeting-house for the last public service on the Thursday evening. I was going there, and having finished tea stood for a few minutes at the inn door; while there, an entire stranger, the late Mr. J. Deacon, of Leicester, accosted me, and invited me to visit him. After spending two or three days on a visit to the late S. Heard, Esq., of Nottingham, I was returning home, but having engaged to call on Mr. D., did so; he then urged me pressingly to stop the week, and preach for him the next Lord's-day. Particular reasons led me to desire a speedy return, but his importunity was such, that a sense of duty urged me to comply with his kind request. I did so. He urged me to come again, and, I think, obtained a promise to that effect." Upon this apparently trifling circumstance was hinged the whole subsequent career of my father, the associations he formed, the peculiar labours in which he was engaged, and the varied successes with which he was favoured.

**SETTLEMENT AT DERBY.**—In the summer of 1810 my father commenced his stated labours in Derby, although in the first instance he accepted their invitation for but two years. The church at this time numbered only sixty-three members. A visible improvement in the general state of affairs was soon apparent. In the report addressed by the

church to the association that year, they state, "We have a few persons for baptism, are crowded with hearers on the Lord's-day afternoon, and well attended at other times." He commenced his ministerial labours with exemplary diligence, not confining them to the town of Derby, or the immediate neighbourhood, but preaching in the surrounding towns and villages, so that there was scarcely one within a circuit of a dozen miles in which he did not proclaim the glorious gospel, in chapels or barns, when these were available, and in the open air when these could not be obtained.

**FORMATION OF THE GENERAL BAPTIST MISSION.**—Dr. Sutton, in his "Narrative of the Orissa Mission," says: "The rise of the Particular Baptist Mission, in 1791, spread a new influence through the churches; a higher tone of piety was excited, a more active principle of benevolence warmed the hearts of British Christians, and a zeal for the salvation of the world was called into exercise, which had laid dormant through many succeeding generations. The New Connexion of General Baptists partook of this revival of primitive Christianity, though for some years they fancied themselves too few in number and too limited in their resources to do anything for missions than throw their mite into the treasury of the then existing societies. At length Providence raised up the Rev. J. G. Pike to advocate the cause of missions among the General Baptists. His whole soul was called forth in behalf of the perishing nations of idolators. He pleaded their cause with such affecting importunity and such invincible ardour that opposition was silenced, difficulties vanished, friends were encouraged, and the resolution to attempt to do something among the heathen was formed at the Annual Association in Boston, in 1816." In a letter dated July 2nd, 1816, my father gives the following brief account of this important resolution:—"If the part I took in the missionary business was of any service, this [viz., reaching Boston earlier than he expected] appeared providential, as that business, quite unexpectedly to me, came forward the next morning. When it was brought forward, J. T., though he professed to approve of it, was by one sweeping

motion for setting it all aside. I immediately moved a very opposite proposition, and was warmly supported. After some discussion, the first proposition was negatived, having, as far as I noticed, not above four or five votes in its favour. A motion in favour of the establishment of a mission was then brought forward, and an almost unanimous vote passed recommending such a measure. A society was afterwards formed, a committee proposed, a treasurer and secretary also. This I hardly expected, that I know of, to fall to myself; but when pointed at by several, would not refuse, though I can say, 'Who is sufficient for these things?' for much, I am persuaded, under God, depends on the person who acts as secretary in a society of this nature. It seems too great a work for me." Thus was he permitted to see the object attained for which he had long prayed and laboured, and at once begirt himself for the faithful performance of the solemn and responsible duties which his office of secretary of the infant society devolved upon him.

A SINGULAR FACT is mentioned in one of his letters. He says: Perhaps the following very singular history, just told me, will interest you:—In the burying-ground of a small Quakers' chapel here was interred an illegitimate daughter of James the Second. She left the court (at what time in life I did not hear), and became a Quaker. She lived in a cellar, in the Old Market, where she spun worsted; to dispose of which she regularly had a stall on the market day. Once, when standing with her little store, she observed a carriage drive to the principal inn. By the arms and livery of the attendants, she knew that its occupants were in search of her. She immediately packed up her worsted, retired to her cell, and carefully concealed herself, where she remained undiscovered. She lived to be eighty-eight, and was buried in the Quakers' ground. As no stone could be allowed, box was planted in the shape of a grave, and the initials of her name, Jane Stuart, were planted also in box: thus,—"J. S., aged 88, 1742." This was surely, preferring the reproach of Christ, like Moses, to earthly grandeur."

## Baptisms.

### FOREIGN.

**EAST INDIES, Comillah.**—This station was formerly under the care of Mr. Johannes, of Chittagong. But the distance was great, and the means of transit slow and expensive; and recently it has been transferred to the care of Mr. Bion, of Dacca, who gives the following particulars:—About three years ago, the missionary at Chittagong was requested by some natives of this valley to instruct them in the Christian religion, and to receive them into the church of Christ. In the course of three years about twenty-five adults were baptized, who were formed into a church. Difficulties soon arose in maintaining a Christian community so far from Chittagong. The missionary had not the means at his disposal to provide for their wants, and visits could only be paid at very distant intervals. He succeeded, however, in forming a new Christian village, now called Shantipore, a day's journey eastward of Comillah, and in erecting a bungalow chapel on a piece of land belonging to the rajah of Tipperah, and on which also the Christian converts were settled. They were, however, not long permitted to remain unmolested. Certain Talukdars began to trouble them, and eventually caused both chapel and village to be demolished. One of them, last rainy season, attacked the house of a Christian widow, beat and deprived her of her goods.

Mr. Bion says, "When I was there in October last, I saw the ground; not even a bamboo was left standing; everything was levelled with the ground. One of the Talukdars, with about thirty people, met me, behaved civilly, but with the greatest coolness asserted his innocence. I assured him, however, that I should get matters cleared up at court, and that he would probably regret the part he had acted." Subsequently the greater portion of the materials of the huts and chapel were found. Some had been burnt, whilst a great quantity of bamboos, beams, and thatch were hid in the tanks, one of which is, at least, two miles from the village. Mr. Bion again visited the Comillah district in November. Having represented the case to the residents there, and appealed to the Christian community

on behalf of the sufferers, liberal pecuniary aid was afforded, and he was assisted in every possible way in attaining his object. R. E. Ronald and W. T. Campbell, Esqrs., placed an elephant and a palki at his disposal, in order to facilitate a removal to the hills. Mr. Bion says:—"The rebuilding of the new village chapel and a school house lay now upon me, besides daily service and other religious instruction. In the course of a fortnight all the materials were collected, some huts re-erected, and a formidable jungle cut and cleared. Before I left the place, three men and two women were admitted to the church by baptism, and the number of members is now twenty. Many more had promised to join us on my first visit—indeed a deputation had been sent, assuring me that nearly forty families were ready to embrace Christianity; but I am sorry to say, that I have since been led to doubt of such a speedy increase. Better have no success, than such as will bring only trouble and sorrow to the missionary."

The present state of things at this interesting station is becoming more satisfactory. Fifteen huts have been rebuilt, and the chapel and school-house are complete. The females have been placed under the care of a native Christian woman, and a schoolmaster has been appointed to collect the boys from the neighbouring village. The native preachers visit the places in turn, each one remaining two months. There is a native preacher also among the new converts, and both he, and the native preacher sent from Dacca, perform daily worship, impart religious instruction, and visit the adjacent villages with the gospel message. The opposition formerly met with has almost ceased, and it is hoped that the cause at court will be favourably decided. From this time, Comillah and its Zillah will be more frequently visited than it could be in former years. May the divine blessing rest on these arduous labours, and may the trials of these young Christians tend to strengthen their own faith in the gospel of Christ, and be overruled for the good of those who have persecuted and done them great wrong.

*Dacca*—Mr. Robinson writes: "During the present year six individuals have been baptized and have joined the church. Of this number three were Hindoos, who have now taken up their residence at Mr. Bion's station at Munshigunj. I have at present in town another Hindoo who has renounced caste and has applied for baptism. Since Mr. Underhill's visit to our station in January last, I have, at his request, devoted myself to the town of Dacca and the surrounding villages exclusively. All the streets of the city have been marked out so as to embrace the entire place, and we have preaching every morning and afternoon. Our congregations are, generally speaking, large and attentive. In addition to this, we have endeavoured in one or two quarters to visit the natives for the purpose of quiet and friendly talk amongst them; and as, among Hindoos and Mohammedans (themselves semi-Hindoo), going from house to house is impracticable, the only alternative left has been to visit from shop to shop. In this way some little work is done; but I have no doubt the gospel would have freer course if we could but gain access into the dwellings of the people. Many of the villages and market-places around us are inaccessible except during the rains, when one may get at them in a boat, and in the cold season, when one can make up his mind for a long and fatiguing walk in the sun. There are others, however, closer to the town which are visited, and where not infrequently we meet with interesting people. I might occupy your time with many interesting conversations I hold from time to time with people of intelligence and candour; but this is not necessary. I am convinced we have many Hindoos, and even some Mohammedans about us, who are sincerely seeking the way of salvation, but who are deterred from a public avowal of their real sentiments by that bugbear, caste, and have not the resolution to face the scorn and anger of friends and relations. A Brahmin youth, of about nineteen or twenty years of age, said to me the other day, 'Sir, were I to follow out my convictions and become a Christian, I should be driven out of doors by relatives who now support and clothe me. What warrant have I that I shall not be left to starve?' I replied, 'You have Christ's own words to depend upon. If you honour him by cheerfully forsaking all

things for his name's sake, you will be perfectly sure he will honour you, and never suffer you to lack any good thing.'"

#### DOMESTIC.

*BRIDGEND, Glamorganshire.*—Notwithstanding the scorn and contempt of both the reporters and editors of some of our local papers, we have had another baptism. Mr. Williams, our minister, preached on sabbath afternoon, July 1, from "To obey is better than sacrifice, and to hearken than the fat of rams," to an attentive congregation, after which he baptized two young females; one of them from the sabbath school, of whom it may be said, that from a child she had known the holy scriptures, having had that greatest of all blessings, pious parents, who were delighted now to see their youngest daughter follow their Lord through the liquid grave. The other was a pious person from another denomination, who was so convinced at our last baptismal service, that she could no longer refuse to submit to the command of her Lord and Saviour. At the evening service they were cordially welcomed to the Lord's table. It may not be amiss to state, that at this place all the congregations continue to sit in their seats during the administration of the ordinance.

T. L.

*CROWLE, Lincolnshire.*—On sabbath morning, June 24, about 1,500 persons assembled to witness the solemn ordinance of baptism administered, when three believers thus put on Christ. On the same day they were received into the church, and joined us in the celebration of the dying love of our blessed Saviour. Our congregations are improving, and others are asking the way to heaven. Open-air preaching has been owned of God, and many have been brought to the house of God through such efforts to do good.

*GREENWICH, Lewisham Road.*—After a discourse by Mr. Small, our pastor, Mr. Russell, baptized five disciples of Jesus, June 20th. A mother and her two daughters were among the number. May they all remain steadfast to the end.

B. B.

*HALIFAX, North Parade.*—The following baptisms have taken place in the new General Baptist chapel in this town—Mr. Richard Ingham, late of Louth, pastor: March 25th, five; May 27th, three; June 10th, two.

LONDON, *East Street, Walworth*.—Six members were added to this church, July 1st, five of whom were baptized, on a profession of their repentance towards God and faith in our Lord Jesus Christ, on the Thursday evening previous, and the other by dismission. Two of the above were led to search the scriptures, and pray for direction respecting this ordinance, while attending the ministry of one to whom we have had occasion to advert to before, (in a former report), as a violent opposer both in his preaching and writing of the baptists, but who unintentionally has been made instrumental of causing numbers to read the word of God for themselves, who have since been baptized. We hope our late opponent is now in glory, worshipping before the throne of Him who when about to *submit* (and this is the only case where the term can be used with propriety) to the holy rite in Jordan, said, “thus it becometh us to fulfil all righteousness;” and now says to every one of his disciples, “If ye love me, keep my commandments.” Should any one read this who knoweth his Lord’s will and doeth it not, let me ask him, does not this solemn question sometimes occur to your mind—“What doth hinder me to be baptized?” Let conscience speak out and answer seriously to Him that searcheth the hearts and trieth the reins. Is it fear, or shame, or are you guided by the opinions of others? Such, and every other consideration, are less than nothing and vanity, when compared with the authority of eternal truth. It is before the judgment-seat of Christ that we must all appear. If Jehovah is God, serve him. Like David, show the reality of your faith by your obedience, when he said, “I made *haste* and *delayed not* to keep thy commandments. J. S.

*New Park Street*.—On Thursday evening, June 28, after a sermon by Mr. Spurgeon, twenty-four persons were baptized upon a profession of repentance toward God and faith in our Lord Jesus Christ; and on the following Lord’s day evening, with several others previously baptized, were received into the fellowship of the church. D. E.

P. S. We have yet about as many candidates waiting to be thus admitted into this church of the Redeemer.

POPE HILL, *near Haverfordwest*.—Three believers in the Lord Jesus were baptized at this place, April 22; on May 20, five, and on June 17, two more thus owned

their allegiance to Christ. One had been an Independent. From June, 1854, to this time, we have added about fifty by baptism, though we have not reported. Two young women, nieces of one of our deacons, have also been baptized lately at Haverfordwest. J. H.

GLADESTRY, *Radnorshire*.—On the morning of the first Lord’s-day in July, we met to implore the Divine blessing upon the labours of the day. At ten o’clock we repaired to a certain water, when Mr. Godson, our pastor, delivered a short but appropriate address at the water-side to the assembled multitude, who listened with great attention. That beautiful hymn, chosen by one of the candidates, was then sung,—

“Dear Lord, and will thy pardoning love  
Embrace a wretch so vile?  
Will thou my load of guilt remove,  
And bless me with thy smile?”

After which two young females followed in the footsteps of their Lord and master, by being buried with him in baptism. These were received into the church. May the Lord preserve them! Several more, we hope, will soon thus follow their Lord. In the evening Mr. G. preached in the open-air to a large crowd. J. T.

WYKEN, *near Coventry*.—On sabbath evening, June 17, after a sermon by the pastor, Mr. J. E. Sargent, from Isaiah xlv. 5, to which the congregation listened with the deepest attention, three believers were baptized, making twenty during the pastorate of Mr. S. (a little over three years) in this village. A solemn and awakening influence attended the services of the day. We thank God and take courage.

HALIFAX, *Trinity Road Chapel*.—Mr. Walters, after preaching from Matt. xxviii. 19, 20, baptized six believers on a profession of their faith in Christ, June 24. There are several others whom we expect shortly to see thus following their Lord. The subject of baptism is exciting at present a considerable interest in the minds of many persons worshipping with other denominations in the town.

BURSLEM, *Staffordshire*.—It is with much pleasure we report that our baptism was again opened, after being closed for four years, on Lord’s-day evening, June 24; when our new pastor, Mr. J. W. Kirton, baptized four persons. A large congregation assembled; and we have reason to believe good was done, as several other persons are making enquiries respecting this way.

LIVERPOOL, *Great Cross-hall Street, Welsh Baptists*.—After a sermon by our pastor, Mr. D. Price, six believers were immersed, on a profession of their faith in the Redeemer, on May 20. Two of the candidates were from our sabbath school. There are others to follow.

T. G.

ABINGDON.—On the evening of Lord's-day, May 27, Mr. Marten baptized five followers of the Lamb; three of whom were teachers, and one had been a Wesleyan.

G. H. G.

MONMOUTH.—Our pastor delivered a discourse from—"See, here is water, what doth hinder me to be baptized?" and then baptized five male and two female believers, on June 24th.

"My heart was gladdened and cheered by the increasingly pleasing accounts of baptisms in the *"Reporter."* They indicate, I think, the revival of the work of the Lord in our land. O that we may have such increasing evidences of the progress of the cause of Christ; for what can so gladden the lovers of Christ and souls, as such tidings? May your labours, my dear brother, be greatly promotive of this object. You have a warm interest in my prayers and best wishes."

[The above is an extract of a note from a friend in the South of England. We insert it in the hope that it may induce our friends everywhere to forward reports of baptisms, and to forward them promptly.]

## Baptism Facts and Anecdotes.

### A SPECIMEN OF MODERN STATE-CHURCHISM.

A FRIEND in Manchester has favoured us by post with copies of two printed handbills, which we give beneath. The "*Few Words*," &c., has no printer's name at the foot; the "*Sermon*," &c., has.

*A Few Words to those who come to be Church-ed.*

(1.) It is your duty, as some token of your thankfulness, to make an Offering, proportioned to your means. A Box is placed on the Altar steps for the purpose of receiving it.

(2.) You should get your child christened *as soon as possible*. The Prayer-book recommends that this most important duty be not delayed "longer than the first or second Sunday next after its birth."

(3.) As a christian mother, you should remember that "It is certain by God's Word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved."

(4.) An unbaptized child is not a christian, and cannot receive christian burial.

(5.) By all means, avoid putting REGISTRATION in the place of BAPTISM. BAPTISM IS THE APPOINTMENT OF CHRIST—REGISTRATION OF MAN. You are not bound by law to have your child registered, *unless the Registrar comes to you.* You are bound, under any circumstances,

by the law of Christ, to have your child baptized, otherwise there is no promise that it will be saved.

(6.) A child can only receive its name, properly, in baptism. If it be registered first, the name should be withheld, in accordance with the Registration Act, until it has been baptized.

(7.) For a boy, two godfathers and one godmother; and for a girl, two godmothers and one godfather, are required. They must be friends and not the parents of the child; and they can be procured without much difficulty, if you will only try.

(8.) Should your child be taken ill, before it can be brought to the Church to receive public baptism, take it at once to the Clergyman's house, or send for him, and get it privately baptized.

(9.) No unordained person is authorized by the Church of England to administer baptism, the Clergy alone being qualified to do this.

(10.) The times for churching are every Friday morning at 11, and every Sunday afternoon at 3. The times for Public Baptism are every Sunday afternoon at 3, and every week-day Festival at 11 in the morning.

(11.) NO FEE whatever is charged at this Church for baptism, whether public or private, to those living within the Chapelry.

WM. WHITELEGG, M.A.,

*St. George's, Hulme.*

Rector.

*"Sermon on Baptism.*

The public are respectfully informed that a sermon will be preached on Lord's-day, May 27, 1855, in the baptist preaching-room, Wilmot Street, Hulme, by Mr. W. Gatenby. Subject:—'What becomes of the souls of children who die without being baptized.' Service at half-past six in the evening."

It would appear that the "Sermon" followed upon the circulation of the "Rector's" circular, on which, being a curiosity in its way, we shall make a few comments. We take the paragraphs in the order in which they appear. The numbers are ours.

1. Who stands by to remind the parties of the "Box?"

2. Does it? That is kind, seeing that it "cannot receive christian burial" if it is not.

3. Which book says so—the Bible or the Prayer Book?

4. Indeed! Then how was it that our Lord blessed unchristened "little children."

5. What law of Christ? Did he not say, "of such is the kingdom of heaven."

6. Really this is not true. The child of baptist parents goes legally by the name they give it.

7. Can they? We have heard not sometimes.

8. And mind you break the basin which has held the water when he has done the awful deed.

9. True the "Church" does not allow it, but the law of the land does.

10. Are they?

11. Very generous! But there is the "Box!"

## Sabbath Schools and Education.

### YOUNG WOMEN'S CLASS.

In the Memoir of the late Rev. J. G. Pike, by his Sons, just published, is the following pleasing account of a class of this character:—

In his solicitude for the spiritual welfare of the young, which was always a predominant feature of his character, he early established a sabbath school *adult* class. Writing under date March, 1812, he gives the following description of its origin and progress:—

"Young women, upwards of 16 years of age, of respectable character, who have not received sufficient education in their childhood, are the *only* objects of this school, and female teachers are their instructors. It was conceived that some young women would feel such a dislike to being instructed in the presence of children, who might probably know more than themselves, as would prevent them from attending a common Sabbath school. This, therefore, has been guarded against by instructing them in a room entirely distinct from all other scholars.

"On the Lord's-day, the scholars are instructed in reading only, before and in the interval of public worship.

"They are encouraged to pay a small weekly sum into a fund to purchase books for themselves, by which, besides other

books, nearly thirty Bibles, Testaments, and hymn-books have been furnished for their use.

"To prevent, as much as possible, their reading books of an injurious tendency, and to supply them with a variety of books of a beneficial kind, a *circulating library* has been formed for the use of the scholars. This, like the school, is but in its infancy, yet it contains at present above twenty volumes of the most valuable practical writings of a purely religious nature, and nearly as many in which entertainment and instruction are united, besides several others which are preparing for this library.

"This school was instituted in the spring of last year, and the number of scholars is now near forty. They are, in general, regular in their attendance. Though so many attend this school it has not diminished the number that attend the school for children.

"This institution is supported by its supporters to secure two very important advantages not attained by Sunday schools on the usual plan. By it those are instructed whom childhood has passed, and who, if the present opportunity is not embraced, will probably live and die in ignorance. By it, also, those who have lived in the neglect of public worship

are brought into a habit of attending it, and have other means of religious instruction afforded them at that period of life when religious impressions are most likely to be made on the heart—much more likely than at an earlier or a later period.

“This is not mere theory. We have already seen the divine blessing on this school. We know that numbers who have been received into it lived formerly in the neglect of the means of grace. One promising young member of our church received those serious impressions which have, it is hoped, led to her real conversion to God, soon after her admission into it, and we have reason to hope that several others since they began to attend have been led in some degree to regard the one thing needful.”

As an encouragement to those scholars who were punctual and regular in their attendance, instruction was also given them on one night during the week, in writing and arithmetic,—an advantage which was then highly appreciated.

This school proved to be a valuable auxiliary to the church. Many who were instructed in it were led to a saving acquaintance with the truth as it is in

Jesus, and who, after having given themselves to the Lord, gave themselves to his people according to his will. It was continued for many years upon the plan here indicated, but was afterwards adapted to the circumstances which a wider diffusion of general and biblical knowledge seemed to require.

Mr. Pike watched over this school with deep and anxious solicitude, always visiting it before going to the morning service, generally giving a brief address, and concluding its engagements with prayer. When absent from home, he occasionally wrote a short address to be read to these lambs of his flock by their teacher. His style of address was always plain and forcible, but in these addresses he felt it necessary in an especial manner to use “great plainness of speech.”

One of these addresses is then given, but as we have not space for it here, we intend to insert in it our *Baptist Children's Magazine* for September, in the hope that this excellent servant of Christ, being dead, may yet speak words by which some of the young readers of that publication may be led by its perusal to seek for Religion and Eternal Life.

## Religious Tracts.

### OUR DONATIONS OF TRACTS.

WE have received the following applications, which have been supplied; and we take this opportunity of assuring our friends that we are always disposed to meet their wishes so far as the limited means at our command will permit us. So let none who conceive that a grant would be useful to them be backward in making application.

LANCASHIRE.—When I was engaged some six years since in the Village Mission in Yorkshire, you kindly favoured the committee with some grants of tracts and handbills. Since that period I have been the pastor of a church in this county. But within the last three months I have accepted a call to a broken-down interest in Liverpool. In fact the chapel has been shut up, but re-opened by a few friends who desire to seek out wandering sinners. We are surrounded by teeming thousands who go to no place of worship.

I have thought if we could get some of your handbills we might do some good, and be the means of getting some to hear the Word. We are very short of means—though it ought not to be so in such a town as this; but the fact is, that some of our richer brethren seem to think but little about the masses, or of helping a feeble cause when trying to make an impression on them. This we are anxious to do, and if you could favour us with a grant, we should feel very thankful; and I hope it would tend to forward the good cause around us.

LANCASHIRE.—I have five districts that my young men supply with tracts, and I am at the entire expence of doing so myself. If you could supply me with a few, suitable for loan distribution, you would greatly oblige an old friend, and I trust promote the cause of truth.

CHESHIRE.—Having been informed some days ago, by a baptist friend in

Liverpool, of your kindness in furnishing him with a number of tracts and handbills for circulation, I have taken the liberty to request a supply, if you please, of the same kind, for distribution. We have commenced a new interest in this place, and many of the people are both ignorant and wicked. In my visits among them I should like to leave a tract or handbill with them. Some, of course, on believer's baptism, but chiefly, at present, on the way of salvation through Christ Jesus.

STAFFORDSHIRE.—I should feel very thankful if you could make me a grant of tracts, however small, upon baptism; as we are surrounded on every side by pædo-baptists of all shades of opinion; and until my settlement here in March last, the baptist cause was at a very low ebb. I am thankful to say, however, that there is a fair prospect now of an alteration; but the cause being low, and the people poor, our means are very limited. I trust that it will not be so for long.

## OUR NEW ARRANGEMENTS.

LAST month we stated that the new postal arrangements for the transit of book parcels at a low rate, would enable us to send our grants direct by post to all applicants in England, Wales, Ireland, or Scotland, without the intervention of a London publisher and a country bookseller, as heretofore. We have now to state that on weighing our Tracts, we find that we shall be able to send 400 *Handbills* and 50 *Tracts of four pages for Fourpence*. Applicants must therefore apply, by post, to *Winks & Son, Leicester*, for a grant, enclosing *Four Penny Postage Stamps*, that the parcel may be pre-paid at Leicester. The name of the person applying must be written very plain, so that there may be no mistake; and if residing in a village, give either the name of the county, or the name of the nearest town, so that there may be no obstacle to the delivery of the parcels in the way of the post office officials.

## Intelligence.

### BAPTIST.

**BAPTIST METROPOLITAN CHAPEL BUILDING SOCIETY.**—The second annual meeting was held in April, at the Library of the Mission-house, Moorgate Street, Richard Cartwright, Esq., in the chair. Mr. W. G. Lewis, honorary secretary, read the report, which referred to the fact, that during the past year the topstone had been placed upon the first edifice erected by the society, and it had been opened for divine worship under the most auspicious circumstances. The foundation stone of Camden-road chapel was laid on the 20th of October, 1853, and the first public service was held within the newly-reared walls on the 3rd of October, 1854. It also detailed the arrangements which had been made for transferring the chapel to gentlemen who should hold it on behalf of the denomination. The concluding passage ran as follows:—It is of some importance that the religious public should be acquainted with the fact that this society is not doing all the work of the baptist denomination, in providing increased means of grace for the metropolis. During the last eight years, eighteen new baptist places of worship have been projected for London and its suburbs. Twelve of these are completed,

namely—Bloomsbury, Hammersmith, Westbourne-grove, Westow-hill, Norwood, Dalston, Cross-street, Islington, Camden-road, Walworth, Stratford, Lee, Twickenham, and Regent's-park. There are in course of erection, namely—Brentford, Hackney, Commercial-street, Whitechapel. Three are in contemplation, namely—Eagle-street, Holborn, Hoxton, and Brompton. The estimated accommodation provided by all these buildings is for 16,000 persons, and the cost of erection £85,000. When these chapels shall have been completed, such is the vast extent of the metropolis, and so great the destitution of means of grace in many of its suburban districts, that "there remaineth yet very much land to be possessed." Twelve of these eighteen chapels are but the legitimate extension of previously existing interests, and of the remaining six, two, and by far the most capacious of the entire number, are the spontaneous result of individual munificence. Considering how recently the movement of chapel building has commenced, it is a cause for mutual congratulation that so much has been effected by our own denomination in London in so short a space of time. But it follows as a necessary consequence of the large extent to which existing congregations have been occupied in the same work, that the much-

needed labours of this society could not possibly meet in the metropolis that measure of support required for their energetic maintenance. It is a happy circumstance, and one that encourages to onward movement in this important work, that all the newly-erected chapels in our denomination have met with a great degree of success, the congregations are large, and the churches connected with them spiritually prosperous. The public mind is fully prepared to listen to the scriptural and simple exposition of christian doctrines and ordinances which characterises our pulpits, and happily, up to the present time, improvements of structure have not deteriorated the character either of ministerial teaching or spiritual profit. The committee would urge upon all who feel the spiritual necessities of the metropolis, and value our denominational progress, to advocate in their respective circles the claims of this society. Most emphatically do they solicit the small but numerous contributions which will testify to a widely extended sympathy with their proceedings. They advise that this report be sent to all the ministers in the denomination, both in town and country, with the earnest request for the exercise of that kind influence which will call forth the free-will offerings of their respective flocks. It has been computed that nearly a million of the present inhabitants of London were born in the provinces; and these are amongst the myriads whose eternal welfare demands some expression of sympathy with the movements of this society, from all parts of the British Empire. Great in its geographical dimensions,—in its teeming population,—in its world-wide influences,—in its prevailing sins,—London is weak in spiritual resources, and indigent through spiritual necessities.

The financial statement for the year was then presented to the meeting, from which it appears that the cost of the new chapel, in Camden-road, amounted to £5,700., and one-half of this sum was a free contribution from the funds of this society.

**BAPTIST CHAPELS IN LONDON.**—Twenty or thirty years ago one of the most difficult exploits that could have been undertaken by a visitor to the metropolis, would have been to find out the baptist chapels. Beside the general impossibility of finding any place, person, or thing, in the leviathan city, there were two causes why baptist chapels should, of all structures, be most inaccessible. Many of them were built in the days of the Stuarts, when our fathers were but too glad to shelter their religious assemblies in any nook likely to evade the gaze of a persecuting prelate, and others stood in streets once decent but long ago sunk far into oblivion and decay. A gateway, — a court, — an alley, almost invariably conducted you, after pro-

tracted search and much futile enquiry, to a dirty, dark, ill-ventilated, uncomfortable structure. Not unfrequently the fathers slept underneath, more safely than sweetly, while above, in many instances, vermin in great variety sustained the character of the slum-dorm you had come to visit. "I remember one place," says the Rev. Charles Stovel (in a speech upon the subject), "called Fisher's Folly (!!!), where the rats were wont to rush across the gallery in time of worship." When Prescott-street chapel was erected in 1730, the members of the baptist board were entreated to interfere and rebuke the pastor Wilson for determining to erect "so splendid and worldly a place of worship." Although pastor Wilson was before his age, the "splendid and worldly" building has now, through many years, been ineligible from its obscurity, and almost untenable from annoyance. Happily for Mr. Stovel and his congregation, a new building, worthy of their antecedent history, is nearly prepared for their reception. One of the ablest and most excellent ministers of our own or any other denomination, John Howard Hinton, is still spending his energies in a place assailed by all the tumults of the Jews' market.

**BAPTIST BUILDING FUND.**—The thirtieth anniversary was held on the 10th July, at the Mission-house, Moorgate-street. Joseph H. Allen, Esq., treasurer, presided, and referred with much pleasure to the fact, "That some of the loans had been repaid; and that the instalments on the others are regularly remitted. Though the correspondence with the churches involved a large amount of labour, he felt himself amply rewarded by the conviction, that the blessing of God was resting abundantly on the operations of the Fund." It appeared from the report that the subscriptions and donations during the year were £318 1s. 6d., besides a legacy of £200 from the late Mr. Cooper of Frome. Fifteen loans and grants had been voted, amounting to £1,315. Since the formation of the Loan Fund in 1846, there have been eighty loans and twenty-nine grants, amounting to more than £9,000. The loan system continues to be regarded with much favour; and almost every application is for a loan, in preference to a grant. According to the old system, the grant was made without any return; but the loans, returned in half-yearly instalments, form fresh loans; and thus the stream of christian benevolence is ever flowing through the length and breadth of the land.

**LANGHAM, Rutland.**—The chapel recently erected in this place, as a village station of the baptist church at Oakham, was opened for Divine worship on Thursday, June 21, and following days. Three sermons were preached by the Hon. and Rev. Baptist Noel

on Thursday and Friday; the Rev. J. Jenkinson preached on Sunday afternoon; and the Rev. J. T. Brown, of Northampton, in the evening. A public meeting (over which Richard Harris, Esq., Mayor of Leicester, presided) was held on Thursday evening; and was addressed by the chairman; and also by others. Another public meeting was held on Friday evening. A bazaar in aid of the building fund was open on Thursday and Friday; and public tea provided on both those days. The services were held in a large tent erected for the occasion. They were all numerously attended, and deeply interesting. The total receipts exceeded £138, beside £150 previously contributed.

**NEW BAPTIST CHAPEL, COMMERCIAL STREET, WHITECHAPEL.**—This very handsome chapel, erected for the church and congregation formerly meeting in Prescott Street, was opened for public worship on Wednesday, July 11. The exterior of the building is noble, with a commanding situation; the interior is comfortable, handsome, and neat. The seats are wide and open, constructed of American deals varnished. At the western end of the chapel is a dais, rising some distance from the floor, and surrounded with an ornamental bronzed railing, calculated to accommodate some thirty persons, from the back of which the pulpit rises. The pulpit is the same that stood in the old chapel in Prescott Street. Beneath the dais; or platform, is the baptistry, and on either side of the pulpit are entrances to the vestries. There are galleries to three sides of the chapel, supported by iron girders and columns. The whole is constructed to seat about 1000 persons. In the morning Mr. Landels, of the Diorama Chapel, Regent's Park, preached; Messrs. Murch, Hoby, and Brawn, conducting the devotional services. In the afternoon, a business meeting was held, at which Sir Morton Peto, Bart., presided. Mr. Stovel, the pastor, stated that the entire cost of the chapel amounted to about £10,500. The church and pastor had awarded to them, for loss of their old building, £8,560 by the railway company. Donations and subscriptions had been received amounting to about £2,000, leaving a debt of a little less than £2,000 on the building. The church has adjudged due to Mr. Stovel £1,000 of the above-mentioned award, and that sum he has generously given for the work in hand. Dr. Hoby, Alderman Wire, Mr. Brock, and other gentlemen, followed with addressee. In the evening Mr. Spence, of the Poultry chapel, preached; and on the next sabbath Mr. Katerns and Mr. Stovel.

**HALIFAX, Trinity Road Chapel.**—The first anniversary of the opening of this place of worship was held in the first week of July. Sermons were preached by the Rev.

W. Brock, of London, and the Rev. W. Walters, minister of the chapel; and Messrs. Chown of Bradford, Hanson of Milns Bridge, Goodman of Steep Lane, Newnes of Warley, Whitewood, Ingham, Buzacott, and Illingworth of Halifax, took part in the engagements. The collections amounted to upwards of £85.

**PRESTON, Lancashire, Pole Street Chapel.**—On Lord's-day, June 17, this chapel, formerly the property of Lady Huntingdon's Connexion, and purchased by the church and congregation under the care of Mr. Alexander Birnie, was re-opened for public worship. The chapel has been thoroughly cleaned and the interior entirely remodelled, the pulpit and reading desk being removed, and platforms for the choir and speaker substituted. It will seat 800 or 900 persons. Mr. B preached morning and evening, and in the afternoon delivered a lecture to a numerous assembly of the working-classes, on the subject, "True Christianity the Want of the Age." At the close of the lecture an opportunity was given to discuss the views of the lecturer, and no one rising to reply, Mr. B. announced that the next lecture would be on "Christianity not responsible for the faults of its professors." On Monday evening about 200 of the congregation and friends assembled to celebrate the opening by a fruit soiree. Mr. B. occupied the chair, and stated that the chapel had been purchased for £700, £200 of which had been paid, and the rest they hoped soon to raise. In seeking subscriptions, there was scarcely a religious body in the town some members of which had not contributed. He then proceeded to define the principles upon which they intended to act. They were christians. They were baptists. They were dissenters. We believe in the power of religion to support itself without any compulsory means whatever, and, therefore, we intend in this chapel to do away with that great stumbling-block in the churches, pew-rents. Our small congregation raised in one year, by means of a box at the door, no less a sum than £100, besides what they subscribed towards their new chapel. That, he ventured to say, was not surpassed by any congregation in the town, taking into consideration the proportion of their numbers and their wealth. Boxes to receive voluntary subscriptions would be placed in the aisles of the chapel, and the sittings would be free to every one. Other gentlemen addressed the meeting.

**REMOVALS.**—Mr. R. H. Marten, of Abingdon, after ten years' service, to Lee High-road, Blackheath.—Mr. P. Griffiths, of Romsey, to Biggleswade.—Mr. Clement Bailhache, late of Stepney College, to South Parade, Leeds.—Mr. A. C. Thomas, of Edinburgh, to Cross Street, Islington.



CLARENCE, FERNANDO P.O.

## MISSIONARY.

BAPTIST ANGLO-INDIAN MISSION OF  
SOUTHERN INDIA.

Mr. T. O. Pago, in a letter to the Editor of the *Oriental Baptist*, dated Madras, January 22, 1855, gives the following facts respecting this interesting mission:—"Two years having elapsed since it was decided that the Baptist Missionary Society would not undertake a Native Mission in Southern India, and that the work which had been commenced among the Anglo-Indians must, if continued, be sustained by funds raised specifically for it, the time has come when an acknowledgment of the contributions received on its behalf is due to the kind friends who have rendered assistance. I beg, therefore, in the first place, that you will allow me to make the cover of your periodical the medium of publishing the enclosed accounts for the years 1853 and 1854, and I shall be obliged by your posting, at my expense, a copy of the number in which they are inserted, to every individual in my list of contributors who is not among the regular subscribers to your magazine.

Having thus disposed of the matter of accounts, perhaps a few words on the progress of the work in which I am engaged, may not be unacceptable to your readers.

The Mission originated with a few pious officers and soldiers in the year 1847, one of whom provided a fund to meet preliminary expenses, and to supply whatever deficiency there might be in the current income during the first years of the Mission.

The object these brethren had in view, in the first instance, was to secure a pastor for themselves; and the idea they appear to have entertained was, that a baptist church might be formed at Madras, of which they, and other soldiers in different regiments, might become members;—the minister acting as pastor of the whole, devoting his chief efforts to the members at Madras, but visiting the brethren at the out-stations as time and means would allow.

Instead, however, of endeavouring to form one church having its head quarters at Madras, and its minister in the position of pastor—a plan which it would have been difficult to carry out without violating some of the principles of church-government laid down in the New Testament—it has been determined to aim to gather into distinct churches the several brethren at each of the principal military stations; devolving, as far as possible, the strictly pastoral duties on the older and more experienced members in each, and giving to my work a more directly evangelistic character. It is not, however, among the heathen that I am called to labour, though opportunities of doing

good to these are not neglected; but the specific field marked out for me, embraces our own countrymen, and their descendants settled in India, and is therefore properly an Anglo-Indian Mission.

Since the commencement of the work, three churches have been formed: one at Madras, to which sixty-five members have been added; one at Trichinopoly, which numbered thirteen; and one, recently gathered at Bangalore, of eleven. These give a total of eighty-nine names; but as there have been dismissions from one to the other, and some of these occur twice over, allowing for these, there have been quite eighty individuals gathered into church fellowship. They, of course, do not all remain. Some have died in the faith, some returned to England, several have emigrated, and others have been excluded. The church at Trichinopoly has altogether passed away, owing to circumstances, which, amongst soldiers liable to continual change, will, in this country, cause no surprise. English churches in India must be like Indian rivers, one day full and the next empty, except at those stations where a few European or East Indians reside who are mostly in Government employ—stations scarcely to be found.

There have been altogether thirty-eight baptisms, eight of which have occurred during the last two years.

The present number of members at Madras is thirty-seven, and at Bangalore eleven. Besides contributing to my support, the Madras church does a little towards sustaining a native preacher, in which it is assisted by a few gentlemen at Madras. I am anxious to have established in connection with that church a school for East Indian lads. There is one part of Madras occupied very extensively by East Indians of the poorer class, and I desire to have the church, with all suitable appliances of schools, tract distribution, &c., planted in the midst of it. But to do this we need an income much larger than has hitherto been received. May I not ask the readers of the *Oriental Baptist* to render some help?

It will be seen, by the accounts, that the ordinary income has never yet equalled the expenditure, and that the original fund, which we have had to fall back upon, is nearly all gone. We are now very near a crisis, in which either the current income must, in some way, be increased, or the mission must be given up. Which of these alternatives will have to be adopted, must depend mainly upon the Anglo-Indian baptists themselves; the Mission is emphatically their own; it originated with men of their own class, and aims at the good of their own countrymen. It has no wealthy Home Society to maintain it, but is committed solely to their own liberality,—to which, in closing this brief

statement, I would earnestly commend it, with one enquiry, which is—In what way could they become more efficient auxiliaries to the great missionary enterprise, than by setting an example to the native churches, of a mission for their own countrymen, and by training up their children with a view to their taking a part in the education and evangelization of the people of this country, which is to many, the land of their adoption?"

#### GENERAL BAPTIST MISSIONARY SOCIETY.

*Departure of Missionaries to Orissa.*—The mission party, consisting of Mr. and Mrs. Buckley, Mr. and Mrs. Hill, Mr. and Mrs. Taylor, with Miss Butler of Nottingham, and Miss Harrison of Derby, will (God willing) sail for Orissa in the *Sutley*, Captain James, which is expected to leave Gravesend on the 6th of August. The missionaries are all expecting to embark at Portsmouth, and those friends who intend to "accompany them to the ship," may rely on the vessel not leaving that port before the 10th of August.

#### RELIGIOUS.

**OPEN-AIR PREACHING.**—On Friday evening, July 13, the Rev. Newman Hall, of Surrey Chapel, addressed a large number of working-men, in a field adjoining the high-road, Kentish-town; the Rev. Mr. White, of Camden-town, having offered some introductory remarks. The attention and conduct of the hearers was most pleasing and encouraging. Mr. Hall has, for some weeks past, conducted similar services at the Obelisk, Blackfriars-road, &c.; and, through the interference of Lord Shaftesbury, Mr. Commissioner Mayne has instructed the police in no case to interfere to prevent such attempts to do good (they having in one instance done so, when the people assembled insisted on Mr. Hall's right to proceed, and had he not interfered to prevent it, a disturbance would have resulted.) These efforts to reach the masses are most commendable. The multitude can be got at for instruction in no other manner. The people are willing and waiting to be taught, provided suitable instructors will teach them, and it is an encouraging sign of the times, that men of ability and standing, and the christian public generally, are beginning to step out of the old formal routine work; and finding that the masses will not come to the ordinary places of worship, are taking the Gospel to them, meeting and reasoning with them on their own ground. It is now quite understood that so long as the thoroughfare is not absolutely impeded, and tumult is not provoked by attacking any form of faith, the authorities are disposed

to protect rather than put down street preaching. If the police interfere, it is wise at once to yield by shifting the ground, and then to appeal to the higher authorities. The venerable Dr. Bennet has just followed Mr. Hall's example, in the Caledonian-road, where an out-door service is conducted every Sunday evening, and where the Hon. and Rev. Baptist Noel has engaged also to preach. On Sunday last, a service was conducted in a field opposite the baptist chapel, Camden-road, and another in Kentish-town, both to large audiences, and as well conducted as in any place of worship.

It is stated that Drury-lane Theatre has been engaged for a continuous series of lectures, on Sundays, to working-men, and such as attend no place of worship. This is the right manner to get at the people, who will go to hear the Gospel at theatres and on the highways, but not to church or chapel.

Open-air preaching by the clergy has been recommenced in Nottingham by the incumbent of Trinity Church, while the officiating minister of St. Paul's (the Rev. H. Cook) has intimated his intention to do the same on Sunday afternoon, and afterwards on one evening during each week.

In accordance with his published intimation, the Rev. Dr. McNeile made his appearance on Sunday afternoon, upon the area of the Liverpool Exchange, where from 6,000 to 7,000 persons were assembled. The preacher stood and was heard with tolerable distinctness over most of the area. His discourse was fervent, simple, and divested of all matter bordering upon the polemical or controversial. At the close of the service the crowd quietly dispersed, and the ladies and gentlemen who had witnessed the somewhat unusual scene from the windows of the news-room overlooking the square, retired also.

**OPPOSITION TO OPEN-AIR PREACHING.**—The Rev. Newman Hall has been in the habit of delivering open-air addresses to working-men, on Monday and Thursday evenings, in Blackfriars-road. He was recently stopped by a policeman, who, it appears, had received his authority from a tavern keeper, whose interest was suffering by Mr. Hall's influence. The rev. gentleman appealed to the authorities. Lord Shaftesbury kindly interested himself in the case, and wrote to Mr. Hall as follows:—"I saw Sir R. Mayne on Saturday. He spoke in high terms of open-air preaching, and gave orders that you should not be interrupted by the police in any way. You may safely resume your station and your work, and may God be with you in preaching the gospel to the poor!"—The Rev. Dr. McNeile was deterred from street preaching in Liverpool, on Sunday, by a request from the head constable, with which he only complied under protest.

**LORD SHAFTESBURY'S RELIGIOUS WORSHIP BILL.**—A considerable number of persons assembled at the Freemasons' Tavern, on Thursday, Admiral Harcourt in the chair, to support Lord Shaftesbury's "Bill for Securing the Liberty of Religious Worship." Lord Ebrington, "not only as a Churchman and a Protestant, but as a British citizen," moved, "that the right of every man to worship God according to his own conscience, as well within the precincts of his own dwelling as in public, is claimed by every Englishman, as guaranteed by the British laws." This was seconded by Mr. Josiah Conder, as a dissenter. Mr. Alexander Haldane moved, and the Rev. W. Arthur seconded, a resolution to the effect that the penalties imposed on religious assemblies ought to be repealed; Mr. R. C. L. Bevan moved, and the Rev. W. Brock seconded, a resolution to support Lord Shaftesbury's Bill; and a petition to the House of Lords to the same effect was adopted.

**PERSECUTION OF PROTESTANTS.**—A reply to a memorial from the committee of the Protestant Alliance, relative to cases of persecution in Italy, Austria, and Spain, has been received from Lord Clarendon, dated July 10th. The Foreign Secretary states that he has already interceded with the Grand Duke of Tuscany on behalf of Ceccietti, who was imprisoned for holding worship in his house. Respecting John Borsinsky and Joachim Zerule, priests, who have been confined many years on a pretended allegation of lunacy, because they had become protestants, and Ubaldo Borsinsky, recently seized on a similar pretence, after he had written to the Pope, exposing the immoralities of the order to which he belonged, his lordship has instructed suitable representations to be made to the Austrian government. He has also directed the *Charge d'Affaires* at Lisbon, to give what protection he could to Gomez, a converted priest.

**SIGNOR GAVAZZI** delivered on Wednesday night, July 11, in Exeter Hall, his farewell lecture, previous to his departure for America. Notwithstanding the weather, the hall was remarkably well filled. A great number of clergymen and dissenting ministers were present, and amongst the auditory was the Right Hon. W. E. Gladstone, M.P. The oration, which for brilliancy, power, and effect, is described as equal to any of the lecturer's previous productions, had for its subject, "England on the Royal Road to Popery." It occupied an hour-and-a-half in delivery. His remarks were, throughout, received with repeated bursts of protracted applause; and as he retired from the platform, he was greeted by a round of cheers which must be considered long-continued and enthusiastic even for the place in which they were given.

**CONGREGATIONAL WORSHIP IN PARIS.**—On Sunday, the 17th June, the small French Chapel, No. 180, in the Rue Faubourg St. Honoré, was opened for worship and preaching by the Rev. John Shiedlock, M.A., in the morning, and by the Rev. Dr. Willis, of the Free Church of Scotland, in the afternoon. The congregations were small, few having heard of it; but on Sunday, the 24th, the chapel was filled by a most respectable congregation at both services—the Rev. W. Brock, of London, preaching morning and afternoon. It is to be hoped that many of the visitors to the metropolis of France during the period of the Exhibition will give their aid and assistance to this infant cause. There are vast numbers of resident English in Paris, and not places of worship sufficient for their accommodation.

**CHRISTIAN LIBERALITY.**—At the anniversary of the Baptist Missionary Society in Birmingham, it was stated that Sir S. M. Peto was giving away annually no less a sum than £35,000, and a very large part of this princely sum for chapel-building.

*British Banner.*

**CHINA.**—It is reported that Leang Afah, the first native evangelist of protestant missions, died a few weeks ago. He preached on the previous sabbath day.

A LADY MEMBER of the Society of Friends, one hundred years old, lately addressed a meeting of that body at Southport.

GENERAL.

**THUNDER-STORM IN THE CRIMEA.**—At eight o'clock this evening, June 23rd, a thunderstorm, advancing from the mountain ranges over Balaklava and Mackenzie's farm, burst on the valley of the Tcheraya and on the southern portion of the camp. I never beheld such incessant lightning. For two hours the sky was a blaze of fire. The rain fell like a great wall of water behind us. Not a drop descended over the camp in front, but we could see it in a steep glistening cascade, illuminated by the lightning, falling all across the camp from sea to land. The storm has done more damage than we could have anticipated. Men were drowned in ravines converted by the tornado into angry watercourses, were carried off roads by mountain torrents, and dashed against hill sides; beasts were swept away into the harbour and borne to sea; huts were broken up and floated out into the ocean; the burial grounds near Balaklava were swept bare, and disclosed their grim army of the dead in ghastly resurrection, washed into strange shapes from out their shallow graves; and, greatest calamity of all, the railway was in various places discomposed, ripped up, and broken down, so as to be unserviceable at our greatest need.—*Times' Correspondent.*

"REPUBLICAN AMERICA," says the *Edinburgh Review* for April, "has elaborated a tyranny such as no democracy, no aristocracy, no monarchy, no despotism, ever perpetrated, or, as far as we know ever imagined. As for the Clergy, the most powerful body in the United States, the body through whose influence slavery was gradually extinguished in Europe, they are utterly corrupted by their subserviency to their employers. Some of them are members of the vigilance committees, who form an inquisition, differing from that of Rome only in that it persecutes abolitionists instead of heretics, and that its proceedings are illegal, and consequently that it employs mobs for its instruments instead of officials. All of them have prostituted their knowledge, and the respect due to their functions by indiscriminate defence, not only of slavery, but of the very laws which, as we have seen, while they last, render slavery irremediable."

EATING AFTER PREACHING.—Dr. Hall, in the *Medical Journal*, asserts that one great cause of dyspepsia in ministers is eating too soon after preaching. For two or three hours the tide of nervous energy has been setting in strongly towards the brain, and it cannot be suddenly turned toward the stomach. But the mental effort has occasioned a feeling of faintness or debility about the stomach, and a morbid appetite; and if food is taken at all largely, there is not the nervous energy requisite to effect its digestion, for the brain will be running over the discourse.

A TURKISH ENTHUSIAST, at Constantinople, lately cut off two yards of the telegraphic wire, which he brought to his house, in the hope of being the first to know the news. When taken up for the offence, he admitted the fact, and said that all he wanted to learn was the fall of Sebastopol; as for the news transmitted by Government, he would surely have had discretion enough not to have inquired into them. Another Turk cut the wire in two in order to see if the interior was hollow.

CANADA contains, among other sects, Darrians, Pathonites, Bereans, Disunionists, Pantheists, Followers of Jesus, Reformed Jews, Reformed Tunkards, Democratic Gossellers, Cooperites, Hesse Churchmen, Day Baptists, &c., &c., numbering altogether no more than 100 members.

A VERY INTERESTING DISCOVERY has just been made by Cavaliere Bolto, Professor of Natural Philosophy in the University of Turin, that messages may be transmitted by the electric telegraph in different directions on the same wire.

IN COMPOSING, as a general rule, run your pen through every other word you have written; you have no idea what vigour it will give your style.—*Sydney Smith*.

UNCLE TOM'S CABIN.—The *Edinburgh Review* states that this famous book reached, in a brief space, a circulation beyond that of any book in the world—the Bible and Book of Common Prayer alone excepted. One London publisher furnished to one house 10,000 copies per day for about four weeks, in September, 1852, to produce which he employed about 1,000 hands. In 1852 one million copies were sold in England; and before the end of that year translations were made into the French, Spanish, Italian, Dutch, German, Flemish, Danish, Swedish, Polish, and Magyar languages!

"UNCLE TOM'S BIBLE."—The reading of this wonderful book in Paris caused a great excitement as to the bible; but the Parisians in buying a copy were careful to ask if it were "the real Uncle Tom's Bible!"

DISTURBANCES IN HYDE PARK.—For several sabbath days last month crowds assembled in the park to express their opposition to the Bill of Lord Grosvenor for the more strict observance of the sabbath. A collision took place between the police and the people, and many windows of the rich were broken. The Bill was withdrawn. Emboldened by this success the publicans and their customers are now demanding the repeal of the late Act for restricting the sale of beer on the sabbath.

THE ZODIACAL LIGHT.—It is said that one of the incidental results of the Japan expedition is the discovery that the Zodiacal light is a belt extending entirely round the earth, after the manner of Saturn's ring. The matter has excited a good deal of interest among the astronomers, and President Pierce, of Cambridge (U.S.), considers the fact established by the observations taken.

THE CHURCH RATE ABOLITION BILL of Sir W. Clay has been burked for this session in the House of Commons, by the opponents of the measure talking against time on the motion for going into committee. To such shabby tricks are the supporters of coercion driven! But they will not avail. The abolition must come; and it will, and soon too, if Dissenters persevere resolutely.

"TRUMAN, HANBURY, AND BUXTON'S ENTIRE."—Brasenose College, Oxford—we presume, for a "consideration"—has made over the patronage of the rectory of Christ Church, Spitalfields, to Messrs. Truman, Hanbury, and Buxton, the brewers!—*The Liberator*.

THE WHISTLE OF THE LOCOMOTIVE ENGINE has been heard at the antipodes. The Sydney and Paramatta Railway was approaching completion in April last, and an engine had been tried on the line.

AMERICAN COTTON.—In 1793, only 187,000 pounds weight of Cotton were exported; in 1852, one thousand one hundred millions of pounds.

**THE BLACK SEA.**—The Turkish name for this sea is the "Bad Black Sea." Frequently the wind blows from each quarter in a few minutes, working up the waters like a boiling pot. Hence the great loss of vessels on its depths and shores.

**DR. DIOK.**—A pension of £50. a year has just been granted by the Government from the Civil List, to this well-known and popular author of many works of Christian philosophy and literature.

**THE STANDING ARMY of the King of the Sandwich Islands** numbers 120.

## REVIEW OF THE PAST MONTH.

*Wednesday, July 25.*

**AT HOME.**—The two great parties in the House of Commons have been engaged in earnest debate on various questions connected with the war—the opposition to unseat the Government, and the Government to retain their places. The Palmerston ministry remains in office; not however without the loss, if it be indeed a loss, of Lord John Russell, whose conduct at the last Vienna Conference appears to have given great offence, as inconsistent and unpatriotic. Mr. Roebuck's motion of a vote of censure on the late ministry for their inefficiency and blunders was lost. The Queen and the Prince are to visit Paris in a few weeks.

We wish they may go and come back in safety. The late heavy rains have damaged the growing corn in many places, but other vegetable produce is more abundant than usual; and the potatoe crops, both here and in Ireland, are more promising. In the United States the harvest is expected to be very abundant.

**ABROAD.**—No news of any importance has been received since the fatal repulse of the allied forces on the 18th June; but the French and English appear to be advancing their siege works nearer to the strong forts they then failed to secure. We may, therefore, expect to hear of another sharp conflict soon. It is said that 50,000 French and 13,000 English troops are to be sent to reinforce the armies in the Crimea, which are reported as in a healthy and efficient state. In Asia the Russians and Turks are again engaged, but nothing very decisive has taken place. It is now affirmed that Schamyl, the famous Caucasian chief, is dead. In the Baltic, the British war-steamers have done much damage to the forts and shipping in the Gulph of Finland. Turkey has asked for a loan of five millions to carry on the war—France and England to guarantee the payment of the interest to the lenders. So war drains nations of wealth! Viscount Canning is appointed Governor General of India.

## Marriages.

June 17, at the baptist chapel, Coningsby, by Mr. Judd, Mr. W. Dodson, to Miss Anne Blackburn.

June 21, at Garway baptist chapel, by Mr. G. Johnson, uncle of the bride, Mr. J. Lewis, baptist minister, Usk, to Miss E. L. Rodway, eldest daughter of the late Mr. Rodway, Coleford.

June 24, at Broad Street baptist chapel, Nottingham, Mr. A. Appleton, to Miss E. Appleyand.

June 24, at the baptist chapel, North Gate, Louth, Mr. H. B. Furnish, to Miss R. Ling. This was the first marriage in that place.

June 26, at the baptist chapel, Wendover, by Mr. T. Bartram, Mr. Thomas Crawley, to Ann, second daughter of Mr. Joseph Scrivener, Weston, Bucks.

July 3, at Belvoir-street Chapel, Leicester, by Mr. M'All, Mr. John Bromhead, to Miss Sarah Ann Hodson.

July 5, at Denmark-place baptist chapel, Camberwell, by Dr. Steane, Mr. Matthew Henry Hodder, of North Brixton, to Frances

Ann, youngest daughter of Mr. John Bidulph, of Lombard-street, City.

**OF MISSIONARIES.**—July 5, at the baptist chapel, Mary's Gate, Derby, Mr. W. Hill, to Miss E. Winterton; and, on the same day, at the baptist chapel, Southwell, Mr. G. Taylor, to Miss R. Whate. These friends are on the eve of their departure with Mr. and Mrs. Buckley, and two female teachers, to the General Baptist Mission in Orissa.

July 5, at the Independent chapel, Kettering, by Mr. James Mursell, Mr. William Knibb Lea, Missionary to China, to Charlotte, third surviving daughter of the late Mr. John Tingle, of Kettering.

July 6, at the baptist chapel, Abingdon, by Mr. R. H. Marten, B.A., William G. Lemon, B.A., of Mornington-crescent, London, to Selina, fourth daughter of the late John Kent, Esq., of Abingdon.

July 14th, at the baptist chapel, Stretham, Isle of Ely, by Mr. J. Crampin, Mr. John Eaves, to Miss Maria Pitt.

July 17, at St. Neots, by Mr. P. Turner, Mr. Samuel K. Bland, baptist minister, of Cheshunt, Herts., to Miss Carr, of Warboy.

## Deaths.

April 30, aged 56, at Croenceiliog, Monmouthshire, Mr. Joseph Jenkins, son-in-law of Mr. John Charles, whose death was reported in March. For twenty-seven years Mr. J. had been a consistent and faithful member of the baptist church at Ponthrydryn. His life was eminently such as became the gospel of Christ. No one was more constant in his attendance, or more ready and liberal than he. His affliction of eight months was heavy and trying, but the Lord enabled him to bear it with patience and resignation. The leading trait in his character was peace. He might well have been called, "a son of peace," so amiable and kind was he to all around him. Throughout his protracted illness, Christ, in his atoning sacrifice, was the only foundation on which he built his hope of eternal life. Our loss has, doubtless, been to him inexpressible and everlasting gain.

June 14, Hannah, wife of Mr. Robert Forster, aged 50; for twenty-five years a pious and esteemed member of the General Baptist church, Crowle, Lincolnshire. When dying, her husband took her hand and said, "You are going to leave me." She gently replied, "for a little time," and then fell asleep in Jesus.

June 15, aged 26, Mr. Thomas Thomas, youngest son of Mr. T. Thomas, baptist minister, of Newcastle Emllyn. Our departed young friend was very useful in the sabbath school and in conducting singing at public worship. His moral character was excellent, but feeling himself a sinner before God, he trusted for salvation only through the atoning sacrifice of Jesus; and departed, after a brief illness borne with much resignation, if not in triumph, yet in peaceful hope of eternal life.

"Our dying friends are pioneers, to smooth  
Our rugged pass to death; to break those bars  
Of terror and abhorrence nature throws  
Across our obstructed way;  
And welcome us, when safe from every storm."

June 15, at Rotherhithe, Mr. John Kingford, in the eighty-fifth year of his age, for nearly thirty years the beloved and devoted pastor of the baptist church meeting in Midway-place, and for upwards of sixty-seven years a faithful minister of the Gospel.

June 16, the respected minister of Claremont chapel, Pentonville—John Blackburn—departed this life, after many years laborious service. A long procession followed his remains to the grave. Dr. Bennett preached his funeral discourse to a densely crowded audience. It was touching to hear the venerable preacher discoursing so vigorously and earnestly on eternal realities.

June 20, at Barton Mills, Suffolk, Sarah Jane, the beloved wife of Mr. James Richardson, baptist minister, aged thirty-five.

June 29, at Ilkley, Miss Ingham, a member of the General Baptist church, North Parade, Halifax, under the pastoral care of her brother, Richard Ingham. She took a lively interest in the prosperity of the church; and in her affliction the consolations of the gospel were richly enjoyed.

June 29, of consumption, aged twenty-six, Louisa, eldest daughter of Mr. Crowe, baptist minister, Worcester.

July 3, Albert Henry, the youngest child of Mr. Jenkinson, baptist minister, Oakham.

July 10th, at Chippenham, aged 67, Mr. George Tanner, upwards of forty years deacon of the Baptist chapel, and superintendent of the Sunday-school.

July 12th, Marianne, wife of Professor Merle D'Aubigné, after many months of severe suffering.

Lately, at Swanscombe, Kent, in her 82nd year, Martha, relict of Mr. William Cubitt, late of Neatishead, Norfolk, and granddaughter of Mr. Edward Trivett, who was for more than fifty years pastor of the baptist church at Worstead, Norfolk.

[We have received the following, which, though much behind time, we do not like to leave out. We wish our friends would send all intelligence immediately after the event.]

Sept. 4, 1854, Esther, widow of the late Thomas Thomas, baptist minister, Nangwyn, aged 70. She was baptized under adverse circumstances, but from her baptismal to her dying day sustained the character of a pious and devoted follower of the Lamb.

Dec. 30, 1854, Ann, wife of William John, of Scourfield, near Haverfordwest, aged 26; a worthy member of the baptist church in Bethlehem. Her minister said of her, "In life she was lovely, in sickness resigned, and I have pleasing confidence that her meek spirit is now with the Lord she loved."—[The verses by her husband are expressive of pious resignation, but too long for our space.]

January 31, while on a visit at the house of her sister, the wife of Mr. Large, baptist minister, Sutton, Suffolk, Elizabeth Cooper, who for fourteen years had been a honorable member of the baptist church at Tunstall, Suffolk. She passed through a severe spiritual conflict, but conquered through faith in Christ.

"O why should we in anguish weep,  
Such are not lost but gone before."

THE  
BAPTIST REPORTER.

SEPTEMBER, 1855.

BAPTIST ANNIVERSARIES—GENERAL BAPTIST.

WE proceed, in conformity with our usual custom, to furnish some information of the proceedings at the Annual Meetings of this section of the Baptist body.

In order to enliven our report a little, when the General Baptist Annual Association—which is ambulatory—is held at any distance from hence, we give some sketch of our journey, and the scenes which present themselves to our notice. But this year, as it was held in Nottingham, within little more than one hour's ride by rails, over a course of country which we have more than once described, we need not say more than that the valleys of the Soar and the Trent, along which we glided, were only just beginning to assume the lovely aspect they usually present at this season. The late cold spring had much retarded vegetation. We never saw it so backward when taking this journey. White hawthorn blossoms were only just fully blown. Usually they have passed away, and blooming wild-roses have come in their places; but this year not one of the latter was to be seen.

Our temporary place of abode was on the Forest, more than a mile from the town, but not so distant from Mansfield Road Chapel, where the meetings were appointed to be held. This building was erected a few years

ago by a number of friends who had been connected with the large church meeting in Stoney Street chapel. The style of its architecture fronting the road is somewhat singular in its aspect, but neat and respectable. The place is reached by a flight of steps, and when we enter we find it of oblong shape, descending like an inclined plane, and without galleries. The platform—for there is no pulpit—is at the lower end; and all the pews have reclining backs, and are without doors. But we very much doubt whether the oblong form is so favourable to sound, in a place so fitted up, as the semi-circle or the square.

This is the third large place of worship erected by the General Baptists in Nottingham—the others being in Stoney Street and Broad Street—with numerous chapels in the suburbs and villages around. A preparatory devotional service was held on Monday evening, June 18. On Tuesday morning, at seven, brother Syne, minister of the place, presided, and letters from the churches were read until twelve o'clock, when brother Goadby, of Loughborough, the Chairman appointed by the previous Association, took his seat. Brethren Jones of March, and R. Pegg of Derby, were elected Moderators, and W. Chapman as Minute Secretary; after which the chairman delivered a

brief but appropriate address. The unanimous thanks of the meeting were presented to him for the same and he was requested to publish it in the Magazine. The afternoon sitting was shorter than usual, in order to give time for a Special Meeting of the Committee of the Foreign Mission to deliberate upon questions connected with the Secretaryship of the Society.

In the evening the Annual Meeting of the Home Missionary Society was held. Reports were given by the District Secretaries as to the progress of the stations at Leeds, Sheffield, Peterborough, Castleacre in Norfolk, and elsewhere. Animated addresses were also delivered by brethren J. F. Winks of Leicester, who presided on the occasion, W. Chapman, T. Barrass of Peterborough, W. R. Stevenson, M.A., of Broad Street, Nottingham; J. Wallis, Tutor of the College, Leicester; and J. Buckley, missionary from India. It has been usual formerly to hold this meeting on the Wednesday afternoon, when many of the leading friends were engaged at the Annual Foreign Missionary Committee Meeting. The greater degree of prominence given to the Home Missionary Society the present year was fully justified by the character of the meeting, and by the unwonted degree of interest in its proceedings that was excited.

On Wednesday, business was transacted before breakfast. Public worship commenced at half-past ten, when, after devotional exercises, conducted by brother J. B. Pike of Bourne, brother S. C. Sarjant, B.A., of Praed Street chapel, London, preached the Association Sermon. The text was taken from Psalm lxxii. 19—"Let the whole earth be filled with his glory;" and the sermon comprised a comprehensive and glowing exposition of the whole psalm. It was ably shown that Messiah's kingdom is a kingdom of "righteousness." Reasons were assigned to show the certainty with which we may expect its ultimate and universal triumphs. The pecu-

liar blessings that would attend its general establishment were then described with thrilling effect. Among others, "abundance of peace" and great secular prosperity were especially insisted upon as suggested by the psalm; the latter, though not so frequently noticed as the former, was shown to present a complete refutation of what are known as the doctrines of Secularism, and to demonstrate that Christianity is the only true science of life. We cannot give a better idea of the power and excellence of the sermon than by simply stating, that, while the spacious chapel was crowded in every part, the attention of the auditory was literally enchained for one hour and forty minutes during its delivery, and several times it was with difficulty that the emotions of enthusiastic delight enkindled by the subject could be prevented from expressing themselves in loud bursts of applause. Brother Sarjant was unanimously requested to publish the sermon, with which request we are happy to say he has complied.

In the evening the Foreign Missionary Meeting was held, John Heard, Esq., of Nottingham, in the chair. The chapel was again densely crowded. Brother J. Buckley read an Abstract of the Report. It was an interesting document, and referred particularly to the eminently useful and laborious services rendered to the Society by its late Secretary, brother J. G. Pike of Derby, and by its senior missionary, brother Sutton, who had both been removed by death since the last meeting, and within a few days of each other. The meeting was subsequently addressed by brethren W. Underwood of Derby, G. W. Pegg of Commercial Road Chapel, London; J. Lewitt of Coventry, R. Hardy of Queenshead, J. Buckley, W. Hill, and G. Taylor. The two last speakers were from the College at Leicester; they have been accepted by the missionary committee, and are about to accompany brother Buckley on his return to India.

Thursday was devoted entirely to business. The morning sitting after breakfast was occupied with the business of the Academy and the reading of brother Jones's Circular Letter on "Domestic Piety." The whole of the afternoon was devoted to the business of the Foreign Mission. In the evening there were spirited discussions on the subject of a closer union with our Particular Baptist brethren, and on other topics of interest.

On Friday the remaining business of the Association occupied from seven o'clock till noon, when the Chairman, after a few suitable remarks in reference to the more important matters that had engaged the attention of the Association, concluded with prayer.

The attendance at this Eighty-sixth Annual Association was unusually large. Two hundred and

twenty-six ministers and brethren entered their names on the roll-book as representatives of the churches.

With regard to the statistics, we give the following "Summary" from the printed "Minutes."

Numbers added this year, viz:—	
By New Churches .. .. .	157
Baptized .. .. .	875
Received .. .. .	296
Restored .. .. .	74
	1402
	1338
Clear Increase .. .. .	64

Numbers reduced this year, viz:—	
Dismissed .. .. .	249
Excluded .. .. .	182
Withdrawn .. .. .	225
Removed .. .. .	330
Dead .. .. .	352
	1338

Total number of Members, 18,179; Sabbath Scholars, 24,576; Teachers, 3,933; Chapels, 189; other Preaching Places, 49.

"THE WORLD'S FUTURE."

As we gave, in our July number, an extended extract from the address of Mr. Mursell at the Anniversary of the Particular Baptist Mission, we now make a few selections from that of Mr. Sarjant at the Annual Meeting of the General Baptists. The text of the discourse was—"Let the whole earth be filled with his glory." Ps. lxxii. 19.

"In accordance with the character of Christ's kingdom, are the means by which it is to be extended and established throughout the world. As spiritual, it rejects all carnal weapons and appliances. Its subtle influences cannot be linked with such gross and earthly instruments. As righteous, it is scrupulous in the choice of its means and agencies, refusing all with which the Holy Spirit cannot co-operate, all that are repugnant to his purity, and zeal, and love. As love, it forbids the most distant resort to intimidation and coercion. It will not stoop to work on baser motives and passions. It rebukes the zeal which would draw the

sword on its behalf. It checks the rulers of this world when they would seek its direct advancement by their legislation. Meek in its demeanour and bearing, it has yet the sturdy firmness of self-reliance, depending for its power to live, and spread, and conquer, on the essential character and disposition of its subjects, and not on the accidents of their condition. Clad in its native simplicity, it is strong, though destitute of that which is 'highly esteemed among men.' Surrounded with the pomp and prestige of earthly greatness, it is so far trammelled and weakened. Armies, fleets, taxes, subsidized priesthods, legislative enactments, but conceal its nature while they obstruct its progress. The only agency competent to its spread, are its true spiritual disciples, men and women, "twice born." On them the solemn responsibility devolves. The chief instrument which they are to employ, is 'the word of the truth of the gospel,'—the truth of Christ believed and felt; then spoken in love, bathed in the con-

tagious fervour of those holy emotions which it has excited in the heart. This is the great weapon of heavenly fabrication and appointment, 'the sword of the spirit.' It is worthy, and adapted; and it is a weapon, 'mighty through God.' No heart can withstand it, no conscience resist, if he does but aid and bless in its use. My brethren, let us think of the conquest which this weapon has wrought in olden times, and in days not long gone by, and increase our confidence in it. Let us tell the simple story of the cross, as occasion offers, to our fellow-men; and if we only tell it simply and truthfully, and with the warm gushings of sincerity and love, we shall not tell it in vain. This is the instrument appointed of God for the establishment of his kingdom upon earth; the weapon by which the victories of his grace are to be won; and though our arm may be feeble, and our art but rude, yet if we use it with an honest and hearty purpose, he will certainly succeed us.

"The fathers and founders of our body sought to publish, in honest literality of meaning, and fearless confidence of tone, the glorious truth which, in their day, was in many quarters obscured by tradition, or distorted by the narrowness of system, that 'Jesus, by the grace of God, tasted death for every man;'—that he 'gave himself a ransom for all, to be testified in due time.' This, under God, was their distinction and their power. We grasp this truth as firmly, love it as dearly, use it with as full a confidence as they did. Like them, we do not enunciate it in one form, to deny it in another; nor clog it with reservations which make it of no practical value. Yet we are thankful, if, as is often alleged, our honest and outspoken testimony on this point has ceased to be the badge of distinction it once was. We only wish that our testimony, never faltering, may become less and less so, until it ceases to be distinctive at all. No theology can be true to God or man which denies or tampers with this clearly asserted and

fundamental doctrine. But if our Lord died for all men, then the essential design of His atoning work cannot be realized, unless the gospel be preached to all, and men everywhere hear for themselves the tidings of reconciliation. Hence our Lord's commission to his disciples, 'Go ye into all the world and preach the gospel to every creature.' But the fulfilment of this commission involves, substantially, the universal existence and establishment of Christ's kingdom. The great and avowed design of our Lord's death cannot be realized unless His kingdom be so widely diffused, that men everywhere—every man without exception—shall be brought into such a contact with it as may be sufficient for, and haply effectual to his salvation. But this is for the kingdom to be universal.

"It is right in any case to derive a presumptive argument from inherent tendencies, unless we know of causes which will certainly operate to make them of none effect. Now we affirm that the inherent tendency of spiritual religion, as existing in the kingdom of Christ, is both to live and propagate itself indefinitely; and we know not of causes which necessarily and effectually tend to neutralize it. Resisting forces there are, in the heart of every member of this kingdom, and in the world, and they have often operated, for a while, with baleful effect; but as facts show, they are forces of no fixed strength necessarily, and while they have for a season retarded progress, they have never been able to destroy the spirit which dwells in the very heart of piety. They never will be. Life is a self-propagating force. Divine life implanted in one soul has power to beget the like life in another. It seeks by a native resistless instinct to do so. It can live only by reproducing itself. Hence, the truly converted man, in addition to the influence which unconsciously emanates from him, begins to put forth voluntary efforts for the conversion of others. And hence, again, the church, which is but the organised body of such individuals, is

animated by an earnest, restless spirit of aggression. It will not let its immediate neighbourhood sleep in the darkness of ignorance and sin. But it soon overleaps the narrow boundaries of vicinage, and pants to bless its country. Nor does this satisfy. The breezes of heaven waft from far distant lands the accents of those who, 'bound in fetters and iron,' by Papal superstition, or Greek formalism, or Mahomedan delusion, or Pagan idolatries,—cry,—'Come over and help us.' And the church responds to that cry; not forsaking home, not neglecting the claims of country, but redoubling attention and effort there, it goes forth to bless and save. Whither, in obedience to this spirit, has the Missionary of the Cross not penetrated? He has outstripped the daring enterprize of the spirit of gain, and been the pioneer of civilization. Beautiful, upon the polar mountains of eternal ice, have been his feet as the 'bringer of glad tidings;' beautiful, upon the sands of the scorching desert; beautiful, upon the mud of the Ganges; beautiful, upon the gem-like isles of the Western sea; beautiful, in the rank and unbroken prairie; beautiful, in the valleys clad with verdure, and decked with golden harvests. No! you may more easily imprison the winds, or stagnate the currents of oceans; or lull to slumber that energy by which at times the earth heaves proud cities from its breast, and buries them in its depths, than you can confine the aggressive and all-diffusive spirit of true piety. It will stay anywhere till its work is substantially done; and then, 'having no more place in these parts,' it hurries away to some new and needy field, only to repeat again and again the same process, till the world can present no new spot for its foot, no new field on which it can sow the seed of life.

We are sometimes told that Christianity has now chances in favour of its universal diffusion and triumph distinct from its own nature, in the fact that it is the religion of the Anglo-

Saxon race, those who have the most energy of character—the most plodding diligence—the most courage, enterprize, and wealth; who are fast spreading themselves throughout the globe, and are plainly destined to be the dominant race of the future. There is truth in this; but it is not, we apprehend, the whole truth. It does not render full justice to Christianity. Without denying or underrating other helping influences, we ask, what has tended half so much to raise the Anglo-Saxon race to its present elevation, to make it in point of energy, of boldness, enterprize and wealth, what it is, as its protestantism—its purer bible faith. Nothing so powerfully stimulates the growth of national greatness, or so rapidly develops the material resources of a nation, as a pure Christianity. Its power in this respect is precisely proportioned to its purity. The faith which depresses the individual, impoverishes and sinks the nation in the scale of greatness. Passing through Europe and the world you may tell at once, by the very outer appearances of society, where a pure and spiritual christianity has taken root. You may gauge the quality of their faith by the condition of the people. Every form of superstition and of corrupted christianity sits like a nightmare upon a people. Why does Scotland thrive, while Ireland is withered and blasted?—why is France, with all its greatness, in many respects in the rear of England?—why are the Papal States in indigence and beggary, while Sardinia, which has thrown off the yoke of Rome, is rising? Why can you tell the difference as you pass from a Romish canton in Switzerland to a Protestant one? Why is Prussia immeasurably ahead in material prosperity of Spain, which has every natural advantage, and which once proudly led the van among the nations of Europe, but is now the 'basest of kingdoms?'—and why are the United States far in advance of the states of South America? Why have India and China, with their hoary civilizations, been for centuries with-

out movement or progress? The fact is patent on the world's surface, and in the world's history, that the gospel of Christ is 'the resurrection and the life' to nations. It has made England nearly all that in point of greatness and prosperity England is. No advantages or prosperity are likely to be permanent to a people that are not the slow and sure growth of character. To the formative energy of a comparatively pure faith upon the national mind and heart we owe, chiefly, our intelligence—our love and enjoyment of freedom—our noble literature—our philanthropic institutions—our just laws—our thriving commerce, and our vast wealth.

Now the bearing of the fact asserted upon the destiny of christianity in the world is most important. The prosecution of its great work of evangelization requires not only a spirit of enterprise, but *means*; a supply of means and appliances such as can be furnished effectively only by a prosperous people. That work cannot be made, we imagine, light in its labour and inexpensive in its cost. It involves every resource which civilization can furnish, or art supply. The vigorous use of the printing-press, and of the school room, with all its educational apparatus, is needful, in order to do the work effectively. And this involves cost, an affluence of resources, and a liberality of outlay which only a prosperous people can meet. But christianity largely creates the means which it asks to be used in the furtherance of its own designs. It makes the wealth, a portion of which it demands. And in this way, for one, it counteracts what might otherwise be alleged as a danger, that it should become weakened and corrupted by the very prosperity which it produces. The danger, if it be one, brings with it its antidote. 'Freely ye have received, freely give,' is the law of Christ. Neither the christian nor the community can be corrupted by wealth, unless they are first recreant to their calling and faithless to the trusts of their stewardship.

"Passing by, then, many considerations on which, but for time's sake, we might appropriately dwell, we avow that while our faith in the triumphant future of Christ's kingdom upon earth rests upon the simple 'yea and Amen' of Divine promise, that faith meets with much to confirm and support it in other quarters, and from various sources. If there be any truth in christianity, all that this psalm foretells of its future is true. If it has ever truly changed and saved one human spirit, it is able to do the same thing for all men; and must, eventually do it, from its own inherent nature, and from the purpose and character of its Author. And there is nothing in its past history, or present position and prospects, to justify the presumption of its failure as a world-remedy and power. Alike to the unbeliever who looks upon the troubled sky of the present, in hope that it foretells a cloudy and disastrous day, and to the timid christian who gazes with a morbid apprehension, our Lord's voice of dignified rebuke is addressed, 'Can ye not discern the signs of the times?'

What are we doing for its extension? We are bound, my brethren, by the most powerful motives, and the most solemn obligations, to seek this. In addition to the claims which press on every subject of this kingdom, we many of us bear the honours and responsibilities of office,—as teachers, deacons, and pastors. How desirable that at such a season as this, a season which reminds us of our ecclesiastical distinctiveness, and yet of our oneness with the one church—which brings before us our denominational strength, and, at the same time, our weakness—which exhibits the gains of another year, and by the side of these its painful losses—which shows us how flux and change affect the church in its outward relations to a world which is passing away, and, at the same time, its essential stability and eternal endurance as the kingdom of God—how desirable that at such a season there should be great 'searchings of heart'

on the part of every one of us, as to the manner in which we are discharging these duties. We believe in the teachings of this psalm, and of the entire scriptures, as to the glorious future of Christ's kingdom. But is our faith practical in its influence, or is it but a barren intellectualism, or a poetic sentiment, playing over the fancy like a brilliant aurora, but leaving the heart cold and the life unfruitful? Is our earnestness at all proportionate to the motives which should inspire us, or to the work we have to do? Is it an earnestness which can cope with the spirit of the world, its ever restless activity and enterprize? Does the condition of our body show, and do its prospects betoken, that all among us, from our revered fathers to the youngest, are deeply in earnest, earnest from purely christian motives, and for purely christian ends? Is the zeal of our churches generally so intelligent, so hallowed, so catholic, so glowing, that Christ will honour us with success? Or is it rather, that, to some extent, the spirit of the world has chilled us, has crept into our hearts and stolen from us affections and energies which are not its due, and so exposed us, in some quarters, to the dangers of sloth, stagnancy, retrogression, and decay? God forbid that it should be so;—that we should prove ourselves unworthy of his work, unworthy of the broad and generous views of his truth which distinguish us, unworthy of the times in which we live, and of the exertions which are made elsewhere in his church. May he help us to examine and prove ourselves, as to how we meet his requirements with regard to the spread of his kingdom. He asks for *holy example*. Do we so diffuse its light and warmth around us as to win the heartfelt reverence of many for our principles, and to shut the lips of cavillers with a silent but resistless argument? He asks for *personal effort*. Do we put it forth in every form for which he has given us qualification and opportunity? Whether we have but one talent or

ten, are we using it to the best of our ability, and doing what we can? He asks for our *substance*. Do we give cheerfully of our pecuniary resources? To many of us Christ has, by his kingdom, given much; he requires much in return. He will not be satisfied with pence where he has given pounds, nor with a few silverlings where he has given hundreds and thousands. Do we say in prayer, 'Thy kingdom come,' but then add, by our scanty contributions and meagre efforts, 'Lord, I beseech thee to disbelieve me.' Or do we so live, and labour, and give, that our prayers shall not be hindered? For *prayer* also is a divinely ordained and ever honoured mean for the extension of Christ's kingdom. Do we often, in the privacy of the closet, at the altar of the household, and in the gathering of the church, send forth from a full heart and a spirit which travails in sympathy with Christ, the cry, 'Let thy kingdom come;' 'and let the earth be filled with thy glory. Amen, and amen.'

"Brethren and fathers, let us live for this! Gratitude prompts us. Duty binds us. Every great motive seeks to enlist us. The helping influence of hallowed associations and pensive remembrances is not wanting. Short is the time in which we can think, resolve, or act for Christ. We seem to meet this morning close beside the tomb, and to gather almost amidst its damp and oblivious vapours. \* 'Our fathers, where are they?' is the question which rises to our lips as we miss to-day one whose venerable form was so familiar to us at these yearly gatherings, and hear not the well known voice which has so often addressed us; and remember, too, that other loved and honoured names have become names only. Blessed be God there comes from the sepulchre of our departed friends no voice of despondency and discouragement; but only the animating exhortation that we gird up the loins of our

\* The late Rev. J. G. Pike, of Derby, and Amos Sutton, D.D., of Orissa, are especially referred to.

minds anew, and give ourselves more fully to the service of Christ. They bid us wipe away the tear of regret, and raise our minds to the magnitude of the motives which should urge us on onward, and open our hearts to their constraining power. By divine help, let us do so. Ours is the *certainty of success*; let it inspire us. Ours is the *prospect of benefiting and blessing mankind*; let it allure us. Ours is the *hope of swelling the joys of heaven*; let it excite us. Ours is the *consciousness of sympathy* with the Father in his purposes of grace—with the Son in his love and self-

sacrifice—with the Holy Ghost in his mission to man; let this impart a more than human strength and stimulus. O, Saviour of the world, who dost even now claim it for thine own, and shalt one day wear it as a pure and polished gem in thy kingly diadem, make us more truly thine own,—give us, with large and loving hearts, to share the travail of thy soul here, and to drink hereafter from the overflowing streams of thy satisfaction. In that satisfaction shall we, thy now unworthy servants, find 'fulness of joy, and pleasures at thy right hand for evermore.'

## Poetry.

FROM THE "ORIENTAL BAPTIST."

### THE PROTESTANTS "KYRIE ELEESON."

God, whose throne of living light  
Burns beyond the starry sky,  
Where the hosts of Seraphs bright  
Avert the dazzled eye;  
By a Father's tender name!  
By thine own unchanging word;  
By the Saviour's holiest claim,  
"Have mercy on us, Lord."

Thou, in equal majesty,  
Seated on the Father's throne,  
Far withdrawn from human eye,  
Yet still the "Incarnate Son;"—  
By the scourge, the shame, the scorn,  
By the blood of ransom poured,  
By the curse for sinners borne,  
"Have mercy on us, Lord."

Thou who shar'st the Father's throne,  
Spirit, holy, pure, divine!  
Thou who with the "Incarnate Son,"  
Once dwell'dst in mortal shrine!  
By the strength to sinners given!  
By the Book, thy victor sword!  
By the panoply of heaven,  
"Have mercy on us, Lord."

Holy, holy, holy, Three!  
Pure and undivided One!  
God in perfect Trinity,  
We pray to thee alone!  
Saviour! by the Father given;  
Father, by the Son restored!  
Spirit! guide from earth to heaven,  
"Have mercy on us, Lord."

Agra.

A — s.

### HOMEWARD BOUND.

"Kennst du das land?"—Goethe.

CHRISTIAN! knowest thou the land  
Where life's crystal river flows;  
Where the tree, on either hand,  
Bearing leaves of healing, grows?  
There a city thou shalt see,  
Wide its portals twelve unfurl;  
Gems its bright foundations be—  
Every several gate a pearl.

Christian! knowest thou the land,  
Where thy Prince Immanuel reigns?  
Ransom'd saints around Him stand,  
Hymning sweet melodious strains.  
Seest thou His bleeding brow,  
Wounded feet, and hands, and side?  
Though he be exalted now,  
Knowest thou for whom He died?

Christian! knowest thou the land,  
Where thou shalt for ever dwell,  
Tasting joys at God's right hand—  
Joys no mortal tongue can tell?  
Troubles there shall be unknown;  
Sorrow, sickness, death, decay—  
He that sitteth on the throne  
Straight shall wipe thy tears away.

Christian! knowest thou the land  
Where nor sun, nor moon doth shine?  
Where no bulled temples stand—  
Where's no sacrifice, nor shrine?  
God's own rays on thee shall fall;  
Christ thy light and temple be—  
Christ thy strength, thy life, thine all,  
Through a glad eternity! APODEMUS.

## Correspondence.

### INTERESTING INTELLIGENCE FROM THE UNITED STATES.

To the Editor of the Baptist Reporter.

DEAR SIR,—I wrote you a hasty letter last spring informing you of my arrival in this country, and noted some of the many things which naturally strike the eye and mind of a stranger in a strange land. It was not until the other day I was aware that that letter, or a portion of it, was inserted in the *Reporter*; well, thought I, the *Reporter* is very tenacious in sustaining its character, and had I had the most distant idea it would press into its service a mere friendly epistle to its conductor, I certainly would have bestowed a little more care in its arrangement: however, I consoled myself with the thought that the friendly hand of its active editor would lop off all the excrescences; and render it passable if not inviting to his numerous readers. It has occurred to me that I might occasionally supply you with a few items of intelligence from this Western world, which, though they would not enrich the pages of the *Baptist Reporter*, would at any rate constitute a little variety, and possibly might be interesting to some of its many readers.

You will already know that the past winter was characterized by great severity of cold weather, the thermometer ranging from ten to forty degrees below zero; a great amount of personal suffering amongst the poor and unemployed was the consequence. Large cities like New York have, of course, the largest proportion of such; and although public liberality was most munificent in meeting the distress, yet the funds were frequently exhausted. A great portion of the participants were foreigners, or those who having emigrated to the United States find upon landing that they have not the means to proceed onward, and are consequently obliged to remain in the city until the little means they have are exhausted, and then they become dependent on the city authorities. It is also a fact that an immense number of paupers have been transmitted to this land, and even criminals. But these matters are beginning to be investigated,

and particular care taken to prevent a recurrence of them. The population of New York is 600,000, of which 30,000 may be classed as a floating population. Of the 6,000 persons who are criminals, or in charge of the Governor of the almshouse, three-fourths of the whole number are foreigners, and almost every one of these foreigners is a Roman Catholic. In the year 1853 there were committed to the prisons, for 93 specified offences, 28,405, of whom 22,291 were foreigners; of 7,075 liquor sellers, 5,597 are foreigners.

It would be well for mechanics who come out here to proceed at once to the far west, where there is ample demand for labour of every description, and ample remuneration; and where, in a few years, they may become proprietors. Farm labourers would, of course, never think of remaining in the city; and as for clerks, unless they have a situation to come to, they had much better remain where they are. It is worse than useless for such to come here; what probable chance of success can they have, where, if a situation is advertised there are fifty to one hundred applicants in a few hours. All young men coming out here ought to know a trade. This is absolutely necessary; and if young men would but take heed to this advice, it would put money in their pockets and save them a world of disappointment.

Provisions have for some time been exorbitantly high here as well as in England. Flour, which two years ago could be had for five dollars a barrel, has been for a considerable time and still is twelve and thirteen dollars, but a change for the better is approaching. Agricultural produce, as well as fruits, promise to be abundant. The genial showers of heaven have come at the most suitable time. We have had no hot or oppressive weather as yet; and California, instead of requiring our corn and flour is sending them to us! so that we hope, for the comfort of the masses, that He, "who has sent us rain from heaven, will also graciously grant fruitful seasons, and fill our hearts with food and gladness." What this great continent is destined to become, in the pro-

vidence of God, is beyond the compass of human calculation. The area of the United States, which in 1783 was 820,000 square miles, is now 2,963,666; and the population, which in 1800 was 5,306,000, is now estimated at 26,500,000. If the population was as dense as in Great Britain, this area would sustain 660,000,000. At the above rate of increase, it is estimated that in 1870 the population will number 39,000,000, and in 1890, 74,000,000. What a field for missionary enterprise! In view of these facts, what an overwhelming responsibility rests upon the church of Christ. "The harvest truly is plenteous." O for a host of men, like "the men of Isaachar who had understanding of the times, and knew what Israel ought to do." The cheap press of the United States necessarily exerts a powerful influence. I suppose the number of Newspapers is about three thousand, twelve hundred being pretty neutral, independent, and religious, the remainder being pretty equally divided between whig and democrat. Religious periodicals are, of course, numerous, but one of the most powerful agencies for good is the American Sunday School Union, established thirty-one years ago. Besides the publishing department, which during the last year issued books, tracts, &c. to the value of 20,000 dollars, the Union employs three hundred and twenty-four Sunday school missionaries and sixteen agents, who have been labouring in twenty-four different states and territories. These missionaries have established during the past year 2440 new schools, containing 16,500 teachers and 98,000 scholars; they have visited and revived 3463 other schools, containing 25,000 teachers and 158,000 scholars, and distributed by sale and donation 46,000 dollars worth of religious books, chiefly for children and youth. Who can fully estimate the moral influence of such a movement? These 98,000 pupils, collected for Bible study on the Lord's-day, are in three cases out of four the offspring of parents either careless as to the whole matter of personal religion, or, through vice, infidelity, or Romanism, rendered hostile to the gospel of salvation. Left by their parents to roam as sheep without a shepherd, they have now been led into the fold of the Sunday school, "and where are these schools formed?" They are in the hemlock woods of Maine; among the Green

Mountains of Vermont; at the foot of the Catskills; in the valley of the Alleghany range; from Pennsylvania to Alabama; on the prairies of the North-west; and amid the forests of the South-west; and every where they are centres of religious influence. Another agency which the Union employs I may notice, and an important one. It is the labours of "Student missionaries" or of young men in the colleges, who, during the summer vacation, devote themselves to this work. During the last year this species of labour has been prosecuted with increased vigour and great success: 256 Students have been thus engaged—the time given by them to the work amounted to *twenty-two years 202 days*. By their efforts 909 Sunday schools have been organized where none existed, and 1545 visited and supplied with books. Into these new schools 6688 teachers and 37,917 scholars have been induced to enter. When it is remembered that these young men, in a little time, will be ministers of the gospel; the experience they thus acquire (by being brought into contact with the raw material, the stuff of which churches and congregations are composed) will prove of essential service to them in studying human nature in its varied phases and developments, and is calculated to fit them for more extensive usefulness.

But after all we must not forget that the proclamation of the everlasting gospel by the living voice, is that which the Head of the Church has instituted for the salvation of the race. And, perhaps, in no part of the world are the facilities so great, or the demand more urgent for this work than in this country. Although there are not a few churches which are termed anti-mission, yet, the great majority in evangelical denominations "have understanding of the times." During the last twelve months many important revivals of religion have taken place, several of these connected with the colleges and universities. In the university of Mississippi fifty are spoken of as having experienced the "great change." Several churches have also been favoured with the outpouring of the Divine Spirit, amongst these not a few in our own denomination. Here is an instance—the Rev. S. J. Atkins, of Prince Edward, says, "during the year 1854, I baptized into the fellowship of the three churches, under my pastoral

care, 280 candidates. On one occasion I baptized 118, and on another seventy-five, all coloured but one. I baptized the 118 in about twenty minutes."

There lately died at Lexington, Kentucky, the Rev. London Ferrill, pastor of the first baptist church of coloured persons in that city. He was born in Virginia a slave, but after his conversion obtained his freedom. He has laboured in the ministry for thirty years, at Lexington, and had one of the largest congregations in the United States. The communicants numbered a short time since 1820, most of whom joined the church under his pastorate. During his ministry he baptized upwards of five thousand persons.

I feel great pleasure in noting the progress of religion amongst the sons and daughters of injured Africa. They need our sympathy, our prayers, and our efforts. Alas! that there are so many professing christians who look upon them with disdain. I cannot, however, but think, that the immense number located in the free States (where they are becoming educated and pursuing useful trades and occupations) is designed by God to prepare them for accomplishing a glorious work in their own land, for when the time of their release from bondage arrives, it is not improbable that the great bulk of them will return to their native land, and carry with them such a leaven as will leaven the whole lump, and then "Ethiopia shall stretch forth her hands unto God." I forget whether I named in my former letter that the third baptist church in this city is coloured. I visit them every sabbath afternoon and conduct a bible class of adults. One member of the class was recently baptized; he had been connected with the presbyterians. He is now a very consistent member of the baptist church. After his baptism he literally "went on his way rejoicing."

I lately spent a very pleasant sabbath with the coloured baptist church at New Haven, Connecticut, seventy-five miles from New York. Perhaps in no part of the free States are the coloured people more respected than in this. Some of the members of this church hold very responsible situations under wealthy merchants of the place, and many of them own the houses in which they reside. New Haven is a delightful place. Its

protracted avenues adorned with lofty trees on each side, the branches of which embrace each other, forming a leafy canopy above and shading the beautiful mansions which dot the suburbs, surrounded with their verdant lawns and fruitful vines, giving to the scene an air of beauty, prosperity, and contentment. The city has a handsome park of many acres, and in this park are two elegant churches, and the court-house. Here is Yale college, a celebrated seat of learning with its 400 students. New Haven has fourteen baptist churches, with 2,600 members.

Last sabbath I visited a coloured baptist church three miles from this city. The house, which is a plain frame building, is situated on a grassy eminence, from which you have a panoramic view of the surrounding country. The white painted houses peeping out from amongst the shrubs and trees, which nature at this season has garnished with her best attire, give enchantment to the scene, and remind one of the glowing description of the prophet,—“The mountain of the Lord’s house shall be established on the top of the mountain,” &c. But the scene within that house was equally, nay, more interesting. In the sable countenances of the worshippers, you might read a living comment on the language of the sweet singer of Israel—“I was glad when they said unto me, let us go up to the house of the Lord.” And while discoursing to them from the words—“For ye know the grace of our Lord Jesus Christ,” &c.; the fixed attention, the trickling tear, and the hearty response, evinced unmistakably that they *knew* the grace. Here were aged disciples whose whitened locks told they had borne the burden and heat of the day; yet, bearing witness to the truth—“The righteous shall flourish like a palm tree; he shall flourish like a cedar in Lebanon. Those that be planted in the house of the Lord, shall flourish in the courts of our God.” I purpose giving you a few statistics; they comprise a record of the last six months, and will give some idea of the state of the baptist denomination in this land.

Baptisms, 19,672; churches constituted, 108; new church edifices, seventy-nine; ordinations, 118; ministers received from other denominations, fifteen; deaths of ministers, forty-four; clerical removals and settlements, 380.

The first item is encouraging, and yet, we think it might have been more so; but for the latter, 380 removals in six months, indicates there is something not right. Many pastors remain but two or three years with a church, and from some cause (perhaps not always sufficient) they leave; this, in many cases, is a great drawback to the churches. Perhaps the go-ahead character of the American people may in some degree account for this. There are national and educational influences which even some christians do not lay aside as soon as they ought. For my part, I consider the connection existing between a pastor and his church is of too solemn, and too important a character, to be severed by any little gust of wind that blows. "Be patient, brethren, behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and the latter rain."

I must not forget to mention that my two sons have entered the baptist college at Rochester, with a view to the ministry. We receive satisfactory accounts, both of them and from them. I intended sending something for the *Children's Magazine*, but must do so at another time. May the God of all grace bless both you and yours at all times and by all means. Yours in the truth,

WILLIAM HERON.

P. S. Since writing the foregoing, The Thirtieth Annual Report of the "American Tract Society" has come into my hand. It is a voluminous production of upwards of 300 pages, and of great value. It records the death of seven active coadjutors in foreign lands during the past year, and amongst these, honorable mention is made of the late Rev. J. G. Pike, of Derby. Of his three admirable works, "Persuatives to Early Piety," "Guide to Young Disciples," and "Religion and Eternal Life," nearly 300,000 copies have been issued from the presses of this Society, which have endeared his name and memory to tens of thousands of families, and to many individual souls, whom they have been the means of awakening and guiding to the "Lamb of God, which taketh away the sin of the world."

Besides the memoirs, discourses, and treatises on various religious subjects, the society publishes the *American Messenger*, and the *Child's Paper*, both of

which have a wide and increasing circulation. The average circulation of the *Messenger* is 200,000 copies monthly, (besides 27,000 monthly in Gorman). The *Child's Paper* has reached a circulation of nearly 300,000 monthly. The whole number of these periodicals printed the past year has been 6,480,000.

The influence of the Society's periodicals in other lands has come to be considerable, and it is not unworthy of note that 4,700 copies of the *Messenger*, and 16,400 copies of the *Child's Paper* are circulated monthly in Canada, the latter free of postage; and a considerable number penetrate the other neighbouring provinces of Great Britain. Three thousand copies of the *Child's Paper* make their way monthly to Edinburgh, Scotland; and an enterprising publisher there, has sent over the advanced sheets of a *Child's Paper* which he designs to issue. Sixteen hundred copies of this *Paper* go to Melbourne in Australia. Its introduction there is worthy of note. A few interested friends at Niagara sent out the publications of the Society, and twenty copies of the *Child's Paper*, by a person who went to Australia to seek gold. He was obliged to return soon on business, and before his second voyage had found the "pearl of great price," and took this means with him to aid others in finding the Saviour. The Bishop of Melbourne and his clergy adopted the *Paper* in their Sunday schools, and an order was returned for a monthly shipment.

"The seeds of truth are harbed seeds and adhere  
We know not where, to spring we know not when."

It is no small occasion of thankfulness that the preponderating influence of the periodical press in this country is on the side of good morals, if not directly friendly to the gospel, and that, for the most part, the open advocates of error have but a sickly existence. Half a dozen Roman Catholic journals have died within a year, and almost the only openly infidel newspaper in English gives signs of decay, while the avowed organs of evangelical truth count their readers by tens and hundreds of thousands.

There have been upwards of 600 colporteurs employed during the past year, who have visited 640,000 families, and numberless instances are received where they have been led, by those fireside visits, to the house of prayer and to the cross of Christ.

## UNION OF GENERAL AND PARTICULAR BAPTISTS.

To the Editor of the Baptist Reporter.

DEAR SIR,—In the last number of your Reporter you invite correspondence on a closer union between the Particular and General Baptists. I beg to ask how much closer you think it is desirable for the union to be? Is there not already a much closer union in general theological doctrine between the New Connexion of General Baptists and the greater number of churches in the other section, than

among the churches of that body as a whole? What do you think is further practicable or desirable than what is in fact secured by the Baptist Union, as at present subsisting? What advantages do you anticipate from any closer union?

If you, or any of your kind correspondents, would reply to these candid inquiries, your readers would have the subject more plainly unfolded to their view, and would be better able to express their opinions respecting it.

Yours truly, J. J.

## Christian Activity.

### THE EXTRAORDINARY EFFORTS OF 1855.

We rejoice exceedingly that we are able to use the words we have just written. For now nearly thirty years we have, we believe, every returning season, endeavoured, in these pages, to excite the christian public generally, and our denomination in particular, to the necessity and importance of special and extraordinary efforts for reaching the masses of the people; who, it was notorious, were living in a state of awful alienation from God; and now it delights us beyond expression to find christians of all evangelical denominations, both in the Establishment and out of it, not only recognizing this serious duty, but vigorously engaged in its efficient discharge.

And so every thing comes in its time, if we have but patience to wait for it. There is first the seed-time and then the harvest. And we are glad now the harvest of souls is seen to be fully ripe, that labourers have been raised up who are willing to enter the field and gather fruit to life eternal. But it was time, and more than time, for deadly agents were already engaged in the dread work of destruction.

We allude chiefly to the extraordinary preaching of the gospel in the open-air, which commenced during the summer of the past year, and the opening of public buildings, other than churches and chapels, for the same good purpose during the past winter. This has been done, and is doing, so extensively, that we have not had space to record more than a few specimens of what has been done;

and we shall not regret if we find ourselves unable to keep pace with the movement in recording its progress. But we have received a communication from a friend in Liverpool which is of a peculiar character. It would appear, if we understand our friend rightly, that a place was engaged in which addresses were delivered during the whole of the sabbath, and from whence preachers went forth to proclaim the gospel in the open-air, and bring in for further instruction any who were anxious to "flee from the wrath to come." This being a new feature in such efforts we give our friend's report in full.

"Feeling greatly interested in the efforts that are now being made in the various departments of the kingdom on behalf of our working classes and the unconverted masses of this country, I and many others are much delighted to read the notices which occasionally appear in your valuable magazine as to the progress and success which attend the labours of those who are so indefatigable in their exertions for the spiritual welfare of their more immoral and impious fellow-creatures. It is, therefore, with joy I hail every new attempt that may be made to evangelize those of our countrymen who are yet ignorant of the gospel and of their Saviour. Knowing you to be animated by the same sentiments, as with every other that may tend to the elevation of the working-man, I feel great pleasure in being able to furnish you with a short report of a most successful movement that has just taken

place in this town, trusting that it may be a stimulus to others of our large town and populous districts to use similar efforts to reach those who, alas, are perishing daily for lack of the knowledge of the blessed gospel and of their Saviour, and this in a country enlightened by its glorious rays. There has existed here for some time an unsectarian movement called "The Working Man's Association," held in the Concert Hall, Lord Nelson Street, some interesting particulars of which may be found in the May number of the *Reporter* for 1853. This society is intended solely for those whom its title indicates, and who, from various causes, are prevented attending our churches and chapels on the Lord's-day, and which has worked admirably well up to the present time. But during the late spring a movement was made which promised to eclipse all similar movements hitherto attempted. This is likewise unsectarian; ministers and christians of various denominations joining to promote it. A public meeting was held on Lord's-day, April 22, in the Tontonic Hall, Lime Street, and commenced at ten o'clock in the forenoon, and continued *without intermission* until after ten o'clock at night, and the plan selected seems to have been eminently successful. Numbers of earnest preachers, armed with the sword of the Spirit, proceeded from thence fearlessly to proclaim in the open air to our depraved population the glad tidings of the gospel, their audience being composed of some of the very humblest and lowest class of society, and who, for the most part, are strangers to the gospel of Christ. They afterwards adjourn to the above named hall. These christian missionaries brought in during the day hundreds of persons, inhabitants of the lanes and alleys in which ignorance, immorality, and impiety mostly exists,

and to whom the word was preached with power and simplicity. Not being present myself, I am unable to furnish any detailed particulars; but suffice it to say, that many were awakened under the influence of the word during the day, and about one hundred persons were seen wending their way through the large concourse of persons to the private room to have the consolations of the gospel administered to them. Many of these in the morning of their days have passed by as scorers of religion; but in the evening have, as on the day of Pentecost, been pricked to the heart, crying, 'Men and brethren, what shall we do?' It is calculated that upwards of eight thousand persons entered the building during the day, the greater part of whom never enter a place of worship. The services were conducted by christian men belonging to nearly all denominations; those who addressed the meeting being limited to half an hour each. In consequence of this unprecedented success, the hall was taken for the next and following sabbath, and the service conducted in a similar manner. Dr. Roach (baptist) and Mr. R. Radcliffe (an attorney) appear to be the principal conductors of the movement. Though unsectarian in its nature, yet I am happy to state that the baptist denomination occupy a most prominent position in its management, the Rev. Hugh Stowell Brown, of Myrtle Street baptist chapel, being the principal of the Working-man's Association.

Not wishing to trespass further on your valuable space by any remarks, I, for the present, close; but should I have any interesting particulars hereafter to communicate I shall be happy to do so. Wishing every success to the *Reporter*.

J. R."

## Narratives and Anecdotes.

**PALESTINE**—Midway between England and India, the lands of Eastern luxuriance and of Western civilization, lies one of the most remarkable countries of the globe, Palestine,—the land of the shepherds,—so called from the pursuit of tribes who early peopled it. It is

about two hundred miles long, and at its widest seventy broad,—a small region which never reckoned more than five millions of inhabitants, and now containing less than one-tenth of that number. Once it was the most beautiful country on the face of the earth, and is now a

desolation, hardly able to maintain the scattered population who occupy it. Its ancient inhabitants are a byword on the earth. The geographical appearances of the region are also remarkable. It seems shut in on all sides. Its western boundary is the Great Sea, the sea on whose shores lie the mouldering remains of the ancient kingdoms of Egypt, of Greece, of Carthage, and of Rome. And yet that sea was never covered with the craft of the Jews. On the south-west, "as thou comest to Gaza," it is desert. On the south a range of high hills and the barren sands of the Arabat forbid all access to the wilderness of Sinai, and the waters of the Red Sea. On the east, we have the sandy plains of Arabia, stretching away to the Great River, "the river Euphrates:" and, on the north, the bands of what was once the settlement of Asher, are still "iron and brass," a mountain chain terminating on the snow-capped summits of Lebanon. Horses and ships (both those of the sea and those of the desert), were alike forbidden to the inhabitants of this region, and it was clearly intended that they should live alone among the nations. And yet this region seems adapted to play no unimportant part in the history of our race. It is nearly in the centre of the ancient world; equally distant from the heart of Asia, of Africa, and of Europe, and on the highroad between them all. One of its plains has been a battle-field of successive armies for more than three thousand years. Assyrians and Persians, Persians and Greeks, Jews and Gentiles, Crusaders and Saracens, Egyptians and Turks, Arabs and Franks, have all fought here; and here, in very recent times, a victory was gained by Bonaparte which might have changed the destinies of the East. From this region have flowed the truths and precepts which have civilised and blessed the earth. All Western nations look to it as the origin of their greatness, and Mahommed himself has extolled the religion for which it is illustrious: the religion of Abraham, Isaac, and Jacob: the religion which was taught by the lips and embodied in the life of the Son of God. All, indeed, that is commendable in the teaching of the false prophet is taken from those disclosures which the earlier religion of the people of this district had revealed. Nor is it uninteresting to glance over the surface of this region, and mark its peculiarities. Here,

by the sea-board, lie the beautiful plains of Philistia and Sharon; and between the two ranges of hills (the Eastern and Western: Ghants, as we may call them) which run nearly parallel from north to south throughout the whole land, lies the valley of the Jordan, reaching from the sides of Lebanon to the Dead Sea. Beyond Lebanon again, the valley stretches away still northward (under the name of Cæle-Syria) to the very centre of Asia the Less. This mountain-range of Lebanon, it may be noticed, rises to the height of 10,000 feet, and is covered during most part of the year with snow. On its sides and at its base are found most of the productions both of the tropical and of the temperate zones. Near the summit are the cedar and fir. Higher still are the lichens and moss of the polar regions. Around the centre-belt grow the oak and other hard woods of Europe, with corn and olives. Lower still is the vine; and over Damascus and Palmyra may be still seen groves of the palm and the fig. Similar districts of hill and valley cover the whole country. Here, in the north, is the pasture-ground of Carmel, where the prophet Amos fed his flocks. Here, near Jericho, the city of palm-trees, is perpetual summer. Everywhere there is enough to justify the hope that one day in seven, and one year in seven, may be kept free from toil, and yet the people live in the midst of abundance. A careful observer, moreover, looking only at the surface of the country itself, would pronounce it the fitting residence of a hardy and prosperous race. It combines the bracing cold of Darjerling with the fruitfulness of the alluvial districts of Bengal or Gujerat. Here may have lived a race who combined the qualities of the patriotic Swiss with those of the accomplished Greek, or the fortitude of the Affghan with the softness and repose of the Bengali, the virtues of both without the vices of either.—*From Dr. Angus's "Christ our Life."*

**POLITICAL PERSECUTIONS IN ROME AND NAPLES.**—Before Parliament separated Mr. Bowyer complained of what had been said by Lord John Russell of the present state of these countries, and offered a sort of defence for the conduct of the Pope and the King of Naples; when Lord Palmerston said, "He thought Mr. Bowyer would confer a greater

favour on the Governments he patronizes—those of Rome and Naples—by holding his tongue, than by attempting any defence. Everybody knows that the greatest cruelty has been exercised in those countries. Cruelty may be practised without the victims being put to death. He denied that the British Government are to blame; and he viudicated the mission of Lord Minto—all whose transactions were fair and above board—and the conduct of Mr. Freeborn, at Rome, who only did his duty in granting passports to persons who, in 1849, would have been the victims of private revenge. The other day I was informed," said Lord P., "upon what I believe to be good authority, of a circumstance which, some time ago, occurred in the kingdom of Naples, and which affords us a fair specimen of what is passing in certain parts of Italy. A very respectable man, in a provincial town in the kingdom of Naples, was arrested by the Government authorities; and his friends remonstrated with the officer who had arrested him, saying, 'This man is perfectly innocent; he has committed no offence whatever; he leads a quiet life; nobody has accused him of any thing, and he must have been arrested through some mistake.' The officer replied, 'There is no mistake whatever. I know him to be perfectly innocent, and that he has not committed an offence any more than you or L.' 'Then why have you arrested him?' was naturally asked. 'Why, I have arrested him because I have been lately taken to task by the Government for want of activity. I have been told, 'You have arrested nobody for such a length of time, and you must arrest somebody.' Why, then, should I not arrest your friend as well as anybody else?' Such is the course taken by the Governments of which the honourable and learned member has made himself the advocate. And this is not all. I was informed a short time ago that a man had been arrested in one of these States simply for the purpose of extorting a ransom from his friends; and that, I am told, is no rare occurrence."

**AFFECTING FACT OF THE WAR.**—Colonel Shadforth, of the 57th, was ordered out on the 17th of June to join in the attack on the Redan next morning. He seems to have felt some presentiment of his approaching fate, for he took leave

of his wife and children the night before the assault in the following letter:—

*"Before Sebastopol, June 17, 9 p. m.*

My own beloved wife and dearly beloved children,—At one o'clock to-morrow morning I head the 57th to storm the Redan. It is, as I feel, an awfully perilous moment to me; but I place myself in the hands of our gracious God, without whose will a sparrow cannot fall to the ground. I place my whole trust in him. Should I fall in the performance of my duty, I fully rely in the precious blood of our Saviour shed for sinners, that I may be saved through him. Pardon and forgive me, my beloved ones, for any thing I may have said or done to cause you one moment's unhappiness. Unto God I commend my body and soul, which are his; and should it be his will that I fall in the performance of my duty, in the defence of my Queen and country, I most humbly say, 'Thy will be done.' God bless you and protect you; and my last prayer will be, that he, of his infinite goodness, may preserve me to you. God ever bless you, my beloved Eliza, and my dearest children; and, if we meet not again in this world, may we all meet in the mansion of our Heavenly Father, through Jesus Christ. God bless and protect you; and ever believe me, your affectionate husband and loving father,  
THOMAS SHADFORTH."

Her Majesty has granted a pension of £200 a-year to Mrs. Shadforth, and has intimated that she will take advantage of any future opportunity which may occur to manifest her appreciation of Colonel Shadforth's services.

Who does not regret that such a man should be cut off from his beloved wife and children in a moment by a deadly shot! It has been said that the circumstances of war often brings out the display, as in this case, of the noblest qualities. We do not deny it; for this is a fact in proof. But does it require war to produce them? We think not. We all have heard of one who displayed equal courage on another stage, when he said, "Neither count I my life dear unto myself"—and "I am ready not only to be bound but to die for the name of the Lord Jesus." And many an humble, unknown, and unrecorded martyr has gone calmly to the stake under less exciting and far more depressing circumstances—alone and unsupported by

human aid. Oh for such noble-minded men as the late Colonel Shadforth, to lead on our attacks on the strongholds of the god of this world!

**RUSSIAN SUPERSTITION.**—A letter states that the Archbishop of Cherson has arrived at Sebastopol, having been sent for by Prince Gortschakoff to give his blessing to the army. On the 26th ult. the troops were drawn up upon the Place St. Catherine, and the Archbishop made an address. Turning to General Osten-Sacken, he said, "My son, the last time we met (after the bombardment of Odessa) it was a Divine inspiration which led me to say to you, 'Go and fight, and the Lord our God will give you victory.' The words of my prophecy are accomplished. By the defence of the fortress committed to your care you have gained immortal laurels for yourself and your soldiers. And now I say to you once more, 'Fight and triumph, for you are the elect of the Lord, destined to become the scourge of his enemies.'" The writer adds:—"It is indeed surprising that General Osten-Sacken,

whose military career extends over forty-eight years, who has assisted at more than one hundred battles and combats, in which he has usually been found in the first ranks, has never received even the slightest wound." A letter from Odessa gives a curious order of the day, issued by General Gortschakoff, stating that his Eminence the Metropolitane Philarete de Kijeff, after the example of ancient times, has just blessed the troops, by taking from the catacombs of Kijeff the sacred and miraculous image, which represents the ascension of the Mother of God, our celestial intercessor, and which, in bygone times, was conferred by the Mother of God on that temple, as a pledge of the eternal protection which is granted to orthodox Russia. The General says: "In the firm conviction that the benedictions of our arch-priests will be for us the pledge of fresh triumphs, let us add to our strength, valiant comrades, by the idea that our cause is just, and that the Emperor and the country found on your heroism and your inflexibility a well-justified hope."

## Baptisms.

### FOREIGN.

**INDIA, Jessore.**—Mr. Sale has recently baptized three persons in this district, viz., two young men and one young woman. One of the former is a convert from Hindooism who has been wishing for baptism for more than a year. Mr. Sale says, "We also found at Buridángá a young man of the writer caste who had renounced Hindooism and joined the christians there. He came to Buridángá to buy rice for the markets near Jessore, and whilst staying there received a tract, *On Caste*, from the native preachers, and after reading it decided on renouncing his caste. His knowledge of christianity is very limited, but he is very teachable and anxious to know more of the way he has chosen. I cannot help hoping that several others will soon come to the light."

**Bavistál.**—Mr. Page writes, under date of April 20th:—"I have but just come in from a twenty days tour. I baptized seven persons at Madra; eight of Pakbar and eight of Digalyá, in all, sixteen persons; at Digalyá, amidst thunder,

lightnings, and a pelting shower. Thanks be to God who giveth us this fruit!

January 11th.—I baptized a woman at Rájápur, of whom we all think and hope well. She has long learned to read; and had been several months a candidate. Every one who knows her was pleased to hear of her being accepted. A few days before, I happened to be speaking to some Muhammadans of a village a whole day's journey from Rájápur. There I heard of her having lived with her husband some time, of her excellent character, her reading the Bible, and wishing to teach her Mussalmán neighbours, and of her keeping the sabbath, refraining from all work, &c. 'And,' said an old dame to me, 'I once took Raimoni's part. She was pressed hard by some men, who put her question on question, faster than she could reply. I said to them, 'Remember she is a woman and you men. Do not be so hard on her; she can read and you cannot; she is a good woman.' And all around spoke in the same strain of her. This was satisfactory and unexpected testimony.

February 4th.—I baptized here in Barisál four persons, two women and two men. The history of two of these, a Bráhma and his wife, is not without interest. The husband was, for many years, the leader of a band of singers, whose occupation was, to attend all the houses of the respectable Bábus in this and neighbouring districts, and sing at all the marriages and pujás performed therein. Many a festival has he attended, and many a vile song has he concocted and conducted, mixing in the worst society, and joining in all the wanton recreation of the disciples of Krishna. About two and half years ago he came to me at Rájápur. I was struck with the frankness with which he told his tale (bad as it was), and encouraged him when he said he would come among us. He then went about with me a little; and afterwards, not without a good deal of contrivance, got his wife from her village, and settled down at Barisál. We found him, however, a sad lazy fellow, and given to taking the most noxious drugs. He was quarrelsome, too, and ill-treated his wife. The native christians could not agree with him: and, but for that frankness in him which first attracted my attention, and a hope that he would yet reform, I should hardly have kept him. But we persevered in hope, gave him work to do, spoke often and kindly to him, gave him a Bible, taught his wife to read, and did all we could think of to unite the two, and bring them both to Christ. Slowly a change came over his wife, and then over him. She learned to read in a very short time, and grew in knowledge. He abandoned his former practices one by one, and seemed anxious about salvation. The two lived in peace and love, with the Bible and prayer at home. Both became candidates; both were baptized to their great joy; and we can say of them that the signs of conversion—old things passing away, and all things becoming new—are evident in them. The other two we received can also read; and in them, too, we have cause for gratitude. One of them is a lad whom we have brought up, from a mere child, as a house servant. He is a real honest young fellow, with a straightforward simple heart, in which, we would sincerely hope, the seeds of youthful piety have been received, to germinate and spring up and bear fruit in years to come. The last is the wife of our chris-

tian carpenter. She has been nearly three years with us, and has given us all the time increasing reason to be satisfied with her conduct, and now it is evident that the great change has been wrought out in her. May God keep all these, whom we have received into our little church, by his mighty power, through faith, faithful unto the end."

*Dacca*.—Mr. Bion says, "On the 27th of March, I baptized a native doctor, formerly resident at Chittagong, in the Dulaserry, near Feringí bazar. May the Lord make him a blessing to his countrymen, not only as a physician for their bodily diseases, but also as one who can impart to them the balm of Gilead."

*Narsigdarchoke*.—Mr. Pearce had the pleasure to baptize two persons here on Tuesday, May the 8th;—one for the church at this station, and the other for that at Malayapore.

*Agra*.—Mr. Jackson baptized two Sergeants of Her Majesty's 8th (King's Own) Regiment, on the 2nd May, in the Cantonments Chapel. May they have grace given them to endure unto the end.

*Calcutta*.—Two persons were baptized at the Lal Bazar Chapel on Sunday morning, March the 25th. One of them is a native who has long been a candidate for the ordinance.

*Haurah*.—On Lord's day, March the 18th, Mr. Morgan had the pleasure to baptize a Maulavi, who has already given proof of his sincere attachment to christianity. May this interesting convert be upheld and enabled to be steadfast to the end.

#### DOMESTIC.

*BIRMINGHAM, Heneage Street*.—On the first Lord's-day in July, our pastor, Mr. Taylor, baptized five believers—four males and one female: two were father and son. The father had been some years a member and a deacon with our Independent brethren, and, like many others, had long believed that immersion was the only scriptural mode of baptism; and after long halting, the convictions of his mind led him into the path of duty. Mr. Taylor's ministry was blessed to the conversion of two of his sons; one was baptized some months since, and when the other was about to follow in the same path the father at once came forward, having long known his Master's will to do it. The Lord's supper was administered in the afternoon, when they all

received the right hand of fellowship, and were added to the church.—And on Lord's-day, the 5th of August, Mr. Taylor baptized nine believers, four males and five females. Three were from the pastor's bible class, two from the girls' school, one from the boys' school, and two were husband and wife. Seven out of these were young persons, who thus, in early life, devoted their best days to the Saviour. May they be kept by the power of Divine grace steadfast unto the end! D. D.

*People's Chapel, Great King Street.*—Several baptisms in this place have not been reported. In November last, four teachers; on March 27, four females thus put on Christ; and on the first sabbath in July three more avowed their faith in the Saviour of the world. All these were added to us; may they be faithful. Since we commenced, seven years ago, our place has been enlarged to double its former size; and we believe the Lord is blessing his word amongst us. H. P. R.

*BURNLEY, Enon Chapel.*—On sabbath evening, July 29, Mr. Batey had the pleasure of dedicating seven disciples to God in baptism. This addition makes twenty-two since the commencement of the present year, who have thus followed the Saviour. The congregations have uniformly been large and attentive, and some of these baptisms have been of a very interesting character. On one occasion five young men, like the Eunuch, went down into the water and were baptized, and then went on their way rejoicing. On the last occasion three of the candidates, in their letters to the church, said they had formerly attended a sabbath school connected with the Establishment, but having heard so much of "Enon" they determined to "come and see" for themselves. They came; and having first given themselves to God they then gave themselves to his people. May they be faithful unto death! Mr. Batey, the pastor of this church, has been active in conducting open-air services during the present season, both on sabbath-day afternoons and Wednesday evenings, in the old Market Place, to orderly and attentive audiences.

*SUNNYSIDE, Lancashire.*—The ordinance of baptism was administered by Mr. Nichols, Aug. 10, the candidate being his daughter-in-law; and it is pleasing to add that all his children have now put on Christ by baptism.

*GLADESTRY, Herefordshire.*—On Lord's-day, July 1, about three hundred persons, of both sexes, were congregated to witness the ordinance of scriptural baptism administered. The baptistry was in an open corn-field near the above village. The morning was beautiful, forming a delightful contrast to the state of the weather on a previous baptizing in the same font. The singing was in harmony with the sacredness of the morning and the solemnity of the worship. The candidates were two young females, who were immersed in the pure liquid stream professedly in imitation of the baptism of the Lord of glory in the river Jordan. In the address given by the administrator, Mr. Godson, he disclaimed the term "dissenter," stating that as the baptized church of Christ they had never dissented from the church of Rome, nor any other church; but from the apostolic age had ever acknowledged—one Head and King—the Lord Jesus Christ; one prime minister—John the Baptist; one parliamentary assembly—the apostles; and one code of laws—the New Testament. Being thus a complete and perfect constitution they should continue to progress till the end of time, when, with the whole redeemed church, they hope to be received into everlasting habitations.

*A Subscriber.*

P. S. Notwithstanding the frequent repetition of the above ceremony in this place since Mr. G. has been located here, the large, respectable, and respectfully behaved audiences bear testimony to the interest here taken in religious worship.

*From the Hereford Times.*

*SUTTON-IN-THE-ELMS, Leicestershire.*—We had the pleasure of seeing two more disciples put on Christ by baptism on June 24; one had more than numbered her threescore years and ten, and having sought and found the old paths where is the good way, she resolved to walk therein; the other had passed the meridian of life, and hopes now to follow her Redeemer to its close. They were both admitted into our fellowship.—And on July 29, we had the happiness to see four young females render obedience to this ordinance, thus shewing to the world their love to Christ. These sat down with us at our next breaking of bread. T. R.

*GRIMSBY.*—Mr. Hogg, pastor of the church in Burgess Street, baptized four disciples of the Lord Jesus on the 29th of July.

**BEULAH, Monmouthshire.**—On Lord's-day, April 15, after a short discourse on the ordinance of baptism, Mr. M. James, minister of the place, immersed two females into the names of the Sacred Three. One of the females is a child of pious parents, and the first of their six children who has yielded obedience to the commands of Jesus Christ. May all of them be made willing to consecrate themselves to the Lord.—July 8, we met in the same place on the banks of the river Ebbw; the day being very fine, and the sun smiling on us with his bright rays, the audience was numerous on both sides of the river. Mr. James addressed them on the subjects and mode of baptism; he afterwards led into the baptismal stream six candidates—three males and three females, and immersed them according to the Divine command. One of the females had arrived at the age of seventy two years, and after many years of constant hearing the word of God, she devoted herself in her old age to the service of her Lord and Master. They were all admitted unto the Lord's table the same day. May they be faithful unto the end! And may the Lord revive his work in these days. M. M.

**IPSWICH, Turret Green.**—On the first sabbath in June, Mr. Lord admitted to church fellowship six friends who had, on the previous Thursday evening, confessed their faith in Christ by being baptized in his name. Among them was one male, and one female teacher, two domestics, and two married females, who had previously worshipped with the Independents. We trust that a good work is going on amongst the youthful portion of our congregation. Our worthy pastor has stated meetings weekly for all who desire spiritual conversation and counsel. G. R. G.

**BANBURY.**—On Wednesday evening, 27th June, five candidates were baptized by our pastor, one male and four females. The former had been, for some time, a Wesleyan; of the latter, three were sisters, all young, and had been connected with the sabbath school, as scholars or teachers, for several years. W. C.

**MANORBEAR, Pembrokeshire.**—After an address by Mr. F. Britcliffe, from Heywood, Lancashire, our pastor, Mr. B. J. Evans, immersed three females on a profession of their faith in the Redeemer, Aug. 19. May they all prove faithful! There are others inquiring. J. T.

**EAST PARLEY, Hants.**—On the 6th of August we had the pleasure of witnessing the baptism, by our pastor, Mr. Pulman, of another disciple of our beloved Lord and Master. It must have been a scene of peculiar interest to the aged mother, now tottering on the verge of the eternal world, to see the last of her four children following her father, mother, brethren, and sister, in this solemn ordinance, and then in the afternoon with her sitting at the table of Him who said, "If ye love me, keep my commandments:" and "Do this in remembrance of me." Our pastor also baptized one brother at Poulver on the morning of Aug. 12, and received him into the church in the afternoon. A. M.

**LLANHILLETH, Monmouthshire.**—On sabbath evening, April 22, Mr. John Lloyd, minister of the place, baptized five believers, one male and four females. Two of the females had been for many years members with the Independents; but having changed their views on the subjects and mode of baptism, they determined to follow the example of Christ in that ordinance.—On May 27, in the same place, and by the same minister, one young female was baptized on a profession of her faith and love towards the Saviour.—And on June 24, in the same place, Mr. John Lewis, Blaenaugivent, immersed two candidates. These were all received into church membership.

**BOWLEY AND SHOTLEY, Durham.**—Our pastor baptized a young female, May 6, who had been a scholar and is now a teacher.—On July 22, two male candidates were thus buried with their Lord. These had formerly been Independents. One of them had of late preached acceptably among the Primitives. He preached at this service, to a crowded audience, giving his reasons for the step he was about to take. Many, we believe, about here are losing all faith in the sprinkling of babies. J. K.

**RYEFORD, near Ross.**—On Lord's-day, July 29, after a discourse on the subject of "Intelligent Religious Service," or the importance of knowing what we do in matters of religion, from the words, "Why baptizest thou then?" Mr. Walker administered the ordinance of scriptural baptism to two persons. It was a season of refreshing from the presence of the Lord; and we hope that indelible impressions were made on the minds of some spectators, for many weeping eyes beheld the affecting scene.

PAISLEY.—On Thursday evening, the 19th of July, Mr. Wallace baptized an aged disciple who had for many years held fellowship with another evangelical body in Zion, but had lately been led to an understanding of the nature and meaning of the believer's baptism.—Again on sabbath, the 5th of August, another, a young female, avowed her attachment to her Saviour by obeying his command. A. D. G.

WOKINGHAM.—After delivering an earnest and suitable address to a large congregation, from, "He that believeth, and is baptized, shall be saved," Mr. C. H. Harcourt baptized five persons on a profession of their faith in Jesus, Aug. 5. Two of these were members of the Primitive Methodists; and three were added to the church. S. S.

NEWCASTLE-ON-TYNE, *Newcourt Chapel*.—Mr. Davies, pastor of the church meeting here, had the pleasure of immersing five candidates on the 1st of August.

HADLOW.—A very interesting baptismal service took place here on the 1st of July, when six believers were immersed into the names of the Sacred Three, four of whom were added the same day unto the church; the other two belonging to a neighbouring church. Our prayer is, that this little hill of Zion may abundantly increase. W. R. J.

SAUNDERSFOOT, *Pembrokeshire*.—On sabbath evening, July 15, after a discourse by our pastor, Mr. B. Lewis, on, "Thus it becometh us to fulfil all righteousness," one female was baptized upon a profession of her faith in Christ, July 15.—And on Aug. 3, two females thus put on Christ by baptism. T. H. E.

RINGSTEAD, *Northamptonshire*.—Three female disciples avowed their attachment to the Lord Jesus by being baptized into his name on the first sabbath in July. One was from our senior class in the sabbath school.

## Baptism Facts and Anecdotes.

### A MARTYR'S TESTIMONY.

JAQUES D'AUCHY, was apprehended 1557, and put to death for the testimony of Jesus Christ, at Leeuwarden, 1558. He published a confession of his faith, sound in evangelical principles; and when he was summoned before the inquisitor and commissary he bore a noble testimony to the truth. That believers baptism was in those days made a conclusive proof of heresy, the following dialogue will show.

*Commis.* When you came into the house, where was Leonard; what did he preach about?

*Jaques.* He preached the pure word of God.

*Commis.* From what and upon what articles did he preach?

*Jaques.* He taught amendment of life, the putting off the old man, and putting on the new; showing powerfully from the scripture that they who walk in sensuality, after the flesh, have no part in the kingdom of God.

*Commis.* Did he not speak of any other matters?

*Jaques.* Sir, I should have much to do to remember everything he said, just

as I suppose it would be with trouble and labour that you would remember a sermon that was delivered more than eighteen months or two years ago.

*Commis.* Did you then receive your second baptism?

*Jaques.* I have been baptized but once, and that according to the ordinance of Christ.

*Commis.* Were you not baptized in your infancy?

*Jaques.* I know nothing of what was done to me in my infancy, and I have no memorial of it.

*Commis.* Did not your father or mother tell you that you were baptized; and had you no godfathers or godmothers?

*Jaques.* I believe they told me of it, and I have called some persons godfather and godmother, but that was not according to the scripture?

*Commis.* Well, was not that enough? Did you receive anything more than that from Leonard, viz., water, or baptism, according to your notion?

*Jaques.* I received from him baptism according to the word of God.

*Commis.* Do you not consider the baptism you received in your infancy to be good?

*Jaques.* Had I thought it good, and to be baptism, I should have received no other; for it is written that there is one Lord, one faith, and one baptism, and not many baptisms.

*Commis.* Did you receive the baptism, administered by Leonard, in the house where you were assembled?

*Jaques.* Yes.

*Commis.* Was it after the sermon, or before?

*Jaques.* After the sermon.

*Commis.* Did he not speak of baptism?

*Jaques.* Yes, he did, and showed from holy scripture what it was, and what baptism signified: humbly exhorting those that desired to receive the same carefully to observe and pay regard to what they received, proving that the cross and persecution awaited those that have attained so far, and many other proofs from holy scripture.

*Commis.* Were you not afraid of the emperor's proclamation?

*Jaques.* No; nor am I now.

*Commis.* Jaques, it will go hard with

you for your evil deeds, except you throw yourself upon his clemency.

*Jaques.* Sir, I expect mercy from the Lord, but I know not that I have committed any fault against the emperor or the king for which I should seek mercy; if that proclamation be contrary to the word of God, I do not think that I commit any fault against any person whatever in fulfilling the command of God.

*Commis.* Jaques, Jaques, think on the contents of the proclamation.

*Jaques.* Sir, I know well that it has authority above the word of God in this world to order to be put to death those that believe on his name, and who depart from unrighteousness; as it is written, that so it should come to pass; but what will it signify, when you have dealt with me according to that proclamation, and have put me to death, you will have nothing but a vile and mortal body, subject to corruption, but the soul you cannot touch; and when you come before the judgment seat of God, you will know what you have done."

## Sabbath Schools and Education.

THE SABBATH-SCHOOL SYSTEM is eminently christian. You never find infidels working it to any extent; they can compete with you in any other department of labour; if you publish a book, they can publish a book too, and the bolder the title of it, the more impudent its assumption, the more rash and irreverent its expressions, the more likely will it be to sell among a certain class of people and bring gain to the men who write and publish it; but I speak deliberately, when I say, that infidelity does not, to any great extent, take up the sabbath-school system; it cannot do it; it has not the motive to do it; there is no motive but the love of Christ that will be sufficient to induce people long to do this work. Infidelity may talk of reconstructing society, but it has not the power to do it. If society were ever so disorganised, infidelity may sketch a beautiful plan of social order, but it cannot rear the structure it has sketched. Why? It has no moral foundation; it has no suitable materials; it has no binding cement. But we have the foundation of Divine truth; and if the materials we work upon are bad and degenerate, the

mighty grace of God will come to our help, and make old things new. We have the combining, the uniting, the cementing power of the love of Christ; we have the sabbath school system within our reach, and within our own power; and we shall be recreant to our convictions of duty, and criminal to the people around us, if we do not use it wisely and efficiently, and much more largely in the next fifty years than we did in the fifty years gone by.

ON THE CONVERSION OF SABBATH SCHOLARS.—Conversion, we are told, may sometimes be instantaneous. Now, we know that the process of forming good habits and reforming bad ones is sometimes a gradual and lengthened process; and when we speak of conversion, we are to include all of those instructions which prepare the mind for coming to that decision to which it arrives when it casts itself upon Christ, and receives through faith the warrant of salvation. I take it, that all these preliminary steps are a part and parcel of conversion. There is no conversion without them, certainly; for although the soul may cast

itself at once upon Christ, and receive then the evidence and the warrant of its acceptance through his blood, yet I say, that all the instructions which lead to that are to be considered as a part and parcel of conversion, at least if I rightly understand the matter. And I am quite sure, that sabbath-school instruction applies here. We must remember, that God does frequently convert children in sabbath-schools. I recollect a child in a Sunday-school who died before she was thirteen years old. She was the eldest child of a poor family; and the oldest child of a poor family has the hardest tug of all, for she has to help to bring up the other children. Those who have not the blessing to be poor do not know how this works; but I do, from experience. This child that I have mentioned had a great many offices to perform for her mother and her younger brothers and sisters. I boarded with her mother, and

the little girl often requested me not to have prayer till she could be present; and she gave such evidence of her interest in Christ, that the church could not reject her. She was shortly afterwards attacked with a very painful disease, under the influence of which she died. The morning before she died, I read to her that Psalm in which David speaks of panting after God as "the hart panteth for the water-brooks," and the Psalm in which he speaks of God as a "present help in time of trouble;" and, when she was suffering from excruciating pain, she made me such a sweet smile, and bowed her head, as much as to say, that she knew God to be "a present help in time of trouble." It was under the influence of that kind of testimony that the child died. No one will ever dissuade me from the idea, that great blessings follow sabbath-school teaching, even in the conversion of children, and that at an early age.

## Religious Tracts.

SOMERSETSHIRE.—It is so long since we have written you, that I feel reluctant to trouble you, thinking of an old adage, "known only when wanted." However, I am happy to say that the interest we feel in perusing the *Reporter* has not diminished, but on the contrary is increased, and we sincerely hope that your life may be long spared to advocate and contend for "the faith once delivered to the saints," particularly that which relates to the baptismal ordinance, the changing of which laid the foundation on which has been built all the heresies of popery and Puseyism, and every other error that corrupts and distracts the christian church, and which will continue until the long prayed for period arrives when "one Lord, one faith, and one baptism," shall be universally acknowledged by the whole of the christian world. We ourselves feel thankful for the peace we enjoy, and the united zeal of the brethren, amidst much opposition, which arises chiefly, not from the world, but from those who differ from us in sentiment on the baptismal question. This we feel deeply, as we wish to live in harmony with other christians, but our consistent adherence to principle seems, we regret to say, to

form a barrier between us and those with whom we hope to spend a long and happy eternity! But I must refrain. I now write to ask you for a grant of tracts. We have those worshipping with us, who, though we have no doubt of their being on the Lord's side, are not decided on uniting with us after the example of their Redeemer—if you could send a few on these and other subjects we should be obliged.

WARWICKSHIRE, *Birmingham*.—An effort is now being extensively made in this large town for the salvation of those who do not attend any place of worship, by open-air preaching in different parts of the town. Nearly every evening, and every sabbath afternoon, something is doing, particularly by our baptist brethren. It has been suggested to me that a few tracts to distribute at these meetings, under God's blessing, may prove useful. From my long acquaintance with your *Baptist Reporter* I make bold to ask you if you would have the kindness to send me a grant of tracts for that purpose, as soon as you can.

SUFFOLK—I preach out in the open-air to very attentive congregations. After which I distribute tracts or handbills

among the people, which are very eagerly received. Will you oblige me by sending a grant of your tracts and handbills, for the postage of which I have enclosed stamps. Wishing you great success in all your efforts to do good.

LINCOLNSHIRE.—I shall feel obliged if you will send me a grant of tracts. I preach often in the open-air, and feel the want of such tracts as are suitable for giving away at such times.

PAISLEY, *Scotland*.—I was very much gratified to observe your remarks on religious tracts in your last number, and as we purpose starting a mission among the poor of this locality, and wish to make a regular distribution of tracts, would you be so kind as to send us a parcel bearing upon the gospel offers of salvation. I would also be obliged if you could furnish us with a few baptism tracts.

## Intelligence.

### BAPTIST.

#### FOREIGN.

NEW BRUNSWICK.—The Fourth Annual Meeting of the General Baptists of New Brunswick, was held at Sussex Portage, commencing with a Conference Meeting on the afternoon of the last Saturday in September. There was a good attendance of brethren and sisters from a distance. The meeting commenced by Mr. Smith giving out the hymn, "Brethren in Christ for his dear sake." After singing, Brother Wm. Perry, from New Canaan, engaged in prayer, a number of others then spoke, and most, if not all present, found it good to be there. Sabbath, the first of October, met according to appointment for public worship, when Mr. Elias Snider, in order to accommodate the strangers, kindly gave the use of his dwelling, which was filled to overflowing. Meeting commenced by Mr. Smith giving out the hymn, "Spirit divine attend our prayers," which was sung with feeling by the congregation, prayer by brother Perry, when after another hymn, Mr. Smith delivered an interesting discourse from Galatians, vi. 14, which was followed by a profitable address from brother Perry, after which a liberal collection was taken up. Afternoon service, opened by brother Jacob Jones, Particular Baptist, giving out the hymn, "Jesus the name high over all;" he then read a portion of Scripture, offered prayer, and delivered an interesting address, which was followed by brother Perry and others, and at the close the Sacrament of the Lord's Supper was administered to the members of the church, and others of the family of Christ who felt a wish to partake; it was a season of special interest. In the evening, a prayer meeting was held in the school-house, which was filled to overflowing—several spoke and prayed. On Monday, the ministers and delegates met for the transaction of busi-

ness. Meeting opened by giving out the hymn, "From distant places of our land," when two engaged in prayer, after which Rev. M. Smith was called to preside, Mr. Wm. S. Teakles appointed secretary, and Mr. Wm. Teakles, treasurer. Special meetings were appointed to be held in the following places the coming year, viz., Londonderry, commencing the Saturday before Christmas; North River, commencing the Saturday before New Year; Portage, Saturday before Easter; Dutch Valley, commencing first Saturday in July. Next Annual Meeting to be held at the meeting-house in New Canaan, commencing the last Saturday in September, 1855. The following votes of thanks were then passed; first, the Collectors, and those who have contributed towards the support of the cause the past year; second, to Mr. Snider for the use of his house; third, the rest of the friends in the Portage for their kindness. Public meeting in the evening, with a sermon from John iv. 35—38; a good time.

#### DOMESTIC.

ACCRINGTON, *Re-opening of the Baptist Chapel*.—The above place of worship, which had been for some time closed for alterations and improvement, was re-opened on Thursday, July 26th. The chapel presents a contrast to what it was. All the square pews in the bottom have been removed, and in their stead single pews of comfortable size have been fixed. There has also been an orchestra erected behind the pulpit, in which the organ stands. Rebuilt and enlarged, with an entirely new case, the organ is now a handsome instrument—its position in the chapel greatly added to the general effect of the alteration. In addition to these improvements, a new vestry has been erected, in which to hold week-night meetings. The whole has been painted, and no expense has been spared to finish the work creditably. All present at the opening services were

liberal in their praises, and appeared surprised at the change effected in so short a time and at so small a cost. The sum expended was announced as £322. On Thursday, sermons were preached, in the afternoon by the Rev. H. S. Brown, of Liverpool; and in the evening by the Rev. J. E. Giles, of Sheffield.—Mr. Thomas Hargreaves presiding at the organ. On Sunday last, H. Dunckley, Esq., M.A., preached in the morning; Rev. F. Bugby, of Preston, in the afternoon; and the Rev. C. Williams, pastor of the church and congregation, at night.—Mr. James Bowker acting as organist. The services were deeply interesting, and the congregations good. Amount of collections, £60. 3s. 0½d. Subscriptions £170—*From Accrington Advertiser.*

**DARTFORD.**—Your readers will no doubt be pleased to hear of the formation of a baptist church in this town. The circumstances which led to this were—that the minister of an Independent chapel in the place, opened about fifty years ago, thought well a few years since to inveigh rather strongly against baptist doctrines. This led to inquiry, and three of his own members, who were teachers, were convinced of the truth of scriptural baptisms, and were baptized at Woolwich, and one at Fooks Cray. They wished to continue in the school but were not permitted. The pastor left, the cause dwindled away, and the chapel was about to be closed, when an active young member of the baptist church under the care of Mr. Stanger at Gravesend, engaged to conduct worship in the place. The few baptists in the place gathered round him, and, after much prayer for Divine direction, a baptist church of ten members was formed on the second Lord's-day in July, when Messrs. Stanger and Hosken conducted the services, and the Lord's supper was administered. May the little one become a thousand! W. T. M.

**BRADFORD COLLEGE** re-opened early in August, when it was stated that of twenty-four students last year, seven had left, one from ill health, five for ministerial work at home, and one for the mission in India. Present number of students twenty-six. Dr. Ackworth, from regard to his health, had resigned, and Mr. C. Daniell, formerly of Hull, and lately of Melksham, had been engaged as president. Three tutors were now engaged. Half the sum of £10,000 for the new college had been obtained.

**HACKNEY.**—On July 18, Sir S. M. Peto, Bart., laid the first stone of the new chapel for the baptist congregation formerly meeting in Mare Street, which was consumed by fire in August last. Dr. A. Fletcher said he preached at the opening of the former chapel; and in forty-five years he had seen all the pulpits in London emptied but two.

**STATISTICS OF THE BAPTIST DENOMINATION.**—The *Baptist Manual* for 1855 gives the following as the number of churches connected with the baptists:—

Particular Baptists . . . . .	2,077
General Baptists (Old Connexion) . . . . .	18
General Baptists (New Connexion) . . . . .	272
Seventh-day Baptists . . . . .	3
Scotch Baptists . . . . .	12
Places unclassified . . . . .	6
<b>Total . . . . .</b>	<b>2,358</b>

Of these, it is assumed, 1,527 are baptist churches, and 861 are preaching stations. It would thus appear that the Census returns, so far as the baptists are concerned, err on the side of deficiency. The list contains the names of 1,130 pastors of baptist churches in England, and 312 in Wales: together, 1,440. The Report announces an addition to the constituency of the Union of twenty-three churches; and a nett increase, in 1,041 churches, of 1,679 members, while 1,671 have been lost by deaths, &c." The average rate of increase is a little more than 1½ per church; but the "triennial returns" from 1,357 churches give an average increase of 3½ on the reporting churches.

**EAGLE STREET, Holborn.**—The church and congregation have left the old building, which is about to be pulled down, for the new erection. They are now meeting in Henrietta Street chapel.

**TAL-Y-WERN, North Wales.**—The baptist congregation in this place, on the 10th of August, presented their worthy pastor, the Rev. J. H. Owen, with a purse of money, as a token of their respect for him.

**BROSELEY, Old Baptist Chapel.**—Mr. W. Yale, who has supplied this place for the last ten months, has accepted the call to the pastorate, and commenced his duties the first sabbath in August.

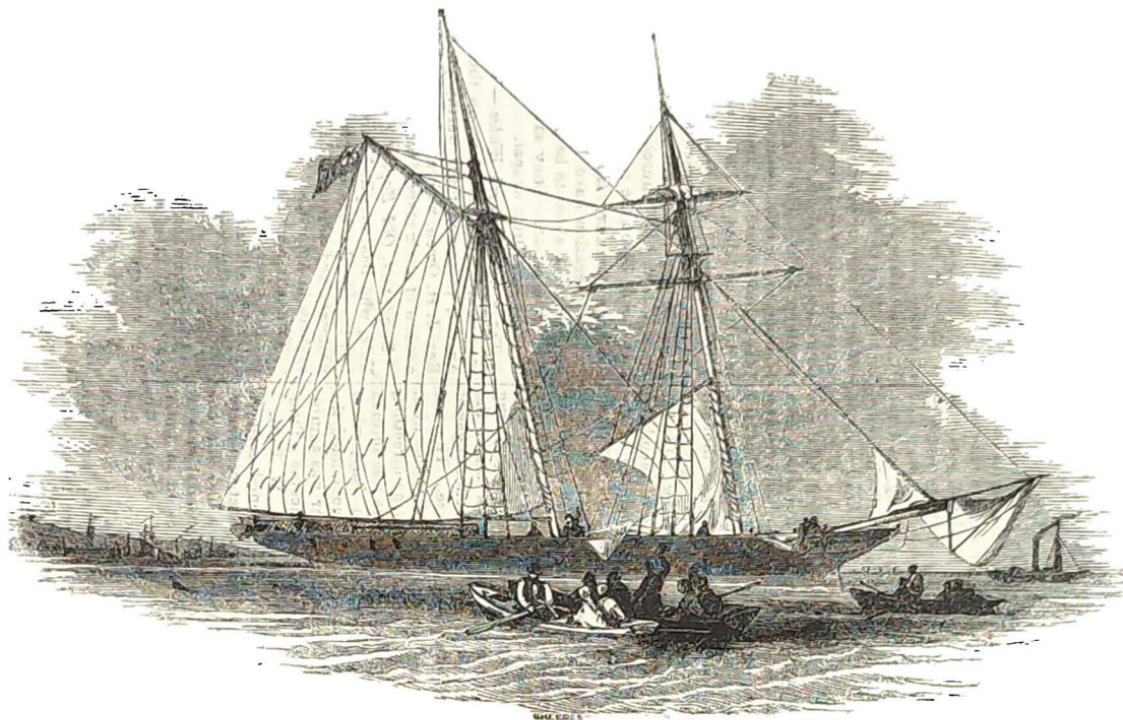
**TWERTON, near Bath.**—The baptist chapel at this place, which had undergone considerable alterations and repairs, was re-opened under very pleasing circumstances, on July 15.

**MR. SPURGEON** has been down into the north. At Glasgow and in Bradford he drew vast crowds of hearers.

**TUNBRIDGE WELLS.**—Mr. John Austen has resigned the pastorate of the baptist church in this town.

**REMOVALS.**—Mr. T. Brooks of Wrexham, to Bourton-on-the-Water—Mr. Whitlock of Earls Barton, to East Combes—Mr. Makepeace, late missionary in India, to Union chapel, Luton—Mr. Sincox of Southwell, to Shirley, near Southampton—Mr. R. R. Finch, to Midway-place, Deptford—Mr. T. Horsfield of Bradford, to Vale chapel, Todmorden.

(Continued on page 185.)



**THE DOVE, MISSIONARY SHIP, LEAVING GRAVESEND FOR FERNANDO PO.**

## MISSIONARY.

YOUNG MEN'S ASSOCIATION IN AID OF THE  
BAPTIST MISSIONARY SOCIETY.

A MISSIONARY *conversazione*, to celebrate the seventh anniversary of this Association, was held on Thursday evening, August 10, at the Mission-house, Moorgate-street. The attendance was very numerous, the library being completely filled with a deeply interested company, composed chiefly of young people. A number of ministers were also present.

Dr. Foster being prevented by domestic affliction from taking the chair, the Rev. F. Trestrail presided, who, after singing and prayer, and a brief address from himself and Mr. Cole, introduced the missionaries present: the Rev. J. Law, from Trinidad; the Rev. A. Saker, from Africa; the Rev. Samuel Oughton, from Jamaica; and the Rev. Dr. Brown, from America.

J. Franols, Esq., the Treasurer, then on behalf of the Association, bid them welcome. He heartily congratulated the missionaries on being enabled once more to visit their native land.

The Rev. J. Law said that it afforded him great pleasure to be present among them. The objects of the Association were purely evangelical, and he felt closely identified with their movements. When a lad, only fourteen years of age, God put into him the spirit of a missionary. He gathered all the missionary intelligence he could, and with eagerness he read it. Years rolled on, and his desire was not granted. But in process of time a path was opened, and he entered the missionary field. He felt that no honour was so great as to be a missionary of the Cross,—no work so joyous as that of preaching the gospel to the heathen. He went to Trinidad ten years ago; he felt it a great sacrifice; it appeared like going to another world. He felt it hard; but it was to make known Christ's gospel. On arriving there, they found great difficulties in the way;—it was indeed a land shrouded with Popish darkness and ignorance. Every effort was made to hinder the circulation of the Bible; but they went forth, day after day, circulating gospel tracts, and disposing of God's Word. They laboured long and hard, but apparently in vain; the Spirit of God appeared not to rest on their labours. Hence, under a deep feeling of grief, they held special meetings for prayer and supplication, time after time, until the blessing of God came. The Spirit of God was indeed poured down upon them, and glorious were the results. One remarkable instance he would mention. A young slave came to Trinidad eight years ago, unable to read; now he is superintendent of the Sunday-schools, a

deacon of the church, and during his (Mr. Law's) absence, the minister to the church. A young Englishman, too, came to hear them, thoughtless and careless; the Word was sent home with power divine to his heart, and he too became a humble and devoted follower of Jesus, and was now studying for a missionary. Trinidad abounds with the slaves,—the vassals of Rome, who were indeed in greater bonds than slavish idolatry. They burned their Bibles, and would, if they dared, burn them too. Originally they had but one church—now they had half-a-dozen. Three years since, the Rev. Mr. Cohen died; and his loss was felt extremely by the people; but how did they act? They looked upward to God, to Jesus, and asked for the Eternal Spirit to be poured out upon them, and they asked not in vain. They felt revived; one and another had been raised from their midst to preach the gospel of Jesus; and now all the little churches were filled with native preachers,—mostly young men, who devoted nearly the whole of Saturday to meditation on the Scriptures. He longed to be back. Sorry he was to be here at all; for he found it hard work to leave the people whom he loved. The year before last there were forty-five added to the church under his care; last year ninety-five were added; and during the present year, up to the time of his leaving, thirty two were added,—very many of them converts from Romanism. He hid them God speed.

At this stage of the proceedings, there was an interval of half an hour, during which refreshments were partaken of, and a general inspection instituted of a multitude of objects of Missionary Interest displayed on the tables, arranged on either side of the room; Mr. Templeton, the Secretary of the Association, Mr. J. Hinton, and other gentlemen, in the absence of the Rev. George Small, from India, explaining to the inquisitive and curious the history of the more remarkable articles of the collection, which consisted of heathen deities, charms, weapons of war, domestic utensils, musical instruments, and so forth, together with many objects appertaining to natural history. There were also several things of peculiar interest appertaining to those who were the founders of the missionary work in modern times, and among them the shop-board of the celebrated William Carey, when a humble shoemaker in Northamptonshire. It is very carefully preserved in a gilt frame, covered with glass of small dimensions, and reads thus:—"Second-hand Boots and Shoes Bought and Sold." It was stated that some of the objects which attracted the attention of the company had been kindly lent for the occasion by the friends of the Church Missionary Society,—as, for example, a beautifully-executed model of a system of torture

to which the Hindoos were accustomed to subject themselves in obedience to the dictates of their cruel faith.

When the more formal proceedings were re-commenced, the chair was taken by the Rev. Mr. Todd, of Salter's Hall chapel, Mr. Trestrail being obliged to leave.

The Rev. Alfred Saker, Missionary to Camaroums, Africa, after a few introductory remarks, observed, that the work in which they were engaged was a serious work. He would direct them to Africa. Fifteen years ago, feeling a sympathy for that oppressed and dark land, where slavery reigned predominant, and where Europe was enriching itself with the blood of the people, they sent two men out there to see what they could do. They went, and on arriving at that sickly shore, they found a little island called Fernando Po, where a small colony was established. There the missionaries landed; and there they were received with gladness; it was a thing that the colonists had desired for years. In less than twelve months a church was formed; and the gospel told well upon that scattered people. These two men returned, and they sent two others. The church in the colony grew and prospered. But then there was the mountain-rock, and the dark-visaged inhabitants were there. He wished that he had more time to tell them something about them. They dressed—but how? Why, with palm oil and clay, with which they covered their bodies. They consider themselves superior to any race, and the only people who have a country of their own. Should one of their company leave them, and enter the colony below, he immediately loses his caste, is cut off from society, and dare not return. The missionary goes and sits down in his hut with these poor Africans—he talks with them and reads to them. They enquire how is it that book talks? Little by little they are made to understand that certain marks represent certain words, and that by making these certain marks, we are enabled to make others understand what we mean. The people anxiously exclaim, "Let me know that too." Thus chiefs and people sit down together, and soon learn to read the class-books, and speedily to read the gospel; and when they are told of Christ, and heaven, and glory, they exclaim, "We know nothing." He had seen numbers of this mountain tribe sitting at the feet of Jesus; and he hoped the time would come when that mountain-rock should become vocal with the Redeemer's praise. There were thousands there anxiously enquiring for teachers. He would throw out one idea. The work in that land would become terminable,—very soon it would become a self-supporting work. If they stepped across the water some thirty miles, they would find themselves in a land of

darkness; if they went thirty miles farther on the river K—, they came to a spot where, many years ago, the proclamation of the Gospel was commenced with no small trial. The missionary obtained a habitation, built school rooms, and tried to commence a work among the people, who appeared highly gratified; but by day and night, they robbed him of all that he had. It was with great difficulty a missionary could live there; but he did, for God sustained him. He attempted to build a house for God, and employed hands for this purpose, to go to the "bush" for posts, who were paid at night for their labour, and in the night stole away the posts again. This was repeated over and over again. But at last, a suitable and substantial place was erected; and the people came to hear by degrees. "Ah, massa," said an old negro to the missionary, "you no bring any ting to give de people; if you bring rum you will hab plenty ob people." One day a man sat down by his door, as the missionary passed, and the man exclaimed, "What brings that man here year after year?—he neither buys nor sells,—I know not how he lives,—I'll go and see what he does." He went, and went again; the Gospel reached his heart; and he now testifies of the Gospel of the grace of God. In concluding, Mr. Saker begged of them to assist in sustaining the hands of those who ministered on "Africa's barren soil."

The Rev. Samuel Oughton, from Jamaica, interested the assembly by giving a brief sketch of the rise and progress of the missionary operations in the West Indies, and adding illustrations of the marvellous change which had been wrought in both the social and moral condition of the people by the influence of christianity. He rejoiced in receiving the sympathy and approbation of the brethren in England, and especially when it proceeded from the young men and women of the land, who formed the rising generation of the supporters of the missionary enterprise. He was delighted to find that there still existed a large amount of zeal for gospel extension in the hearts of the youth of the church, and that young men of talent and promise were found willing to consecrate themselves to the missionary work.

A special hymn was then sung, to the tune of the National Anthem, and the proceedings closed with prayer shortly after ten o'clock.

#### GENERAL BAPTIST MISSIONARY SOCIETY.

*Departure of Missionaries.*—Mr. and Mrs. Buckley, returning to their former scene of labour in Orissa, accompanied by Mr. and Mrs. Hill, and Mr. and Mrs. Taylor, with

Miss Butler and Miss Harrison as teachers, and Elizabeth Raphael, a Hindoo teacher, set sail in the *Sulley*, Captain James, from Spithead, on Monday evening, August 12. As, with many other friends, we "accompanied them to the ship," we shall give a full report of the departure of this band of missionaries—the largest yet sent out at one time by this Society—in our next.

### BAPTIST, SUPPLEMENTARY.

(Continued from page 185.)

**BAPTIST ASSOCIATIONS.**—*Bristol.*—Met at Buckingham Chapel, Clifton, May 20, 30, and 31. Churches, 46; baptized, 275; clear increase, 115. Teachers, 900; scholars, 6,385. Brother Morris, moderator. Preachers, brethren Stanford, Middleditch, Newman, and Anderson. The Letter by brother Daniell on *The Church and the Sabbath School*.

*Gloucestershire.*—Assembled at Chepstow, May 30 and 31. Churches, 25; members, 2,118; baptized, 55; clear decrease, 48; teachers, 418; scholars, 3,006. Brother Jones, moderator. Preachers, Messrs. Ayres and Bosworth. Letter by Mr. Walker on *Duties of Church Members to each other*.

*Western.*—The Pembrokeshire branch met at Blaemyswan, near Cardigan, June 5 and 6. Baptized, 420; clear increase, 247. Brother J. P. Williams, moderator. —The Carmarthenshire and Cardiganshire branch met at Cwmdu on June 12 and 13. Baptized, 387; clear increase, 145. Brother W. Gravel, moderator. The letter by brother J. P. Williams, on *Religious Co-operation*. Much preaching, as is their wont in Wales.

*Glamorganshire.*—Held at Calvary, Abardare, June 10 and 20. Churches, 85; members, 10,186; baptized, 724; clear increase, 501; teachers, 1,269; scholars, 8,738. Brother J. Jones, of Merthyr, moderator, much preaching. The Letter by brother Owen, of Canton, on *The Observance of the Lord's day*. Preaching in seven baptist chapels in the parish of Abardare, and in the Market-house. This Association was one of the largest ever known.

*Suffolk Home Mission Union.*—Met at Diss, June 14. Churches, 15; members, 1850; baptized, 68; teachers, 261; scholars, 1732; village stations, 33. Brother Wheeler, of Norwich, preached on *Christian Union*, and one service was for addresses on given subjects.

We have one more printed report to notice—the East and West Ridings of Yorkshire—which will require more space than we can afford this month. Most of those we have noticed are prefaced with the old creed of the Particular Baptists, but some are not. The Glamorganshire is very par-

ticular, and will not admit a church that declines to give in "its firm adherence to these matters," or "that practises mixed or open communion." This body also seems to assume authority when it says that certain churches "be allowed," or "be permitted" to restore certain preachers, and regards "any departure" from its rules as an act of withdrawal! The Midland has added "a rider" to the old creed, which admits non-subscribers. Resolutions on various public matters were passed at nearly all the meetings, such as Church Rates, Education, War, American Slavery, &c.

**DR. MACLAY.**—This venerable and esteemed minister of Christ returned to the land of his adoption—the United States—on Saturday, August 11. Our readers will remember that Dr. M., at a very advanced age, visited this country to obtain aid for the American Bible Union, in its efforts to secure a pure translation of the word of God for all nations; and he met with considerable countenance and success among all denominations of evangelical christians.

### RELIGIOUS.

**BIBLES FOR THE CRIMES.**—The agent of the Soldiers' Friend Society in the East, Mr. Mathieson, writing on the 1st of June, says: "Since the 12th of March I have given away,—English Bibles, 400; English Testaments, 900; French Testaments, 100; Gaelic, Russian, Turkish, 17; tracts, 12,000; books for officers, 350. It has been very gratifying to me to circulate the bible amongst our soldiers, and the desire to possess it in many cases has been very great. I have been much indebted to the British and Foreign Bible Society for giving away the Bibles at half cost-price, and the Testaments as a gift. I may add, I have placed in some of the hospitals copies to remain permanently there. The Testaments given to the French have been truly welcomed. Had I possessed 1,000 I could have given them. I expect a supply in the course of a few days. The 12,000 tracts have, in most instances, been gladly taken. To Mr. Drummond, Stirling, for his grants, I am much indebted."

**THE REV. DR. M'NEIL,** of Liverpool, did not repeat his preaching on 'Change. The Rev. Rector Campbell had reminded him that he was poaching—preaching without license in another incumbent's parish; and as the divines could not "make things pleasant," Dr. M'Neile was silent.

**OPEN-AIR PREACHING.**—Messrs. Baptist Noel and Wigner of Lynn have preached to multitudes near the New Cattle Market, Islington. The infidels came and gave away tracts, and so did the christians. This is the way. Go on!

**PERSECUTION IN TUSCANY.**—Cecchetti, the cigar-maker, who was imprisoned for reading the bible, has been set free through the interest of the Marquis of Normanby. He is now at Turin. But another victim, a baker by trade, who has a wife and seven children, Eusebio Massei, has been in the same prison nine months for the same offence! Oh, these papists, how they hate the bible!

**THE WESLEYAN CONFERENCE**—the 112th—was held this year at Leeds; Isaac Keeling, chairman; Dr. Hannah, Secretary. Decrease in Great Britain and Ireland, 3,794. Increase at Missionary Stations, 1,448. The Wesleyan Reformers met in Leeds at the usual time.

**MR. G. H. DAVIS**, formerly a baptist minister at Bristol, and lately travelling secretary of the Protestant Alliance, has been elected secretary of the Religious Tract Society, in the place of the late Mr. W. Jones.

**PROTESTANTS TURNING PAPISTS.**—A Romanist paper gives a list of 400 of these. They are nearly all such as have been at Oxford or Cambridge, with their wives, sisters, or daughters.

**A RELIGIOUS DISABILITIES BILL** has been introduced into the House of Lords by Lord Brougham, which sweeps away a whole mass of 120 mischievous and obsolete penal statutes.

**MADAGASCAR.**—The Rev. W. Ellis has returned in safety from this island, which he visited on behalf of the London Missionary Society.

**PATAGONIA.**—We are gratified to find that this mission, to which Captain Gardiner fell a victim, is not given up. Steps are taking to renew the attempt.

**MORE BISHOPS!**—The commissioners have proposed twelve; and Government have agreed on four,—Newcastle-on-Tyne, St. Albans Southwell, and St. Columb.

**PARIS.**—There are now seven English protestant places of worship open in this city.

#### GENERAL.

**INDIA AND ENGLAND.**—Lord Palmerston, on the departure of Lord Canning as Governor-General of India, said, "of old all civilization came from India, through Egypt, now we, who were barbarians, were bringing back civilisation and enlightenment to the parent source. Perhaps it might be our fate to confer on the countless millions of India a higher and holier gift than any mere human knowledge, but that must be left to the hands of time and the gradual improvement of the people."

**BENEVOLENCE.**—Mr. H. M. Gibb, of Edinburgh, has bequeathed, for religious, educational, and charitable purposes, between £13,000 and £14,000.

**THE PRIMATE'S CHURCH-RATE SCHEME.**—The plan, said to have been mentioned by the Archbishop of Canterbury, is to the effect that every household who can show a receipt from the deacons, or others in authority in the place where he worships, of having contributed a certain sum towards its support, should be considered as having paid his Church-rate, and should be liable to no further demands!

**THE "TIMES" NEWSPAPER**, in 1852, had an average daily circulation of 30,000. On November 19th of that year, when a memoir of the Duke of Wellington was given, 60,000 were sold. Its average daily sale is now 80,000. The sheets of paper required by the "Times" for eight days' supply, laid open and piled upon each other, would exactly equal the height of St. Paul's Cathedral.

**MRS. SAUNDENS**, the poor woman who lately gave birth to four children, having come to the knowledge of the Queen, she immediately sent four sovereigns, one to each of the children. One of the children is dead, but the remaining trio are progressing "satisfactorily."—*Cardiff Guardian*.

**NEWSPAPERS TO THE COLONIES.**—Unstamped copies may in future be posted with a penny postage-stamp affixed. But if a newspaper has been first circulated at home with the impressed-stamp upon it, it will still require a postage-stamp to be affixed to it, besides the impressed stamp, in order to secure transmission to the colonies.

**A POSER.**—Sydney Smith said, "I once dissuaded a youth from entering the army, on which he was bent, at the risk of breaking his mother's heart, by asking him how he would prevent his sword from getting between his legs. It quite staggered him; he never solved the difficulty, and took to peace instead of war."

**THE LARGEST STEAMER IN THE WORLD** has been launched from Messrs. Napier's on the Clyde—the *Persia*, intended for the Cunard line. She is 300 feet long, 71 broad, and 32 deep. Tonnage 3,000. She will carry 300 passengers in separate cabins, besides a crew of upwards of 120.

**IRISH EMIGRATION.**—Though there was a large falling off in the emigration from Ireland to America last year, as compared with 1853, the remittances of money from America to Ireland showed a great increase. The total was £1,780,000. in 1854, or £200,000 more than in 1853.

**ADVERTISEMENTS.**—In the year 1851, as many as 2,334,593 Advertisements appeared in the Journals of Great Britain and Ireland. Now the tax is repealed, they will be greatly increased, but no report of them can be given.

**A COFFEE-MAKING MACHINE** at the Paris Exhibition can make 500 cups of coffee in a quarter of an hour.

**SWEABORG**—At the bombardment of this stronghold, on the 9th of August, a sailor engaged says, that the shells passed clear over the forts into the place—that it was awful to see the blaze, and the men blown up by explosions. "We were all as black as imps, and could not hear each other speak for the deafening roar"—"for thirteen hours at once we were at it, with nothing to eat." Another writer says the place was like "a burning fiery furnace," many thousands of rockets and shells having been thrown into it.

**TOUBERNAYA BRIDGE**.—This battle is said to have been like another Alma and Inkermann united. As many as 3,820 Russians were afterwards buried. This part of the Crimea is said to be like "a great graveyard." The Russians are said to be suffering greatly from sickness and want of supplies; vast stores in the forts of the sea of Azoff having been destroyed. A new Russian conscription is ordered. And this is war!

**SEA-SIDE ACCIDENTS**.—Several fatal ones have taken place this year, chiefly to young ladies walking too near the edges of the cliffs at Brighton, Landudno, Broadstairs, and Burlington. A person dragging for shrimps was swallowed in a quicksand. He was heard to exclaim—"Lord Jesus, save me!"

**THE KING OF DANOMBY**, an African monarch, says a recent traveller, keeps a drunkard, feeds him upon rum, and exhibits him at the customs, that his emaciated appearance may shame his people from making boasts of themselves.

**A ROBBERY** was recently committed in a house in Clifton while the family were absent at afternoon service. The thieves left written on the kitchen table the words, "You should watch as well as pray."

*Bristol Times.*

**THE MORMONS** in the valley of the Great Salt Lake are anticipating a famine. All the crops were being devoured by insects, and flour was very scarce at the price of six dollars per 100lbs.

**THE GREAT BELL** at Moscow, in the Kremlin, while tolling for the death of the late Czar, fell through three floors and killed five and wounded nine persons. It weighed 80,000 lbs.

**THE LITTLE SON** of a bricklayer, at Grunstone, Norfolk, was the other day killed by lightning in his mother's arms. The mother was much injured.

**MR. HALL**, RECOVERER OF DONOSTER, obtained £4,500 damages for personal injury on the Great Northern Railway.

**THE DISSENTERS' MARRIAGE BILL** did not receive the royal assent, and therefore stands over for the next session.

**A MONSTER SNAKE**, above nine feet long, was found crushed to death by a gate near Colchester.

**THE NORTH WEST PASSAGE**.—Ten thousand pounds are to be divided among the discoverers—Captain McClure £5,000, and the officers and crew £5,000.

**THE NUMBER OF ORPHANS**, made by the war, and receiving relief from the patriotic fund, is 2,200.

**THE WAR MEDALS** will cost £52,500 for the present year.

## REVIEW OF THE PAST MONTH.

*Saturday, August 25.*

**AT HOME**.—Parliament has brought its sittings to a close. It was prorogued by commission on August 22. to October 23. The session has not been fruitful in home legislation. The war, and its blunders and expenses, has been the leading theme of discussion. The Hyde Park Sunday Riots so alarmed our legislators that they hastily repealed the act for limiting the hours for the sale of beer and liquors on the sabbath-day; and so the Great Brewers, and their agents the publicans, and their customers the sinners, have triumphed; we hope only for a season. Much agitation prevails in London on the filthy state of the Thames and the adulteration of food. The kings of Belgium and Portugal have visited England and returned. Several weeks fine weather have given hopes of a better harvest. But the chief event of the month is the departure of the Queen, Prince Albert, The Princess Royal, The Prince of Wales, and Prince Alfred, for France, where they are now receiving the courtesies of the politest people on earth. This of itself is such an event as has not transpired since Bluff Harry trod the cloth of gold with Francis the First.

**ABROAD**.—The plot thickens, and momentous events are transpiring. Spain promises 25,000 men for the Crimea. Sweaborg has been bombarded. Awful explosions took place, and warlike stores of immense value were destroyed. In the Crimea the Russians, 50,000 foot and 5000 horse, attacked the Allies at the bridge of the Tchernaya, but were repulsed by the French and Sardinians with great loss. It is supposed this was their last desperate attempt at making a diversion before they quitted Sebastopol for the northern shore; for it is expected that they cannot resist the next bombardment and attack by the allies, news of which is hourly expected. Omar Pasha now goes to take command of the Turkish army in Asia. Schamyl, it is again reported, is not dead. The Duke of Newcastle is at the camp before Sebastopol seeing things with his own eyes. And, to conclude, the Pope has excommunicated the king of Sardinia and his ministers, and threatened Spain and Switzerland for their anti-popish proceedings!

## Marringes.

July 7, at Tunbridge chapel, New Road, London, by Mr. Owen Clarke, Mr. C. F. Bohn, to Maria, youngest daughter of the late Mr. John Preston, baptist minister, and grand-daughter of Dan Taylor.

July 17, at the baptist chapel, Middleton Cheney, by Mr. W. T. Henderson, the Rev. Richard Gutteridge, to Miss M. A. Wilkins.

July 24, at the baptist chapel, Clarence Street, Penzance, by Mr. R. Pengilly, father of the bride, and formerly of Newcastle on-Tyne, J. W. Buckley, Esq., of Croydon, to Louisa Jane Pengilly.

July 25, at Pickhill, Abraham Frederick, only son of Mr. A. Nichols, baptist minister, Sunnyside, Lancashire, to Christiana,

youngest daughter of Mr. C. Douthwaite, Leeming-lane.

August 2, at the baptist chapel, Blaby, Leicestershire, Mr. Wm. H. Glover, of Blaby, to Martha, eldest daughter of Mr. Bruce, of Glenn Parvis Lodge.

August 5, at Broad-street baptist chapel, Nottingham, by Mr. Stevenson, Mr. R. Wid-dison, to Miss A. James.

August 7, at the baptist chapel, Acering-ton, by Mr. Marshall, Mr. G. Whittaker, to Miss M. Sutcliffe.

August 13, at the baptist chapel, Hillsley, by Mr. Keller, Mr. H. Brown, to Elizabeth, eldest daughter of Mr. J. Mocoek.

## Deaths.

July 8, suddenly, William Jones, Esq., of Pwllheli, the generous owner of the vessel, *William Carey*; who had so often granted free passages in that vessel to the baptist missionaries going to India.

July 8, at Balaklava, of dysentery, Mr. Gyngell, a devoted Railway Missionary, many years in the service of Sir M. Peto, Bart.

July 10, the Rev. W. Upjohn, of Field Dalling, Norfolk, eighty-three years of age, and fifty-two years the faithful vicar of the parish, in which it was his boast, that although generations had passed away, not one of his flock had been unvisited at their death beds. He was the young friend of Romaine, Rowland Hill, and John Newton. He early introduced Dr. Watts's hymus into his church, and was reported to the old Bishop of Norwich for such Puritanical innovations; who replied, "I wish all my clergy were as faithful. I shall not interfere."

July 19, at Camden Town, aged 64, Eustace Carey, nephew of the late Dr. Carey, of Serampore, formerly a missionary, and for more than thirty years an active agent of the Baptist Missionary Society. His death, like that of the Secretary of the General Baptist Missionary Society a year ago, was sudden; and he was called to his high reward under similar circumstances. He was much and deservedly esteemed.

July 26, after a long and painful illness, borne with christian patience, John Campion, aged 64, many years a consistent member of the baptist church, New Road, Oxford.

July 28, Mrs. Martha Greenwood, having been for nearly forty-nine years a member of the General Baptist church, Halifax.

July 29, Mr. Henry Wilson, Halifax, formerly a student at Leicester General Baptist College. He left that institution to

attend to the business from which his brother was removed by affliction and death. The same complaint—consumption, has now taken away the last child of the widowed mother. But she sorrows "not, even as others which have no hope."

July 30, Mrs. Nicholson, the estimable partner of Mr. W. Nicholson, who once officiated in the ministry among the General Baptists. For forty-one years she has honourably professed christianity. She was warmly attached to the General Baptist church, Halifax, and highly esteemed.

Aug. 9, at the baptist college Pontypool, Miss Anne Henry, niece of Mrs. Thomas Thomas, aged nineteen.

August 14, at Wrexham, our aged sister in Christ, Anne Matthews, aged 82, widow of our late venerable deacon, Isaac Matthews, was called up from the church militant to the church triumphant. At the early age of eighteen she was called by divine grace, and yielding allegiance to her Lord, was baptized in his name. Ever since she has maintained the christian character, and was truly an ornament to her profession. Her bible was her daily companion, and Jesus to her was all in all. On the Lord's-day previous to her death, whilst dozing, she several times thought that some one was tapping her on her shoulder, and asked her daughter who it was? but on being assured that no one did so, she said, "Well: perhaps its my dear Saviour sending his angel and wishing me to come home."

August 17, at Maryland Point, Stratford, Essex, in the faith and hope of the gospel, Ann, the beloved and afflicted wife of Mr. John Freeman, a member of the baptist church at Bow, Middlesex, for more than forty-eight years, aged 73.

THE  
BAPTIST REPORTER.

OCTOBER, 1855.

TRUE TRANSLATIONS OF THE HOLY SCRIPTURES;  
OR, THE CASE OF THE BIBLE SOCIETY *versus* THE BAPTISTS.

WE presume that our readers generally are aware that the "Bible Translation Society" is a baptist institution, which originated in the refusal, some years ago, of the Bible Society to render any further aid in the circulation of the versions of the baptist missionaries in India. Ever since its formation the Translation Society has quietly but vigorously pursued its course, and we have every year reported its operations. But it seems to have been considered desirable this year to re-state the whole case; and Mr. Robinson, of Cambridge, at the Annual Meeting in April last, produced the leading facts, which we give in the following extract from his address; from which it will be seen that there was a cause for this step, which must commend itself to every man who recognises the importance of securing faithful translations of the Holy Scriptures.

The object of the Bible Translation Society is the circulation of the word of God. Fifty thousand volumes of the holy scriptures it has produced during the past year. And, looking back to the origin of that movement which this Society prolongs, I may remind the meeting that the baptist missionaries in the East have produced and circulated, not fifty thousand only, not five hundred thousand only, but a

million copies of the scriptures, in whole or in part. Now that, Mr. Chairman, is a great and good work; and we cannot but wonder and mourn that our good friends, the Committee of the British and Foreign Bible Society, can find their consciences at ease while standing aloof. They say to us, "You have toiled hard; you have been pioneers, doing the work when no one else would; you are doing it still, and—we withdraw from you." For it is they who withdrew, not we. We were going on just as before; translating and distributing, when the most anomalous decision was heard from Earl Street: "We will go with you no further. Translate still if you can; circulate still if you can; it is an excellent and noble work; the blessing of God be with you in that work, but we—a Society formed solely with a view to the wider circulation of the scriptures—will have nothing more to do with you!" That is not all. Copies of English versions may be multiplied at a small cost. You can buy an English Testament, with its binding and gilt edges, for 4d.; but a project having been set on foot within the last year for supplying the reading population of British India with the New Testament, the Earl Street Committee made a rough estimate of the expense, and the result of the calculation was, that the carrying out of the entire

scheme would involve an average cost of 2s. 4d. for each Testament. Yes, and that such would be the cost notwithstanding all the facilities which fifty years of preparatory labour have created. That estimate may have included the expense of providing new versions. I am unacquainted with the details, and state the result only. And allow me, sir, to give another exemplification of the value of the pioneers in the work. According to its last report, the British and Foreign Bible Society have printed two thousand Bibles and six thousand Testaments in the principal modern language of Abyssinia—the Amharic. The manuscript of that bible cost the Society considerably more than a thousand pounds. What has been the subsequent expense of providing a competent editor to conduct the work through the press, and of type and paper, I have no means of ascertaining; but you will observe that more than 2s. 6d. per copy has been paid for the manuscript alone for every copy yet produced, and well was the money expended. The price at which the Society offers its Amharic Bible—and let British christians as they hear this be thankful—is 24s. Well, sir, our brethren, the baptist missionaries in the east, had toiled long and hard at the preliminary work. They prepared grammars, lexicons, and translations in abundance, and other labourers entered the field; and then the Earl Street Society, which had been glad enough of their co-operation previously, turned round and virtually said to them: “We can now avail ourselves of the fruits of your toil, and there are also others to carry on the work. We can do without you, and we will, unless you will submit to restrictions which before we should not have ventured to impose.” I do wonder that the christian gentlemen in Earl Street can reconcile their consciences to such a proceeding. But it is asked—and asked by baptists, too, very few of whom have carefully studied the subject before us, and

almost all of whom are, as they should be, very reluctant to see a single spot in the Earl Street sun—Are there not parts of your translations of which the Earl Street Committee complain as being inaccurate? Have you not given to all those parts of the New Testament which relate to baptism an incorrect meaning? And suppose we have. Is that a damning fault? Is it not better that such bibles should go forth than none at all? Is the Society, which a few years ago was willing to circulate the whole Apocrypha, terrified at a little baptist heresy? Let all, however, know what, though it has been repeated a thousand times, it is still necessary to reiterate, that the Earl Street Committee never has complained of our translations as being incorrectly made, and I venture to affirm never will. That committee comprises scholars, and has many scholars connected with it, and scholars know well that our translations, however objectionable, are correct. It ought to be distinctly known, throughout the length and breadth of the land, that the Bible Society has been for the past fifteen years rejecting versions of the scriptures which it has never charged with unfaithfulness or inaccuracy. I am grieved to say that the inconsistency extends beyond even that limit. The translation of the scriptures is no new work. The oldest version of the New Testament is thought to have been made in the second century, and ever since learned men have been transferring that book of books into new tongues. And most of these translators, from the second century down to the time of the reformation, have done precisely what our translators in the East are now shut out from Earl Street for doing. We are not claiming sanction for novelties, but standing in the old way and walking in the old path. The Bible Society does not tell us we are wrong; the voice of ages proclaims that we are right. We have been accustomed to think that Martin Luther conferred a great blessing on the people of his

fatherland throughout all their generations, because he unlocked the golden casket and gave to the people the bible in their own tongue. If Doctor Martin Luther had lived now, and had walked down Ludgate Hill and into Earl Street with his M.S. Bible under his arm, he would have found the doors of the Bible Society shut against him. The committee would not have accepted of that best treasure which Germany possesses, because Luther did for the people who read German just what Dr. Yates has done for the people who read Bengalee—translated the words relating to baptism, aye, and just as the baptists translate them. Yet because Luther lived in the sixteenth century, and Dr. Yates in the nineteenth, our most excellent and sagacious friends in Earl Street circulate Luther's Testament by millions, and then turn round on Dr. Yates and say, "We won't circulate one of your's." That, Mr. Chairman, is a truly pitiable position for so noble a Society to occupy; and I must think that the consciences of its most intelligent supporters cannot be quite at ease. Gentlemen around me know well that the argument might be pushed much farther, inasmuch as Luther's is but one of many versions adopted and circulated by the Earl Street Committee which are open to precisely the same objections as those versions which they reject. Verily the way of the Bible Society is not equal. As the learned Greenfield—himself not a baptist—predicted, that Society is no longer a splendid temple, in the services of which the whole christian world can cordially join, but has dwindled into an edifice—he said a contemptible edifice, but I cannot adopt his epithet—dedicated to party feelings, motives, and views. I am not without hope that it will yet retrace its steps, and shine out again in the lustre of its pristine catholicity. There remains yet another question which it may be permitted me to discuss, and it is the question which we find most difficult of all to answer.

Granting, say some, that the Bible Society is on this one point in error, yet would it not be well for the sake of harmony and peace to concede the point. The point has been conceded to the utmost length which a good conscience will allow. They want us to carry concession farther. Dr. Yates's Bengalee New Testament is allowed to be the best in existence. The Earl Street Society says: "Suffer us to take it and turn those parts of it which relate to baptism out of Bengalee into Greek, and then circulate it. Suffer us to do the same with certain parts of your Sanscrit version." The reply is, "If you choose to assume the responsibility you are at liberty to do so. We cannot do it!" And the Society, so availing itself of the labours of our missionaries at this day, having first mutilated their works, concession up to this point was perhaps consistent with fidelity to truth. Be that as it may, such concession was dictated by a christian spirit, and therefore made. Carry concession beyond that limit and it would become unfaithfulness to God and man. What, then, I can imagine some to ask, having carried concession to this extent, is the practical point you are contending for? Will the gentleman who may be supposed to put that inquiry conceive that he had gone out years ago as a missionary to Tartary, laboured there for many years in the midst of a hundred thousand people previously ignorant of the true God and the way of salvation, mastered their language, and translated the New Testament. He applies for help to a society whose sole object is a wider distribution of the scriptures, and receives this answer. "Dear Sir,—We are rejoiced to hear that you have finished the New Testament. We cannot conceive of your conferring any boon so precious on the hundred thousand souls around you; but there are certain passages in that book relating to the Lord's supper. We know these can be translated, for we are circulating many versions in which they are translated just as you

have translated them, but we will not aid you unless you will leave those passages in Greek." Would not that be a practical issue? Why, sir, it would arouse all protestant christendom, and the Society in one month would be compelled to retrace its steps by the indignant voices of myriads raising the cry, which its noble president would be the first to utter, "The word of God must not be bound." And what, let me ask, would be the reply of the faithful missionary? What but this? "In the providence of God I am placed here between him and the people, as the only medium through which his truth can shine upon them, and I never will be, I dare not be, a party to withholding from them a single ray of that light which he has designed to impart. With my predecessor, Tyndale, 'I call God to record, as against the day we shall appear before our Lord Jesus Christ to give reckoning of our doings, that I never altered one syllable of God's word against my conscience, nor would do this day, if all that is on earth, whether it be honour, pleasure, or riches, might be given me.'" That, sir, is the painful position into which all our translators are thrust, with, however, this difference, that while the passages relating to the Lord's supper are few, the passages relating to baptism are many. The demand of the Bible Society is, that in about ninety passages of the New Testament the leading words should be left in Greek. To that extent that Society steps in between God and the nations, saying to the latter, "You shall not have the revelation of our Lord Jesus Christ in your own tongues!" The Pope would fain have the whole bible left in Latin. The Bible Society ordains that about ninety passages of the New Testament shall be left in Greek. This is not a baptist question but a protestant question; and I hope we shall ever take that ground and refuse to be driven from it, not suffering the controversy to be obscured by connected but minor topics. Keep to this point and you

are resistless. Make it ring in the ears of all who differ from you: "The Pope would have the whole bible left in Latin. You decree that about ninety passages of the New Testament shall be kept in Greek." It may be forgiven me, Mr. Chairman, for having spoken so long, for the subject during the past year has come before me in a form both practical and painful. The special Chinese fund we are all acquainted with. Nearly half the amount contributed to that fund in the town of Cambridge was contributed by the congregation to which I have the happiness to minister. At our last bible meeting a project was, in a very fervid speech, commended to us for supplying the reading population of British India with copies of the New Testament. The project was favourably received, and a resolution passed (since abandoned), that a special fund should be forthwith commenced for that purpose. Now, sir, according to the published testimony of Mr. Wylie, he found that out of 130 missionaries in India, more than 80 were baptist missionaries, and these, it is notorious, in Burmah, and Bengal, and elsewhere, have been very laborious and successful translators of the Word of God. Is it possible that the intelligent and protestant members of the Bible Society should, in a project for all India, ignore these men and their labours? And if they do, shall we stand by and concur, or be silent? The project, though changed in form, is not abandoned. On the 8th of January, the Earl Street Committee, devoting itself to the consideration of this subject only, passed this resolution: "That this committee are convinced the time has arrived when it is desirable to make some increased efforts for supplying the immense population of India with the scriptures." I submit, sir, that the time has come when, if we are not recreant to our cause, we must bring this subject again very distinctly before the supporters of the Bible Society. Is it christian, is it reasonable, is it just

that we should be asked to aid in a fund for India, while our versions are to be thrown aside without any complaints of their inaccuracy--thrown aside, not because they are bad translations, but because they are translations. India is the field on which this protestant question may be pushed to a favourable issue. Your case is a resistless one, and as sure as truth is truth, it must win its way, if only it be taken up with fervour and pleaded with courage. I fear our good friends in London, the standard-bearers of the host, are not quite up to the mark. What would you have us do? they may ask. I would have them go in good force to the public meeting of the British and Foreign Bible Society, and state their case in such manner that no friend of the Bible Society could reasonably object to, and with such force as none could gainsay. I would have them put out an appeal, addressed to that most thorough protestant, Lord Shaftesbury; an appeal, short, sharp as a two-edged Turkish scimitar, in which there should not be

one word to offend, but every word to convince. I would have them urge their friends throughout the country to try and circulate that appeal. I would have the subject carried into every committee-room and into every public meeting, convinced that our case needs only to be put before the public, and it must succeed. I say these things, sir, from no hostility to the Bible Society, but from the opposite motive, because I dread a severance from that Society as this Indian scheme advances. I long to be with that Society heart and hand in this good and great work. What has been said has sprung from no sectarian partiality. I do not believe in baptist organization, nor in baptist churches even, much less in baptist Bible Societies; but long and sigh for those more christian alliances of which formerly the Bible Society was a beautiful exponent. Fidelity to our cause just now is the only way to prevent a complete schism hereafter. Act now, and the breach may be healed. Be silent now, and it must be widened.

## WHAT HAS MADE ENGLAND WHAT ENGLAND IS ?

*From "Growth in Grace the want of the Churches."*

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

ENGLAND has become what it is through the gospel. When Cæsar landed on our shores the only inhabitants were a few savages, who disputed amongst each other the possession of the swamps, forests, and moors, which then overspread the surface of the island. Now its wilds, reclaimed by a skilful husbandry, yield exuberant harvests; mansions, which might be the abodes of princes, are interspersed with comfortable farm-houses and smiling villages; while villages have grown into towns, and towns into populous cities. To its large inland navigation and excellent roads has been added a net-work of railroads, by which immense facilities are afforded for every kind of industry to its busy

inhabitants. Year by year its mines pour forth their unexhausted treasures of coal and iron; and its cotton and woollen mills are prodigies of manufacturing ingenuity and skill. Stored with the fabrics of British industry its ships cross every sea, bringing back from almost every part of the earth products which may add to our comforts or supply our wants; and wherever Englishmen go, whether traders or travellers for pleasure, they find protection from their connection with a country and a government which are every where respected or feared. The achievements of modern art are like a series of miracles, and recent discoveries in science are like new revelations. Never was there in the world

a literature so rich and varied as our's ; and one social improvement but leads to another. All this prosperity is, under God, the creation of a race which has great qualities. To make this island what it is, Englishmen have toiled with laborious industry, and have encountered difficulties with a steady perseverance which has often turned obstacles into the means of triumphs. Such results can only take place in countries where persons and property are safe ; and accordingly we find that here the rights of industry are secured against mob violence on the one hand, and against official extortion on the other ; while each unoffending citizen is protected by his *habeas corpus* from illegal arrest and detention as effectually as if he were surrounded by a body-guard of dragoons. From this main object of government which is so effectually secured, it is satisfactory to turn to the government which accomplishes it. At its head is our Queen, whose throne, existing for the welfare of her subjects, is sustained by their enlightened loyalty, and whose glory it is that she prefers her constitutional authority to all those powers, so imposing but so precarious, which have been seized by despotic sovereigns. In conjunction with the crown we have two houses of parliament ; the House of Lords, which although it may sometimes delay salutary reforms, at least as often prevents hasty and unwise legislation ; and the House of Commons, which, representing the nation itself, is its chief governmental force. These two assemblies, by their right of free debate, can examine and superintend all the great interests of the nation ; and the House of Commons, by its absolute control over taxation, can remedy all abuses of the executive, secure the subjection of the army to the law, and sustain every national right. Yet this powerful assembly yields, in its turn, to the superior force of the nation itself. By their right of election the constituencies of the empire can displace those members of parliament

who are unfaithful to their trust, and can return if they please the best and wisest men to watch over the national interests. Everywhere discussion is free, peaceable meetings are protected, petitions to the crown and to parliament may express the opinions of the country ; a pure administration of justice preserves the weak from the oppression of the strong, judges are no longer servile or corrupt, because no longer removable at pleasure ; and the publicity of all legal proceedings secures, that on all questions between the government and the subject, no less than between the subjects themselves, substantial justice shall be done. A free press, crowning our national privileges, scrutinizes all transactions, sifts all opinions, debates all questions, confirms what is reasonable, explodes what is visionary, demands what is expedient, is the safety-valve to popular passions, and the advocate of improvement. This great engine of modern civilization, which is ever assuming more gigantic proportions and growing into greater power, is both sustained and checked by the education of the people, which is also widening and deepening. No longer led blindly by pulpit, platform, or press, myriads hear and read, not to oppose or to assent, but to weigh ; and they ultimately prevail. Their condemnation neutralizes the power of faction, and their support renders patriotism irresistible.

Now all our material prosperity, order, good government, constitutional force, and political liberty, have their origin in the gospel. The gospel, read and received, has raised the whole fabric. It has done so by investing the principles of justice, humanity, and order, with the sacredness of religious duties recognized by all ; it has done so by enabling numbers to suffer and to die for the truth, who, in securing the rights of conscience, have obtained the civil liberty which is their necessary guarantee ; and it has done so by creating and diffusing throughout the community evangelical

morality. *Quid leges sine moribus vanæ profuerint!* Immoral states can scarcely obtain good laws, and when they do so cannot keep them. For public order, and the protection of persons and of property, must rest either on opinion or on force. Where therefore men respect neither their rulers nor each other, neither law nor right, there can be no government of opinion; the only government possible is that of force, and when a government rules by force it must ever be despotic. But when men, in the fear of God, are just and humane, they will of themselves maintain good laws, and the government of force, ceasing to be necessary, becomes at length impossible. Already the gospel in our country has substituted the policeman for the soldier, and ere long, if God blesses us with religious progress, it will substitute the school-master for the policeman. Them that honour God he will honour; and England is great, glorious, and free, because its people are in some measure religious. In a similar manner all those nations which are the strongest and the most intelligent have received their distinction from the gospel. Classical literature and common sense have done something, but religion has done much more; and both Europe and the United States of America owe their influence in the world to Christ. Among, likewise, other nations, those generally are the most advanced in morals, order, strength, and happiness, which have most heartily received the gospel. Thus England is more prosperous than France, Scotland than Ireland, the United States of North America than the States of the South, the Protestant cantons of Switzerland than the Catholic, and Prussia than Austria.

At the same time it must be owned that the gospel has triumphed very partially. Although it has been preached in the world during eighteen hundred years four-fifths of mankind still disbelieve it. Of the millions of Jews very few have turned to the

Redeemer whom their fathers crucified; the followers of a military chief, who pretended to inspiration that he might inspire his soldiers with the heroism of fanatics in extending his lawless conquests, are almost as numerous as the followers of Jesus; and the millions who still worship 'obscene and sanguinary idols instead of God are three times as many as his followers. This does not promise to the gospel an easy or a speedy triumph. Meanwhile even at home, where the gospel is freely preached, and where the bible has been long in circulation, the ignorant, vicious, and profane, outnumber the disciples of Jesus; Roman Catholic superstition, though besieged on all sides, never surrenders; and of the worldly and the frivolous, comparatively few are converted to God.

Our churches, distinguished from others principally by this, that they admit to christian baptism those only who make a credible profession of their faith in Christ, are perhaps as successful as any others in turning sinners to God; and yet, if their success is to be taken as a fair representation of the progress made by evangelical doctrine, the churches of Christ in England are not at this moment obtaining many victories over the world.

Of one church it has been recorded that "The Lord added to the church daily those that were saved," Acts ii. 47. And so it may be again. But the church which wrought out this result through the power of the Holy Spirit, was shining with the glory of God. Its members abounded in prayer, Acts i. 14, ii. 42; they were filled with the Holy Ghost, Acts. ii. 4; in the place where Jesus was crucified they preached boldly that he was the Christ, and confessed him by baptism, Acts ii. 11, 23, 41; they were diligent in using the means of instruction and improvement, Acts ii. 42; they manifested much brotherly kindness, liberality, and self-denial, Acts ii. 44, 45; and they were filled with joyful gratitude, Acts ii. 47; Luke xxiv. 46, 47.

## Spiritual Cabinet.

### ONE YEAR IN HEAVEN.

TEN days ago the writer was preparing a short note to a friend, and having written the date (September 4), he looked at it again, and was reminded that it was the same month and day that, one year ago, an eminent servant of Christ had just written, when the pen dropped from his fingers as the spirit which directed their movements departed, and left the body, in which it had dwelt for threescore years and ten, a motionless and lifeless corpse! Then came that thought—he has been one year in heaven—a year in heaven! how suggestive is that fact of him, and of what he has seen, and heard, and known within a period that fills up an important space of Time, but is as a mere moment in illimitable Eternity!

But ere we try to follow him to heaven, let us think again, for one moment, of his last act on earth—if, indeed, what was involuntary can be called an act—the dropping of that pen! Much has been said, and often with too much of vain boasting, of the power of the pen; and yet it is often an instrument of vast power for good or for evil. He used it much—few men more—and he used it well—without exception well. What thousands upon thousands have read to their present and eternal profit what he penned and printed!—What untold numbers of the young have listened to his serious and earnest “*Persuasives to Early Piety.*”—What multitudes of youthful pilgrims have been directed by his “*Guide to Immortality and Eternal Life.*” And without enumerating the many other productions of his powerful and prolific pen, with what telling effect did he wield it when pleading in the name and love of Christ for the “*poor perishing heathen!*” The last words that pen wrote as it dropped from his hold—never to be taken up by those fingers again—was for them!

But he has been a year in heaven!

Much did we muse at the time of his departure on the emotions of his ransomed spirit, when, on that day, borne upward by ministering angels he passed the pearly portals, entered the regions of glory, and was presented to the Lord he loved. But here imagination falters, and flutters, and fails. That scene cannot be represented.

But we may turn with our departed brother as he retires from before the Throne to receive the congratulations of the redeemed; for how many who knew and loved him below were there to welcome him! One before all others would greet him.—She, whose gentle spirit so often soothed and cheered his wearied mind after arduous labours during the many years of their happy earthly union. Would not She, too, whose maternal love watched over his dawning piety, and bade him walk through life in the way of truth, now, with more than motherly joy, welcome him to his everlasting home?

Neither does our imagination go beyond all proper bounds if it pictures a large multitude of the spirits of the perfect gathering around him with joyful congratulations. Ministers, with whom on earth he laboured in the gospel. Missionaries whom he instigated, instructed, and encouraged in their glorious enterprise; one of whom had but just arrived there. Teachers of sabbath schools and their children, and crowds of those whose years on earth were not many, but, taught by his writing or preaching, and led by the Divine Spirit to the Holy Saviour, had reached before him the land of endless life. These, and many a convert, too, from idolatrous Orissa, washed and made white in the blood of the Lamb, would hail with rapturous joy to the abodes of bliss, the man to whom, under God, they were indebted for the “*good tidings of great joy.*”

A year in heaven! why, then, he has not only found all those again whom he knew and loved on earth, but he has had opportunity of introduction and converse with those of whose faith and patience when here he had so often spoken and written—the faithful first fathers of the world, patriarchs and prophets, apostles and evangelists, confessors and martyrs—these, and such as these, and holy angels, are now his inseparable associates, with whom he will ever hold high intercourse, and join in songs of ceaseless adoration of the Lamb that was slain!

And then what scenes of purest glory all unknown to us have already been beheld by him. Now he knows what is set forth by those splendid figures, borrowed from the richest of material objects around us, by which John describes his visions of heavenly wonders—rivers, trees, and crowns of life—gates of pearl, streets of glassy gold, and foundations of precious

gems. And more than all his eyes have now beheld, and will for ever behold, "The King in his Beauty." And to crown all, having overcome through the blood of the Lamb, he now inherits all things—they are his and his for ever—those treasures of Eternity, inexhaustible and undecaying; all bought, secured, and made over to him in virtue of the blood of that everlasting covenant which is ordered in all things and sure.

Rest and repose, peace and joy, love and gratitude, are all his now, and will be his through that boundless ETERNITY which is now before him; and to which he so often directed the attention of thousands when in this vale of time. May we, who knew him and his works of faith and labours of love, follow him, even as he followed Christ, until we, too, ascend to dwell above, and unite with him and the multitude no man can number in singing the great song of salvation to God and the Lamb for ever!

## Poetry.

### THE SUFFERING SAVIOUR.

WHAT means that crown of barbed thorns;  
That purple robe—desertions dress;  
That judgment hall; those motley bands  
That round the patient Saviour press?

And that sad scene of Calvary—  
Why hangs the victim on that tree?  
And why that agonizing cry,  
"My God, hast thou forsaken me?"

Can thoughts conceive, can words express,  
The meaning of such wondrous deeds?  
Can men explain, can angels guess,  
Why Jesus languishes and bleeds?

'Tis all beyond our reasons flight;  
E'en angel-minds all powerless prove  
To pierce the depth, or climb the height,  
Of such inimitable love.

This love, my soul, be all thy theme,  
While life's faint lamp remains to shine;  
And only live and die to him  
Who bought thee with his blood divine.

And when I join the heavenly choir,  
When perfect joys my bosom swell,  
Then, O what songs shall tune my lyre,  
To Him who hath done all things well.

*Eye, Suffolk.*

J. H.

### THE TRIUMPH OF FAITH.

O! FOR a seraph's holy fire  
To tell of love divine:  
Love that has made in deathless bonds  
The "Friend of Sinners" mine.

Mine when the tempest shakes the sky,  
And vivid lightnings play;  
Mine when the worldlings painted joys  
Like autumn-leaves decay.

Mine when the embassage of death  
Commands this pulse to cease;

P P

Mine when the wearied spirit gains  
The distant shores of peace.  
Mine when the mingling elements  
Shall melt with fervent heat;  
Mine when earth's teeming millions stand  
Before the judgment seat.

Yea, were the sun to rise no more,  
And stars forget to shine,  
Still would my Saviour ratify  
A union so divine.

*Eye, Suffolk.*

J. H.

## Reviews.

*Gunn's Scripture Lessons.* London: Partridge and Oakley.

THOSE who have watched the progress of the Sunday School system will remember the important and valuable improvements which were conceived and carried into successful operation a few years ago by the late Rev. D. Gunn, of Christchurch. As the small book before us furnishes much information to teachers on the system pursued by Mr. G. we commend it to their notice.

Dr. Baldwin Brown says, "The best witness to the system is Christchurch itself; and I cannot but think that the introduction of a similar system into churches where there is talent and energy to carry it out, would be attended with the best results. The Introduction asserts some very important principles, worthy the attention of all who are engaged in Sabbath School instruction, and I do not know that the truths of the gospel could be conveyed with greater method, simplicity, and completeness, than in the lessons which follow. A complete series of such lessons would be very valuable."

Mr. Aldis:—"They explain that which is difficult, and render that interesting which is plain; and they do this by a method so simple, and by stages so gradual, that the feeblest may follow and understand."

Dr. Harris:—"Its main excellence consists in calling for a certain amount of useful preparation on the part of the teacher, in awakening a spirit of inquiry in the learner, and in making him a careful student of the word of God."

1. *Faith of Dying Jacob.*
2. *Admonitory Hints to Communicants.*
3. *Biblical Instructions for Young Persons.*
4. *Little Mary Ann.*
5. *Eleanor Dunn, by Catherine Cecil.* London: Book Society for promoting Christian Knowledge.

THIS Institution, which was established many years ago for the purpose of selecting and publishing works of sterling value, is much too little known; indeed, it is almost lost sight of now among the many other better known institutions that stand more prominently before the public eye. We therefore take leave to state that its depository is at 19, Paternoster Row. These at the head are issued from thence, and we can cordially commend them.

*May I go to the Ball?* By the late Rev. John Macdonald, A.M. London: Snow.

WE would fain hope that there are few, if any, of those who usually peruse our columns, who are disposed to put such a question as this. If, however, they should have acquaintance with any who are, in these days of extraordinary pleasure hunting, when French customs are gaining too rapidly on the young around us, here is a neat little twopenny book, which any bookseller will get for them, to put into their hands, written by a man eminent for his piety and sound judgment.

1. *The Starting in Life: a Sunday School Gift Book addressed to an elder boy.*
2. *The Happy Life: a Gift Book for Sunday School Girls.* London: Jarrold & Sons. Two shillings per Dozen.

THE titles of these little books will give our friends who are engaged in the good work of sabbath school instruction an idea of their design; which, we can assure them, they are well adapted to accomplish, and as, like all the works of these publishers, they are well got up, they will be a welcome present, we hope, to thousands of the young.

*Poor letter H: its use and abuse.* Addressed to its little vowels, a, e, i, o, u, and the millions who use them. By the Hon. Henry H. Twenty-sixth thousand. London: Seeley & Co. Twopence.

A VERY humorous, but, at the same time, a very useful exposure of the abuses to which this ill-used consonant is liable; the rules for its being dropped or aspirated in many cases being as arbitrary as the pronunciation of many of the words of our complicated yet copious language.

*Hard Words made Easy; Rules for Accent and Pronunciation, with Instructions how to pronounce French, Italian, German, Russian, Danish, Dutch, Swedish, Norwegian, and other Foreign Names.* London: Groombridge & Sons.

GOOD, so far as we have; but we should have liked a little more than 32 pages, though the type be small, for sixpence.

## Correspondence.

### AN AUGUST TRIP TO THE CRYSTAL PALACE.

*To the Editor of the Baptist Reporter.*

This day, August 15, I have been to the Crystal Palace at Sydenham—not for the first time, but for the first long look I could bestow upon it; and having spent some six hours very pleasantly in glaucing over its various parts, it has suggested itself as possible that some who have not made a visit to it may find something to interest them in the account I may be able to indite. The official "Guide," of which the fifth edition is on sale, is an admirable handbook, but handbooks are not the things to read preparatory to a trip, and to recommend one's friend to master the "Guide" in order to qualify himself to visit the Palace, would be like sending him a cartoon where an etching only was required.

My previous visit to Sydenham was in dull November; but the weather then was fine, and the company multitudinous—for it was the day when the directors gave the proceeds to the Patriotic Fund, and when, to give the occasion more eclat, the Emperor Napoleon allowed the Band of the Guides to attend and play in concert with those bands of our own regiments selected to take part in the musical ceremonies of the day. This visit, however, was too hasty to permit anything approaching to an inspection of the building and the park, and with undiminished zest I set out this morning to make observations, and welcome enjoyments as they came. I did not go alone; but our party was select, consisting of my wife and child, with a lady friend and her servant. If you want to yield concentrated attention, secure unrestricted action, or indulge in silent reveries or rapt soliloquies, the best thing you can do in going to some celebrated place is to confine your invitation to yourself; but if you are less dignified or selfish, and have a relish for the twice or thrice told story—if you want to hear the echo of your own wonder, and to see the reflection of your own delight—if you want to confirm, correct, and enlarge your own observation by that of others, and if you wish, as a social being

should, to intensify your own enjoyments by sharing your's with them and their's with you, then, by all means, on every such occasion, take a small bevy of friends, and, if needful, magnetise them with your own spirit before you go. It may be thought that in taking a child eight months old there was a serious hazard of spoiling all the mirth. The croaking old bachelor who thinks so may learn for his satisfaction that he is utterly mistaken as to the result of the experiment. For the credit of infancy be it recorded that no trousered urchin could have behaved better—most would have been vastly more troublesome—than our short-coated suckling. He was an eager, but I fear not a profited looker on—yet there was one who pondered what he would think of that palace should he see it eight years hence, and what the palace itself would be if the child-in-arms should survive to the second childhood of eighty years?

But an exit to exordium and speculation, and an entrance to the Crystal Palace and Park!

Trains run direct from Loudon Bridge Station during the day, and as every day is now a shilling day but Saturday, they are kept in pretty frequent motion. This holds good at least of the fine weather season, such as we were favoured with to-day. A kind of thick-quilted baze shielded us from the sun, except at intervals, when the lord of light gained a temporary ascendancy, and shed down streams of his most sparkling beams. This was the case as we drew near the palace, after a fifteen minutes ride, and saw it stand boldly out in its transparent and transcendent beauty. No gleam of light is lost on the enormous surface of glass, the thirteenth of an inch in thickness, which stretches broad and high above every adjacent object. The company have a terminus at one side of the palace, where the bulk of the Loudon visitors are set down; but the public are free to choose their own means and mode of conveyance, and those who are not carried in the trains farmed for the purpose from the Loudon and Brighton Railway, enter the palace by the western or southern entrance. As we, however, travel by the general route, we find our-

selves within the grounds at a quarter to eleven o'clock. Mounting some flights of stairs we arrive at one long arm of the building, called the south wing—an elegant corridor now under the decorator's hands—and the visitor may either proceed to the end of this outpost, where he has to mount two flights of stairs before he gains the level of the main building; or he may imitate us, in crossing over the grounds, mounting the upper terrace, and so through the garden entrance into the mammoth edifice, the floor of which must however be gained by another ascent of stairs, which brings the visitor under the grand transept, and there gives him the freedom of the palace.

Those who saw the Hyde Park Exhibition probably feel, on first standing inside the new Crystal Palace, how much they resemble one another; and it may be proper to state with brevity what the chief points of similarity and difference really are. First, as to *similarity*—the materials are alike, viz., glass, iron, wood, with a small proportion of brick-work. The system of decoration is also the same—red, blue, and yellow, being the colours used, which combine and blend softly in the total view. The general form of the first palace is likewise retained; there is the same lofty transept, the same central nave, the same division into side separate courts. Secondly, as to *differences*, the most noticeable are the following. In length and breadth the Sydenham Palace yields to its predecessor 240 feet of the former, and 72 of the latter; the area is less by 196,000 feet; but in loftiness the younger building exceeds the elder, and though we miss the leafy beech trees on either side the transept, we have their absence made up by an increase of 72 feet in the height of the noble arch.\* The galleries of the new palace, it should be stated, include more space than those of the old one, in the proportion of 261,568 to 233,856 feet—and with the experience acquired in 1851, the architects of 1853-4 effected such changes as impart to the Sydenham structure a decided superiority. Not to mention the wings, or arms, north and south, the introduction of two transepts, besides the central one, avoids the

impression of monotonous extent which the exterior of the Great Exhibition, with all its novelty and magnificence, could not but create. If we turn from contemplating the building itself, which, in its permanent state, deservedly ranks as one of the wonders of the world\*—the purposes to which it is devoted suggest to us the more important distinction which exists between the Hyde Park and Sydenham palaces. The one, as its name imputed, was designed to exhibit the artistic and industrial products of all nations at one specific period: the latter, with a wider scope, aims to become a great illustrative and educational agency, with a cosmopolitan range equal to the other. As entering into this design the past is made to revive before the eye—ancient monuments and sculptures, on their original or a diminished scale, are accurately reproduced; the various styles of art, and fac-similes of their choicest specimens, are faithfully presented; and not overlooking the existing world, an ethnological department has made considerable progress, in which the aborigines of North and South America, Africa, India, Tartary, Australia, &c. are exhibited, surrounded by the paraphernalia of their domestic life, and also by the vegetable and animal species of their native lands. By an endless accumulation of busts and statues it is intended to make the student familiar with the forms of eminent personages deceased and surviving; and to provide, at the same time, a field of display for copies of the masterpieces of home and foreign artists. Added to all this is the interspersing of the rarest and most beautiful plants and flowers collected from every zone and almost every variety of climate. The far-stretching nave is lined with the

\* The seven ancient wonders are no more, except the undecaying pyramids, on whose massive sides the tooth of time and the hand of pillage have left few traces. It may be doubted, however, whether the modern world could not show seven wonders for each one of which the ancients were so proud. Leaving skill out of the question, the materials of the Sydenham Crystal Palace are a matter of astonishment. The iron weighs 904 tons. The frames of glass weigh 500 tons, and comprehends twenty-five acres, or side by side would reach forty-eight miles. The bolts, nails, and rivets weigh 278 tons. Add to this that the building was substantially reared and finished in about two years. At one time more than 6,000 men were employed on it together. The apparatus for ventilating and heating the building is of the same marvellous character. Twenty-two boilers supply the water which circulates in pipes under the ground floor, and these pipes if placed end to end would reach more than fifty miles. The official "Guide" is our authority for these statements.

\* The comparative dimensions are subjoined—

Length . . . . .	1,848 0	1,608 0
General width . . . . .	456 0	384 0
Area . . . . .	798,912 0	603,072 0
Height of nave . . . . .	64 9	110 3
Transept . . . . .	102 2	174 3

orange and pomegranate; palms are in attendance from Egypt, India, and South America; pines from Norfolk Island; beds upon beds of camellias, azalias, and other rich exotics, meet you as you walk; while 300 vases, in allowing their inmates to indulge their wandering instinct, succeed in festooning the lower galleries with innumerable creeping plants. The attempt to use the building as a house of merchandise does not appear to have succeeded. The sections set apart for this purpose are only partially occupied (sometimes by articles of great magnificence and value)—and it may be doubted how far this scheme comports with the other arrangements of the place. At all events the public do not seem smitten with the desire to go a-shopping in the Crystal Palace; and probably that portion of the plan will either be abandoned, or take the form of small bazaars established up and down for the disposal of articles of luxury and taste. After this general view let us make a tour of the ground floor of the building as recommended in the Official Guide. Standing in the middle of the great transept, with our face to the north wing, we cast a glance upon the super-gigantic statues which adorn that space—if craving for news we pay a visit to the reading room, where, for a penny, newspapers and magazines are at our command, and where a post office receives any letter we may desire to dispatch—we take a look at Mr. Wyld's Model of Sebastopol, at which many eyes are gazing, wondering as they gaze how such a place should need so much besieging—and then passing two statues of Amenoph, we enter the Egyptian Court, with its Museum, its model of a Nubian Temple, and of a tomb supposed to be 3,400 years old—its triple range of columns, in form and colour like those of the celebrated temple of Karnac—its pictures of Rameses (the Sesostris of history)—its avenue of Lions—and its designs illustrating Egyptian sculpture and painting of the Ptolemaic dynasty, which fell with Cleopatra. Among these designs is a hieroglyphic inscription intimating that this palace was erected in the 17th year of Victoria, "the ruler of the waves"—a benevolent provision, so that should an old Egyptian priest wake from his nap of 3000 years he might learn in his own language something of the wondrous place around him. The Greek Court,

next in order, abounds in copies of the most celebrated works of art which have come down to us, with models of the Parthenon Temple of Athens, and that of Neptune at Paestum. Adjacent to this is the Roman Court, with numerous statues, besides two admirable models. One of these is of the Coliseum, finished by Titus, who destroyed Jerusalem, and which remains, after supplying materials for half the churches in Rome, the most colossal structure of the kind on all the globe. Its enormous capacity may be understood by stating that Exeter Hall holds 3,000 persons, the Coliseum held 90,000, and was often full to overflowing. The other model is of the Roman Forum—the heart of that great capital whose pulsations were felt from the Tigris to the Tyne. We are speedily recalled from visions of Roman glory by entering the Alhambra Court, in which we have in every respect but size (and even this is preserved in the columns and arches) a representation of that superb palace, the pride of Grenada, which was the last Moorish kingdom in Spain that fell before christian arms. On our left is the Hall of the Abencerages, where a combination of the most exquisite tracery, the richest colouring and gilding, and the warmest purple light from the ceiling, complete the amazement and admiration of the beholder. On two sides is a recess, with crimson cushions, where the princes of Grenada reclined during the mid-day heat, and where (sad to say) the mischievous meddlesomeness of visitors has rendered it necessary for printed papers to be placed forbidding them to touch and use. Returning to the hall of justice, we cross over to the fountain, with its supporting lions, and after repeatedly feasting the eye on the bewitching splendour of this court, we pass into another 120 feet in length, where the architecture and language of Assyria, 700 years before Christ, appear before us, rescued within ten years from the oblivion of twenty centuries. Here, in bas-relief, are the monsters with the bodies of bulls, wings of eagles, and heads of men, exaggerated to an awful stature, which kept guard before the palaces of Sennacherib, bearing on them those inscriptions known as cuneiform (i.e. wedge-shape) of which modern philology has found the key.

(To be continued.)

## Christian Activity.

### PREACHING IN THE OPEN AIR.

WE have expressed our satisfaction and delight on hearing of the extraordinary movements which have been made in all directions, during the past summer, in preaching the gospel in the open air; and we have stated our inability to report all we have read or seen on this most interesting subject. But we have selected a few paragraphs which we give below.

The Hon. and Rev. Baptist Noel preached on Sunday evening, August 19, in the open air, in the Caledonian-road, opposite the entrance to the New Cattle Market, to an immense multitude, not half of whom could get within reach of the preacher's voice. A service had also been previously conducted in an adjoining field, by the Rev. J. C. Wigner, of Lynn, who had already preached twice, and had to do so a third time in Camden-road Chapel. Another service was also held, at the same time, in a field at no great distance. On each occasion the demeanour and attention of the people was most pleasing and encouraging, confirming the opinion formed, that the masses who attend no place of worship are willing enough to listen to the Gospel and Christian teaching, if presented to them on their own ground in a proper manner, by qualified persons. The district immediately adjoining where Mr. Noel preached (says a correspondent) is a second St. Giles's. There may be seen, on Sunday, men working at their trades and gardens, cricketing, shooting at marks, gaming of all kinds, swings, roundabouts, &c.; the place in all respects like Greenwich Fair. This district is known as Belle Isle, and cries aloud upon all who value the Sabbath and the religion they profess instantly to arouse themselves, and in the strength of God endeavour to remove ignorance and irreligion nowhere to be surpassed. Another correspondent informs us that on Sunday last, after Mr. Noel left, some infidels appeared upon the ground. Their arguments were ably and conclusively answered by competent friends present. Tracts were distributed by the followers of Mr. Holyoake, but the antidote was supplied in Mr. Hall's "Come

to Jesus," which was largely given away to the same people. Dr. Bennett is to preach on the same spot next Sabbath.

Services in the open air have been carried on in the Caledonian-road, every Sunday evening during the summer, by a few gentlemen, most of them in connexion with Union Chapel, Islington, with the occasional assistance of the Rev. Dr. Bennett, the Hon. and Rev. Baptist W. Noel, and other ministers and gentlemen, the attendances at which have been large, and increasing, even up to the last Sabbath, rendering it a matter of deep and serious reflection, that a congregation which has numbered thousands should now speedily be scattered. On Sunday evening, the 2nd instant, the Rev. Andrew Reed, now of Hendon, addressed a large assemblage. The preacher, by a happy and simple illustration, directed the audience to the all-important subject of salvation through Christ. One or two anecdotes, illustrating the unreasonableness and folly of most of the objections of the infidel party, some of whom were present, were related with great effect; among others, Mr. Reed stated that he was present at the trial of the murderer Rush, who cross-examined the witnesses for the purpose of proving a discrepancy in their evidence, in which, to some extent, he succeeded. The judge, who strongly leaned to mercy, pointed out these slight discrepancies to the jury; at the same time, on summing up the great mass of evidence, declared it unshaken. So striking a parallel was at once perceived, and admitted by one of the opponents of christianity to be unanswerable. Mr. Reed's manly and earnest style renders him a valuable open air preacher. The audience manifested deep sympathy with the preacher at the conclusion of the discourse. It is to be feared that next Lord's-day will prove the last of these interesting services for the present year.

We have just heard that Mr. Spurgeon, of New Park Street, preached in King Edward's Road, Hackney, a few evenings ago, to a vast assemblage, supposed to be not less than 12,000 persons. Mr. Allen, the Episcopal minister of St. Jude's Church, was to preach on the

same spot on the next Thursday evening. We rejoice to hear that Mr. Spurgeon has undertaken this important task, and pray that he may thus become a second Whitefield.

These notices must suffice for the present. But we have heard of many other populous places where, as well as in other parts of the metropolis, ministers of repute and standing have engaged in this much-needed and honourable service. In Birmingham especially, preachers of various denominations have stood up in "Smithfield" and proclaimed the good tidings to listening thousands, following each other in successive addresses. We give a specimen of one of the hand-bill notices.

"*Open-Air Services.*—Addresses will be delivered in Smithfield. On Monday evening, July 9th, by the Revs. T. Swan, G. Cheate, W. Cuttle, P. Sibree, and R. W. Dale, M.A. On Tuesday evening, July 10th, by Revs. T. Swan, I. New, G. Cheate, W. Cuttle, and C. Vince. On Wednesday evening, July 11th, by Revs. J. Hammond, T. Swan, P. Sibree, and R. W. Dale, M.A. On Thursday evening, July 15th, by Revs. C. Vince, J. Taylor, and E. Derrington. To commence each evening at a quarter-past Seven."

#### THE LONDON JEW.

MR. PERKINS, in his "Scenes of Village Labour, and Lower Life in London," thus describes the poorer Jews of London with whom he came in contact.

"The uprightness and integrity of the Jews, in regard to religion, places him in

a much higher position than the Papist. Though wealth is their chief pursuit, they rarely dissemble in profession of religion. It is a common thing for Rabbinical Jews to reproach those who become christians, as apostates, and dissembling hypocrites, or even as vagabonds. The Jew does not hold out against argument that Jesus is the Messiah, but it is not convenient to him to change his profession; at least that is the state of mind with the majority of Jews that I have had to do with. They say, 'Jesus may be the Messiah; but if you wish me to believe on him, why do you not do as he and his disciples did? They kept the feasts of Passover, Pentecost, and Tabernacles, they kept Sabbath on the seventh day, they did not eat blood and swine's flesh. Why do you make choice of one part of the law to serve your own interest by breaking the rest? Your ministers ride to church on your own Sabbaths, and keep their servants to work all day. Now if I must break the law of Christ and Moses by being a christian, how can I justify myself? We Jews honour Christ more by obeying his laws than you do. We may be wrong in remaining with the Rabbis who reject Christ, if we believe on him, but it would be no better to follow your ministers. So we may as well stay as we are.' When all the arguments that are used on these questions have been brought forward, I have always failed to convince them that we are right on these matters, so long as they remain Rabbinical Jews; and even Christian Jews often have their doubts on these subjects."

## Narratives and Anecdotes.

THE FIELD AFTER THE FIGHT.—The scene on the banks of the river, (Tchernaya) below the canal, was something fearful beyond description, much more fearful than the ordinary horrors of a battle-field. The canal itself was choked with dead, most of whom had doubtless fallen into it living, after rolling down the hill side, and found repose in its muddy waters; broken muskets, bags of bread, cartridges, on dark red-stain on the white chalky gravel, often alone marked the spot where the men

first fell; in a moment afterwards tumbled back to perdition. Many had fallen, after scrambling up to the brink of the aqueduct, and ere they had time to cross it, and if not caught in the bushes, rolled into the plain, breaking their bones in the descent, and lie there as we passed, shrieking in agony, and imploring us to kill them and thus put an end to their suffering. Never did eye rest upon humanity in forms so mutilated, defaced, and disfigured, as these unhappy wretches, who lay writhing there in their bloody

rage, their faces so plastered over with gore and dust that neither wife nor mother would ever have recognised son or husband in those hideous masses of mortality. Some, but they were a small minority, sought to drag themselves to the shade of the few bushes that skirted the river; some sought to hide their heads from the fiery heat of the midday sun under their tattered garments, and others lay with faces upturned and ghastly, their limbs still trembling in the last quiver, and the flies already burrowing in their wounds. Men shot down by any sort of missile, and lying where they fall, gory and mutilated though they may be, is a sight to which one soon gets habituated, but wounded men who have been rolled over a rough soil, and their bones broken in their progress, is one of those sights that one rarely witnesses, and which he who has once seen it never wishes to see more. On towards the bridge the dead lay thicker and thicker. On the banks of the river about it, and in the river itself, they were "heaped and piled," mostly fine men, in the prime of life—many with a *vieux grognard* air, which bespoke long years of service. Nearly every one had a brandy bottle, either actually in his hand, or lying near him, or broken under him in his fall. I was riding with a Polish officer, who conversed with a great many of the wounded, who informed us that large quantities of brandy had been served out to the soldiers before the action, except the artillerymen.

Shall the sword devour for ever?

**DECREASED SALE OF SPIRITS IN SCOTLAND.**—Mr. Duncan McLaren, of Edinburgh, shows that during the operation of the new Public-house Act in Scotland, there has been a marked difference in the consumption of spirits. He says:—"The last year included in the new return was wholly under the operation of the new law, having commenced six weeks after the act came into operation. The other four years embraced in the return were, of course, under the operation of the old law, with the exception of the six weeks referred to. By comparing the one year with the average of the four years, the return becomes an unimpeachable test by which to decide the questions at issue; and it proves that during the year under the operation of the new act there has been a decrease of no less than 957,830

gallons of spirits as compared with the average consumption of the preceding four years. This is at the rate of two-and-a-half pints of decrease for every man, woman, and child in Scotland; or, if one-half of the population be assumed fairly to represent the young persons and others who do not consume spirits, the decrease will be at the rate of five pints per annum for each of the spirit-drinkers in Scotland! These startling facts are amply proved by the following abstract of the return, in which I have added 82,080 gallons to the consumption of whiskey for 1855, being the proper proportion for the five days which, from the recent alteration in making up the revenue accounts, that financial year is shorter than the other four years:—

Year.	Whiskey.	Foreign Spirits.	Total.
1851 .. ..	7,017,447	277,617	7,295,064
1852 .. ..	6,724,237	213,660	6,937,897
1853 .. ..	7,071,564	274,269	7,345,833
1854 .. ..	6,643,986	260,667	7,104,653
Average of 4 yrs.	6,914,308	264,053	7,178,361
Year 1855 ..	5,991,870	228,661	6,620,531
Decrease in 1855	922,438	35,392	957,830

**STRANGE IF TRUE.**—We say "strange if true," for although the tale is not beyond the region of possibility and the name of the paper which gives it is furnished, the fact, if it be one, seems to require further corroboration. June last is about the date given. "A circumstance of a somewhat extraordinary character occurred, a short time since, in one of the flourishing towns of the Midland Counties. A clergyman died, and his mother and sisters, on the third day after his decease, recollected that no likeness remained of the once cherished son and brother, it was agreed, ere the grave closed o'er him, that the body should be unshrouded and a portrait taken. A young lady of some professional celebrity was engaged for the task. She, with the assistance of the attendant, took off the shroud and placed the body in the requisite posture; but, other duties requiring the artist's attention, the sketch was deferred till noon. About twelve o'clock, at the foot of the bed, the lady commenced and went through an hour's work at this image of death. At this stage of the proceedings, by some unaccountable motion, the head of the death-like figure fell on one side. Nothing daunted, the artist carefully took the head to replace it, when, lo! the eyes

opened, and, staring her full in the face, "the dead" inquired—"Who are you?" The young "professional," without trepidation, took the bandage from the head and rubbed his neck. He immediately saw the shroud, and laughed immoderately. The artist quietly called the family—their joy may be imagined, but cannot be described. That evening, he who had lain three days in his shroud, bemoaned by mother and sisters with agonizing tears, gladdened their hearts by taking his accustomed place at the tea-table, and at this moment is making an excursion in North Wales.—*Bedford Times*.

**BABYLON.**—Colonel Rawlinson has just discovered among the ruins of ancient Babylon an extensive library—not indeed printed on paper, but im-

pressed on baked bricks—containing many and voluminous treatises on astronomy, mathematics, ethnology, and several other most important branches of knowledge. These treatises contain facts and arguments, which, in his opinion, will have no small operation on the study of the sciences to which they relate, and indeed on almost every branch of science and learning, and which throw great light upon biblical history and criticism, and the history of our race. As Pliny and others have referred to the existence of these treatises, or rather libraries, there can be no doubt of their genuineness, and the importance of the discovery can scarcely be over-rated. We hear that the colonel is shortly about to lecture before the British Association, at Glasgow, on the subject.

## Baptisms.

### DOMESTIC.

**LONDON, New Park Street.**—The ordinance of believers baptism was twice administered during the past month by our pastor, Mr. Spurgeon. On Thursday, Aug. 16, thirteen were immersed, and on Thursday, the 30th, seventeen more, making thirty, who were added to the church on Lord's-day, Sept. 2. You will rejoice, Mr. Editor, I am sure, and so will every one that loves the Saviour and wishes to see his kingdom extend, to hear of the continued and increased prosperity enjoyed by this portion of the vineyard of Christ. A great revival is taking place, and a mighty work is going on here. Jehovah is evidently saying, "I will work, and who shall hinder?" And the pastor and his people are looking on with astonishment and saying, "Who are these that fly as a cloud, and as doves to their windows?" A large majority of the friends baptized on these occasions were brought to a saving knowledge of the truth by the powerful preaching of our beloved pastor. But other honoured servants of Christ were instrumental in the conversion of some of them; and in listening to the recital of their christian experience, I thought some profitable lessons might be learnt both as to the

power of divine grace in conversion, and also as to the reason why thousands of professing christians in the present day do not attend to the ordinances of the gospel, in their original and primitive simplicity, as set forth and maintained by the apostles and their successors after the ascension of the Son of God. Three or four of our friends had been for many years members of the Independent church under the pastorate of the late Joseph Irons, of Camberwell, who had been for upwards of thirty years preaching and writing against the baptists, alleging that a few drops of water thrown upon the face of the baby would do quite as well as immersing believers in the pool or the river. And one of our friends candidly admitted that she had been for a long time convinced that believers baptism was in accordance with the word of God, but that she did not wish to hurt the mind of her beloved pastor by attending to it during his life-time! Three, a mother and two daughters, had been connected with the Wesleyan body for many years. Four, I think, came from the Church of England, and had received all the rites and ceremonies that that pompous establishment could confer or impose upon them, from the delusive

dogma of baptismal regeneration up to the lofty affair of confirmation by the hands of the man wearing the lawn sleeves. But, alas! all to no purpose, for the saving mercy of the God of heaven was not conferred, the love of Christ was not shed abroad in their hearts, they did not "forsake the pomps and vanities of this sinful world," and the language of our friends at last, when divine light shone upon their souls, was,

"None of these can satisfy,  
Give me Christ or else I die."

The conscience of one of the candidates was assailed by strong and awful convictions of sin while sitting in a theatre, about the time Mr. Spurgeon was preaching at Exeter Hall, to which place she was mercifully directed on the following Lord's-day, where the gospel of Christ was made the power of God to the saving of her soul; the burden of her guilt was removed, and she found joy and peace in believing; after which she became anxious to obey the Saviour's injunction, "If ye love me, keep my commandments." I might mention other facts that perhaps would interest some of your numerous readers, but must not trespass longer upon your space. Providence permitting you shall shortly hear from me again, for there are many more enquiring the way to Zion, with their faces thitherward, who will, I think, be very shortly "buried with Christ in baptism." D. E.

**CAERWENT, Monmouthshire.**—The villagers who live on the site of this old Roman city, were invited on Lord's-day, Sept. 16, to the banks of a brook in the neighbourhood, to witness the celebration of the ordinance of baptism. Mr. Thomas Jones, pastor of the baptist church at Chepstow, was expected to be the administrator, but through some misunderstanding respecting the time, he arrived at a late hour, and it was advised, as he had walked some distance, that he should not enter the water. The question now arose, "What can be done?" The candidate, a young female, had been put off once or twice, and it would neither be right to disappoint her any more, nor to dismiss the large crowd that had assembled to witness the ceremony. It was, therefore, suggested that brother Griffiths, of Magor, the respected deacon of the church at Caerwent, should be the immerser. Mr. Griffiths had strong objections to the ordinance being administered by any other than an ordained minister.

But having, on this occasion, spoken to the people on the subject of baptism in a very animated and acceptable manner, while they waited for Mr. Jones, he found that the exercise had caused his scruples to evaporate, and so taking our sister by the hand, he led her down into the water, and baptized her, to the satisfaction of all present. Mr. Jones then preached to the people, after which they returned to the chapel, where Mr. Griffiths again addressed the people with great liberty of speech. In the evening a student from Pontypool College preached to a large congregation, and after the meeting was over the people separated highly delighted with the day's services, especially with the ordinance of baptism administered by a man whom they loved for his sterling worth, and who, though not a bishop of any church, was considered quite as eligible to baptize as he was to preach the gospel.

T. M.

**BATH, York Street.**—After an impressive and instructive discourse by our pastor, Mr. R. White, to which the congregation listened with much attention and interest, nine believers were baptized on Lord's-day morning, July 1st; making twenty-two during the pastorate of Mr. White—a little more than nine months. One of the baptized, Mr. Luckman, of Devonshire House, Bath, has been for many years a useful and effective preacher among the Wesleyans. At the water side he delivered an impressive and powerful address. Among many other important statements, he said, "With respect to this ordinance of Christ, (with shame I say it) for fifteen years I have resisted conviction, conscience, judgment, and the word of God; but thank God the spell is broken—I am free, and am now willing to obey my Saviour." This address was accompanied with many tears both by the speaker and the congregation; and the whole service was solemn and impressive. The Lord's supper was administered in the afternoon, and in the evening our pastor preached to the young. May the Head of the church send us many such days of refreshing from his presence. R. M.

**GAMBLESIDE, Lancashire.**—Our pastor, Mr. Maden, baptized one young female from the sabbath school, August 5, and on September 2nd an aged person put on Christ by baptism. These were received into the church.

**NEWCASTLE EMLYN.**—On the first Lord's day in September, nine persons were baptized. After a prayer meeting at eight o'clock in the morning we went to the place called Aberaradr where we usually baptize, and where a very large company had assembled. Mr. J. Owen, standing on a hedge near the water, delivered an appropriate sermon from Acts viii. 37—39. Mr. Timothy Thomas, our senior pastor, baptized the candidates, one of whom was a very tall man and remarkably heavy, and it was truly gratifying to witness the ease with which the pastor administered the ordinance and lifted him up out of the water. He had been for many years in connection with the Church of England, but at last was convinced of the propriety of immersion. The others were all members of the sabbath school. We are happy to say, the cause of truth and righteousness is prospering among us. During the past year fifteen were added to us by baptism, viz., in April, seven were baptized by Mr. Owen; in June, two by Mr. Thomas; in October, six by the same. We rejoice in the success with which the Lord is crowning the labours of our worthy pastors.

D. D.

**HEMVOCK, Devon.**—I cannot refrain from sending a brief account of some interesting services held here on Lord's-day, September 9th, when, after an interesting sermon in the morning on the mode and subjects of christian baptism, by Mr. Teale of Hatch, our pastor, Mr. Pearse, baptized nine individuals into the names of the Sacred Three. Five of them were young females, and the others man and wife. The congregation was large and attentive, and the ordinance impressive and solemn. In the afternoon the candidates were publicly received into the church. We hope soon to have the pleasure of witnessing another such a scene, as there are several whose minds are deeply impressed.

R. T.

**BROSBLEY, Old Baptist Chapel.**—Four believers in the Lord Jesus Christ followed the example of their Saviour in the ordinance of baptism, on August 26th, one of whom was from our sabbath school.

**AUDLEM, Cheshire.**—Our pastor baptized two young disciples, September 2, and the same day they were added to the church. They had both been scholars in our sabbath school:

R. T.

**SUTTON ST. JAMES, Lincolnshire.**—Our additions by baptism have of late been "few and far between;" but we are willing to hope that brighter days are dawning, and that the "Sun of Righteousness is rising with healing in his wings," of which we take the following as an indication. On Lord's-day afternoon, September 2, three candidates, one male and two females, were immersed into the names of the Sacred Three; one is the youngest son of a late deacon, who laid the foundation stone of our first chapel, at St. James, forty two years ago. "Instead of the fathers shall come up the children." Another is a daughter of one of our present deacons. She was first a scholar and then a teacher. The other had been a teacher; and, what added to the interest of the circumstance was, that brother Taylor of Kegworth, formerly our pastor, came over for the sole purpose of baptizing and receiving them into the church. It was an interesting and profitable opportunity; a high day in our little Zion; and we hope that it will be long remembered both by the candidates and all who were then present.

J. D.

**BLACKWATER.**—On Lord's-day evening, August 26, four persons were baptized in our neat little chapel by Mr. S. Sale, after an address from "what doth hinder me to be baptized?" to which marked attention was given. The service was rendered the more interesting by the fact of the candidates having been usefully employed as teachers in the sabbath school, and that they consisted of brother and sister, who, with one of the others, were children whose parents are members with us, and with whom we rejoice. The other young friend made the seventh of a family who have thus professed their love to the Saviour. Our prayer and hope is that the Lord will continue to pour out of his Spirit upon our seed, and his blessing on our offspring.

C. C.

**BISHOPS' STORTFORD.**—Mr. B. Hodgkins baptized three persons, September 2, after preaching a sermon from "One Baptism;" two of whom had been sabbath school children. In the afternoon they were added to the church by signing the church covenant and receiving the right hand of fellowship at the Lord's table.

**NEWCASTLE-ON-TYNE, Newcourt Chapel.**—Mr. Davies baptized three believers in the Lord Jesus Christ, August 30th.

**ASTLEY BRIDGE, near Bolton.**—On Lord's-day, September 26th, we were again favoured with the services of Mr. Metcalfe, of Higher Bebbington, who occupied our pulpit three times. After preaching in the morning Mr. M. proceeded to the baptistry, which is in the chapel yard, where a considerable number of spectators assembled, the day being fine. After an interesting address to the people on the baptism of the Eunuch, he addressed a few words of encouragement to the candidates, and then descended into the water and immersed two young females on a profession of faith in Christ, who were received into the church in the evening at the Lord's table. It was truly a time of refreshing. We hope for many more such days.

**SAUNDERSFOOT, Pembrokeshire.**—After a discourse by our pastor, Mr. B. Lewis, on "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so," two males put on Christ by baptism, September 11. Our earnest prayer is that they may hold out to the end and be received into everlasting habitations. T. H. E.

**PEN-Y-PONT LLANDYS-IL.**—On Lord's day morning, July 22nd, seven candidates were baptized by Mr. John Owen, of Newcastle Emlyu, in the river Tivi. These were all added to the church. D. D.

**HITCHIN.**—Mr. Broad immersed three believers, Aug. 26. One of them is a father of a family in the village of Ickleford. He had joined the Church of England some time ago; but a voice from the word seemed to follow him saying,—“Pay me what thou owest.” This he understood to be the language of his Saviour calling upon him to pay Him that act of love and obedience which He requires of all his followers, in baptism, and it was

“Love that made his willing feet,  
In swift obedience move.”

May they run well the race that is set before them, and at last finish their course with joy. T. R.

**MAIDSTONE, Bethel.**—On sabbath evening, August 26th, after preaching a sermon from the words—“These are they which follow the Lamb whithersoever he goeth,” our pastor, Mr. Crambrook, baptized two teachers from our sabbath school, who, with a sister from a distant church, were received into communion with us the following Lord's-day. May they be enabled through Divine grace to prove themselves faithful witnesses for Christ. J. S.

**SUTTON-IN-ASHFIELD, Notts.**—We had the pleasure of baptizing one male and three females, August 5. One is a teacher and one a scholar. J. E.

**SANDHURST, Kent.**—After a discourse on “the Reproach of Christ,” our pastor baptized three persons in the “appointed way,” September 2. T. E. S.

## Baptism Facts and Anecdotes.

### BAPTISM OF CHRISTMAS EVANS.

DURING the same period, he became acquainted with certain members of the baptist church in the village of Llandysul; and to his intercourse with them he always referred with marked gratification and thankfulness. They, by the simplicity of their spirit, and the richness of their scriptural knowledge, strongly attracted his attention to the great doctrines of the gospel, and prepared him for the change in his connexions and position which soon ensued. A man named Amos, a member of the church at Llwynrhydowain, who had recently left that communion, and joined the baptist church at Aberduar, visited Christmas Evans; the

latter, with his usual simplicity, says, “I had always regarded the baptists as anabaptists, as re-baptizing, and from my infancy had always heard them called anabaptists, nor had I ever understood that any man of my condition had searched the bible for himself, to ascertain what baptism it enjoined. In the controversy with my old friend I was pressed severely, so that I was beaten; but this I attributed to my ignorance; I, therefore, carefully examined the scriptures, to mark down every passage that mentioned infant baptism, for I believed there were hundreds of such there. But after a careful perusal, I was terribly disappointed to find none of that character

there. I met with the circumcision of children, the naming of children, the nurture and admonition of children in the fear of the Lord, and gracious promises to call children princes in the stead of their father; but not one verse about the baptism of infants. While, on the other hand, I met with about forty passages all giving their obvious suffrages in favour of baptism on a profession of repentance and faith. These passages spoke to my conscience, and convinced

me of the necessity of obedience to the baptism ordained by Christ, who called upon me to give him personal obedience; when, after some contest between flesh and spirit, obedience and disobedience, I applied to the church at Aberduar; where I was (in due time) received. I was then about twenty years and six months old. I make no apology for this, for I followed the bible and my own conscience. I was baptized by the Rev. Timothy Thomas, who lives and is useful still (1829)."

## Sabbath Schools and Education.

SUNDAY SCHOOL CANVASS AT BIRMINGHAM.—INTERESTING RESULT.—ON Tuesday evening, August 7, a public meeting was held in Cherry-street Chapel, Birmingham, to receive the report of the committee of the Sunday school canvass which has recently taken place in that town, and to decide on the steps to be taken for permanently securing the advantages of the movement. There was a very numerous attendance, and the meeting was presided over by John Henderson, Esq. Mr. J. A. Cooper read the report of the aggregate result of the canvass in aid of Sunday school extension. It appeared from the returns of the late census, that there were from twelve to eighteen thousand young persons in Birmingham who ought to have been in Sunday schools, and, on the faith of that return, a general canvass of the town was resolved upon. Forty-four schools sent in their adhesion to the movement, which was inaugurated in January last, and it was arranged that the canvass should take place on three consecutive Sundays in April. The town was divided into districts, the Rev. J. A. James prepared an address to parents for the occasion, and £20. was immediately promised towards defraying the expenses. The result had been of the most satisfactory character. The statistical report was as complete as could be made up to the present time, and the following were the total results. Forty-two schools employed 7.8 canvassers, who visited 28,698 houses, in which they found 39,073 children, out of which number they found 21,952 who attended a Sunday school. They found that 17,121 did not go to any school.

They induced 8,450 out of that number to promise to go to a Sunday school, and gave recommendations to 7,920. The forty-two schools reported having received about 4000 children as the result of their canvass. From 2,000 to 3,000, it was calculated, had gone to other schools in the town which were not included in the report. This report substantiated the position on the faith of which the movement was commenced, that there were from 12,000 to 18,000 children who did not attend Sunday schools. The canvassers reported that they found 17,121 children between the ages of four and eighteen years who were not in connexion with any Sunday school. Taking the lowest estimate, 2,000 additional children on each Sunday during the canvass, were brought from the lanes and streets, and placed under christian care and instruction. If results so important had been brought about by such simple efforts, what might not be expected to follow from a united, consistent, and continued aggressive movement on the part of the whole christian church? The question might be asked—"Have these children continued in the schools?" Though the committee had no statistics on the subject, yet they were in a position to give a favourable reply to the question. There had been many who had only attended once or twice; but the committee believe that the number of those who did not continue their attendance was not greater than might have been expected from the number and character of the whole. Many of the children were of an age at which they threw off parental control, and nothing could persuade them to come

to a Sunday school. Some of them had once been in a Sunday school, but were not inclined to mingle with children younger than themselves. The committee were of opinion that separate institutions established for the benefit of such up-grown children would be advisable. Would it be too much to expect that the evangelical bodies of the town should undertake to support separate schools for the exclusive instruction of young men and women? The Rev. I. New, in an able and energetic speech, moved the adoption of the report, and "that this meeting records its gratitude to God for the large amount of success with which the canvass of the town has been attended, and would urge on the canvassers the importance of paying a second visit to those families from whom they have received a promise of school attendance by their children; and would further impress its conviction of the desirability of the canvass being repeated every two years or oftener." The Rev. R. W. Dale seconded the motion; and other resolutions were spoken to by Dr. Mackenzie, the Rev. C. Vince, Rev. G. Scott, J. Hopkins, Esq., and Councillor Manton. The meeting concluded, as it began, with prayer, a vote of thanks having been passed to the worthy chairman.

**SUNDAY SCHOOL EXCURSION** of the Sunday-schools of Lowestoft to the seat of Sir S. M. Peto, Bart. The novelty of the event was the presence of schools connected both with the church and dissenters in one united body. The children went in procession to the station, and on their arrival there joined in singing "From all that dwell below the skies," to the Old Hundredth tune. On reaching Somerleyton, they were joined by the schools there and proceeded to the Hall. Having all reached this spot, the children sang with great effect and precision, "We wont give up the Bible." Each school then followed its standard, which bore the name of the school, and which being fixed in the ground, the children arranged themselves on the grass around it. Each child was provided with a beef roll, and milk and water, after which they amused themselves on the green. The park at this time presented a gay and animated scene, there not being less than from six to seven thousand persons present. For tea, buns and milk and water were forthcoming, and then the whole body was admitted to

the winter garden, the general body of the public being allowed to follow in their wake. The garden is described as being remarkable for its beauty and novelty. "The children gazed, yes—and so did we, with astonishment and delight. On each side of the entrance was a crystal cage, in which were most beautiful specimens of the feathered tribe, who appeared to strive, as they with dilated throats warbled forth their songs, to bid us welcome. As the children moved out into the grounds, they each received from the hands of Lady Peto, assisted by Miss Maude and Master Peto, and Mrs. Birkett, a large bun. They were then marshalled on the walks of the ground, and formed three sides of a parallelogram, the band being in the centre, playing 'Rule Britannia.' All being in readiness, the fourteen hundred juvenile voices united in singing the National Anthem, after which they joined in a continuous cheer from centre to end, and from end to centre, which was kept up for some time. The children, so far as they were concerned, now presented the most effective sight of the day, their order and the various colours of their flags rendering it a very delightful scene. The children then gradually retired, and the spectators took their places. Having luxuriated amongst this splendid scenery for a time, 'three times three cheers' were proposed by Mr. Edward Chipperfield, of Carlton Colville, for Sir Morton, and the same for Lady Peto." A booth was erected in the park for the supply of provisions, but many came off short, owing to the unexpected number present. Sir Samuel was unavoidably absent on the occasion.

TO THE TEACHERS the blessing has been almost as great as to the scholars. The Sunday school affords a sacred direction to youthful ardour, a happy exercise for intellectual activity, a powerful incentive to piety, an easy introduction to the self-denying duties of visiting the poor and the sick, a safeguard against pride, conceit, indolence, backsliding, and scepticism,—in short, a social, moral, and religious training which is altogether invaluable. If the scholars did not in numbers so far exceed the teachers, I should be disposed to think that the latter were the greater gainers from their sabbath employment. Every conscientious teacher will be ready to say from experience—"It is more blessed to give than to receive."

## Religious Tracts.

### OUR DONATIONS.

THE arrangements of the new book post, of which we took the earliest opportunity for telling our friends, has afforded a facility for forwarding parcels of which our applicants are now availing themselves. Since then we have received an increased number of applications, all of which, so far, have been supplied; but we very much fear that we shall not now be able to keep pace with the requests which at this rate we are likely to receive. For ever since this tiresome war began we have, like others, felt its effects in a decrease of our circulation. The advance in the price of paper, and the increasing number of rival publications, have also had their influence in limiting our resources of supply. We wish our constant friends to know all about the matter, and to understand distinctly that we are as willing as ever we were to continue our donations; but they must be in proportion to our means. And we mention these things now, in good time for another year, that our supporters may be prepared to make an extra effort to increase our circulation for next year, for on that must depend whatever we then shall be able to accomplish in sending donations for 1856. And now, as extraordinary efforts are being made, in-doors and out of doors, to proclaim the gospel, it would be gratifying to us if we were able to do more in this way than we have ever done. By the letters from applicants which we publish

from month to month it will be seen how anxious many are to receive donations of our tracts. We only add now, that we shall be happy to be the medium of sending donations from any of our richer friends who may be disposed to make us their almoners; for at present we do this work alone, unaided by donations from the public. Our charges to such would be at the rate of the cost price, which may be known on application to the Editor—Winks & Son, Leicester.

### DONATIONS have been forwarded to—

	Handbills.	4	Page.	Reporters'
Lea .....	500	..	25	.. 6
Sunnyside .....	500	..	25	.. 6
Burslem .....	500	..	25	.. 6
Bishop's Stortford	500	..	25	.. 6
Northallerton ..	400	..	25	.. 0
Castleacre ....	400	..	25	.. 0
Bildeston .....	400	..	25	.. 0
Crowle .....	400	..	50	.. 6
Epworth .....	400	..	25	.. 0
Birmingham ...	400	..	25	.. 0
Pill, near Bristol	400	..	25	.. 0
Paisley .....	400	..	50	.. 0
Tarporley .....	400	..	50	.. 0
Paulton .....	400	..	50	.. 0
Macclesfield ...	500	..	25	.. 6
Liverpool .....	400	..	50	.. 0
Deptford .....	400	..	50	.. 0
Bradford, Horton College .....	2000	..	100	.. 36
Orissa, by Rev. J. Buckley, a grant, value £4, of school stationery and requisites.				
Forneett, St. Peter's, a grant of school books and tracts.				

## Intelligence.

### BAPTIST.

#### FOREIGN.

NOVA SCOTIA.—The returns furnished by the three associations of Nova Scotia, at their last anniversaries, present the following results:—

	East.	Central.	West.	Total.
No. of Churches ..	38	33	41	112
No. of Members ..	1524	2232	5020	9776
Baptized .. ..	169	96	477	732
Restored .. ..	9	12	26	47
Excluded .. ..	15	20	28	63
Died .. ..	13	25	69	107

Deducting the exclusions and deaths from the baptisms and restorations we have a

clear increase of 609, which is near seven per cent. Dr. Cramp says:—"On the first Lord's-day of the present month I baptized nine young persons, five of whom are studying in the college, and four in the academy. They are the fruits of a revival which has recently commenced among us, and is still proceeding. It is probable that a number will be baptized next Lord's-day. We have frequent meetings, both for preaching and for prayer and for exhortation; great numbers attend, and much solemnity prevails. I cannot but hope that we are on the eve of an extensive outpouring of the Spirit. Brethren, pray for us!"

BERLIN.—Mr. Lehmann writes:—"I am happy that our church in Berlin, after a long time of lingering life, receives again tokens of divine grace. A goodly number of inquirers cheer our hearts, and among these particularly our younger children, diligent attendants of our Sunday school, give us cause of deep gratitude to our dear Shepherd. Only yesterday I had the privilege of baptizing five of these, of the age of from ten to thirteen, and one adult. It was for me the greater pleasure, as owing to my illness, this was the first administration of the rite during three years here in Berlin. I thank God from the depth of my heart for his abundant grace."

## DOMESTIC.

TARPORLEY, *Cheshire*.—During the past summer the friends connected with the General Baptist chapel at this place were favoured with the assistance of Mr. H. S. Brown, of Liverpool, at their anniversary services. After a sermon by Mr. B. in the chapel, the congregation repaired to the Town Hall when upwards of 300 sat down, and about £20 was secured to reduce the debt. After tea the minister of the place, Mr. H. Smith, having been called to preside, introduced Mr. Brown, who at once commenced a very interesting lecture on "The Literary History of the Pilgrims Progress," which frequently elicited the cheers of the delighted audience. The lecturer, after an appropriate eulgium on the "Progress," and a racy reference to Bunyan as a mechanic, a soldier, and a baptist preacher, referred at some length to the persecutions of the baptists of that age. The spirit of persecution, (he remarked), was evinced alike under presbyterian and episcopal rule, even Baxter not being free from its influence. The persecuting enactments existing during the Commonwealth were, however, mitigated by the more tolerant spirit of Cromwell. These persecutions became increasingly severe at the restoration, Bunyan being one of the earliest victims of the intolerant and infamous Conventicle Act. The Pilgrim's Progress, written during his incarceration, though his greatest, was by no means his only work. It was written while he had access to no other books than his Bible and Concordance, and "Fox's Book of Martyrs." It proves, however, that he had read the former closely. It also evinces an accurate acquaintance with human nature. Heman, (Ps. 88), furnished materials for Slough of Despond—Christ with his wicket gate and way—Paul with armoury—Peter with Appolyon—and John with descriptions of the celestial city. His Greatheart and Valiant-for-Truth he found among the heroes of the parliamentary army; his Parson Two-

tongues among clergymen of his own day, who changed their religion with the times, and his Atheist might then be seen on the throne of England. This book, like "Paradise Lost," though long unnoticed by the learned was at length eulogised by Campbell, Southey, and Macaulay. It had been translated into many languages. The lecturer then vindicated Bunyan from the charge of literary piracy, quoting largely from some of the miserable attempts to improve this immutable allegory by turning it into poetry, an epic poem, and even into a drama. The last and most audacious attempt was that of a clergyman, who, by various additions, omissions, and transpositions, transformed it into a teacher of the doctrines of puseyism, thus enabling him to place it with safety in the hands of the children of the church. He then concluded by expressing the wish that all might be found followers of those "pilgrims," who, through faith and patience, now inherit the promises.

BURTON-ON-TRENT.—The General Baptists in this town have at length accomplished their long-cherished desire to erect a larger and more convenient place of worship. About thirty years ago the late Mr. Pike of Derby, and other friends, purchased some old premises, which they fitted up, in a part of the town called Burton-Extra; and truly it was "extra," for on entering the town from

"yonder bridge,  
That with its wearisome but needful length  
Besrides the wintry flood,"

and travelling for about a mile along what was then a dull and monotonous street, distinguished chiefly by here and there an immense brewing establishment, you passed the Town Hall and Market Place, and winding round a vast stone wall, the remains, it may be, of some old religious establishment, after some inquiry you might find a building, undistinguishable as a place of worship; which "form or shape had none." Here, for all these years, ministers have laboured and the people have struggled to maintain themselves. Under the pastorate of Mr. R. Kenney, the good cause has prospered, and at length a new place, on an eligible position, has been erected. At the time we write the opening services are taking place, and we hope that the expectations of our friends will be realized in the liberal support of the public. Burton is a rapidly improving town. Its position as a railway station is important; and we trust that its inhabitants will not forget amidst their peculiar engagements, in the manufacture of their famous "ales," that "the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope,

and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

**BAPTIST ASSOCIATION, East and West Ridings of Yorkshire.**—The Report of this Association is an important and valuable document; more comprehensive and business-like perhaps than any of its class. The brethren assembled this year, on May 29, 30, and 31, at Milnsbridge, near Huddersfield. The Circular Letter on "The Spiritual Condition of the Association Churches," written by Mr. Chown of Bradford, deserves a much wider circulation than the pamphlet in which it appears can give it. Able, searching, and faithful, it is just adapted to the purpose, and will, we trust, do much good, and cause "great searching of heart" among the members of the churches to whom it is immediately addressed, and in all who read it. We want such expositions to rouse us from our torpor, for so it is that "in our prosperity no altars burn." Mr. Hansor, minister of the place, was moderator. The preachers were Messrs. B. Evans, J. Walcot, and W. Walters. Meetings of the "Yorkshire Baptist Itinerant Society," and the "Aged Ministers Society," were held. Petitions to Parliament were agreed on, against the Maynooth Endowment Grant and Church Rates, and in favour of legalizing marriages with the sister of a deceased wife. The churches at Doncaster, and at Hellifield, near Long Preston, were admitted. The next circular letter to be on "The Remedies for the Present State of the Churches;" Mr. Dowson of Bradford, to write it. The associatio meeting for 1856 to be held with the second baptist church in Halifax — preachers, Messrs. Acworth and Giles. The statistics at this annual meeting furnish the following results: churches, 68; members, 6,556; baptized, 266; increase, 405; decrease, 375. Nett increase, 30.

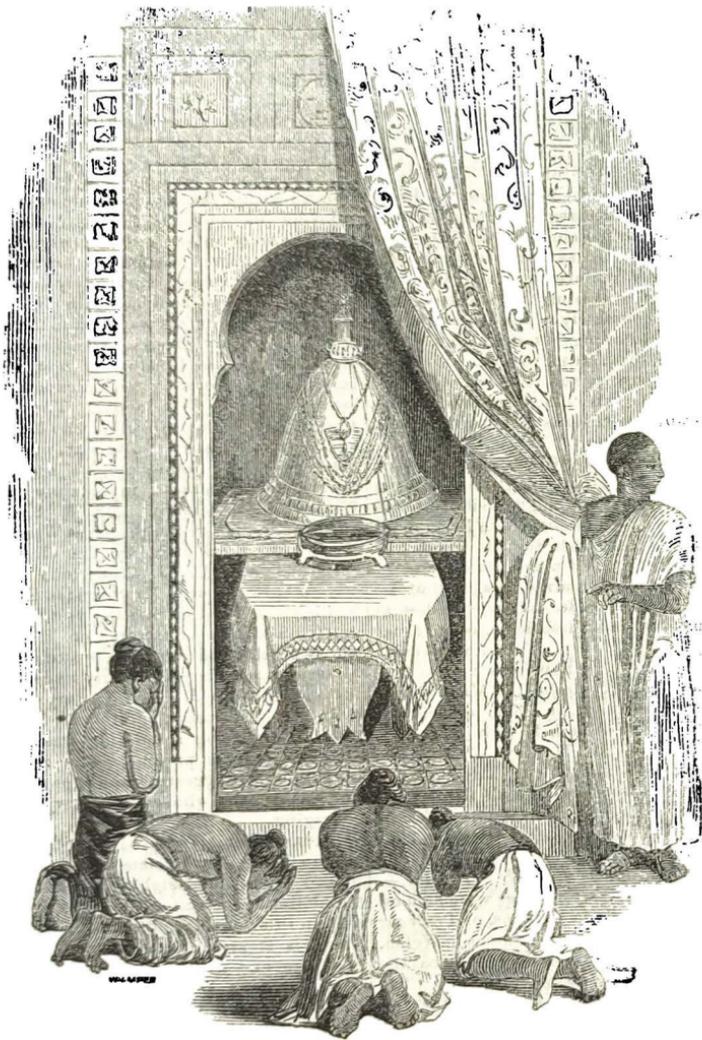
**PONTYPOOL, Zion Chapel, Trosnant.**—The usual anniversary services were held on Sep 2, when Mr. Evan Thomas, of Tredegar iron works, preached three sermons in Welsh, and Mr. Evan Jenkins, student at the baptist college, delivered two in English. The collections were very liberal. On the following day Mr. Lewis Lewis, late student in the college, was ordained to the work of the ministry in this place. Messrs. Lloyd of Merthyr, Morgan of Llandoverly, Thomas (Theological Tutor), and Thomas of Tredegar, conducted the services. Sermons were delivered in the afternoon by Messrs. Owen of Berthlwyd, Price of Abersyoban, and Thomas of Pysgah; and in the evening by Messrs. Thomas of Tredegar, Thomas (classical tutor), and Lloyd of Merthyr. All the discourses were able, and suited to

the occasion, and it is fervently hoped that the weighty truths embodied in them may prove beneficial to minister and people. Mr. Lewis has an important sphere of operations opened up to him. His congregation is of Welsh and English people, to whom he dispenses the "word of life" in both languages; and being surrounded by a dense population, we trust he may be made instrumental in bringing them to the knowledge of the truth as it is in Jesus.

T. M.

**GENERAL BAPTIST COLLEGE, LEICESTER, —1855.**—From the Report of this Institution we gather that ten students have been enjoying its advantages during the past year. Two of these, Messrs. Hill and Taylor, having offered themselves for missionary labour in Orissa, have lately embarked on this service in company with Mr. Buckley, who is now on his way back to the scene of his missionary labours. Another student, Mr. John Orissa Goadby, is now in the Institution preparatory to his entering the same distant field of labour. The senior student, Mr. Thomas Goadby, who had been one year at Glasgow University, under the patronage of the Committee, had succeeded, after a severe contest, in obtaining a Dr. Williams's scholarship. Mr. W. Sharman had been invited by the church at Wendover; Mr. T. W. Freckleton, by the church at Longton; and Mr. J. Cholerton, by the church at Pinchbeck. Mr. Sheridan Knowles had been engaged during the past winter to deliver a course of lectures on Elocution, which were attended by all the students and by several ministers, (formerly students), in the neighbourhood. The Library had received some valuable additions. The proposal for erecting a building was held in abeyance for the present. The report of the examiners suggested some improvements, but was on the whole satisfactory and encouraging.

**RHYLL, North Wales.**—It affords us pleasure in being able to state that the baptists in this place and neighbourhood are contemplating the erection of a place of worship in this popular and rapidly rising town. There is at present a church of thirty one members, and an eligible piece of freehold land has been secured for the building. Having visited the place we know something of the circumstances of the people there, and of the necessity which would justify such an attempt; but we wish to hear a little more from the parties concerned in the undertaking, and especially as to their design,—whether it is to be for Welsh or English worship and preaching, or both; for much of the success of the attempt will depend on the purposes to which the building is to be appropriated. Perhaps some of our friends in the neighbourhood will favour us with an exposition of their intentions.



THE TOOTH OF BUDDHA

THE DALADA, OR TOOTH OF BUDDHA, CEYLON.

IN explanation of the Engraving we briefly state that this paltry bit of ivory—about two inches long and one inch thick at its base—is an object of intense veneration among the natives of this island, who esteem it as their saviour and sovereign. This relic is kept in one of the ancient palaces of the kings of Kaudia. It is enshrined in six richly jewelled cases, which stand on a table of silver, hung round with splendid silk brocade curtains. The votaries lay their offerings on the table, prostrate themselves, and depart.

MISSIONARY.

BAPTIST MISSIONARY SOCIETY.

*The Debt Paid.*—Some friends in the country and in town, regretting that in the first year of the sole treasurership of Sir Morton Peto, any debt should encumber the Society, determined to remove it, not by any public appeal, but by naming the matter to some few friends privately. We have lately received the following letter, which we gladly insert, and the perusal of it cannot fail to gratify all our friends, and will prove, we trust, a fresh encouragement to them in their efforts to sustain the Society's operations.

"DEAR FRIEND,—Circumstances, which it is needless to explain, suggested the practicability, and, in part, suggested the means, of paying off the balance, £734 7s. 6d., standing against the Society, at its last Annual Meeting, and placing it in the hands of its now sole Treasurer, free from debt.

"The following sums have been either paid, or promised for that purpose:—

	£.	s.	d.
G. E. Foster, Esq., Cambridge .. .. .	100	0	0
C. F. Foster, Esq., ditto .. .. .	50	0	0
Edmund Foster, Esq., ditto .. .. .	21	0	0
A Friend, X. Y. Z. .. .. .	20	0	0
A Friend, Cambridge .. .. .	5	0	0
A Friend, ditto .. .. .	20	0	0
William Collins, Esq., London .. .. .	50	0	0
J. L. Benham, Esq., ditto .. .. .	20	0	0
Joseph Tritton, Esq., ditto .. .. .	100	0	0
Joseph Gurney, Esq., ditto .. .. .	100	0	0
Thomas Gurney, Esq., ditto .. .. .	25	0	0
James Harvey, Esq., ditto .. .. .	20	0	0
Stephen Green, Esq., ditto .. .. .	10	0	0
John Sands, Esq., ditto .. .. .	21	0	0
Mr. J. Stiff, Lambeth .. .. .	5	0	0
Rev. J. Russell, Blackheath .. .. .	20	0	0
John Cropper, Esq., Liverpool .. .. .	25	0	0
Henry Kelsall, Esq., Rochdale .. .. .	50	0	0
W. R. Callender, Esq., Manchester .. .. .	20	0	0
D. Walters, Esq., Swansea .. .. .	20	0	0
Robert Leonard, Esq., Bristol .. .. .	10	0	0
R. B. Sherrine, Esq., ditto .. .. .	10	0	0
Mrs. Salter, Clifton .. .. .	10	0	0
John Heard, Esq., Nottingham .. .. .	10	0	0
A Friend, by Rev. W. F. Burchell .. .. .	10	0	0
John Fell, Esq., Spark Bridge .. .. .	10	0	0
	£762	0	0

"The value of these donations has been greatly enhanced by the kindness with which they have been given. Yours truly, Z."

It will be seen that the foregoing amounts are somewhat more than the sum required. But as one friend who gives £20 to the object, wishes, if the contributions should

exceed the debt, that his donation should be differently applied, it is proposed to carry the balance, viz. £27 12s. 6d., unless otherwise instructed, to the general account.

INDIAN MUNIFICENCE TO IDOLATROUS OBJECTS.

THE Rajah of Suttelea, a district in Northern India, when paying a visit of ceremony to Calcutta, was received with honours almost regal. The *Friend of India* gives some particulars of his journey towards the south, by which we learn that he was under covenant to the Company to whom the steamers on the Ganges belong, to pay them, besides the ordinary rate of passage for himself and suite, £30 for every day's delay which happened on his pilgrimage, £5 per hour besides for every hour's delay. The reason of this strange contract will appear from what follows.

He stopped at several places, which hindered the vessel a considerable time, and first at Benares to visit the shrines there, and distributed £26,000 in gifts! He also turned aside to visit Gya, and Buddinath. At the former place, according to custom, he offered the funeral cake for fourteen generations of deceased ancestors!

A writer in the *Bengal Hurkura* observes, in relation to this occurrence, on the authority of the judge and pilgrim tax collector, now both dead, that the deceased rajah of Raggore had been, for many years, urged by the Gywats, or pilgrim hunters, of the Gya shrine, to go there on a pilgrimage, and offer the funeral cake for the fourteen generations of his ancestors. It seems that the priest who accompanies the pilgrim gets the lion's share of the offering. One of these men at length persuaded the rajah to undertake the journey. He set out with a large retinue, and a full treasury. On reaching the temple he ordered the bags of silver to be spread out before the idol, and they became the perquisite of the priest who had been so fortunate as to conduct him thither. The sum offered exceeded £10,000, and the rajah, turning to him said, "Will that do?" "Maharajah," replied the priest, "that is only silver." "Then," said the prince, "let it be covered with gold mohurs till not a rupee can be seen." It is not said in what way the silver offering was laid on the shrine,

or what space it covered. But a mohur is worth nearly £2. If enough was laid on the silver to cover it completely, the offering must have been immense. And in former times these gifts by the wealthy princes, and rich proprietors, and merchants, were by no means uncommon. Indeed, one hears, from time to time, of sums so enormous being thus offered to idols, that we should disbelieve the statements, if it were not for the undisputed testimony of the authority on which they are made.

We cannot read such facts without asking, how is it that the votaries of superstition evince a liberality so far beyond what is observable in the gifts of those who believe in the gospel of the Son of God? Now and then we are gratified, nay almost surprised, by the announcement of some princely act of liberality. But they are few and far between. And much the same sort of remark may be made in relation to those who are *not* wealthy. False religions, and the grossest superstitions, derive a far larger support from their victims than christianity receives, in general, from the hands of her friends. How is this? A discussion of this question would lead us far beyond our limits. The mere practical question is, ought it to be no? Every one of our readers will, we doubt not, say No! But is every one prepared to act upon that decision? We fear not. And yet every one ought. What is required to induce them to act upon it? The reply is obvious—a deeper sense of our own obligations to divine grace—larger views of the love of Christ in relation to our own sin and guilt—a more habitual recognition of the fact that *money*, as well as all else we have, is a *trust*, to be used for the good of man and the glory of God—and a more diligent cultivation of spiritual religion in the soul. Believing that where these are wanting, appeals for enlarged pecuniary contributions will be but feebly responded to, we would earnestly beseech every one who reads these lines, to lay the few broken hints they express solemnly and seriously to heart.—*Missionary Herald*.

**SIAM.**—Among the interesting events connected with Sir John Bowring's mission to Siam, we have learnt with much satisfaction that he was enabled to employ his influence with the king in favour of the American missionaries and their families who had been for many months interdicted, by a royal proclamation, from leaving the capital. An address of thanks, signed by the missionaries, to Sir John Bowring, has appeared in the newspapers; and copies of a pleasing correspondence between the ladies of the mission and his Excellency. Sir John found the Protestant missionaries in Siam in a state of dejection and alarm; he left

them full of heart and hope. During the negotiations of the Treaty of Peace and Commerce, which was signed at Bangkok on the 18th April, we are informed, the assistance of the missionaries was constantly called in by the Siamese princes and nobles, to aid in the translation from English into Siamese; and that they were thus enabled to render the most important aid alike to the Siamese commissioner and the British Plenipotentiary. In the neighbouring countries of Cochin China and Tonquin, persecutions are raging fiercely against the Catholic christians. We hope the example of the king of Siam, who has, under the new treaty, granted perfect religious freedom to christians, will be followed by the less enlightened sovereigns of adjacent nations.

#### RELIGIOUS.

**PROTESTANTISM IN FRANCE.**—At a meeting of the Evangelical Alliance held in Paris, in August, the following facts were elicited:—F. Monod made an interesting speech on the state of France, which contained 35,000,000 of souls, and out of these were some 1,200,000 protestants, more or less, but he did not think it could be said that there were more than 100,000 who took any living interest in the cause of God. With regard to the difficulties of evangelization, he narrated the facts of several cases of chapels having been shut up by the police-officers, in which worship had been conducted for nine or ten years, and that for no reason at all but to please the Romish priests. The pastors and people also, in instances not a few, had been subjected to prosecution for holding services in private houses, and had judgment pronounced against them. But, notwithstanding this, they paid the fines, and told the judge that they could not refrain from worshipping God according to the dictates of their consciences. And, acting upon this resolution, they had gone back to their homes and conducted the proscribed meetings as usual, in the caves and the woods, after the manner of the Puritans of England and the Covenanters of Scotland in former days. It was not even pretended that any political or social reason existed for these persecutions, nor did he believe that the Emperor had any desire whatever for them to take place. On the contrary, he had reason to know that his Majesty was annoyed by them, and wished all his subjects to be free in all things appertaining to their religious convictions. The Romish priests alone were at the bottom of it all, and the civil power unhappily, and, as he believed, foolishly, supposed that they served the interests of order by taking sides with the priests.

Dr. Steane proposed a Committee to consider and report. This was done. Pasteur Farjat presented a report, which set forth, in general terms, the lamentable want which exists in France for the Gospel of Christ. In all directions mind was being awakened in reference to religion, and Romanism proved itself utterly incapable of giving satisfaction. The pure Gospel of the New Testament alone, he believed, could meet the crying necessities of the times. At present, however, French Protestantism was a feeble thing; but he rejoiced to know that it was growing and gaining strength. The following table was then read: Number of places of worship of the principal Protestant denominations, 1,070; pastors, 862; Sunday Schools, 266; schools of theology, 2. M. Monod followed in a very hopeful speech. In his view, everything conspired to help on the cause of Protestantism in France, notwithstanding the adverse influences brought to bear against it by the enemies of the truth. The Rev. Baptist Noel, in a very energetic address, urged the French brethren, both pastors and people, to cast off everything like timidity, and to adopt a determined course of action, feeling convinced, as he did, that, by a manifestation of a holy resolution on their parts, much might be achieved both for themselves and their country, which would never be brought about by any other means. Several pastors from the provinces subsequently spoke upon the subject. Pastor Cadier, of Blois, gave a cheering account of the churches on the banks of the Loire, so ravaged by the revocation of the Edict of Nantes. Instead of the four or five little flocks which existed fifty years ago, there are now twenty-five places of worship, and twenty pastors and evangelists; Sunday schools are formed, and the truth is spreading. F. Monod, of Paris, gave a few details respecting the union of churches, which was formed in 1849, with nine churches, but now numbers twenty-five, and 1,500 church members. Its principles require—1st. Personal and living faith in its members, not falsified by their lives. 2nd. Independence of the State. 3rd. The independence of each church as to its internal government, while all are bound together by a common synod.

**THE CHARON OF PERVERSION**—The Archbishop of Dublin christened the Rev. Philip Pusey, "Dr. Charon." Some of his clergy were quoting the fact of the Oxford Professor continuing in the Church as a proof of his soundness. "Nonsense, (said the Archbishop), I know Pusey; he is the Charon of Perversion, and will not quit the boat as long as there is one left in the church that he can ferry over to Popery. He plies the oar between England and Rome."

**AGES OF THE BISHOPS.**—The following are the ages of the bishops, arranged in order of seniority: England—Durham, 85; Bangor, 83; Exeter, 81; Canterbury, 75; Peterborough, 75; Chichester, 73; Worcester, 72; Gloucester and Bristol, 72; Carlisle, 71; Rochester, 71; Ely, 71; London, 69; York, 67; Lichfield, 67; Winchester, 65; St. Asaph, 65; Hereford, 64; Norwich, 62; Ripon, 61; Chester, 61; St. David's, 58; Llandaff, 57; Bath and Wells, 56; Oxford, 50; Manchester, 48; Sodor and Man, 48; Salisbury, 47; and Lincoln, 44. Ireland—Armagh, 82; Cork, 74; Cashel, 72; Killaloe, 71; Meath, 69; Limerick, 69; Dublin, 68; Tuam, 63; Derry, 62; Ossory, 61; Kilmore, 54; and Down, 47.

**THE BIBLE-SELLING CASE.**—Mr. J. S. Eccles, of Norwich, the colporteur, or travelling agent employed by the British and Foreign Bible Society, who stood charged with having gone from house to house disposing of Bibles and Testaments, without a hawker's license, appeared before the bench of magistrates at Dereham, when the case was heard and dismissed; the solicitor calling attention to the twenty-third section of the act, which says, "Nothing in this act shall extend to prohibit any person or persons selling any printed papers licensed by authority;" and he urged that the Bible, properly so called, came under this description.

**PROTESTANT CHURCH AT NICE.**—A correspondent of the *Record* states that the erection of the Vaudois church at Nice has commenced. The first stone was laid on the 14th August, and there is every reason to hope that it will be completed early in the spring. About £400, it is said, is still required for the completion of the building, exclusive of the schools.

**JUBILEE SERVICES** have been held to commemorate the fiftieth anniversary of the ministry of Mr. John Angell James of Birmingham. As expected, they were of a highly interesting character. We shall refer to them again.

**THREE HUNDRED YEARS AGO** the Pope, the devil, Gardiner, and their wretched tool, Queen Mary, were busy burning the protestants. It was on the 16th of October, 1555, that Latimer and Ridley were burned at Oxford.

**THE LONDON CITY MISSION** has acknowledged a donation of £500, as "a thank-offering from other members of his family for the recovery of Sir E. N. Buxton, Bart., from a severe illness."

**MR. MAURICE, Dr. Donaldson, Archdeacon Denison, all remain members and ministers of the church; and the only course by which they can be removed is one which costs £3,000.—Record.**

## GENERAL.

THE PATRIARCH OF THE GREEK PAPISTS died recently at Alexandria, and his body, seated on a throne, with a jewelled mitre on his head, was taken to the Latin church with great solemnity. Several consuls attended in full dress, and a company of Egyptian soldiers, with music and drums, headed the procession. Great crowds of Papists flocked about the body, to kiss the hands or part of the dress.

SIR MOSES MONTFIORE has returned from Syria, being perfectly satisfied with the result of his visit to Jerusalem, where he is to found a hospital on a large scale for the benefit of the Jews. Sir Moses, during his stay at Alexandria, was treated by the Pasha with every mark of respect, a house in the country being placed at his disposal, and his meals daily sent to him.

A LIVE LIZARD, measuring nineteen inches in length, was posted in Somersetshire, directed to Dr. Pettigrew, in London, and actually arrived safe and lively after having undergone no less than eight processes of post-office stampings. Four postage stamps covered the weight. A live bluebottle that was placed as food for the lizard was dead at the journey's end.

DR. CUMMING lately quoted the following lines, which he stated he had copied from an old volume of the fifteenth century:—

"In twice two hundred years the Bear  
The Crescent will assail;  
But, if the Cock and Bull unite,  
The Bear will not prevail.  
"But mark! in twelve ten years again,  
Let Islam know and fear,  
The Cross shall stand, the Crescent wane,  
Dissolve, and disappear."

A TERRIBLE ACCIDENT occurred on the 27th of August between New York and Philadelphia (on the New York and Philadelphia railroad); twenty-three persons were killed and seventy wounded. Among the killed was Baron de St. André, French Consul at Philadelphia.

A TOTAL ECLIPSE OF THE MOON is to take place on the 25th of October. It will commence at fifty-three minutes past five in the morning, will be totally immersed at thirty-three minutes past six, and at its height at thirty-eight minutes past seven.

THE RUSSIAN FLEET destroyed, by their own hands in the harbour of Sebastopol, consisted of five ships of 120 guns, and nine of 84 guns, beside numerous frigates and vessels of war, and twelve steamers—108 sail in all, carrying 2,200 guns.

SEBASTOPOL.—When reporting his retreat to the Emperor, Prince Gortschakoff says he has only left the enemy a heap of "blood-stained ruins." How descriptive of the effects of horrid warfare!

NEVER SIT IN WET CLOTHES; off with them as soon as you can; no constitution can stand it; look at Jackson, who lives next door to the blacksmith's, he was the strongest man in the parish. Twenty different times I warned him of his folly in wearing wet clothes. He pulled off his hat and smiled, and was very civil, but clearly seemed to think that it was all old woman's nonsense. He is now, as you see, bent double with rheumatism, is living upon parish allowance, and scarcely able to crawl from pillar to post.—*Sydney Smith.*

A CENTENARIAN.—Isaac Plumb, now in his hundredth year, walked half a mile to see his son reaping on the farm of Mr. Murfit, of Outwell, when the sight of the crops made age relax, and the man of a hundred harvests, with a sharp hook, began reaping in a style so neat and easy that all who saw him said "Well done." He always rose early, and rises now at six o'clock in the morning, and is very healthy.

*Bury Post.*

A MODEL BALLOON, sent up by Mr. Gypson at the Botanical Gardens at Sheffield, travelled as far as Chard, in Somersetshire, a distance of about 200 miles, having occupied about two hours and three quarters in the voyage.

MR. J. B. GOUGH will, it is said, in a year return to this country to resume a new engagement for three years, under the auspices of the London Temperance League, the British Temperance League, and the Scottish Temperance League.

A WATERSPOUT of a destructive character occurred near Mussling, in Germany, on the 5th Sept. Bridges, mills, and houses were destroyed. There are from seventy to eighty persons missing, and forty persons have already been found drowned.

THE QUEEN, in her visit to France, did not escape the petitioning fraternity, for it is asserted that not fewer than 100,000 petitions, or begging letters, were forwarded to her!

COPENHAGEN.—The Royal Rescript to the Diet is published. It expressly guarantees civil and religious liberty, and the freedom of the press; also the right of association.

RATHER EXPENSIVE.—The cost of the lighting of Versailles during the splendid *fete* given to Her Majesty was £6,520. The ball given at the Hotel-de-Ville cost £12,000.

A YOUNG LADY IN SHEFFIELD has died from inhaling chloroform incautiously at bed-time so as to procure sleep while suffering from *tic doloureux*.

PARIS.—During the Queen's visit to this city, no less than 741,374 foreigners were entered on the police reports as visitors.

BARTHOLOMEW FAIR.—On Monday, Sept. 3, after an existence of many centuries, this once renowned fair expired.

## REVIEW OF THE PAST MONTH.

*Tuesday, September 25.*

AT HOME.—The Queen returned in safety from France, and presently departed for her Highland Palace, at Balmoral, not, this time, without some danger and one fatal accident. The rapidity with which the royal train travelled, ignited the axles, and at Doncaster Her Majesty had to remove into another carriage. Men were placed outside to lubricate the axles, one of whom was killed by being brought into contact with a projection. An annuity has been granted to his widow. But why travel so fast? When at Brighton in August, we were told that on the previous day, when conveying the Queen to review the Foreign Legion near Dover, the royal train was driven at a speed that was alarming—jumping and oscillating fearfully! We earnestly hope that Her Majesty will command a reduction of the rate of speed when travelling, for should any accident occur when going with such impetuous velocity it would be awful, and fill, in the event of a fatal catastrophe, the hearts of her loyal people with poignant grief. One of the young Princes of Prussia is over on a visit to our court, and the gossips say that he is seeking the hand of our Princess Royal! But can this be true, after the part Prussia has lately played in European affairs? Prince Napoleon Buonaparte has also paid a hasty visit to England, and returned. Fine weather has favoured the completion of gathering in the harvest, but corn continues to fetch high prices, chiefly, we are told, through the heavy purchases made by the French Government, who are determined to have a full supply for the coming winter.

ABROAD.—Now we may write—Sebastopol is fallen! fallen, as we anticipated in our last, after a siege and a defence unparalleled in history, within less than one year from its commencement. British courage and French impetuosity have at length succeeded in breaking up the most formidable fortress that ever despotism erected. It appears—to record this great event briefly—that after the repulse of the 18th of June, the allies advanced their trenches nearer and nearer to the strong forts before them. All being ready, the bombardment, which the Russians describe as “infernal,” began, and after being continued three days and nights the attack on the Malakoff was made by the French, on Saturday, Sept. 8, at one o’clock at noon, and in ten minutes this redoubtable fort was taken and the French flag hoisted on its summit. Similar attacks were then made on the Redan by the English, and by the French on two other batteries, from which, after partial success, they were compelled to retire. But night came on, and on preparing next morning to renew the attack

the allies found that during the darkness the Russians had evacuated the place, and crossed over by a bridge of floating timbers to the northern side of the harbour. It is said that the Russians have lost in killed and wounded sixteen Generals and nearly 20,000 men, and the allies 8000 and officers in proportion. Before they retired the Russians blew up forts Nicholas and Alexander, and burnt or sunk all their vessels of war. As many as 4000 cannon—50 of bronze—and 50,000 cannon balls were found; gunpowder as the sand of the sea, and projectiles of all kinds in abundance. Never since the world stood was there such an accumulation of materials of war on one spot as in Sebastopol previous to the siege, for besides these much was destroyed and more had been used up in the defence of the place. Now it is evident for what purpose they were designed. They could not be for defence; they must have been for aggression. And hence the insolence of Menschikoff to provoke a quarrel. But this stronghold of tyranny is broken up, and that proud fleet of above 100 sail and 2,200 guns has met with an inglorious grave in its own harbour by the hands of its own crews—fit recompense for the cowardly and cruel attack on Sinope and the murder there of 4000 Turks! We mention these things, not in the spirit of war, for we hate it, but as a record of historical facts, and to shew that all the attempts of man at universal dominion are vain. Oh, that he would cease from the attempt and dwell in peace! Further, we have to note that the young Emperor is on his way to the scenes of action to see what can be done. He must mind or his Crimean army will be caught in a trap. He will not yield, he says: well we shall see. It is also reported that the Russians have been repulsed before Kars in Asia, whither Omer Pacha is hastening with reinforcements. Petropaulovski, a Russian fort in Kamschatka, has been evacuated, but the vessels of war escaped. We must just add that another Revolution has taken place in Mexico, and Santa Anna, the President, has fled. The young king of Portugal, having attained his legal majority, has ascended the throne. An insurrection of the Santals in Bengal has caused some annoyance and alarm. The insurgents in China are meeting with reverses; and many, taken prisoners by the Imperialists, have been most barbarously executed. In the Italian Peninsula the greatest alarm prevails. It appears that the cruel persecutions of the Papacy and the king of Naples are goading the people to madness.

Sept. 26.—This morning’s papers state that Sunday, Sept. 30, is appointed as a day of Thanksgiving for the fall of Sebastopol. Such is the custom of Christian Nations!

## Marriages.

Aug. 18, at the baptist chapel, Cowbridge, by Mr. James Reynolds, Mr. David Griffith, to Miss E. Roberts; and on Sept. 1st, Mr. W. Rowland, to Miss Mary Howell.

Aug. 20, at the baptist chapel, Rochdale Road, Manchester, by the father of the bridegroom, Mr. Alexander Taylor, to Miss Emma Cropper, both of Manchester.

Sept. 2, at the baptist chapel, Mansfield, by Mr. Wood, Mr. S. Bonsal, to Miss E. Marshall.

Sept. 2, at the baptist chapel, Castle Donington, Mr. F. Hargreaves, to Miss M. Raynes.

Sept. 8, at the General Baptist chapel, Stalybridge, by Mr. Sutcliffe. Mr. John Tilsby, to Miss Mary Schofield.

Sept. 11, at the baptist chapel, Fairford, by Mr. J. M. Stephens, brother of the bride, Mr. Thomas King, baptist minister, of Semley, Wilts, to Miss Charlotte Selina Stephens.

Sept. 11, at the baptist chapel, Eythorne, by Mr. Pledge, Mr. Benjamin Bayly, of Deal, to Miss Sarah Anne Kingsford.

Sept. 18, at the General Baptist chapel, Boston, by Mr. Mathews, Mr. G. L. Horn, to Mrs. B. A. Phillips.

## Deaths.

June 7, at Russell House, Wednesboro', near Sandwich, William Horn Harvey, Esq., in the 59th year of his age. For many years he had been a very honourable member of the baptist church, Eythorne, and until his affliction a very useful office-bearer. Extensively known and highly esteemed, he has finished his course deeply lamented. He chose for his funeral text the last verse of the last chapter of Revelations, and for his coffin-plate the word, "Farewell." During a long period of his life Mr. H. was made very useful in the village of Barnswell. He there turned one of his own buildings into a chapel, in which a good sabbath school is kept up, and a large congregation, until this day. He survived his elder brother, Thos. Harvey, Esq., with whom he was long associated in the deacon's office, only two months; and has left waiting to rejoin him on "a happier shore," a widow and a large but pious family.

Aug. 12, at the Fairbanks, aged 58, Mr. James Trickett. He had attended on the ministry of Mr. Nicholls, baptist minister, Sunnyside, Lancashire, for nearly twenty years, and died in the full triumph of faith.

Aug. 25, in the faith and hope of the gospel, Mr. Joseph Doacon, aged 62, a useful and constant member of the Bethesda Baptist church, Trowbridge, where for thirty-two years he ably conducted the singing. He suggested the Union prayer meeting, held monthly, for the restoration of peace. He was a nephew of the late Dr. Marshall, of Serampore, and composer of several excellent tunes.

Aug. 29, at St. Mabyn, Cornwall, where he had gone in the hope of recruiting his health, Mr. J. H. Tucker, pastor of the baptist church, Winchester, aged 30. He was

recognised as pastor of the above church, in April last, when shortly after his health failed, and he was compelled to retire from the scene of his labours. After four months severe suffering, which he bore with christian meekness and fortitude, he expired, "rejoicing in that Saviour who had suffered and died for him," leaving a widow and one son.

Aug. 29, at Sunderland, while on a visit to a friend, Mr. J. Bane, baptist minister, at Malton, Yorkshire, for many years at Aylsham, also more recently at Downham, Norfolk. His last words were, "thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Sept. 5, at his house in Buccleuch-place, in the fifty-seventh year of his age, Mr. Andrew Arthur, co-pastor of the baptist congregation in Bristo-place, Edinburgh, along with Mr. Dickie and Mr. Anderson. He preached twice on the sabbath, but was seized on Monday evening with paralysis of the brain, and after lingering in unconsciousness until Wednesday night, about eight o'clock, he quietly breathed his last.

Sept. 13, Mr. John Cholerton, for many years a member, and we believe a deacon, of the baptist church in Mary's Gate, Derby. Mr. C. retired to rest as usual; but at midnight the voice was heard, "Behold the bridegroom cometh!" and like his late pastor, one year ago, he was found ready to go forth and meet him. He was a man of peace; sober, steady, and consistent in his deportment.

Sept. 13, on the platform of the Tipton railway station, Mr. William Harrison, of Birmingham. He was ardent in his attachment to baptist principles, and for many years reported to us the baptisms at Birmingham bearing the signature of W. H. B.

THE  
BAPTIST REPORTER.

NOVEMBER, 1855.

THE CONTEST FOR THE "HOLY PLACES."

WE have already alluded in our leader to the present volume, under the heading, "The Pretences for this Great War," to some of the facts connected with this old and vexatious contest between the so-called Greek and Latin churches for the possession of the "Holy Places," as the disputants designate them. But having just read the first part of "Chambers's History of the Russian War," and finding therein a very correct and succinct report of the whole matter, we have extracted a portion, presuming that our readers might be gratified by having before them a concise sketch of this disgraceful contest. We say disgraceful, for nothing perhaps could have been done by parties, calling themselves christians above all who bear that honoured name, than they have done, during the progress of this stupid and unprofitable dispute, to bring the christian religion into contempt before the world. How sad that the religion of Jesus should be thus dishonoured, and, as it were, like its Divine Founder, be crucified between two thieves—Superstition on the right hand and Ambition on the left.

"It is a well-known principle in political government, that an independent power shall not be embarrassed by foreign interference. The equivocal right to protect Greek Christians in Turkey, granted or implied under treaties with Russia, was at variance with this sound

maxim; for it furnished the czar with a plausible reason for encroachment. One of the treaties which seemed to sanction this exercise of authority by Russia, was that of Kainardji. On the general ground of protecting the members of the Greek Church in Turkey, a cause of quarrel was easily found; but there was a more special reason at hand, it was the method of managing what are called the 'Holy Places,' which was alleged to be opposed to the rights of Russia.

The Holy Places or Sanctuaries, at Jerusalem and Bethlehem, are certain buildings and fragments of buildings which—as is alleged by ecclesiastics of the Latin and Greek Churches—refer to the time of our Saviour, and were concerned in some of the momentous events of his ministry. Many recent writers reject as insufficient the evidence on which the location is inferred; but this does not in any way disturb the faith of the thousands of pilgrims who visit the spot. As the capital of the Hebrew kingdom, the Jews hold Jerusalem in high veneration; as the chief scene of Christ's career, the Christians also venerate it; and even the Moham-medans regard it with interest and respect.

In so far as concerns the pilgrimages and the monastic services of Christians, they refer to the *supposed sites* of the ancient buildings; for none of the buildings of the New-Testament period actually remain, except a few ill-defined substructures or foundations.

The chief object of interest to Christian pilgrims, is the church which contains the alleged sepulchre of Christ—the ostensible, if not the real, source of solicitude to the Crusaders. This church, built by the Empress Helena fifteen centuries ago, is so large, and of such an oblong figure, and has so many projections or bays in particular parts, that the builder contrived to include within its walls various spots alleged to be connected with the death and burial of Christ—not merely the sepulchre itself, but also the scene of the crucifixion. This church, the work of the mother of Constantine the Great, was partly destroyed by fire in 1808; it was rebuilt with attention to the same included area, but with inferior materials. It is quite extraordinary to see how little change a century or two makes in bigotry: the Latins and Greeks quarrel about these Holy Places now, just as they quarrelled when Maundrell visited Jerusalem. As an example of contrast in time, but not in conduct, it may be well to give here Maundrell's account, written in 1697, of the sanctuary and its devotees: it will prepare us for the transactions of 1850.

'The Church of the Holy Sepulchre is founded upon Mount Calvary; is less than 100 paces long, and not more than 60 wide, and yet is so contrived, that it is supposed to contain under its roof twelve or thirteen sanctuaries, or places consecrated to a more than ordinary veneration, by being reputed to have had some particular actions done in them, relating to the death and resurrection of Christ. As, *first*, the place where he was derided by the soldiers; *secondly*, where the soldiers divided his garments; *thirdly*, where he was shut up, whilst they digged the hole to set the foot of the cross in, and made all ready for his crucifixion; *fourthly*, where he was nailed to the cross; *fifthly*, where the cross was erected; *sixthly*, where the soldier stood who pierced his side; *seventhly*, where his body was anointed, in order to his burial; *eighthly*, where

his body was deposited in the sepulchre; *ninthly*, where the angels appeared to the women after his resurrection; *tenthly*, where Christ himself appeared to Mary Magdalene. The places where these and many other things relating to our blessed Lord are said to have been done, are all supposed to be contained in the narrow precincts of this church, and are all distinguished and adorned with so many several altars. In galleries round about the church, and also in little buildings annexed to it on the outside, are certain apartments for the reception of friars and pilgrims; and in these places almost every Christian nation anciently maintained a small society of monks, each society having its proper quarter assigned to it by the appointment of the Turks; such as the Latins, Greeks, Syrians, Armenians, Abyssinians, Georgians, Nestorians, Coptites, Maronites, &c., all which had anciently their several apartments in the church. But these have all, except four, forsaken their quarters, not being able to sustain the severe rents and extortions which their Turkish landlords impose upon them. The Latins, Greeks, Armenians, and Coptites keep their footing still; but of these four the Coptites have now but one poor representative of their nation left; and the Armenians have run so much in debt, that it is supposed they are hastening apace to follow the example of their brethren who have deserted before them. Besides their several apartments, each fraternity have their altars and sanctuary, properly and distinctly allotted to their own use; at which places they have a peculiar right to perform their own divine service, and to exclude other nations from them. . . . But that which has always been the great prize contended for by the several sects, is the command and appropriation of the Holy Sepulchre—a privilege contested with so much unchristian fury and animosity, especially between the Greeks and Latins, that in disputing which parties should go into it, to celebrate

their mass, they have sometimes proceeded to blows and wounds, even at the very door of the Sepulchre, mingling their own blood with their sacrifices; an evidence of which fury the father-guardian shewed us, in a great scar upon his arm, which, he told us, was the mark of a wound given him by a sturdy Greek priest in one of these unholy wars. . . . . The daily employment of the recluses inhabiting this edifice is, to trim the lamps, and to make devotional visits and processions to the several sanctuaries in the church. Thus they spend their time, many of them for four or six years together; nay, so far are some transported with the pleasing contemplation in which they here entertain themselves, that they will never come out to their dying day—burying themselves, as it were, alive in our Lord's grave.'

Similar disputes respecting the same localities continued to scandalise and disgrace the Christian world; for although the fire in 1808 destroyed much of that which Maundrell describes, the monks fought as fiercely as ever for possession of, or controul over, the sites reputed holy.

The successive sultans have repeatedly issued *firman*s and *hatti-sherifs*\* respecting the Holy Places at Jerusalem—sometimes as a matter of favour; sometimes as a means of allaying disputes between the Latin and Greek Christians. When the Saracens conquered Jerusalem, 621 A.D., the victor, Hazret-Omar-Hatap, placed the Holy Sepulchre and its dependencies under the controul of the Greek patriarch; and all other Christian bodies were rendered subordinate to him. During the eight centuries which next followed, and which witnessed so many conquests and re-conquests of Jerusalem—Saracens, Turks, Tatars, and Crusaders, all gaining the ascendancy by turn—the Mohammedan regula-

\* The difference between these two kinds of Turkish documents seems to be this—a *firman* is a government order or permission, issued from any one of many different offices; whereas a *hatti-sherif* (*sheriff*, *sheress*, *scherif*) emanates more directly from the sultan, and is a result of his individual will and pleasure.

tions of the place cannot very clearly be traced; but when the Sultan of the Turks became master both of Constantinople and of Jerusalem, the exercise of the Christian rites in the latter-named city became immediately dependent on the good-will of the Ottoman potentate; and such has continued to be the case during the last 400 years. Sultan Mehemet, soon after the conquest of Constantinople, gave into the hands of the Greek patriarch a *hatti-sherif*, confirming the Greek Christians in all their rights of possession and immunities in regard to the Holy Places at Jerusalem. In the sixteenth century, two similar *hatti-sherifs* were granted by Sultans Selim and Suleiman; in the seventeenth century, three more by Sultans Murad, Ibrahim, and Mehemet; in the eighteenth century, four or five by Mehemet, Suleiman, Osman, and Mustapha; while *hatti-sherifs* have, in later years, been issued by Sultans Selim, Mahmoud, and especially Abdul-Medjid. Some of these grants related to the Greek church alone; but in most cases they took cognizance of the wrangles between the Latin and Greek christians. Thus, in 1665 and 1668, Sultan Murad IV. issued two *hatti-sherifs*, 'one against the Armenians, and the other against the Papists when the latter endeavoured to expel the Greeks from certain holy places of which they formerly held possession.' Two other *hatti-sherifs* soon afterwards were strongly condemnatory of certain pretensions put forth by the Latins and Armenians, leaving the Greek Church in full favour at Jerusalem.

The emperors of Russia, during the last century and a half, have steadily kept in view these maxims or propositions, and have endeavoured to impress them on the minds of the sultans—that the Greek Church has always been more favoured than the Latins by the sultans; that the czar is the recognised head of the Greek Church; and that the czar has hence a right to interfere in all that concerns the Holy

Places at Jerusalem. On the other hand, France insists that the Latins have always had privileges at Jerusalem, and that the kings of France have been recognised as 'protectors' of those Latins. For instance, a treaty between the Sultan and Francis I., in the early part of the sixteenth century, consigned the Holy Places, and the monks who took care of them, to the protection of France. This treaty appears to have been the cause of numerous disputes—the Greeks refused to yield to the Latins; and many of the hatti sherifs averted to in the last paragraph had for their object the healing of feuds between the two bodies of Christians. In 1757, these disputes became so intolerable, that the Divan issued an ordinance expelling the Latins altogether from the Church of Bethlehem and the Church of the Tomb of the Virgin, leaving them access to other of the Holy Places, but placing the whole under the care of the Greek monks. In the year 1808, the Holy Sepulchre, as noticed above, was partly destroyed by fire; and the Porte, in granting permission for rebuilding, gave this into the hands of the Greeks rather than the Latins; and on this ground the Greeks afterwards claimed additional rights and prerogatives. There were prolific elements of discord here; for the Sultans, despising both the Latin and the Greek Christianity, cared little as to which should triumph over the other; while the ordinances or hatti-shef, in giving custody of the Holy Places, neglected to designate those places by name; and each body of monks succeeded in finding something 'holy' which had not been given over to the other. Scandals continued to arise so frequently, and Christianity became thereby so brought into contempt in the East, that Russia and France thought it proper to interfere—the one, as the protector of the Greek Christians; the other, of the Latin. M. Dashkoff was sent from Russia, and M. Marcellus from France, in 1819, to make personal inquiries at Jerusa-

lem concerning the state and occupancy of all the sacred buildings. The two envoys made a minute examination, and sent in reports to their respective governments. It was hoped that the foundation was laid for an amicable settlement of the whole subject; but shortly after this, the troubles broke out between Turkey and Greece; and troubles in other directions kept the subject in abeyance until the year 1850.

Now, laying aside all doubts concerning the localities, a rational curiosity may arise to know the nature and number of the sacred buildings, or parts of buildings, in respect to which Christendom is thus divided. A document, drawn up by M. Marcellus in 1820, gives a list of these; and it will be admitted, that the list bears no small resemblance to the items in an auctioneer's catalogue—so much is the spirit of the subject frittered down by a string of petty details. There is a list, first, of the Sanctuaries or Holy Places, which, as France alleges, were possessed exclusively by the Latins in 1740 in Jerusalem, and outside Jerusalem; next, of the Sanctuaries, both within and without Jerusalem, possessed by the Latins in common with other Christians in 1740; next, of the Sanctuaries whence the Latins had been altogether excluded by the events which occurred shortly before 1820; and, lastly, of the Sanctuaries which, exclusively belonging to the Latins in 1740, were shared by other bodies in 1820. The list is worth recording, as an example of the trifling matters which will sometimes plunge great nations into war. M. Marcellus, at the same time, enumerated twenty-one 'prerogatives' which he claimed for the Latins at Jerusalem, as follows:—1.—The fathers of the Holy Land, Latin monks, alone to possess the keys of the gates of the convents or sanctuaries above mentioned, and particularly the three keys of the Altar of the Manger at Bethlehem. 2.—They have a right to guard those places, to repair, maintain, decorate,

and light lamps there. 3.—To celebrate Holy Mass there, and to exercise the rites and ceremonies of their worship. 4.—To take the lead over all other nations in their visitation of the pilgrimages of the Holy Places. 5.—They have a right to visit the half of Mount Calvary which does not belong to them; to celebrate mass on the aforesaid half; and to light lamps there. 6.—The Frank monks have an exclusive right to exercise their worship in the lower part of the cave of the Great Church of Bethlehem. 7.—To prevent other nations from lighting lamps there, to celebrate their offices, and to exercise their religious worship there. 8.—To oppose the visits of other nations to the Holy Places possessed by them, the Frank monks. 9.—The actions-at-law brought against the Frank monks shall not be submitted to the authorities of the country, but referred to the Sublime Porte at Constantinople. 10.—The Mogrebins are forbidden to offer any violence to the Frank monks at Aining'arim, under any pretext. 11.—The Turkish custom-officers are forbidden to search the baggage of the monks, or Catholic pilgrims, which had been searched in the Levant, where they landed. 12.—It is likewise forbidden to take or delay the clothes of the monks, or the ornaments of the Latin churches. 13.—To compel the monks to receive base coin. 14.—To take money from them. 15.—It is forbidden to demand the smallest fee from the Frank monks for the privilege of burying their dead. 16.—To ill-treat the monks who bring the usual tribute from Europe, in case they arrive too late. 17.—To disturb in any manner the monks and pilgrims of the Holy Land, in the course of their visitations or pilgrimages. 18.—To disturb them at any time in the exercise of their religious worship, so long as that worship out of doors is not contrary to the Mussulman laws. 19.—The Turkish authorities are forbidden to pay more than one visit each year to the Holy Sepul-

chre. 20.—To compel the Frank monks to purchase damaged wheat. 21.—The Latin fathers possess an exclusive right to send members of their communities or couriers to Constantinople, on business, without opposition.

Thirty years after these monkish trifles were thus recorded by M. Marcellus, troubles concerning them recommenced. In the beginning of 1850, the pope, and many Roman Catholic sovereigns, agreed to assist France in endeavouring to obtain a settlement of this knotty question; urging that the Greeks had usurped property belonging to Jerusalem, and had purposely allowed some of the chapels and monuments to fall into decay. General Aupick, the French ambassador at Constantinople, formally made certain demands from the Porte; but M. Titoff, the Russian ambassador, resisted them, insisting that the Greeks were in the right, and that Russia was their protector. Our ambassador, Sir Stratford Canning, since become Lord Stratford de Redcliffe, at once saw that serious consequences might spring out of this simple matter, and counselled the Porte to be cautious of offending either party by conceding too much to the other. The Porte then proposed to appoint a commission, to examine all the firmans or battisherifs which the Ottoman government had at any time given to any of the Christian communities at Jerusalem, with a view to make arrangements in conformity with them. The Sultan was much embarrassed by the urgent claims of the two great Christian powers; and there can be no question that he would honestly and in good faith have dealt equitably by them, had he seen his way clearly, for he had no sympathy with either in preference to the other. The British ambassador was fully alive to the difficulty of the sultan's position. In one of his dispatches to the home-government, he said: 'General Aupick has assured me, that the matter in dispute is a mere question of property, and of express treaty stipulation; but it is diffi-

cult to separate any such question from political considerations, and a struggle for general influence, especially if Russia, as may be expected, should interfere in behalf of the Greek Church.' On another occasion, speaking of the Greek interest, he said: 'No one seems to doubt that every nerve will be strained by that church and nation to maintain their present vantage-ground, and that Russian influence, however masked, will be vigorously exerted, as on former occasions, to defeat the attack of the Latin party. He expressed an opinion that the Porte, 'in its embarrassment between the two conflicting interests animated by religious zeal, would no doubt be glad to find an issue in some private arrangement between the parties more immediately concerned'—a wish in which he fully sympathised.

The year 1850 passed away in these discussions; and 1851 commenced with a strong demand from General Aupick, urged by despatches from Paris to insist on a restitution of the state of matters which existed at Jerusalem in 1740; while M. Titoff, stimulated by despatches from St. Petersburg, insisted that no change whatever should be made at Jerusalem. The poor sultan was thus placed between two angry claimants, each of whom would be offended by any concessions made to the other. In May, M. Lavalette succeeded General Aupick as French ambassador at Constantinople, and renewed the Latin claims in very importunate terms. In July, the Porte appointed a commission to examine all the documents: and the report of the commission was so far favourable to the Latins, that M. Lavalette thought himself entitled to raise his tone; he said, that 'if the moderation of his government, in seeking only a joint participation of the Holy Places, was not appreciated, the claim of undivided possession by the Latins would be urged with all the weight of a demand warranted by treaty.' At this very time M. Titoff declared to the Porte, that he and his

legation would immediately quit Constantinople, if the *status quo* of the sanctuaries was in any degree unsettled! It is easy to picture the embarrassment of the sultan and his ministers in such a dilemma.

The year 1851 passed away like that which preceded it, still leaving the French and Russian ambassadors striving which could extract most concessions from the Porte concerning the Holy Places, and still leaving the Porte uncertain how to please both parties. Early in 1852, the Turkish ministers flattered themselves on the formation of an excellent plan: they offered to the Latins 'the right of officiating in the Shrine of the Virgin near Jerusalem, together with keys to the Church of the Nativity at Bethlehem;' while they offered to the Greeks 'the right of officiating, on certain occasions, in the mosque of Mount Olivet.' But, alas! Lavalette spurned the concessions to the Latins, as being too insignificant, and Titoff equally spurned those on the part of the Greeks; and the peaceful wish of the Moslem was again frustrated. The British ambassador stated, in a dispatch to Earl Granville, that M. Titoff 'expressed himself with unusual vehemence, and no small degree of irritation, against the proposed arrangement.'

At length, on the 19th March, 1852, the British ambassador was enabled to transmit to his government a copy of a firman which the sultan had just issued, in relation to Holy Places. The month of August had scarcely arrived, when M. Lavalette was found quarrelling with the Porte concerning the smallness of the concessions made to the Latins. The conciliatory spirit of the Porte is shewn in a remarkable way by the 'blessing' called down upon the names of the sacred personages of Christianity in the firman; so different from the generally conceived notion of the bigoted intolerance of the Mussulmans. But this conciliatory spirit availed nothing as between the rival claims of the two Christian churches. The firman was considered to be more

favourable to the Greek than to the Latin Church; and hence M. Lavalette was more dissatisfied with it than M. Titoff.

The British consul at Jerusalem, in a despatch to Lord Malmesbury, dated October 27, gives a curious account of one month's proceedings between certain 'Christian' dignitaries in that city. It appears that they met by appointment, to settle matters of detail on the spot. There were M. Basily, M. Marabutti, and Prince Garari, as representatives of the Russian or Greek party; M. Botta and Count Pizzamano, as Representatives of the French or Latin party; Afif Bey, and a suite of local effendis, as commissioners from the Turkish government; together with the three patriarchs, Greek, Latin, and Armenian. The Russian agents arrived first. 'They were received with extraordinary honours; refreshments awaited them at three different stations between Jaffa and Jerusalem; the Greek patriarch went out to meet them; and they entered the city with an escort of 100 irregular cavalry, drums beating, and muskets firing.' After some days, the whole of them met 'in the Church of the Resurrection, just in front of the Holy Sepulchre itself, and under the great dome; there they were regaled with sherbets, confectionaries, and pipes, at the expense of the three convents, who vied with each other in making luxurious display on the occasion.' Afif Bey made an oration, and announced the sultan's intention to repair the dome of the church at his own expense. The Russian or Greek party then waited impatiently for the reading of a firman which, as they supposed, would consign to their keeping the whole of the Christian sanctuaries of Jerusalem and Bethlehem. Afif Bey read an order of the sultan, permitting the Latins to celebrate mass once a year, but requiring the altar and its ornaments to remain undisturbed. 'No sooner were these words uttered, than the Latins, who had come to receive their triumph over the Orientals, broke

out into loud exclamations of the impossibility of celebrating mass upon a schismatic slab of marble, with a covering of silk and gold instead of plain linen, among schismatic vases, and before a crucifix which has the feet separated, instead of one nailed over the other.' It appears, from the details entered into by Mr. Consul Finn, that each party attended in the full expectation of overthrowing the other; but that the Porte, in its vacillation, had issued contradictory orders, which could not possibly be reconciled. One of the sources of trouble was a certain 'silver star, which had been stolen in 1847,' and which, the firman declared, was to be replaced at the Latin expense. It was supposed to be brought on this occasion, having been approved of in Constantinople; but on inquiry, it was found that no one had brought it, or knew where it had been left behind.'

The close of the year 1852 was marked by a continuance of the same disputes as before at Constantinople, between Russia and France, but rendered more serious by mutual irritation. If a sultan's order or firman were issued, confirming the arrangements of 1740, it offended the Russian or Greek party; if it departed from that arrangement, it offended the French or Latin party. Colonel Rose, in a despatch to Lord Malmesbury on 20th November, stated, that the cupola of the Holy Sepulchre had for a length of time been in decay; that the Greeks and Latins had disputed so violently who should repair it, that nothing was done; that the sultan had hereupon undertaken to repair it at his own expense; but that further collisions were even then expected, concerning the question whether the inscriptions round the cupola should be in Greek or in Latin, and whether the sacred images in it should be made and habited according to the Greek or the Latin fashion! The attempt seems almost hopeless to reconcile Christian bodies who could thus wrangle in the sight of the Moslem—

degrading the Cross not a little in the sight of the Crescent. Turkey promised Russia that the Latins 'should not be allowed to pass through the great door of the Church at Bethlehem; but France threatened that, unless this privilege were conceded, a French fleet should enter the Dardanelles; and so it was that the Turkish government, banded about from the one to the other, knew not what course to adopt for the best. The British representatives, in conformity with instructions from home, remained neutral, ready to aid in healing the differences, if opportunity arose. Colonel Rose represented this state of things forcibly, in a despatch written to Lord Malmesbury on 20th November: 'The Porte's position is most disadvantageous. Against all her wishes and interests, she has been dragged into a most dangerous and difficult dispute between the great powers, who found their respective claims on contradictory documents, which date from remote and dark ages. The Porte, a Mohammedan power, is called upon to decide a quarrel which involves, ostensibly, sectarian christian religious feeling; but which, in reality, is a vital struggle between France and Russia for political influence, at the Porte's cost, in her dominions. The sultan is required to be a judge, and to decide this dispute; but so far from having judicial independence and immunity, his majesty is coerced, and humiliated before his subjects by menaces, forced to give contradictory and dishonouring decisions, and then accused of perfidy by those who have driven him into it.' Just before the close of the year, the much-talked-of silver star was brought in great pomp from Jaffa, and deposited in its proper place in the Holy Sepulchre, and new keys for two of the buildings were made for the Latin monks.

Thus the eventful year 1853 approached. There would be something merely ludicrous in the conduct of these many grave men concerning such trifles, were it not that political

ambition lurked behind the scene. The British ambassador at St. Petersburg ascertained that the czar had commenced warlike preparations at the beginning of 1853, or towards the close of 1852. The answer given to his inquiries was, that those preparations bore relation to the threats of France; that if France adopted a hostile tone to the Porte in the interest of the Latin Christians, Russia would do the same on the part of the Greek Christians; but that beyond this, she had no unfriendly intentions towards Turkey. In a dispatch from Count Nesselrode to Baron Brunnow, January 14, 1853, the Russian ambassador in London was urged to explain to the Earl of Aberdeen's government, as he had to that of the Earl of Derby, that the czar's only solicitude with Turkey had relation to the fulfilment of promises concerning the Holy Places. He complained that the sultan's firman had not been read at Jerusalem; that it had been treated with derision by the Turkish officials; that the key—that unfortunate key!—of the Church of Bethlehem had been made over to the Latins; and that the Greek Christians had been grievously offended thereby. In another dispatch, from Count Nesselrode to M. Kisseleff, at Paris (8th February), the gateway grievance is thus dilated upon: 'Matters at Jerusalem have got into such a state of confusion and disorder, that whilst a Catholic prelate, supported by the French consul, called in the assistance of the locksmiths of the town to open for him the great gate of the Church of Bethlehem, although he could have entered by the two other side-gates—Cyril, the patriarch of Jerusalem, a venerable old man, and generally remarkable for his conciliatory disposition and for the moderation of his character, was compelled to protest in writing, against these acts of violence, and to set out for Constantinople, in order to lay his complaints, and those of his nation, before the sultan.'

(To be concluded in our next.)

## Spiritual Cabinet.

### PASTORAL SOLICITUDE.

How earnest ought ministers to be in dealing with the souls of men! If all ought to weep for the ungodly, much more should ministers, who are sent to call them to repentance. They should warn their people day and night with "tears." And surely, when they consider the value of souls and the delusive security in which sinners live, they must see that there is just occasion for all the compassion they can exercise, and for all the zeal they can put forth.

Let me take this remark to myself, that I may be reminded of the duty which I owe to you, my dear people. My beloved hearers, I am bound, by every tie of affection and gratitude, to have the most tender concern for your immortal souls. You are committed to my care; your spiritual and everlasting interests are entrusted unto me; and can I be easy while I see any out of the road to heaven, and walking in the way that leads to hell? Surely, when I consider whose ambassador I am; to whom I must give an account; and what must be my doom if any perish through my neglect; I cannot study too earnestly to inform you of your danger, and to invite you to partake of the salvation provided in the gospel. My heart's desire and prayer to God for you all is, that you may be saved. What then shall I do? shall I withhold the truth from you, from fear of offending you? shall I speak smooth things and prophesy deceits—saying, Peace, peace, when there is no peace? What! shall I thus betray your souls, and leave you quietly in the hands of the devil? God forbid! Permit me, then, to ask you this important question:—Are you all christians? are you all believers? are the marks of an unbelieving state to be found with none?

Whence, then, arise those evils which prevail among us? whence that profaneness, intemperance, and impurity, which disgrace many of our professors? whence so much covetousness and longing anxiety after the world? whence so much dissipated pleasure and levity of conduct? whence that eager desire after finery in dress which has of late seized even the lower orders? While we are following the vain pomp and glory of the world we are not christians; we are practical unbelievers under the fair disguise of a godly profession;—and let me tell you that a state of unbelief is terrible. Judge it only from that word of Christ, "If ye believe not on me, ye shall die in your sins." Your case is really lamentable, and I most sincerely compassionate you. I sympathize with you, weep over you, and long after you in the bowels of Christ. To be instrumental in the salvation of your souls is the great object to which I aspire. However your minds may be blinded by the god of this world, I see your danger, and mourn over your delusion. Your fondness for perishing vanities, and your disregard to your eternal interests, excite compassion. I would therefore invite, intreat, and persuade you. Blame not my earnestness; be not disgusted with my importunity. Love to your immortal souls, concern for your everlasting happiness, constrain me to be thus troublesome and offensive to you. Nay, though you should frown and overwhelm me with discouragement, I must persist so long as there is the least shadow of a hope; and, if at last you will not hear, I will weep in secret places for your pride, yea, my eyes shall weep sore, and run down with tears, because of your present and approaching misery.

## Poetry.

## A PARAPHRASE.

(FOR ADAPTATION TO MUSIC.)

1st Voice, Male.—FATHER in heaven! Adored thy name.  
Thy kingdom let the earth proclaim:

2nd Voice, Female.—Thy will our every action sway,  
As angels reverence, and obey.

3rd Voice, Male.—Send us the bread whereby we live;  
And, as we others, us forgive:

4th Voice, Female.—Nor through temptation's danger lead;  
But, oh! deliver in our need!

CHORUS.—For thine the power, the glory thine;  
All might, all majesty divine!

T. S. E.

## "WATCH AND PRAY"

WATCH—when the day-beams of morning are  
breaking,

And sleep wreathes no longer her fanciful chain,  
And the sun, in the birth of his glory, is waking  
A world to its joys and its sorrows again.

PRAY—when thy soul is refresh'd and elated,  
That clear as those day-beams thy spirit may be,  
And adore the Redeemer, whose arm hath created  
A son of salvation to shine upon thee.

WATCH—when the twilight of evening's declining,  
And hushing the world to its slumbers again,

And the star of the west, as a beacon, is shining,  
The mariner's guide, as he battles the main:—

PRAY—when the twilight on life's sea expiring,  
The bark of existence sails rapidly o'er,  
That a Star of Redemption, while life's sun's retiring,  
May guide thee along to a happier shore!

G. E. T.

## Reviews.

*Brief Remembrances of Captain Hedley  
Vicars, 97th Regiment. London:  
Nisbet.*

WE received the other day a number of Tracts and Papers published by "The Soldiers' Friend Society," among which we found the one we have placed at the head, and which we read with much interest and sympathy for a brave young officer who was cut off whilst on service in the trenches before Sebastopol on the night of March 22nd. Dr. Marsh, of Beckenham, Kent, says:—

"Captain Vicars was the son of an Officer in the Royal Engineers, whose dying hand was laid upon the head of his son, then twelve years of age, with the prayer that he might be 'a good Soldier of Jesus Christ.'"

He entered the Army in his seventeenth year; and, on parting with him, his widowed mother placed a Bible in his hand. This Bible was lost; and more than five years passed without an answer to his pious mother's prayers. During this time, (as he wrote in a recent letter), he was 'a daring

leader of gaiety and sin.' But one day, when he was quartered in Canada, entering the room of a brother officer, he opened a Bible which laid on the table; and his eye fixed on the words, 'The blood of Jesus Christ his Son cleanseth us from all sin.'

'If this be true for me,' he said, 'by the grace of God, I will live henceforth as a man cleansed by the blood of Christ *should* live.' The next morning he purchased a Bible for himself, and kept it *open* on his table,—as the new 'colours' under which he would fight.

By some of his companions, as is usual with so sudden a conversion, he was charged with hypocrisy; by others, called a Methodist. Amidst considerable opposition, for several months, he still maintained his ground. He then began to be much honoured, which is also the usual result of consistency. He lived as a man who deeply felt his obligation to his Saviour; and found peculiar comfort and enjoyment in communion with those few officers and men who were like-minded with himself.

During the time the 97th was in England, from the summer of 1853 to May 1854,

(when it became my privilege to know and love him), he was ever ready to be employed in his Master's service. In London, we found him a teacher in ragged schools, a visitor of repentant thieves, a companion of City Missionaries;—in the country, our right hand in all the work of the Lord, in which he could engage. And all this was done with a singleness of purpose, a frank and manly simplicity of manner, a genuine humility of heart, and an ardent zeal for the welfare of immortal souls, which could only have been produced by one motive. *Love* to the crucified Saviour, who had loved him, and given Himself for him, constrained this young soldier of Christ to consecrate every power as a living sacrifice to that Redeemer. The sense of duty, so strong in his renewed nature, seemed almost lost in his sense of the privilege of such a service, and in the yearning desire to bring others to rejoice with himself, in a free pardon through the Blood of the Lamb.

Divine Love, shed abroad in his heart by the power of the Holy Ghost, only expanded his capacities of loving in every relationship of life. As a son, as a brother, and as a friend, he has left behind him a remembrance and a name which is 'better than precious ointment.'

During the time his regiment was in Greece and when before Sebastopol, he was indefatigable in his efforts for the temporal and spiritual benefit both of the officers and soldiers—visiting the sick and wounded, reading and praying with them, and giving away tracts and the Holy Scriptures. He was beloved by all, and his death was deeply lamented.

Lord Raglan said, "nothing could be more distinguished than his gallantry," by which it appears that on that fatal night he saved the British Army an immense loss of life. One of his last letters was addressed — "My own darling Mother." Among other pleasing facts we notice how much the efforts of this pious officer to do good to the souls of others was appreciated by the soldiers. Was not this a result of sabbath school instruction at home, reviving in their memories the lessons they had there been taught?

*Chambers's History of the Russian War, Illustrated with Maps and Engravings. Part I. One shilling.*

THE publications of these celebrated publishers are usually prepared with great care; no expense or pains being spared in their production. The part under notice is a handsome specimen. We have a map of Russia in Europe, wood-engraved portraits of Nicholas and Omar Pacha, and sketches of Constantinople, the Holy Sepulchre, Russian Soldiers, Bashi-Bazouks, &c. We have elsewhere furnished an extract, which will, we think, satisfy our readers that the facts given are authentic. Deeply, though we regret that we are plunged into a terrible and sanguinary contest, we trust that such a record as this, of its causes and effects, will not be without benefit, if it only stand as a beacon to future political adventurers.

## Correspondence.

### AN AUGUST TRIP TO THE CRYSTAL PALACE.

(Concluded from page 301.)

HAVING now arrived at the northern end we cross the ground-floor where the Ægina sculptures are arranged, and passing the two rows of Sphinxes, which are ranged from side to side, and surmounted by two Egyptian figures whose heads almost touch the crystal roof, we enter into the courts, which have been prepared with a view to illustrate the epochs of art, known as the Byzantine and Romanesque; the German, English, French and Italian, Mediæval, the Renaissance (literally, re-born), and the Elizabethan. These courts will detain the lover of art for many an hour; but

we must dismiss them in a line or two; simply observing that the more they are studied the more ready will be the admission, that every age, whatever its other deficiencies, has had its genius and its geniuses, whose conceptions, expressed in enduring stone and brass, or wood almost as enduring, are fitted to command the homage of minds of every other age. We here are arrived at the transept, opposite to where our tour began, and, continuing in the same direction, we pass through several courts assigned to foreign industrial products, mixed fabrics, printed matter, and musical instruments, till we arrive at the illustrations of natural history, of which we have before spoken, where the men and manners, with the zoology and

botany, of many lands are presented with every attribute but that of life. On this side the palace we are in the old world. Here is a tiger hunt, with an elephant mad with pain; one tiger on his haunches, and another lying on its back, with extended claws. Hard by is a camel stooping down to drink of green coloured water, in the charge of a party of Danakils—a wretched tribe who haunt Eastern Africa. Western Africa has its slaves and monkeys. South Africa its Zulu Kaffirs and its bushmen, with lion, giraffe, antelope, and leopard. We are now in front of the screen of the kings and queens of England, which is very handsome, but does not screen the eating and drinking which, from noon to night, proceeds at this quarter of the building with a vigour and continuity bespeaking eager appetites and ample purses. This arrangement, which virtually makes dining a part of the exhibition, has been often censured, but want of room is a plea which even here is not without its force, and must be accepted till a separate building can be raised. Refreshment stalls are also distributed over the palace; and to this there could be no objection, except that, contrary to the original charter, intoxicating drinks (omitting spirits) are sold at the buyer's pleasure. A few steps across the palace lead us to the New World, with its tawny and mud-coloured savages, the fierce Caribs, the slim Guianese, the North American Indians, the noblest specimen of savage man, and the stunted Esquimaux; animals, birds, and plants, are interspersed, and in such a manner as to give a dramatic interest to the scene. In proceeding with our face towards the transept we make a call at the Pompeian House, not constructed from materials found in Pompeii, but formed on the plan of those houses which, after 1,700 years entombment, were laid bare to the eye of day. The door-way is narrow; and on the floor are the warning words, "*cave canem*"—beware of the dog! But having no fear of the hidden beast we advance into the reception room, in the middle of which is a large basin, bed-chambers being fitted up around the sides. Still advancing we cross the drawing-room and enter the inner area, where a flower garden smiles upon the guest. Beyond this is a niche for the Lares (household gods); small rooms for dining, sleeping, and bathing

forming part of the general court. The house has no upper story, and is protected by an awning covering: all the arrangements conducing to coolness, the one great desideratum of a brilliant climate like that which central Italy can boast. Nearer to the great transept are several courts where carpets, furniture, hardware, &c., are exhibited. A machine is seen at work manufacturing medals; and several colossal statues, with an English and German sculpture court, occupy the space till we gain the spot where the mysteries of Egypt again meet our view.

Hitherto our investigations have been confined to the ground-floor of the palace, and we have no apparent temptation to extend our inquiries far aloft. Yet as there are galleries we must mount them. The first is twenty-four feet wide, and is reached by a broad staircase twenty-three feet high. The paucity of articles exhibited gives a forlorn air to the vast area, so different from the crowded galleries of the Great Exhibition. A few curiosities, however, draw us on. A Chinese shop attracts a small assembly; and we are prepared to ascend one of the spiral staircases, which lead by two flights, of twenty feet each, to the second gallery, which is entirely destitute of articles. From this point, at either end, the best view is obtained of the spacious edifice. We look up and are surrounded with the vast network of the place; we look down, the spectacle is august, but the individual parts diminish to a dwarfish size. The colossal statues, all but those which crown the sphinxes at the north end, look of ordinary magnitude, and the men and women dwindle into the moveable figures which an organ-grinder exhibits in our streets. There is still a higher spiral ascent, but the entrance to it is barred, owing, it is said, to some persons having fainted. We are inclined to grumble at the interdict, for there is no danger; and the prospect is described as one of uncommon beauty. Surrey and Kent, on the edge of which the palace stands, lie at the feet of the spectator, and London, through its atmosphere of film, is within the circle of his vision. So they say; and though a misty day was not the best for enjoying such a spectacle, what could have been perceived would have yielded sensations and emotions which were denied by the exclusion of the sight.

All that I have now written is about the palace; but what of the garden and the park? To say that they are a meet companion of the crystal palace is to do them justice and to pronounce their greatest praise. Standing on the upper terrace outside the central transept you look upon the lower terrace, which is 1,656 feet long, nearly one-third of a mile, the steps leading to it being ninety-six feet in width. Six fountains are disposed between the higher and lower terrace, and beyond the latter is grass and garden ground laid out with the finest taste. Keeping in the grand avenue we reach the large circular fountains, of which more anon. On either side at some distance are cultivated grounds, and on each side is a rosary. Remaining in the main avenue we pass between the temples of cascades, and the rows of smaller cascades, yet incomplete, beyond which two basins of large fountains are being formed. Farther still a lower reservoir is in process of construction; but diverging to the right we came to the geological islands, on which extinct species of the Irish elk and preadamite creatures (by whose side the rhinoceros and elephant seem like children) are scientifically arranged. The intention is entertained of making this part of the grounds into a school of practical geology. The styles of landscape gardening employed are the English and Italian mixed, and the former pure; and when the whole ideal of Sir J. Paxton is realized the pleasure grounds will exceed any thing existing in the world. Two hundred acres will allow of every desire to render the grounds an oriental paradise, outvieing Nebuchadnezzar's hanging gardens, while the correspondence of all the parts, and their proportion to eight as a unit, secure a uniformity which every one can discern, but which only the initiated can explain. It is now half-past four. We have heard music inside the palace, and its tones, softened by distance, have fallen luxuriously on our ears as we have sat by the unfinished cascades; but now a rushing sound, unlike any thing heard before, comes distinctly to us. We turn toward the palace, and first one stream of water and then another rises before our view. The enigma is solved: the fountains are playing. We hasten to the central basin, which is 196 feet in diameter, surrounded with white marble statues. Radiant is

the scene. Countless pipes, like basket work, form a water-hedge around the basin, and inside this the liquid element, as if possessed by a legion of restless spirits, is cast up with varying degree of force. Many of the jets are a few feet in height; fewer, but still too many to count, attain a lofty reach; while the central fountain tasks the eye to ascertain where the alliance between the vapoury fluid and the subtler air concludes. Showers of spray fall over a considerable radius, and compel the visitors to retreat to a more favourable spot for seeing the marvellous effect. The fountains between the higher and lower terraces also play, and under an evening sun the scene becomes one in which the wonders of fact and fancy seem to unite in one gorgeous and stupendous whole.

But we have to return to London; a train is ready to depart; and we drag ourselves away from the pleasures of this enchanted place. Ere we go, however, let us pay it the tribute it deserves;—the cordial hope that the million and a quarter pounds sterling which the company have already spent, will yield them every encouragement to proceed to the completion of this vast undertaking, with which our nation's history and glory will assuredly be connected in the estimation of distant times. **Crito.**

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#### UNION OF GENERAL AND PARTICULAR BAPTISTS.

WE have not received any reply to the Queries of our esteemed correspondent J. J., inserted in our number for Sept., page 269. Do our friends think the whole matter as one of little importance, or have the queries paralyzed them? We give below the Resolution passed at the Annual Meeting of the General Baptist Churches held in Nottingham in June last, and which led to the proposed discussion.

*“On the practicability of forming a closer public union with the Particular Baptist denomination. Resolved, unanimously: That this association, anxious for a closer fellowship and more general intercourse between our churches and those of the other section of the baptist denomination, directs its Secretary to correspond with the Secretary of the Baptist Union, to inquire whether it would be convenient to that Union to hold its next annual session in the town of Nottingham.”*

## Christian Activity.

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### IN-DOOR LECTURES TO THE WORKING CLASSES.

WE are much gratified to find that many active ministers of the gospel, as the season for out-of-door services is closing, are making arrangements for in-door services in places of popular resort, other than churches or chapels, such as theatres, halls, and lecture rooms. Thousands, who would not enter a regular place of worship, will attend at places like these; and it is right so far to yield to them in this matter, as to meet them on their own ground. Jesus Christ and Paul preached anywhere and everywhere, and so should we if, like them, we would do good to all men. Prejudiced adherence to regular places is as stupid as prejudiced objection to them. We give beneath some information which has reached us.

Perhaps if we furnish a list of the subjects discussed at Halifax, they may be useful to any who contemplate attempting such services. The following is a copy of the hand-bill for last year.

*"Sabbath Afternoon Lectures to the Working Classes.*—A series of lectures to be delivered on sabbath afternoons, to the working classes of Halifax, in the Odd Fellows' Hall, by the Rev. W. Walters.

- Oct. 22. There is a God — He is the Working Man's best Friend.  
 „ 29. The Bible is a Divine Revelation — It is the Working Man's best Book.  
 Nov. 19. The Sabbath is a Divine Institution—It is the Working Man's best Day.  
 „ 26. There is a Devil—He is the Working Man's worst Enemy.  
 Dec. 10. Man is a Sinner — This is the Working Man's greatest Evil.  
 „ 17. Salvation is God's Gift—It is the Working Man's richest Possession.

Free admission to all parts of the hall. No collection. Lecture to commence at three o'clock. The attendance of working men and their families is earnestly solicited."

- The subjects for the present year are:
- Oct. 14. The Doctrines of Christianity reasonable: believers in them wise Men.  
 „ 21. The Precepts of Christianity practicable and useful to the World.  
 „ 28. Christianity not responsible for the Social Evils of Christendom.  
 Nov. 11. Christianity not to be charged with the Absurdities and Impiety of Spurious Imitations.  
 „ 18. The Inconsistencies of Professing Christians no Argument against Christianity.  
 „ 25. Christianity exemplified in the Life of Christ.

Last year we reported, from time to time, the crowded attendance and the pleasing results. This year the hall is again crowded to excess.

From an Ipswich paper, dated Oct. 1, we take the following:—

*"The Ipswich Theatre Licensed for Religious Worship.*—We have much gratification in noticing that the Rev. Isaac Lord, minister of Turret Green chapel, has had the Ipswich Theatre licensed for religious worship, and that on Sunday afternoon week an address by this gentleman was given within its walls. The unusual character of the announcement occasioned an overwhelming attendance of the working population of the town—the class that was exclusively invited. Not only was every sitting occupied, but some three or four hundred persons stood upon the stage; in all there were at least 1,200 persons in attendance, and we should think 500 persons were compelled to leave from want of room. Precisely at three o'clock the chair was taken by Mr. Ebenezer Goddard, who, after giving a brief introductory address, gave place to Mr. Lord. A verse was sung, a chapter read, and a prayer offered, when the rev. gentleman delivered a most appropriate and extremely powerful address, which evidently created a deep impression upon the masses that listened to him. A hymn was then sung, in which all present seemed to join, and the effect of which

was of a very striking character. It was then announced that people were at liberty to ask questions arising out of the address, when a written one was handed to Mr. Lord, who promised to answer it before commencing his next address on the following Sunday. During the entire service the conduct of the attendants was admirable, and feelings of gratitude were warmly expressed towards the minister for the faithfulness of his admonitions. For many hundred years attempts have been made to induce the classes that were appealed to, to attend our churches and chapels, but with only partial success; it is high time that other efforts should be tried, which, in the spirit of the Great Founder of religion, should seek out and make efforts to save the classes referred to. Henceforth the principle must be to take religion to those who will not come after it, and every good man will hail with pleasure this new and interesting attempt to carry out the great lesson which Christ taught in his life. Last Sunday a similar service was again held, and we believe a series has been determined upon."

#### WANTED IN GREAT BRITAIN.

WE are aware of the objection against new churches and chapels—that the people will not attend them if they are built. In some cases there may be force in the objection, but the remedies are two, 1st. Let the pulpits be occupied with zealous, devoted, spiritual men, who, out of the abundance of their hearts, will preach to the people "the truth as it is in Jesus;" and, 2nd, let a system of domiciliary visitation be perseveringly pursued, in all affection and fidelity, by competent agents (within small districts), and both school-houses and places of worship might soon be filled, provided that the locality of the places and the amount of population will permit it.

We want the best adaptation of means to the great end of saving the lost, and we have the highest authority to "go out into the streets and lanes" to make known the glad tidings of salvation. The Hon. and Rev. B. W. Noel, at a town missionary meeting, said, "What person, that really hopes to be saved in eternity through the merits of Christ, and cannot shut his eyes to the fact that there are hundreds of thousands in the metropolis living in ignorance and vice, can find it

in his heart to say, that the small band of faithful men, who are visiting from house to house among the poor, should be diminished yet? For my own part, year after year only adds to my conviction of the perfect adaptation of these agents of mercy to the work they are designed to perform,—to convey the knowledge of Jesus Christ. Who will say to our fellow-creatures that they shall die in the desert, because these messengers of mercy must not say to them, 'Ho! every one that thirsteth, come ye to the waters.' By whomsoever these glad tidings can be conveyed let them go forth."

Again, in his "Spiritual Claims of the Metropolis," Mr. N., referring to foreign missions, says, "I envy not him who can look coldly on such an undertaking. The necessities of the nations are urgent; the results of missionary efforts are momentous beyond expression. Our duty is plain; and we are unworthy the name we bear if we do not prosecute it with zealous and prayerful assiduity. Yet, with all these admissions, again I ask, what right we can have to seek to save those at the antipodes, and to overlook those who are perishing at our doors? Of all the places in the world London has the first claims upon us. Here, within a walk of this place, we know that hundreds of thousands are living without the public worship of God, and we have reason to fear that they are living without religion altogether. We know that many are sunk in vice and sorrow; and they have more guilt than the heathen, because they have greater means of knowledge, and they have the prospect, therefore, of a more awful end."

"Untaught, and unreclaimed, they disgrace the kingdom—they vitiate the neighbourhood—they draw thousands of young persons to habits of ungodliness and sin—they train thousands of their poor children to tread in their footsteps—they mar the sacred repose and christian stillness of this day of rest more than any other class of the community—they threaten the safety of our institutions and the security of property—they are themselves wretched and undone—they have grown faster than the means of instruction—they daily multiply around us; and while the number of religious persons in this city has been increasing, never was there, I think, so large a mass of utterly unregarded heathenism in it as at this moment."

## Narratives and Anecdotes.

ASSYRIAN ANTIQUITIES.—The lecture-room of the Royal Institution was never more crowded than at the last lecture-evening of the season, on which occasion Prince Albert honoured the meeting with his presence, to hear Colonel Rawlinson describe some of the results of his recent excavations in Assyria. Colonel Rawlinson stated that he had been pursuing his investigations according to instructions from the British Museum, for three years, extending the field of operations opened by Mr. Layard over a tract of nearly two thousand miles of a country along the Euphrates and Tigris to the Persian Gulf. The excavations made at different points of this extended area have brought to light relics of the most interesting kind, far surpassing in antiquity the Nineveh marbles of Mr. Layard, and comprising a number of tablets and cylinders with written inscriptions which tend to throw much light on several doubtful portions of ancient history. The oldest relic was an earthenware slab, or brick, from a temple built 2,000 years before the Christian era, impressed with the name of the king who reigned in Chaldea at that time. Colonel Rawlinson explained that the kings of Chaldea and Assyria exercised the exclusive right of having their names impressed on the bricks used in building, and that by this means, aided by the inscriptions found in the temples, he was enabled to ascertain with considerable accuracy the periods at which the temples had been built. Some stone carvings, excavated from buildings the dates of which were thus ascertained to belong to a period at least 800 years before the birth of Christ, are of a character far superior to any of those of more recent date excavated by Mr. Layard, especially the figures of animals in hunting scenes. In addition to the carvings on flat slabs, there were found several small models of animals, some of which were exhibited on the lecture table, which were executed with great skill, and they are in as perfect a state of preservation as if they had been recently done. Among the most interesting records of those ancient times are the tablets and cylinders, with written inscriptions on their surfaces, most of which Colonel Rawlinson has been enabled to decipher. A tablet extracted

from one of the temples built by Nebuchadnezzar was shown, the inscription on which was in very small characters, and was translated. After stating the circumstances under which the temple was built, and lauding the works and greatness of the King, the tablet contained some passages which Colonel Rawlinson thinks allude to the insanity of Nebuchadnezzar, and his recovery; but that part has not yet been clearly deciphered. Among other curious relics shown to the company were two earthenware cylinders, taken from a temple a few miles from the site of ancient Babylon, which had been supposed to be the remains of the Tower of Babel, and a view of which is given in pictorial Bibles. A French commission had been sent to examine the lofty mound, and excavations were made in it without any result; but after the French commissioners had abandoned the enterprise, it was resumed by Colonel Rawlinson, who succeeded in extracting the cylinders, from the inscriptions on which it appeared that it was a temple to the seven spheres, which had been built about 400 years before Nebuchadnezzar's reign, and restored by that King. Colonel Rawlinson said that the inscriptions contained on the tablets he had excavated tended to reconcile the discrepancy between the Greek historians and the Bible history respecting Belshazzar. The name of Belshazzar is not mentioned by the Greek historians, the Babylonian king conquered by Cyrus being called by them Nabonadius; but it appears from some of the excavated inscriptions that Belshazzar was the eldest son of Nabonadius, and that he most probably shared the throne with his father. One of the remarkable relics shown by Col. Rawlinson was a large piece of polished ivory, engraved with mathematical symbols, so small as to require a powerful lens to distinguish them, and it is conjectured that the engraver must have been assisted by a lens in working on so microscopic a scale. The experience gained by Col. Rawlinson during his researches enabled him to ascertain the exact positions in which the cylinders having the inscriptions were deposited in the temples, and the Arabs who worked under him attributed this power to necromancy, and the

needle compass he consulted was viewed by them as a talisman, so that when the colonel arrived at Bagdad he was besieged by applicants for information where lost property was to be found.

A RARE BISHOP is Dr. Selwyn, Episcopal bishop of New Zealand, who, in a volume of four sermons on "The Work of Christ in the World," recently published, among many other excellent remarks, has the following:—"Religious strike is wrong in principle, and also proved experimentally to be injurious to the progress of the gospel. We make a rule never to introduce controversy among a native people, or to impair the simplicity of their faith. If the fairest openings for missionary effort lie before us, yet, if the ground has been pre-occupied by any other religious body, we forbear to enter. . . . Nature itself has so divided our mission field, that each labourer may work without interference with his neighbour. Every island, circled with its own coral reef, is a field in which each missionary may carry out his own system with native teachers, trained under his own eye, and obedient to his will; grateful and loving men, with no pride of private judgment to interfere with their teacher's plans; children in obedience, but men in action; with no weapon but prayer, and with no refuge but in God, &c. . . . Many of these islands I visited in their days of darkness, and therefore I can rejoice in the light that now bursts upon them, from whatever quarter it may come. I feel that there is an episcopate of love as well as of authority, and that these simple teachers, scattered over the wide ocean, are objects of the same interest to me

that Apollon was to Aquila. . . . Above all other things, it is our duty to guard against inflicting upon them the curses of our disunion, lest we make every little island in the ocean a counterpart of our own divided and contentious church."

A NOBLE VOLUNTARY.—What his noble father may think of him we know not, but Lord Stanley, the eldest son of the Earl of Derby, appears to promise well as an enlightened and liberal statesman. At a meeting of the members of the Lancashire and Cheshire Mechanics' Institutes, lately held at Knowsley, this young nobleman said:—"Every year brings more clearly into light a few leading truths which had, until of late, been too much overlooked. Every year we see more plainly that in education, as in other matters, self-help is the best help that a little which men do for themselves is better than a great deal that they get the State to do for them. We see, too, this—and not long ago it was a matter which philanthropists and the public were too much in the habit of overlooking—we see that we cannot by any interference on the part of Government or the public, deprive the parent of the privilege, or absolve him from that duty and responsibility, which lies primarily on him—that of duly instructing his children. And from these admitted truths it follows that, in order to do any real good, it is the parent who must be interested in the work of education. That you can only accomplish by giving him also an interest in literature and literary pursuits on his own account; and that is what, in associations of this kind, you undertake and endeavour to effect, and the work upon which we, one and all, are engaged."

## Baptisms.

### DOMESTIC.

HIGHGATE, near London.—Amid many discouragements for some time past we have been favoured this year with several encouraging additions to our little church. Six have been baptized, each under pleasing circumstances: one had previously been a communicant of the Established Church; another was, many years since, attached to the Wesleyan body, but after falling back from his profession had suffered great soul-trouble, from fear of

having sinned away his day of grace but he is now walking as peacefully as consistently in the ways of the Lord. The third, though living elsewhere, would be baptized at her native place, though under expectation of opposition, that she might there boldly testify to the grace of God. The fourth had received spiritual benefit from a pædobaptist minister, but felt it her duty to be baptized, and united to a church of the same order. The fifth had been a consistent hearer for many

years, but accustomed to pædobaptist associations he could not feel convinced of the duty of immersion till after a prayerful study of "Carson on Baptism." After this he surprisingly surmounted much nervous feeling, and rejoiced in following the Lord in his appointed way. The sixth had been for many years a pious, useful, and gifted member of a pædobaptist church, but after ten years of indecision at length resolved to be "buried with Christ." And although his medical adviser pronounced it to be dangerous to his weak frame, and his nearest and dearest friend trembled, we are glad to be able to report that he sustained no injury to his body, but much comfort to his mind.

**BREACHWOOD GREEN, near Welwyn, Herts.**—On the first Lord's-day in Sep., our pastor, Mr. D. Parkins, baptized two youthful disciples of the Saviour, one male and one female, both teachers in our sabbath school. In the afternoon of the same day they were added to the church.—And on the first sabbath in October, two more female friends followed the same example. One of them had been in connection with the Wesleyan body for a number of years in another part of the country, but since her removal into our neighbourhood she has been a regular attendant with us; and being convinced that it is the duty of believers to be baptized, she has followed out her own convictions, and united with the church in this place. A third candidate, an interesting young man, had been proposed for membership, but was unable to come forward as he desired on account of affliction, which has prostrated his physical powers, and keeps him at home. And a fourth candidate would have been baptized, but was prevented by a similar cause. May the Lord sanctify the afflictions of the afflicted, and enable those who have publicly professed his name to endure to the end and be saved.

**TARPORLEY.**—After an appropriate sermon by our pastor, Mr. H. Smith, founded on the commission of our Lord, five females were baptized on a profession of their faith in Christ, Oct. 7. The candidates were immersed by our friend, Mr. Dutton, in the presence of a deeply interested and crowded audience. The service was characterised by becoming order and solemnity. In the afternoon they were received into fellowship with the church. R. B.

**LIVERPOOL, Stanhope Street, Welsh Baptists.**—The ordinance of christian baptism was administered in the above place of worship in the presence of a very large and attentive congregation, Sept. 30th. Our pastor, Mr. Hughes, discoursed from the words—"And ye shall know the truth, and the truth shall make you free;" after which he administered the sacred rite to eight believers, two males and six females, who were all immersed according to the will of the New Testament on a profession of their faith in the Lord Jesus Christ. Two of the candidates had formerly been consistent members with the Welsh Calvinistic Methodists of this town (one for upwards of 18 years); but finding no scriptural authority for the practice of infant sprinkling, they determined no longer to countenance that practice, and resolved thus to shew their adhesion to the true mode laid down by Christ and followed by all his faithful disciples. Another candidate was the writer, who makes the third from the same family who have within the last nine months professed their love to the Saviour. One of the candidates, aged 14, was the only son of our much esteemed pastor, Mr. Hughes. They were all admitted into membership when commemorating the dying love of the Saviour the following sabbath. May the spirit preserve them as His own to the end of their days. J. R.

[Our friend asks, in a note, "Have you no means of getting the English baptists in Liverpool to report their baptisms? There are eleven baptist places of worship in this town, and I occasionally hear of some interesting baptisms taking place, and very much regret that no one reports them." So do we: but we cannot help ourselves. All we can do is, to say as we have often said, that we shall feel greatly obliged to any friend, in any city, town, or village, in England, Wales, Scotland, or Ireland, or at the ends of the earth, who will send us reports of baptisms.]

**FOLKESTONE.**—On Wednesday evening, Oct. 3, Mr. Jones baptized five young persons—three males and two females. The sermon was from the words, "Let every one that nameth the name of Christ depart from iniquity." And truly it was an interesting sight to see these young friends thus, in their early days, "naming the name of Christ." Our heart's desire and prayer to God for them is, that they may all acquit themselves as good soldiers of Jesus Christ. R. B.

**MONTROSE.**—On the 7th of July last, Mr. Anderson, pastor of the George Street baptist church, Aberdeen, baptized five disciples (two males and three females) in the baptistry of the church here. The services were interesting and impressive. The subjects were all intelligent members of the Independent church at Sauchieburn, eight miles from this, the pulpit of which has been supplied free by Mr. Johnston, Mill of Kincardine, (since the decease of their late minister) who, being a baptist, has been the means of directing the attention of many in the church to the scripture baptism by immersion of believers, and about one half of the members have now submitted to that ordinance.—On the 14th of August, Mr. D. Alexander immersed two females, a mother and daughter; the one an aged disciple who has long known and adorned the gospel, and is the wife of one of our deacons. The daughter is an interesting young woman of some promise. Both were added to the church here. The baptist churches in this district have long been in a languid condition, but symptoms of revival begin to appear, which, it is hoped, will be permanent. There is a prospect of efforts being made this winter for the purpose of securing the services of a pious and devoted missionary in connection with the baptist churches on the east coast of Forfar and Kincardineshires, viz., at Arbroath, Montrose, Berthmair, and Berrie. J. H. D.

**ABERDARE.**—The Welsh church at Aberdare held a very interesting open-air meeting on the banks of the river Cynnon, Sep. 8. Mr. Priel, of Liverpool, preached to about two thousand people, after which our minister, Mr. Price, immersed two young men. We had the pleasure, during the last twelve months, of seeing sixty-one immersed by Mr. P. in the same place, the great majority of whom were Sunday scholars. We have thirteen more before the church as candidates for baptism.

The English baptists had a very interesting scene in the Welsh chapel, Mill Street, kindly lent for the occasion, on Sep. 23. Brother Lloyd, of Merthyr, preached in the Welsh language, and an address was delivered in English by brother Priel, the minister of the Welsh church in Aberdare, after which he immersed six believers in Christ. This was the first baptism in connection with the English church since its re-formation in

May last. They meet in the old Welsh chapel, and now go on their way rejoicing. Others are waiting to be baptized. A grant of your valuable tracts would be of great service to us.

While the English friends were in the Mill Street chapel, the minister, Mr. B. Evans, and his friends, had gone to the valley of the Dare, where they held a most interesting open-air meeting, after which Mr. E baptized one brother. This is a new and prosperous neighbourhood; and is the first time of administering the ordinance there.

**CARDIFF, Bethel, Bute Dock.**—On Lord's-day afternoon, Sept. 30, Mr. Thomas Thomas, theological tutor of Pontypool college, administered the ordinance of baptism to seven candidates, four of whom were zealous and faithful teachers of our sabbath school; two others were Primitive Methodists, whose minds had lately been drawn to the consideration of the subject of christian baptism. They have now yielded to the will of their Saviour. Mr. Thomas delivered a delightful discourse in the evening from Psalm cx. 3, after which the Lord's supper was administered, and the new candidates were received into our fellowship. This was our first baptismal service, and we believe the Spirit of the Lord was amongst us. Others are inquiring the way to Zion with their faces thitherwards. G. H. C.

**NEWCASTLE EMLYN, Carmarthenshire.**—Five candidates were baptized by Mr. John Owen, our pastor, Sep. 30. Our senior pastor, Mr. T. Thomas, delivered an impressive address in the English language, from John i. 25. The candidates are all members of the sabbath school. They were received into the church the same morning, with one who was restored. This was the day with us to collect for the mission, and we are happy to say that the Sunday school collection alone was nearly £11,—£1 14s. more than last year. We enjoyed a high day. The Lord hath done great things for us, therefore we are glad. D. D.

[We very much wish we could have many more such reports as the above from the Principality. We have received a report of a baptism of seven persons at Mochdre, in Montgomeryshire, signed J. E.; but as the name and address of the writer is not given we cannot insert more than this notice.]

PAISLEY.—I am glad to be able to report that we have had two more admissions into our fellowship by baptism. On the 23rd September a female friend, who had formerly been connected with the Methodists, and on the 30th a brother who had formerly been a member of the Free Church. Seeing the practice of infant sprinkling to be unscriptural, they were led to follow their Saviour, and thus profess their faith in his death and resurrection. After the administration of the ordinance on the 30th, Mr. Wallace delivered a discourse from the words—“Teaching for doctrine the commandments of men;” in which he brought forward evidence both from ecclesiastical history and the admissions of pædo-baptist writers, that immersion is the true mode, and believers the only subjects of the ordinance. A. D. G.

BROSELEY, *Old Chapel*.—Our pastor, Mr. W. Yale, after preaching from, “How long halt ye between two opinions?” baptized four female believers, Sep. 30, three of whom have been scholars and teachers in the sabbath school. One, an interesting young woman, has been in the school sixteen years. Her father was for many years a member, and died happy in the Lord. Her mother and sister are both members; and her uncle a deacon of the church. Surely this is a family blessed of the Lord! T. E. P.

SHEFFIELD, *Eyre Street*.—On Lord's-day evening, Sep. 30, after an address from Joshua i. 9, “Have not I commanded thee,” our pastor baptized two males and four females. One was a Wesleyan Reformer, who remains with her own friends. The other five, and a friend dismissed to us from a sister church, were received into our fellowship. We have other candidates, and a number of hopeful inquirers. May the Lord continue to bless us! G. W.

WOODSIDE, *Gloucestershire*.—Four believers were buried with Christ in baptism on May 27th, and on July 16th three more thus put on Christ. One of these was the youngest son of our pastor, who has left home for Australia; another was a useful local preacher among the Bible Christians; and the other was from our sabbath school. W. R.

BANBURY.—Our pastor, Mr. Henderson, baptized five candidates on Wednesday evening, Oct. 3. Most of them young persons, and members of the bible classes. W. C.

NETON, *Norfolk*.—Two females were baptized on a profession of their faith in Christ, Oct. 7, and were united with the church in this place. One of them had for some years felt it her duty thus to declare her love to Jesus: the other was a scholar from our sabbath school, about fourteen years of age. May both continue faithful! R. B.

SOUTHWARK, *New Park Street*.—On Thursday evening, Sep. 27, twenty-three persons were baptized by Mr. Spurgeon. They were of various ages, from sixteen to seventy. Several were either senior scholars or junior teachers in the sabbath school; and one, an aged female of three-score years and ten, had been in connection with the Church of England. D. E.

OAKHAM.—Our pastor baptized four candidates, three of whom are young in years, Oct. 7. Two of these were taught in our sabbath school: another is a grandson of a former highly esteemed deacon of the church.

GREENWICH, *Lewisham Road*.—After a discourse by Mr. Burnett, Aug. 20, our pastor, Mr. Russell, immersed two believers in Jesus. B. B.

BURSELEM, *Staffordshire*.—On sabbath evening, Sep. 30, our pastor, Mr. J. W. Kirton, baptized two believers in the Saviour. We had a large congregation, and trust that much good was done. I enclose you a copy of verses written some years ago.

FRIENDS of each denomination,  
You who Christ the Lord obey,  
You who trust him for salvation,  
Know what brings you here to-day.

You who nothing know of Jesus,  
Strangers to recovering grace,  
In the number of the curious,  
Now assembled in this place.

Know the cause of this our practise,  
Every soul assembled here;  
Ere you scorn the name of “Baptists,”  
Search the word of God with fear.

Was not Christ, our great Redeemer,  
Baptized by his servant John,  
Down in Jordan's flowing river,  
Not an infant, but a man?

Nor was this confined to Jordan,  
As the scriptures well declare,—  
John himself baptized in Enon,  
As there was “much water there.”

Then let scoffing worldlings blame us,  
Such who never knew his grace,  
Jesus saith, “Thus it becomes us  
To fulfil all righteousness.”

Aid us now, Eternal Spirit,  
Christ to follow through the flood;  
May this solemn act of worship  
Be acceptable to God.

**BURNLEY, *Enon Chapel.***—On Lord's-day evening, Sep. 30, Mr. Batey had the pleasure of baptizing six disciples—three males and three females. The congregation was large and attentive. Special services for revival have since been held, which were well attended.

**WHITEBROOK, near *Monmouth.***—After an appropriate discourse on christian baptism, Mr. Stowells baptized two young

females, Oct. 14. They were both scholars in the sabbath school. We rejoice that our pastor's labours are blessed in the conversion of the young. J. D.

**BEDFORD, *Mill Street.***—Our pastor, Mr. Killen, baptized one female, Sep. 30; and a few weeks before a daughter of one of the deacons thus put on Christ. The services were well attended, and, we hope, profitable to many.

## Baptism Facts and Anecdotes.

FROM JONES'S BIBLICAL CYCLOPÆDIA.

**PREACHING, BELIEVING, AND BAPTIZING.**—Whatever may be said respecting the mode by which baptism was administered in the times of Christ and of his apostles, it is certain that there is neither precept nor example in all the New Testament for applying it to infants. In the original institution of it as an ordinance of the kingdom of Christ, baptism stands inseparably connected with the preaching and believing of the gospel. "Go ye into all the world, and preach the gospel to every creature; he that believeth (the gospel) and is baptized shall be saved," Mark xvi. 16. The practise of the apostles was in all respects strictly conformable to the commission which was thus given them by their Divine Master. They baptized none but such as were made disciples by teaching. On the day of Pentecost, Peter preached the gospel to the Jews; and they only "who gladly received his word, were baptized," Acts ii. 41. Philip preached the gospel to the Samaritans, and "when they believed the things concerning the kingdom of God and the name of Jesus, they were baptized, both men and women," ch. viii. 12. The Ethiopian Eunuch also was baptized on a profession of his faith, ver. 35 38. Considerable stress has been laid, in this controversy, on the whole households; but it is obvious that those who found infant baptism on this, are begging the question at issue; for, not only are there innumerable households without infants, but it is demonstrable from the narrative itself, that these baptized households consisted only of such as heard the doctrine which the apostle preached; had their hearts opened to attend unto it; were capable of being comforted as brethren; or who rejoiced, believing in God. Acts xvi. & ch. xviii.

**BAPTISM EXHIBITS THE DEATH, BURIAL AND RESURRECTION OF CHRIST** whereby he fulfilled all righteousness as the substitute and representative of believers; and also the believer's fellowship with, and conformity to him therein. "Know ye not," says Paul to the Romans, "that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life," Rom. vi. 3, 4. He uses similar language when addressing the Colossians: "Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead. And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with Christ, having forgiven you all trespasses," Col. ii. 12, 13. Thus the apostle teaches us that baptism represents Christ's death, burial, and resurrection, and so exhibits in a figure, what the gospel declares by way of testimony, namely, that "he was delivered for our offences and raised again for our justification," Rom. iv. 25. And further, that by a gracious Divine constitution, Christ sustained the persons of believers in his dying and rising again; that they were so comprehended in, and connected with him, as to have died in his death, been buried in his burial, and raised again in his resurrection; and that now, on their believing the gospel, this is signified to them by their baptism, in which the death, burial, and resurrection of the Saviour are re-acted in a figure upon their own persons.

## Sabbath Schools and Education.

IMPORTANCE OF VISITING THE SCHOLARS AT HOME.—Mr. Edward Baines says:—But the direction in which the usefulness of the Sunday school remains to be most developed, is, I apprehend, in the kindly and almost pastoral interest to be taken by the teachers in their scholars out of school. I can scarcely set limits to the possible benefits that might flow from this source. The teacher who visits his scholars at their own homes learns their characters and circumstances, and whether he should minister to them respectively encouragement or rebuke, comfort or correction. He ensures a more regular attendance. He has the opportunity of producing a favourable impression on the parents, in regard to the treatment of their children, their attendance at worship, and their own spiritual interests. He may reclaim from serious error,—the effect of youthful folly. He may be able in some cases to assist with his counsel, if not otherwise, at critical periods of a young person's history. He may give or lend useful books, suggest a good employment of time, caution against dangerous habits or associations, avail himself of the seriousness produced by sickness, and in every way win his young friends to see the beauty and excellence of religion. In short, the teacher who merely attends in school does but half his work. Most of the shortcomings and defects of the Sunday school are owing to the neglect of that field of benevolence which lies in the dwellings of the scholars. The cultivation of this field would give results beyond calculation. If the next Census is to show a better state of things than the last, there is no one source so likely to produce it as the visits of Sunday school teachers to the homes of their scholars. The teacher has every advantage, from the disinterested kindness he is showing to his scholars, for acting as the pastor and the town-missionary to them and their families. And to himself, let him be assured, the influence would be most salutary, tending to invigorate his christian character, and fitting him for additional usefulness in his passage through life. Occupied as many of our teachers are, I would plead for at least one visit a

week, not on absentees alone, but on all the scholars in succession; by which plan each might be visited four or five times a year. This moderate amount of duty, steadily discharged, would transform our schools,—may I not say, our population.

SAINT HILL, *Devon*.—For some time, owing to an increase of children in the Sunday school, the vestry had become too small; and the friends hastily united in the erection of a school room. This was opened on Wednesday, the 26th Sept., by a public tea. In the afternoon a thanksgiving service was held for the harvest. It was most pleasing to see the "sons of the soil" meeting together on this occasion. Upwards of twenty vehicles found their way to the village chapel. The sanctuary was crowded. A sheaf of wheat was placed at the back of the pulpit. A wreath of various fruits encircled the sentiment,—“Thanks be to God.” Many mottoes adorned the walls, which evinced the piety as well as the skill of the young friends who appear to take a deep interest in the cause here. On the following day, the school children were regaled with cake and tea. A most touching incident occurred just as they were about to commence operations. During the day some of the “little ones” borrowed an old arm chair, and encompassed it with evergreens and flowers, so that the one occupying it would appear ensconced in a bower. It was proposed that Mr. Baker, senior, the superintendent (an old veteran of 86) should take the chair; and when put to the meeting of juveniles, every one, as though by instinct, stood up and held up both hands. The old man sat down in it and wept. It is pleasing to add that no debt will remain upon the school room. Their indefatigable pastor, Mr. T. W. Blackmore, commenced with the determination of having no debt; and his friends seem to have been as determined as himself to pay for it as soon as completed. This is very praise worthy on the part of the Saint Hill friends, for they have built very recently an excellent house for their minister, on which there is only a debt of a few pounds.

*Barnstaple.*

S N.

## Religious Tracts.

"THE FOOL'S PENCE."—A Home Missionary in Shropshire says:—In the next house a man said, "I was a drunkard, hut through reading the tract called "The Fool's Pence" which you sent me I determined the publican should have no more of my pence, I now give my money to support the christian society which I have joined through God's blessing." "Then you delight in reading and hearing God's word?" "Yes," said he, "and I feel determined, by God's grace, to live to his glory. I read at home, and have begun to read with my family, and hope to continue to do so; and I desire the salvation of others." "In what way do you expect to get to heaven?" He

answered, "If I get to heaven it will be through Christ. Christ is the only way, and on him I rely. How much happier it is to be religious than rebellious. When I get into my closet, with my heavenly Father, I know he will bless me indeed. I look to the Lord from whom cometh my salvation." His wife says, "I wish to follow my husband's steps, that like Zecharias and Elizabeth we may be both righteous before God, walking in all the commandments and ordinances of the Lord blameless." This man has since opened his cottage for weekly religious meetings, at which he and his wife pray!

## Intelligence.

### BAPTIST.

#### FOREIGN.

NELSON, *New Zealand*.—We have received a letter from Mr. D. Dolamore, dated May 5, which we give in full. "Dear Sir,—I sent you a *Nelson Examiner*, containing a report of the opening of our chapel in Nelson—this you have probably received. I am now happy to communicate through you a little further intelligence to the readers of the *Reporter*. Your readers may not generally be aware that in this province we have three small baptist churches. The largest of the three is in the town of Nelson; another in Richmond, eight miles from Nelson; the other in Spring Grove, about fourteen miles from Nelson. In Spring Grove, at present, we have no chapel; we meet for worship in a room belonging to the Nelson School Society. In Richmond we have built and opened a neat and comfortable little chapel; the opening, about six months ago, was an interesting and pleasant one. The *Examiner* will have informed you of the opening of our chapel in the town. We have felt anxious, in order to our establishment and progress here, to erect suitable places of worship; and under the Divine blessing, and with the assistance of friends, we have thus far succeeded. Our chapel in Nelson is a substantial brick erection, forty feet by thirty, with a recess for the pulpit, and vestries behind. Our oongregatious, since

its opening, have much improved; and the church, walking as, we trust, 'in the fear of the Lord and in the comfort of the Holy Ghost,' is receiving additions of those who are, we hope, the saved of the Lord. We used our baptistry for the first time on the last Lord's-day in March; four candidates on that occasion followed in the steps of their heavenly Master; two were males and two females; two joined the church in Nelson, two that in Spring Grove. On the last Lord's-day in April five others were baptized. The candidates on that occasion formed an interesting group, gathered from different points of the compass. One was from America, a coloured man; one from Prussia; a third from Scotland; the remaining two from England. These were together baptized into the death of Him who is the Saviour of all men, and are now walking, I hope, in newness of life. We are desirous of obtaining a pious and devoted and suitably gifted christian brother to labour in the country, either as home missionary or pastor of the churches. It is my earnest prayer that Almighty God may direct and succeed us in this important undertaking; the field is a wide one, and it is 'white already to the harvest.'"

PRUSSIA.—Dr. Baird, after leaving Paris, had a personal interview with the King of Prussia, to plead the cause of the persecuted baptists of Germany, and received the royal promise that their case should be seriously considered.

## DOMESTIC.

**YORKSHIRE AND LANCASHIRE BAPTIST ITINERANT SOCIETY.**—From the last report of this society, ending May 30th, 1855, we extract a few paragraphs having reference to a few of the more important stations and other matters.

**Huddersfield** has not required help, being able, with the local assistance given, to meet the limited expenses incurred while destitute of a minister. Your committee rejoice that the prospects of this place are of a most encouraging kind. The friends at Salendine Nook have promised their counsel and aid, and in connection with the church, are about to make an experiment, the enterprising character of which reflects the highest credit upon its authors. It is their intention for a given number of years to raise an annual sum sufficiently large to secure the labours of a talented and an efficient minister of Christ. Within the last few weeks the new chapel has been opened, when several distinguished ministers preached. The congregations were large, and about £120 was collected. It is hoped this auspicious commencement will be followed by efforts upon which God's blessing will abundantly rest.

**Doncaster.**—The appeal was very urgent. It stated that the population of the town had extensively increased during the last five or six years; that there was a lack of provision for the spiritual necessities of the place; that several baptists had become residents there, and had united themselves with the more intelligent and moderate part of the existing baptist church; that for a year's experiment aid had been given by the friends at Sheffield, to secure the labours of Mr. Charles Forth as a minister; that the experiment had resulted in gathering together thirty four members (five of whom had been baptized during the year), and in securing a congregation which averaged about forty in the morning and one hundred in the evening; and finally that they had a settled conviction in their minds, that a few years aid and counsel from the society would enable them to become self-supporting and vigorous. Upon enquiry your committee found that these statements were confirmed by the testimony of disinterested parties in Sheffield and Doncaster. They therefore responded to the appeal, and now earnestly hope that the results may justify their decision.

**Barnsley**—Early in the autumn of last year, Mr. B. G. Wilson commenced his labours as the Society's agent in this town. The unanimous desire of the church and congregation to secure his services was approved by your committee, and they hope that great good will result from his settle-

ment there. During the past eight months Mr. Wilson has been abundant in labour, the fruit of which is apparent. The church has recovered itself from that state of depression to which reference was made in the last report, and now exhibits several symptoms of health and vigour. The prayer meetings are well attended, and a spirit of deep seriousness pervades them. Several who had been excluded, are seeking restoration to fellowship; others, it is hoped, have been savingly impressed under the truth, and the congregations, both morning and evening, have increased. Amongst the additional attendants in the chapel, is an aged man who has lived in the entire neglect of christian worship, and who has been a notorious drinker. He entered the chapel for the first time a few weeks since; the discourse was founded on the prodigal son, and contained reference to the sin of drunkenness. The word deeply impressed his mind, and a reformation of conduct has taken place which, by the continued teachings of truth, it is hoped may end in the salvation of his soul.

The Society has not declined in public confidence or interest. Opportunities of usefulness unsought for are offered to it. Its supervision and care are still solioited, and contributions towards its funds have been freely renewed. This affords grounds for thankfulness and encouragement. The year has been almost unparalleled in its history. War has spread disaster and gloom over the nation. A crippled commerce and a stagnant market, together with a scarcity of labour, and the high price of provisions, have done much to limit, and in some cases to exhaust those resources out of which the cause of Christ has been liberally supplied, and yet there is no deficiency in the income of the Society which does not admit of satisfactory explanation. No subscription has been withdrawn because of disaffection, and but few have been withheld or lessened, on account of reduced income, or profitless enterprise, while in a few cases the names of persons have been secured as subscribers who are likely to be steady valuable friends of the Society.

Last year the Committee mentioned their having engaged *An Evangelist*, whose labours should extend over a given district. The experiment has been carried on during the year. The labours of Mr. Shakespeare have been confined chiefly to the following places:—Kilham, Nafferton, North Burton, Langtoft, Harpham, Burton-Agnes, and Rudston. Visiting from house to house, the circulation of tracts, the distribution of the Scriptures, and the preaching of the Gospel, have been the principal agencies employed. The effort in the main has been successful; and though no large accession

have been made to the church of Christ, yet the good seed of the kingdom has been scattered over a wide field, where the enemy had sown tares. The ground has been broken, and, if the Committee can continue the effort, they have no doubt the future labours of their Evangelist will tell more directly upon the best interests of the church of Christ.

**STEPNEY COLLEGE.**—The annual meeting of Stepney College was held on Wednesday, Sept. 20th, in the College chapel, under the presidency of G. T. Kemp, Esq., the treasurer of the institution. The Rev. Dr. Angus, principal, submitted the report for the year, which stated that, during the session, twenty-two ministerial students, and one lay student, had enjoyed the advantages of the institution. Several vacancies had occurred, which had been duly filled, so that the entire number of students now connected with the institution is twenty-seven. Of these, six have matriculated: three taken a short two years course, chiefly theological; four are contemplating a life of missionary labour among the heathen; one or two are on the Continent of Europe; while of the whole number ten have promised donations to the institution during their term of study. The Revs. W. Brock, J. Bigwood, D. Katters, and J. H. Allan, Esq., and others, afterwards addressed the meeting on subjects connected with the business before it. A large number of ministers and friends, including several ladies, afterwards took tea together at the college, and from thence repaired again to the chapel, where the Rev. William Landells preached the annual sermon, at six o'clock.

**LYME REGIS, Dorset.**—On Wednesday, Sep. 19, the baptist church in Lyme celebrated the 200th anniversary of its formation, with a prayer meeting at seven in the morning, and services at eleven o'clock and six in the evening. Mr. Wayland, our pastor, gave us a history of the church, and preached from Exodus iii. 3, shewing that the church of Christ, like that burning bush, was yet unconsumed, notwithstanding all the fiery trials of persecution it had endured, referring particularly to the sufferings of the early members of this church. On Tuesday, Oct. 9, we held our annual union thanksgiving services for the harvest in three of our chapels—Independent, Wesleyan, and Baptist, with the Lord's supper at the close. Oh! it was good to see brethren thus uniting to praise the Lord for his goodness!

W. M. B.

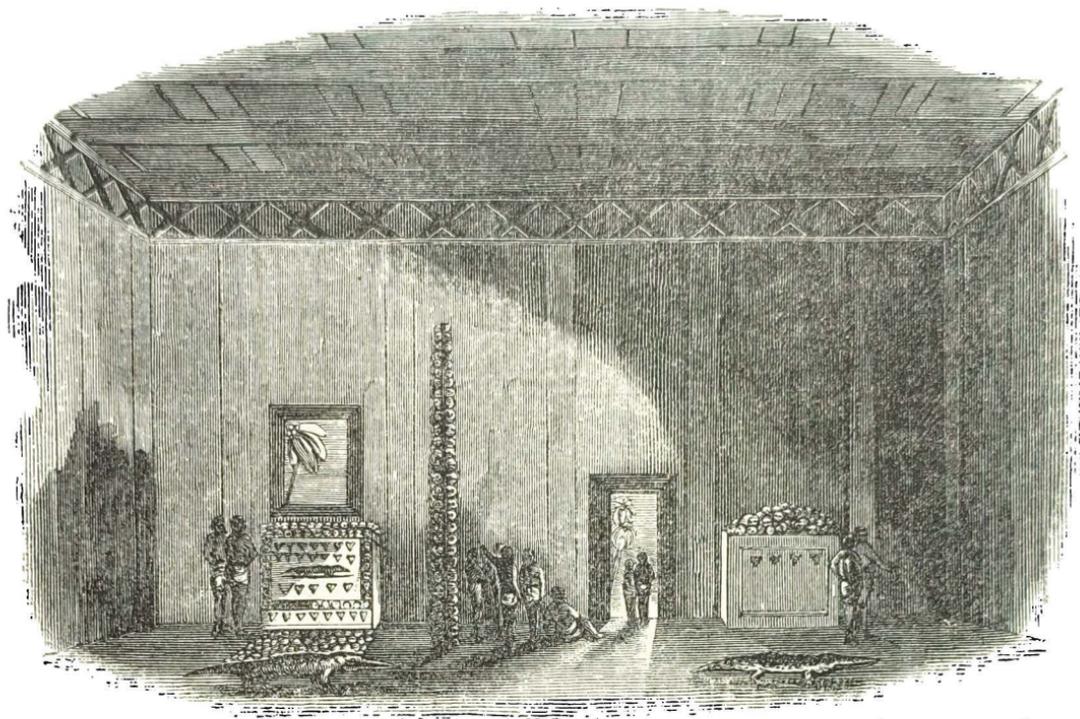
**BOROUGHBRIDGE, Yorkshire.**—Mr. Catterall having resigned the pastorate of the baptist church in this place, a large tea meeting was held in the Court House on Sep. 26, when several ministers attended and expressed their respect and good wishes for the departing minister.

**NOTTINGHAM, Stoney Street.**—About six months ago the failing health of Mr. Hunter, the esteemed pastor of this large church, led him, under the direction of his medical advisers, to relinquish his pulpit engagements for a season. The church then engaged, for a few months, the services of Mr. W. Hill, who, in August, set out to India as a missionary. Since then, feeling the necessity of engaging a co-pastor, they invited Mr. James Lewitt of Coventry. On Tuesday evening, Oct. 16, a meeting to welcome Mr. L. was held in the large school room, which was tastefully decorated with flowers, &c. for the occasion. About 500 sat down to tea, after which Mr. Alderman Carver (who said he had attended the place fifty years) was called upon to preside. Several ministers and gentlemen from other places of worship were present and addressed the friends. Mr. Hunter, in a frank and generous spirit, welcomed his young friend; and Mr. Lewitt replied in an address which was remarkable for its propriety and adaptation to the new circumstances in which he was placed. We confidently expect that the parties will act in perfect harmony, so that the Divine blessing may rest upon both pastors and people.

**BURTON-ON-TRENT, General Baptists.**—Our new place in Union street was opened for divine worship on Wednesday, Sep. 19, when Dr. Burns, of London, preached two animated sermons. On Lord's-day following, the sermons were by Messrs. Pike of Bourne, and Stevenson of Derby; and on the next sabbath by Messrs. Goadby of Loughborough, and Kenney, the pastor of the church. Brethren Taylor of Kegworth, Evans (Ind.) of Tutbury, Preston of Ashby, Staples of Measham, Hoscraft (Ind.) of Burton, and W. R. Stevenson of Nottingham, assisted. After dinner on the 23rd, the friends spent the afternoon in the gardens and grounds of the Abbey, the residence of Robert Thorne-will, Esq., who kindly opened them for the occasion. On the 24th a crowded tea meeting was held, and addresses were delivered by several ministers, and Messrs. Douglas and Norton of Burton, and Mallett, Walker, Seals, and Baldwin, of Nottingham. The weather was favourable; we realized about £70, for which we are thankful to God and the friends of his holy cause.

**HOLLOWAY.**—The first anniversary of the opening of the Camden Road chapel, erected by the Metropolitan Baptist Chapel Building Society, was held on Tuesday, Oct. 9, when sermons were preached by Messrs. Newman Hall and Landells. In the afternoon a public meeting was held, over which Sir Morton Peto, bart., presided. About 230 sittings are let, but, as yet, a church has not been formed, or a minister elected.

(Continued on page 348.)



DJHU DJHU HOUSE, OKUI UME, AFRICA.

## MISSIONARY.

## AFRICAN SUPERSTITION.

MR. CLARKE, the esteemed missionary, and friend of the African race, gives the following description of the engraving on the opposite page.

"The accompanying wood-cut represents a Djhu Djhu House, or what is called in the language of Bonny, *Oru wari*. This house stand in the large town of *Okulume*, which lies on the south-eastern side of the river Bonny, and about ten miles from its mouth. Connected with this town there may be 10,000 inhabitants, some of whom are great traders, and the rest are the women and children of these, and their slaves. The *Oru wari*, or house of Oru, is large, but not so neat in its appearance as the representation would lead you to suppose. Rough mangrove posts and wattled work form its sides and end, and its covering is made of the leaves of the bamboo palm. It has no doors nor windows, and when our missionaries visited the place in 1845, they found two oxen sheltering themselves from the burning sun in the house of the idol.

At one end of the house was a dark chamber, and near it was the altar, formed of mud and skulls. Before it ten skulls of human beings paved the place of sacrifice; nine more were on each side, two rows, of thirteen in each row, were upon the top, and ten more were towards the base of the altar. In the middle was the stuffed skin of a large guana, and above and below it were two rows of the skulls of goats. Near to this altar stood a pole, reaching from the ground to the top of the house, and to this pole were attached four rows of human skulls, thirty-three in each row. On a platform roughly constructed, and raised about five feet from the ground, lay from fifty to a hundred human skulls, mixed with the skulls of goats, all of which, it was believed, had been offered, at different times, as sacrifices to their idols. In this house about 296 skulls appeared to have been offered in sacrifice, and the bodies, the missionaries were told, had, for the most part, been eaten by the wretched slaves and miserable children of this dark and cruel place. What a picture of heathenism does this present! How many are our mercies, and what cause have we to bless God for our being in a land of gospel light.

Here our missionaries found that *Oru*, or Djhu Djhu, was regarded as a spirit existing in the water, among the mangrove trees, and small butts were placed over certain spots in the creeks, as the houses from which Oru intimated his will. Oru is also supposed to live on shore, in one of the guanas, which go

about the towns, and as they know not the one in which the supposed protector of their town resides, a law exists which forbids, on pain of death, the destruction of any of these reptiles. In the large Djhu Djhu houses, by the *Ori ya lamba*, or Oru meu, the idol is believed to give his intimations and answers, for the direction and protection of the town.

But even at this barbarous place, in the dark Delta of the mighty Niger, the people are willing to listen to the words of truth, and offer to allow a teacher to reside among them. They promise, too, to send their children for instruction, and a formal application has been made, through the captain of a palm oil vessel, for one to be sent to impart instruction there. The inhabitants of Cushim are in affliction, and the blessed gospel alone is the remedy for their wretchedness and woe. May we who have freely received, freely give, that the whole earth may soon 'see the salvation of God.'

## MAULMAIN.

We give the concluding paragraphs of the Seventeenth Annual Report of the American Baptist Mission to this country.

"In conclusion, we have one or two suggestions to make on the general features of the report. It is not so cheering as we could have wished to present. We have not been permitted to report hundreds of converts baptized during the year, as has been the privilege of some of our brethren in other fields. But we must remember that the results of the year are not estimated by our statistics alone. While the Burmese church has decreased in numbers, it has sent out two preachers of the gospel to labour in other fields. It has thus been instrumental in bringing the truth before a greater number of minds, and in thus more effectually carrying out the spirit of the great commission.

The same remark applies with force to the Karen churches. Many of the christians in the province of Maulmain are from those who sought it as an asylum from Burman oppression. They still cherish a desire to return, and many have done so, since the conquests of the English have opened the way. Others are still deterred through fear of renewed hostilities. Let them but be fully assured of protection from their former oppressors, and many more will go to help to form christian communities in various parts of the newly acquired territories.

But there are other things that have more sensibly affected the apparent prosperity of the mission the past year. The missionaries in charge of the churches had, one year ago, but just entered upon their labours. They were of course unable to do much

more than apply themselves to the acquisition of the language. At the same time the native preachers, and to a considerable extent the churches also, were depressed by the removal of missionaries to whom they had been for years most ardently attached. We think that under such circumstances the addition of nearly fifty members by baptism, is by no means an unfavourable result for the year.

There has been something done also in the way of extending our field of labour. A very promising field is opening in the province of Martaban. The churches in that province have contributed their full share to the Normal School the past year, and a large proportion of those baptized have been from that portion of the field. Some parts of it, most thickly inhabited by Karens, have been visited the past year, and the gospel every where heard with attention. The Karens there, like their brethren in other fields, are manifestly a people prepared of the Lord. The harvest there seems fully ripe, the reaper only needs to thrust in his sickle and reap.

Thus God, in his mercy, has granted us some visible tokens of his grace; in this let us rejoice. But were it otherwise, had no one during the past year come out from the heathen and put on Christ; had no showers of divine grace descended; had we been left to mourn over the churches scattered by the buffetings of satan, while God is faithful we should have had no reason for discouragement. But, on the other hand, if angels in heaven rejoice over one repenting sinner, how much reason have we to rejoice that, by the grace of God, more than sixty during the past year have been hopefully brought to a saving knowledge of the truth.

Let us, then, as a society, and as individuals, strive to labour efficiently in this good cause, rejoicing that it is for the Lord and not for man."

**DR. LIVINGSTON'S AFRICAN RESEARCHES.**—Our enterprising missionary has, since the early part of 1853, been engaged on his fourth tour of exploration in the interior of Africa. Arriving at the town of the chief Sekeletu, on the river Linyanti, in September of that year, he proceeded in a north-westerly direction, in company with a detachment of the followers of that chief, in search of an outlet on the west coast, and, after surmounting great difficulties and hardships, he at length reached St. Paul de Loanda, at the end of May, 1854. Here Dr. Livingston was entertained with the greatest kindness and hospitality by Her Majesty's Commissioner, E. Gabriel, Esq., and throughout the territories bordering on

the west coast, subject to the Crown of Portugal, he was also treated by the authorities with the utmost consideration and respect. In consequence of the loss of some of Dr. Livingston's letters, by the wreck of the vessel in which they were despatched, the detailed account of his extended journey has not come to hand. In his last communication he announces his intention to traverse the country in an opposite direction, in the hope of reaching the east coast at Quilimane, and by that route to take ship for England. *Evangelical Magazine.*

## BAPTIST, SUPPLEMENTARY.

(Continued from page 345.)

**MIDLAND BAPTIST ASSOCIATION.**—In our July number, page 217, we gave a report of the annual meeting of this body which was sent to us by one of our correspondents. The Secretary of the Association, in a note, observes:—"In your account of our Association were two mistakes. They were not very serious ones to be sure. 'Mr. Young, of Coseley,' was given as 'Mr. Young, of Broseley,' a church which is not in our association; and the same Mr. Young was reported as being appointed to preach at the next association, whereas the third preacher, to be chosen by the church, has not been selected."

**BRENTFORD, Park Chapel,** was opened for divine worship on Wednesday, Sep. 12, with sermons by Messrs. Brock and Martin. The weather was fine and favourable, and there was a large gathering of ministers and friends. About 160 sat down to dinner, and 300 to tea. On the next sabbath Messrs. Lance and Katterns preached. Collections £110. The building is Gothic in style, and the cost about £2000, of which above half has now been realized.

**LEE, Kent.**—On the 18th Sept. a church was formed at the baptist chapel, High-road. An unanimous invitation was then presented to the Rev. R. H. Marten, B.A., late of Abingdon, to undertake the pastorate of the church. To this he acceded. Deacons were then chosen, and the sacred engagement of the evening closed with the celebration of the Lord's Supper.

**RECENT REMOVALS.**—Mr. James Lewitt, of Coventry, to Stoney Street, Nottingham, as co-pastor with Mr. H. Hunter—Mr. R. Bayly, of Horton College, Bradford, to Newark—Mr. James Swinbourn, of Edenbridge, Kent, to Zion chapel, Gravesend—Mr. W. Tulloch, of Elgin, to the Tabernaacle, Leith Walk, Edinburgh, long under the pastoral care of James Haldane.

## RELIGIOUS.

RELIGIOUS LIBERTY (?) IN FRANCE.—M. Erdan, the writer in the *Presse*, M. Coulon-Pineau, and M. Maulde, have just been tried and convicted by the Tribunal of Correctional Police, for the offence of baving, in a work called "La France Mystique," written by Erdan, and printed and published respectively by the other two defendants, "insulted and turned into derision the Catholic religion, such religion being one of the forms of worship recognised in France." The Court, however, "having regard," as it is stated in the judgment, "to the peculiar position of the defendants, and to the regret expressed by them," passed but a very light sentence. M. Erdan is condemned to eight days imprisonment, and a fine of 100 francs; the publisher is fined 100 francs; and the printer forty francs. The copies of the work inculpated, "already seized, or which may hereafter be seized," are ordered to be destroyed. "La France Mystique" has had a considerable circulation in France, and has been reviewed in England. We recently reported the proceedings in the tribunals at Bellac, where eleven Protestants were fined and persecuted for having assembled and met together to worship God after the forms prescribed by their creed. The *Debats* has consequently taken up the cudgels in behalf of these persecuted persons, and the semi-Government journal, the *Constitutionnel*, defends this outrageous and iniquitous insult to those who profess the creeds of Luther and Calvin. The *Debats* insists that the persecution of these Protestants was an infraction of the liberty of worship recognised by the Constitution of 1852; the *Constitutionnel* observes, on that view of the case, that there is a great difference between liberty of conscience, which is unlimited, and liberty of public worship, which is regulated by law. By the former, any man, whatever his creed, may be admitted to fill a public office, and enjoy all other rights inherent in a citizen. The latter must be limited to those creeds which are recognised by the State, else religion might serve as a pretext for meetings dangerous to public order and security. The gentlemen at Bellac were condemned to the minimum punishment the law awards, "a punishment," observes the *Constitutionnel*, "which they had duly incurred, not only by meeting illegally for purposes of worship, but, by doing so, notwithstanding the warnings which they had previously received from the authorities." The success attending upon the meeting held last week by the evangelical missions of all nations in favour of free preaching has inspired the most ungovernable rage in the hearts of those ecclesiastical authorities who sought to

oppose it, and on Monday now arrived of the arrest of three priests from Burgundy, who had come up to Paris to attend the meeting, while the Hotel of the Ave Maria, inhabited entirely by provincial ecclesiastics visiting the capital, has been twice subjected to a search by the police, it is supposed in quest of other inquiring cures whose onriosity may have tempted them to assist at this declaration of independence, made in the name of the sectaries of all denominations, whose firm determination to go forth and preach the Gospel in all languages to all men, in spite of opposition, in spite of persecution, has touched the canker-worm which lies at the very heart's core of old Rome, and caused her whole frame to quiver with indignation and terror.

*Paris Correspondent of the Atlas.*

AN ORIENTAL PERSECUTOR.—A persecuting edict against Christians was promulgated at the end of 1854, by Tu-Duc, the King of Coch'in-China. This edict is very long, contains horrible blasphemies, and breathes a furious hatred to the christian name. Not only does Tu-Duc aspire to walk in the steps of his predecessors, Ming-Mang, and Thien-Tri, of detestable memory, he aims even to surpass them. The following are the principal provisions of the edict in question: The christian mandarins of both the capital and the provinces are required to recant, the former within a month, the latter within three months; in default of compliance, they will be deprived of their rank; and if still obstinate, will be punished like the common people. The soldiers and the people must apostatize, and trample the cross under their feet within six months on pain of severe punishment. The European missionaries will be beheaded, and their heads exposed for three days; their bodies will then be thrown into the sea. Any person betraying them will receive 300 taels. The native clergy and the pupils of the Europeans will also be beheaded, and 100 taels reward is offered for their apprehension. The pupils of the native preachers will be banished to the distant islands. The churches and places of meeting will be burnt, and the rice belonging to the christian communities distributed to the people. All the mandarins of the provinces, from the least to the greatest, will be severely punished if they fail to execute these decrees. The chief of the canton, and the mayor of any village in which any European or his pupils may be apprehended, will be punished with death. This odious edict was not published until two months after it had received the sanction of the King Tu-Duc.—*From the Moniteur.*

"RELIGIOUS EARNESTNESS," says Lord Carlisle, "is the breath of life to churches; and religious liberty is the pulse of health to nations."

**LORD'S-DAY OBSERVANCE SOCIETY.**—At a meeting of the committee of this society, held on Friday, the 28th ult, the following resolution was unanimously adopted: "That, in the view now presented to this committee, of the danger, which has recently become apparent, that by the introduction of the band in Kensington Gardens on the Lord's-day, and by the proposed opening of the public museums and galleries on that day, the English sabbath will soon be assimilated to that of the Continent, it appears desirable to invite the co-operation of christians of all classes and denominations in one great effort to arrest the advancing danger. That, with this view, the Metropolitan Committee of 1850 be now invited to resume its labours, and call to its assistance all ranks, classes, and denominations of christians, with a view to memorialise the Crown, and, if necessary, to petition Parliament, against the public performances of music in Windsor and Kensington on the Lord's-day, and against the opening of the National Galleries and Museums thereon."

**EASTERN MISSIONS.**—All the reports from the missions in Asiatic Turkey seem to indicate continued progress of the truth. At Kessab, near Aintab, the Armenian opposers of the gospel are fain to call Romanism to their aid. At Murash the whole Armenian community seems aroused, and companies of ten, fifteen, or more, assemble to read the scriptures together, and compare their doctrines with the traditions of their own church and the teachings of the protestants. A great religious movement seems to be going on among the women, as represented in a letter from Mr. Farnsworth, of May 10. Numbers of the Armenian women are in the practice of meeting in small circles for prayer and religious inquiry. At Diarbekir there is a large protestant community, with a church of eighteen members. More christian books are sold here than at any other place in the Turkish empire. The movement extends among the Armenians, Catholics, and Jacobites, but is most remarkable in the last-named class.

**A "PATTERN SUNDAY SCHOOL."**—The sabbath school of St. George's Church, New York, of which Rev. Dr. Tyng is rector, contains 1,593 scholars and 84 teachers; a mission school connected with the church has 435 scholars. A contribution of 1,822 dollars was recently made by the scholars for the cause of missions.

**THE BIBLE IN THE CRIMEA.**—It is pleasing to learn that, of 2,430 New Testaments and 177 Bibles distributed by Mr. Sellar, an agent of the Bible Society, in the Crimea, in the month of June, 2,070 were Italian Testaments distributed among the Sardinian troops, who crowded to his lodgings to obtain them, until his supply was exhausted.

**"THE GENTLEMAN IN BLACK."**—On the 13th instant, the Rev. Mr. Russell's colleague and junior pastor of the new Independent chapel, in King street, Yarmouth, was preaching on the narrative of our Lord's casting out devils from the man whose dwelling was among the tombs. The minister dwelt largely on the man's being literally possessed with devils, and their expulsion by the voice of the Son of God. The feeling of the congregation was highly wrought upon, as was manifested by the fixed attention and stillness of the audience, when suddenly the lobby door was thrown open, and in rushed a man in dark clothes, with his face blackened. He ran along the aisle of the chapel, and began to ascend the pulpit stairs. A simultaneous shriek of horror and dismay was heard from several females. Some fainted, and many made for the door; the minister and gentlemen present, for a moment, seemed panic-stricken. The "Gentleman in Black" was, however, soon captured and handed over to the police, who conveyed him to the station. The charge was heard before the borough magistrates on the following morning, and the representative of "his Satanic Majesty" was sentenced to three months imprisonment, with hard labour. The man's name is James Brown, who is a drunken and disorderly character, and well known to the police.—*Cambridge Independent.*

**STREET PREACHING.**—The Rev. W. Curling, minister of St. Saviour's, Southwark, preached in the open-air on Sunday, in Pepper street, Southwark, a locality of the very lowest description, and densely populated. The reverend gentleman stood near the house in which a woman had lived who was killed a few days ago, and took his text from Ezekiel xxxiii 11—"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways, for why will ye die?" He was most attentively listened to by many hundreds of the inhabitants; and, although the streets and windows were densely crowded, and every available situation within sight occupied, not the slightest interruption took place.

**A COLONIAL GOVERNMENT GRANT** of thirty thousand pounds is proposed by the Governor of the Cape of Good Hope Colony, Sir George Grey, for missions and educational purposes among the Caffres. This is certainly better than fighting the natives.

**THE AMERICAN BAPTIST BIBLE SOCIETY** have made a grant of 10,000 cheap Testaments, for gratuitous distribution among the coloured people of the South, to be forwarded to any known individual who will see to their proper distribution.

GENERAL.

**MANUFACTURER OF IDOLS.**—The *New York Protestant Churchman*, with reference to the manufacture of Hindu idols said to be carried on by an "orthodox" house at Birmingham, publishes a list of articles, obtained, it confesses, "with some difficulty." The bill has been duly translated from Hindustani: "Yamen (god of death), in fine copper; very tasteful. Nirondi (king of the demons), in great variety; the giant he rides is of the boldest design, and his sabre of the present style. Varonnin (god of the sun), very spirited; his crocodile in brass, and whip in silver. Couberen (god of wealth); this god is of the most exquisite workmanship, having stimulated the best powers of the manufacturers. Smaller demi-gods and minor demons in every variety. No credit, and discount allowed for ready money."

**THE BIBLE versus THE KORAN.**—A story goes the rounds, which I cannot vouch for as being more than a report. It is said that the Sultan has been so struck with the fact of English ladies charitably devoting themselves to the good of the soldiers as they have done here, that he came to the conclusion it must be "their Book" which made such a difference between them and the Turkish females. So he has begun to read the Bible, in order to compare its teaching with that of the Koran!

*Evangelical Christendom.*

**LOSSES OF THE RUSSIANS.**—The *Invalide Russe* gives the loss of the Russians on the 8th September as follows:—

*Killed and placed hors de combat.*

Officers .. .. .	338
Privates .. .. .	9,599

*Missing.*

Officers .. .. .	24
Privates .. .. .	1,730

The total loss of the Russians, from the 17th of August to the 5th September, is given at 12,650 men."

**THE FLOATING BRIDGE**, across which the Russians retreated when they evacuated Sebastopol, was about two-thirds of a mile in length. Many, it is presumed, perished amidst the hurry and confusion of that dreadful night.

**MR. SAMUEL COURTAULD**, of Braintree, was presented with a splendid silver ornament, on the 26th of Sep., for his persevering and successful efforts to vindicate the right of a majority in vestry to refuse a church rate. Sir W. Clay presided, and many distinguished friends of civil and religious liberty were present.

**SEVERAL SERIOUS RAILWAY ACCIDENTS** have lately taken place in this country, and one of an awful character in the United States.

**SINGULAR CAPTURE.**—A few weeks ago, when a village congregation were assembled in a parish church, a boy observed three men enter the clergyman's house. He ran to the church and whispered to the clerk, who whispered to the clergyman, who, leaving off reading, at once told the congregation, who all sallied out, and, surrounding the house, took all the thieves captive.

**MONUMENT TO THE PILGRIM FATHERS.**—The corner stone of an immense granite monument, commemorative of the landing of the pilgrims, is to be laid at Plymouth (U.S.) on the 1st August, 1856. Thirteen years is the maximum allowed for its construction, and it is expected to be one of the most magnificent monumental structures in the world.

**"THE HOLY PLACES."**—It is reported that the Russian clergy have erected at Moscow a correct copy of the disputed "holy places" at Jerusalem. The people are invited to visit them, that they may be excited to fight the "holy war," for "holy Russia," against the infidels!

**MAINE-LAW IN ENGLAND.**—Notwithstanding the check given to this movement by unfavourable reports from America and the late riots in Hyde Park, the "United Kingdom Alliance" met in Manchester, Oct. 3, and passed strong resolutions in favour of the measure.

**THE MILTON CLUB** has been opened for members. It is designed as a place of resort for dissenters. There is also accommodation for refreshments and lodging, with reading rooms, library, &c.

REVIEW OF THE PAST MONTH.

*Wednesday, October 24.*

**AT HOME.**—Her Majesty the Queen, with the Prince and royal family, have returned, we are thankful to say, in safety to Buckingham Palace from the Highlands.—We regret to hear that manufactures and trade are languishing, whilst money is scarce, and food dearer; all, no doubt, the results of protracted war. So the prospects for the coming winter are by no means cheering.—Alderman Salomons, who has served the office of sheriff well, has been elected Lord Mayor of London. He is the first Jew who has been called to that high office. Some of the high-church party prognosticate nothing but evil as a natural and scriptural consequence!

**ABROAD.**—Little was heard of the intentions or movements of the allies for some time after the fall of Sebastopol, the 3000 miles telegraph being nearly silent. It now appears that they are making arrangements for attacking, at various points, the Russians on the heights. In a cavalry skirmish near Eupatoria the French repelled the Russians. Two towns with forts, on the eastern shore

of the entrance to the sea of Azoff, have been bombarded and occupied. Kinburn also, with three forts, at the mouth of the Dnieper, has been taken, with the General, 1,500 prisoners, and seventy cannon. At Kars, in Asiatic Turkey, the Russians were repelled, when attacking the place with great slaughter. From various sources we gather the following dreadful details. France sent to the Crimea one million of shot and shells. In twenty-four hours the allies fired 70,000 shot and 16,000 shells. During the siege 1,600,000 rounds of ammunition were expended. At the siege of Antwerp, which

was regarded as an extraordinary affair, 65,000 rounds were expended. Who will wonder, then, that Gortchakoff reported that during the last thirty days he lost from 600 to 1000 men every day, and that the defence of this renowned fortress cost the Russians 200,000 men. It has been computed that 300,000 of the best troops of the Russian army have already perished; and these, with the losses by the allied forces of all nations, would make up not far short of half a million sacrificed already to the demon of war! Again we ask, "Shall the sword devour for ever?"

## Marriages.

August 29, at the Wesleyan Chapel, Lynn, by Mr. John Hannab, Mr. S. C. Sarjant, pastor of the baptist church, Praed Street, Paddington (now of Sacheverel Street, Derby), to Fauny, only daughter of Mr. John Learmouth, of Lynn.

Sept. 5, at the baptist chapel, Oxford Road, Manchester, by Mr. Tucker, Mr. R. Greyson, of Middleton, to Miss M. A. Cockbain, of Longsight. And on Oct. 4, Mr. John Eaton, of Crewe, to Miss Martha Bailey, of Burton-on-Trent.

Sept. 29, at the baptist chapel, Birchcliff, by Mr. Lockwood, Mr. J. Dewhirst, of Hebdon Bridge, to Miss A. Greenwood of Hawksclough.

Oct. 1, at Stoney Street baptist chapel, Nottingham, by Mr. Hunter, Mr. C. Pritchard, to Miss Alice Lord.

Oct. 2, at the baptist chapel Blaby, near Leicester, by Mr. Shem Evans, of Arnsby,

Mr. W. Bassett, jun., of Countesthorpe, to Mary, daughter of Mr. Christopher Bassett of the same place.

Oct. 6, at the baptist chapel, Banbury, by Mr. Henderson, Mr. J. Lambert, to Anne, eldest daughter of Mr. T. Wells.

Oct. 14, at the baptist chapel, Castle Donington, Mr. J. Twells, to Miss Bosworth; and on the 15th, Mr. W. Ward, to Miss E. Silvester, both of Melbourne.

Oct. 14, at the baptist chapel, Mansfield, by Mr. Wood, Mr. G. Vernon, to Miss C. Busby.

Oct. 17, at Bloomsbury baptist chapel, London, by Mr. Brock, Mr. J. B. Barsham, to Miss J. F. Edmonds, daughter of Mr. Cyrus Edmonds.

Oct. 18, at Dover Street baptist chapel, Leicester, by Mr. T. Stevenson, Mr. R. Sims to Miss Clara Mée.

## Deaths.

Sept. 2, aged 70, Mrs. Teesdale, many years a worthy member of the General Baptist church, Sutterton, Lincolnshire.

Sept. 8, very suddenly, Mr. Joseph Armstead, aged 81, a teacher in the General Baptist sabbath school, Stalybridge.

Sept. 15, suddenly, at Peterborough, Mr. Daniel Allsop, son of the late Mr. John Allsop, General Baptist missionary in Jamaica.

Sept. 20, at Holme Hall, Norfolk, in the 50th year of his age, Mr. John Heyhoe, for many years a member of the General Baptist church, Castleacre, Norfolk. He was one of the eighteen candidates baptized on the formation of the church here by the late Rev. J. G. Pike, of Derby, whom we hope he has now met in the realms of bliss.

Sept. 21, Emily Preston, in the 17th year of her age, for some time a teacher in the General Baptist sabbath school, Castleacre. Consumption gave the deadly blow.

Sept. 26, at the house of her son, London Road, Leicester, whither she had come for a visit of a few days, after a life of untiring labour in the service of God, Rebecca, widow of the late Rev. Francis Franklin, baptist minister, Coventry, in her 84th year.

Oct. 11, at his residence, 7, St. John's-square, Clerkenwell, after a few days' illness, Mr. Thomas Merrett, aged seventy-eight. He had been a consistent member of the baptist church in Eagle street, London, forty-seven years, and an honoured deacon of the same twenty-eight years.

THE

# BAPTIST REPORTER.

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DECEMBER, 1855.

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## THE CONTEST FOR THE "HOLY PLACES."

### SECOND NOTICE.

It was now that Russia, on pretence that a *charge d'affaires*, such as had previously been at the Turkish capital, was not of sufficiently high rank to conduct such important negotiations, despatched Prince Menchikoff to Constantinople. The Russian grandee seems to have been purposely chosen from among the most arrogant and influential of the czar's favourites. The first Menchikoff, adverted to in a former page, was one of the creations of Peter the Great. First, a pastry-boy, who hawked about pies in the streets of Moscow, he was raised, step by step, into favour, until at length he became a major-general in the army, a prince of the empire, and governor of Ingria. The first advance was due to his intelligence in discovering a plot for poisoning Peter with some pastry, and his subsequent promotions were earned by mingled skill and cunning. Still greater was his power under Catherine, whom he assisted in gaining the throne after the death of Peter; he became first senator and field-marshal, albeit he could neither read nor write. From the powerful family thus founded, sprang the prince who acted as envoy from Nicholas to Abdul-Medjid in 1853. Prince Menchikoff came to Constantinople with all the halo which surrounds one high in favour with a powerful sovereign. He was one of the wealthiest men in Russia; his estates

were immense, and his serfs numerous; his palaces were more than princely; he had been made Minister of Marine; he had had the important government of Finland placed under his controul; he had long been regarded as one of the chiefs of the Muscovite or old Russian party—a party which sets up Moscow against St. Petersburg, and Slavonism against Germanism, and which works all the engines for the acquisition of power over the Ottomans. It is true that, in the external politics of Russia, Prince Menchikoff had taken little part. He had been a subaltern in the artillery; then an employé at the war-office; then an unsuccessful envoy to the court of Persia at Teheran; then a military officer at the siege of Varna in 1828; then an admiral of the Russian fleets; then chief of the censorship, by which any intellectual food for the Russians is either tamed down or removed altogether; but in all these strangely incongruous positions, he had been very little known beyond the limits of his own country. High in favour, great in power, arrogant in bearing, he was a man to be dreaded at Constantinople—not so much for what he had done, as for what he had been made. Full well did Colonel Rose appreciate the meaning and importance of the impression which Menchikoff desired to make. The British *charge d'affaires* was told in due form

by the officials at the Russian mission, before the prince arrived, that that nobleman was about to land from Odessa; that he had the title of 'Altesse Sérénissime'; that he was an admiral, and the governor-general of Finland; and that he was as high in rank and in the imperial estimation as Count Nesselrode, Prince Paskévitch, Prince Voronzoff, and Count Orloff, all of which was, perhaps, equivalent to saying: 'Tremble at the approach of so great a man!' As if to frighten the timid and embarrassed sultan still further, by the ostentatious magnificence of his display, Prince Menchikoff was accompanied by Count Demetri Nesselrode, son of the Chancellor of the Empire, Prince Galatzin, General Nikapotchinski, and Admiral Korniloff. Such was the Imperial envoy, whose hauteur was soon displayed.

When received by the grand vizier on the 2d of March (1853), he used peremptory language; and on being invited to visit, as was customary, the minister for foreign affairs, Fuad Effendi, he at once refused, on the ground that Fuad had advocated measures hostile to Russia. The galling nature of this insult cannot be fully understood, without bearing in mind the importance of ceremonials in the eye of an Oriental. Colonel Rose describes this momentous visit in a despatch written 7th March, a few days after Menchikoff's arrival. He plainly saw that it was a bad omen for Turkey. Prince Menchikoff, with his whole embassy, waited on the grand vizier at the Porte. It is an invariable rule, that a new ambassador makes the second visit of ceremony to the minister of foreign affairs; but Prince Menchikoff, after leaving the grand vizier, although invited by Kiamil Bey, the *Introducteur des Ambassadeurs*, to visit Fuad Effendi, whose apartment adjoins those of the grand vizier, declined to do so. Prince Menchikoff, passing by the line of troops and Kavasses, and the very door of Fuad Effendi, which had been opened to receive him, left the Porte. The affront

was the more galling, because great preparations had been made, for the purpose of receiving the Russian ambassador with marked honours; and a great concourse of people, particularly Greeks, had assembled, for the purpose of witnessing the ceremony. The incident made a great and most painful sensation. The grand vizier expressed to me his indignation at the premeditated affront which had been offered to his sovereign; and the sultan's irritation was excessive. M. Benedetti and myself at once saw all the bearing and intention of the affront. Prince Menchikoff wished, at his first start, to create an intimidating and commanding influence; to show that any man, even a cabinet minister, who had offended Russia, would be humiliated and punished, even in the midst of the sultan's court, and without previous communication to his majesty.

The immediate consequence of the insult was, that Fuad Effendi resigned. By the sultan, anxious for conciliation, though greatly offended, the resignation was accepted, and Rifaat Pacha was appointed as foreign minister. At this time Lord Stratford de Redcliffe, the British ambassador to the Sublime Porte, was absent in London; but his place was filled by Colonel Rose, who seems to have had a shrewder sense of the designs of Russia than his principal. To him the conduct of Prince Menchikoff appeared in so serious a light, that, much to the surprise of quiet people in England, he sent a despatch to Admiral Dundas at Malta, requesting him to send a squadron to the Dardanelles, as a check to Russian influence. This order the admiral did not feel at liberty to obey; and the home-government afterwards approved of his decision. The French authorities took a different view of the matter; M. Benedetti, *charge d'affaires* at Constantinople, summoned a French fleet from Toulon, and the Emperor Napoleon sanctioned this arrangement.

On the 8th of March, Prince Menchikoff had a formal audience of the sultan: and soon afterwards the prince

disclosed his views to Rifaat Pacha. There are many proofs that at that time the British government ill understood the state of affairs, and had very imperfectly plumbed the depths of the czar's schemes. The Earl of Clarendon wrote a despatch to Sir Hamilton Seymour, British ambassador at St. Petersburg, dated 23d March, in which he expressed himself as follows:—'The reports current in Constantinople with respect to the real objects of Prince Menchikoff's mission, the alarm of the Divan, and the resignation of Fuad Effendi, the rumoured advance of a large Russian force to the Turkish frontier, the request made for the approach of the British fleet, and the orders given for the sailing of the French fleet, have naturally excited great alarm, both in England and France, with respect to the fate of Turkey, and the events of European importance that might at any moment occur in the East. Her Majesty's government have felt no alarm, and have not shared the apprehensions which the rumours and facts above alluded to might appear to justify; for, on more than one occasion, *they have received the personal assurances of the Emperor of Russia*, that it was his determination to maintain the independence of the Turkish Empire; and that, should the views of his majesty undergo any change upon that important question, they should frankly be made known to Her Majesty's government. *No such communication having been received*, Her Majesty's government felt secure, that, whatever might be the objects of Prince Menchikoff's mission, neither the authority of the sultan nor the integrity of his dominions was exposed to danger.' The sequel showed how little value was to be placed on the 'personal assurances' of the czar.

Prince Menchikoff had interviews with Rifaat Pacha on the 17th and 22d of March; and Colonel Rose soon ascertained that Menchikoff was endeavouring to draw Turkey into a secret treaty with Russia, unknown to

England or France. Some days later, the Russian envoy requested Rifaat Pacha to give a promise that the English and French ambassadors should not be informed of the nature of a secret treaty which Russia would propose. As Menchikoff's conduct had been marked by mingled arrogance and vagueness, Rifaat Pacha refused to give the required pledge; the negotiation referred openly and ostensibly to the 'Holy Places' at Jerusalem; but it seemed as if the secret treaty was intended to mask some further inroad upon the independence of the Ottoman Empire. On the 1st of April, a further conference revealed the fact, that the czar demanded an unconditional controul over all the Greek and Armenian subjects of the sultan; offering, in return, 'to put a fleet and 400,000 men at the service of the sultan, if Turkey should ever need aid against any Western power whatever.' This complete system of 'protection' would have been exactly Russian in both its clauses. The grand vizier refused the treaty, refused to keep the knowledge of it from France and England, and greatly offended Menchikoff; but Rifaat Pacha seemed disposed to have yielded to the Russian demands, had he not been controlled by a superior minister.

Lord Stratford de Redcliffe arrived at Constantinople on the 5th of April, and resumed the exercise of that great influence which he had long held over the Ottoman Porte. He was speedily immersed in the diplomacy of the time and place. His advice to the Porte was to keep the question of the Holy Places separate from any other question concerning the Greek Christians of Turkey generally—to be conciliatory on the former, but to be on their guard against any promises to Russia regarding the Greek Christians. Prince Menchikoff, on the other hand, evidently wished to insinuate the second as a consequence of the first. There was about this time an extraordinary system of double-dealing on the part of the Russian government. Baron

Brunnow, in reply to the Earl of Clarendon, and Count Nesselrode, in reply to Sir Hamilton Seymour, protested over and over again that the armaments of Russia meant nothing, or nothing that should alarm the Turkish or other courts; and yet there was a continued pouring down of troops towards the Turkish frontier on the Pruth, and an evident augmentation of naval power in the Black Sea. Prince Menchikoff, too, in reply to questions from the grand vizier and Rifaat Pacha, evaded any direct explanations concerning the purport of these warlike manifestations. The eagerness of Prince Menchikoff for a secret treaty, and the extensive arrangements for secret arming, indicate plainly that Russia had objects in view concerning which it desired that England and France should be hoodwinked. Sir Hamilton Seymour was evidently much struck with this fact. In one of his despatches, he states that, in conversation with Count Nesselrode respecting the augmentation of troops, 'the subject was one upon which it was manifest that the chancellor was unwilling to be questioned; and that, as I really believe, because he was unable to return a satisfactory answer.' This despatch was dated 19th April. On the next day, he reported another conversation with the veteran diplomatist, during which Sir Hamilton asked for explanation concerning the rumoured secret treaty. Count Nesselrode 'denied the correctness of the rumour; and after some little hesitation, said that he did not know what objects could be derived from an offensive alliance with Turkey. Having thus changed the form of my inquiry, the chancellor replied that he would again state that the report was incorrect, but that it was true that the emperor had caused it to be intimated to the sultan, that he might count upon the protection and aid of Russia in case of an attack,' &c.—a most fatherly care, certainly, often proffered during the last fifty years, and in most cases disastrous to Turkey if accepted.

On the 13th of April, Prince Menchikoff received a communication from St. Petersburg, complaining of the slowness of his proceedings, and ordering him to demand peremptorily the assent by the Porte to all the czar's demands. There was an urgent desire to conclude the whole before France or England could have any chance of interfering; and Rifaat Pacha was perplexed by the impetuosity of the prince. It appears, at the same time, that Menchikoff was conciliatory and courteous in all his interviews with Lord Stratford de Redcliffe, who only intimates, in his despatches, a mystery that hangs over the intentions of Russia, and a discrepancy between the conduct of the prince and 'the military demonstrations and movements of Russian partisans.' What, above all, lulled the English representatives at the five great capitals into security, was the fact that the disputes regarding the Holy Places were actually reaching a conclusion. France had become conceding, and Turkey was enabled to give what appeared full satisfaction to Russia, so far as this matter was concerned. On the 5th of May, appeared the firman of the sultan, completely settling the question. We do not transcribe it, simply because, though important, it involves the same kind of petty details as all the documents concerning these Holy Places—the key of the Sepulchre-gate; the right of Greeks and Latins to use the key; the right of joint or separate worship; the right (or the wrong) of the Greek door-keeper to shut out the Latin monks; the ownership of the new silver star in the Grotto of the Sepulchre; the hours at which the Greeks, Latins, and Armenians may severally worship at the Sepulchre, in order that three bodies of Christians may not be mutually contaminated by worshipping together; the repair of dilapidated cupola by the sultan, to allay the quarrels of the Christians, who disputed which fraternity should undertake this duty; the blocking up of some windows which looked upon

the church of the Holy Sepulchre—such were the matters on which the firman dwelt. But this progress towards, and final attainment of, an accommodation on the old subjects of dispute, seems to have been precisely what Russia did not want, and what impelled her to be pressing with her new and secret demands.

Strange to say, it was on the same day which witnessed the issue of the conclusive firman, that Prince Menchikoff sent in an official 'note' to Rifaat Pacha, so exigent in its tone as thoroughly to alarm Lord Stratford. The sultan was ill at the time; and Rifaat Pacha, troubled at his position, requested the full advice of the British and French ambassadors. It soon appeared that Lord Stratford de Redcliffe, M. de la Cour, Rifaat Pacha, and the grand vizier, were of one mind, that the demands of Russia could not be acceded to—claiming, as she did, the 'protectorate' of eleven millions of the Christian subjects of the sultan; in other words, a share of the sovereignty of Turkey. In the dispatches of the Earl of Clarendon, written in the months of May and June, it is made evident that the British govern-

ment had placed faith in the declarations made by Count Nesselrode and Baron Brunnow; they had thought that the settlement concerning the Holy Places would comprise all the matters in dispute; and they were wholly unprepared for the news which Lord Stratford had now to transmit to them. A sudden change of ministry took place at Constantinople; Reshid Pacha, Mustapha, and others assumed important offices; and the tone employed against Russia became more decided. Menchikoff demanded from Reshid Pacha, the new minister for foreign affairs, an immediate answer to the 'note.'

The last scene in this act of the Turkish drama, occurred on the 21st of May, when Prince Menchikoff departed from Constantinople, and the imperial arms were withdrawn from the Russian embassy. Count Nesselrode wrote to Reshid Pacha, stating that Menchikoff would remain at Odessa a short time, and that if Turkey sent in its adhesion within a week, all might yet be well. Turkey did not send in its adhesion; and thus the end of May witnessed the termination of the eventful Menchikoff mission.

## FALL OF JERUSALEM AND THE DISPERSION.

"THE British Society for the Propagation of the Gospel among the Jews" consists of christians of evangelical principles. The annual sermon for 1855 was preached in Bloomsbury chapel (Rev. W. Brock's), by the Rev. C. M. Birrell, baptist minister, Liverpool. We give an extract from the discourse. The text was Lamentations i. 12.

"Nothing is more striking than the evidences of their own agency in those terrible events. It was clear from the beginning, that the Romans had no intention of proceeding to the extremities which they ultimately sanctioned, and that, had the people acted with ordinary prudence, they might have warded off their bitterest calamities.

They were not destitute of valour,—the Romans had never met such resolute foes. They were not the defenders of an unguarded city,—never did natural position and artificial fortifications unite to present so impregnable an object. It is said, by one who was in constant attendance upon him, that when Titus surveyed the city from the surrounding heights he was overcome with awe, at once at its magnificence and its strength. But three hostile factions were within the walls, bearing towards each other the fiercest animosity, and all exasperated with a fanaticism which, while it stimulated to desperate courage, led to the renunciation of proper means of defence, and timely submission to an overpowering force.

When the conqueror effected the first entrance he issued orders that no massacre should be committed, declaring it to be his desire to save the people. But the garrison, hailing this as a sign of weakness, slew without mercy every one who uttered a word about peace, and fell furiously on the enemy. The appeal was renewed in a form less honourable to Roman virtue, but it is their own historian who records the fact. Seizing miserable Jewish fugitives, Titus had them crucified in the view of the people, so that in the morning sometimes five hundred wretched creatures writhed on crosses before the walls, — barbarism which checked further desertion, but only exasperated the defenders of the city. Meanwhile the predicted famine was, more effectually than war, fighting against them. It will be remembered that these events occurred at the time of the passover, when, as it might be said, the whole nation was enclosed in the capital. Language would sink under the attempt to convey an idea of the horrors which followed the failure of provision. The heart sickens, and the eyes turn away from the spectacle. The terrible words of Moses, which they had preserved for centuries, were now converted from prediction into literal history: 'And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege and in the straitness, wherewith thine enemies shall distress thee: so that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: so that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicate-

ness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly, in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.' Deut. xxviii. 53—57. From one stage to another did the tragedy rise into blackness, and darkness, and tempest; until, contrary to all the efforts of the Roman general, but in accordance with the long-recorded determination of Jehovah, the torch was applied to the holy place, and fire reduced to ashes 'the house of glory.' The flames, which burst through the cedars and melted the golden decorations, illuminated the surrounding heights, and revealed vast crowds of faces emaciated with famine, and black with despair and vengeance. The mountains echoed back the shouts of the people, and everywhere men, expiring from wounds or hunger, rallied their remaining strength, to utter, before they perished, a shriek of anguish and desolation; and so, amid terrors not second to those which, for their sakes, fell upon Egypt, the 'chosen people,' the people 'near unto the Lord,' walked forth to encounter centuries of detestation and misery.

The morning of her widowhood broke heavily; for notwithstanding the loss of a million and a half of lives during the war the slave-markets of Rome became glutted with her sons. The amphitheatres were crowded with multitudes compelled to slay each other, not singly, but in troops; and in the unwholesome mines hundreds were compelled to drag out a wretched existence. Yet, as the day advanced, gleams of sunshine shot forth that seemed almost to promise prosperity. That brief blessing came, strange to say, not from the new power which was dispersing the idolatry of the Roman empire, but from the imposture which had sprung up among the posterity of Ishmael. It is true that in Arabia

itself, Mahommed, who could brook no rival, and who was conscious of having borrowed much from Judaism, persecuted and aimed to exterminate the Jews; but in other lands his successors were drawn towards them, partly by policy, and partly by the influence of their common principles. When the caliphs proceeded to conquest the Jew conducted the commissariat, and opened up secret communications with his brethren in the vanquished countries; and when the sword was laid aside for the sceptre, the Jew was equally useful in teaching to the rude nations the arts of civilised life. Their honourable position among the Moslem princes commended them to the regard of their Western rivals, and Charlemagne opened a wide field for their commerce. Indeed, their superior intelligence at a time when kings and nobles, and even the clergy, could not always write their own names, pointed them out to offices of high trust. They were the physicians, the ministers of finance, even the ambassadors of state from one monarch to another. When christian Europe lay in darkness, and the Moslem power in Spain made that country the centre of civili-

zation, arts, and letters, this buoyant people rivalled their masters in all attainments, and began even to tune their forgotten harp, and to pour forth poetry not unworthy of the great fathers of song. The long line of learned men who formed this school of Arabico-Jewish literature extended itself to the end of the twelfth century. But we are then summoned, by a gathering tempest, to different scenes. A determination had been expressed respecting them which no learning, no wealth, no favour, could frustrate. 'Behold,' saith the Lord of hosts, 'I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil. And I will persecute them with the sword, and with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them.' Jer. xxix. 17, 18."

We shall give another extract, referring to the barbarous treatment of the Jews in the Middle Ages, in our next.

## Poetry.

### 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 drooping 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 realties of earth—  
Friends and companions even from our birth.

O life below—how brief, and 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 freer green;  
Come, brighter Salem, gladden all the scene!

## THE DEPARTING YEAR.

"Few and evil," said the sage,  
 "Have my years of travel been,  
 In this weary pilgrimage,  
 In this world of toil and sin;  
 Nor have I as yet attained  
 To the years my fathers knew,"  
 Thus the ancient saint complained,  
 Such the Patriarch's sad review.

Was it thus to him? No less  
 Mingled, chequered is it still.  
 Mingled gladness and distress,  
 Chequered scenes of good and ill:  
 Joy and sorrow, hope and fear,  
 Days of sunshine, nights of gloom,  
 Constitute our portion here,  
 Mark our journey to the tomb.

But we seek a land afar,  
 Glorious realms as yet unseen;  
 Skies where no malignant star  
 Sheds its influence o'er the scene;  
 Regions of perennial spring,  
 Lands where endless summer glows,  
 Autumn sheds no withered thing,  
 Wintry tempest never blows.

Wherefore then should we remain?  
 Give a world like this our heart?  
 Lo! the expiring year again  
 Warns us quickly to depart.  
 No continuing city here—  
 Here no portion, rest, or home:  
 Let us, with a soul sincere,  
 Seek the city that's to come.

There be all our treasure stored,  
 Riches durable and vast;  
 Better than the miser's hoard,  
 Wealth that evermore shall last.  
 Ceaseless ages as they roll,  
 Cannot lessen or destroy,  
 Bites immortal as the soul,  
 Source of never-falling joy.

Hark! angelic voices sound,  
 Strains celestial greet our ear,  
 "Rise, and quit this earthly ground—  
 What should make thee linger here?  
 All things here shall fade away,  
 All around thee droop and die;  
 Gird thy loins, and haste away,  
 Seek thy mansion in the sky."

## VIA CRUCIS, VIA LUCIS.

NIGHT turns to day:—  
 When sullen darkness lowers,  
 And heaven and earth are hid from sight,  
 Cheer up, cheer up;  
 Ere long the opening flowers,  
 With dewy eyes, shall shine in light.

Storms die in calms:—  
 When over land and ocean  
 Roll the loud chariots of the wind,  
 Cheer up, cheer up;  
 The voice of wild commotion  
 Proclaims tranquility behind.

Winter wakes spring:—  
 When icy blasts are blowing  
 O'er frozen lakes, through naked trees,  
 Cheer up, cheer up;  
 All beautiful and glowing,  
 May float in fragrance on the breeze.

War ends in peace:—  
 Though dread artillery rattle,  
 And ghastly corpses load the ground,  
 Cheer up, cheer up;  
 Where groan'd the field of battle,  
 The song, the dance, the feast go round.

Toil brings repose:—  
 With noontide fervors beating,  
 When droop thy temples o'er thy breast,  
 Cheer up, cheer up;  
 Grey twilight, cool and fleeting,  
 Wafts on its wing the hour of rest.

Death springs to life:—  
 Though brief and sad thy story,  
 Thy years all spent in care and gloom,  
 Look up, look up;  
 Eternity and glory  
 Dawn through the portals of the tomb.

## WAITING.

"My soul doth wait, and in His word do I hope."

WHILE waiting for the summer sun  
 The winter fire is warm and bright;  
 And though to-morrow's dawn is sure,  
 A lamp we kindle for to-night.

O Book of Life, thou art my lamp,  
 Thy beam how friendly and how clear,  
 By waters sounding, in the dark,  
 I travel on, and will not fear.

And oft I rest in shelter safe,  
 And feel the fire's kindly glow,  
 Thy church my home, thy promise, Lord,  
 Still brightest when the dark storms blow.

Oh, comfort thee, my soul, and wait  
 For all thy Saviour said should come:  
 'Tis that summer and that day so great,  
 The last and lasting light and bloom.

## Reviews.

ALMANACKS FOR 1856.—Our limited space this month, prevents us from doing more than briefly notice a few of the Annuals for 1856.

1. *The Scripture Pocket Book.*
2. *The Young People's Pocket Book.*
3. *The People's Almanack.*

THESE are published by the Religious Tract Society, and are got up in superior style. No. 1 is in roan, with tuck, and a coloured frontispiece of the Queen's palace at Balmoral. No. 2 is also in roan, with tuck, and a coloured frontispiece of the New Crystal Palace and fountains at Sydenham. No. 3 is a penny book almanack, full of valuable information for the people, and ornamented with several neat wood engravings.

*The Band of Hope Almanack* is a large penny broad sheet, with fifteen spirited wood engravings. Three of these in the centre are capital. We just give the amusing subjects they illustrate.

"SWALLOWING A YARD OF LAND.

*Jack.*—'Dick, let's have a pint of beer,' said a railway navvie to his mate.

*Dick.*—'Nay, Jack, I can't afford to drink a square yard of good land, worth £60 10s. an acre.'

*Jack.*—'What's that you're saying, Dick?'

*Dick.*—'Why every time you spend threepence in beer you spend what would buy a square yard of land. Look here:—'

[*Dick takes a piece of chalk out of his pocket and begins to make figures on his spade.*]

There are 4840 square yards in an acre; threepence is one-fourth of a shilling: divide 4840 yards by four, that gives 1210 shillings. Now divide that by twenty (there being twenty shillings to a £1), and there you have £60 10s., which is the cost of an acre of good land, at threepence a square yard!'

"JACK AND HIS HARD LUMP.

'HALLOO, Jack! Halloo! Won't you have a glass this cold morning?' cried a bloated-looking tavern-keeper to a jolly Jack Tar, who was smartly stepping along the road.

Jack had formerly been a hard drinker, and had spent many a bright sovereign in the tavern he was now passing, but about a year ago he had signed the Temperance pledge.

'No, landlord, no! I can't drink: I've got a *hard lump* at my side.' As the witty sailor said these words he pressed his hand against his side, adding, '*Oh, this hard lump!*'

'It's all through leaving off grog,' replied the landlord: 'some good drink will take your lump away. If you are fool enough to keep on teetotal your lump will get bigger, and very likely you'll be having a hard lump at your other side.'

'True! true! old boy,' with a hearty laugh, responded the merry tar, as he briskly drew out a bag of gold from his side-pocket, and held it up to the publican's gaze: '*this is my hard lump.* You are right in saying that if I drink my lump will *go away*, and if I stick to teetotal I shall have a *bigger lump*. Good-bye to you, landlord. By God's help I'll keep out of your net, and try to get a *lump on both sides!*'"

## Christian Activity.

HELPING OTHERS TO HELP THEMSELVES.

WE have long been of opinion that this is one of the best ways of doing good. Let us not be misunderstood. There may be objects of benevolence, such as orphans, widows, and helpless persons, who may not be able to help themselves, but they are exceptions to our rule. Every person who can help himself ought to do so, and if we can aid him by putting him into a better way of doing so we are doing the party great good. And such a person will value far more what he has by his own efforts obtained than any gift

you might put into his hands. We give below a few facts which were lately mentioned by Mr. Wilson, minister of the Ragged Kirk, Aberdeen.

"In six months there had been placed in the penny banks, by the very poorest of the people, who, it was thought, could not save anything at all, no less than £1,500; and this habit of saving thus introduced was found to be of great service in many respects, while it enabled the people to pay their rents, clothe their children, and procure themselves many conveniences that they would not other-

wise possess. There was very little that was eleemosynary in the Aberdeen mission; 'Nothing for nothing' was its motto; and the people paid for their bibles, tracts, and books, by a regular system of penny subscriptions; and in this way there had been distributed 450 bibles, 150 New Testaments, 40,000 tracts and magazines. Since the commencement of the mission three places of worship had been opened, each advancing in size and convenience upon the other; and now they had a beautiful place that would hold 500 people, where, in addition to the preaching of the gospel, the minds of the people were informed by popular lectures on science, history, and geography, delivered by gentlemen of the first ability. Recently, for example, they had lectures on Germany, the Lauds of the Bible, the Electric Telegraph, Geology; and a most eloquent lecturer had of late given them a discourse upon 'the

Chronology of Mountains in the Moon.' One chief feature of their proceedings consisted in this, that they sought, in the first place, to ascertain the exact nature of the evil to be grappled with, and then applied a specific remedy. Now it had been found that drunkenness was the great vice in Aberdeen, and they had consequently applied to its cure total abstinence from intoxicating drinks. With respect to the preaching of the gospel to such people as those to whom the Aberdeen Mission and this Home Mission addressed themselves, he would say, it is not necessary to deliver learned and argumentative discourses. What was wanted was just this,—plain truths expressed in simple language, such as would go directly to the heart. Her Majesty had given towards the Mission in Aberdeen three separate donations of £26, £25, and £50."

## Narratives and Anecdotes.

**PERSECUTION OF PROTESTANTS IN FRANCE.**—In the department of Haute Vienne are a considerable number of "Evangelical Churches." They consist of secessions from the Protestant body styled "the National Reformed Church," and their distinctive feature is the renunciation by their ministers of State pay, and by themselves of State supervision. In one word, they are, like ourselves, Anti-State-Churchmen. Of course, they possess, as such, no civil *status*—but, for some years past, they have quietly maintained their profession without incurring official molestation. Of late, however—that is, for the last two years—they have been honoured with rather more attention by the Prefects and their deputies than they at all desired. At first, ten schools belonging to these religious communities were denounced and interdicted, on the ground that the religious instruction given in them not being "regular," was null and void, and tantamount to no religious instruction at all. Then, soon after, their places of worship were closed, because belonging to no religious community "recognised and paid by the State." Every application made through the usual channels for the requisite legal authorization to hold their meetings as they had been wont, proved unsuccessful.

Every facility being thus denied them, they began, as others had done before them, to place conscience above law. They met for worship, first in private houses, then in the open fields, and afterwards under the cover of woods and forests. The Prefects issued decrees forbidding such assemblies—the Commissioners of Police resolved to suppress them. At length an action was commenced against certain ministers of this body, and several members of their congregations. A correspondent of the *Guardian* says:—

"The culprits presented themselves before the tribunal, surrounded by vast numbers of their co-religionists from all the neighbouring villages, of all classes, sects, and ages, with an advocate of the Paris bar at their head, and accompanied by M. de Pressensé, one of the best known of the Evangelical persuasion in Paris. No attempt was made to deny the accusation; on the contrary, all declared openly that they had attended these meetings as a duty of conscience, and one very aged, grey-headed man in particular informed his judges that 'he had not gone very often to the preaching, but always as often as he could.' The whole scene is described as having produced a very profound impression in the locality where it took place, even upon

those who differed entirely with the persons incriminated. It was distinctly shown that there was no difference in the doctrine, teaching, conduct, or mode of exhibiting their public worship, between these and other authorised Protestant bodies. The instigators of the prosecution—or rather persecution—were certainly not their brethren of the national establishment, who have constantly afforded them commiseration and support, though deprecating their separation. There can be no doubt to what influence these proceedings owe their origin, and one is at a loss to decide whose conduct is the most pitiable—they who, from a spirit of persecution, take advantage of the letter of the law and call in the force of the secular arm to their aid, or the conduct of the civil authorities in allowing such a possibility of abuse to continue to exist. The culprits were, of course, condemned and fined by the tribunal. I am glad to be informed, however, that the fine has been remitted by the Imperial clemency; but the fact of such prosecution being instituted at all, is disgraceful in a country where liberty of conscience and religious liberty are so often boasted of by the present Powers as one of the first and most glorious fruits of the principles of the great revolution." Yes: these doings are disgraceful to a great nation like France. It is said that the Emperor disapproves of such proceedings, and would willingly sanction more liberal concessions, but he cannot afford to offend the priests who were mainly instrumental in exalting him to his present elevated position. But we admire the resolution of the sufferers, and feel much gratified that there are in France some who are ready to act on the advice of Baptist Noel, and suffer, if needs be, for the sake of Christ and his gospel. Only in this way can their bands be broken.

**PROTESTANT SUPERSTITION.**—A writer in the *Oriental Baptist* gives the following facts to justify the title he prefixed, as given above. How often have we heard of similar superstition at home. We agree with the writer that it must be superstition; for what else can it be?

"It was in the midst of a fearfully hot season in the month of May, when the subject of these remarks lay prostrate on a sick bed. Every symptom of a speedy dissolution manifested itself. The short cough, the night-sweat, the hectic

fever, and occasional spitting of blood, all told of a life, the last sands of which were fast running out. Nor was the individual in question insensible to her position: she felt that the time was at hand, when she must bid adieu to earth with all its joys and sorrows: she was also well acquainted with the plan of salvation, and had, I trust, laid hold on the Lord Jesus Christ by faith, as the hope for sinners, set forth in the Gospel. It was suggested by her friends that she should receive the Lord's Supper, to which she willingly consented, and the worthy missionary to whose congregation she belonged, attended with the necessary materials for the administration of the sacred ordinance. But alas! a difficulty occurred. She had not been confirmed by the Bishop. But her friends argued that she had been admitted to the church by baptism. True; but her baptism was incomplete without confirmation; and as no bishop could be found within eight hundred miles of the place, she was deprived of what her friends considered a great privilege, nay almost her passport to heaven; and there is no doubt these unscriptural views gave her considerable uneasiness, and robbed her of much peace in her last moments. Well did a baptist friend remark to the parties upon the worthlessness of infant baptism, for alas! in how many thousands of instances has it led its subjects to neglect personal religion, and thus destroy their own souls. Among the more ignorant class of Protestants in India, the administration of the Lord's Supper before death, just holds the place of the extreme unction of the Romish church. I remember some time ago hearing a friend ask after a young man who was dangerously ill, and not expected to recover. The reply he received was, that the clergyman had been and administered the sacrament to him, and he was considerably better. My friend ironically inquired, Why not repeat the ceremony, if it had done him so much good? I heard several individuals speaking of the case, the history of which I have given above, and considering it hard that the missionary had not complied with the young woman's request. I remarked to them that it was a matter of no consequence to her, and that it could not affect her soul's safety, which depended not on any outward ordinance, but on faith in the Saviour's finished

work; and that it could be no loss to her physically; inasmuch as the Lord's Supper is not a medicine for the cure of bodily diseases, but an ordinance to commemorate the Saviour's dying love. One of the bystanders immediately took up the subject, and said he was once very sick, even unto death, and the clergyman administered to him the Lord's Supper, from which time he commenced to recover. What a pity that good men should encourage and uphold such corrupt and soul-destroying doctrines. And how sad to think that our pædobaptist brethren should foster superstitious little removed from those of the Hindus for whose conversion we are so anxious. It must be plain that, holding such views, we can never successfully meet the Roman Catholics in controversy; nor can we expect to stem the torrent of heathen superstition by exhibiting a corrupted gospel, manifested by man's inventions. 'Prove all things; hold fast that which is good.'

*Chitaura.*

J. S.

**ARCHDEACON SINCLAIR ON PREACHING.**—The Archdeacon, at a visitation of the London clergy, delivered a remarkable charge on the errors by which preaching is rendered ineffective. First, there is 'want of faith in its efficacy,' revealed by the ironical praise bestowed on 'short sermons.' Next, good preaching requires command of language, readiness of expression—a command easily acquired in youth, but not at a later period in life. Then the preacher should be acquainted with the elements of modern science, especially mental science and the philosophy of morals. Here the Archdeacon eulogized Butler, and said he could not recommend Paley, who made prudence the only motive of virtue. Sound views of economic science are quite compatible with sound christianity, and it is not safe for the clergy to disparage economic science. Artificial and antiquated phraseology, the style of Hooker and Jeremy Taylor, he deprecated, and said its adoption would be like donning the garments of Elizabeth's day in the reign of Queen Victoria. Another fatal error in preaching was that of undervaluing the capacity of the people. The understandings of the poor, though not so cultivated, were probably not inferior to that of the preacher himself. They had common sense, and were often quite as shrewd and intelligent as their betters. Though their command of words

might be small, they were by no means equally wanting in ideas. Their vulgarities of expression were often rich in argument and imagination. To address grown persons, therefore, because they were uneducated, in terms adapted to childhood, was a grievous blunder. They saw through the condescension, and were indignant; they discovered the insipidity of the preacher, and despised it. The Archdeacon concluded with an earnest exhortation to the clergy to fulfil their duties with zeal in this heart and centre of the British empire." We give the above paragraph as we find it in the public prints. The *Times* lauds the archdeacon for his discrimination and faithfulness, and pours out its bitterest scorn on the formal and twaddling preachers of the English church, as by law established. But if this is all the archdeacon has to say on preaching, though good so far as it goes, it is yet miserably deficient. Only by the preaching of the gospel of Christ in all its fullness and freeness can the hearts of men be turned from darkness to light, and from the power of satan unto God.

LORD JOHN RUSSELL has recently delivered a lecture to the young men of London, in Exeter Hall, on "The Obstacles to Moral and Political Progress." The place was crammed with auditors, and his Lordship's address was received with rapturous applause. We give the conclusion. "Some shut their eyes to one truth lest it should impair another more sacred in their eyes. But one truth can no more quench another truth than one sunbeam can quench another sunbeam. Truth is one as God is one. Go forward to meet her from whatever quarter she may come, till at last, beyond the grave, you shall hail her in a blaze of glory which mortal eye can only strain in vain to contemplate. Truth is the gem for which the wise man digs the earth, the pearl for which he dives into the ocean, the star for which he climbs the heavens. You have many dangers to encounter. I will only mention two. One is of allowing the flowing waters of christianity to be embittered by the gall of sectarian and polemical controversy. Another danger is when the first ardour of zeal abates, and enthusiasm subsides into apathy. Avoid these errors; go on improving; faint not in a good and great work; and believe that the blessing of God will reward your enterprise."

## Baptisms.

### DOMESTIC.

**LIVERPOOL, Stanhope Street, Welsh Baptists.**—Our pastor, Mr. Hughes, delivered an appropriate address in explanation of the ordinance of christian baptism, Nov. 4. We had a very numerous congregation. Many from the other denominations in the town being in attendance. Mr. H. then administered the sacred ordinance of baptism. The two candidates were from our sabbath school. One, aged seventeen, had to encounter no little opposition from her friends, who were opposed to believers baptism; but her love to the Saviour was such that she determined to obey him. There were other candidates, but they were unavoidably prevented from being present. This year being now about to expire, we cannot refrain from expressing our gratitude to God for the unusual revival that has taken place amongst us during the past year, which will long be remembered by many of us as more prosperous than for many years past. Though death has removed several valuable members from amongst us, yet many more have been added, the majority of whom are in the flower of their days; and we sincerely trust that they will acquit themselves as becometh the gospel of Christ. Not unto us, but to thy name, O Lord, be all the glory!

J. R.

[Our Welsh friends, in whose prosperity we rejoice, are very punctual in sending reports. We wish we could have such from the other baptist congregations in Liverpool.]

**MARCH, Cambridgeshire.**—On the first sabbath in Nov., after an impressive sermon by our minister, Mr. Jones, from Jer. 1. 5, four believers put on Christ in baptism; three of whom are teachers in our sabbath school. May the "covenant" entered into in the morning, and ratified in the afternoon by partaking of the Lord's supper, be kept until it be confirmed in heaven.

**BIDEFORD.**—Six persons made a public profession of faith in Christ by baptism, and were admitted to church fellowship, on the first Lord's-day in August. The occasion was truly solemn and profitable.

**HEYWOOD, Lancashire.**—On the last sabbath in Oct., Mr. G. Catterall, late of Boroughbridge, preached an appropriate sermon from, "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God," after which our pastor, Mr. Britcliffe, led five young candidates down into the water and baptized them. Up to this date our minister has been with us just two years, during which time thirty persons have thus put on Christ, and are walking in his footsteps; and, beside these, several have been restored. Thus God is doing great things for us, whereof we are glad. We have now new and commodious school rooms; and the school is in a flourishing condition. So that we can humbly say that God is blessing our feeble instrumentality, in trying to spread the gospel and lead young souls to Christ.

J. S.

**BIRMINGHAM, Hope Street.**—On Lord's-day, Sep. 30, after an impressive discourse by Mr. W. Griffiths, three females made an open profession of their faith in Jesus Christ by being immersed, and in the evening of the same day they were received into the church at the Lord's supper. Since the opening of our little chapel last year the Almighty has blessed the efforts put forth, far above the expectations of many. Twelve altogether have been received into the church by baptism already, and several more have given in their names as candidates. May God still continue to shine upon us, and make our free place of worship a blessing to the neighbourhood.

J. W. Y.

**Heneage Street.**—Our pastor, Mr. Taylor, baptized three females, Nov. 4, two were young persons, and one had been a member with our Independent brethren for many years. They partook of the Lord's supper, and were added to the church in the afternoon.

D. D.

**GRIMSBY.**—On the last Lord's-day in September, Mr. Hogg, our pastor, baptized five believers in the Lord Jesus, before a crowded congregation. W. H.

**RET福德, Notts.**—Our new minister, Mr. Lee, late of Whittelea, baptized four believers, Oct. 7, who were added to our church on the same day. J. A.

LEIGHTON, *Lake Street Chapel*.—Mr. Cowdy, our pastor, baptized eight persons, Sept. 2, and in the following month, nine more. Of these, two cases were of a peculiar character. The first, that of an intelligent young man—all his life-time an attendant at church, and much like the young man mentioned in the gospel. He looked in at Lake Street Chapel, then came again and again, until he became convinced that morality could not save him, and was led to trust in Jesus. The clergyman missed the young man from church, and meeting him one day, ohid him, saying, on leaving him, "Search the New Testament and you will soon find that the baptists are all wrong." He did so; and the result was that he found they were all right—and hence his baptism and union with the church. He contemplates entering college for the ministry. The other is that of a strong-minded infidel, who has been converted to the faith of Jesus. His wife had been baptized by Mr. Cowdy. To give the man's own words, he said, "I had religious parents; was apprenticed to a religious deacon; have had more prayers offered up for me than for any other; but infidel works and novels have ruined me; God has over and over again called me by his mercy and his gospel, the power of which I have felt and resisted; now he has given me a last call in a pious wife. By God's help I'll follow her course that we may be one in Christ." Truly affecting was the tale he told us,—the more striking as coming from a strong mind, and a despiser of all mere sentimentality. The husband and wife are both members, and devoted students of the bible. His simplicity and unction in prayer are peculiar. Salvation has come to that household. Truly God is good, and his mercy endureth for ever! Forty have been added to the church within the past two years,—the period during which Mr. Cowdy has ministered to us. To God be all the glory, who will yet bless his own word.

C. B. S.

HELMEDON, *Northamptonshire*.—Our pastor, Mr. Hedge, immersed two persons, Oct. 21, who are now united with the church. Both are Sunday school teachers. The congregation was large, and listened with attention to a discourse from the words, "By what authority doest thou these things; and who gave thee this authority?"

ANGLESEA.—Four believers in Jesus were baptized at *Almwyh*, Oct. 14, by Mr. R. Owen, after a sermon by Mr. H. Williams. One had been a Wesleyan.—At *Capelgwyn*, two by Mr. Roberts, Aug. 19th; four, Sept. 30th; and five, Oct. 28th.—At *Holyhead*, on Thursday evening, July 12, one female, by Mr. W. Morgans; on Oct. 21, five, after a discourse by Mr. J. Prichard, of Llangollen, to the largest congregation ever seen in our chapel. One candidate had been a Calvinistic Methodist.—At *Rhydywyn*, Mr. E. Jones baptized four females, Sept. 7; and on Sept. 18, three males and two females. At *Landdonsant*, Oct. 14, Mr. W. Bowen baptized two females.—At all the places named, and in several other churches, there are many more inquirers. The good cause wears a new aspect of late through the island. Meetings are well attended, and our Sunday schools are flourishing. May the Lord pour his spirit upon us and upon our children, and establish the work of our hands!

J. L. H.

TREDEGAR, *Monmouthshire*.—On Lord's-day evening, October 21st, a candidate was baptized in the English baptist chapel, by Mr. Edward Mathews, of the United States, who supplied the pulpit on that day. Recently, the Sunday school connected with this church made a *pic nic* excursion to the summit of one of the neighbouring mountains. About 200 sat down for tea. Addresses from the teachers followed. The day was a pleasant one, and all felt gratified with the occasion. The number of scholars is increasing, a deeper interest is felt in the religious meetings, especially in those for relating christian experience, and an earnest desire is manifested that the Lord may revive His work. [The writer applies for a grant of Tracts, which will be sent as soon as we receive the address of the person to whom we are to send them, written in a plain hand.]

LLANELLY, *Carmarthenshire, Zion Chapel*.

—Five young men from the sabbath school were baptized by Mr. J. R. Morgans, our minister, on Lord's-day, Oct. 28. The cause of the Redeemer here has been in a more promising state since Mr. M. became our pastor, in May last; thirty-three having been received by baptism, and eleven restored; and there are many more who, we hope, will soon follow their example.

D. J.

**PEMBROKE.**—After an impressive discourse our pastor, Mr. H. Walker, immersed one candidate on a profession of faith in Christ, Nov. 11. On the evening of the same day we had our Sunday school anniversary, when we had a crowded congregation. It was a time of refreshing from the presence of the Lord. May every member of our churches be awakened to a sense of the value of immortal souls, arise from his lethargy, and go forth to the help of the Lord against the mighty, till thousands are converted to God and brought into the church! T. F.

**EARDY-IN-CRAVEN, Yorkshire.**—On Saturday, Nov. 3, the ordinance of baptism was publicly administered in this village by the pastor of the church, Mr. J. M. Ryland. The audience was large, and some seemed deeply affected. There were four candidates, who, on the following Lord's-day, were admitted to the fellowship of the church. Our prayer is, that they may shine as lights in the world, holding forth the word of life, and rejoice in the day of Christ, that they have not run in vain, neither laboured in vain.

**TWERTON, Bath.**—Our pastor, Mr. E. Clarke, baptized five individuals on a public profession of their faith in Christ, Oct. 14. One of them had previously been connected with the established church, and two of them were sabbath-school teachers. We have much to encourage us. It has of late been no unusual thing to see nearly a hundred individuals present at the early morning prayer-meeting. We feel God is with us of a truth.

**RINGSTEAD, Northamptonshire.**—On Sep. 19, one was baptized, but not added to us.—Oct. 14, two more, who were received into the church. It had been expected that the mother of one of the candidates, being also the wife of one of our deacons, would be baptized with her daughter. But the Lord had ordained otherwise. She was taken ill about a fortnight before, and died in peace the day after the baptism.

**PAISLEY.**—On sabbath-day the 21st, Oct., Mr. Wallace baptized five believers, and on sabbath-day the 18th Nov., a young man, who, as the others, had professed his faith in Christ, and his desire to follow him in the ordinances of his house. A. D. G.

**TROWBRIDGE, Back Street.**—Mr. Barnes baptized, Oct. 3, thirteen persons; and Oct. 31, four more. Of the former party, three had been Wesleyans; one a communicant at church; others are children of pious parents. Of the latter party, one is a county magistrate in the prime of life; the other three are females, the husband of one being a church organist; the remaining two are young persons whose parents and grandparents have long been on the Lord's side.

**Bethesda Chapel.**—Mr. Webster baptized five believers in Jesus, Nov. 4. Two were teachers. All the candidates, with two previously baptized, were received into the church. We also baptized ten followers of the Saviour, in May last, not reported.

**Zion Chapel.**—Mr. John Warburton, jun., also baptized eight believers at this place, after a satisfactory profession of their faith in the Redeemer.

**HALIFAX, Trinity Road Chapel.**—On Lord's-day evening, Oct. 28, Mr. Walters, after preaching on the baptism of Christ, baptized seven persons on a profession of their faith in the Redeemer. The chapel was filled to overflowing, and numbers had to retire who could not obtain admission. Others are seeking fellowship with the church.

**Pellon Lane.**—On Thursday evening, Oct. 4, Mr. Whitewood baptized four males and two females. Two were from the Independents, and return to their former connexion. Two are teachers, and one a scholar in our sabbath school.

J. C.

**EVESHAM.**—It always affords me much pleasure to be able to report the progress of truth in the locality in which I reside, as well as to hear reports of its progress elsewhere. On Lord's-day, Oct. 7th, our pastor, Mr. Hockin, baptized one believer. The address given on the occasion was characterized for its pertinency, plainness, and power. We hope to be able to report again shortly. E. C.

SEVERAL OTHER REPORTS OF BAPTISMS we must reserve for want of space until next month. Among these are a number of baptisms in India—some important facts on the baptism of the 8000, by a Missionary from the East, now in this country—the recent large additions by baptism at New Park Street Chapel, by Mr. Spurgeon—Baptism of a Town Missionary in Leicester, &c. We again request our friends to forward early reports.

## Baptism Facts and Anecdotes.

**FUNERAL OF AN UNCHRISTENED CHILD.**—An occurrence, rather extraordinary, took place in our village. A child, nine months old, having died unbaptized, the parents applied to the clergyman of the parish to bury it, (the dissenters having no burying ground) and he refused to do so on account of its not being baptized. They then applied to the baptist minister, who readily consented, and walked in front of the funeral procession with the word of God in his hand. On arriving just outside of the church yard gates he held a religious service. A considerable number of people having assembled, he addressed them, and pointed out to them some of the peculiar laws of the Church of England, as unscriptural and unchristian. He clearly showed that "christening" was a relic of popery, and not to be found in the Word of God. He then exhorted them to search the scriptures for themselves, and, turning to the weeping parents and sorrowing friends, he spoke confidently of the blessed state of the departed child, reminding them that it was delivered from the evil to come, and was now enjoying Eternal Life—and this ought to comfort them in their bereavement. He then again addressed the spectators on the importance of the new birth, and of being found in Christ the only Saviour. Having invoked the divine blessing on the parents and friends and all present, the crowd followed the minister to the grave, where the body was quietly interred. A good impression seemed to be made on the people present, and the minister gave notice that for the

future he would hold a similar service over all to whom christian burial might be denied. And thus we hope that good may come out of this unkind and unchristian refusal to perform the customary service. Such clergymen may vindicate their conduct from the laws of their church, but such conduct is not in accordance with the laws of Christ, and is calculated to injure their character as ministers of the gospel in the estimation of their parishioners. J. H.

**MANY BAPTISMS.**—The Apostle Paul mentions "one baptism," but now-a-days we have many—wetting, sprinkling, pouring, dipping? In the United States we hear that any of these modes are adopted, according to the taste of the applicants, by some of the Pædo-baptists, who will even resort to the latter rather than disoblige their friends. Indeed we hear that dipping is growing into a custom in pedobaptist churches there. Here, in England, we have often heard of clergymen of the Established church resorting to it. But this is only acting as the Prayer Book directs them. A baptist minister, however, informs us that an Independent minister in a neighbouring town publicly announced his willingness to perform the service by immersion if any of his people required that mode to be adopted, although he preferred sprinkling. This is a step certainly, though a dubious one. We hope, however, that our brother will take care to dip none but such as give satisfactory evidence that they are believers in the Son of God.

## Sabbath Schools and Education.

**SABBATH SCHOOLS versus HORSE RACES.**—Nineteen years since an attempt was made to establish horse races in the vicinity of Sunderland, but the scheme failed. On that occasion all the Sunday schools united in a grand demonstration, which contributed not a little to the ill success of the sporting experiment. On the third and fourth of September the attempt was renewed, when another demonstration of the Sunday schools was got up, under the auspices of the Sunday

School Union. The procession, which consisted of 10,000 children and 915 teachers, was one mile and a quarter in length—every school had banners and colours. The procession moved through the streets of the town, accompanied by two bands, the children singing hymns selected for the occasion. The effect produced upon the spectators, who densely crowded the line of march, was highly favourable; it caused many breasts to heave with emotion, and drew tears from

many eyes. Tea was provided in a field at the outskirts of the town, the arrangements for which were admirable; and, considering that upwards of 2000 adults, in addition to the 10,000 scholars, were regaled with tea and cake, very little confusion prevailed. The expenses were defrayed by subscription. On the Sunday previous the attendance at all the schools was much above the average, thus showing that one-third of our children are usually absent without cause.

A fact for teachers. Such a demonstration will not fail to be attended with beneficial results. It kept many away from the races; it was an emphatic protest against their establishment, and unmistakable evidence that in the estimation of the religious public their influence is demoralizing. It made manifest to all the immense moral power which Sunday schools are wielding over the destiny of England and the world. D. Y., in *Teacher's Mag.*

## Religious Tracts.

### OUR DONATIONS OF TRACTS.

WE have so frequently alluded to this subject that we feel some hesitation in again referring to it, lest our constant readers should be weary of hearing the "thrice-told tale." We shall, therefore, only mention, for the information of any of our new subscribers, that we have, for many years, from the profits of this work—though those profits are very small—made donations of Tracts and Hand-bills, on baptism chiefly, to such ministers or friends as may not be able to purchase a supply. For a summary of those donations up to this time we refer our readers to the statement given beneath.

But there is one matter connected with this business which we ought to notice, and that is, the new regulation which has recently come into operation for the transmission of parcels by post—we refer to the New Book Postage. Before this we met with much difficulty in sending a parcel of tracts to remote and secluded places, and had to require from the applicant the name of his country bookseller, and of that bookseller's London publisher. Now this need not be done. All that our applicants have to do is to state their case, and give their address in full, and in a plain hand, enclosing *four penny postage stamps*. If the case is approved, the parcel will be sent, post paid, as directed. If not approved, the stamps will be returned at once. Persons living in villages should be careful to give the name of the nearest post town.

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

### DONATIONS have been forwarded to—

	Handbills.	4 Page.
Carnarvon .....	500 ..	50
Aberdare .....	400 ..	50
Newark .....	400 ..	50
West Drayton .....	400 ..	50

### SUMMARY OF DONATIONS.

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

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

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

## Intelligence.

### BAPTIST.

**OPENING OF THE MISSION HALL AND DAY SCHOOLS IN CONNECTION WITH NEW PARK STREET CHAPEL.**—A commodious building, very near the above chapel, having been taken and fitted up for the purposes mentioned, was opened on Friday, Nov. 9. A tea meeting, very numerous attended, was held in the hall, after which a public meeting in the chapel, announced to commence at seven. By six o'clock, however, the spacious chapel was well filled; and in order to interest the large congregation assembled, Mr. Spurgeon gave a pleasing account of his visit to the west of England. Precisely at seven o'clock the pastor took the chair; and after the devotional exercises and a short opening address, called on the secretary to read the report, which was very encouraging. Dr. Fletcher was the next speaker, who referred, in a very interesting manner, to the progress of religious education during the last forty years. The Rev. T. J. Cole, and Mr. Tallfield, of the London City Mission, followed; after which Joseph Payne, Esq., gave one of his usual lively and interesting speeches, poetry, &c. A collection was now made, after which it was announced that about forty pounds was still required to complete the undertaking. A gentleman in the congregation immediately stated he would give ten pounds if the whole was made up that evening: others followed the good example, and presently the whole amount was made up to the great joy of all present. Various and important objects are contemplated by this movement: A week day and sabbath school for the poor children of the neighbourhood—a library and reading rooms, with occasional lectures for the working classes—and preaching on sabbath evenings, for the accommodation of some, at least, of the hundreds who go away disappointed, unable to gain admission into the chapel. Thus encouraged by the past, we confidently anticipate great things for the future; and our constant prayer as a church, I hope, is, "O Lord, we beseech thee, send now prosperity." D. E.

**PAULTON, Somerset.**—The baptist church in this place held public services on Wednesday, Sep. 26, for the purpose of reviewing and testifying the gracious care and goodness of the great King in Zion during the 200 years of its existence. In the afternoon Mr. Joplin, of Keynsham, read and prayed; Mr. F. Bosworth, M. A., of Bristol, delivered a most interesting discourse, in which he presented our early denominational

history up to the year 1655, and concluded by giving some admirable practical inferences and valuable suggestions. Mr. C. Nettleship (Independent) closed with prayer. A large number then gathered together in the school room to take tea; after which a public meeting was held, James Biggs, Esq., of Radford House, in the chair,—a venerable gentleman of fourscore years, whose ancestors were connected with the church almost from the time of its formation, and seven of whose descendants are now members of it. The well known hymn, "Kindred, in Christ," &c., being sung, and prayer offered by G. C. Ashmead, Esq., of Bristol, excellent addresses were delivered by Messrs. Wassell of Bath, Davies of Wells, Nettleship of Clutton (Independent), and Sutch of Paulton (Wesleyan). During the evening Mr. H. W. Stenbridge, pastor of the church, presented to the meeting a sketch of its history; from which it appears that, during the 200 years of its existence, eleven pastors have been settled over it, the united pastorates of the first four extending over a period of 143 years; 379 have been added by baptism; and the church now numbers 120 members.

**LIVERPOOL, Great Cross Hall Street.**—*Welsh Baptists*—We opened this place in October, 1852, after thorough repair and enlargement, at an expense of £700. We determined at the time that we would not rest so long as one shilling of this debt was unpaid; and now, chiefly through the exertions of our respected pastor, Mr. Price, only about £140 remained of the debt we had thus contracted. We had sermons on Oct. 28th, to crowded audiences. On Tuesday next, more than 700 sat down to tea, after which we met in the chapel, and several Welsh and English ministers addressed us with great vigour and effect. We hope soon to clear off the £140. J. S. H. E.

**WESTBURY, Wilts**—*Pentrop Chapel.*—Mr. Joseph Hurlstone was recognized as pastor of the baptist church here, Oct. 23, when Messrs. Winter of Bristol, Grigg of Leigh, and several other ministers, took part in conducting the interesting services of the day, which were highly encouraging to Mr. H. and his friends.

**NEW ROMNEY.**—The friends attending the baptist chapel here—a correspondent tells us—have been permitted to see a new thing, not *under*, but *over* the sun; for when he has gone down their place of worship is lighted with gas, the expenses of which were promptly paid by voluntary subscriptions.

**THE LATE DR. F. A. COX.**—According to the statement of Mr. Lantley, of Hackney, one of the executors of this late eminent minister, Dr. Cox left but few papers relating to his personal history and experience; his own judgment and feeling were opposed to the publication of such memoranda; and, only a few days previous to his disease, he requested to have his manuscripts brought to him, that he might destroy them; but intense pain and debility disabled him from the necessary examination. He then consigned them to his wife; and she feels that it would be acting in direct opposition to his expressed wish, to bring any of them before the public.

**CHURCH STREET, Edgware Road, Paddington.**—We are gratified in being able to state that the church and congregation meeting in this place have made a final and successful effort to remove their remaining responsibilities. Dr. Burns, the pastor, preached on the sabbath, Oct. 28th, to crowded congregations; and on the next day a tea meeting was held in Portman Hall, when 400 sat down, and it was stated that the receipts exceeded the amount required by £40. This balance was unanimously voted to the pastor of the church.

**BAPTIST W. NOEL.**—We are thankful that we are able to state that this esteemed minister is recovering from his late severe attack of fever.

**REMOVALS.**—Mr. James Harcourt, of Wellington Street Chapel, Luton, to Regent Street, Lambeth.—Mr. Makepeace, late Missionary in India, to Union Chapel, Luton, Beds.—Mr. T. Edwards, of Chipperfield, to Western Turville, Bucks.—Mr. W. Underwood, of Sacheverel Street, Derby, to Chesham.—Mr. S. C. Sarjant, B. A., of Præd Street Chapel, Paddington, to Sacheverel Street, Derby.—Mr. T. C. Keen, of Regent Street, Lambeth, to the General Baptist Church, Borough Road, Southwark.—Mr. S. Edgar, of Kimbolton, to Oak Street, Abingdon.—Mr. W. B. Bliss, of Kington, Herefordshire, to Bethel Chapel, Pembroke Dock.—Mr. Aldis, of Maze Pond, Southwark, to Reading.

**RESIGNATIONS.**—Mr. T. Cole, of Paradise Row Chapel, Chelsea.—Mr. J. W. Warren, of New Mill Chapel, Tring.

**NOTICE.**—Some intelligence which reached us "too late" will appear in our January number. We wish just to say that it would be much more convenient to us, and prevent any disappointment to our friends, if they would kindly favour us by sending communications earlier in the preceding month. Some seem to forget the matter until reminded that the coming month is at hand.

## MISSIONARY.

## MISSIONS IN THE MALAYAN ARCHIPELAGO.

MR. G. BRUCKNER, in a letter to the Editor of the *Oriental Baptist*, dated Samarang, June 4th, 1855, gives the following very interesting information respecting the efforts which have been made to introduce the light of the gospel into these "dark places of the earth," which are literally full of the "habitations of cruelty."

"Having observed that you sometimes take up accounts of missions which do not belong to our denomination, in your valuable magazine, the idea struck me that it would give you pleasure if I were to write you a letter or two concerning the work that is carried on for the evangelization of the nations which inhabit the Islands of the Malayan Archipelago. A number of these Islands were favoured in former times with the gospel. Many pious ministers came to them formerly who sometimes travelled from place to place to make the gospel known to the inhabitants by means of the Malay tongue; and the christian name was in this manner spread widely. Even now there are still sixty thousand persons who bear the christian name in these Islands. In a great number of places there are churches, in which divine worship is kept up and carried on by native teachers, who are appointed by government, and are at the same time the school-masters in the town or village where they are stationed. Some of these men have been well educated in an excellent Institution which has existed now for more than twenty years at Amboyna, in which school-masters and readers are instructed by a pious man of the name of Roskot, who was sent out for this purpose by the Dutch Mission Society of Rotterdam. From his school a considerable number of well educated pious young natives have gone forth who carry on schools and conduct divine worship by reading, prayer, and singing, in many communities on several of the Islands. Thus it has pleased the Lord of the church to carry on his work among the natives of these Islands. To the principal Islands; such as Amboyna and Ternate, &c., ministers of the Dutch church were sent by government and supported, but these were by no means able to visit and minister to the masses of people who lived on the other Islands; besides, their number was far too small, sometimes there was only one minister for all the Islands, sometimes only two or three; at last it was resolved that four ministers should be stationed on those eastern Isles, who should take care of the christians on them; but even this number has seldom been maintained. From time to

time missionaries were sent out to those eastern Isles by the Dutch Mission Society. According to my recollection, the number of them cannot have been much less than forty during my stay in Java. No one of these missionaries was permitted then to stay in Java, but all were sent to the eastern Islands, Amboyna, Ternate, Banda, Timor, &c. Most of them are dead now, but some remain, together with new ones who labour on the north-east of Celebes. In many places the missionaries had to supply the vacant churches instead of the government ministers, who were insufficient for the crowds of islanders who bear the christian name. Many of these missionaries have proved that they were true christians and men devoted to their work. Owing to their circumstances they were not permitted to cultivate much new ground for the advancement of the kingdom of Christ; they were, however, the instruments, in the Lord's hand, of preventing the christian congregations in these Isles from relapsing into pagan idolatry or into Muhammadanism, for both systems still prevail on the Islands to a considerable extent. As the government sees clearly that the plan of sending ministers among the native christians on these Isles does not answer their expectations, they have now resolved to send out two ministers to Amboyna to supply the wants of the European congregations, but for the native christians they will send out and maintain six missionaries to the Eastern Isles. To execute this resolution, government has applied for six missionaries to the Dutch Mission Society at Rotterdam. But as that institution is not able to supply so many young men at once, no one has yet arrived for the purpose, and thus the greater number of christians are still left to be guided by their native readers and teachers. It may easily be conceived that these people are not far advanced in christian knowledge and morals, but, nevertheless, they are greatly superior to the surrounding heathen and Mussalmans. The means of instruction being scarce among them, much ought not to be expected from them. They have the Bible in Malay, but to most of the people it is not intelligible, because the language of it is obsolete, and the Malay is a foreign tongue to most of these Islanders.

"But several of these Islands have never been favoured with the gospel until about fifteen or twenty years ago; to these belonged the great island Borneo. Although several settlements of Europeans were formed on this Island, no one thought of sending a minister to care for the spiritual wants of the people until late years. It happened about twenty-five years ago that the Rev. Mr. Medhurst, then missionary at Batavia, made a voyage to Banjarmassing on the

south-east coast of Borneo. He found there a considerable settlement of Europeans and a large crowded village of Chinese and Malays. He published an account of it, and recommended it as a fit place for a missionary station. The London Missionary Society seemed then not desirous to extend their mission in these Islands. But his account of Borneo appears to have reached the Rhenish Mission Society in Barmen. Some years after this Society sent out a missionary of the name of Burnsteiu to Borneo. He settled at Banjarmassing, and established a school there for the children of the natives and of the Chinese, and on Sundays he preached in Dutch to the Europeans, and to the native christians in Malay. Much good has resulted from his labours. The Lord has been pleased to be with him and bless his preaching to Europeans and natives. He has been there now some twenty years, and is still able to carry on the work as usual. After he had been alone several years several more brethren were sent out by the same Society to his assistance; and these, after having remained for a short time in order to acquire the Malay language, endeavoured to widen the missionary field, and went to settle in the interior among the aboriginal inhabitants, two days' journey on the rivers to the westward, on an Island which is formed by three rivers, called Poolopetak, which is inhabited by the tribe called the lesser Dyaks. This island is a swampy, woody, and unhealthy place. This tribe of people are numbered at ten thousand souls. Here three missionaries settled first, formed two stations, and built houses of wood and leaves on posts like the natives. Some of this rude, lewd, and drunken people, appeared pleased with the settling of these foreigners among them for the sake of being profited by them in their worldly prospects; for they looked upon the missionaries as being great men. The missionaries behaved in a friendly and winning manner towards these wicked and profligate natives, and learned their language from their mouths; for the Dyak language differs from the Malay. These natives have no written language like the Malays. They have no letters, nor alphabet, nor writing of their own. Yet the missionaries soon acquired the native tongue so far as to be able to converse with the natives in their own language. And when I visited the missionaries there, after they had been settled two years among the Dyaks, I was surprised to hear my son-in-law, Mr. Becker, one of the missionaries there, preach fluently in the Dyak language in his chapel, to more than fifty natives on Sunday. On week days he had worship every evening with a smaller number in his house. Every forenoon he kept a school of native children."

**MISSIONS IN INDIA.**—When we remember that, almost within our own memory, christianity in India was proscribed by our Government and our East India Directors it fills our hearts with true thankfulness to learn from Mr Mulsens that there are in India at the present time 400 missionaries, European and American, 48 natives ordained, 700 native catechists, 831 native churches, 1,900 communicants, and 112,000 who have virtually abandoned idolatry; whilst at the same time into ten of its polished languages the whole scriptures have been translated. These are facts of prodigious interest, that no one who is studying the world's history can philosophically ignore. On the other hand it is appalling to think of the millions, both in the Madras and in the Bengal presidencies, who still sit in darkness.

**THE BAPTISTS AND THE STATE EDUCATION SCHEME IN INDIA.**—It is stated on the authority of Mr. Underhill, one of the Secretaries of the Baptist Missionary Society, now in India, and in communication with the missionaries, that not one of them is likely to avail himself of the grants of the Education Board in India.

#### RELIGIOUS.

**OPEN AIR PREACHING AND THE ESTABLISHMENT.**—We have watched with the deepest interest the labours of those excellent men who have carried forward the plan of open air preaching in various parts of the kingdom. While precious hours and days have been wasted by our ecclesiastical rulers in the barren debates of Convocation, practical men have been solving the great question about the state of our lower classes, and applying to the prevailing evil the one all-sufficient, and only efficient remedy. We thoroughly believe that, if our bishops and clergy have but an earnest heart and a resolute will, they will find that our church system is pliant and elastic enough, without any action of Convocation or Parliament, to meet the social necessities of the times, urgent as we confess them to be. Let them, then, cast away that suspicious fear and hesitating timidity which have so often fettered their energies, repressed the impulses of their better feelings, and made them look coldly on the bolder efforts of other men.—*Record.*

**GLASGOW BIBLE SOCIETY.**—The Committee of this Institution have voted five hundred pounds to the "Chinese Evangelical Society," in aid of publishing and distributing Gutzlaff's version of the entire Bible in the Chinese language.

**BIBLE BURNING!**—It is reported that Lord Palmerston has directed the Attorney General for Ireland to prosecute certain parties for bible burning in Kingstown.

**BIBLE BURNING IN IRELAND.**—The Redemptorist Fathers have been holding a variety of services in the Roman Catholic chapels at Kingstown, during the last fortnight. Large crowds attended, and there has been great excitement among the people. A few days ago they erected in the chapel yard a great red cross for the adoration of the multitude; and, procuring a large number of copies of the authorised version of the Holy Bible, burned them in open day, before the public gaze, one of the metropolitan police passing up and down till they were conanmed. According to the *Evening Post* the books burnt were controversial and immoral publications, and not bibles. The Rev. J. D. Smith, of Kingstown, affirms that the above statement is strictly correct. "The thing was not done in a corner, but publicly in open day, and in sight of many witnesses. One of my own flock, a gentleman of well-known benevolence and respectability, took one of the copies of the sacred volume out of the wheelbarrow on its way to the flames, and, showing its title-page to a policeman standing by, said, 'And this is a bible? Do you not know that to burn it is an actionable offence?' Another person rescued portions of other copies from the ashes, which I have in my possession, and which, with the witnesses, can be produced at any moment."

**SUNDAY AFTERNOON LECTURES IN A THEATRE.**—The first of a series of lectures was delivered in the Theatre, Stamford, on Sunday afternoon, November 4, by the Rev. B. O. Bondall; subject, "The Good and the Right Way." Great interest was excited, and a large and attentive audience assembled. The Rev. T. Shaw and the Rev. H. W. Holland are to follow. The object of the lectures is to bring the indifferent under the sound of the gospel. The movement is managed by a mixed committee of Independents and Wesleyans. Notices are given in the chapels, and handbills freely circulated in every part of the town. Union prayer-meetings are held alternately in the Independent and Wesleyan chapels, to ask God's blessing on the special services.

**BURNING OF THE BISHOPS.**—Tuesday, Oct. 16, being the 300th anniversary of this event, religious services were held in the parish church of Thurstaston, near Leicester, followed by a public meeting on the lawn near the clergyman's house, which was addressed by speakers of various denominations. We were present, and much enjoyed the opportunity; for the weather was favourable, and all were delighted. The old house in which Latimer was born—now occupied by a staunch old baptist—was an object of much interest.

**THE CHILDREN OF ABRAHAM.**—The British Society for the Propagation of the Gospel among the Jews, having suffered a considerable loss by the failure of their bankers—Sirahan, Paul, and Bates, who have been convicted of fraud—it has been proposed to raise one thousand pounds as a new year's gift to the Institution, for the purpose of enabling the Committee to retain all their agents now labouring successfully in various parts of the world. We need scarcely say how much we wish they may succeed. The Society is of an unsectarian character, though strictly evangelical; and its operations are wisely adapted to the great object of removing the veil from before the eyes of the sons of Abraham, that they may look on HIM whom their fathers pierced and mourn.

**DR. WONG FUN**, a native of China, who has been pursuing his medical studies in the University of Edinburgh, has received the degree of M.D. The *Occasional Paper* of the Edinburgh Medical Missionary Society, states that Dr. Wong Fun has not as yet been invested with the character and office of a medical missionary to China: "He continues in this country for a time to prosecute his studies; and it is earnestly hoped and desired that he may in due time be enabled to consecrate his life to the great cause of Christian Medical Missions, and so realize the high expectations which Professor Simpson has expressed regarding him."

**ARCHDEACON DENISON.**—At length legal steps have been taken against this popish dignity in the English church. Sir Fitzroy Kelly has just applied to the Court of Queen's Bench for a rule against the Archbishop of Canterbury to shew cause why he does not proceed against the Archdeacon; and Lord Campbell granted it.

**NOBLE OFFER.**—At the autumnal meeting of the Congregational Union in London, Mr. John Angell James said, that at the Jubilee of his ministry, he had been presented with £500; this, with £200 more, he was willing to give to form a fund on behalf of imbecile ministers. Ten thousand pounds would be required.

**APPEALING THE CHURCH.**—Samuel Morley, Esq., at a meeting of the same Union, said:—"He looked with great dismay on what he might call the 'externals' of religion. In this he included the attention given to church architecture, organs, chanting, &c., which he believed would be our ruin."

**RIGHT OF PUBLIC PREACHING.**—The Dublin Commission Court has decided, in the case of a Wesleyan preacher, that a clergyman of any persuasion had a clear right to preach in a public street, so long as he did not violate the public peace—[or, we must add, impede the thoroughfare.]

**DR. TODD**, of the United States, author of the "Student's Manual," and various educational works, is now on a visit to this country. Dr. T., at the instance of the Sunday School Union, addressed a large assembly of teachers in the Poultry chapel, London, a few evenings ago.

**MISSION TO CONSTANTINOPLE.**—The Society for the Propagation of the Gospel, some months ago, opened a fund for the erection and endowment of a church in Turkey. We understand that they are now contemplating sending out one or two ofergymen at once to Constantinople.

#### GENERAL.

**LORD JOHN RUSSELL**, at a meeting in the city a few weeks ago, said:—"There was no use in our free institutions if men were not to form their own opinions. He would only say, that in all the opinions he had expressed, his chief object and reward had been the welfare of the country. Totally mistaken, no doubt, he had been on many occasions, but he had always said on those occasions, 'If I am wrong let the opinion of the country set me right and direct me.'"

**DR KING, THE AMERICAN MISSIONARY AT ATHENS**, was some years ago cruelly persecuted by the Russian party, and actually imprisoned in the criminal gaol, with felons and malefactors, for having spoken disrespectfully, in his own house, of some of the mummeries and superstitions of the so-called Orthodox Church. Since then, however, the tables are turned, and the American alliance is now as earnestly courted by the Russian party as it was then despised.

**CHAPEL ROBBERY.**—On Saturday morning, Nov. 3, a robbery was perpetrated at the Tabernacle, Moorfields. Having in the minister's vestry regaled themselves on biscuits and port wine, the thieves proceeded to the long vestry, breaking open several closets, and, finding nothing but tracts, left the doors standing wide open; but returning to the minister's vestry, decamped with the silk gown. During 102 years this is the first attempt at robbery.

**A CAUTION.**—A man was placed a few days ago in a lunatic asylum at Berlin to be treated for mental alienation, brought on by the use of hair-dye. On examining the dye which he had employed, it was ascertained to be composed of lead, mercury, and lunar caustic. It produced violent pains in the head, and at length led to madness.

**THE CHINESE** are flocking into Australia by thousands. They are frugal and industrious—make money by the refuse thrown away by the English diggers—and of 20,000 men not twenty have been committed for crime in six months. Still they are not popular.

DR. WILLIS, Professor of Divinity at Toronto College, in the course of a lecture he delivered in Glasgow on Canada, stated that there were about 60,000 emancipated slaves settled in Canada, most of whom had fled from bondage. They were all loyal and patriotic, and better men and better christians were nowhere to be found. He had repeatedly preached to congregations of emancipated slaves, and had ever found them attentive and devout. They appeared to him to enter with more spirit into the praise of God than white men generally.

MR. SHERIDAN KNOWLES, in a letter to the *Morning Advertiser* respecting a review of his work on the Gospel of Matthew, which appeared in its columns, says, with reference to his literary labours in this new field: "Since it has pleased my God and my Redeemer—as I firmly believe it has—that I should put my hand to the plough, I would not quit my hold of it, or even look back, were I sure that, by doing so, the mantle of Shakspeare himself would fall upon me. I can conceive no stronger temptation."

THE DUTCH REFORMED CHURCH have decided, by fifty five to thirty-four, on the motion of the Rev. Dr. Bethune, of Brooklyn, not to admit "the churches of North Carolina" into their synod. "The cause of exclusion," says an American paper, "was slavery, which has now agitated and divided the churches, north and south, of the Presbyterians, Methodists, and Dutch Reformed."

GEORGE WASHINGTON.—The colossal horse for the monument of Washington, designed by Mr. Crawford, has been cast at Munich, in the royal foundry. It was a vast undertaking, as fifteen tons of bronze had to be melted and kept in a fluid state; the casting appears to have been successfully performed.

THE HARVEST IN TURKEY has been so plentiful that, it is stated, there will be no want of grain, even if the allies should raise their armies to 250,000 or 300,000 men. The people, finding a good market for this produce, no longer neglect to till the land.

POSTAGES.—A committee is being organized to bring before the public and the Government the proposal of a halfpenny postage for letters and newspapers within Great Britain, and a penny ocean postage.

THE ENGLISH CHURCHMAN expresses itself disgusted at learning that, within the last few days, a Churchwoman has been married to a *Protestant Dissenter!* Such "mixed marriages" it regards as "a desecration of the service of the Church."

MACAULAY'S TWO VOLUMES, in continuation of his History of England, are now anxiously expected. 25,000 copies are printed, and 20,000 are already subscribed for.

OF COPPER COINAGE, 500 tons have lately been issued, and 250 tons are to follow.

RUSSIA.—The new levy of ten men in every 1000 inhabitants is to include the Jews, and is the eighth since the beginning of last year. From the 10th February, 1854, down to the present time, the Czar has raised no less than fifty-two men in every thousand inhabitants in the whole of the empire, and twelve more in the western half; and now comes a fresh conscription of ten men in one thousand souls, making altogether about seventy men in two hundred and fifty, or more than 25 per cent. of the male population.

A CURIOSITY IN MARRIAGE.—It has been decided in the Dublin Court of Queen's Bench, that it is not illegal for a clergyman in holy orders to marry himself! But would he not be in a fix when putting the question—"Wilt thou have this man,?" Perhaps not. It might be done more emphatically.

FIVE THOUSAND CRIMINALS, on the "ticket of leave" system are now at large in this country.

AN INFANT has been suffocated in a cradle, at Durham, by a cat lying across its throat and mouth.

## REVIEW OF THE PAST MONTH.

*Monday, November 26.*

AT HOME.—Prince Albert has lately paid a visit to Birmingham to lay the first stone of the "Birmingham and Midland Institute" for Literary and Scientific Objects. His Royal Highness met with a loyal and hearty reception in the midland metropolis, once so celebrated for its ultra-radical demonstrations.—Provisions of all kinds continue at high prices, but a reduction is confidently expected. Prospects for the winter are by no means encouraging. This sad war has done it all. But the *Times* is earnest in pushing it on, and well it may, for it is reaping a rich harvest from it in the increase of its sales. And yet it has the effrontery to tell working men that they must be content, for "half a loaf is better than no bread," and adds:—"Never was there a time which called louder upon people to draw in a few reefs in their expenditure." Really the impudence of some men is astounding!—Admiral Sir Charles Napier has been elected for Southwark in the place of Sir W. Molesworth, Bart., deceased. So we may expect a wordy duel in the House between him and the Knight of Netherby.—The foreign refugees in Jersey, having published an inflammatory paper against Napoleon III, have been expelled the island.—Straban, Paul, and Bates, the fraudulent bankers of Westminster, have been condemned to fourteen years transportation.—The King of Sardinia is expected to visit her Majesty in a few days.

ABROAD.—The Emperor of Russia has visited the camp at Northern Sebastopol to encourage the troops.—General Simpson has been succeeded in the command of the British forces by General Codrington.—Drunkenness, to an awful and alarming extent, is said to prevail among our troops.—An awful explosion in the French lines killed many and wounded more.—Omar Pasha, advancing to the relief of Kars, met with a Russian force, which he routed with great loss to the enemy.—Immense stores of corn, for the Russian army in the Crimea, have been destroyed by the British in the sea of Azoff.—It is now reported that a Polish legion will be enrolled forthwith.—Early this month some awkward reports were spread of an expected war between Britain

and the United States. This would be monstrous.—General Canrobert has been sent, by the Emperor of the French, to Sweden and Denmark, to enlist them, it is supposed, on the side of the allies. He was received in Stockholm with great enthusiasm. Whether he will be at Copenhagen is not certain.—Austria has just concluded a concordat with the Pope, in which the Emperor surrenders many of his ecclesiastical functions. The young prince is no match for the old priests.—The news from India is not of a cheering character. The Santal rebellion has done much mischief, but it is almost suppressed.—A religious war is apprehended in the kingdom of Oude, between the fanatical Mahomedans and the idolatrous Hindoos.

## Mummings.

Oct. 11, at the baptist chapel, Tarporley, Cheshire, by Mr. H. Smith, Mr. W. Darlington of the Wellingtons, to Jane, youngest daughter of Mr. T. Walley, of Alraham.

Oct. 24, at Lake Street baptist chapel, Leighton, Beds, by Mr. S. Cowdy, Mr. G. Bachelor, of Eggington, to Elizabeth, second daughter of the late Mr. Thomas Mead, of Fadnall Farm, Bucks.

Nov. 13, at the baptist chapel, Braunston, Northamptonshire, (with license) by

Mr. A. Smith, Mr. John Robinson, of Holoot, to Anne, only child of John Freeman, Esq., of Pynchley Lodge.

Nov. 18, at Stoney Street baptist chapel, Nottingham, by Mr. Hunter, Mr. C. Ridgard, to Miss Sarah Dance.

Nov. 20, at the baptist chapel, Shortwood, Gloucestershire, by Mr. Newman, Mr. T. E. Fuller, of Melksham, son of Mr. G. Fuller, of Cardiff, to Miss M. P. Hillier, of Newmarket, near Stroud.

## Deaths.

Oct. 7, in her 50th year, Mrs. J. Jones, of Llanelly, Carmarthenshire. Mrs. J. was daughter of the late Mr. D. Bowen, baptist minister, Llanelly, and was for twenty-six years a pious and worthy member of the baptist church. Our departed friend was greatly respected; she bore her last affliction with much patience, and died in peace.

Oct. 21, at the Hall, Wem, Salop, Sir John Bickerton Williams, Knt., L.L.D., F.S.A., in his 64th year. The deceased has long been known by his contributions to Nonconformist literature. To him we are indebted for an admirable edition, with illustrative notes, of Matthew Henry's *Life of his "Greater Father Philip,"* and of *"Tong's Life of Matthew Henry;"* for *"Memoirs of Mrs. Savage and Mrs. Hulston,"* of the Henry family, from which Sir John Williams was collaterally descended; and for a *"Life of the great Sir Matthew Hale."* The *"Memoir of Mrs. Savage"* has run through several editions. Sir John Williams also published some original *"Letters on Puritanism and*

*Nonconformity."* He was also a member of the Society of Antiquaries. He received the honour of knighthood some years ago, on the occasion of presenting an address to Her Majesty.

Nov. 4, at Leicester, Anna, the wife of Mr. J. P. Mursell, baptist minister.

Nov. 11, at Stoke Newington, Mr. Samuel Stanger, formerly of the Baptist Missionary Society, aged seventy-four.

Several eminent characters have lately "gone the way of all the earth." Among these may be mentioned: Sir William Molesworth, Bart., Secretary for the Colonies—Lord Truro, better known as Sir Thomas Wilde, and formerly Lord Chancellor—Mr. Lucas, member for Meath, once a quaker, but of late years an Ultra-Montane Romanist!—Mr. Henry Ashurst, the celebrated City solicitor, a most active and efficient advocate of all measures affecting civil and religious freedom.