

THE BRITISH  
BAPTIST REPORTER,

AND

MISSIONARY INTELLIGENCER.

NEW SERIES, VOLUME XVIII.—WHOLE SERIES, VOLUME XXXV.

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EDITED BY JOSEPH FOULKES WINKS.

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1861.

LONDON:  
SIMPKIN, MARSHALL, & Co., STATIONERS' HALL COURT.

LEICESTER:  
PRINTED & PUBLISHED BY WINKS & SON.

# Editorial Annual Address.

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IN reviewing the leading events of the past year, the disruption of the once United States of America is the most prominent. Fearful forebodings were entertained by many a year ago, which have since been realized. The South seceded from the North, and their armies are now arrayed against each other in tremendous numbers on the banks of the Potomac. Contests have taken place, and thousands of men and millions of dollars have already been sacrificed. And why? Whence came these wars and fightings in the land to which our forefathers fled for freedom? Slavery has done it all. That accursed thing, that sum of all villainies, that greatest sin that man can commit against his fellow, is now ruining the Great Republic of the West. Well: that work of the devil must be destroyed; the Son of Man must "break in pieces the oppressor," and we now wait with awful expectation the further developments of His interposition, who in "saving the poor and needy" can make the wrath of man to praise Him.

Glancing eastward there is little of importance to record, except the gradual improvement of our Indian Empire. The European despots are uneasy on their thrones; Poland, Hungary, and Venetia, are thorns in their sides. The Pope is yet at Rome, but shorn of his glory, and begging "Peter's Pence" of all nations for his support. The new kingdom of Italy has lost its patriot statesman, Cavour, by death; but the good work of liberty and consolidation progresses. The best of all is, over all these movements of the nations, THE LORD REIGNETH.

At home, we have been favoured with an average harvest; but fears are entertained of scarcity of work and wages in consequence of the interruption of the supply of raw cotton from the Southern States of America because of the war.

Having thus noticed, generally and briefly, the leading events of the year, we now turn to a matter which more immediately affects ourselves and our readers.

REPEAL OF ALL TAXES ON KNOWLEDGE, was, a few years ago, the watchword of the friends of universal instruction. One by one those taxes *were* repealed, and, a few weeks ago, the last—the tax on paper was removed.

Now our countrymen have every facility for mental and religious improvement, all free and cheap. Twice "forty years ago" our fathers began the good work by opening sabbath schools. Cheap day schools came next, and thus an appetite for knowledge was excited, and the faculty of acquiring it imparted. The demand created the supply, and hence the multiplication of books, pamphlets, and tracts; whilst magazines, newspapers, and periodicals of all kinds, appearing quarterly, monthly, weekly, and daily, opened ever-fresh sources of intelligence and instruction.

Now we have all these untaxed and unhindered; for the Penny Letter Post, and the Penny Book Post, convey what we write, and transmit what we print, with railway speed to every part of the Empire.

Solomon wrote of the endless making of books, and our fathers twice "forty years ago," as we have noticed elsewhere, mention the "many magazines" then in circulation. But what would they have said had they lived in these days, when we have them on nearly all imaginable subjects?

In our denomination what a number! Every year nearly sees some new claimant of notice or preference. What are we to do? Suppress them? No indeed! We would not if we could. We are glad we cannot. Let them come and live as long as they can.

But we must try to live too, and we hope you will let us. For thirty-five years the *Reporter* has been, we have reasons to believe, a welcome visitor of the baptist churches. Two things, without presumption, may be mentioned in its favour. It contains intelligence not to be found in any other similar publication, and its records of the proceedings of both sections of the baptists are free and impartial.

If our friends will kindly peruse the notice on the cover of the present number, they will see that we propose an enlargement of our columns for 1862.

May we, in conclusion, respectfully solicit the continued patronage of our friends, and their valuable aid in obtaining for us an increased circulation? Death and removals are continually thinning the ranks of our readers, and upon your kind assistance, under Divine favour, we must therefore depend to replenish them.

THE EDITOR.

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THE  
BAPTIST REPORTER.

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JANUARY, 1861.

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GREAT REVIVAL OF RELIGION IN JAMAICA.

THE good news of this visitation reached us a few days after we had read the extended and gratifying "Reports" of the late Deputation, which appeared in the *Missionary Herald* for December.

We are always concerned to furnish our friends with the most important intelligence concerning the extension of the kingdom of God, and aware that the baptists have ever felt much interest in its progress or declension in this island, where their missionaries took such a prominent and successful part in securing freedom for the slave, we had thought of giving a brief sketch of those Reports; but that intention must now give place for the more recent and wonderful news brought by the last mails.

Those of us who remember the days when slavery was rampant in Jamaica, have not forgotten how thousands of the negroes took refuge, from the cruel tyranny of their masters, in the sympathy of the missionaries, and how gladly they heard the Gospel from his lips. Then we had often to report additions by baptism of scores and hundreds; and so things went on, until, when freedom came, the churches were able to sustain themselves without help from England.

For several years past, however, the baptist churches in this island have not been in a satisfactory state, causing much anxiety to their friends in England, and giving occasion to the opponents of missions and of freedom to rejoice. This may have led to the recent appointment of a Deputation to the West Indies. The "Reports" of that Deputation tell us how thoroughly they went through their important work. The following remarks are all we can now give, but they will show that at the time of the visit there were grounds for hope of better things to come.

"To the moral and religious condition of the churches we more particularly directed our attention. It was not possible to be otherwise than grateful to God for the wide extent and influence of religious knowledge in all parts of the native community. Judged by the numerous places of worship, visible on many a mountain slope, in lowly vales, and in the towns and settlements of the island, very large provision has been made for the religious wants of the people, while investigation establishes the fact that in many districts the larger part of the population is in the habit of attending Divine worship.

In several localities surrounding the chapels, few persons were known to be altogether absentees from the house of God. Nothing could exceed the quietness, order, and attention during Divine service. The appearance of the people on the Lord's-day in our chapels was generally neat; the instances of gaudy and tasteless dress were few, certainly not exceeding two per cent. of the whole attendance. Deep interest was exhibited in the exercises of the sanctuary: the singing, if not always harmonious and restrained, was hearty; the prayers of the people were earnest, scriptural, and devout, some were at once original and elevated in thought. With the spread of education the intelligent appreciation of Biblical truth is advancing, and less difficulty is being experienced in ascertaining the presence and growth of a work of Divine grace in the hearts of those offering themselves for church-fellowship. We may add that in some places we noticed indications of the appearance of a more intelligent piety and better self-control, which, to our minds, is both gratifying and hopeful.

The following points are particularly worthy of notice:—

1. The prompt, vigorous, and searching discipline usually maintained throughout the churches whether under the pastorate of European or native brethren, and the respect paid to the decisions of the church in all matters relating to the spiritual well-being of the fellowship. If the number of exclusions is a source of deep regret, yet are they clear evidence of the attachment of the churches to righteousness and purity. If, in our judgments, the discipline on some points is too severe, yet the general effect on the moral tone of the community at large, in the repression of superstition, in the respect shown to the ordinance of marriage (which indeed

yet requires further elevation, in the general estimation of the outside population), has been most valuable.

2. We were much moved by the tender interest and anxiety very frequently displayed towards those who had been excluded from the fellowship of the church. Frequent appeals are made to them, penitent classes formed for their benefit, and great joy is manifested when genuine penitence is apparent and the wanderers return. It will be seen from the tables appended how largely these efforts are followed by success. A similar zeal is manifested in inviting sinners to the Saviour, and in some places there is scarcely an individual who is not at some time sought out and entreated to turn to God.

3. With the character and devotedness of the deacons and leaders we were greatly pleased. Some are still unable to read; but every year the number of this class diminishes. But as a body we are constrained to admire their zeal for the interest of the churches, their spiritual intelligence, their self-denial, their attention to the poor, their regularity in conducting the classes, the time which they spend every week—at least one whole day—meeting with their pastors to advise on the affairs of the churches, and to assist in their government, sustained in all by a strong sense of duty, and exhibiting a tenacious adherence to those great principles of scriptural truth maintained by our denomination."

The Deputation then faithfully point out various "Defects," and wisely suggest some valuable "Remedies." These, we hope, will not be forgotten. But we have now to record how the Lord himself has interposed and made bare his arm before the people, as in the United States and in Ireland; and, it is remarkable, by similar means, and with similar results.

REV. J. E. HENDERSON, Missionary, now in London, says of this gracious visitation and its results:—

“Soon after the revival in America, most of the missionaries of Jamaica felt it to be their duty to use special efforts to obtain the outpouring of the Spirit of God. Sermons, addressed more especially to the members of the churches, were preached, and united prayer-meetings in many places were held, composed of members of the different sections of the Christian Church. Some of these meetings were very largely attended, and more than once when conducting them I felt that the supplications offered would be heard and answered. For the last eighteen months many of us have remarked a degree of seriousness amongst our people that pleased and encouraged us. There was also an increased and more regular attendance upon the means of grace, and at several stations the most decided proofs that God's Spirit was amongst us. There has been, for some time, on the part both of ministers and many of our people, a feeling that a blessing would come, and an expectancy that we should share in the favours that were being showered upon others elsewhere.

Few, however, if any, expected such a manifestation of God's power as is now being put forth. The awakening seems to have appeared, first in the lowlands of St. Elizabeth's, and amongst the Moravians, and then to have spread to Westmoreland, Hanover, Manchester, and was gradually extending itself to St. James and Trelawny. The 'prostrations' are very numerous, and embrace young and old, men and women. The confessions made by these 'stricken' ones reveal a very painful amount of immorality. The restitution of stolen property is not at all uncommon, and not a few of the most abandoned females have burnt clothing and destroyed jewel-

lery which had been obtained as the wages of sin. Grog-shops are closed, fiddles and other instruments of music have all been destroyed; in some districts work has been entirely suspended, and the people have remained day and night in the house of God earnestly imploring mercy for themselves or others. Persons who have long lived together in fornication hasten to be united in marriage, while those who have violated the marriage vow anxiously seek the partners whom they had abandoned. The excitement is such as no one in the island has ever known before, and the missionaries are worn out by incessant labour.”

MR. HENDERSON's brother, the REV. G. R. HENDERSON, writes to him: “Oh that both you and brother Hewett were in the island now, for the revival has come in a most sudden and mysterious way, in a way that frightens our deacons and staggers ourselves. What I first witnessed was at Mount Carey. We had been holding a delightful prayer meeting. I was about to leave when I was asked to see some persons who were a little way off. I found sixty or seventy individuals from the age of ten to twenty-five, most miserable looking creatures, thin in body, sickly in appearance, with eyes red and inflamed with weeping. I directed them to Christ, for which they seemed thankful. After spending some time with them, they asked me to let them hold a meeting. I did so. I had not left them ten minutes, when I heard them singing 'Rock of ages.' I went out, and found three already smitten down. We then went into the schoolroom, which was soon crowded; there everything went on orderly—singing, reading, praying, speaking—some were smitten down, others called upon God for pardon. One knelt down and put her head against me, saying, 'Oh, do help me.' I told them I thought they had better

close the meeting then, as it was Saturday, and we all hoped to meet in God's house on the morrow. One woman, when she fell down, cried out, 'My soul is burning! my soul is burning!' and called 'Catherine;' when a young woman came, and she said, 'It is for you: you have committed sin (meaning fornication) and I have hid it.' At Bethel Town a deacon was conducting a religious service and giving out the hymn, 'Come, Holy Spirit, &c.,' when the people began to call for mercy, and this was continued for three days and nights, the people eating nothing but oranges or a little sugar-cane, and the wicked flocking from all quarters, confessing their sins and calling for mercy. One man called out, 'I never gave a shilling to build this house; the money I ought to have given to God I spent in gambling, and that on the Sabbath-day.' A change has come over the whole district. When I drove through the market there was no noise; every fiddle has been smashed, and property which had been stolen has been restored. The same things are taking place through all the lowlands of St. Elizabeth's, at Beaufort, Mount Ward, Savanna-Mar, and all that way. I preached at Bethel Town last Sabbath. It was with great difficulty I could get into the chapel, on account of the crowds of people; their looks portrayed great anxiety, and they responded to all I said, and I felt God was present. I read out the names of twenty-nine couples for marriage; at Mount Ward, twenty-seven were published, and at Beaufort as many. Inquirers I can't number. At Gurney's Mount, where I was yesterday, large numbers have been smitten down and confessed their sin. Brother Sibley has been up night and day with the people. Backsliders are coming back to Jesus Christ, and enquirers are asking, in large numbers, what they must do to be

saved. You hear singing and praying wherever you go. I went on to Watford Hill, and there met large numbers of people; twelve couples living in concubinage were published for marriage, a great many confessed their sins, some of a very bad character indeed." -

REV. E. HEWETT, Missionary, now too in London, has also received letters which, he says, "tell a glorious tale," and adds:—"May I solicit the prayers of all Christians—1st. That the convicted may become truly converted to God. 2nd. That this gracious visitation may encompass the whole land, and all its people. 3rd. That the brethren, missionaries, and deacons, may have imparted to them health and strength, and also wisdom from on high, to enable them to gather in the precious crop of souls.

Brother Sibley suggests the importance of sending out an immediate supply of tracts suited to the times. I should like to send out ten thousand revival tracts by next mail, and shall be thankful to be aided in so doing by any subscription that may be sent to the Mission house, 33, Moorgate street, for that purpose.

Some of the Jamaica newspapers are deriding the movement, and holding up its extravagances to ridicule. The planters are complaining that labour on the estates is detrimentally affected. But the work will go on just because it is the work of God. Christian brethren, forget not Jamaica at a throne of grace."

REV. G. R. HENDERSON, November 6th, writes to MR. HEWETT:—"You have a glorious work going on at your stations, but especially at Bethel Town. I published the banns of marriage for thirty-three couples last week, and could have given inquirers' tickets to some hundreds of persons. The whole district is moved; would that you

and your dear wife were here to direct poor sinners to Christ; many, many, are now crying, 'Who will show us any good?' Brother Claydon writes that nearly all the parish is seeking Christ, and asks for help; but who can go? At Watford Hill, on Lord's-day, people were there who had never been to church since Mr. Burchell died; all are asking for Christ. Things they have stolen they return, others they burn—rings, brooches, dresses, all things they have got improperly, they burn. Sins they have hidden for years are now made known, both by members and the ungodly. It nearly drives us out of our minds both with joy and anxiety. We sing, as we never did before, 'God moves in a mysterious way.'

REV. C. SIBLEY writes November 6th. :—"I would have written to you by the last packet, but I was in the midst of a mighty, mysterious, but glorious work of revival at Bethel Town. The good work began in St. Elizabeth's, amongst the Moravians, and spread in the Church of England, and amongst the Baptists. At first, when I heard of the movement, I had my doubts about the work, but after fully enquiring from several persons in St. Elizabeth's, I felt convinced the hand of God was in it, and that powerfully. I told the friends at Bethel Town what I had heard, preached a revival sermon, and proposed a prayer-meeting before daylight on Monday morning, and 500 persons came out. I gave out that there would be another meeting in the evening, but for that I could not stay. I desired Mr. Atkins to preside. The meeting was held; the people crowded in; prayers were offered; and when the last petition was being put up the answer came; the Spirit was poured out, and the mighty revival movement commenced in real earnest. The people could not, and would not, leave the chapel; the

work progressed so much that Mr. Atkins sent express for me on the Wednesday evening. I went. Never shall I forget what I then heard and saw. The stricken were innumerable during the first part of the night. There must have been 100 poor hardened sinners down at one time, crying bitterly over their sins, and most earnestly suing for mercy. I stayed with the friends until Friday morning, when I dismissed them, after holding an open-air service. I purpose going to Bethel Town on Monday to marry several of those published, and to see anxious inquirers. The revival movement is spreading. Mount Ward, Mount Peto, Gurney's Mount, Watford Hill, and Cascade have been greatly blessed. I have been in the midst of the work, in the thick of the glorious fight, for several days, day and night, still God gives me strength. I have twenty marriages at my two stations. Pray for me. Send me some tracts to suit the times. There is a revival at Mount Carey, but it seems mixed. May the good overcome the evil!"

MISS HUTCHINS, Mount Carey, writes November 2nd. :—"I hope Mrs. Hewett will, ere this reaches you, have received mine by last packet, then you may, in some measure, be prepared for the tidings of this. But who can describe the scenes that have passed before my eyes during the past twelve days? Last Tuesday night I could only compare our British school-room to a battle field, on which were lying the dead and wounded. The smitten ones were actually falling one among another senseless. Then when consciousness partially returned you might hear the confessions and prayers of the poor creatures; and some lay thus for a short time, others for two or three hours. When I left not less than sixteen had been prostrated; and thus the scene continued up to the time of my leaving.

about ten o'clock. About eleven o'clock they repaired to the chapel, where they kept up singing, &c., until the bell rang to call us together again, according to appointment.

November 3rd.—We went over to the chapel about four o'clock in the morning, but the converts were there before us. Mrs. E. was praying. She was stricken this week, and old Mrs. H. and some few other members, but the work is chiefly amongst the young females—children, even children, lift up their voice in prayer. G., a man that was leader at their parties, was on the platform conducting the meeting.

Thirty-one gave in their names this week as inquirers. I know that satan is very busy sowing tares, and therefore I rejoice with trembling, yet I feel more and more confident every day that a great and glorious work is going on. It is, no doubt, God's work, but what is to become of the converted ones?—some are stricken, and rise to pray, but still all that they can say is, 'All is dark; I want to pray, but I cannot, I want to love God but I do not yet.' Such were some of the words said to me when I went to see Mrs. S. and others a day or two after they had been stricken in their own houses. Three or four young people were also stricken. I will mention one person whose voice I heard in prayer this morning, Mrs. H., a notoriously wicked woman; she mocked at it, but was stricken in her house this week. The same night she came up to us as we were standing on the chapel steps, caught hold of our hands, shook them, calling upon us to pray for her, saying, 'I have found my Saviour.' Truly a wonderful change is wrought in her. Oh, that she may not think too highly of herself! The awful excitement is, I hope, somewhat abated. Now if they are stricken it is what we look for, and they soon return again to consciousness; but

at first it was terrific, it appeared to me excitement on the poor human frame; I was faithful to them according as I felt. At one time they appeared as if they could not leave the place, and begged to be allowed to stay for the night. We gave them the chapel key, and some of our people remained with them. But oh, what a night! They remained until seven o'clock in the morning. On Lord's-day the chapel would not hold the people who came to the service. It is much quieter now; no loud screaming, though some appear in strong convulsions. All of us have been struck at the great change in the people generally, even in passing through the market at C. C. seriousness is seen in all faces, and deep thought and anxiety. The meetings at the chapel are still going on; I want to keep them to day and evening meetings, but at present they are open all night as well as day, leaving little rest for the poor body."

REV. D. J. EAST, November 3rd. writes:—"Your letters by this mail will render you almost impatient to recross the Atlantic. The awakening all through St. Elizabeth's, Westmoreland, and St. James's, borders on the miraculous. Everyone regards it as the work of God, and yet almost everyone speaks of it with fear and trembling. I was obliged to preach about it last Lord's-day. The uncontrollable expressions of sin have been most awful, and to my mind assume the character of a severe judgment, arising as they do out of things in the church, and being impelled as they are by the long concealment of unrepented sins. Never was a time when Christian labours were so much needed. Hardly ever were they so few, at least in the districts in which the movement is taking place. I have not entered into details, Miss Hutchins will not fail to do this. I am sure your most fervent suppli-

cations will be offered for her and for your people, as well as for the brethren who are struggling to carry on the work. A similar movement has appeared at Brother Claydon's station, the features of which are most gratifying. It is evidently the work of God. Oh that it may compass the whole land!"

G. W. GORDON, Esq., Justice of the Peace, Mount Carey, November 2nd, writes:—"When I wrote you a few lines from Kingston, I did not then know what awaited my arrival at Mount Carey; truly 'God moves in a mysterious way.' Mount Carey has been a pleasant, and will after this be a memorable place to us, but most memorable for God's glory, when you shall have learnt all that has transpired, and is transpiring here.

"We came here without previous intimation to anyone, and found Miss Hutchins and the Rev. G. R. Henderson, who had just returned from the scenes and operations at Bethel Town. We were warmly received, and we entered upon *warm work, active work, urgent work, special work*. One could be led to enquire, what meaneth all this?—anxious looks, consternation, and a general stir. We had hardly time to look around us, when notice was given that all hands were at once to repair to the prayer-meeting. The service was held at a small building near the house: it was thronged, and several cases of conviction took place. The people seemed under very oppressed feelings, and confused from the cases of conviction. The singing went on rather lustily. After the service had ended, and Mr. Henderson had cleared the room, (at which some of the parties expressed dissatisfaction) they went away, and again gathered at the school-house below, where they continued to pray, read, and sing, until one o'clock on Tuesday morning. One young man gave an account of the circumstances of his conviction in a clear, scriptural, and graphic

manner: he spoke eloquently, and with great calmness and decision. I addressed the meeting on the importance of the nature of the revival and how it ought to proceed.

"I feel convinced of the sincerity of the movement; this is indeed a time for prayer and supplication,—a people neglected, a people wronged, a people burdened, we have prayed for their relief, and the Lord is about to answer our prayer. He is sending His own word, which is the sword of the Spirit. Oh may it have free course and be glorified, may it penetrate through the length and breadth of this land, and may the wickedness of the wicked be brought to an end! We now returned to rest, and at nearly seven o'clock next morning we had a prayer-meeting, conducted by the Rev. G. R. Henderson, who immediately left for Bethel Town to conduct the service and to see how the work of revival was progressing. It then devolved on me to undertake the service of the day at Mount Carey Chapel. This was an important duty, and I approached it in much weakness, but the Lord gave me power, blessed be His great name! At eleven o'clock there was a large congregation, some being outside the chapel, which was full, from 1,000 to 1,200. Serious and anxious seemed many countenances. The hoary hair of many proclaimed they were long sinners. While the hymn, 428, was being sung, several parties, to the number of seven, fell down in the chapel, under conviction, and it was indeed a scene which took some little care and time to get over, but from the prudence of the deacons, Mr. Haughton and others, was so well managed, that quiet was restored, and the hymn finished. About this time I almost became affected to tears; but the Lord sustained me. The address seemed to have gone home like a nail in a sure place. I have actually felt the force of it on my own heart; it has

brought me to think of the work we have to do. Mr. Henderson returned from Bethel Town, bringing a most satisfactory report of the day's proceedings there, stating that about eighty are to be married, and that in one day twenty-nine banns had been published. This all but seemed an earnest assurance of an awakening, as many of the parties, if, perhaps, *not all*, had previously lived in open rebellion against the married life. The teacher had also become under the influence of the Spirit, and requested direction.

"The important station at Shortwood could not be supplied this day, and there too much was to be done. It seemed as if the Lord had for some wise purpose removed the

minister for a time and sent His own Spirit amongst the people; that he had taken the work in His own mighty hands. But is there not room for reflection in all this? Yes, we think there is. Here is Mount Carey, say with 1,000, Shortwood with another 1,000, and Bethel Town with perhaps another 1,000, and in the absence of the minister, we find that 3,000 are awakened by the power of the Spirit.

"What would you have done? what will you think when you have learnt the account, and what will you do after? May God grant you wisdom, and may he bless your directors, and raise up friends, and send forth faithful labourers into His vineyard!"

## Spiritual Cabinet.

FROM "HE IS RISEN," BY REV. C. LAROM.

CHRIST ROSE TO A LIFE OF SEPARATION FROM THE WICKED. He previously went, in kindness, among the ungodly, as the physician goes among the diseased, for their good; and in benevolence he bore their contempts, revilings, violence, cruelty. But afterward he calmly withheld himself, not so much in anger, perhaps, as dignity, from a world that had cast him from its converse, and stained its hands in his blood. He said he would do this: "Yet a little while and the world seeth me no more; but ye see me." He showed himself to his disciples; but in the glory of his triumph over death the wicked never saw him. They saw the evidences of his triumph in the emptiness of his tomb, in the boldness of his disciples, and in the descent of the Holy Spirit on the day of Pentecost; but they saw not the Conqueror. He never mingled with the ungodly after his resurrection; nor shall his disciples after theirs. They are now, though separated

much from the wicked in spirit, in purpose, in hope, in enjoyment, and in effort, yet necessarily among them; and they are distressed by their ungodliness and injured by their example, and grieved by their scorn, and have detriment from their opposition; and multitudes have fallen as martyrs to their malignity: contemptuous neglects, hard sayings, oppressive laws, the devouring sword, the dreary dungeon, the torturing rack, the gibbet, the axe, the fire, have all expressed the state of the world's heart towards those that were Christ's. But in the resurrection they will rise, as Christ did, to a life of separation from the wicked. Their justification will place them at the right hand of the Judge, where the wicked cannot stand, and will issue in their removal to the greatest possible distance from them for evermore.

CHRIST'S RESURRECTION IS A TYPE OF OURS. The resurrection of the saints will be itself glorious by

reason of their union with Christ; for he will change their vile bodies and fashion them like unto his own glorious body. In the number that shall be raised, as well as in their nature, their resurrection will be the harvest of which his resurrection is the first fruits. It will be the great gathering of all that heaven will recover from the injuries of death; while the strength, the spirituality, the incorruption, the beauty of the raised bodies of believers, will indicate a further gracious purpose respecting them; will suggest an advancement answerable to their adorning; will mark them for a higher destiny; will appoint them to a glory for which the vast improvement made in their raised bodies will be but the preparation: a glory that will be greater, by its contrast with their former humiliations, and by its being enjoyed conjointly with all the saved: a glory that shall never be eclipsed by sorrow, nor diminished by anxiety, nor dimmed with tears: a glory that will be always infinitely more than equal to their ever-growing capabilities: a glory in which they will associate with angels, will sit enthroned with Christ, or follow him to living fountains, or place their crowns in grateful homage at his feet: a glory, their possession of which will fully satisfy Him for all his humiliation, labour, and suffering for them: a glory too great for human utterance, too resplendent for human thought on earth, as the sunbeam is too dazzling for the human eye: a glory that shall never end, whose "sun shall no more go down." A blessed fact is the eternal noontide of that sun; powerful it should be to sanctify and cheer us. How earnestly should we look out from the storms and gloominess of earth to that brightness. How blessed a transit there will be of redeemed bodies from the darkness of the tomb to the light of

that eternal summer in which we shall never see any creature die, nor any shadow lengthen, nor a leaf fall from any tree, nor birds migrating to a more congenial clime, nor any vegetable droop, or flower decay, or friend grow feeble, or energy decrease; but in which we shall look upon and enjoy for ever the great inheritance which is incorruptible and undefiled. Divine Saviour! it is by thy resurrection from the dead that we are begotten again unto this lively hope!

OUR BODIES WILL BE RAISED SPIRITUAL BODIES, YET BODIES STILL: they are now natural bodies, as being fitted chiefly to fulfil the propensities of the animal or natural life; they will then be spiritual, as chiefly fitted to fulfil the propensities of the spiritual life, yet bodies still, not so changed as to remain unknown. In the resurrection life, therefore, there will be blessed recognitions of dearest ones among the glorified, reunions of those whom death had separated, sweet gratulations, mingled joys, mutual exultations, interrupted intercourses begun again, lost ones who had died in Jesus found, and found to be lost no more. These are facts of happy import; as full, however, of admonition as of pleasantness; showing with what earnest sincerity we should seek to be numbered, both now and hereafter, with the saved. It is observable that though Christ's body was fitted for heaven in his resurrection, there yet remained upon his hands, and feet, and side, the marks of the wounds he received upon the cross; but these were left as love tokens, as scars of honour received in his great conflict with suffering and death for us, as mementoes of his grace which shall inspire the new song, and contribute to the homage that will be paid to the Lamb which was slain. It does not follow that upon the raised bodies of the saints there

will be defects, or any indications remaining of their former humiliations, these would serve no desirable purpose; their bodies, therefore, "sown in dishonour," shall be "raised in glory." Not dependent upon food or rest, not impeded by anything material, not bound by gravitation to any sphere, nor confined to this world's atmosphere for life, but liberated from laws that previously held them down, and adapted to answer fully all the impulses of the spiritual life, they will be free to obey for ever all that infinite wisdom shall command, and to enjoy for ever all that infinite love, in possession of infinite resources, shall provide.

THE IMPORTANCE OF CHRIST'S RESURRECTION accounts for the urgency with which we are exhorted to believe in him. It presents a solid ground of faith, without which there is no justification. There is no merit in faith; yet it puts eminent honour upon Jesus; for it places all our concerns, for time and eternity, in his hands. It is an act of loving, unreserved confidence in him, in homage of and encouraged by his love for us. The benefit it brings is very great. It is inestimable. To be freed now from condemnation before God, and to be fully justified by him at the judgment seat, is above everything desirable; for it secures to us a complete and an endless blessedness. The placing all this within human reach, so as to be realised by simply believing in Jesus, is a fact of wondrous grace, that should be pondered and accepted by every human heart. We are justified by faith, not because faith merits anything, but because, uniting us to Christ, it brings us a personal interest in the merit of his obedience unto death, the sufficiency of which was attested when he left the tomb. The kind, the earnest, the unchanging exhortation of the Gospel, there-

fore, to every contrite and anxious inquirer, is, "Believe in the Lord Jesus Christ, and thou shalt be saved." This direction and assurance, when given by Paul and Silas to the jailor at Philippi, saved him from despair. He was a great transgressor; and the view of his iniquities, brought before him by the terror of his outward condition, drove him to the verge of desperation: but these words fell like oil upon the troubled waters of his repenting and anxious soul, and turned his heavy sorrows into joy. He "rejoiced, believing in God, with all his house." The same words should be powerful, poor mourning sinner, in like manner to relieve and comfort thee; to heal thy bruised spirit; to bind up thy broken heart; to give to thee "beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness." Salvation is brought within thy reach; lay hold, then, on eternal life; look out from thyself to Jesus; wipe thy tears away; believe in him, and live. Consider how kind and powerful an appeal comes to thee from his empty tomb; how expressive the silent vacancy of his deserted grave! Did he once lie there? That attests his heart's pity, his surpassing compassion for sinful, ruined men. Has he awoke to life again, and gone? That shows the grandeur of his nature, the greatness of his power; and together they urge thee to have faith in him. Thou art not advised to trust in a dead Saviour, but in one who was dead, and is alive again, and who lives for evermore, cherishing the same pity, possessing the same power, as when he descended to and departed from the tomb. Take courage, then, be comforted; thy sins may be all forgiven; the opening of the tomb we tell thee of, opened for thee a door of hope; for then Jesus, who had "died for our sins, was raised again for our justification."

## Poetry.

## WHAT IS DEATH?

"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

WHAT is it we call death?  
To those who think aright,  
'Tis but the racer casting off  
What most impedes his flight;  
'Tis but one little act  
Life's drama must contain:  
One struggle keener than the rest,  
And then an end of pain.

What is it we call death?  
That which 'is now thus called  
Is life escaping from the chains  
That have so long enthralled;  
'Tis a once hidden star,  
Piercing the gloom of night,  
To shine in gentle radiance forth  
Amid its kindred light.

What is it we call death?  
In nature, nothing dies!  
From each sad remnant of decay  
Some forms of life arise.  
The faded leaf that falls,  
All sere and brown, to earth,  
Ere long shall mingle with the shapes  
That gave the floweret birth.

What is it we call death?  
'Tis but the blossom's spray  
Stung before the coming fruit,  
That seeks the summer's ray;  
'Tis but the bud displaced,  
As comes the perfect flower;  
'Tis trusting faith exchanged for sight,  
And weariness for power.

## Reviews.

*The Baptist Hand-Book for 1861, comprising all that has appeared heretofore in the "Baptist Manual," published by the Baptist Union of England and Wales. London: Heaton & Son. Sixpence.*

IN introducing this new Yearly to the notice of our friends, we cannot, perhaps, adopt a better mode of making them acquainted with its character, than by giving a list of its contents, which are as follow:—Calendar—Principal Baptist Societies—Colleges—Publications—General Religious Societies and Institutions—Baptist Ministers in England and Wales, Scotland, Ireland, and around London—Evangelical Baptist Churches in England, Wales, Scotland, and Ireland—Associations—General View of the denomination—New Chapels—New Churches—Settlements—Result of Association Returns—Statistics of British Baptist Associations—Proceedings of Associations—Memoirs of Baptist Ministers Deceased—Foreign Correspondence—Forty-eighth Annual Session of the Baptist Union—Report of Committee—Books Presented to the Baptist Library—Contributions, and Treasurer's

Account. This compilation extends to one hundred and sixteen pages; and when we look over its numerous statistics, in small type, requiring much care in the compiler, and labour from the compositor, we cannot but regard it as a cheap sixpenny worth of valuable information, and a decided improvement on the old "Manual." And yet it is not perfect, or what, after a little more experience, we hope to find it. We have observed several errors and imperfections, but as we are aware of the great difficulties of the task, we shall not be critical or censorious. The only thing that defaces the appearance of this new Hand Book, is the imperfect "bringing up" of the Frontispiece view of Hampstead Chapel, of which we think the engraver has cause to complain of the printers. The block ought to have been worked separately, on better paper.

*Watchwords for Christians. By the Rev. James Smith, of Cheltenham. London: Tresidder.*

WHATEVER opinion may be entertained of some of the peculiar theological views of Mr. Smith, all, we believe, who have

perused any of his numerous publications, will cheerfully admit that they are soundly evangelical, and that their practical tendency is excellent. This neat little volume will, we have no doubt, be read with pleasure and profit by many.

*Testimonies of Eminent Pædobaptists concerning the Ordinance of Baptism. With preface, notes, and reflections, by writers of various denominations. Dedicated to the Rev. W. Thorn, of Winchester.*

"As certain also of your own poets have said."  
Acts xvii. 29.

London: Simphin, Marshall, & Co. Sixpence.

We are not told to whom we are indebted for this excellent selection of "Testimonies," but it appears to have come from the region of Norwich. This, however, we are not careful to ascertain. It will, we are quite confident, be welcomed by every consistent baptist, as a

convenient and ready hand-book of reference when contending with an opponent. What our old friend "Thorn" will say to this array of his own party, to confront some of his very bold and inconsiderate assertions, we know not. We shall select an extract for our "Baptismal Facts and Anecdotes."

*To You is the Word of this Salvation sent. Seven addresses to the working men and women of England, delivered at St. Martin's Hall, London, by Richard Weaver, a converted collier and ex-pugilist. With a biographical sketch. London: Lowe & Co. Fourpence.*

Is anything too hard for the Lord? He who fetched Saul out of the ranks of the persecutors, has brought this man from the lowest scenes of vice, to testify the gospel of his grace. But we have not space for the facts. We give a specimen at page 23.

## Correspondence.

### THE TWO IRISH MEETINGS.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—It is curious, interesting, and instructive to notice the various phases—real and unreal—of religious life. Amongst all the subjects presented to our minds, there are none more varied in their forms, none more paradoxical in their character, and none presenting a wider field for study, than those connected with religion. What sublime realities! what monstrous inventions! what solemn verities! what chimerical fancies! are published and practised in the sacred name of religion. There is ultra-spiritualism and ultra-formalism, now it is exalted to heaven, and then sent down to hell; often it is used as a beautiful garment for high and noble deeds, and often as a cloak of covetousness, anger, and strife; in short, we have almost everything that is good and almost everything that is bad taught and practised under the name of religion. Nowhere is this seen more than in Ireland; and never was the thought more impressed upon my mind than just lately, after attending two, or rather three,

religious meetings, of which I will attempt to give a short description.

On Tuesday, October 16, I was in Dublin. Placards were carried about the streets upon men's and women's shoulders, calling a mid-day and evening prayer meeting, to be held at the Metropolitan Hall, to be conducted by the Rev. Denham Smith, of Kingstown. Accordingly, about one o'clock, I went, where I found a very large congregation, composed principally of persons from the middle and higher classes of society. Had an entire stranger, not knowing the object of the meeting, unexpectedly looked upon that fashionably-dressed assembly, I presume he would have imagined a good many things before he guessed that they had met together for prayer and praise. The meeting had been open an hour, consequently I lost part of it; at the time I entered some one was engaging in prayer,—the deep earnestness, the solemn stillness, the hallowed spirituality of that scene at once made an impression upon me not easily to be forgotten. I had thought of remaining for a few minutes only, but once in, it was almost an impossibility

to come out. As the meeting progressed it grew more and more in interest; I was chained as it were to the spot. The simple, earnest words of the speaker, as he addressed us for a short time upon that beautiful episode in the history of Jesus—Mary sitting at his feet, and choosing that better part which should not be taken from her; the attentive listeners hungering for the Bread of Life; and the glowing hymn of praise sung so sweetly and so solemnly by that great congregation; formed a scene over which every christian heart might join the angels of heaven in a thrill of joy, which doubtless they did, as the sequel will show. Before the benediction, the speaker announced that afterwards there would be the children's meeting, inviting all who could to remain; more than half the congregation did so, and instantly there was a rushing of little feet towards the large platform, which was speedily filled by children varying from four to fifteen years of age, besides a great number of ragged shoeless boys and girls in a gallery over the platform, apparently from the lowest grades of society. They commenced by singing a hymn, then the minister addressed them, taking up in a simple, childlike way the subject of the previous meeting. It appeared from the questions put to them, that those ragged boys and girls had been there on a previous Tuesday. They had little hymn books which had been given to them, and upon being asked which hymn they liked best, one of them replied, "I love Jesus," which was accordingly sung; after again engaging in prayer with the "lambs of the flock," as Mr. Smith called them, the meeting broke up.

The evening meeting was fixed for eight o'clock. I was there before the time, and even then it was with difficulty I found a seat; the large hall, capable of holding three or four thousand persons, was filled in every part, many being obliged to stand. The service was commenced by singing a hymn, after which the letters from persons asking an interest in the prayers of God's people were read. The reading of these letters, although only partially read, occupied nearly an hour, and then there was a great number that could not even be opened. These letters were most interesting; there were some desiring to give God thanks for grace received, some were from husbands praying for

their wives, some from wives praying for their husbands, some from fathers for sons, and from sons for fathers, from mothers for daughters, and from daughters for mothers, from brothers for sisters, from sisters for brothers, and from friends for friends; some desiring the conversion of relatives in distant lands; there was one from a Roman Catholic, another from a child under fourteen, and another from a woman upwards of ninety years of age, who had lived all her life in sin, and now wished to find Jesus. When the letters desiring to return thanks were read, the congregation stood up and sung, as it were, with one heart and voice,

"Glory, honour, praise, and power,  
Be unto the Lamb for ever.  
Jesus Christ is our Redeemer,  
Hallelujah! Amen."

After reading the letters the conductor expressed his desire that the prayers should be short, earnest, and to the point (an excellent rule, too seldom carried out); he then gave out the hymn commencing,

"Come, Holy Spirit, heavenly dove,"

then all bent before the throne of grace, and fervent supplications were offered to Him who has encouraged the united prayers of his people, and declared himself to be the hearer and answerer of prayer. One who took part in the service was a Welshman, who, in the exuberance of his feelings, being too confined in the English, burst out in his native tongue, (a language sweet and musical even to those who do not understand it,) and thus for once, even there, prayer was offered in (to nearly all) an unknown tongue.

After prayer the conductor delivered a short address, in the course of which he alluded to the morning meeting. He said that in every part of the hall there was some one convinced of sin. One especially he alluded to who was leaning against a pillar, who, with eyes suffused with tears, tried to catch those of the speaker; when he did so, he looked at him imploringly and pointed upwards with his finger, the speaker understood the movement and prayed for him: that man, he said, went away rejoicing that he had found a Saviour. He also informed us that in the city there had been prayer meetings commenced by penitents in a penitentiary, and prisoners in a prison. He answered the objec-

tious that had been made to advertising the meetings in the newspapers by stating a fact that a person in the country seeing one, came to the meeting, and was converted. Before the meeting concluded, the conductor said there was a gentleman from Wales wanted to say a few words; he had to tell us of a solemn death that had occurred in his country. A minister, the son of a minister, and one of five sons, all ministers, who (I think he said were all now dead,) was preaching the whole of Lord's-day, was preaching on Monday, took part in a public meeting on Tuesday, preached on Wednesday evening, and was a corpse at ten o'clock on Thursday morning. The relating of this sad event appeared to make a deep impression on the people. The benediction was pronounced, and the meeting was over: a meeting not soon to be forgotten, full of the deepest interest without the shadow of fanaticism, full of fervour without undue excitement, full of deep-toned spirituality, reverence, and godly fear, calculated to make one feel as Jacob felt, "How dreadful is this place, it is none other than the house of God, and the gate of heaven."

If this be revivalism, I thought, God send more of it; and to those who speak disparagingly of this great work, I would wish with deference say, "You have no right to form a judgment or pronounce a verdict unless you come and see for yourselves."

As a contrast to the above, I will now describe another religious meeting that took place. The next day business called me to a town fifty miles west of Dublin. To my surprise I found all the shops in the town, with very few exceptions, closed. Inquiring the cause, I was told that high mass was to be celebrated for the repose of the souls of those Irishmen who had fallen in battle in defence of their Holy (?) Father, the Pope. As may be imagined, the organ of curiosity was immediately excited, so much so, that in a few minutes I was standing within the walls of the Roman Catholic chapel, and there I saw a motley crowd of dirty, ragged objects, called men and women, some standing, some squatting, and some kneeling on the floor, with a few well-dressed, intelligent-looking persons mingled amongst them; their richer brethren being in a gallery above, where none were admitted

who could not afford, or were not disposed to pay silver. They were intently watching a theatrical sort of performance by men, wearing black robes trimmed with lace, and ornamented with yellow crosses, called priests. They walked about the stage in single file, like soldiers, and mumbled pater-nosters, or something else, like parrots, in a language unknown to those who were listening. When the cup was lifted up high above the priest's head, the whole of that large assembly (with one exception) fell down before it, very much like worshipping it as a God. All this being over, one of the priests stood forward and very politely bowed; this was a sign signifying that he was about to address them. I suppose they would call it the funeral oration or sermon. We connect consolation and instruction with the idea of a sermon, but alas! it was far from that; it was such an one that any man calling himself a minister of the Prince of Peace ought to blush to think of, and I venture to say without fear of denial, that if such language had been spoken under any other government in Europe, the man would have been arrested for using seditious language. It was spoken in all the bitterness and rancour of a mortified failure. He likened the church, or rather the Pope, to a *decrepit meek old man* assailed by a ruffian, then appealed to the feelings of his audience by asking if they could stand by and calmly look on. He said that it was discovered about fourteen hundred years ago that Mary was their mother, and that during the whole of that period they had not caused a single blush to mantle her cheek; but I should think she would blush the first time that morning. He went on to say those brave men went out to fight for their Mother, and had died in their Mother's arms. Then he asked who was responsible for their blood. "Who was it," he said, "that furnished with arms those that were turned against our brave countrymen? Who was it that fired those cannon? Who were the murderers of our countrymen? Who were morally responsible? Be it remembered Lord John Russell and Lord Palmerston." His tongue had evidently been licking gall, for his sermon (?) was interspersed with the bitterest invectives against England; but not a word did I hear about religion, not a word about

Christ, not a word about salvation. Oh, I thought, what an awful weight of responsibility rested upon the heads of these men, who, calling themselves pastors of Christ's flock, fed the hungering sheep with such poisonous brimstone as that! How dreadful is this place, it is none other than the house of satan, and the very gate of hell! I turned away, and as I turned it struck me, What a contrast between the two meetings, that of yesterday and this of to-day: the one appealing to the deep wants of our spiritual nature, and pointing to the only storehouse where these wants can be supplied, arising from the glorious redemption that is in Christ Jesus; the other appealing to the most hideous passion of our fallen nature, revenge, and pointing to objects whereon to vent its diabolical rage; the one consisting of direct appeals to the God and Father of us all, the other making intercession to one who was a partaker of human weakness and human

frailty, even a woman; the one praying for the living whilst yet there is hope, the other praying for the dead, whose character is finally settled, and whose destiny is irrevocably fixed; yet these two meetings were professedly for one object, the advancement of religion. Poor Ireland! Against what an array of ignorance and superstition thy warm and generous people have to fight. Her priests are her greatest enemies, and yet she hugs them as a mother her doating child, and obeys them as a horse does the whip. Through the abundance of priests "the people perish."

*Waterford.*

W. A.

P. S. I will just add that the more I am in this country the more am I persuaded that English protestant money ought not to be used to keep up a factory, such as the one at Maynooth, for the manufacture of men to teach the people hatred of the English, and insubordination to the Government.

## Christian Activity.

### RICHARD WEAVER, THE EX-PUGILIST.

THE first services that Mr. Weaver conducted in London were held in Cumberland-market, Hampstead-road, and in a room in the Euston-road that had been used as a penny theatre. Night after night, in the month of June last, he talked for hours together in his own rough and ready, but most striking, and not unfrequently pathetic manner, to thousands of people, many of them belonging to the very lowest order of society, and for whom his exhortations possess an especial adaptation. At these open-air services a positively thrilling effect was sometimes produced by Mr. Weaver's singing in the midst of the preaching. For example, on one occasion his subject was: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." One principle passage in his discourse was in connexion with the remark that the ransomed of the Lord are a singing people, and the way to Zion a singing way,—

"They shall return to Zion with songs." "I was always fond of singing," he said, "I believe I was born singing. But the songs I used to sing are not the songs I love now. I remember when 'Old Dog Tray' and 'Britons never, never shall be slaves' used to be my songs. Oh, my dear men, you sing 'Britons never, never shall be slaves;' what slaves you are to your own lusts, to the devil, to the landlord! I used to sing, 'We wont go home till morning;' the landlady loved to hear that. I've sung that five nights together, and spent £14 on one spree, and got turned out at the end, and she wouldn't trust me for a quart. But I've learned better songs, I'll tell you some of the songs I love now. Here's one:—

'Oh! happy day, that fixed my choice  
On thee, my Saviour and my God.'

And here's another,

'There is a fountain filled with blood,  
Drawn from Immanuel's veins,  
And sinners plunged beneath that flood,  
Lose all their guilty stains.'

The speaker quoted with wonderful rapidity, but without the least semblance of irreverence, at least a dozen hymns,

or portious of hymns, some of which he sung, the meeting taking up the chorus. Then he related the following anecdote, which shows how affectionate a heart may be developed by the grace of God in a man employed in the hardest work, and once addicted to the grossest vice:—

“I knew a collier in Staffordshire who had one dear little girl, the last of four or five. This child was the light of his eyes; and as he came from the pit at night she used to meet him at the door of his cot to welcome him home. One day when he came in to dinner, he missed his little darling, and, going into the house with his heavy coalpit clogs on, his wife called him up stairs. The stillness of the place and her quiet voice made his heart sick, and a foreboding of evil came upon him. His wife told him they were going to lose their little lamb—she was taken suddenly ill, and the doctor said she couldn't live. As the tears made furrows down his black face, and as he leaned over his dying darling, she said, ‘Daddy, sing

‘Here is no rest—is no rest!’

‘No, my child, I can't sing, I'm choking; I can't sing.’ ‘Oh do, daddy, sing “Here's no rest.”’ The poor fellow tried to sing (*preacher sings*)—

‘Here on the earth as a stranger I roam,  
Here is no rest—is no rest!’

But his voice couldn't make way against his trouble. Then he tried again, for he wanted to please his sweet little girl, (*preacher sings*)—

‘Here are afflictions and trials severe,  
Here is no rest—is no rest!  
Here I must part with the friends I hold dear,  
Yet I am blest—I am blest!’

Again his voice was choked with weeping; but the little one whispered, ‘Come daddy, sing, “Sweet is the promise.”’ And the poor father goes on again—

‘Sweet is the promise I read in thy Word,  
Blessed are they who have died in the Lord:  
They have been called to receive their reward,  
There, there is rest—there is rest!’

‘That's it, daddy,’ cried the child, ‘that's it;’ and with her arms round the collier's neck, she died happy in the Lord.”

## Narratives and Anecdotes.

### ASIATICS IN LONDON.

LIEUT.-COL. HUGHES, Secretary of the Asiatic Strangers' Home, said:—It is a lamentable and yet an acknowledged fact, that the ungodly walk and conversation of professed christians at home and abroad has been, and continues to be, one of the great hindrances to the spread of the gospel. From the experience I have had during the past five years amongst the natives of the East who have visited this country, I can bear my testimony to the fact that many of these natives have visited christian England no less than on seven or eight occasions, and that during the time they were in this christian land they never had a word regarding Christ or his gospel set before them. On one occasion I was making some visits in the East of London, and met several natives of India, one of whom told me that he had on seven different occasions within the last fifteen years been in England, and that he had never heard a word about Christ.

On another occasion, when speaking to a native of India, I asked him if he had heard of the gospel. He said,—Often. I said,—Where? He replied,—I heard it in Calcutta. I put Henry Martyn's Testament into his hand and asked him if he had seen it before. He said,—Yes, I have seen it and heard it read at Calcutta; but he told me that he never heard a word regarding Christ or the gospel in christian England. I was walking in the East of London on another occasion with a few friends, when a native of India passed us. We stopped him and asked him who he was. He told us that he belonged to the 34th Bengal Native Infantry, and having heard much of England, he had come over on leave of absence to see what it was like. He had heard great things of christianity in England, and yet, though that man had been six weeks in London, he had never heard a word about Christ or his gospel! He said he was acquainted with several missionaries, and with the excel-

lent Colonel Wheeler; that he knew several chaplains and pious officers in India, who had repeatedly spoken to him of the word of God and set before him the gospel; but he had never heard a word on these subjects in christian England during the six weeks he had lived there. That man was a member of the Baptist communion, and a few days afterwards returned to India. What an account must he have taken back of what he had heard and seen in England! In this matter we have not been faithful to our God. We have neglected these poor men and foreigners who have come to our shores; and shame to us that we have not set before them the gospel!

I will give you another instance. In the year 1854 there were twenty-eight Tahitians cast adrift on the streets of London from two American vessels. They were found sleeping under some carts in Whitechapel by a City missionary, and a few of them were taken by a friend of my own to the neighbouring workhouse, whence they were driven away by the porter with curses. And who were these men? Why, these were the converts of the beloved and esteemed Williams. The greater portion of them had been members of a christian church for many years. They had heard of christian England, and had taken service in the American vessels, knowing they were coming to christian England, and expecting to meet with christian liberality and christian communion. What a reproof is this to us! I trust, that what I have spoken in so imperfect a way will lead to greater efforts being made to set the truth before those who come amongst us; so that when they return to their native land they may take back with them a good report of what they hear and see in this professedly christian country.

#### AMERICAN INDIANS IN ENGLAND.

DR. O'MEARA said:—I wish to mention a circumstance bearing on this most important subject. We have all heard of the visit of the Ojibbeway Indians to this country, thirteen years since. Some two years ago, in the performance of my duty as superintendent of Indian missions on Lake Huron, I visited a very flourishing mission on the banks of the St. Clair river. The missionary there, who has

been most successful and laborious, told me, that there was one Chief over whom he had no influence whatever, and he said, "I think that you, from your greater acquaintance with the language, and much longer experience amongst the natives, will have some influence with him; and I beg, therefore, that you will go and see him." I went to see him, and entered into conversation with him, talking to him about his opposition to christianity, and asking his reason. It turned out that this was the very Chief who had been in this country at the head of a body of Indians who were brought over by a white man, an adventurer, for his own purposes, and that he might make a show of them. He said to me, "Your missionaries are always telling us that there is no way like your own way. You tell us that the people across the Great Salt Lake, where the sun rises, hate our ways and dislike them. I went over there with my people, and we were very well received and treated; but we never heard of those things of which the missionaries are always telling us." He said, very shrewdly, "People don't usually pay for what they dislike. You tell us that we are superstitious; that our war and medicine-dances, and so on, are bad things; that they are from the Evil Spirit, instead of from the Good Spirit; but the people in England don't seem to think so, for they were very glad to see us dance our scalp and war-dances, and see us do all the things you spoke so much against. I cannot, therefore, put any confidence in what you say, having seen such a different state of things from what you describe." Thus much, Sir, for a visit to Europe on the minds of those Indians! I will mention another fact, in reference to the effect of the character of Europeans on the natives in their own country. I remember an Indian chief on Lake Huron who had given special opposition to the christian work amongst his people. I visited him, and I spoke my mind to him very freely, telling him that it was not so much a love of his own superstitions, as a love of the fire-water, that made him dislike the mission; that he wished to have his young men join him in his drunken frolics; and did not wish them to become christians, for he knew that if they became christians they would cease from such doings. I shall never forget the way in which that Indian chief drew

himself up to his full height, and the look of scorn with which he regarded me when he said, "Is it you, a white man, who address me in that style? Who brought the fire-water to us? We knew nothing of it till you came amongst us; we ate the flesh of the deer; and when we had got enough of that, we went to the edge of the lakes and rivers and drank our fill, and it did us no harm: but you white men came with this fire-water in your hands. We thought it strange, bad medicine, at first; but you told us that it would do us good, make us happy and joyful, and we took it and drank it. It did make us very happy and joyful; and since then we have liked it, and we will have it whenever we can get it. If you want us not to take the fire-water, go and tell your own people so. We cannot make the fire-water; if they don't make it, we cannot get it; and if they

don't bring it amongst us, your work is done: but teach your own people about it first." There is another matter also I would wish to mention. It has often been said that commerce is the handmaid of religion; but I am sorry to say, that amongst the North American Indians commerce has proved the enemy of religion. The trader finds, that when the Indians are christianised they become civilised; that their minds are improved; that they begin to know the value of their own wares; that he cannot carry on so profitable a trade; and, therefore, he hates and abhors the progress of christianity, because he cannot put so much of this world's pelf into his own pocket. The missionary, therefore, has often to stand in opposition to the trader, in the defence of those whom the trader injures in their temporal prosperity.

## Baptisms.

### FOREIGN.

**POLAND.**—Mr. Alf, the missionary among the Poles, writes:—"The word of the Lord grows indeed in Poland. Hitherto no one has hindered us in our work. I buried in the likeness of Christ's death three believing souls in Adamon, in the presence of an assembly of nearly 200 persons. These were two women, and a young girl of fifteen years. One of the former had been a believer for seven years, but had been opposed to following the example of Christ in baptism. Her opposition was now overcome. She resided six miles distant, in a place where there are more believers who are awakened on this subject; sixteen have offered themselves for baptism, some of whom have already been examined. In a region twelve miles distant, to the north-west, there is a great awakening. I was recently visited by a teacher from that place, whose zeal filled me with amazement. He entreated me for a visit, saying that about forty persons, some from the Lutheran church, and some from the Mennonites, are earnestly desiring to be baptized. From another region, ten miles to the south, a teacher visited me to-day, and narrated the wonders of the

grace of God. Thirty persons there, including the teacher, are awaiting baptism. So the Lord gathers in his people. Once timid and doubtful, I am now courageous and joyful, and full of consolation. Our enemies are disheartened, and say, 'We see the work cannot be destroyed.' I have just received a letter from a place forty miles beyond Warschau, which says, 'What is going to be done? Nothing is talked of in this region but baptism; even those who seemed the most faithful to the national church, waver.'"

**SOUTHERN AFRICA, Natal.**—The *Natal Mercury* says:—"The little baptist church in Pietermaritzburg, appears to be progressive. On sabbath-day last, at three o'clock, P. M., the ordinance of believers' baptism, by immersion, was administered in the presence of a considerable number who had assembled to witness the ceremony."

**UNITED STATES, New York.**—Mrs. Crowe, widow of the late missionary to South America, who, for no other crime than that of circulating the Word of God, was subjected to persecutions that cost him his life, was recently baptized in this city, preparatory to her return to South

America, with the guarantee of the protection of Government, to prosecute the work to which her husband fell a sacrifice.

## DOMESTIC.

**STONY STRATFORD.**—We had an interesting service here on Wednesday evening, Dec. 12, when our pastor, Mr. E. L. Forster, baptized three females. One was a member of an Independent church in a neighbouring town, whose mind had been for a long time greatly exercised upon the subject of baptism. She at length resolved to follow her Divine Lord. Another of the three had been a "sinner," but was brought to a knowledge of the truth through a sermon preached by our pastor in the open-air, from those solemn words, "O thou man of God, there is death in the pot;" in which he showed that death was frequently met with in many unexpected places. This was a word in season. It went as an arrow to her heart, and was the means of awakening her to concern for her soul. She is indeed "a brand plucked out of the fire." The third is an interesting young woman who is assistant teacher in our British school. Others are in a hopeful state of mind. We are looking up for God's blessing. Our friends talk of enlarging the chapel; they would be glad if benevolent christians would help them.

**MARKET DRAYTON.**—Five believers in Christ were baptized by our minister, Mr. Burroughs, in the river Tern, Dec. 23, two males, and three females; among them were a father and daughter, and a brother and sister. It was pleasing to see the father leading his child to the minister, to be buried with Christ in baptism. The weather was very cold, and the snow fell plentifully upon us, but the love of Christ seemed to have warmed their hearts, and E. Riley, Esq., afforded excellent accommodation for the baptized to change their clothes. We hope to see others follow their example before long.

S. A.

**KETTERING.**—On Thursday evening, Nov. 29, Mr. Mursell immersed three persons on a profession of their repentance toward God, and faith in the Lord Jesus Christ. One was quite young, the son of pious parents; and another young friend was connected with the Independents. The service was conducted in Ebenezer chapel. Others are expected shortly.

E. W.

**MONMOUTHSHIRE.**—Three disciples of the Saviour were baptized at Peterstone, Dec. 21, by Mr. E. Williams, of Cwm-brain. This is a branch of Castletown and St. Bride's, and this was the first baptism known at the place.—*Michaelstonevedo.*—Mr. Roberts, of Bassaleg, had the pleasure of baptizing four believers in Jesus at this place, on the first Lord's-day in December. This also was the first baptism known in the place, which is a promising branch station of Bassaleg. One of the candidates was a Wesleyan.—*Saint Mellon's.*—Mr. Williams, of Nantyglo baptized three friends in the river Runny, on Nov. 11. E. C.

*Blackwood.*—We have had several baptismal services in the river during the past summer. The first was of six believers; the next of two; and on Nov. 25, a husband and wife thus put on Christ. We have been in a low state for several years, but the Lord is now visiting us in mercy. Our friends have been earnest in prayer, and the Lord has heard them. *Beulah.*—We baptized five friends in September, and five more in October. On the morning of Lord's-day, Nov. 18, we had one of the largest gatherings we ever saw on the banks of our river, when Dr. Thomas, of Poutypool, addressed the people in English, and then went down into the water and baptized eleven English friends. Some of these were young persons, and three were children of Mr. W. J. Davies, surgeon. They were all added to the church on the same day. This was truly "a happy sabbath." The Lord be praised! M. M.

**IWERNE MINSTER, Dorsetshire.**—We have not had a baptismal service at this place for several years, not having the convenience of a baptistry; but having now erected one in our new chapel, three friends were baptized in it on Nov. 18. The service excited much attention and inquiry. A few of your tracts on baptism might be the means of enlightening many. J. D.

[If our friend will only follow our oft-repeated directions in sending six stamps for postage, we will forward a parcel.]

**NECTON, Norfolk.**—Our pastor had much pleasure in immersing two candidates, Nov. 11, who were added to the church. One was from the sabbath school, and the other a son of one of our deacons. It was a cheering sight when the father gave his hand to lead his son down into the baptismal waters. R. W. P.

ST. IVES, *Hunts.*—On Lord's-day, Nov. 11, the Rev. John Nickalls, with Mrs. Nickalls, were baptized in the river Ouse, which passes this town. Mr. Nickalls has belonged to the Independent denomination, and studied for some time at Hackney College, but resigned in consequence of ill health; since which time he has been located in St. Ives, as co-pastor with the Rev. John Hart, of the St. Ives and Houghton district union church. In his sermon of the morning Mr. Nickalls publicly declared his change of views, and gave weighty reasons for the same. The Rev. T. A. Williams, of Haddeuham, officiated.

GREENWICH, *Lewisham Road.*—Mr. Dennett, who is on probation with us as co-pastor with Mr. Russell, preached a suitable discourse on Thursday evening, Nov. 1, after which Mr. R. went down into the water and baptized nine disciples of the Lord Jesus. Six of these belong to our Bible classes, and one is a teacher; the other two were from the Independent church at Riegate. We are not without hope that these will soon be followed by more. B. B.

IPSWICH, *Stoke Green.*—Our esteemed pastor, Mr. Webb, had the pleasure of baptizing three disciples of Jesus on the first sabbath in Nov., and three more on the first sabbath in Dec., all in the bloom of youth. Four were from the sabbath school. Others are inquiring the way to Zion. The Lord is blessing the labours of our pastor and the instrumentalities employed in our sabbath school. May he continue to bless us, and cause his face to shine upon us! G. K.

BENFORD, *Mill Street.*—We are thankful to say that the Lord has granted us another time of refreshing from his gracious presence. On Lord's-day, Nov. 25, our pastor, Mr. Killen, preached an appropriate sermon on baptism to a crowded congregation, after which he immersed five disciples on a profession of faith in Jesus. These were received into the communion of the church, with two sisters who had been baptized before.

LONG SUTTON, *Lincolnshire.*—On Wednesday evening, Nov. 21, our pastor, Mr. G. Hester, led seven followers of the Saviour down into the water and baptized them. On the next sabbath six were received into our fellowship; the other is an Independent. We are thankful for this addition, and are expecting more. J. R.

ASHFORD, *Kent.*—I am happy to inform you that on Thursday evening, Nov. 29, after a discourse by our minister, Mr. Clark, from the great commission, three believers were baptized on a profession of their faith in the Lord Jesus, who were received on the following sabbath. May they all remain steadfast; and may their example be followed by many more, of which we have hope, as things are wearing a more pleasing aspect, and the congregations are increasing. W. J.

OKHAM.—On the first sabbath in December, our pastor, Mr. Jenkinson, discharged the pleasing duty of leading eleven candidates down into the water, and baptizing them into the Sacred Names of the Father, and of the Son, and of the Holy Ghost. Several of these were the fruit of sabbath-school instruction. Several more are anxiously inquiring for "the good old way" of faith and obedience.

LONDON, *Borough Road.*—We had a large and very attentive congregation on Lord's-day evening, Nov. 25, when Mr. Harcourt, our pastor, preached from Christ's appeal to Peter—"Lovest thou me?" and afterwards immersed eleven candidates. The Lord is doing great things for us, whereof we are glad. H. C.

NEWINGTON.—Mr. Bonuer baptized four candidates on Lord's-day, November 18. These, with two other friends, were added to our fellowship. Others are expected, and we have reason for believing that a good work is in progress amongst us. E. M.

CUDDINGTON, *Bucks.*—Mr. Bedding baptized three brethren on Lord's-day, Oct. 14. One of these came a distance of eight miles to keep this solemn command of his Saviour, and returned rejoicing in the Lord. We have hope that others will soon tread in their steps. H. S.

ORCOP, *Herefordshire.*—Our pastor, Mr. Burleigh, baptized two believers in the Lord Jesus, Oct. 21. The chapel was crowded to excess, and much attention was paid to the discourse. We trust the effects will yet be seen, to the glory of God.

BARNSELY, *Yorkshire.*—Six followers of the Lamb were baptized by Mr. L. B. Brown, the pastor, on Lord's-day, Oct. 28. A crowded congregation assembled to witness the observance of the solemn and impressive ordinance.

NEWCASTLE-ON-TYNE, *Bewick Street*.—Six believers were baptized on sabbath evening, October 28, by Mr. Walters, one of whom had been an Independent for several years. On sabbath evening, Nov. 25, Mr. W. baptized five more followers of the Holy Saviour.

ALCESTER.—Eight believers in Jesus were baptized by Mr. Philpin, after an impressive though not strictly a baptismal sermon, on Lord's-day, Nov. 25. Most of these were from the sabbath school, a sphere of christian labour which has been a great blessing to this church. Although we cannot speak of large outpourings of the Holy Spirit, we have manifest proofs of his continued presence with us. W. C.

TARPORLEY.—Five believers were baptized by Mr. Aston, Dec. 2, after a sermon by our pastor, Mr. Lockwood. In the afternoon they received the right hand of fellowship, and a cordial welcome to the Lord's-table.

WOLSTON, *near Coventry*.—After preaching to a large and attentive audience, our pastor, Mr. Low, baptized five believers on a profession of their faith in Christ, on Lord's-day, Nov. 25. May they all walk in newness of life, even unto the end! J. M.

WALES.

ONE of our correspondents, J. E. L., informs us that the summary of the statistics of the Welsh Baptist Associations for 1860, as published in the *Seren Gomer* for Nov., presents the following results:—

Baptized .....	8994
Restored .....	1970
By Letter .....	2047
Excluded .....	1246
Dead .....	891
Dismissed .....	2255
Clear Increase .....	8318

Twenty-four churches did not report, and fifteen English churches are not included. Our friend adds, "Baptist principles are fast gaining ground in Wales."

*Swansea, York Place*.—Ten candidates were baptized by our pastor, Mr. Hill, on the first sabbath-day in Dec. Many more are on the way. J. T. W.

*Canton, Cardiff, Hope Chapel*.—Mr. Bailey immersed two believers on Wednesday, Dec. 5, who were added to our fellowship on the next sabbath.

*Cardiff, Bethany*.—On the first Lord's-day in December, Mr. Tilly baptized two friends, who were also admitted to our fellowship. J. J.

*Lisvane, Glamorganshire*.—Three young disciples of Jesus were buried with him in baptism, Oct. 14, by Mr. D. Edwards. E. C.

*Sarn*.—Four young men, after a profession of faith in the Redeemer, were baptized, Oct. 7, and received into the church. May Divine grace preserve them. D. R. O.

*The Dole, Radnorshire*.—Our pastor, Mr. George, of Gravel, baptized two in August, three in September, and three in October. We have more hopeful inquirers. J. V. M.

*Logyn*.—Two believers were baptized in the river Tave in September, by Mr. O. Griffiths; and one in October, by H. Price, of Rhydwylym—the oldest baptist church in the Principality.

*Hay, Breconshire, Salem*.—About a year ago, many dark clouds passed over us. But they have now gone, and we are enjoying peace and increase under the pastorate of Mr. F. Wiles. Eighteen have been added by baptisms, seventeen have been restored, and five received by letters from other churches. At our last baptism seven were baptized in the presence of an immense congregation, and many could not get admittance. Some of these were aged, and others young. The scene was cheering. And yet more cheering is it for us now to see our chapel well filled, and the school-room too on week evenings. We have lately introduced society meetings after sabbath evening services, and have reason to believe that God has blessed them to many, for some generally stay and tell us what the Lord has done for their souls. J. B.

[Our Welsh friends have been rather backward lately in sending reports of baptisms. We hope they will "do their diligence" to let us have them more regularly, and as many as they please.]

*NOTICE*.—We again request our friends to send us early reports of baptisms, with any interesting facts of the candidates or the services. We wish we could secure a correspondent in connection with every church, especially in populous places or districts, where many baptismal services must take place, of which we never hear. None need hesitate either for permission from others, or because of their supposed inability to write for the press. If they will only give us the facts we will prepare them for publication. But every correspondent should give his name and address, not for publication, but for reference.

## Baptism Facts and Anecdotes.

### DISSENTERS FOLLOWING THE CHURCH.

AMONG the "Testimonies of Pædobaptists," in the pamphlet to which we referred at page 20, the following remark by Dr. Whitby is quoted:—"If notwithstanding the evidence produced, that baptism by immersion is suitable both to the institution of our Lord and his apostles, and was by them ordained to represent our burial with Christ, and so our dying unto sin, and our conformity to His resurrection by newness of life, as the apostle doth clearly maintain the meaning of this rite; I say, if notwithstanding all this, all our [Pædobaptist] Dissenters do agree to sprinkle the baptized infant, why may they not as well submit to the significant ceremonies imposed by our church."

We have then this spicy foot note, which will amuse our readers:—

"And do not the following extracts show that they are very fast preparing for this. In the "Congregational Year Book for 1858," in an account of one of their recently built churches, it is stated: 'The tower and spire mount up to about 235 feet, including the lofty vane, with the conspicuous gilded cock, which surmounts it. The ends of the drip-stones over the windows are adorned with the usual heads of saints, kings, and martyrs, and there are some spirited monsters, as gargoyles. The space between the transepts is occupied by a beautiful stone pulpit, upon a raised dais, surrounded by a light oaken railing, with a kneeling board outside, a handsome oak communion table also occupying the dais. Upon the eight sides of the base of the pulpit are sunk medallions, charged with the sacred emblems of the Passion, in the following order:—1, the cross; 2, the sacred monogram (I.H.S.); 3, the crown of thorns, the hammer, nails, and pincers; 4, the ladder, the sponge upon a reed, and the spear; 5, an angel; 6, the seamless coat; 7, the scourges and the post; 8, the emblem of the Holy Spirit. In another part of the pulpit there are admirably carved heads, representing a king, a mitred bishop, an armed crusader, a nun, a monk, a Lutheran divine, &c.' In another part of the building there are angelic figures represented in the follow-

ing acts:—1, angel ringing the sacred bells; 2, angel playing the triangle; 3, angel playing the viol; 4, angel playing the tabret; 5, angel unrolling a scroll; 6, angel playing the harp; 7, angel playing the cymbals; 8, angel in the attitude of adoration; all this, and much more, is stated respecting this 'Congregational Church,' with apparent approval. The next extract is from a respectable periodical devoted to archæology, &c.:—"The Independents follow closely in the wake of the Church; they have got over their objection to steeples and crosses, and now, it would seem, to the names of saints. St. David's, Lewisham Road, the first Independent church, we believe, with the saintly title, is so named in honour of the late Lord Mayor, Alderman David Wire, under whose patronage it was built; it is to be, when entirely completed, a cruciform structure, with a well developed chancel, and a tower and spire 160 feet high, decorated in style, and built of Kentish rag, with Bath stone dressings.' These are doings of Pædobaptist Dissenters! It has been said, we fear with too much truth, that the Church of England is hastening after the Church of Rome, the Independents after the Church of England, and the Baptists after the Independents! Surely not!

### CLERICAL INTOLERANCE AND FOLLY.

A respectable woman, a short time ago, was delivered of twins at Hinderwell, near Guisbro'; one of her little ones died a few minutes after birth. The medical attendant, seeing that the other child would not live, baptized it. It died a few hours afterwards, and both were put into one coffin, to be buried together. It came to the knowledge of the clergyman that one was not baptized, and he insisted that two coffins should be made, and that they should not be both buried under the blessings of the church service. On the day of the burial, the unbaptized child was not allowed to be taken into the church, and the person who had kindly volunteered to carry the little unbaptized sinner, was not allowed

to come near the grave. He was ordered by the rev. gentleman to stand, like a condemned criminal, at a considerable distance from the grave, while he was reading what we can unfeignedly call "a beautiful and charitable burial service." Heaven knows in what spirit this service was performed. After the service was over, and the priest had got a proper distance, the child was brought in and placed in the same grave. This plain account needs no comment; nor can we close it without commending to all such unchristian bigots the words of their great master, Christ, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

*Stockton Gazette.*

#### BAPTISM AND THE RESURRECTION.

"A WRITER in the 'Congregationalist' gives the following as the force of 1 Cor. xv. 29: 'Whether you Corinthians understand the import of the rite or not, your baptism has a special reference to the resurrection; it is a rite which is typical of it; so that, if you deny the resurrection of the dead, you not only deny the resurrection of Christ, and make your faith and hope vain, but you also render your baptism meaningless and absurd.' Is baptism, then, 'meaningless and absurd,' when men deny its reference to burial and resurrection? And, if so, may we not safely adhere to immersion, which is a type (or figure) of these things?"—*U. S. Morning Star.*

## Sabbath Schools and Education.

### FINSBURY CHAPEL, LONDON.

MANY of our readers are probably aware that for many years it was the custom of the late DR. ALEXANDER FLETCHER to address several thousands of sabbath school children, on what is called Christmas Day, in this spacious place of worship, which was usually filled with children and their teachers. Dr. F. had a peculiar talent for addressing the young, towards whom he always manifested, we might almost say, more than parental affection; for he was greatly concerned for their eternal well-being. But those youthful crowds will see his venerable form and hear his well-known voice no more! During the past year he went the way of all the earth, but his name will be fragrant as the "Children's Friend," in the memory of thousands.

From a circular which we received a few days ago from a friend, we found that the children were to be gathered on Christmas day as usual, and that the REV. JOHN EDMOND, of the United Presbyterian Church, Islington, was to address them. No doubt the meeting would be solemn and affecting. The hymns selected for the service were adapted to the season. We give one of them.

"Saw you never in the twilight,  
When the sun had left the skies,  
Up in heaven the clear stars shining,  
Thro' the gloom, like silver eyes?"

So of old, the wise men watching,

Saw a little stranger star,  
And they knew the KING was given,  
And they follow'd it from far.

Heard you never of the story,  
How they cross'd the desert wild,  
Journey'd on, by plain and mountain,  
Till they found the Holy Child;  
How they open'd all their treasure,  
Kneeling to that Infant King;  
Gave the gold and fragrant incense,  
Gave the myrrh in offering?

Know ye not that lowly Infant  
Was the bright and morning Star—  
He who came to light the Gentiles  
And the darken'd isles afar?  
And we too may seek his cradle,  
There our hearts' best treasures bring,  
Love, and faith, and true devotion,  
For our Saviour, God, and King."

We may just add that a beautiful little book has just appeared, from the pen of a Lady of Norwich, called "Three Days in the Highlands with the late Dr. Alexander Fletcher,"\* in which are some very pleasing facts illustrative of Dr. F.'s kind attention to little children, and of his active sympathy for the poor fishermen of the Western Islands of Scotland.

\* Published by Simpkin & Co., London; Winks & Son, Leicester; and all Booksellers. Price Sixpence.

## Religious Tracts.

### PORTUGAL.

There appears to be an opening in this country for the diffusion of the knowledge of the Gospel by means of tracts and religious publications. A gentleman writing to the London Religious Tract Society, gives the following very cheering information, which, we have no doubt, will be read with much satisfaction. He says:—

“For various reasons I consider the present moment as most favourable for the diffusion of light and christian truth in Portugal.

1. During the disputes which arose about fourteen years ago between the Portuguese government and the court of Rome, with regard to the ancient rights and patronage of the crown over all the bishoprics in their Asiatic possessions (Goa, Diã, Damao, &c.), the pretended claims of Rome were publicly discussed. Deep-planned intrigues and false statements, which were largely employed by Rome, were discovered and exposed to the public in the debates of the Cortes and by the press; and the ambitious spirit of usurpation, and the attempts to establish in every country the papal supremacy, were violently opposed by the nation and its representatives. I believe that since the expulsion of the Jesuits from Portugal, and the exposition of the causes which induced the great Pombal to take that bold step, there has not been an event so damaging to the Church of Rome and her authority in Portugal, as the one I have alluded to.

2. The dogma of the Immaculate Conception, which was concocted by the Pope from a pious (!) belief into a fundamental doctrine of the church—on which, according to the Papal Bull, eternal salvation or perdition depends—originated in Portugal a most interesting controversy. Numerously signed protests against the promulgation of the new doctrine were published in all the liberal papers. The doctrine was declared to be opposed both to the traditions of the church and to the word of God. Extracts from the fathers and from the Bible were produced, and an agitation spread over the whole country, arousing everywhere a decided and bold opposition against the usurped

authority of the church, and especially against the infallibility of the popes. Never was the true character of the papacy, as opposed to true christianity, so openly exposed. All the immoralities and atrocities committed by Rome ‘in majorem Dei gloriam’ were proved by historical facts, and described in glowing and forcible language. A great part of the enlightened priesthood, and the whole educated laity, took part in this movement; and the small degree of respect and authority which the pope and the church still enjoy in Portugal, is fast disappearing.

3. The struggle which, about three years ago, arose in Portugal against the introduction of French sisters of charity and their confessors, the Lazzaristes, has widened the breach between Portugal and Rome. The nation has been warned of the great dangers which would result from entrusting this sisterhood of Jesuits with the education and religious teaching of young girls. You may be aware that public opinion was so strong and united against the introduction of this band of Ultramontane emissaries, that the Government had to promise not to allow any one of them to establish schools or to settle in the country. It is astonishing to read the articles which at that time appeared in some of the leading journals. In most impressive language it was said again and again, that unless the nation be armed with the religion of the gospel, and the gospel alone, it must fall a prey to the unceasing efforts of Rome, which by her immoral and dangerous doctrines aims at corrupting the little good that is left in Portugal, and will eventually strike the death-blow to the political liberal institutions which the country possesses. An association was formed at that time for the purpose of watching the designs of the Jesuits, and of promoting the education of young girls. This association issued a remarkable manifesto, written by Alexander Herculano, the well-known profound historian, in which a powerful and earnest appeal was made for the wider circulation and study of the Scriptures, as the only remedy which will save the nation from being thrown again into the hands of the Jesuits. I quote a pas-

sage from one of the Lisbon journals, which inserted the manifesto and commented upon it:—

‘The only true morality is in the gospel of Jesus Christ. Let our children be instructed only by this book, and not by catechisms which have been clearly got up to serve the sinister ends of the priesthood. One of the greatest services which this association could render to the nation, is to propagate the gospel in very cheap editions, so as to come within reach of everybody’s means.’

These and other causes have greatly contributed to prepare the country for the reception of the Bible and other religious books; and if your excellent Society, which is the pioneer of direct evan-

gelization, proceed zealously, yet cautiously, and not in an aggressive or controversial spirit, to shed the light of Divine truth in that dark country, I feel convinced that, with God’s blessing, great results will follow in time. The Portuguese are very fond of reading; and if proper arrangements can be made to secure a systematic circulation and sale of your tracts throughout the country, I feel sure that—with the great want of Portuguese books—thousands of copies would be sold in no time, especially if the Ultramontanists should take notice of the tracts and oppose their circulation. I shall be glad to assist your Society as much as possible in suggesting plans and means for a systematic circulation.”

## Intelligence.

### BAPTIST.

#### FOREIGN.

**AUSTRALIA.**—Here is a large field open; with baptist friends scattered in groups over the country, but without pastors. Dr. Hobbs is making progress at Newtown. A church has been formed of thirteen members. Eighteen have since been baptized in the open air, which caused much excitement and inquiry. A new chapel is to be erected, the present iron store being too small to hold the congregation. The church at Brisbane now numbers 136 members—an increase of 110 in two years. In all respects the prospects here are most cheering. At Maryborough, Wide Bay, Mr. J. T. Hinton, son of Mr. Howard Hinton, London, is meeting with success in his efforts, and a chapel is to be erected.

**BAPTISTS IN FRANCE.**—Though a full religious tolerance is unknown in France, our brethren enjoy a larger degree of liberty than was formerly accorded to them. Our brethren in the Aisne and the Oise have still their places of worship closed. At Lafere their church is open to their 130 converts; at Verberie and at Denain, they have no official difficulties; 200 meet at the latter place, and 30 at the former; but at Chauny, where there are above 150 baptized members, and about as many adherents, the church has remained closed ever since 1853. The municipality acknowledges that no complaint can be made against any one of them. The Emperor assured the pastor, who applied to him some years ago, that no hindrance should stand in the way of their public wor-

ship. The minister of public worship said that the temple should be re-opened. Other officials of high standing have declared the same; but though the keys are in the pastor’s hands, the authorization is still withheld. The 15th of August, however, gave the opportunity for an experiment. As the people have always met without hindrance, at the pastor’s house, for worship, even to the number of 140, a few resolved quietly to enter the forbidden temple and pray for the Emperor. The pastor was there, the Bible was opened, and the Lord’s commands to his people concerning constituted authorities read; prayer was offered by several brethren, and hymns sung; all withdrew quietly. There were more than twenty in number, in order to try the experiment fully; and though it was done in the presence of the gendarmes, no notice was, or has been, taken of it. These baptist churches are bright lights shining steadily amidst the surrounding darkness. Pastors, as well as flocks, have been converted from Romanism, and they are walking worthy of their high vocation. It was at Chauny that, last year, the gendarme Dechy refused, when on military duty in the Roman Catholic church, to kneel before the wafer. This year another brigade was called to the same duty in Chauny church, and so the worthy man has not had to give up all for Christ. His choice, in which his excellent wife fully concurred, was, however, made. Had the order been given, he would have persisted in his integrity, though it would have cost him his rank, and broken up all his earthly prospects.—*Baptist Hand-book.*

**NATAL, South Africa.**—The baptist movement in this city appears to progress rapidly. On Lord's-day last a great assembly congregated together at the willow tree, Little Bushman's River, at three o'clock, p.m., to witness the ordinance of believers' baptism by immersion. The perfect order and solemnity on the occasion will not easily be forgotten. Considering this church is without a pastor, it must be very encouraging to those engaged in it to have such tokens of the Divine presence.—*Natal Courier, Oct. 3*

#### DOMESTIC.

**THE NEW LONDON TABERNACLE.**—At a tea meeting lately held at Islington, Mr. Spurgeon said, they had for some time past been building a large structure which would hold upwards of 6,000 persons. It was not easy for him to give them an idea of its size, but suffice it to say that it was twice as large as Exeter Hall, and one third larger than the Surrey Music Hall. Many might say, why build it so large? In answer to this he would say that it was a growing conviction in the minds of many of his congregation that it would not be large enough. Seeing that they had 1,600 members of the church, they could pretty well guess what the congregation was. Their present number of members more than filled their chapels. Their conversions were also more numerous than at any previous period; they were going on at the rate of 300 every year. Many might ask also, "Why have it opened free of debt?" In answer to this he would say, because he had said it must be so, and he did not like to draw back. Their chapel would stand for generations as a representative chapel of dissenters, and therefore he would not like it to be said, "that is all very well, but they had to borrow the money, and they are still in debt." If, therefore, he could get his friends to pay for it now, they would have no burden. But let them not imagine that because they subscribed now they would not have to do so hereafter, because they would be most mightily mistaken. Other things would occupy their attention, which if they were in debt they would not be able to perform. They were all aware that he had undertaken to prepare a few young men for the ministry. But he hoped when their chapel was paid for to raise his present number to 100. He believed he had a call in this matter. He aimed not to bring out scholars, but rough thunder men, that could preach and be understood. He had often felt that there was a lack of these men—men who suited the people, and spoke to them in their own language. The sum they originally wanted was £30,000; £24,000 of this had been subscribed, so that £6,000 was now all they wanted. This amount they were desirous of raising by the

end of March, about which time they intended to open. He intended to be a beggar that night—a beggar as bold as brass. It was a matter that would only occur once in his life, and he therefore felt like the man who said, when he was doomed to be hanged, "It's only once, and I would like it done thoroughly well."

**BURGLARY AND SACRILEGE IN A BAPTIST CHAPEL IN MONMOUTHSHIRE.**—The neighbourhood of Cefn, Tydee, and Bassaleg, has been in a state of great excitement, in consequence of a rumour which was spread, that the ancient place of worship, the Bethesda Baptist Chapel, Tydee, had been entered by burglars the previous night, which rumour proved to be true. They broke in through the middle window in the front, forced open a cupboard under the pulpit, where they found the missionary box, which was full of coppers and some small silver coin. They broke it and took its contents. They also regaled themselves with the communion wine, spilt a great quantity of it about the floor, filled two bottles, and took them away. In the same place there was a fire-proof safe in which several deeds belonging to the chapel were kept. They managed to open it, but left the documents there. After overhauling that part, they commenced looking about the communion table. They found in it two drawers, one of them locked. They turned it upside down, and broke in the bottom of it, in which they found some money belonging to the Sunday-school fund. They also took a crimson cloth which covered the table, and also several Bibles. Such a daring robbery has not been known in this part of the country before. There are some houses very near the chapel, and the burglars must have made a great noise by kicking the things to pieces, as they were found the following morning. And the most wonderful thing is that the chapel was not consumed by fire, because there were scores of matches half burnt on the floor, amongst papers and books, which were scattered about. We are glad to understand that one of the villains is in custody.—*Star of Gwent.*

**LINCOLN.**—It affords us much pleasure in being able to report that the attempt of the General Baptists to revive their ancient interest in this city is meeting with considerable success. The large room at the Corn Exchange is now engaged instead of the smaller one. A friend tells us, that on a recent sabbath about 300 attended in the morning and 800 in the evening, and there are several candidates. A week of revival prayer meetings was held, when several were "stricken" with convictions of sin, and soon found peace in believing. In a few weeks the old chapel will be prepared for the opening of a sabbath-school.

**BAPTIST STATISTICS.**—The number of baptist ministers in England and Wales is 1,725; in Scotland, 87; and in Ireland, 13—making a total of 1,825. If we add double this number for those who occasionally preach the Gospel amongst us, the total will be 5,475. An accurate list of those who are engaged in missionary work, and of those in Canada and Australia, would be very desirable. Of those ordained to the ministry, "The Handbook" states that 318 have at present no pastoral charge. Of this number many are engaged as tutors, secretaries, editors, &c.; and others are disabled by sickness, infirmity, or advanced age. In the list of ministers, thirty-three have B.A. attached to their names; thirty-four are M.A.; fourteen are D.D.; seven LL.D.; two are LL.B.; one is Ph.D.; and one is M.D.

**WITTON PARK, Durham.**—The Welsh Baptists having recently enlarged and improved their chapel, it was re-opened with sermons, and a lecture on the life and times of Christmas Evans, Nov. 26th, by Messrs. Roberts of Felingfoel, Walters of Newcastle, Marshall of Hamsterley, and Thomas of Neath. Mr. Z. H. Thomas, the young minister, is meeting with much encouragement and success.

**LONG SURTON, Lincolnshire.**—After the enlargement and improvement of our vestry and school-rooms, we had a sermon from Mr. Pike, of Bourne, and a tea-meeting of 300 in the Corn Exchange, Nov. 22. A public meeting was then held, Rev. F. Chamberlain, of Fleet, in the chair, when several ministers addressed us. We secured £24 towards the expenses. J. R.

**CANTON, Cardiff.**—The congregations having increased considerably at Hope chapel, a gallery has been erected, and alterations made for the accommodation of 140 more hearers. The place was re-opened Nov. 18th and 19th, with sermons and a tea meeting. The expenses were £200, towards which about £120 has now been obtained.

**PONTYPOOL COLLEGE.**—The following students, whose term at the above institution will expire at the close of the present session, have accepted unanimous invitations to the undermentioned churches, viz., Mr. S. Jones, Lantioch Major, Glamorgan; Mr. E. Jones, Ruthin, Denbigh; Mr. H. Harries, Hill Park, Haverfordwest; Mr. Thomas Owen, Eilim Peadarran, Glamorgan.

**DOWLAIS, Beulah.**—The English baptist chapel, having undergone considerable repairs and improvements, was re-opened, with sermons, Nov. 11 and 12. The minister of the place, Rev. J. Williams, by means of circulars and his own exertions at home, had collected more than enough to repair the chapel, which now looks neat and beautiful.

**CRAYFORD, Kent.**—Jubilee services were held here Nov. 18th and 20th. Sermons were preached on the Lord's-day by the pastor, Mr. E. T. Gibson; and, on Tuesday, a tea-meeting was followed by a public meeting, when several ministers and friends delivered addresses, chiefly expressive of gratitude to God for past mercies and present prospects. It appears that a new and more commodious chapel is contemplated.

**ASHTON-UNDER-LYNE.**—The chapel having been repaired and improved, was re-opened Nov. 18th and 20th, with sermons by the pastor, Mr. Armstrong. Mr. Brown, of Salford, and Mr. M'Laren, of Manchester. The expenses, through the liberality of the friends, and the generous aid of ten gentlemen of other denominations, were all met.

**COLLUMPTON, Devon.**—The place of worship here having been completely renewed, a new vestry erected, and an organ introduced, at a cost of £400, the reopening took place on Oct. 3rd, when sermons were preached to good congregations. The expenses are nearly defrayed, without appealing for aid from others.

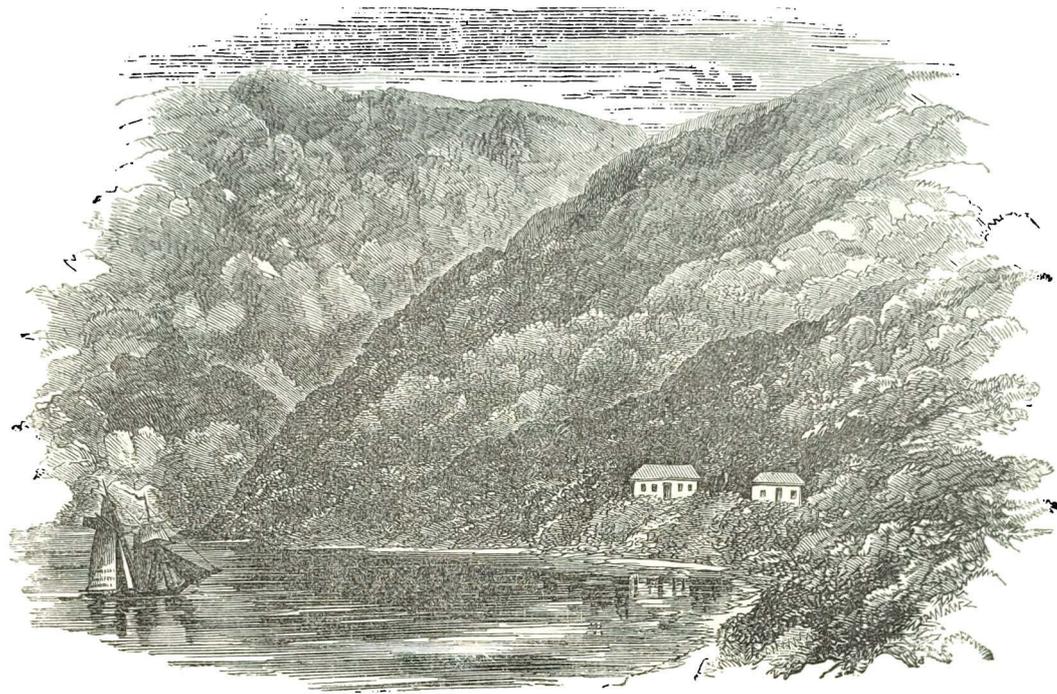
**PENSARN, Isle of Anglesea.**—A new and spacious baptist place of worship has been erected here, which was opened with devotional services and sermons on Nov. 22 and 23. This commodious building was necessary in order to meet the desires of many in this locality to hear the word of life.

**NEWARK.**—On the fifth annual return of Mr. Bayly's settlement at this town, a tea-meeting was held, Nov. 26th, when Mr. Fretwell, on the part of the congregation, presented Mr. B. with a purse of gold as a testimonial of their esteem for his faithful and active services.

**NEWCASTLE-ON-TYNE.**—Mr. Henry Angus Wilkinson was presented, Nov. 12, with a handsome gold watch and appendages for his efficient services as secretary of the church in Bewick-street.

**REMOVALS.**—Mr. C. Griffiths, of Aberavon, to Zion, Merthyr Tydvil. Mr. G. was presented with an elegant timepiece, by his friends at Aberavon.—Mr. T. M. Roberts, of Regent's Park College, to Aldborough, Suffolk.—Mr. J. H. Wood, of Sutterton, formerly of Melbourne, to Smarden, Kent.—Mr. T. T. Wilson, of Edinburgh, to the General Baptist church, March.—Mr. Morgan James, of Beulah, to Croesypark, Glamorgan.—Mr. E. Dennett, of Truro, to Greenwich, as copastor with Mr. Joshua Russell.—Mr. J. W. Moore, of Bristol College, to Mousk Kirby, Warwickshire.

**RECOGNITIONS.**—Mr. F. Morgan, of Pontypool College, at Wem, Shropshire, Nov. 12.—Mr. Charles Burleigh, at Orcop, Herefordshire, Oct. 23.—Mr. Thomas Phillips, of Haverfordwest College, at Treforest, Glamorgan, Dec. 3 and 4.



LIVERPOOL COTTAGE,  
THE BAPTIZING PLACE, JACMEL, HAYTI.

## MISSIONARY.

**NORTH ARMENIA.**—The Rev. Mr. Wheeler, of Kharpoot, gives a very interesting account of "Bedros," a valuable native agent:—

"We had sent this man to visit the villages on the plain near Palu; but, wishing to preach the gospel beyond, he went into the mountains, to visit the scattered Armenian villages among the Koords. His friends in Palu entreated him to desist, telling him that two men were robbed and murdered there very recently, and the deep snow made the Koords feel that they could act with impunity. But Bedros assured them that he was ready to be robbed, and to die also, if need be, for the gospel of Christ. So he must go and preach to his perishing countrymen. He went; and during a journey of three weeks, through pathless snows, he preached the gospel to hundreds of nominal christians, who probably never heard it before in a language they could understand. At one time, when in company with some Armenians, they were pursued by Koords, and one of the company robbed of a gun; but Bedros was not molested. At another time, they were about to lie down to rest in an Armenian house; six Koords entered, the chief of whom said to the master of the house, 'Surely, God has prospered us. These men have plenty of money, and we must have it, and all they have.' He recognised them as men who had frequently robbed his guests, and entreated them to desist, or at any rate to wait till they had left his house; but, in vain. The chief robber replied, 'If God were come down from heaven, He could not prevent us from taking all that these men have!' He then demanded of Bedros his watch, money, and clothes. Bedros gave him his watch and cloak, saying, 'I doubt not that God will give me another as good.' The rest of his clothes, and especially the money for missionary purposes, he refused to give up, unless they were taken from him by force; and, gathering courage, he began to ask the robber questions, thus, 'Do you believe there is a God?' 'Yes,' replied the Koord. 'Will all men die?' 'Yes.' 'Is there a day of judgment to come?' 'Yes.' 'There is, indeed, a day of judgment,' said Bedros, 'and, on that day, all your sins and bad deeds will be made known, and God will demand that you restore all that you have robbed. You cannot give it. What will you do? If a naked man were in the water, and ten men should come and point their swords at his breast, and threaten to kill him if he did not give them one para, could he give it?' 'No,' replied the robber. 'Thus,' said Bedros, 'you will be naked before the Lord at the last day; and when

God demands from you this cloak and watch, you cannot give it, and must go to eternal torment. I pity you.' After some further reasoning, the robber handed him back his watch and cloak, saying, 'I will return you these; but my sins are too great to be pardoned. I only ask that book that contains these truths, that I may have my son taught to read it. Were I to tell you my crimes, you would be affrighted. There is no hope for me!' Bedros gave him the book that he desired, (the Turkish Testament,) told him of the thief on the cross, and assured him that all who honestly and sincerely seek pardon by repentance shall find it. But the robber only replied, 'perhaps I shall repent, and find pardon, and lay down to rest.' That Testament may be the means of converting robber Koords, in their mountain fastnesses.

**ABORIGINES OF AUSTRALIA.**—Some months ago, two Moravian missionaries commenced a station; but, as it was found to be one of their most expensive and difficult settlements, it was resolved that these two missionaries be recalled, and sent to some other country, and this settlement be abandoned. In the meanwhile, however, the work had commenced. One sabbath morning, one of the missionaries went to the blacks to gather them for worship as usual; but, strange to say, not one of them came. Such a decided refusal had never once been given before, and the poor missionary returned to his place, quite disconsolate. That same evening, after he had spent the day in prayer by himself, the work was begun; for, while he was mourning over the thing before God, he heard, to his great surprise, the sound of devotion near him; and, going out, he found that a settler, a pious man, five miles off, had had it strongly impressed upon his mind to go and pay a visit to that encampment. On arriving he was able, after much persuasion, to prevail on four young men to come out with him for devotional exercises; and it was the sound of these which the missionary now heard. From that evening, first the youths, and then others, became awakened, till the thing has gone on and increased; and now efforts are being made by the different denominations in Melbourne to defray the whole cost of sustaining this mission, without any expease to the Moravians. The whole story is so wonderful, and so different from what one would be led, humanly speaking, to expect, that one cannot help exclaiming, 'What has God wrought!'

We always feel thankful to hear that the Lord is blessing the humble, but earnest and patient labours of these devoted missionaries—the Moravian brethren. God has just honoured them in Jamaica, for among them the present revival commenced.

## RELIGIOUS.

INDIA.—The christianisation of the Kols in the Chota Nagpore district is (says the *Bombay Guardian*) proceeding at a very rapid rate. Two thousand have already been baptized, or, rather, this was the number six months ago. The number of those who have broken caste, and have applied for baptism, is also very large. Ninety were baptized in January last. A missionary writes that, in the neighbourhood of Ranchee, the gospel is spreading like a fire in the jungle. As many as 800 villages have received the gospel. So many Kols were pouring into the station from the jungle that three missionaries were occupied all day in giving them instruction. The Lieutenant-Governor of Bengal visited the district, and was greatly astonished at what he saw. His secretary remarked to the missionaries, "There never was seen such a sight in India as this." This referred to a gathering of about 2,000 native christians, at which he was present. From the province of Pachete, Kabreepunthees have presented themselves to the number of forty-six, out of eleven villages, asking instruction. They say that large bodies of this sect are ready to embrace christianity. There are six missionaries in the Chota Nagpore field, Germans, sent forth originally by Gossner. We see it stated that in Lucknow and the surrounding villages eighty-nine natives have been baptized since the rebellion. The American mission at Ahmednuggur is receiving many new converts. In Sealkote a revival of religion is going on among our soldiers.

UNITED PRAYER.—The Central Committee for this great and momentous object, propose to christians all over the world, that the eight days, from Lord's-day, Jan. 6, to Lord's-day, Jan. 13, inclusive, be devoted to supplications and prayers for all men. They further suggest that on the 6th, Prayer be made for the promised gift of the Holy Spirit.—7th, Confession of sin, and desire for the increase of brotherly love.—8th, Increased holiness in the children of God.—9th, A larger increase of conversions, especially in the families of christians.—10th, The free circulation of the Word of God, and religious publications.—11th, For a blessing on all ministers of Christ, students, and missionaries.—12th, The overthrow of all false religions.—13th, Thanksgivings for the recent revivals, and the solemn responsibility of all christians.

LONDON.—A new scheme has been formed, under the auspices of Lord Congleton, the Hon. and Rev. Baptist Noel, Mr. Scott (the Chamberlain of the City), Dr. Forbes Winslow, and other gentlemen, for diffusing Evangelical principles over the metropolis.

To carry out their object two large carriages have been constructed, which will be driven about London stocked with Bibles, and accompanied by two men, one to propel and attend to the carriage and stock, the other to read in a clear loud voice such striking portions of the scriptures, as would be likely to have an immediate and permanent effect upon the persons listening to them. It is contemplated to add to the number of the carriages until every district of London and its suburbs is compassed.

SPANISH INTOLERANCE.—The Captain of an English vessel in a Spanish port, having given a Spaniard a bible, the priests heard of it, and set a watch to seize the captain if he came on shore. Aware of this, he escaped by night from his own ship, and after disguising himself, and encountering many perils, he reached another port, got on board an English vessel, and reached Liverpool. And this is Spain in the middle of the nineteenth century! We cannot help thinking what Oliver Cromwell would have done in the event of the Spaniards having taken one of his captains.

THE SURREY THEATRE has been engaged by Reginald Radcliffe, Esq., of Liverpool, and Richard Weaver, the ex pugilist, as a preaching place; the Exeter Hall Committee having refused to allow them to occupy the great hall, because of their alleged irreverent mode of conducting religious services. It appears that they have been followed to the theatre by crowds of the working classes.

THE JAMAICA REVIVAL.—The latest intelligence describes this gracious visitation as extending into other parts of the island.

## GENERAL.

LONGEVITY OF THE BRITISH PEERAGE.—It is a little remarkable that the members of the Peerage who have died during 1860, twenty-four in number, have exactly completed, on the average, the full measure of the allotted span of human life, the "threescore years and ten." They are as follows:—Viscount Arbutnot, 82; Lord Ludesborough, 54; Viscount Southwell, 83; Viscount Gormanston, 84; Lord Oranmore, 72; Bishop of Rochester, 84; Earl of Longford, 42; Baroness Stratheden, 63; Lord Fitzgerald, 60; Viscount Guillamore, 27; Baroness Wentworth, 67; Earl of Strafford, 82; Lord Heytesbury, 80; Archbishop of York, 71; Lord Sandys, 68; Lord Elphinstone, 53; Bishop of Worcester, 77; Earl of Lauderdale, 78; Earl of Cawdor, 70; Lord Ffrench, 74; Earl of Leven and Melville, 75; Duke of Richmond, 69; Earl Manvers, 82; Earl of Dundonald, 85. Total of united ages, 1,680 years, which, being divided by 24, gives exactly 70 years to each.

This result, it is believed, could not be shown among any other class of men in any rank of life.

**LONGEVITY OF PAUPERS.**—The statistics lately published of the longevity of Peers, and particular classes, have brought out in the *Times* a piece of information from a correspondent, who signs himself "Veritas." He writes, that the united ages of 69 inmates of the Ratcliff and Wapping workhouses amount to 5,538 years, or an average of 80 each, and 292 persons in the same houses enjoy an average of 70 years each.

**THE GOVERNMENT AND REFORM.**—Mr. Gilpin, Secretary of the Poor-law Board, and member for Northampton, when addressing his constituents, told them he had every reason to believe that Lord John Russell would introduce his Bill of 1860 with some modifications, which would be likely to secure the goodwill of the House. The advice of the hon. gentleman to send in reform petitions by the thousand ought to be acted upon at the fitting moment.

**THE NEW COINS** have at length made their appearance. Of less bulk than the old copper coins, they will be more convenient. The Royal proclamation on their issue states, that not more than one shillings worth of the penny, and sixpence worth of the halfpenny or farthing, will be a *legal tender*.

**THE JESUITS IN ITALY.**—The Superior-General of the Order has sent a spirited protest to the King of Sardinia, against the recent proscriptions and confiscations to which this society has been subject. It is curious to hear of these astute persecutors protesting against persecution!

**UNIVERSITY OF CAMBRIDGE.**—It is no slight indication of the progress of liberal feeling in this university, that, at the late election of a teacher of Hindustani, a Mahomedan was within two votes of being elected; Mr. Stephen, the successful candidate, having 74, and Syed Abdoolah, 72.

**CHURCH RATES.**—The Mayor of Kidderminster, G. Turton, Esq., and thirteen other recusants, have been summoned for church-rates. The legality of the rates was questioned, and all the cases were therefore dismissed.

**MR. LAYARD**, the celebrated Eastern traveller, has been elected M.P. for the borough of Southwark by a large majority, in the place of the late Admiral Sir Charles Napier, Bart.

**THE QUEEN DOWAGER OF SWEDEN**, widow of Bernadotte, died suddenly a few days ago at an advanced age, it is said whilst dressing to attend a theatre, to witness a representation of "Life is a dream."

**ENGLISH AND AMERICAN TAXATION.**—*United Kingdom:* Population, 30,000,000; government expenditure, £76,000,000; local expenditure for county, town, and parochial purposes, £18,000,000, making a grand total of £94,000,000. *United States:*—Population, 31,000,000, being 1,000,000 more than that of the United Kingdom; government expenditure, £13,000,000, as against £76,000,000; local expenditure, £9,000,000, as against £18,000,000. From which it appears that American general and local taxation—even if we deduct the interest of our national debt—is considerably less than half ours.

## REVIEW OF THE PAST MONTH,

*Wednesday, December 26th.*

**AT HOME.**—Her Majesty and the Royal Family have been quietly enjoying the winter festival in Windsor Castle, uninterrupted, apparently, by any visitors except relatives, such as the venerable Duchess of Kent and the Prince and Princess of Liengen.—Parliament is to meet on Tuesday, Feb. 5, for the dispatch of business.—Another of England's former Prime Ministers, the Earl of Aberdeen, has gone the way of all the earth, at an advanced age.

**ABROAD.**—The latest intelligence from *China* reached England and France by way of Russia, overland. It appears that the gates of Peking were opened to the allied armies, who entered and took possession of one of the palaces, in which they found immense treasures. In a few days a treaty of peace was made, and the allies left the city. A large sum is to be paid for the expenses of the war. England, it is said, will receive Five Millions. But only Parkes and Loch, and five or six soldiers, have been sent back; and it is now feared that the rest have perished under cruel treatment.—In *Italy* there is not much change. The Sardinians are bombarding Gaeta, and the French yet occupy Rome. Garibaldi, from his island home, calls upon all good Italians to make "Italy and Victor Emmanuel" their watchword, and also calls for an army of 500,000 men to rescue Venetia in the spring.—The present President of the *United States*, Buchanan, in his "message" blames the Northern States for agitating the slavery question, but tells the Southern States that they must submit; though, he says, the Government have no power to compel them! The bluster about secession seems to make little progress—*Austria* is in great perplexity; the Hungarians will not be satisfied with anything less than their ancient constitution.—The Emperor of the French, who has granted more freedom of debate to his senators, and relaxed the restrictions on the press, has also ordered that passports shall not be required from the English.

## Marringes.

Sep. 19, at Barkly-terrace, East Melbourne, Victoria, by the father of the bride, assisted by the Rev. James Taylor, Caleb J. Jenner, Esq., late of Ballarat, son of Thomas Jenner, Esq., Dacre Park, Lee, Kent, to Annie Eliza New, only daughter of the Rev. Isaac New.

Nov. 12, at the baptist chapel, Abercarne, near Newport, by the Rev. T. Thomas, Joseph Workman, Esq., to Miss Mary Davies, both of Abercarne. The happy couple were presented by the school with a handsome family Bible, in commemoration of its being the first marriage solemnized in that chapel.

Nov. 12, at the baptist chapel, Pole Street, Preston, by Mr. R. Webb, Mr. Henry Lowe, to Miss Catharine Shaw. This being the first marriage solemnized in the chapel, the minister presented the married couple with a beautiful Bible.

Nov. 13, at the baptist chapel, Lincoln, by the Rev. W. Goodman, B.A., the Rev. R. Williams, baptist missionary, late of Agra, to Rebecca, relict of the late Mr. James Wilson, East Retford, Notts.

Nov. 15, at the baptist chapel, Barton Mills, by the Rev. James Richardson, Mr. C. H. Chapman, of Isleham, to Emma, fourth daughter of Mr. C. Secker, of Mildenhall.

Nov. 15, at the baptist chapel, Wotton-nder-Edge, by the Rev. Thomas Francis, Mr. Walter Fry, to Miss Emily Summers.

Nov. 17, at Trinity Chapel, East India-road, London, by the Rev. G. Smith, Captain W. W. Williams, commander of the missionary ship *John Williams*, to Miss Harriett B. Poole, of Canton Street, Poplar.

Nov. 17, at Byron Street General Baptist chapel, Leeds, by the Rev. R. Horsfield, Mr. J. Kippax, to Elizabeth, daughter of the late J. W. Howard, Esq.

Nov. 18, at the baptist chapel, Brixham, Devon, by the Rev. M. Saunders, Mr. William Henry Judson Ferris, to Miss E. Sparks.

Nov. 19, at the baptist chapel, Whitchurch, Hants, by the Rev. Thomas Morris, Mr. Charles Gamble, to Miss Ann Holloway.

Nov. 22, at Mare Street baptist chapel, by the Rev. D. Katterns, Thomas Kelsey, Esq., of King Edward's Road, Hackney, to Elizabeth Mary, eldest daughter of George B. Woolley, Esq., of Well Street, Hackney.

Nov. 23, at Frogmore street baptist chapel, Abergavenny, by the Rev. J. C. Butterworth, M.A., Mr. J. Wyke, to Anne, eldest daughter of the late Mr. J. Michael, of Abergavenny.

Dec. 7, at Ightfield, Shropshire, by the Rev. S. Manning, baptist minister, Thomas Powell, Esq., of Marchamley, to Emily, youngest daughter of John Manning, Esq., late of Leicester, now of Ightfield.

Dec. 8, at Hammersmith, by the Rev. Dr. Leechman, baptist minister, Mr. Charles Burgis Ballard, eldest son of Edwin Ballard, Esq., Faringdon, to Phillis, second daughter of the late John Atkinson, Esq., of Hammersmith.

Dec. 9, at the baptist chapel, Brixham, by the Rev. M. Saunders, Mr. Jonathan Effer Parnell, to Miss Mary Ann White.

Dec. 11, at the baptist chapel, Quainton, Bucks, by Rev. D. Walker, Mr. W. Harris, of North Marston, to Miss King, of Quainton.

Dec. 23, at the General Baptist chapel, Macclesfield, by the Rev. J. Maden, Mr. Richard Acton, to Miss Caroline Benson.

## Deaths.

Oct. 23, at Ballard Vale, Andover, Massachusetts, Mr. Peter Platt, formerly of Stalybridge and Ashton, and for more than fifty years a respected and consistent member of the baptist church, aged 71 years.

Nov. 7, at the house of his daughter, at Hackney, Wm. Morten, Esq., of Amersham, aged 77 years. He had been for upwards of thirty-three years a deacon of the baptist church at Amersham.

Nov. 30, at Llangollen, North Wales, the beloved wife of the Rev. John Pritchard, baptist minister, after a short illness. "She fell asleep in Jesus."

Nov. 30, at Biggleswade, Mary Malden, relict of the late Mr. Joshua Malden, at the

advanced age of 103. For about sixty years she was an esteemed and consistent member of the church at the Old Meeting House, and was a generous and liberal supporter of our christian and philanthropic societies.

Dec. 6, after intense suffering, Marianne, wife of the Rev. James Mules, LL.B., and eldest daughter of the late Robert Grove Leslie, Esq., Deputy Advocate-General for Ireland, aged 62 years. The departed lady was baptized by the Rev. J. H. Betts, at Trinity chapel, Southwark, on Oct. 23, 1856, and became a member of the church assembling there for Divine worship, and continued to be so till death, although, from constant illness, she was unable to attend public worship.

THE  
BAPTIST REPORTER.

FEBRUARY, 1861.

THE GREAT CRISIS OF THE UNITED STATES;

ITS CAUSES AND PROBABLE RESULTS.

“DISRUPTION, ANARCHY, RUIN!” are now the cries which reach us by every mail from the Great American Republic.

Without entering upon the history of this extensive and powerful confederation, the progress of the forced labour system in half of the States with its attendant horrors, the recent election of a presumed anti-slavery President, or the alarming intelligence to which we have just referred, we prefer to fix attention upon the one great moving cause of the dreadful storm which now threatens to burst with awful fury upon the whole of that vast region.

And here the OLD BOOK is right again, as it ever infallibly is, “FOR THE LOVE OF MONEY IS THE ROOT OF ALL EVIL: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.”

To the cupidity of the cotton-growers of the Southern states, and the selfishness of those mortgagers in the Northern, to whom the southern planters have pledged their estates, may be traced the wide and yet widening extension of the slave system, with all its consequent “sins and sorrows.”

England itself, so far as it is represented by such slaves of mammon, is not guiltless of upholding that accursed system.

The dread of failure in the supply of the raw material of cotton influences many in our land to palliate, if not to uphold, the beastly system of slave-breeding, the unbending tyranny of the cruel task-master, and the unnatural hopeless separation of husbands, wives, and families. The *Times*, for instance, of yesterday, (Jan. 18) writes encouragingly in favour of the southern secession, and cheers the seceders with the prospect of the vast and rich regions they will soon exclusively occupy, with the addition of Cuba and Mexico! Honestly it ought to have done more, by reminding them that then they would have a clear course for the re-establishment of the slave trade. But this would have been too barefaced, too anti-English for its own interests.

England is the great consumer of cotton; by far the principal customer of the American cotton grower. So long as she pays over to him thirty millions a year for the raw material, let the world say what it may of the monstrous iniquity, he will contrive

to breed slaves and drive them to unrequited labour. The great desideratum is to obtain a full supply from other regions by free labour. We rejoice that, although we fear for other reasons than hatred of slavery, the manufacturers of Lancashire have been, for some time now, on the look-out for other fields for the supply of cotton. And although economical or prudential reasons may chiefly influence them, such as, a desire for a cheaper article, or the fear of a failure in the American crop by the breaking up of the slave system in that land, yet we rejoice, we say, that they are adopting vigorous measures to obtain adequate supplies independent of the United States. This, if successful, would be striking a blow at the root of American slavery, and English men and women might bless themselves that they were not now working up, or wearing garments, that had been produced by the sweat, and tears, and blood of their fellow-men.

It affords us great pleasure to find that a talented young nobleman, the heir of the renowned house of Marlborough, is devoting his energies and influence to this great object. At a special meeting recently held of the Birmingham Chamber of Commerce, the Mayor, A. Ryland, Esq., who presided, said:—It could not be a matter of indifference to them as to whether a new market of considerable extent was opened for their produce; and it would be a dereliction of their duty if the Birmingham Chamber of Commerce remained silent, when by making their voice heard at the Foreign Office they might aid the efforts now being made for the establishment of a settlement on the west coast of Africa for the cultivation of cotton. The details of the proposed plan would be fully explained by Lord Alfred S. Churchill, who had attended that meeting for the purpose.

Lord ALFRED S. CHURCHILL expressed his thanks for being afforded that opportunity of explaining why it was considered desirable that a consul should be appointed at Abeokuta. The movement was one of recent date, and the society with which he was connected—the African Aid Society—only commenced operations at the close of the last session of Parliament. It resulted from the arrival in this country of two coloured gentlemen who had returned from Abeokuta and Yoruba on the west coast of Africa. These gentlemen had been sent by the coloured inhabitants of Canada to ascertain if there were not some spots on the western coast of Africa to which they and their families might emigrate, and enjoy that freedom which was denied them in the United States. Though the negroes enjoyed equal liberty in Canada with the whites, still the climate was so fatal that it was considered necessary to look out for a more favoured locality. The deputation thus appointed to visit Africa gave a glowing description of that country, both as to the inhabitants, and the adaptability of the soil to the cultivation of the cotton plant. They had also succeeded in concluding a treaty with the King and Chiefs of Abeokuta, by which the coloured people in Canada would be enabled to return to their native country, and enjoy all the privileges accorded to the natives. The third article of that treaty was as follows:—“That the commissioners on their part also agree that the settlers shall bring with them, as an equivalent for the privileges above accorded, intelligence, education, a knowledge of the arts and sciences, agriculture, and other mechanical and industrial operations, which they shall put into immediate operation, by improving the lands, and in other useful vocations.” It was upon that particular article that the African Aid Society

based its whole operations. They were anxious to introduce into Africa a portion of that skilled labour now resident in the United States and Canada, not simply by making grants by way of charity to enable persons to emigrate, but by assisting persons wishing to emigrate by advancing them small sums of money by way of loan. He believed the result of the introduction of skilled labour into Africa would be to render this country independent of America for the supply of cotton. The cotton plant was indigenous to Africa, and was introduced into America by the negroes when they were carried there as slaves; and the introduction of the cotton plant into America had, in some measure, kept the negroes in bondage. Cotton was one of the principal articles of commerce with this country. He believed that in the last seven or eight years, during which period cotton had been imported into this country from Africa, the amount had fully equalled the quantity which was obtained from America during the first years of its introduction into that country. Although the amount of cotton obtained from Africa was small, still it was steadily increasing, the amount imported into this country in 1859 showing an increase of one hundred per cent. as compared with the previous year. It was only recently that the merchants had turned their attention to Africa, and they found that not only large quantities of cotton but other products might be obtained from the western coast. In proof of the capabilities of the soil of Africa, his Lordship read a letter which he had lately received from Mr. Gerard Ralston, the Consul-general for Liberia, a rising republic in the same district in which it was proposed to found the new settlement. Mr. Ralston thus writes under date of December 20th, 1860:—

“I send enclosed a copy of a

portion of a letter from Mr. Benson, the President of Liberia, in which it will be seen that a number of re-captured Africans have been taken to the little republic of Liberia, and thrown upon the hospitality of those people without any notice or preparation to receive them. It may well be imagined how inconvenient it was to have 4,000 of these poor savages landed in the small city of Monrovia (3,500 population) without preparation for their proper reception; but they were most kindly provided for and a hearty welcome given to them; and I am glad to say that I have late news from the United States that the American Government have made arrangements with the American Colonisation Society to advance 100 dollars for each recaptured negro who may be landed in Liberia, and who may be well taken care of and kindly treated for one year. The Colonisation Society has engaged to hand over every cent to the Liberian Government received from the Washington Government, and I am assured that every attention will be given to make these poor re-captives, who are principally young people, as comfortable as possible. The Government of Liberia are sending many to the missionary establishments which abound in the republic, say thirty or forty to the Baptist mission, an equal number to the Presbyterian mission, forty or fifty to the Wesleyan mission, and so on, and placing the others in industrial farming establishments scattered over the country, under charge of officers and instructors, where these young people will be taught English, christianity, and generally be brought up in such a manner as to insure the greatest development of their physical and moral faculties, so that in the course of time they will be good members of society and valuable citizens. The result of this experiment of converting

savages into christian civilized beings, will, I hope, be eminently successful. The Government will spare no pains to ensure success to this valuable scheme of turning ignorant young people into educated, moral, and industrious citizens, who are so much needed to develop the rich agricultural and mineral wealth of this rising young commonwealth. The Government succeeded so well in transforming the cargo of the *Pons*, a slave ship, which landed 900 poor naked heathens some years ago, from rude and ignorant beings into educated, and moral, and industrious people, that they are stimulated to the greater exertions to procure similar results for the *now* much more numerous body of people cast upon their charity and benevolence. Some of the *Pons* people are now magistrates and members of the legislature, and most of them have turned out favourably. I am happy to add, in conclusion, that the progress of Liberia in an industrial point of view is as favourable as can be expected in a country where capital is the great requisite of the community. In certain districts, however, particularly on the banks of St. Paul's River, (back of Monrovia,) the cultivation and manufacture of free-labour sugar is much extended and constantly increasing, and sugar mills are gone and going out from the United States and England to aid this valuable industry. In Bassa county the cultivation of free-labour coffee has succeeded in sending out the best quality of this important article of commerce. The production of palm oil is extending all over the republic. The collection of cam wood, (a most excellent dye wood, well known in Manchester,) of ivory, gold dust, and other important exports, is greatly increasing, and I may say that nothing is wanting but more skilled labourers and enterprising settlers with moderate amounts of

monied capital, such as my *fellow countrymen, the free people of colour of the United States, could conveniently furnish*, to give a vast extension to these exports. Finally, the production of free-labour cotton is more and more attended to. This useful fibre grows spontaneously throughout the country, and the labour of collecting, cleaning, and preparing it for market is *alone* requisite. In short, the industrial future of Liberia is most promising, and will, I hope, attract the attention of the free coloured people of Virginia, Maryland, Ohio, Pennsylvania, &c., who, living under such unfavourable, such depressing circumstances in their native land, would so much benefit themselves, and so much benefit Liberia, by going to the west coast of Africa to build up a respectable nationality—(which they cannot do in Canada, or any part of the American continent, nor in Jamaica or any other of the West Indies, except Hayti; nor in the Cape of Good Hope colony, nor in any other country already under the dominion of the whites, between whom and the blacks there is such a most unreasonable and unreasoning antagonism)—I say to create a nation of negroes whose religion, whose civilization, whose laws, and whose industrial success would bring upon them honour far exceeding that which the people of Mediterranean Africa (Carthage) in ancient times ever enjoyed."

He regarded this letter as very important, coming from such an authority as Mr. Ralston, and if the district of Liberia was capable of producing such results, they had every reason to believe that in the neighbourhood of Abbeokuta, a country possessing greater natural advantages, similar if not greater results might be attained. In this district there were several large towns, Abbeokuta being twenty miles in circumference, and con-

taining one hundred townships. The laws are partly monarchical, partly republican, and partly patriarchal in their character. There is a king and certain chiefs, who formed a council, but no enactment could become law without the consent of the whole of the people. The natives enjoyed an amount of semi-civilization far in advance of what was generally supposed. Indeed, the native African possessed an amount of latent talent and intellect which only required the beneficial influence of christianity and civilization to enable him to attain a degree of excellence of which they had no idea. Of this Liberia was a prominent instance. His lordship then quoted from a speech of Dr. Delany in reference to the site of the proposed settlement, from which it appeared that there was a large tract of country extending upwards of 700 miles in length, containing a number of towns, in every one of which was a market place, and the facilities for the cultivation of cotton were very extensive, there being a tract of country three or four times the size of Great Britain admirably adapted for the purpose. It was calculated that a district the same size as Yorkshire would be capable, under ordinary circumstances, of producing all the cotton consumed in this country. And in this district they had a dense population who would be willing to grow this cotton, and transfer it to us in exchange for our commodities. In America they had only one crop in the year, while in Africa they had two crops; again, the cotton plant required re-planting every year in America, whereas in Africa it only required re-planting once every seven years. The United States of America had hitherto enjoyed the monopoly of the supply of cotton, and the consequence had been that this country had been paying an artificial price for the commodity. If

there was competition in the supply of the article, it would bring the price down to a fair market value. In order more fully to explain the position of this country in regard to the cotton trade, Lord Alfred Churchill read the following extract from an appeal issued by the African Aid Society:—"It is a well-attested fact, that the same quantity of cotton for which Great Britain pays the slaveholders in America thirty millions sterling, may be obtained from Africa for twenty. And no wonder; because the price we now pay the United States is an artificial price, consequent upon their being the only large producers of an article, the consumption of which increases every year. Had the price remained the same as in 1843, 4, 5, and 6, we should have paid America £56,000,000 less during the last fourteen years than we have done. Here is an average loss of four millions a year to this country. Cotton of middling quality (which is in the greatest demand) can be and has been profitably supplied from West and Eastern Africa at four pence per pound. Already cotton from Western Africa (Liberia) has been sent to Liverpool, there re-shipped, and sold at Boston, in the United States, at a less cost than the Southern States could supply it of a similar quality. And not only do we now pay America four millions a year more than we ought to pay for our cotton, and the average is very likely to increase soon to five or six millions, but we are obliged to pay in money, what, if we could get it from Africa, we should pay in goods. The United States are cotton manufacturers; the slaves in the south are clothed in cotton made at the north, instead of the former receiving it manufactured from us in payment of the raw material. The consequence has been that, during the before-mentioned fourteen years, our imports

from America have exceeded our exports to America by above £12,000,000 sterling. In other words, we are obliged to pay her eight millions sterling a year in gold." If this amount of thirty millions paid to America for cotton were reduced by only one million by our taking that quantity from Africa, it would be a saving to this country of that amount of gold, for the Africans would take in exchange for their cotton the hardwares of Birmingham and the cotton manufactures of other places. As soon as the society was fully organised, he believed the difficulty would be not to get the skilled labourer to go from Canada and the United States to the new settlement, but to make a proper selection. It was desirable that only the more respectable should be sent out, who would settle in the townships, and form the nucleus of a society, from whence christianity and civilization must advance. England could greatly assist the movement by appointing some accredited British agent to watch over the interests of the settlers, and to act as a pacificator and a mediator in case of misunderstanding between them and the natives. Such an appointment would be an immense inducement to the coloured population of America to emigrate. Before concluding, his Lordship remarked that he had endeavoured as far as possible to present the question in a commercial phase, but it was impossible to say what effect such a settlement would have upon the slave trade itself. Slavery was one of the most expensive forms of labour that could be employed. He knew there was considerable difficulty among the slaveholders themselves as to the emancipation of the slaves, but he fully believed that the action of this society, by obtaining a supply of cotton from Africa, would convince the slaveholders that in order to hold

their own in the competition that would ensue, they must emancipate their slaves.

Mr. S. S. LLOYD said that the subject was an exceedingly appropriate one for the expression of the opinion of the Chamber. The single fact that millions of people were dependent on the accident of a good or bad season, or the occurrence of peace or war, for the supply of a staple of manufacture, made it a matter of national importance that they should leave no steps untried to obtain the means of a new supply. At present, considerable trade was done with the West Coast of Africa, which was productive of great pecuniary advantages to those engaged in it, and he believed that the interests of Birmingham would be served by the proposed operations of the society. He therefore had great pleasure in moving the adoption of the following memorial:—

*"To the Right Honourable Lord John Russell, M.P., her Majesty's Secretary of State for Foreign Affairs.*

The Memorial of the Chamber of Commerce for Birmingham and the Midland District, in public meeting assembled, the 27th day of December, 1860,

SHOWETH,—That it is important to the trade and commerce of this kingdom that the cultivation of the cotton plant upon the Western Coast of Africa should be encouraged in reference both to the supply of cotton for the English trade, and the opening of new markets in Africa for English manufactures.

That the king and chiefs of Abbeokuta have by treaty undertaken to grant to settlers the fullest advantage at present enjoyed by natives.

That if settlements be made in Abbeokuta it would produce a rapid extension of our commercial relations with that part of Africa, and especially a vast increase in the export of cotton to this country.

That to induce the investment of capital in such settlement, it is necessary that an accredited agent of the English Government should be resident in Abbeokuta.

Your memorialists therefore pray that your Lordship may be pleased to give early and serious attention to this subject, and that your Lordship may be pleased to advise her Majesty to appoint a resident Consul at Abbeokuta."

Mr. J. B. BROWETT seconded the motion, remarking that there was no doubt that, under proper management, England would be enabled to obtain not only a larger but a cheaper supply of cotton.

Mr. BODINGTON proposed as a rider to the memorial that there be inserted a recommendation for the imposition of a differential duty in

favour of cotton produced from free labour. He contended that free labour had always failed when placed in competition with slave labour; and his proposition would meet the evil.—Mr. Van Wart, Mr. Warren, Mr. Goddard, and Lord Churchill showed the fallacy of such a recommendation, which it would be impossible to carry out, and the proposition of Mr. Bodington finding no seconder, the original resolution was put and carried unanimously.

On the motion of Mr. TIMOTHY KENRICK, seconded by Mr. W. HOLLIDAY, thanks were accorded to Lord Alfred Spencer Churchill for his able and interesting address, to which his Lordship briefly responded.

## MEMOIR OF THE REV. J. H. MAY.

BY HIS WIDOW.

JOHN HEALE MAY was born at Barnstaple, North Devon, Sept. 2nd, 1785. Owing to his delicate state of health, he was, at an early age, placed with his grandfather and grandmother, who farmed their own estate at Marwood, in the same county. They were members of the Established Church, and it appears, under the blessing of God, and their fostering care, and that of a beloved aunt, he was not only restored to health, but was kept from those sins and follies which are too frequently the attendants on youth. In 1799, he was removed to the residence of his father at Appledore. He was passionately fond of singing and music; and at that time the singing at the Independent chapel was of no ordinary kind. His ear was caught; his educational prejudices gave way, and for the first time he was brought under the sound of the Gospel, and

there, under the faithful ministry of the late Rev. Richard Evans, he had reason to hope he was savingly converted to God. About the year 1807, he was the instrument, in connection with another young man about his own age, who was, the writer believes, that eminent servant of Christ, the late Rev. R. Knill, afterwards missionary in Russia, of establishing the first sabbath school in Appledore; and in the same year, pitying the destitute condition of the villagers around them, these indefatigable young men were induced to go every sabbath evening and read sermons to the people. In 1809 having imbibed baptist principles from reading the Word of God, and there being no baptist cause in the north of Devon, he, in company with a friend, travelled forty miles, and was baptized at Exeter, May 7th, by the Rev. J. Edmonds, late of Cambridge,

In the year 1813 he was united in marriage to Miss Elizabeth Knight, of Appledore; this connection, so happily formed, lasted thirty-six years. In 1815 he was called by Divine Providence to preach the Gospel, and from that time he generally preached twice or thrice on the sabbath, beside holding meetings for prayer during the week. In 1818 he left Appledore, at the urgent request of a friend, and returned once more to his beloved native town, where a small baptist church of about twelve members had been formed. At Barnstaple the sphere of his labours was much enlarged, and through his untiring exertions a new chapel, called "Ebenezer," was erected. In the year 1827, after preaching nearly three years to the people, he received an invitation from the church at Croyde to become their pastor; encouraged by the Home Missionary Society, and also by many friends, he accepted the invitation, and in March, 1828, he left Barnstaple to reside among the people of his charge, and was ordained, April 4th, in the same year. In this picturesque village he remained eight years, during which period his labours were much blessed in calling sinners out of darkness into the marvellous light of the Gospel. A lady, a much esteemed friend, in addressing the writer, says, "All in Croyde who knew his worth as a christian pastor, loved him; he was instrumental in doing much good; he rests from his labours, and his works follow him; not a few are his joy and crown of rejoicing in the upper and better world." A circumstance occurred in the church over which he had no control, which induced him to seek another sphere of labour, but the writer has often heard him say "They were the happiest, because the most useful, eight years of my life." The church at Pill, near Bristol, being without a pastor,

invited him a month on probation, which resulted in their giving him a unanimous call to the pastorate; here he remained six years, and was very happy in the connexion, but the sea air not agreeing with his wife's health, he was induced to accept an invitation from the church at Prescott, in Devonshire, to which place he removed in 1843. But here he met with many trials; the Lord was pleased to remove the beloved companion of his joys and sorrows, (*see Bap. Mag. p. 99, 1850*) added to which he was not so happy as in his former spheres of labour. In 1851 he removed to Taunton, and settled over the second baptist church meeting at the Octagon.

In the same year he was united in marriage to the writer of this short and simple sketch of the life and labours of a devoted servant of Christ, whose beautiful christian spirit pervaded every action of his life, and threw a hallowing influence over the domestic circle which made home one of the happiest spots on earth. The cause of Christ lay very near his heart, especially the one over which he presided at the Octagon. Fondly did he hope, and earnestly did he pray for this little hill of Zion; and this may be imagined when it is stated that he laboured among the people most diligently seven years almost without fee or reward. But his record is on high. The love of Christ constrained him, and the same love supported him through many trials, but amidst all his disappointments (and they were not a few) the language of his heart was—

"And there how great the joy will be;  
Lord, grant me this request,  
Fruit of my labour there to see,  
Oh, there I shall be blest!"

Soon after retiring from the pastorate in 1858, his health began to fail, though he occasionally supplied destitute pulpits in the neighbourhood; still his digestion became increasingly bad, and his power of

taking food continually lessened. It was now painfully evident to his friends that his weakness was increasing. Medical aid was called in, sea air prescribed, but to no purpose; organic disease had set in, which prevented him taking any solid food; but his mind was calm and serene as a summer's eve, not a murmur escaped his lips, his language emphatically was, "The will of the Lord be done;" his hopes rested on the Rock of ages, the atonement and righteousness of Immanuel, and he was supported by the faithfulness of Him who said, "I will never leave thee nor forsake thee." He possessed, in a very eminent degree, what, in the sight of God, is of great price, "the ornament of a meek and quiet spirit;" he was a man of peace, and in those things where truth and religious principle were not concerned, like his Lord, he pleased not himself but yielded to others. He was a man of God, and consequently a man of prayer; like the sweet singer of Israel, evening, and morning, and at noon, his heart was lifted up to God in prayer. The Scriptures too were his delight; they were frequently studied on his knees. The writer looks with peculiar interest on a Bible which she has heard him say was his daily companion for fifty years. He was a pattern of humility, esteeming others better than himself, and it might be truly said of him, "Behold an Israelite indeed in whom is no guile." His preaching was in harmony with his deportment, principally marked by simplicity and earnestness. He had not received a collegiate education, but under the teaching of the Holy Spirit, he was, for nearly fifty years, enabled to preach Christ crucified; all that the sacred volume had been to his own heart, he strove to make it to others, the power of God unto salvation. He was cordially attached to his brethren and friends; he was

delighted to meet them and also to hear them, and always rejoiced in their prosperity. "If I am permitted to enter heaven, (he would say) how many dear friends I shall meet there that I have loved on earth." The writer inquired, "After preaching the gospel so many years, do you doubt your interest in Christ?" "If I am saved," he replied, "I must come to Christ like the poor publican, crying, 'God be merciful to me a sinner;' but by the grace of God I am what I am." The day he completed his 73rd year, he wrote in his journal, "This day I enter on the 74th year of my existence. Lord, to what little purpose have I lived! It is of the Lord's mercy that I am not consumed. I ask mercy of the Lord for all my sins and backslidings from Him. Oh, may my future days be spent more to his glory!" Aug., 1859, after returning from Burnham, where he had been for the benefit of his health, he again wrote.—"Home, sweet home! Left Burnham at eleven o'clock, reached home in safety before one. Bless the Lord, Oh my soul, for all his mercies!" Monday 8th.—"Still an invalid. All is well. I am in the hands of Him who cannot err. My Father, let me acquiesce in thy will, prepare me for whatever awaits me, and glorify Thyself." 14th.—"I fear my present affliction is not producing fruit as it ought. How little have I of the mind that was in Christ Jesus." 15th.—"Feeling very poorly and extremely weak. May God sanctify my affliction. Oh, may I feel that it is good for me to be afflicted! May I enjoy the presence of Christ in all." Friday 25th.—He wrote for the last time in his journal—"A very weak and sad day. Oh, may my affliction glorify God and purify me! Amen."

After this he was almost confined, through excessive weakness, to the study. It was with heartfelt delight

and pleasure he hailed the almost daily visits of his esteemed brethren and friends, and it affords the writer no little satisfaction, under her heavy bereavement, to think, that for some weeks previous to her beloved husband's decease, he lived in the very atmosphere of prayer. His affliction and weakness continued to increase daily, so that he could say but little. When asked the state of his mind, he would answer, "I have no ecstasies, but I am clinging to the cross."

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

One morning after the writer had washed his hands, holding them up, he said with a faint smile, "My dear, the worms will have but little to feed upon;" then repeating those beautiful lines of Dr. Watts—

"Corruption, earth, and worms,  
Shall but refuse this flesh,  
Till my triumphant spirit comes  
To pat it on afresh."

Many young friends visited him, most of whom he affectionately addressed on the subject of religion. One evening a young friend left him in tears; on the writer's return to the study, she said, "You see you are still permitted to speak a word for your Master;" he replied, "I must lie low in the dust, it is astonishing how little it appears now that I have done for Christ." He took a most affectionate farewell of his niece, and expressed a hope that he should meet her in heaven, where there will be no more pain or sorrow. He had been a great reader, but his strength was fast failing; the last volume that was read to him was the life and labours of his old friend the Rev. R. Knill. It brought many a scene of bygone days to his recollection, and appeared to refresh his spirit. On sabbath-day, Dec. 11, he was much worse, though he expressed a wish

to pray in the family. He slept during the night, but towards morning appeared to suffer much pain. Looking at the writer, he said, "It is all right, my dear." Fomentations were applied, which gave partial relief. As the writer and a friend stood watching him, he said, quite distinctly, "Come Lord Jesus, come quickly. Blessed Jesus, when shall I awake up in thy likeness?" His esteemed friend, under whose ministry he had sat since he retired from the pastorate, came and prayed with him; he appeared quite tranquil, and requested a favourite hymn might be read; it was quite his experience—

"While on the verge of life I stand,  
And view the scene on either hand,  
My spirit struggles with its clay,  
And longs to wing its flight away."

In the evening a friend called and prayed with him. It was with difficulty he could articulate a word, but he said, "A whole Christ, nothing but a whole Christ will suit me." He passed rather a restless night, but was composed till towards evening, when he expressed a wish to get up; soon after this he turned, and raising his hand, he said, "Going home, going home," which were the last words he was heard to utter. He then lay for some hours quite insensible to all around him, and about ten o'clock, Dec. 16, 1859,

"One gentle sigh, his fetters break,  
We scarce can say he's gone,  
Before the willing spirit takes  
His mansion near the throne."

"Mark the perfect man, and behold the upright, for the end of that man is peace." He was buried at Prescott on the 23rd in the vault with his former wife, and the following sabbath afternoon his death was improved by the Rev. G. Brockway, from Acts xiii. 36, "After he had served his own generation by the will of God, he fell on sleep."

## Poetry.

## THE NAME OF NAMES.

BY DR. BONAR.

FATHER, thy Son hath died  
The sinner's death of woe;  
Stooping in love from heaven to earth,  
Our curse to undergo.—  
Our curse to undergo,  
Upon the hateful tree:  
Give glory to thy Son, O Lord!  
Put honour on that name of names  
By blessing me!

Father, thy Son hath poured  
His life-blood on this earth,  
To cleanse away our guilt and stains,  
To give us second birth.—  
To give us second birth  
From sin to set us free:  
Give glory to thy Son, O Lord!  
Put honour on that name of names  
By cleansing me.

Father, thy Son on earth  
No one to own him found,  
He passed among the sons of men  
Rejected and disowned,—  
Rejected and disowned,  
That we received might be;  
Give glory to thy Son, O Lord!  
Put honour on that name of names  
By owning me!

Father, thy Son is King:  
Heaven's crown, and earth's is his!  
For us, for us, he bought the crown,  
For us he earned the bliss.—  
For us he earned the bliss,  
Amen, so let it be!  
Give glory to thy Son, O Lord!  
Put honour on that name of names  
By crowning me!

## GLIMPSES OF HEAVEN.

BETOND these chilly winds and gloomy skies—  
Beyond death's cloudy portal—  
There is a land where beauty never dies,  
And love becomes immortal.

A land whose light is never dimmed by shade,  
Whose fields are ever vernal:  
Where nothing beautiful can ever fade,  
But blooms for aye eternal.

We may not know how sweet its balmy air,  
How bright and fair its flowers:  
We may not hear the songs that echo there,  
Through those enchanted bowers.

The city's shining towers we may not see,  
With our dim earthly vision;

For death, the silent warder, keeps the key  
That ope's the gates ethereal.

But sometimes, when adown the western sky  
The fiery sunset lingers,  
Its golden gates swing inward noiselessly,  
Unlocked by silent fingers.

And while they stand a moment half ajar,  
Gleams from the inner glory  
Stream brightly through the azure vault afar,  
And half reveal the story.

O land unknown, O-land of love divine!  
Father, all-wise, eternal,  
Gude, gude these wandering, way-worn feet of mine  
Into those pastures vernal.

## Reviews.

*The Doctrine of Baptismal Regeneration and Sacramental Efficacy Examined. By Vigilantius. Price Sixpence. London: Elliot Stock, Paternoster Row.*

WE have just received a copy of the pamphlet which bears this title. It appears to have been printed at Plymouth, but whether it is or is not from the pen of one of our "Plymouth Brethren" we are not able to say. Glancing over its pages we find that the author arranges his subject under these headings. "The doctrine

of baptismal regeneration is opposed to the plain and uniform teaching of God's holy word.—The doctrine of baptismal regeneration is contradicted by the plain facts of the case as they continually come under our observation.—The doctrine of baptismal regeneration is at variance with reason and savours of paganism.—The doctrine of baptismal regeneration is pernicious in its tendencies, and fatal in its results." We have then some concluding remarks and a postscript.

*Unchanging Love; or the Final Perseverance of all Believers in Christ Jesus.*

By Wm. O'Neill. London: Tresidder.

It will not be expected that we should do more than introduce this little book to the notice of our readers. Our remarks therefore will be brief. Of the faithfulness of God in the fulfilment of his gracious promises to the faithful believer, we can have no doubt at all. But the solemn injunction of our exalted Lord is, "Be thou faithful unto death, and I will give thee a crown of life"—and who dare neglect it? The right course for us to pursue is, to guard against doubt on the one hand, and presumption on the other. Phil. ii. 12, 13.

Without indorsing all the views of the writer on these long-controverted sub-

jects, we cannot but admire the excellent spirit which he displays in the discussion of them.

*The Spurious Ethics of Sceptical Philosophy: a Critique on Mr Holyoake's "Logic of Life."* By James Clark. London: Tresidder.

THERE is much in the pages of this brief "critique" worthy of the serious consideration of any sincere doubter, whose mind may have been disturbed by the philosophy, "falsely so called," of secularists. Placed in the hands of such an one, after a candid perusal, he might be convinced, even by the inductions of reason, that there is more in the christian system favourable to his well-being even in this life than was ever dreamed of in their philosophy.

## Correspondence.

### THE PRESENT REVIVAL IN JAMAICA.

WE have received a brief note from a Jamaica missionary, now in England, from which, after a little hesitation, we have ventured on making a few extracts. We hesitated because we were not certain that its contents were intended for publication, but we venture because of the vast importance of the objects to which he refers. Help for Jamaica now, in men, money, and prayer, is greatly needed. Our desire is, that christians in England, the baptists especially, may display not only as much, but far greater zeal for the spiritual freedom of the negro race, than they did for its emancipation from the bondage of secular tyranny. Our esteemed friend says:—

"The glorious work still spreads. Nearly the whole of the north side of the island, and a large portion of the south side, are partaking of the refreshing showers. My brother writes, 'The people came to chapel on sabbath morning, and would not leave till six o'clock on Tuesday evening. Houses formerly appropriated to evil purposes are opened for prayer and praise. The Police Station at Montego Bay is daily opened for prayer.' One friend writes, 'There is now no difficulty to get people into a place of worship, the trouble is to get them out. Night and day the ministers are engaged in directing anxious souls to

Jesus. It is impossible correctly to estimate the number awakened, but it cannot be, I think, less than 30,000. What are ministers, formerly too much burdened with work, to do now?' In a few days I will send you an appeal issued by the brethren in the country. I am sure you will do what you can to make it effectual. I leave my wife and family, and am off to take a part in the great work by the first Jamaica packet, to sail on the 2nd of February. Do, dear sir, try and induce some soul-loving, earnest, and self-denying men to follow me, and if you know any rich men who have lately been praying for the outpouring of God's spirit, tell them that He to whom the silver and the gold belong greatly needs their wealth in the islands of the west. I have felt strongly inclined of late to thank God that I am not a rich man. How fearful are the responsibilities of such at the present day, and how greatly do they need our prayers. 'I am not satisfied,' said a brother missionary to me to-day, 'with what our churches are doing for the mission cause. The people talk well and pray well, but, alas! how little do they give.' So it is! Oh! that the Spirit of God would descend upon the members of our churches in Britain, that they may listen to that bitter cry which comes from the heathen world."

## Christian Activity.

### ORIGIN OF THE FIRST RAGGED SCHOOL IN EDINBURGH.

"I was called to labour," says the Rev. Thomas Guthrie, "as one of the ministers of the Old Greyfriars' parish. It embraced a considerable portion of the Cowgate, with adjoining wynds, courts, and closes; and it was only a man in some measure imbued with the spirit of Dr. Chalmers, who could have understood him, as one day when we were looking over George Fourth's Bridge, down on smoking chimneys and old houses, and foul closes, patched windows stuffed with rags, and wretched objects creeping along the dirty street, he turned to me, and, his eye kindling with enthusiasm, exclaimed, 'A beautiful field, sir; a very beautiful field.' It was there, or in some such locality, that, many long years ago, I got my first glimpse of the rude, ignorant, and savage state of the children that always swarm thickest where the people are poorest. A student at College, I accompanied a friend to a Sabbath-school, which, to accommodate an acquaintance, he had undertaken to teach for that night. The room was large and dingy, dimly lighted with candles—there being no gas in those days. The door opened on such a set of ragamuffins as I had never seen before; whooping, whistling, yelling, singing. By entreaties, and dint of perseverance, some order was at length established, and a psalm given out to sing. No Orpheus to charm these unruly spirits, my friend, who could not sing, would sing; and his cracked voice and nasal twang was the signal for such an uproar! Poor fellow! he was very good and patient; he held on his way till he got to the end of the singing, and calling them to join in prayer, unfortunately closed his eyes. For a moment his reverent attitude, and the voice of prayer, seemed, like the voice of Jesus on the stormy waters, to produce a great calm. But by and by I heard a curious noise, and shall not forget the sight which met my eyes on suddenly opening them; there—and behind them a crowd of grinning faces, red with efforts to suppress their laughter—stood two ragged urchins, each holding a flaming candle under my friend's nose, and I could not help think-

ing that there was a wicked cleverness in this; for it so happened that this feature of his face always, and especially on that winter night, looked very cold.

Then I wondered at the wickedness and rudeness of these boys, but I had not been three weeks ministering in the College Wynd and Cowgate, when I saw what accounted for it; and wonder was changed to pity. Of the first 150 I visited in the Old Greyfriars' parish, going from door to door, certainly not more than five attended any place of worship. I wandered in those houses for whole days without ever seeing a Bible, or indeed any book at all. I often stood in rooms bare of any furniture; where father, mother, and half a dozen children had neither bed nor bedding, unless a heap of straw and dirty rags huddled in a corner could be called so. I have heard the wail of children crying for bread, and their mother had none to give them. I have seen the babe pulling breasts as dry as if the starved-looking mother had been dead. I have known a father turn his step-daughter to the street at night—bidding the sobbing girl who bloomed into womanhood, earn her bread there as others were doing. I have bent over the foul pallet of a dying lad to hear him whisper how his father and mother—who were sitting half drunk by the fireside—had pulled the blankets off his body to sell them for drink. I have seen children blanched like plants growing in a cellar—for weeks they never breathed a mouthful of fresh air for want of rags to cover their nakedness; and I used often to observe in these dingy dwellings, where the air is poison, and the food is scanty, and the cold is bitter, and short is the gleam of sunshine, and they live in continual terror of a drunken father or mother, and where when they cry they are not kissed but beaten, that the children have an air of sadness, and look as if they never smiled. I don't recollect of ever seeing a mother in these wretched dwellings dandling her infant, or of hearing the little creature crow or laugh as he leapt with joy. There, infants have no toys; and mothers' smiles are rare as sunshine. Nobody can know the misery I suffered amid those scenes of

human wretchedness, woe, want, and sin. How often did I sigh for my old country parish, with the larks in blue skies singing over my head, bean fields and golden gorse scenting the air with sweetest odours, primroses and blue-bells springing at my feet, ruddy children hunting butterflies over clover fields, the strong and swarthy ploughman dandling his babe at the cottage door, the cattle-boy whistling as he drove the herd home, and the loved, glorious sea, emblem of God's mercy and a Saviour's righteousness, gleaming in sunshine from the golden sands, where it broke in measured dash, out beyond the Bell-Rock Tower, that stood up erect amid the surging waters like a christian amid his trials.

But the misery into which I had plunged was not, thank God! suffered in vain. They say, a prophet is prepared in a fiery furnace; and these years of suffering prepared me to do such service as I have rendered to the Ragged School cause. I became acquainted with the condition of the poorest of the poor; and learned to pity, much more than to blame them. I was taught, by many bitter disappointments, and profitless efforts to change the adnits, that, though nothing is impossible with God, the best hope of raising the sunken masses lay in working on the rising generation; and I was brought to the conclusion, that unless the yawning gulph which separates these children from education is bridged over by a loaf of bread—unless, in other words, they are fed as well as educated at school—they must remain begging, or stealing, or starving; to sink, if that is possible, into deeper depths of ignorance and crime.

In 1841, Sheriff Watson had set up a Ragged School in Aberdeen; and not very long afterwards an opportunity, though not of my seeking, occurred of repeating his experiment in Edinburgh. The congregation of Free St. John's after building their church, found themselves in possession of a large room in its underground storey. We had to consider to what good purpose it could be turned. It was proposed by some to open a Free Church school there. To this I and others objected, on the ground that there was already an adequate number of common schools in the neighbourhood; and that a school below our church could only be filled at the expense of these, and to the injury of their teachers. The

neighbourhood swarmed with hundreds of ragged children who—obliged to steal, or beg their food, or starve—neither went, nor could go, to any common school; and with the view of saving a few of these, I proposed that the congregation should set up and maintain a ragged, feeding, industrial school, for some twenty or thirty waifs. The proposal was agreed to; and orders were given for the necessary apparatus of soup-boiler and porridge-pot. But the morning came; and schemes sometimes, as well as spangles, look different in day from what they do in gas, or candle-light. Some of our office-bearers got, and not very unnaturally, alarmed at the responsibilities we were about to incur; and in consequence the attempt was abandoned. But the hope of saving poor creatures from the wreck, was too dear, and had been too nearly realized to be abandoned without a further struggle. Baffled in this direction, another lay open to me. I might leave the limits of St. John's congregation, and of the Free Church, to launch out on the open sea; I might throw myself on the christian public, irrespective of sect or party; for were these children saved, it was nothing to me to what church they might attach themselves, or whose arm plucked them from destruction. Having undertaken to come forward with £70 for supporting a Ragged School under our church, and not having £70 nor £7 to spare, I had, with the view of appealing to friends for aid, laid down the keel of my First Plea. Let no man think poverty an unmitigated evil; for if I had been able to spare £70, I had never projected a Plea, nor run the risk of being crushed in the Press. And let no man lose heart, and abandon a good scheme because he meets chopping seas, and cross winds at the outset, since God may be thereby driving him on a better course, and toward greater ends than he ever dreamt of. On my little pet scheme being abandoned, I said, in the bitterness of my heart, 'All these things are against me;' but God, who had planned a much greater and more catholic enterprise, was saying, 'My ways are not as your ways; and my thoughts are not as your thoughts.'

The Plea was at length prepared and published. It fell on Edinburgh as falls a spark into a powder magazine. The public mind had been prepared for the scheme; and like a great mountain-stone,

which rains and melting snows had been silently undermining for years, it only needed a push to set the mass in motion. Leaving him that moved it to wonder, at the effect, away it went—taking grand, joyful bounds, and bearing all before it. All men were ready to sing over the birth of this christian enterprise. They hailed the proposal to establish it on a broad, unsectarian basis. The judges of the land, who had long mourned in secret

over the practical injustice of the law, and public prosecutors who had reluctantly placed infants at the bar, and asked sentence on creatures more fit to be pitied than punished, were among the foremost with offers of support; all sectarian feelings were engulged in a flowing tide of common love and pity: and money poured in on us in shoals of letters, some bearing the stamp of coronets, and some the stamp of thimbles."

## Revivals and Awakenings.

### THE QUARRY-MEN IN WALES.

ON one occasion, in a Quarry, the great body of workmen suddenly felt that they were sinners, and paused in their work, under an agonising sense of guilt, to cry for pardoning mercy. Last year, in October, two young men came from a neighbouring village to work in the quarries of Festiniog. Whilst they were working they were observed to weep. They were in deep spiritual distress. The following day they kept at their work till dinner-time; but, as soon as they had dined (the men bring their dinners with them) they got up, unable to get on with their work, and began to ascend the mountain, intending to pray on the mountain top, in solitude and quiet, till it should please God to take the heavy burden from their souls. A sudden impulse came upon the rest of the quarry-men; every one of them, 500 of them, followed the young men; and soon they were all kneeling on that mountain top; and, numbers who had been drunkards and scoffers till that hour, were then weeping and crying for mercy for themselves. They continued on that mountain top till evening. They then came down to Festiniog, but only to carry on their prayer meetings in the church and chapels. The whole of the following day, with one consent, was spent by them in prayer and religious exercises on the top of that same mountain. And thus commenced a revival which has continued to this day; and which has also spread through the county of Merioneth, changing the moral wilderness into the very garden of the Lord.

In all such cases as these, the sinners who have been thus overwhelmed with a sense of sin, have continued to seek relief in constant prayer, both private and public—especially the latter. A common sense of danger and misery has powerfully drawn and kept them together. They have met in the regular place of worship, or in the field, or in the quarry-pit, or underground in the mines, or on the mountain top or side, and there, for hours together, they have poured out their hearts before God and each other. There have been no physical prostrations, as in Ireland; but often their feelings have found vent in tears and sobs and piercing cries for mercy. The hearts of others, even of the most hardened, have been melted, as they have witnessed their anguish, and heard their broken petitions; and they, too, have themselves been brought under similar convictions. And thus the movement has gone on, extending in every direction, till, in some cases, scarcely an adult throughout the locality has remained unawakened.

In the magnificent slate quarries of Penrhyn, near Bangor, there are about 2,700 men employed. These men are divided into bands or companies of about twenty each; and each company has its own stone hut in the immediate neighbourhood of their work, into which they can retire for safety when the rock is about to be blasted, and in which they dine together. A few months ago, Mr. Phillips visited these quarries, and he there found that every day of the week more than one half of these huts were used as houses of worship;—half an hour

out of the hour allowed for dinner being set apart for prayer and praise and the reading of God's word. In addition to this, in several of the chapels, prayer-meetings were held at five o'clock in the morning, and again at night.

Captain Collins, the agent of the lead mines at Frongoch, near Aberystwyth, thus wrote to Mr. Phillips in March last: "About eleven years ago I left Cornwall, and came to this place as agent. I found the majority of the workmen living in sin. Sabbath-breaking and drunkenness prevailed to a most alarming extent. But about two years since the churches became more earnest in prayer; God heard and answered. I believe there is not a

drunkard, or sabbath-breaker, or openly immoral person to be found amongst our 200 workmen. The men work in *companies*. There is not a company, small or large, without its prayer-meeting, held underground, previous to the commencement of work. At the end of the week as many as can make it convenient meet together in the most suitable spot underground to join in thanksgiving and praise for the mercies of the past week. The *surface people*—viz., the boys and girls employed on the *flooring*—have an hour allowed for dinner; and these, during the summer season, spend half an hour in prayer and praise."

## Narratives and Anecdotes.

### PHŒNICIA.

SUPPOSE we are living about 600 B.C. Establishing ourselves aloft on the side of Lebanon, near its glistening peak, let us turn westward, and look at the busy scene beneath our feet. We see stretching along the shore of the blue sea a very narrow strip of country, not more than twenty miles broad, for the mountains run parallel with the Mediterranean, and shut in Phœnicia. Its length is about 120 miles. This short line of territory, rich in bays and harbours, is covered with lofty hills, many of which run out into the sea and form promontories. The sea, which breaks with great fury upon this rocky shore, has separated some of these promontories from the main land, and formed little islands at a small distance from the shore, which are not less worthy of note than the main land itself, being everywhere covered with extensive colonies and flourishing cities. Thus Aradus was built on one of these islands; and on the shore opposite, Antaradus. Eighteen miles south stands Tripolis; at a like distance, Byblus, with the temple of Adonis; and further south, Berytus. Keeping along the coast we come to Sidon, the most ancient of these maritime settlements, so called after the first-born of Canaan; and, finally, fourteen miles further, at the extreme south, where Phœnicia joins on to Palestine, stands the stately Tyre, the queen

of the Mediterranean. The spaces between these cities are filled with smaller towns and inland settlements, forming, as it were, one unbroken city, extending over the whole coast and over the islands. In the background the beautiful mountains are grown over with forests, and at their base are excavated in numberless quarries. This strip of country before us is the busiest scene on the face of the earth. It swarms like a great bee-hive in the cities, in the villages, in the quarries, on the mountain sides, in the harbours, with one of the most remarkable and powerful races of the ancient world. Those Phœnicians are the Englishmen of antiquity. They speak a language not unlike the Hebrew, and they have an Asiatic aspect. But, inclosed and overcrowded in their narrow territory, which supplies them with scarcely any corn, partly by natural genius and partly by necessity, they have become great linen manufacturers and dyers in purple, great traders, great ship-builders, great workers in trinkets and the fine arts, and, above all, great colonizers and merchants, for they command and transact the commerce of Europe and Asia. For a thousand years these skilful enterprising people have been building up the marvellous fabric of their trade, wealth, and grandeur. Tyre and Sidon are their London and Liverpool. These cities are filled with stately edifices—marble palaces of their kings

ceiled with cedar, temples of their gods plated with gold (one far-renowned lofty temple of Hercules at Tyre being a miracle of majesty and splendour), mansions of their merchant princes, and the homes of a well-to-do flourishing population. All that the world could furnish of riches and beauty in the arts of production is here to be found along that brilliant shore. Three great lines of inland traffic—one northward to Asia Minor and Armenia, one eastward to the Tigris and Euphrates, and one southward to Edom and Arabia—conducted by caravans of camels in ceaseless multitudes, bring the wealth of Asia to a focus in Tyre, for export to Europe and Africa. Two great lines of navigation and sea trade, along the northern and southern shores of the Mediterranean, conducted by their incomparable fleets of merchantmen, bring the riches of Europe from as far as Cornwall and Gibraltar to the isle of Cyprus, and the wealth of Africa, from Morocco to Egypt, to the same vast emporium, in order to its subsequent land transport into the interior of Asia.

The prophet Ezekiel has photographed in imperishable colours a picture of this wonderful Tyrian commerce. The songs of their multitudinous caravan drivers, the cries of their sailors, the music and exciting shout of their mighty cities, filled like radiant bazaars with the wealth of all nations, still echo in our ears. Here inland, along the northern track, come gangs of slaves from Georgia and the Caucasus, for those reckless traffickers are great slave-dealers. "Tubal and Mesach, the tribes around the Black and Caspian seas, send slaves and vessels of copper, and Togarmah gave three horses of noble breeds, and mules for thy wares; and bars of wrought iron."

Along the middle track come corn from Palestine and Bashan, honey, oil, and balm. "Damascus trades for thy great riches in wine from Chalybon," in earthen amphora, and in wool from the flocks of the desert. Halfway between the sea and the Euphrates stands Tadmor in the wilderness, a splendid halting-place for the weary caravans. King Solomon built it. From the south, through Idumea and from Babylon, comes all the wealth of Arabia and of the distant east; frankincense, myrrh, cinnamon, cassia, spices for sacred rites, gold and precious stones, the rubies of Ceylon and onyxes, carbuncles, agates,

and corals; the diamonds of India, the horns, the ebony, and ivory of Ethiopia; the embroidered robes of Babylon; the sword blades of Yemen, and blue mantles from the looms of Kedar and Dedan.

These lines of inland traffic form, however, but one-half of the Phœnician merchandise; for see, the miles of wharfs along this wealthy shore are covered with "chests bound with cords and made of cedar" (as Ezekiel tells us), ready for export to a thousand stations around the Mediterranean sea. The well-built harbours are crowded with shipping. Forests of masts are seen close at hand, and others dimly fading into the horizon. Many of these vessels are masterpieces of shipbuilding. Benches of box inlaid with ivory, flags of fine linen embroidered with regal magnificence in scarlet and blue, white sails of bright Egyptian canvass and awnings of purple make them very glorious in the midst of the seas. The Mediterranean is covered with their lofty ships. Three hundred Phœnician colonies along the African coast, Carthage at their head, depend for their supplies upon commerce with the mother country. Asia Minor, the Archipelago, the Peloponnesus, and Northern Greece, open their piratical ports to the Tyrian adventurers, who sometimes, like Cadmus, settle in Hellas, and bring arts and letters with their trade. They have rich settlements in Sicily, and a thriving trade with Italy. They have found their way to southern Spain, where gold was then as plentiful as it is in Mexico; they have planted a distant colony where the wild citron blooms in Granada, and the wondrous moonlight smiles over the valleys of Seville. And, having passed Gibraltar, they founded Cadiz, where the Atlantic breaks in thunder on the western shores of Europe, and pushed their adventurous prows into the latitudes of Madeira and Penzance.

The king of Tyre sits aloft, enthroned in his palace in the centre of this scene of splendour and power, "like a god in the midst of the seas." "By the greatness of his wisdom," and the wisdom of his ancestors for centuries, "he has multiplied his wealth," and thinks himself as glorious as an angel, while his diadem and royal robes shine with the topaz, the beryl, and the jasper, "like the anointed covering cherub." But he has corrupted his wisdom by reason of his brightness. Through the multitude of his iniquities,

and the infinite villainies of his traffic, and the oppressions of his government, he has incurred the wrath of the King of kings. And the hour has come when that stupendous fabric of Phœnician power is to fall to the ground, when Tyre is to burn like a mountain of cedars in the midst of the waters, and when the sceptre of the Mediterranean is to pass away to another race of men. The catastrophe is impending: but there are no signs of ruin as we look down now upon the Phœnician shore. All are blind to their doom."

Nebuchadnezzar having overthrown Jerusalem and subdued Egypt, "departed, flushed with pride and glory, and arrived with his terrible legions of archers and infinite squadrons of horsemen before Tyre. The rich Phœnicians, however, intend to fall no easy prey. The grand old city bristles with innumerable spears. The commerce of the world is at stake. Should they fall, the seaboard of Europe and Asia will be open to these dreadful Caucasian mountaineers. King Ithobal designs a bloody resistance. His army consists of mercenaries from every clime where Phœnician commerce spreads a sail. The whole power of the state is converted into the forces and the armaments of war. Nebuchadnezzar has a Sebastopol to overthrow. The siege is laid. Every head becomes bald; 'every shoulder is peeled.' Every dreadful onset is met from within the battlemented walls by an equally dreadful sally, like a stream of lava from a mountain in eruption. Fury kindles on both sides. One year passes, two, three, four! They are safe on the sea-side of their defences. There is their unassailable base. Their

fleets rule the waves, and bring inexhaustible supplies of food and ammunition to the beleagured merchant princes. Ten years the siege continues. It is still untaken. It outlasts Troy! Eleven, twelve years run by. The ladders still lean without success against the wall. Engines batter the foundations, and throw liquid fire and flaming missiles within the lines. In vain; the skilful mechanics within counterwork every deadly device, and dauntless defenders beat back every assault. At length, the Babylonian army is increased by vast battalions of the best soldiers of the growing empire. The city is surrounded. The ablest Tyrian generals are dead. It is time to think of a retreat to the island. Fortified by their men-of-war they execute that retreat, like the Russians in the Crimea—and they carry with them all their remaining wealth. There in their impregnable sea-fortress, they watch the entrance of the foe. The Babylonians pour over the walls. Old Tyre burns with all its palaces, its mansions of cedar, and its endless lines of factories and warehouses, till at night the waves look red like blood in the gloom, and Lebanon reflects from his snowy head the awful gleam. In the fury of disappointment the Babylonian army, which had anticipated the wealth of ages, overthrew all the stoue buildings that remained, and a vast blackened heap of ruins is the only monument that marks the place of the throne of Ithobal. "It shall be a place for the spreading of nets;" so it seems, as the Levant steamers pass it now."

*Christian Spectator.*

## Baptisms.

### FOREIGN.

**AUSTRALIA, Queensland.**—By the last mail we received the following pleasing communication from the Rev. Josiah T. Hinton, son of the Rev. John Howard Hinton, of London, dated October 16, 1860. "Will you please insert the following account of the progress of the Lord's work at Maryborough, Wide Bay, in your next issue, as an item of religious intelligence which will be gratifying to

many of your readers. We have been favoured with some delightful opportunities up here lately, and influences from above have not been withheld. On Lord's-day afternoon, Sept. 30, our first baptismal service was held in the open air about a mile from the town, when, after a discourse from the Rev. B. G. Wilson, of Erisbane, four believers—one man and three women—were immersed upon a profession of their faith in Christ.

The service was an intensely interesting and solemn one, and was attended by a well-conducted congregation of between 200 and 300 persons. On Thursday evening, Oct. 11, a tea meeting was held in the Court-house, at which about 70 persons sat down. After tea, a public meeting was held, having reference chiefly to the building of a chapel, and a committee was appointed to carry the purpose into effect. During the meeting, which was throughout exceedingly interesting, the following report was read:— 'It is with feelings of devout gratitude to God for his sustaining providence that we have drawn up what may be called the First Half-Yearly Report of the Maryborough Baptist Mission. It will present interesting memoranda, and be very suitable to the present occasion to retrace the steps by which we were led to this field of christian labour. It is now nearly two years since the destitute spiritual condition of these northern districts was first brought under the notice of those, more highly favoured with the public means of grace, residents at Brisbane. The matter was taken up by the baptist church in that town, and in the spirit of earnest christian sympathy a resolution was passed, pledging them to take the earliest possible opportunity of supplying the deficiency. Such an opportunity was not found until the middle of February last, when the consent of Mr. Hinton was obtained, and arrangements were entered into for a speedy occupation of this long neglected but promising station. The first Lord's-day in April saw the Court-house (kindly granted for that purpose by the bench of magistrates) opened for divine service, since which day, amid heat and cold, sunshine and rain, the public worship of God has been uninterruptedly carried on. Our congregations have maintained a very fair average, ranging from thirty to eighty souls. Besides these Lord's-day services, a weekly prayer meeting has been established, conducted in rotation in the houses of six of our friends, at which an average attendance of from twelve to twenty has been obtained. On the afternoon of Lord's-day, April 22, a baptist church, consisting of five members, was formally organized; the scattered christians being united in church-fellowship by the Rev. B. G. Wilson, of Brisbane. Since that time the Lord's Supper has been regularly celebrated, members of other com-

munions occasionally sitting down with us. The necessity which was felt to exist for a chapel, not only for the convenience of the congregation, but also for the establishment of a Sunday school, led to the opening of a subscription list which amounts at the present time to more than £120, of which £69 12s. is already lodged in the Commercial Bank. A piece of ground in the most pleasant part of the town has been purchased as a site for the chapel, at a cost of £32 10s., and we hope very shortly to be in a position to build a house for the worship of God. With regard to the spiritual results of this six months' effort, we believe that the day alone will fully declare it; for He is our Leader who has said, 'My word shall not return unto me void.' On the last Lord's-day in September, the first-fruits of Maryborough were gathered in by the baptism of four believers upon a profession of their faith in Christ. On Oct. 7, these friends were united with us in church-fellowship, so that, with numbers nearly doubled, we are encouraged to expect the full answer to our prayers. A spirit of inquiry has been aroused; other dear friends are on their way to a loving obedience to their Saviour's commands; while the Spirit of Wisdom and Holiness is bestowing his gracious influences amongst us. 'Say not there are yet four months and then cometh harvest, behold, I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest.'"

**SOUTHERN INDIA, Poonah.**—Mr. Cassidy writes:—"Last Sunday evening, at the Communion of the Lord's Supper, we had the pleasure of receiving nine new members into the English church. These were all baptized by me a fortnight previously; seven of them in the evening, in the presence of the largest congregation I have yet seen in the chapel; the other two were baptized in the morning. These nine have formed a very pleasing addition to our little English church. Nearly all date their conversion to a very recent period, and with scarcely an exception have afforded us peculiar gratification by the spirit of intelligence, and earnestness, and humility they have evinced. Already two or three others have requested baptism. Others I know are under deep convictions of sin, and I fully expect we shall have the pleasure of baptizing again this month. It is a cause of deep gratitude to the God of all grace

that he thus blesses his word amongst us. May all that he has yet done for us prove but the prelude to more signal blessings! One of the Free Church of Scotland mission in Bombay, who has received a good English education in the Elphinstone Institution, and had water sprinkled on him by Mr. Adam White before his own baptism, has given in his reasons for withdrawal from the doctrine of infant sprinkling, and his adherence to the doctrine of believer's baptism, to the Presbytery. He is a Parsee, Mr. Behramjee Kersasjee."

Sudoba, a native brother says,—"There are some at Tulligaum who desire to be baptized, and I have received letters from various inquirers after baptism at Ahmudnuggur. Some there are doubtful of the propriety of infant baptism, and, being useful assistants to the mission there, they are under the displeasure of the missionaries. One of the deacons has changed his views of infant baptism, and consequently there has been some confusion in the mission churches. The missionaries are delivering lectures on infant baptism, and the members of the church are unsettled, and are searching the Scriptures to see whether these things are so." Sudoba gives extracts from the letters of the deacon above referred to, who is a relative of his own, from which it appears that some painful expressions have been used towards us all; but the result has been that Gyanoba Powar came to Poonah, laid the whole matter before me and Sudoba, and I laid it before the church, and he was baptized on the first of this month. He intends to return to Ahmudnuggur.

JAMAICA.—At Maldon, in the parish of St. James, in the Springest river, near the mission station, on Saturday, Oct. 24, four males and eight females were baptized by Mr. Dendy, in the presence of many spectators. After the administration of the ordinance, an interesting service was held in the chapel, when addresses were given to different classes of persons. The attendance was large, and several persons were "stricken" and felt the need of pardon of sin, and cried aloud for mercy. The following day the newly baptized were received into full communion with the church. In this district and in nearly the whole of the west end of the island, there is a great awakening; class houses are full at the prayer meetings, the chapels are crowded,

Sunday schools are filled with scholars, bibles and hymn books are sought after, religious tracts are received with avidity. Hundreds of persons have bent their knees to God in prayer who have hitherto been strangers to the exercise. Little children are seeking the Lord; backsliders are returning, and are desirous of again enjoying the privileges of church fellowship. God is indeed doing a wonderful work in the land. Many are looking to a crucified Saviour for pardon and peace, and are praying for the regenerating and sanctifying influence of the Holy Spirit. To God alone be all the praise!

W. D.

#### DOMESTIC.

LEICESTER, *Carley Street*.—We have much cause for thankfulness that the Lord is blessing the labours of our new minister, who is diligent in visiting the inhabitants of this populous neighbourhood, and in holding meetings nearly every night in the week. In addition to the baptisms already reported, five believers were baptized by Mr. James, Nov. 28, and nine on the first evening of the new year. Several of the candidates were married persons. There are yet many inquirers and several candidates. On the last sabbath evening of the old year, Richard Harris, Esq., J.P., preached to a good congregation. The attendance at public worship continues to increase, and many more sittings have been let. The church has engaged Mr. James for another year, and are making vigorous efforts for his support.

T. S.

Bow, *Middlesex*.—On the last sabbath in the old year, our pastor, Mr. W. P. Balforn, baptized eight believers on a profession of their faith in Jesus Christ. There were nine candidates, but one was prevented by sickness. Thus the Lord is blessing the work of his servant amongst us. Two of the candidates were twin-sisters, who both experienced the new birth together; and others had friends already with us, who were glad-ened to see them thus put on Christ. They were all received at the table of the Lord on the first sabbath in the new year. May they all go on their way rejoicing!

M. A. H.

SUNNYSIDE, *Lancashire*.—A young man, a believer in the Saviour, was baptized by Mr. Nichols, on Dec. 30, and received on the next sabbath.

**TODDINGTON, Beds.**—Mr. Wood, our minister, baptized two young men upon a profession of their faith in Christ, Nov. 25. One of them was the son of one of our respected deacons. On Lord's-day, Dec. 23, our brother, Mr. Willis, who has laboured amongst us for three months, as a helpmeet to Mr. Wood, now in his 79th year, preached to a crowded congregation from Acts ii. 41, and then immersed three female candidates. God is blessing us, and we seem to have received new life and energy, for many more are inquiring the way to Zion. We thank God and take courage. G. A. W.

**MIDDLETON-IN-TEESDALE, Durham.**—A very interesting service was held on Wednesday evening, Jan. 2, when, after explaining the nature and design of christian baptism, Mr. Wilson immersed seven believers in the Son of God. This is the largest number ever baptized here. Two were wives of members, and four were sabbath scholars. Nine more have applied for baptism.

**LEWES, Sussex.**—Our pastor, Mr. Haycroft, on the last evening of the past year, after an argumentative discourse on the scriptural nature of the ordinance to which he was about to attend, immersed three female candidates on a profession of their faith in our Lord Jesus Christ. May these be faithful unto death, that they may receive a crown of life!

T. E.

**NEWARK.**—We are happy in being able to report an interesting baptismal service which took place here on sabbath evening, Dec. 30. The candidates were three young persons. Previously to administering the ordinance, our pastor, Mr. Bayly, preached an earnest sermon from the words, "Come, for all things are now ready."

T. F.

**WOLVEY, Warwickshire.**—We had a baptism here on Dec. 23, in the morning, when Mr. Langridge, of Nuneaton, baptized three candidates from Chilvers Coton, after a sermon on Mark ix. 41—"Ye belong to Christ." The characters that belong to Christ—their privileges and their duties were noticed.

**NETHERTON, near Dudley.**—Our minister, Mr. Marshall, baptized three disciples of Christ in October; also on the last sabbath of December, three more were added to the church by baptism, and we are happy to say we have more candidates.

J. D.

**LONDON, Church Street, Blackfriars Road.**—On the last sabbath evening of last year, Mr. Barker preached from, "Them that honour me I will honour," and afterwards baptized three youths, one formerly, and two yet, in the sabbath school. There is a spirit of earnest inquiry among our upper-class scholars of both sexes.

G. S.

## WALES.

**Cardiff, Bethany.**—Mr. Tilly immersed two females, Jan. 6. A young man was to have been immersed with them; he was at worship with us on the previous sabbath in his usual health; but on the following day (Monday), while attending to his duties as breaksman on the Taft Vale Line, he was knocked down by the engine, and the whole of the carriages passed over his body, crushing him frightfully; he was conveyed immediately to the infirmary. Mr. Tilly kindly remained with him through the night; the next day death put an end to his sufferings. On the following sabbath, at the baptismal service, Mr. T. improved his death by preaching a very solemn discourse.

J. J.

**Mochdre, Montgomeryshire.**—Oct. 28, one was buried with Christ in baptism; and on Lord's-day, Nov. 25, two were baptized by Mr. G. Phillips. The candidates were husband and wife, with their daughter. May many fathers like him say, Joshua-like, "As for me and my house, we will serve the Lord!"

**Swansea.**—Our pastor, Mr. C. Short, A.M., immersed twenty-one believers on Dec. 2, and also the same number on Jan. 6. Many on both occasions were young, but were not received hastily. May they always "walk worthy the vocation wherewith they are called."

T. W.

**Evenjobb, Radnorshire.**—Oct. 14, we had a very interesting service, when seven candidates were immersed in the presence of a large number of spectators, by Mr. G. Phillips. One is a young man of much promise from the Independents.

**Gladestry, Radnorshire.**—On Lord's-day, Nov. 11, three were baptized by Mr. G. Phillips, after a discourse on believer's baptism.

**Llanvihangel, Ebenezer.**—Two young friends were baptized at this place, on a good confession of faith in the Redeemer, Nov. 25.

*Aberdare, English.*—Our esteemed pastor, Mr. James Owen, preached to a densely crowded congregation, on sabbath evening, Nov. 11, after which he baptized six believers in the Lord Jesus Christ. On this occasion there was to be another, a young lady, who had been a

member of the Wesleys for several years; but was hindered by her friends who are also Wesleys. She, however, resolved to take up her cross and follow the Lamb whithersoever he goeth, and was immersed on Lord's-day, Dec. 9. D. W.

## Baptism Facts and Anecdotes.

### WESLEYAN TEACHING ON BAPTISM.

OBSERVING, in December, that with the Wesleyan *Christian Miscellany* for January, an engraving would be given of John Wesley preaching on his father's tombstone at Epworth, and being well acquainted with that interesting spot, we ordered a copy. Glancing over its table of contents, one heading attracted our attention, for the words were familiar to us. On turning to the article at page 18, we found it was on the very subject of infant baptism. The reason for its appearance is given in the first sentence, which we believe to be quite correct. We have no doubt that our Wesleyan brethren, as well as other pædobaptists, hear it said, "I can't find it in the Bible," as "the reason often given by a parent for not having a child baptized." The Wesleys are usually very careful as to what they publish; we shall, therefore, take this little essay as an authorized exposition of their present views. Our readers will be amused by the line of logic the writer pursues. We now give them the first paragraphs, but they shall be treated with a perusal of all of them in future numbers of the *Reporter*.

*"I can't find it in the Bible."*

SUCH is the reason often given by a parent for not having a child baptized. "I can't find it in the Bible: if I could see it there, I would have my child baptized at once." The answer to this objection is simple: "You may find it in the Bible if you look for it in a teachable spirit. Only bring to the reading of God's word the same fairness and candour with which you are expected to treat the things of every-day life, and you will have no difficulty in the matter." If, for instance, some one were to write word to you that Edward Clarke and his household were

gone to Australia, and that William Jones and all his were gone with them, and that the household of Charles Evans had sailed in the same ship, you would at once understand that these three persons, their wives and all their children, old and young, had emigrated. You would never think of asking, "Have their children gone with them?" Yet, this is exactly what the Bible tells us about the baptism of three families in the days of the Apostles.

In Acts xvi. it is said of Lydia, "She was baptized and her household;" and of the jailer, "He was baptized and all his;" and in 1 Cor. i. St. Paul says, "I baptized also the household of Stephanas." Now, what you would naturally infer in the case of the emigrant families, you should also infer in the case of the baptized families; and that is, that the children were included, whatever might have been their age. With regard to the jailer, when the Apostle said to him, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," he could not possibly know of what the jailer's house consisted. He clearly meant what he said to apply to all his children, even to the babe in arms, which he might have had. If it had been intended that the children should be left out in the above baptisms, it would, according to the usual plan of the Scriptures, have been so said. Thus, in the last chapter of Genesis, when "all the house of Joseph, and his brethren, and his father's house," went up to bury his father, it is said, "Their little ones they left in the land of Goshen." The exception of the little ones is expressly mentioned. But there is nothing of the kind in the case of these baptisms.

Besides, the words "house" and "household" occur in many other passages of

Scripture, where they signify the whole family, without respect to the age of its members."

UNITED STATES.

They "can't find it in the Bible."—The *Watchman and Reflector* gives the following outline of changes in the pædobaptist churches:—"Formerly, if one was convinced that immersion alone is the baptism of the Bible, he was compelled to apply to a baptist minister and to unite with a baptist church. He had no election; for no pædobaptist church would tolerate such a heresy, and no pædobaptist minister would consent to immerse him. Now, if one who has been trained under pædobaptist influences desires to be immersed, in many cases both minister and church persuade him that he need not forsake his early home, for his old pastor will administer the ordinance, and the church will cheerfully receive him into membership. Immersion is not infrequent in Congregational and Episcopal churches, and in some Methodist churches has come to be the rule instead of the exception. . . . Formerly, if one doubted the obligation to bring his children to the font, he was refused admission to the church, and one who neglected duty in this particular was liable to discipline. But now candidates for membership may object to so much of the Articles of Faith and the Church Covenant as relates to infant baptism, and it is deliberately waived in their case to remove their scruples. They may repudiate their baptism on their parent's faith, and request to be baptized again on their own faith, and the request is freely granted. Ministers applying for ordination may confess that they can find no Scripture authority for infant baptism, and this is held to be no bar to their admission to pædobaptist pulpits."

METHODIST IMMERSION.

A CORRESPONDENT of the *Witness*, (Indianapolis), relates the following chapter in the history of a methodist minister in Indiana:—"A few converts desired baptism—or, in other words, wished to be immersed by the Rev. G. W. Walker, and, as in duty bound, they were forced to listen to a sermon on baptism, before doing so inconvenient and indecent a thing as they demanded. Our brother in his sermon, compared the three modes to three bank bills, two of which, (to wit, sprinkling and pouring) were decided to be current bills—the other bill (immersion) was doubtful, and by many good judges, declared to be counterfeit, and his own arguments all tended to throw doubt upon the genuineness of the bill, and yet immediately after he preached the sermon, he passed the bill upon several converts, who still have it in their possession. Verily, the legs of the lame are unequal."

WHOLESALE BAPTISM!

SEVERAL weeks since, the *N. Y. Observer* published a statement, that about 350 Africans who had been recovered from a slaver, and were re-shipped as free emigrants to the West India Colonies, were baptized by the Lord Bishop at St. Helena just prior to embarking, and received each a christian name. The writer says,—“Quite a difference of opinion exists in the community as to the scriptural authority for such a performance and to what end it was done, for they are as truly heathen in their knowledge of the rite as before they left their kraals, and they go away unaccompanied by any godfather or godmother, upon whom is laid the oversight of their morals and religious education.”

## Sabbath Schools and Education.

THE NEW PRESIDENT OF THE UNITED STATES.

ABRAHAM LINCOLN, the new president, will, it is expected, soon assume the important position he has been elected to occupy. He is, we hear, in many respects a remarkable man—remarkable in per-

son, for he is considerably above six feet, strong in bone and sinew, but not handsome in feature, nor gainly in his movements—more remarkable for his readiness to turn his hand to anything, and hence his wonderful rise from a comparatively low station in life to the presidential

chair. When he failed in one pursuit, he started in another, until by indomitable perseverance and great kindness of heart, he secured his object and the esteem of all who knew him. Like an oyster, he might be rough outside, but he was smooth within. One fact we were pleased to hear. When waited upon with the document which vouched his election, the gentlemen found him sitting outside his cottage in his shirt sleeves with the collar turned down over his neck; rising, he took the document, and looking at it, said, "There is something here, gentlemen, which will please a little old woman inside," referring to his wife. Here is another tale of him, which, if quite correct, is yet more pleasing.

*"The New American President in a Sunday School*—The following incident will exhibit Mr. Lincoln in one of those unobtrusive acts of goodness which adorn his life. The circumstance was related by a teacher from the Five Points House of Industry in this city:—"Our Sunday-school in the Five Points was assembled one sabbath morning, a few months since, when I noticed a tall and remarkable-looking man enter the room, and take a seat among us. He listened with fixed

attention to our exercises, and his countenance manifested such genuine interest, that I approached him, and suggested that he might be willing to say something to the children. He accepted the invitation with evident pleasure, and, coming forward, began a simple address, which at once fascinated every little hearer, and hushed the room into silence. His language was strikingly beautiful, and his tones musical with intensest feeling. The little faces around would droop into sad conviction as he uttered sentences of warning, and would brighten into sunshine as he spoke cheerful words of promise. Once or twice he attempted to close his remarks, but the imperative shouts of 'Go on!' 'Oh, do go on!' would compel him to resume. As I looked upon the gaunt and sinewy frame of the stranger, and marked his powerful head and determined features, now touched into softness by the impressions of the moment, I felt an irrepressible curiosity to learn something more about him, and when he was quietly leaving the room, I begged to know his name. He courteously replied, 'It is Abraham Lincoln, from Illinois.'"

*New York Tribune.*

## Religious Tracts.

### JAMAICA.

EARLY in January we received a note from a missionary to this island, at that time in this country for his health, but who is about to hasten to the scene of his former labours, if he be not already on the way. Aware that we were in the habit of making grants of tracts he wrote:

"The interest you have always taken in the Jamaica mission leads me to believe that at the present time you will do what you can to help it. You are so fully acquainted with what is at present taking place in the island, that I need not write you respecting it. Suffice it to say, that the letters which came by last packet bring the pleasing intelligence that the good work is spreading on every side, so that there is reason to hope that every part of the island will speedily be favoured with the heavenly shower. Being about to return to Jamaica by the first suitable vessel which may offer, I

have sought for and obtained grants of tracts from the Religious Tract Society and from the Tract Society of Dublin. I am anxious to obtain a good supply of tracts on baptism, to be circulated, for the most part, amongst those (and there are many thousands) who have enrolled themselves as anxious inquirers in connexion with our churches. Can you, dear sir, make me a grant? Or if not, can you not find some generous friend near you who will be willing to supply what is necessary to obtain them. It is important that our people should become not merely baptists, but intelligent baptists, and I feel persuaded that some of your tracts, with God's blessing, would be the means of making them such. Wishing you, dear sir, great success in your many labours," &c.

We have forwarded 1000 four page tracts, and a supply of our Magazines, Reward Books, Reading Lessons, Reading and Spelling Books, &c.

# Intelligence.

## BAPTIST.

### FOREIGN.

GERMANY.—Mr. Oucken writes:—"Immediately after the conference, missionary work called me to the south. On this tour my heart has been elated with joy in the Holy Spirit in seeing the grace of God in so many of God's dear children. I visited a number of churches in Wurtemberg, Baden, Hesse Darmstadt, Hesse Cassel, and Hanover, preaching everywhere unmolested to small and large assemblies. At Cassel I had a numerous audience of Jews, Gentiles, and Christians, though the barbarous laws enacted under Hassenpflug are still in force against us. The churches I found everywhere in a healthy condition, characterised by a missionary spirit, sound in the faith and holy in their life and conversation. Labourers! was the appeal made to me wherever I went. At Frankfurt I immersed five converts in the Maine, among them two individuals from the famous city of Worms, a place I had previously visited, and where I had preached at a widow's house. Oh, the delight it gives the heart to visit the spots where the Lord has made bare his arm in the salvation of sinners, and where these are sweetly joined together after the divine model of one faith, one Lord, one baptism. Eternal blessings on Jehovah's name for all the wonderful works wrought in Germany through our feeble instrumentality!"

### DOMESTIC.

BIRMINGHAM, *Lodge Road, Hockley*.—The friends who were driven away from Bond Street Chapel, where many of them and their parents had long worshipped, found a shelter for a season in the Temperance Hall, Anne Street. They have now erected and opened a new chapel in the above position. Our readers are aware of the facts—how, soon after Mr. Chew had become pastor in Bond Street, he adopted the views of Alexander Campbell, of Virginia, and then, baptizing a great number of young people, obtained their support, and so took, and yet holds, tenacious possession of the property. We may, indeed, rejoice that this is all that eccentric individual can do. Here he cannot be, as "Campbellism" is in the Southern States, supported by the money of slaveholders. The new place of worship is a neat structure, which will seat 400, and was opened on Lord's-day, Dec. 9, with sermons by Messrs. McLean, Vince, and Varley. Next

evening, a tea meeting of 350 was held, when ministers and friends of various denominations cheered us with their addresses and countenance. One of these friends related the apposite fable of how the hedgehog being admitted by the hare into his abode, soon set up his prickles, and told the hare he might now go himself if he did not like his company. The cost of the new erection is £500, but a large debt remains. It is intended to build a place to seat 1000, and use this for schools, if the cause prospers. This is probable, as there are about one hundred and twenty members at present. They are well supplied with ministerial service, and intend to go on that plan until they are able to *keep, not starve*, a regular minister. At the Hall in Anne Street the young friends could not be employed, now there is a wide sphere of usefulness around them. We cordially wish them the Divine blessing, and pray that as they have considered the things which make for peace, the God of love and peace may be with them.

LONDON, *Salter's Hall*.—We have an annual tea meeting of a peculiar character, which, this year, was held, Jan. 8, and consisted chiefly of the poor who are visited by our tract distributors, who had not only an ample supply of eatables, but Testaments and religious books were gratuitously distributed. Our young friends waited on the visitors, and others entertained them with "music and song." A public meeting was then held. About seven hundred were present, Mr. Hobson, the pastor, presiding. Several cheering and instructive addresses were delivered. I have been in London about thirty years, but I never saw a more pleasing sight. I cannot but regard it as a move in the right direction. All present were much delighted and edified. "The poor ye have always with you, and when ye will ye may do them good." E. M.

LOWER EDMONTON.—The new, neat, and commodious chapel at this London suburb was opened for Divine worship on new year's day with sermons by the Hon. and Rev. Baptist Noel, and Dr. James Hamilton of the Scotch Church. On the next sabbath-day the Rev. J. H. Wilson, of Aberdeen, preached twice. The cost of the erection is £1,200. The collections were £50, which, with the subscriptions, make £700, leaving £500 unpaid.

LOUTH.—Mr. W. Orton, pastor of the General Baptist church, in Northgate, has been presented by his friends with a purse of gold, in token of their high esteem of his ministerial character and services.

**BURTON-ON-TRENT**—The baptist chapel, Station Street, was destroyed by fire on Monday, Dec. 31. Mr. A. Pitt, the minister, says, "Last Lord's-day evening I baptized four persons, two husbands and their wives, before a goodly company. I announced a watch-night service for the next evening, a lecture on the Thursday evening, an inquirers' meeting at its close, also a sermon next sabbath evening to the young. But little did we think the sad reverse that awaited us! On Monday, at three o'clock, word was brought me 'that Salem Chapel was in flames.' When I got there, three engines were at work; from every window the flames were rolling out as from a furnace. At five o'clock the fire was completely subdued, and nought but a blackened, charred, burnt mass remained of our once commodious and loved sanctuary. The fire must have been long at work before it was discovered, which was at three, p.m. When an alarm was given the greater part of the interior was found to be one sheet of flame. Much destruction had been effected before the engines could reach the place. An effort had been set on foot five weeks before to free the chapel from a debt of £350, and this effort was likely soon to result in its complete extinction. Several important alterations and improvements had also been made inside the chapel, involving a considerable outlay. The church and congregation were gradually increasing. Many chieftains in satan's ranks had been enlisted in the service of Jesus Christ amongst us. God, of a truth, was greatly blessing and prospering us. O my God, give us grace to say 'Thy will be done!' The chapel was insured for £300, but £800, it is thought, will be necessary to repair the ruin. Will the friends of Jesus help? This is a day of darkness and trouble; we are without our sabbath home, but 'Jehovah Jireh.' The origin of the fire is wrapt in mystery; we are shut up to the conclusion that it must have issued in some way unknown from one of two fires in the vestry left burning on Sunday evening. Since writing the above, the trustees and committee of the Guildhall Lecture-room and Young Men's Christian Institute, have kindly placed their accommodation at our service on Sundays; also the trustees of the British School have kindly offered us their premises for our sabbath schools. Indeed Churchmen and Dissenters have vied with each other in practical expressions of sympathy."

H. G. GUINNESS has addressed a letter to *The American Presbyterian*, denying that he has joined the Plymouth Brethren, and alleging that his baptism left him purposely on the perfectly unsectarian ground he has hitherto occupied, connected with no religious denomination.

**PÆDOBAPTIST TESTIMONIES**.—Dr. C. L. Carson, of Coleraine, says:—"I have just read a little work called 'Testimonies of Eminent Pædobaptists concerning the Ordinance of Baptism.' It is published by Simpkin and Marshall, London; price, only sixpence. It contains short extracts from nearly all those parties who have ever written in favour of infant sprinkling, and the result is, that the immersion of believers is incontrovertibly proved, out of the mouth of our opponents, to have been the only sort of baptism practised or enjoined in apostolic times. Of all the small works which have been printed on baptism, I regard this one as by far the most interesting, useful, and important. I would recommend every baptist in the empire to purchase a few copies, and lend them wherever they are likely to be read. I am following this course myself, and the infant-sprinklers who read the little work are surprised beyond measure at the admissions of their own advocates. It staggers them at once and completely. I wish some of your readers would take it into their heads to send a few thousand copies into Ireland for gratuitous circulation. They would do a deal of good. I request that the editor of this little work will send me his name and address, if he should happen to see this letter, as I want to write to him."

**PORTADOWN, Ireland**.—During the past two years more persons have been baptized in Ireland on a profession of their faith than were during the preceding twenty years, the attention of christians in every part of the country having been directed to the examination of the subject, and in several towns, where two years ago there was not a single baptist, there is now a flourishing church. Portadown was about the last place where a baptist church might have been expected to be formed, and yet within the past three months, in the midst of reproach and opposition, a church has been formed, which has now fifteen members, and there is every prospect, under God's blessing, of continued increase and prosperity. The Town-hall, which is a noble building, has been rented by them for twelve months on the sabbath, for which period the pastoral care of the church has been undertaken by Mr. Charles Morgan.

**WHITEBROOK, near Coleford**.—On new year's day very interesting religious services were held in connection with the opening of new school rooms and the re-opening of the chapel, which had been closed for improvements.

**BRIISTOL**.—The friends who have met at Cooper's Hall for the past four years, have purchased the old chapel at Pithay. The cost of purchase was £800, and the necessary improvements will require £100 more.

A CURIOUS EPISTLE.—Rev. T. Price, of Aberdare, gives a literal copy of a letter he received from a couple of wandering itinerants—very likely Mormonite missionaries. “To the Rev. Mr. Price, Minister of Calvaria Chapel of the Baptism Congration—Sir, we are sorry to say that this world is a platform or Stage a Preching of the Gospel is like a ballet singer or a trade or peep show Parcel of shoe black or Tinkers to make trade of it at London many places it taken as Theaters & play houses but the Gospel must be Preach all over the world first and all the Gentiles will be deceivd by saying which Mathew Mark Luke & John believing in Christ is diffrent and this the lessons that the learn in the House of Great Babylon and is sure to fall we have maid up our mind to call on you at Aberdaer also at Merthir and through Glamorgan shire and Wels all together Carmarthen shire Pemrock shire and Cardigan shire also Brecon shire and through stafford shire and back to London other parties have agreed to go through part of Great Britain Sir will you bee plase to puplish the meting to diffrent denominations we let them know difrant languages and we endeavour to let them know the diffarances between the House of God and the House of Babylon the Apostles said the harvest is great but the work men is scarce pray that the Lord of the Harvest to send workmen to his harvest it will take many days before we can let them know the secret it will take 6 or 7 night runing worthy are the worthy are work man of his wages the expence will be a ld. a night Plase not to forgt sir in puplish munday December the 3 at 7 a clock Mr. Charle Daily from the Borough south wrk London and Mr. John Evans south the same.” “Dear sir we have forget mention in our last letter Plase collect all the Chapels Churches both English and welch at Aerdder and let us know their number you would satisfy us very much in so doing you will be kind a nough to publish the metings at yours and all the rest of them it will be only a ld each at the door no more from us at present Mr. Baily ditto Mr. Evans.”

ANSTRUTHER, *Scotland*.—A baptist church of twenty members was formed here in Nov., 1859. Since then, Mr. J. C. Brown, from Regent's Park College, has laboured amongst them. Their place of worship being very inconvenient, a new chapel has been erected, which was opened, Dec. 5, with a sermon by Mr. Watson, of Edinburgh, and a pleasant tea-meeting. The late Dr. Chalmers was boru and brought up in this town.

ORFORD, *Hunts*.—On relinquishing the pastorate of the baptist church at this place, Mr. Dyson was presented with the “works of John Bunyan,” in three handsome volumes, as a token of esteem and affection.

HENGOED, *Glamorganshire*.—The third Jubilee of the building of the chapel was held Dec. 27. It appears that the church was formed in 1650, though its members were scattered over various parts of the country. About 4000 members have been admitted to its fellowship, and from this ancient church and its ten branches as many as 100 churches have been formed. Sermons were preached, and addresses delivered, in which much information was given of the former and present state of the baptists in Wales, which we hope to see in print.

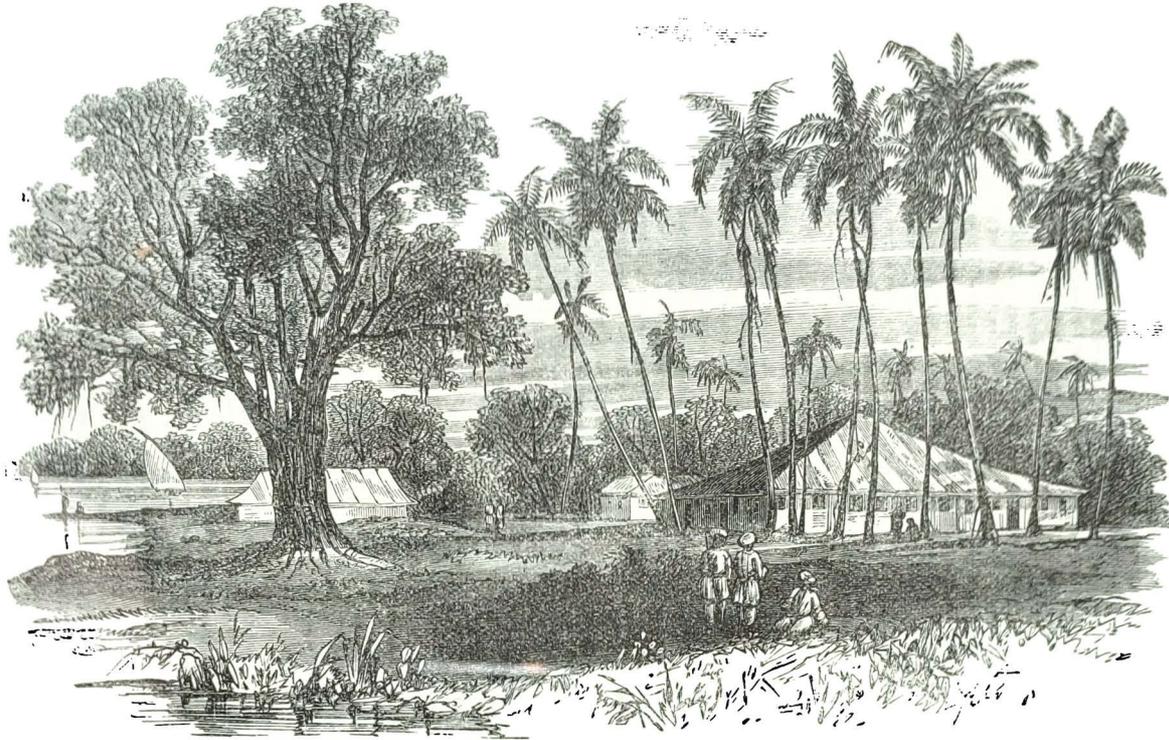
BLYSTON.—The baptists in this town have long required a more suitable place of worship. Soon after the settlement of the present minister, it was resolved to convert the old place into a new one, and to provide increased accommodation. On December 9, the admirably neat and well-finished chapel was opened. Lord Teynham preached morning and evening, and the Rev. D. Evans, of Dudley, in the afternoon. The collections amounted to £50. This leaves about £120 deficient.

WANTAGE, *Berks*.—The new baptist chapel was opened on Friday, Nov. 30, and Lord's-day, Dec. 2, with sermons by Messrs. Tucker, Martin (Oxford), and Scorey. After a tea meeting of two hundred, on Friday, Mr. Aikenhead, the pastor, presided, and several ministers addressed the assembly. The new place, which is much admired, cost £1,450, and £850 has now been secured.

IMMERSION OF A CONGREGATIONAL MINISTER.—The Rev. John MacNaughton, of Avon-bridge, was baptized by the Rev. F. Johnstone, of Edinburgh, on Wednesday, January 9th, when he gave an address on his embracing believer's baptism, and the pleasure he had in obeying the Saviour's command in that ordinance.

BOOTLE, *near Liverpool*.—Mr. Joseph, on retiring from eleven years pastorate of the baptist church, was presented by his friends with a silk purse containing one hundred and ten guineas, as an expressiou of cordial christian regard.

REMOVALS.—Mr. Morris S. Ridley of Rawdon College, to Lydney, Gloucestershire.—Mr. J. Lewis of Houghton Regis, to Clover Street, Chatham. Mr. L. received a handsome present at a tea-meeting on retiring, the Vicar sending one guinea to the fund.—Mr. W. H. Wylie of Regent's Park College, to Ramsey, Hunts.—Mr. T. Hanson of Idle, Yorkshire, to Bethel, West Bromwich.—Mr. Henry Harries of Pontypool College, to Hill-Park, Haverfordwest. Mr. H. was recognized as pastor, Dec. 23.—Mr. John Walters of Earl's Colne, to Broughton, Hants.—Mr. Thomas Rees of Pontypool College, to Newtown, Montgomeryshire.—Mr. Isaac Edwards of Pontypool College, to Llanidloes, Montgomeryshire.



MUTWAHL, CEYLON.

## MISSIONARY.

## AN EARNEST APPEAL FOR JAMAICA.

THREE baptist missionaries from Jamaica, now in this country, have issued the following earnest and urgent appeal for help in carrying on the good work of christian instruction among the thousands of anxious inquirers, who have been convinced of sin by the Holy Spirit in that island. We cheerfully publish their appeal; and most earnestly hope that it will not be passed by. but meet with a prompt and generous response from British christians, especially from baptist churches and congregations. A year ago many were lamenting the comparatively low state of religion in the island, and gladly would they have given much to secure for it a revival. God has GIVEN one, without money or price, proving us here with whether we will aid in it or not.

*"The Religious Awakening in Jamaica."*

DEAR FRIENDS,—You are already acquainted with the recent manifestations of God's power and mercy in Jamaica. Places of worship in different parts of the island are too small to accommodate the numbers who flock together to worship God. The ministers of the gospel, always too few, are now completely overwhelmed with their multiplied and multiplying labours. No means at present exist in this country for sending forth additional labourers into that interesting field. Something must, however, be done, rightly to direct the many thousands who are anxiously asking what they must do to be saved. The latest communications show that upwards of 20,000 are deeply anxious respecting their salvation. There is in the island a class of black and coloured men, deacons and leaders, qualified to read and explain the Word of God, and to aid the ministers of the gospel in their present arduous duties. These persons are, however, dependent on their daily earnings for the support of themselves and their families. They cannot, therefore, be engaged in this kind of service altogether without pecuniary aid. Still, this outlay would be but small, compared with the importance of the work itself. Twenty or twenty-five pounds each would, it is believed, meet the necessity of the case. The number employed ought not to be less than fifty. It is proposed that the engagement itself should be but temporary—say for twelve months—so that no permanent charge would be incurred; but such an agency employed for that time would be of vast service. The agents employed will be carefully selected by the Baptist Missionary Society already existing in Jamaica. One thousand pounds wisely expended now will be of incalculable

benefit in the future history of the cause of Christ. We place this appeal before the christian people of Britain with the fullest confidence. The church has been earnestly praying for the outpouring of the Holy Spirit. The religious awakening in Jamaica is beyond all doubt the result of that Spirit's work. Where God gives his blessing in answer to prayer, his people surely will not withhold their aid. That which is done should be done promptly. Ministers are sinking beneath the burden of their toils; souls are mourning for want of spiritual counsel. Brethren and sisters in Christ, aid us! Aid us now! Aid us by your prayer and your contributions in behalf of a people whose welfare, both temporal and spiritual, has so often awakened your benevolence and zeal.

It is with the full concurrence of the committee of the Baptist Missionary Society that we make this appeal for temporary aid to meet the present emergency. The secretaries of that society will gladly receive contributions for this purpose. The Rev. C. J. Middleditch, of the Baptist Irish Society, has kindly consented to act on our behalf, and will forward to Jamaica whatever may be raised for this urgent work.

One of our number, Mr. Henderson, hopes to return in the early part of next month to the sphere of labour which he has long occupied. May he be the bearer of good tidings to the churches of Christ in that land!

We are, dear friends,

Yours in the gospel of Christ,

J. E. HENDERSON,  
EDWARD HEWITT,  
THOMAS GOULD."

*Baptist Mission House,*

33, Moorgate Street, London, E.C.

Mr. Henderson says—

"Although it was my intention to tarry a little longer here, I dare not now do so. The entreaties of my brethren and people to come back at once are too earnest and piteous to admit of my remaining here a moment longer than necessary. The packet which leaves on the 2nd of February will convey me to my beloved people, and place me in the very midst of the exciting and glorious events that are happening. My family will follow by the first sailing vessel that leaves afterwards. Oh that some men of God would offer for God's work in Jamaica!

Our own brethren are well at present, and write, 'We were never so happy.' Two brethren, however, belonging to other societies have become seriously ill, and it will be physically impossible for those connected with our own society long to continue to meet the fearful demands now made upon them. Surely the appeal already referred to will

not be made in vain! Now is the time to show whether the prayers lately offered were sincere."

### RELIGIOUS.

**EASTERN AFRICA.**—A providential opening for a mission to Eastern Africa has manifested itself. Our readers will remember our account of Dr. Krapf's travels in that region. This led to a correspondence between the committee of the United Methodist Free Church and that gentleman, which resulted in his coming over from Germany to confer with them on the subject of a mission to that part of the African continent. Finding that the Doctor's theological views substantially accorded with their own, the committee had no hesitation in availing themselves of his offers of service. Mr. Eckett and Mr. Cheetham have been deputed to visit a missionary seminary in Switzerland, brought by Dr. Krapf under the notice of the committee, as likely to supply them with young men qualified for the intended mission. The proposed plan is to send out four missionaries, two from Switzerland, and two who are now preaching among the United Methodist Free Churches, with Dr. Krapf, who has engaged to give two years to their introduction. The party will sail in April.—*Wesleyan Times*.

**DR. RAFFLES OF LIVERPOOL.**—This esteemed minister having now nearly completed fifty years of service at George Street Chapel, and being in an infirm state of health, has intimated his intention to retire from pastoral labours.

**PRESENTATION BIBLE FOR GARIBALDI.**—"The Bible is the canon which will liberate Italy." These are the memorable words of Garibaldi himself. It is intended to present the General with a fine copy of Bagster's Polyglot Bible (in eight languages), in folio, handsomely bound, and bearing an appropriate inscription. Two gentlemen, one of them military, will be deputed to convey it to Caprera, and deliver it, with a suitable address, into the General's hands.

**SCARCITY OF SPONSORS.**—We hear that so few thoughtful persons can now be found to go through this solemn farce, that the clergy have petitioned the Queen, as head of their Church, to order the repeal of the 29th Canon, which forbids parents from standing as sponsors for their own children. But it is doubted whether, if the Queen be willing, the thing can be done!

**THE LATE DR. ALEXANDER FLETCHER.**—We hear that Memorial Schools are about to be erected as the most fitting monument to the memory of this distinguished "Children's Friend."

### GENERAL.

**AN AMERICAN, D.D.,** we are told, lately preached a pro-slavery discourse from, "Out of the north an evil shall break forth upon all the inhabitants of the land." (Jer. i. 14.) Perhaps his next text will be from Isaiah xviii. 6, "Say unto the north, Give up," the fugitive slaves in New England and Canada! We would advise him to try his hand at Zech. xi. 5, "Whose possessors slay them, and hold themselves not guilty; and they that sell them say, Blessed be the Lord; for I am rich; and their own shepherds pity them not."

**NEW REGULATION IN REGISTERING BIRTHS.**—From Jan. 1, 1861, all parties attending at the office of the registrars for the purpose of registering births, will, in addition to the other necessary information, be obliged to give the place and date of their marriage, else the birth will not be registered. They will therefore require to be provided with proper evidence of these. The chief object of this regulation is to prevent, if possible, the registering of illegitimate children as legitimate.

**DECLINE OF SLAVE PROPERTY.**—One of the Virginian slave papers lamenting the decline in the value of slaves, quotes the sale of a skilled mechanic at £160, who would last year readily have brought £300, and the *New York Times* considers it safe to estimate "that, if the slave labour of the South was worth £240,000,000 twelve months ago, it is now worth less than £160,000,000."

**THE COURT OF QUEEN'S BENCH** has issued a writ of *Habeas Corpus*, and sent a messenger to Canada, to bring the body of Anderson the negro to England for trial, who, in self-defence, slew the man who attempted to seize him and drag him back to slavery.

**THE COTTON SUPPLY.**—Manchester has held a great meeting. It appears that four millions of people in this country are engaged in its manufacture; who, if the supply from America should fail, would be on half work.

**THE LONDON TRAMWAY AND DESPATCH COMPANY** proposes to establish tubes and tramways under and along the streets of the metropolis, for the conveyance of parcels, letters, and messages, and to facilitate the omnibus and general traffic.

**GARIBALDI.**—A party lately visited Caprera, where they found the modern Cincinnatus with his spade over his shoulder. They were received kindly, and entertained by him in his humble hermitage.

**THE LATE FROST.**—On Christmas-day morning the thermometer stood at 45 degrees below freezing point, a depth it has never reached before in this latitude, so far as authentic observations go.

## REVIEW OF THE PAST MONTH.

Monday, January 28th.

AT HOME.—Her Majesty, the Prince Consort, and the Royal Family, appear to be enjoying their usual good health. The Prince of Wales has gone to Cambridge as an undergraduate. Prince Alfred has gone out on another sea voyage, in the steam war ship, "Saint George," of 90 guns, to British America and the West Indies.—Parliament is to meet in a few days. Several recent elections having, by division among the liberals, resulted in the election of tories, we shall not be surprised if the Derbyites come into power, and a General Election takes place in the spring.

ABROAD.—At his Grand Lvee, on Jan. 1, the Emperor of the French spoke words of peace to the ambassadors, and has since withdrawn his guard ships from Gaeta, and left the young tyrant of Naples in the hands of the Sardinians, who are now besieging the place by sea and land.—The King of Prussia, after long imbecility, is dead. The new King has granted an amnesty to political offenders, but is doing some doubtful things, in enlarging his already numerous army, and in reviving the quarrel between Denmark and her German provinces.—The Chinese are paying in solid silver the price

of their folly. We hope that in future both we and they will act with more uprightness.—Lord Elgin and Sir Hope Grant are gone from China to Japan. But what to do? We hope no mischief is brewing there.—India is not quiet under the new Income Tax. We fear the imposition of it was a mistake after all.—In New Zealand the natives have at length been defeated.—But to the United States the eyes of the world are now directed. South Carolina is in full revolt, and has fired the first shot at a Government troop ship. Florida, Mississippi, and Alabama, have also, it is said, seceded. President Buchanan now sees his folly in encouraging secession, and would fain restrain it, but it is too late. The Great Confederation of States is broken, never, we expect, to be repaired; and better far it should be broken, than slavery be perpetuated for ages. There is little hope now of conciliation. Everywhere the Southerners are seizing the forts, arsenals, and arms, and treating the Government with contempt. We hear that many thousands of dollars have been subscribed for the assassination of Lincoln, the new president. Infatuated men! they are mad, absolutely mad! Their doom cannot be distant, and humanity would rejoice over their fall.

## Marriages.

Oct. 27, at Melbourne, Victoria, by the Rev. Isaac New, baptist minister, Granville Sharpe Price, son of Dr. Thomas Price, of London, to Annie Ewing, second daughter of Mr. J. Jones, of Heath, Loddon.

Dec. 12, at the baptist chapel, Isleham, by the father of the bridegroom, assisted by the Rev. W. W. Cantlow, uncle of the bride, Walter, eldest son of the Rev. J. Cooper, Wattisham, to Elizabeth, seventh daughter of Joseph Slack, Esq., Taorn Hall, Wicken.

Dec. 12, at Bishops Stortford baptist chapel, by the Rev. B. Hodgkins, Mr. William Sags, to Mrs. Camp.

Dec. 13, at Turret Green baptist chapel, Ipswich, by the father of the bridegroom, the Rev. Thomas Morris, of Whitechurch, Southampton, the Rev. T. M. Morris, to Kate, second daughter of the late Henry Ridley, of the above place.

Dec. 18, at the baptist chapel, Bridgenorth, Shropshire, by the Rev. D. Jennings, Mr. John Lacey, to Emily, second daughter of the late Mr. Hill.

Dec. 20, at the baptist chapel, Addlestone Surrey, by the father of the bride, Mr. Joseph Green, of Clapton Square, London, to Miss Mary Jane Tubbs, of Addlestone. A very handsome presentation of plate and china was made to the bride by the members of the church and congregation.

Dec. 19, at Trinity baptist chapel, Bradford, by the Rev. H. J. Betts, Mr. William Booksbank, of Bowling, to Sarah Ann, daughter of Mr. George Craven, Pudsey.

Dec. 22, at the baptist chapel, Romsey, by the Rev. W. Drew, Mr. Charles Craven Lacey, of Winchester, to Kate, eldest daughter of Mr. Chas. Summers, Romsey.

Dec. 25, at the baptist chapel, Torrington, Devon, by the Rev. W. Jeffery, Mr. Thomas Squire, Hill Farm, Fritbelstock, to Miss Mary Anne Brooks.

Dec. 25, at Ebenezer baptist chapel, Scarborough, by the Rev. Dr. Evans, Mr. Luke Septimus Cross, to Sarah, eldest daughter of Mr. George Cass, Scarborough.

Dec. 25, at Portmahon baptist chapel, Sheffield, by the Rev. J. P. Campbell, Mr. Thomas Beet, to Miss Ridgway.

Dec. 29, at the baptist chapel, Sunnyside, by Mr. A. Nichols, Mr. James Wilson, Stonepits, Edenfield, to Miss B. Taylor, only daughter of the late Mr. William Taylor, of Brown Bent, Walmsley-cum-Shuttleworth, Lancashire.

Jan. 1, at the baptist chapel, Chepstow, the Rev. J. Jones, minister of the place, to Miss Lloyd, Castle Parade, of the same town.

Jan. 2, at Crane Street baptist chapel, Pontypool, by the Rev. Dr. Thomas, the Rev. E. Morgan, baptist minister, Wem, Salop, to Ann, only daughter of Henry Morgan, Esq., Mamhilad House, near Pontypool.

Jan. 2, at the baptist chapel, Harlow, by the Rev. H. C. Leonard, M.A., of Boxmoor, the Rev. F. Edwards, B.A., of Leeds, to Sarah Elizabeth, only daughter of Thomas Chaplin, Esq., of Harlow.

Jan. 8, at the baptist chapel, Brixham, Devon, by the Rev. Moses Saunders, Mr. George Clark, Kingswear, to Miss Susanna Bastow Drew, of Brixham.

Jan. 13, at the baptist chapel, Hinckley, by Mr. Parkinson, Mr. J. Cobley, to Miss A. Ward.

Jan. 15, at the baptist chapel, Woodgate, Loughborough, Mr. T. Hallam, of East Leake, to Miss E. Tyers, Wymeswold.

Jan. 16, by license, at the baptist chapel, Dover Street, Leicester, by Mr. Malcolm, Mr. J. M. Moore, to Emma, second daughter of the late Mr. Joseph Coleman.

Jan. 23, at the Independent chapel, Tipping Street, Ardwick, Manchester, by Mr. Lewin, Mr. Julius Cæsar Smith, baptist minister, Alford, Lincolnshire, to Caroline, youngest daughter of Mr. James Howe, of Louth.

## Deaths.

In the month of April last, at Linyanti, on the Zambesi, the Rev. Holloway Helmore, for nearly twenty years a faithful and devoted missionary in Africa; and, at the same place, within a few days, his wife and two of his children, all from fever.

Nov. 4, aged 83, Mr. Edward Hudsmith. He was a member of the baptist church at Middleton-in-Teesdale almost from its commencement, and for many years a deacon.

Nov. 28, after a week's suffering, the Rev. Samuel Wells, baptist minister, Thurleigh, Beds., aged 60 years. "His end was peace."

Dec. 15, at Romsey, Hants., Josiah George, Esq., in the 77th year of his age. The deceased gentleman was for many years a deacon of the baptist church in this town; he was also a magistrate of the borough, and on several occasions was elected to fill the office of mayor. His loss will be deeply felt by a very large circle of friends, by whom he was highly and deservedly respected.

Dec. 17, of consumption, William Elisha, the beloved son of the Rev. William Hawkins, baptist minister, Shrewsbury, in his 22nd year.

Dec. 21, Mr. Henry Bambridge, aged 61, a member of the baptist church at Middleton-in-Teesdale, and brother of our oldest surviving deacon. Also previously, at the age of 78, Mary Bambridge, mother of the last named. She was spared to enjoy the great privilege of seeing her family of eleven children all grow up, be baptized, and joined to christian churches.

Dec. 22, Mr. Lawrence Taylor, of Lumb, Lancashire, in the 49th year of his age, a member of the baptist church, Goodshaw.

Dec. 24, at Aston House, Oxon, Susannah, the beloved wife of the Rev. B. Arthur, baptist minister, of Coate. Her affliction was protracted; but was borne with patience and entire submission to the Divine will. "Her end was peace."

Dec. 25, Mr. John Watts, aged 76, many years a respected member of the baptist church at Waterbeach, and twenty-six years a superintendent of the sabbath school. His end was peace. "Let me die the death of the righteous, and let my last end be like his."

Dec. 30, very suddenly, Mr. George Graves, of Northwold Hall, for many years deacon of the baptist churches at Swaffham and Downham. "His end was peace."

Jan. 7, at Addington-place, Camberwell, the Rev. Jonathan George, pastor of the baptist church, Arthur Street, Walworth.

Jan. 14, at Swannington, Leicestershire, Mr. Samuel Jeffcoat, aged 79, for many years a member of the General Baptist church at Hugglescote. Our venerable friend went by the name of the "Old Bombardier," having served in the artillery during the Peninsular war. He was present at the battle of Corunna, when Sir John Moore fell by a cannon ball. In October, 1858, we published an autobiography of the old soldier, written by himself, in the *Christian Pioneer*.

Jan. 19, after several years of helpless weakness, borne with meek resignation, Mrs. M. A. Laxton, aged 62, a member of the General Baptist church, Carley Street, Leicester.

THE

# BAPTIST REPORTER.

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MARCH, 1861.

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## HISTORICAL SKETCH OF THE ARMENIAN MISSION.

BY DR. DWIGHT, OF CONSTANTINOPLE.

WESTERN ASIA has been the chosen theatre of God's mightiest works. Nearly all the events recorded in the Bible had their accomplishment here. The great work of atonement for the sin of the world was begun and completed in this land. Here Christ the Son of God "became flesh, and dwelt among" men; and here He suffered, died, and rose again. Here the Spirit was first poured out from heaven, and thousands were born in a day, the earnest of greater and more extended blessings upon the race of man. But the church of Christ in this land was destined first to pass through centuries of severe trial. Those whom God originally called, and upon whom he bestowed such distinguished blessings, for the most part forgot their "first love," and gradually returned to the "beggarly elements" of this world. They forsook "the fountain of living waters, and foolishly hewed out to themselves cisterns, broken cisterns, that could hold no water." As a natural consequence, God also forsook them, and gave them up to "strong delusions," to "believe lies;" and thus they brought upon themselves "swift

destruction." Centuries have rolled away, and the different branches of the Eastern Church are still lying under the frown of an offended God. Strangers rule over them with an iron sceptre. The name of Christianity exists, but the appreciative knowledge of its distinguishing and fundamental doctrines is, for the most part, gone, and so also are its spirit and power. Within the last thirty or forty years, western christians, particularly those from America, have been labouring to rekindle the lights that have been for so many ages extinguished. They have met with varied success. The Armenian race seems to have been especially susceptible of the truth. God has evidently prepared the minds of this people for the reception of the pure gospel; and we can hardly doubt that he has chosen them to be his favoured instruments in spreading the light of a reformed christianity through the whole of Western Asia.

Before entering directly upon the work assigned to me of sketching the progress and present aspects of the reformation among this class of people, I feel that it is needful to show first, very briefly, what is the

religious system of the Armenian Church. Omitting all questions of external ceremony, as well as all mere philosophical distinctions, let us inquire directly as to the teachings of the Armenian Church on the fundamental points of salvation. What views does it present to its people as to the nature and extent of sin, the medium of access to God, and the way in which pardon and salvation may be secured?

And, in the absence of authoritative councils, officially establishing and recording the creed of the Armenian Church, I know not what I can do better than to examine the system of religion as taught in their catechisms published by the sanction of their highest ecclesiastical authorities, and used in their schools. I have before me *seven* different books of this sort, published at different periods, within the last thirty years, the last one as lately as 1858, and all having the Patriarch's *imprimatur* on their title-page, and one of them written by a Patriarch himself. Among these books there is a remarkable uniformity on the points I shall now bring forward. Usually the first question in the book is, "What art thou?" *Ans.* "Thanks be to God, I am a christian." *Q.* "By what means did you become a christian?" *Ans.* "By the grace of the holy baptismal font, when I was baptized in the name of the Father, and of the Son, and of the Holy Ghost." We are next taught that the outward mark by which a christian is known "is the sign of a cross made upon his face;" and that the perfect christian is the man "who fulfils the command of Christ, and keeps the commandments of the church." After this come "the commandments of the church," namely, that by "penance" and "confession to the priest," and "absolution," every "actual sin," whether "venial or deadly" is "blotted out" — "original sin" having

been effaced "by baptism;" and that if a person happens to be brought near to death without the absolution of the priest, "extreme unction" will fully "blot out" all his sins. Furthermore, the Armenian Church, in these books, is wholly silent as to the mediatorial office of Christ, but teaches that the "highest of all mediators" is the Virgin Mary, and, after her, that the angels and saints are to be used as mediators with God; and that the saints are to be honoured by "going to church" on their feast days, "by using them as intercessors with God," and "by honouring their pictures and relics;" and it is also declared that these pictures and relics "have miraculous powers." Furthermore, these catechisms inculcate, that when the priest at the altar pronounces the words, "This is my body" and this is my blood," "calling upon the Holy Spirit," "the bread and wine in his hands from that time become the true body and blood of Christ." And lastly, they declare that the church fathers and their successors are the "vicars of Christ on earth," and the appointed "head of the church," and that, equally with the prophets and apostles, they are "infallible."

Now, what could you expect the religious condition of a people to be, who had been brought up from their infancy under such a system as this, and especially when you take into consideration that the great mass of them cannot even read, and, even if they could, are furnished by their church with the Bible only in an unknown tongue?

Such was the condition of the Armenians of Turkey thirty years ago; but, blessed be God, it is not their condition now. The church standards have not changed. The church catechisms have not changed. The liturgy, and all the service books of the church, are precisely what they were centuries ago; and

the regular round of ceremonies and observances is gone through within their churches, by priests and people, in the same perfunctory manner as before. But a change has been going on *in the minds of the people*, both in the capital and throughout the provinces, which must produce its fruits, sooner or later, on all their forms of worship, as well as on their daily lives.

The attention of the American Board of Missions was first directed to the Armenian people in a providential way. In 1821, a missionary of the Board visited Jerusalem, and there fell in with some Armenian pilgrims, who expressed the desire that missionaries might be sent to their country. From that time the subject was never lost sight of, although it was not until the beginning of 1830, that the first step was taken towards accomplishing this object. The Rev. Eli Smith, afterwards Dr. Smith of Beyrout, and the writer of this article, were at that time commissioned to perform an exploring tour through the proper country of the Armenians preparatory to a mission among them. This tour occupied the whole of the year 1830 and a part of 1831, and it resulted in the establishment of the mission to the Armenians, and also to the Nestorians. The simple design, in both cases, was to endeavour to infuse a new spiritual life into these churches where then all was death. We were sent not to a heathen people, to make known the gospel to those who had never heard of it before; but, on the contrary, to a nominally christian people, who, during centuries of ignorance and oppression, had been drawn far away from the simplicity and purity of gospel faith, as well as from the power of godliness; and whose sad example had been and was working great mischief on all the nations around. And I must not omit to state here, that the true

christian enlightenment and evangelisation of the Muhammadans of Turkey was the ultimate end of the mission to the Armenians. It was felt that the chief thing which kept back the Turks from the gospel was the idolatry of the so-called christian churches around them. Christianity had long been falsely represented to them, and a solemn responsibility seemed to rest upon the evangelical churches of the world to place before them a true example of its purity and its power. The only hopeful way of doing this was in endeavouring to resuscitate the dead churches of Turkey. If, for instance, the Armenians could be brought, by the blessing of God on faithful evangelistic labours among them, to cast away all that in their faith and practice which they had derived from men, and retain only that which had come from God, there would be great hope of a powerful influence for good going forth from them upon all the Muhammadans around.

The work of reforming the Armenians, however, was a delicate and difficult one. The result thus far has proved that the time was opportune for the commencement of the mission, and that, of all the Oriental Churches, the Armenian and the Nestorian were in the most promising state for the experiment.

The first station\* occupied by the American Board among the Armenians, was at Constantinople. The Rev. Dr. Goodell removed to that place from Malta in 1831, and the writer of this article joined him in the following year, as did also the Rev. Dr. Schauffler. The special mission of the latter was to the Jews, though he has always laboured much to help forward the Armenian work, and in those early days, as well as subsequently, his counsels as well

\* It is well here to state that, according to our usage, a *Station* is a place occupied by missionaries from America; and an *Out-station* is one occupied by native assistants.

as his labours were of the greatest value.

The missionaries made it a primary object to secure, if possible, the good-will and co-operation of the Patriarch, the Bishops, and the other ecclesiastics of the Armenian Church. In this they seemed for a while to be successful. They made no secret of their religious views, and often, in those early days of their mission, did they find opportunities for conversation with Armenian Bishops, Vartabeds, and Priests, on the fundamental points of the gospel. Almost never did any one object to the truth as stated by us; many spoke decidedly in its favour, and expressed great interest in listening to it. More than once did ecclesiastics in high standing, in the freest manner avow their dissatisfaction with the burdensome forms of their own church, and their deep conviction of the necessity of reform. Further acquaintance, however, with men of this class in Turkey has taught us the necessity of receiving their fair words with extreme caution. Two, at least, of those who thus early avowed themselves to us as friends of reform, subsequently made themselves famous as Bible burners and persecutors of God's people.

In the course of the year 1833, we saw the first evidences of the work of God's Spirit amongst the Armenians. A single individual, a private tutor in the family of an Armenian banker, called upon the missionaries, and conversed, with the deepest earnestness, on the subject of personal salvation. He soon brought with him a companion, who appeared equally moved with himself. Both had been pupils of a famous teacher, by the name of Krikor Peshtimaljean, who at that time was the head-master of the Patriarch's school. Subsequent acquaintance with this man proved that his mind had been enlightened by the

perusal of the sacred scriptures, and that, in his religious views, he was far in advance of the mass of people around him. Cautiously, and yet surely did he lead his pupils to perceive the difference between the Divine word and human traditions, and to feel that many errors had crept into the Armenian Church which time would rectify. Nearly all of the first inquirers of our mission had been more or less under his training. He was time-serving, however, in his policy—the Erasmus of the Armenian Reformation.

The first inquirer still survives, and is now the Rev. Hohannes Der Sahagyan, acting pastor of one of the Evangelical Churches in Constantinople, a well tried and very excellent brother.

It may be interesting to note also, in this place, that all the pioneer male missionaries to the Armenians are still living, and most of them are to this day actively engaged in the field. Old age is creeping over them, attended by its usual infirmities, but still it is their blessed privilege to preach Christ and him crucified to perishing sinners, and to see such triumphs of the cross in this land as they never expected it would be their privilege to witness in the flesh.

No sooner did the awakening and purifying work of the Spirit begin to appear than opposition also arose. In the first instance, it was instigated by some of the Papal clergy, who, though no friends to the Armenians, have ever been most ready to put them on their guard against the encroachments of protestantism. The first efforts of this sort, however, were feeble, and, as usual, they turned out rather to the furtherance of the gospel.

The light of true spiritual christianity which had been kindled in some minds, rapidly spread from heart to heart. The key-note that had been raised was "*The Bible*—

*nothing but the Bible;*" and it was taken up readily, and with joy unutterable by many, while it struck dismay into the hearts of a proud and venal hierarchy. The Patriarch then in office, however, was a mild man, and by nature incapable of being drawn into any rash measures. The Bishops were not agreed among themselves as to what steps to take to ward off the threatening danger; and no one knew but that the majority of the people had already embraced evangelical sentiments. There was, as yet, no visible organization of the reforming party, and no possible means of knowing how many of all the people, were really on the Lord's side; but one thing was obvious to all, namely, that very suddenly and strangely the common topic of conversation among almost all classes of the Armenians at the capital was protestantism. From the first we had studiously avoided, as much as possible, all questions of external observances, and also all direct attacks even upon the doctrinal errors of the Armenian Church. We laid it down as a principle that the readiest method of eradicating error from the mind is to pour in the truth. We therefore determined, as much as in us lay, "to know nothing but Jesus Christ and him crucified." In this way it was left to their own minds to work out the problem in regard to how much, and what in their former system was to be retained and what rejected.

Notwithstanding the individual cases of opposition alluded to, yet, externally, our relations with the Armenian clergy, high and low, continued for the most part friendly until the year 1837. Then, for the first time, the authorities of the church set themselves openly in antagonism to our mission. For two years and more we had had in successful operation in Pera a literary and scientific institution for

Armenian and Greek boys, the number of pupils being about sixty, two-thirds of whom were Armenians. Near the close of the year 1837, the parents were peremptorily ordered by the Patriarch to remove their children from this school, and the order was immediately obeyed. But our head-master, Mr. Der Sahagyan, already mentioned, who was to be the principal butt of the patriarchal vengeance—and it was said that arrangements had been already made for his exile—was immediately engaged by a rich and powerful Armenian banker to take charge of a large school, of which the banker was the patron, in one of the suburbs of the city. This school consisted of 600 pupils, all of whom were thus brought under direct evangelical instruction; and we were left to admire the overruling providence of God which brought so much good out of what appeared to us at the time so great an evil.

Two years afterwards (Feb. 1839) the first actual persecution of the protestant Armenians began. Mr. Der Sahagyan, with a companion not quite worthy of being considered a protestant, were banished to a monastery near Cæsarea, in the interior of Asia Minor, about 400 miles distant from the capital. It was evidently the design of the enemy at this time to annihilate, by a general persecution, the very name of protestant from among them. By a singular concurrence of circumstances, the most violent of the opposers had obtained easy access to the ears of the mighty Sultan Muhamud, the then reigning sovereign of Turkey, and the train was laid for a terrible explosion, which should not only destroy protestantism, but also drive all the missionaries out of the country. But by another still more singular concurrence of providences, this whole plot was defeated, and in the end all turned out "for the furtherance

of the gospel." The Sultan died. The mighty were brought low. Public events of the gravest character absorbed everybody's attention; and God's people were again left in quietness to recover their strength, and silently, though diligently, to sow the seed of Divine truth beside all waters. After a year of exile, our good brother, Der Sahagyan, was allowed to return home, through the kind and efficient interposition of Dr. Millingen, a Scotchman, and one of the Sultan's physicians.

At the very time that the storm was raging at the capital, the mission was pushing its advanced posts into the very heart of the country. Erzroom was occupied as a missionary station in September of 1839. This town is almost in the very centre of ancient Armenia, about 130 miles s.e. from Trebizond, and situated in an extensive plain through which flows one of the principal branches of the Euphrates. We had now five missionary stations among the Armenians, namely, Constantinople, Smyrna, Broosa, Trebizond, and Erzroom, and they were manned by eleven missionaries, besides a few native assistants.

From this time the work of reform, both at the capital and in the interior, went forward with more rapid strides than ever before, and many were the tokens we had of the special presence of the Holy Spirit. The gospel was preached by the missionaries in a more formal way than formerly. Many interesting cases of conversion took place, some of them among the priesthood. Even the Vartabeds (preachers) of the Armenian church began to change their style of preaching, adapting it to the times. Much less was said by them of Mary and the saints, and more of the simple gospel of Christ. A spirit of inquiry prevailed, and many frequented the houses of the mission-

aries. The native converts were particularly active, and it seemed to be the great business of their lives to win souls to Christ; and greatly did the Lord bless them in their labours.

In two places near the capital the work of God became particularly interesting. These were the outstations of Nicomedia and Adabazar. The former is situated at the head of a gulf of the same name, about sixty miles directly east from Constantinople, and the latter is thirty miles farther east in the interior of Asia Minor, on the ancient river Sangarius. In Broosa, also, good attention was given to the word preached, and, in short, wherever labour was performed, it met with a speedy return.

For the space of several years the native protestants were generally unmolested, although individual cases were constantly occurring of petty persecution for the truth. There was just enough opposition to remind us that the enemy, though temporarily silenced, was not dead.

The Bebek seminary received an unusual share of the attention of the hierarchy. It was established in 1840, chiefly for the education of pious young men for stations of usefulness in connection with evangelistic labours in the land. Repeated attempts were made to crush it during the first six years of its existence, but, by the help of God, it survived them all, and it still lives, the venerable mother of many promising children.

Hitherto no foreign ambassador had ever interfered for the protection of God's people in Turkey; and the idea of religious liberty had probably never found entrance into the mind of any single individual, either of the spiritual or temporal rulers. The Patriarchs were clothed by the Sultans with almost supreme authority over their own people. They had their own patriarchal

prisons where they could confine any of their own children at pleasure, and without reference at all to the Turks. And if this was not sufficient, a single word from them to the Turkish authorities would suffice to procure corporal punishment of the most cruel description, imprisonment, and exile; and the Porte never investigated the cases.

In August, 1843, however, an event occurred which gave an entirely new turn to affairs in this respect. A young Armenian, who had rashly embraced Islamism, and afterwards returned to his former christian profession, was decapitated in one of the streets of Constantinople. The British ambassador here at that time, Lord Stratford de Redcliffe, having been deceived by the Porte in the matter, demanded and obtained from the Sultan himself a solemn pledge that no similar case should again occur in his dominions. Here was the entering wedge of religious liberty. Although no reference was made to the protestants in this land in the terms of this pledge, nor in the minds of the parties concerned in it, yet a principle was involved which was new in Turkey, and to which effectual appeals were subsequently made, and which ended in the order for the full protection of protestantism in the empire.

During the winter of 1843-4, the stations in Turkey were favoured with a visit from the Rev. Rufus Anderson, D.D., Senior Secretary of the American Board of Missions, and the Rev. Joel Hawes, D.D., one of the corporate members of the same board. An opportunity was thus had for consultation on various questions practically bearing upon the missionary work in this land, the results of which were highly important in many respects. One of these results was the entire relinquishment of the Greek department of our mission in Turkey, and

the transfer of several missionary brethren from the Greek to the Armenian field. In taking a step so undesirable in itself, and so truly painful, we seem plainly to be following the leadings of Providence.

From 1843 to 1846, there was no long period of exemption from persecution, although throughout the whole field a spirit of religious inquiry was wonderfully diffused, and believers were multiplied.

The most marked case of persecution was that of Priest Vertannes, who was deprived of his official robes, and sent into exile, by order of the new patriarch Madteos. This occurred in December of 1843. At first the priest was confined in the monastery at Armash, near Adabazar; but complaint having come from thence that he was busy in making all the inmates protestants, he was further banished to Cæsarea. While on his way to that place, in charge of a police-officer, he everywhere preached the Word; nor after he had arrived at Cæsarea did he cease to make known Christ and him crucified. During the summer of the year 1844, on the occasion of a great wedding-feast, made by the Sultan, a general amnesty for all exiles was proclaimed, and priest Vertannes was thus released, to the great joy of his brethren, and even of some of the persecuting party; for while in exile he was charged with successfully labouring "for the seduction of Armenians to the protestant faith."

In the autumn of 1845, a female boarding-school was opened by the mission in Constantinople, which still continues to flourish, and has been a most important instrument for good in this land. Many young ladies of the Armenian race have been educated there, who are now wives of pastors, teachers, and other native helpers, and some of them have proved highly useful as teachers

of schools in different parts of the land.

Madteos, the new patriarch, seems from the first to have considered it as his special calling to root out protestantism from the Armenian church. He was an early friend of the missionaries, and knew fully their views, and once professedly assented to them. It was always evident, however, that he was a time-server, and that he had great skill in trimming his sails to every popular breeze. Before he was called to the patriarchate, while bishop of Broosa, he began to show himself an enemy to evangelical truth, by ordering the bible and other books of the protestants to be burned; and as he owed the appointment of patriarch no doubt to the impression he had made on the minds of those in whose hands the choice rested, that he was determined to war manfully against the protestants, he must, of course, do all in his power to strengthen that impression. Ambitious, mercenary, unprincipled, and deeply cunning, he was a most fit tool for the enemy of the truth; and most zealously did he give himself to the diabolical work of persecution.

For two years, isolated cases of persecution were constantly occurring in all the places in the interior where protestants were found. These cases were particularly severe in Erzroom, Trebizond, Nicomedia, and Adabazar and its vicinity. Imprisonment, the bastinado, and exile, were freely resorted to, as well as mobbing in the streets, stoning of houses, &c., &c. Early in 1846, by command of the patriarch, a simultaneous and general onset was made upon the poor unprotected protestants all over the land. Sabbath after sabbath all the Armenian churches rang with the most terrible anathemas. The protestants were called "traitors," "murderers of Christ," "children of the devil,"

"the offspring of Antichrist," "worse than infidels and heathens," &c., &c. Parents were ordered to drive out their protestant children, husbands to separate from their protestant wives, the owners of houses and shops to expel their protestant tenants, and commercial companies to exclude their protestant partners. All Armenians were strictly prohibited from trading in any way with protestants; bakers were ordered, on pain of anathema, not to furnish bread to their families, and water-carriers not to furnish water. Amongst an ignorant and fanatical people, the effect of such mandates, from their highest church authorities, was tremendous. And to ensure the full carrying out of the orders, the parochial priests were especially charged to superintend the work personally; and most faithfully and energetically did they perform the task assigned to them. In the city of Constantinople alone nearly seventy individuals were obliged to leave father, mother, brother, sister, husband, wife, or children, for Christ's sake, and were literally turned into the streets. Nearly forty had their licenses to trade taken away from them, and were obliged to close their shops, because the heads of their guilds were Armenians, and either the willing or unwilling tools of the Patriarch. The only condition which they could retain their former places of business, was to subscribe to a creed drawn up by Madteos, which contained all the worst errors of Popery. We have reason to be thankful to God that very few indeed fell away. Special grace was evidently vouchsafed to our brethren, which enabled them to glory even in their tribulations. And the whole was overruled in a most remarkable manner for the good of the church of Christ in this land. The Patriarch, seeing that hitherto all means of reducing

the protestants to obedience had failed, sent to the Porte the names of thirteen of the leading men of the anathematized, with the request that they might be banished. The British ambassador had already most humanely interfered in behalf of the persecuted, and now a simple reference before the Porte to the pledge of the Sultan in 1843, was sufficient. The reply of the government to the Patriarch in substance was, that, *having adopted the principle of freedom of conscience, they could not now banish men for imputed religious errors.* The ground thus taken by the Porte was fatal to the Patriarch's plans. It was the first public avowal by the Turkish government of the law of religious liberty as the law of the land.

It ought here to be stated that printed copies of the patriarchal bulls of anathema were sent to the Armenian bishops all over the country, and substantially the same scenes of persecution were enacted in each place where protestants were found. It was the reign of terror, but it was the harbinger of a brighter day.

[In our next we shall give the remainder of Dr. Dwight's very interesting sketch, when our readers will peruse, with wondering delight, the great and good things God is doing by his servants in the regions of Asia Minor, and in some of the very places where Paul, and Luke, and Silas, first published "the glorious Gospel of the blessed God." Here, and in Burmah, the American Protestant missionaries are now reaping their richest harvests.]

## Poetry.

### "PILGRIMS TO ZION'S CITY BOUND."

"Who are these, and whence came they?"

Nor from Jerusalem alone,  
To heaven the path ascends;  
As near, as sure, as straight the way  
That leads to the celestial day,  
From farthest realms extends;  
Frigid or torrid zone.

What matters how or whence we start?  
One is the crown to all;  
One is the hard but glorious race,  
Whatever be our starting-place;  
Rings round the earth the call  
That says, "Arise, Depart!"

From the balm-breathing sun-loved isles  
Of the bright Southern Sea,  
From the dead North's cloud-shadowed pole,  
We gather to our gladsome goal,—  
Our common home in Thee,  
City of sun and smiles!

The cold, rough billow hinders none;  
Nor helps the calm, fair main;  
The brown rock of Norwegian gloom,  
The verdure of Tahitian bloom,  
The sands of Mizraim's plain,  
Or peaks of Lebanon.

As from the green lands of the vine,  
So from the snow-wastes pale,  
We find the ever-open road  
To the dear city of our God;  
From Russian steppe, or Burian vale,  
Or terraced Palestine.

Not from swift Jordan's sacred stream  
Alone we mount above;  
Indus or Danube, Thames or Rhone,  
Rivers unsainted and unknown:—  
From each the home of love  
Beckons with heavenly beam.

Not from grey Olivet alone  
We see the gates of light;  
From Morven's heath or Jungfrau's snow  
We welcome the descending glow  
Of pearl and chrysolite,  
And the unsetting sun.

Not from Jerusalem alone  
The church ascends to God;  
Strangers of every tongue and clime,  
Pilgrims of every land and time,  
Throng the well-trodden road  
That leads up to the Throne.

## Reviews.

*Moderate Calvinism Re-examined.* By John Howard Hinton, M.A. London: Houlston & Wright. One Shilling.

MR. HINTON tells us in his "Introduction" (dated Aug. 21, 1860) why this pamphlet appears. He says:—

"It so happens that the theological system I have advocated (in 'Lectures on Redemption') constitutes the middle path between two extremes, these extremes being Hyper-Calvinism on the one hand, and Arminianism on the other; in the position I have taken, consequently, I am liable to assault from two opposite parties, and both of them have frankly and strenuously done their duty towards me. On the part of the Hyper-Calvinists, the '*Primitive Church Magazine*' for January, and the '*Gospel Herald*' for March and April, have replied to me; and the '*General Baptist Magazine*' has done so on the part of the Arminians, in its number for February."

Under these circumstances, Mr. H. tells us that he not only felt himself "entitled" and "required" to reply; but this was also due to the reviewers of his Lectures, as well as the readers of that volume.

We have no desire to enter on this old controversy; indeed we usually avoid it; for we have a natural dread of exercising ourselves in great matters on things too high for us (Psalm cxxxi. 1). Neither do we wish to imitate those who in a certain place

"reasoned high  
Of providence, foreknowledge, will, and fate,  
Fix'd fate, freewill, foreknowledge absolute,  
And found no end in wandering mazes lost."

Were we, however, to select a few more lines from our great poet, perhaps they would furnish our readers in few words with a sketch of the "systematic theology" which our esteemed and venerable brother advocates.

"Some I have chosen of peculiar grace  
Eject above the rest: so is my will:  
The rest shall hear me call, and oft be warn'd  
Their sinful state, and to appease betimes  
Th' incens'd Deity, while offer'd grace  
Invites: for I will clear their senses dark,  
What may suffice, and soften stony hearts  
To pray, repent, and bring obedience due,  
To prayer, repentance, and obedience due,  
Though but endeavour'd with sincere intent,  
Mine ear shall not be slow, mine eye not shut.

And I will place within them as a guld  
My umpire conscience, whom if they will hear,  
Light after light well us'd they shall attain,  
And to the end persisting, safe arrive.  
This my long sufferance and my day of grace  
They who neglect and scorn, shall never taste;  
But hard be harden'd, blind be blinded more,  
That they may stumble on, and deeper fall;  
And none but such from mercy I exclude."

Or were we to reduce the system to a few plain English words, we should say it amounts to this—some *must* be saved, but others *may* be saved.

One thing, when reading the reply to the writer in the *General Baptist Magazine*, we looked for again in vain—viz., what is meant by what Mr. H. calls "theoretical Arminianism." As we have said before, Mr. Spurgeon is often bumping them, but he has never yet, that we can find, told us why; and a few months ago, our beloved brother Wills failed to inform us. Now brother Hinton could tell us, and we wish he would, for it is time we knew. The question is, are they evangelical or not? If they are not, why then by all means let it be shown. If they are, then it is a violation of both law (Exodus xx. 16) and gospel (John xiii. 34) to denounce and condemn them.

We do not feel that we are departing from our usual course in making these inquiries. Much has been said lately about a closer union of General and Particular Baptists; but given, that such a consummation is devoutly to be wished, how can it be consummated on honourable terms, if one section of the baptist body is representing the other as a species of heretics, or something worse, or in plain vulgar terms, "shouting mad-dog after it." This may be putting the matter strongly, but not too strongly, when a popular young preacher is heard publicly praying that no Arminian may ever enter his new pulpit!

We only add now that it has come to our knowledge that the Reviewer in the *General Baptist Magazine* is not one of that body, but is himself a member of a large and respectable Particular Baptist church.

*A Review of the Treatise of the Rev. David Henry, A.M., Minister of the Free Church, New Marnoch, on "Christian Baptism: its Nature, Mode, and Subjects." By the Rev. James Macfarlane. Aberdeen: George and Robert King. Sixpence.*

We confess that we are always naughty enough to feel glad when we hear of a local controversy on baptism in Scotland, where the clergy, state-bound or free, are in the habit of assuming too much sacerdotal authority. Yes: Milton was right—

"Presbyter is only Priest writ large."

It appears that a Free Church Minister published a treatise on baptism. Mr. Macfarlane, in some prefatory remarks, observes:—

"In his Preface, Mr. H. says, that he 'would not now do aught, by word or deed, to stir up or continue a fruitless controversy, especially at a time when all are called upon so earnestly to attend to other, and infinitely better, things. That man, surely, incurs a fearful responsibility who introduces any question which may tend to divert the minds of the anxious and inquiring from 'the one thing needful.' Pray, who raised the controversy? It is an undeniable fact that it was not the baptists who 'stirred up this controversy.' But it must be patent to the public here, that it was Mr. H. who stirred up, and continued, this controversy: and, if report be true, stirred up others to join with himself in a tirade against the baptists. Still, after all the abuse which has been cast upon them, the baptists are yet alive, and even stronger than ever in Marnoch. Then, the 'fearful responsibility,' in preaching publicly against them and their views, rests upon Mr. Henry's own shoulders. Let him shake it off if he can."

This is manly and outspoken. Mr. M. then proceeds to follow up his opponent closely on all the main points in his treatise, "passing over unnoticed," he says, "what I freely admit is unanswerable in it, viz., its small talk."

We regret that this excellent pamphlet appears without the name of a London publisher.

*The New Reformation and its Principles.* 1861. No. 1. Sixpence.

We thank the secretary of this "New Reformation Society" for a copy of this pamphlet, for it has afforded us much amusement; and we would willingly amuse our readers too by giving them a

few choice extracts if our space did not forbid. Taken "as a whole" it is a strange jumble of ecclesiastical folly, and yet there are a few grains of wheat in what we might call this bushel of chaff. To give our readers an idea of the object of the society we copy their proposed

"CHURCH REFORM BILL.

*Draft of an Act of the Crown, to amend an Act of the Crown, passed in the Reign of James the First, 1603, anent the affairs of the Church.*

VICTORIA, by the Grace of God, Queen of the United Kingdom of Great Britain and Ireland, in virtue of our PREROGATIVE ROYAL in Causes Ecclesiastical, and with the advice and consent of the Archbishop of Canterbury, and other Bishops and Clergy of the Church, Do hereby ORDAIN and DECREE, subject to the consent of the Houses of Parliament, the REFORMATION of the THIRTY-NINE ARTICLES of the Church, and that in the manner following:—

*First.* That in place of the Thirty-nine Articles, originally enacted by Henry VIII., amended and re-enacted by Elizabeth in 1571, and finally ordained by James I., in 1603, the Thirty-nine New ARTICLES, annexed hereto shall henceforth constitute the Creed of the Church.

*Second.* That after the Ratification of this Act by Convocation and Parliament, no Clergyman shall be admitted to Orders until he has first subscribed the New Articles.

*Third.* Notwithstanding the subscriptions to the Articles, the Clergy shall be entitled to hold their own private opinions (the right of private judgment), so that those private opinions do not amount to a practical nullification of the Articles as a whole.

*Lastly.* It shall be competent to the Clergy now in Orders to subscribe the 'New Articles,' and thereby free themselves from the obligations of their present subscriptions; but those Clergymen who prefer to hold the Old Articles shall be entitled to do so, in which case, such Clergymen shall not be bound by the 'New Articles,' but remain bound by the Old Articles."

And this New "Creed of the Church" will be so unobjectionable that the pope and the patriarch are expected to adopt it for the Latin and the Greek churches, and of course, when they do, all the national Protestant churches will follow in their wake! As for British dissenters and methodists, why they are not worthy of any consideration. Surely some of our high church writers are men to be wondered at.

## Correspondence.

SPANISH TOWN, JAMAICA.

### *Revival and Baptismal Services.*

OUR readers will, we feel sure, read the letter which follows with pleasure and gratitude to God, who appears to be visiting his people in this island, as in former days. How must the heart of brother Phillippo have been cheered by again witnessing such a scene! We copy it from the *Jamaica Guardian* of January 17.

"Knowing that religious intelligence would not be unacceptable to you, or to many of your readers. Permit me to narrate the occurrences that have taken place since the commencement of the year in connection with the church in this town, under the pastoral care of the Rev. Mr. Phillippo.

On the evening preceding the New Year, after a customary service at that season, and the completion of arrangements for a public baptism at an early hour of the following morning, hundreds of the population of Spanish Town hastened to the place (about four miles distant,) where the ordinance was to be administered. Here services were held during the entire night, conducted with great propriety by the office-bearers and others of Mr. Phillippo's congregation, and were united in with unusual seriousness and attention by the people.

Mr. Phillippo arrived about four o'clock on the following morning, and finding himself thus early in the midst of an immense concourse of people which poured in from the whole surrounding district, he elevated himself above the crowd, and, conducting the introductory parts of the service by the aid of candle light, he addressed the several descriptions of characters present in a very earnest and impressive manner, on their duties and obligations as rational, responsible, and immortal beings. His subject related particularly to the season of the year, and to the present times and prospects in reference to revivals of religion. The address, which was full three quarters of an hour in length, was listened to with devout attention, and seemed to produce a deep impression on the multitude.

It was a beautiful morning, and just as the day began to dawn the candidates for baptism moved towards the river side.

A short time passed in making some necessary arrangements at the water's edge. These being completed, Mr. Phillippo, after the usual preliminaries of singing, prayer, and an address to the spectators, administered the solemn rite to twenty-four candidates, mostly young and intelligent persons, who had long been favoured with religious instruction in bible classes or in the Sunday school.

The river side was lined with dense masses of people to a considerable extent. The number present greatly exceeded that of any former occasion, it being estimated at between two and three thousand, while such was the seriousness and propriety observed, that nothing occurred to disturb the solemnity of the service from its commencement to its close.

On the following Lord's-day, the newly baptized, together with several others who had long been separated from the church, (making an addition of upwards of sixty during the past year,) were admitted to christian fellowship.

Gratifying as the attendance on the public worship of God has been since the commencement of the religious awakening in the town, the spacious chapel was now filled to excess—the aisles—the porticos—the gallery stairs—all were occupied, and many were out of doors. This being the first sabbath in January, the day on which the concert for prayer was to commence, as published and recommended in several periodicals in England and America, as also noticed in some of our island journals, the evening of the day, and other evenings in succession to the present date, the 14th inst., were devoted to that object.

All the meetings were numerously attended, and such has been the apparent sincerity—such the earnestness and appropriateness of the petitions presented to the throne of heavenly grace, as to leave no doubt in any christian mind that they were heard in heaven, and that they will, in God's own time and way, be answered.

It need hardly be added that the revival influence has, for some weeks past, been experienced in this town and neighbourhood. It has not yet pervaded the masses of the people, or reached the more private haunts of profligacy and general wickedness either in town or country; neither has it been characterized by the degree of external excitement described as so common in some other parishes. But it doubtless will come here with power, and extend also to Kingston, which, may God grant us. Humanly speaking, nothing else will arouse the dormant mass to a true sense of their condition, and urge sinners in general to seek earnestly the salvation of their souls. From what I have seen of its results, both in this town and the surrounding districts, as well as from what I have read of its effects in other parts of the world and other parts of the island, notwithstanding the irregularities in some cases attendant on it, I hesitate not to express my firm belief that it is the work of God the Holy Spirit, preparatory to the fulfilment of the prophecy which assures us of the time coming when a nation shall be born at once, and when the knowledge of the Lord shall cover the earth as the waters cover the sea."

## Christian Activity.

### HOME MISSIONARY MINISTERS.

WE cannot but admire the untiring zeal and energy of the Wesleyans. It had been remarked, for some time past, that the preachers were becoming more like those of the Congregationalists in their ministrations, and seemed as if they had left their old work of evangelization among the masses of the people to their "Primitive" brethren. Recently, however, they have organized an institution for resuming their "first works." A considerable number of Home Missionary Ministers have been engaged and set to work in poor and populous places. Here is an account of a meeting held in a metropolitan district—Spitalfields, London.

"The Rev. F. Ewer, Home Missionary minister, has for months regularly visited our worst streets, and the lowest 'lodging-houses' of the 'city Arabs.' In these he has preached regularly to numerous and attentive audiences; and his kind attentions, and affectionate exhortations and advices, have secured the respect of the wretched inmates of these places. In order to bring these people into contact with the kindness of the Methodists in this part of London, they were invited to take tea on the evening named, when between 300 and 400 attended. An ample provision was furnished, principally by Messrs. W. Pearce and Polglase, of Poplar; and the poor guests were waited upon by the principal ladies

and friends in the Circuit. Most present would have been regarded as strange visitants in our chapels, though not a few would have been easily recognised at the police-offices. There were persons from nearly all parts of England, as well as from Ireland and Scotland; and here and there a Negro diversified the scene. But the greater part of those present were born in London, as was ascertained during the meeting. One young woman, whose fading elegance of person and manners indicated a painful tale of better days, and who had but recently made her abode in a London den, was nursing her baby. Near her was a pale-faced mother tending a sickly child. From both these all but a mother's love seemed to have departed. In them life was blighted, oppressed, starved, and languishing. One man was evidently a 'character.' Having called the attention of a friend to his massive forehead, large Roman nose, black, expressive eyes, and calm, contemplative countenance, we asked the missionary minister who he was? The answer was, 'He is a beggar, and one of the greatest geniuses in London.' Another, with emaciated limbs, 'sold lucifer-matches.' One was a dancer; one sang ballads; others swept crossings; others, again, sold fish, or water-cresses; and not a few obtained a livelihood by means which would not bear close investigation.

It is due to these people to say that

they behaved with great propriety, and in the most respectful manner. Not three persons left till the close of the meeting, at ten o'clock. They were addressed by several ministers. Scores shed tears; for 'power from on high' descended on the meeting. May not many even of *these*, if christians do their duty, sit down in the kingdom of heaven? Here was a christian feast, to which were called 'the poor, the maimed, the lame, and the blind,' who 'cannot recompense' their benefactors,—whose recompense is, however, sure. (Luke xiv. 14)

Not the least good resulting from this remarkable gathering, was a deep christian sympathy for the unfortunate and guilty poor, awakened or strengthened in the godly who were present. They will pray more importunately for these unhappy ones, and labour more earnestly to

bless their bodies and their souls. More of the lowest stratum of society were brought for hours into contact with a purer class. On the following Sunday night, forty of these people attended the service in Spitalfields chapel, most of them for the first time. One hundred and fifty of them were present at a service in the school-room on the succeeding Tuesday; which service it is intended to continue weekly for their special benefit. A youth who had run away from home, and who has been living by dishonesty, is abandoning his evil course, and will have an asylum provided, by the activity and care of Mr. Ewer. Females have been rescued from infamy; and some, who have been living shamelessly, are being united according to the ordinance of God. Several are evincing intense solicitude concerning the salvation of their souls."

## Narratives and Anecdotes.

### A VISIT TO THE HOLY MOUNTAIN OF JAPAN.

FOR the first time in the history of Japan has the foot of a European profaned the sacred heights of Fusi-jama. Mr. Alcock, our Envoy in Jeddo, desirous of visiting the interior of the country, and curious to ascertain the truth of all the wonderful tales related by the Japanese of their beloved and venerated mountain, having successfully disposed of the numerous obstacles most pertinaciously suggested by the Government, left Jeddo for Fusi-jama on the 3rd of September.

I was fortunate enough to receive an invitation to join his party, which was further composed of Mr. Eusden, Vice-Consul at Jeddo, Messrs. Gower and Macdonald, Attachés; Lieutenant Robinson, Indian Navy; Mr. S. Gower; and Mr. Veitch, a botanist. One of the Vice-Governors of Jeddo, Matabè, the interpreter to the Legation, and several Yacomins, formed our escort; and norriman-bearers, bettos, coolies, servants, and followers, together with a troop of packhorses, swelled our *cortège* to the dimensions of a small invading army.

Mr. Alcock, although he had necessarily asked the Japanese Government to make

arrangements for our comfort and security *en route*, had stipulated that he should be as little as possible embarrassed by the presence of officials, as he wished to travel as a private person. There was none of the state, accordingly, with which a Japanese functionary of any rank would have surrounded himself in his progress. Instead of being borne in norrimans, the only conveyance used by Japanese gentlemen, we bestrode our horses like freeborn Britons; a sacrifice of dignity to comfort, which, however much it astonished the natives, we made without the slightest scruple.

As may be imagined, our projected pilgrimage excited no small interest among the Japanese, who, as they crowded the streets of Kanagawa to watch our departure, seemed puzzled whether most to admire our temerity or marvel at our impudence. Some of the older men shook their heads ominously, declaring that no good could come to their country from such a desecration of their gods; but the majority of the people were simply amused. They have seen and learnt so much within the last year, that nothing can surprise them now.

Our route, as far as Odawara, a distance from Jeddo of about forty-five

miles, was by the great highway to Nagasaki skirting the sea. This is an admirable, broad, and well paved road, flanked on either side with gigantic cedars and vines, affording a most grateful shade from the still powerful sun. The effect of many miles of these avenues, formed of trees averaging from one hundred and fifty to one hundred and eighty feet in height, is very striking.

At Odawara we turned into the interior, and commenced to cross the Hahoni mountains, a range lying between the sea and Fusi-jama. Arrived at the summit after an eight hours' march, we found ourselves, at a height which we computed about six thousand feet above the sea-level, on the borders of a glassy lake, six miles in length, and one and a quarter in width. Wonderful tales are related by the Japanese of this lake, which they state to be bottomless in the centre, and inhabited by an evil spirit, very much given to drag unwary mortals below. It was probably from fears of our safety that no persuasion could induce our officers to procure us a boat to explore these waters.

On the following morning we commenced our descent from Hahoni, and in the evening of the next day, the sixth from our departure, reached Muri-jama, a village lying at the foot of the mountain, and about one hundred miles distant from Jeddo. Here the authority of the Tycoon ceases, and spiritual government begins; the Holy Mountain being under the sole jurisdiction of the priesthood, two of which respectable body now attached themselves to our party, and never left us till we returned in safety to the foot of the mountain.

On the next day we rode about six miles to a place called Hashi-Mondo, where the steep ascent commences; and here leaving our horses, and equipping ourselves with pilgrims' staves, which the Priests dispose of for the sum of one penny each, we girded up our loins and climbed manfully up the rugged and precipitous path, our light baggage and commissariat stores being carried by "Goliks," or "men of great vigour,"—a description which the appearance of these poor creatures, who earn their livelihood as beasts of burden to the pilgrims, did not by any means justify.

At every half mile *en route* a hut is erected, where pilgrims repose, and are refreshed with tiny cups of tea. During

our six hours' ascent we passed nine of these resting-places; and, darkness coming on, we took up our abode in the ninth, ate a modest dinner, and, stretching our weary limbs upon straw-mats, slept as well as the cold and the fleas would allow us.

We had now accomplished over two-thirds of the ascent; but the work was yet to come. Hitherto the path, though steep and rugged, had afforded a tolerably firm foothold; but the rest of the way was over loose peices of lava, scoria, and cinders, and at every few yards the ascent became more precipitous. It was curious to remark how some of our party, who had before shown themselves somewhat insensible to the beauties of nature, would now stop every few minutes to admire the scenery, generally seating themselves to do so. But some allowance must be made in consideration of the rarefied state of the atmosphere, which rendered violent exercise somewhat difficult, and made some of us gasp very painfully. At first we met with little snow; but as we advanced we found large patches here and there, and on reaching the summit, after four hours' toil, the tubs of water near the temple were frozen into a compact mass. Still, the cold was not anything like what we had been led to suppose it would be; the thermometer at midday, showing only fifty-eight degrees in the shade, and boiling at one hundred and eighty-two.

The temple of Fusi-Jama is a most modest unpretending hut, adorned with a few gods in lava, and some common tinsel ornaments. Here the devout lay their offerings upon the altar, and in return have their garments stamped with strange devices in token of their having accomplished their pilgrimage. Great virtue is attached to these stamps, particularly for the cure of cutaneous diseases; and their number is only limited by the size of the garment, and the extent of the fee. I invested an uzeboo, (1s. 6d.,) and received the impress of all the gods, and (unless likenesses are very deceptive) of all the devils too, of Fusi-jama.

Having visited the temple, we proceeded to the highest point of the crater. Here the standard-bearer unfurled the British flag, while we fired a royal salute in its honour, His Excellency setting the example by discharging the five barrels of his revolver into the crater, and the

rest following till twenty-one guns had been fired. We then gave three cheers, sang "God save the Queen," and finished by drinking "the health of Her Gracious Majesty" in champagne, iced in the snows of Fusi-jama, to the utter amazement of the Japanese, who had never before seen such startling religious ceremonies.

The crater of Fusi-jama is between two and three miles in circumference, and about six hundred yards in depth. It resulted from observations made by Mr. Robinson, that the highest point is something more than fourteen thousand feet above the sea. The Japanese have generally allowed seventeen thousand. There has been no eruption for three centuries.

We were fortunate enough to have a fine, clear, sunny day for the ascent; and, as we looked below and around us, there lay the fair land of Japan like a highly-coloured map, the points of its headlands jutting sharply into the blue sea; range upon range of mountains stretching across the full length of the island, as far as the eye could reach; and rivers winding through green valleys, gradually increasing in size till they empty themselves into the sea. Had our journey been as disagreeable as it was the reverse, that one view would have richly repaid us for our toil. Well may the Japanese be proud of their beautiful Fusi-jama.

The descent was comparatively easy, and of course everyone of us said at least once, *Facilis descensus*, &c., as we turned homeward by a new route; till on the 15th we reached Etamè, a picturesque village on the seashore, celebrated for its sulphur-springs.

So far I have confined myself to a bare description of our progress: I cannot conclude, however, without endeavouring to give some idea of the beauty of this country. As a tolerably old traveller through all quarters of the globe, I can speak with some authority; and I do not hesitate to say that the scenery which gladdened our eyes and hearts, during our journey from Fusi-jama, cannot be equalled within the same compass in any part of the world. Its great charm, probably, lies less in its intrinsic beauty, than in its continually varying character. The eye has never time to weary. Now you are in a noble avenue of majestic trees; (and no tree

is finer than the cedar of Japan—*Cryptomeria Japonica*;) suddenly you emerge into an open country, among corn-fields and flowering shrubs; then you plunge into a deep forest; then again you find yourself in a perfectly green lane, with honeysuckles on the hedges and daisies on the banks, and in the distance, embosomed in trees and shrubs of the brightest foliage, groups of the most picturesque little white cottages in the world. Before you have time to dream of home, you are once more transported into a rugged mountain-path, with torrents roaring at your feet; and, as you reach its height, there lies the blue sea on one side, while on the other Fusi-jama rises majestically from its broad base. I doubt whether, if all the most grand, lovely, rich, and magnificent views in the world could be collected, and formed into a group, they would produce a finer picture.

Throughout, the vegetation is most luxuriant. From the deepest valley to the mountain tops you behold one dense mass of flowering shrubs and trees, in the foliage of which there is as great a variety as in the scenery.

The land is generally well cultivated, rice and millet forming the principal crops in the districts through which we passed. We came across small patches of cotton and tobacco here and there. Of tea we saw very little. Vegetables and fruits of all kinds grow in abundance. I was particularly struck with the almost entire absence of animal life during our progress. With the exception of the poultry and dogs in the villages, and a few pack-horses on the road, we hardly met a single specimen of the brute creation. No cattle, no sheep, no singing-birds, and, though we promised ourselves some shooting, not a symptom of game of any description. The Japanese assured us, however, that the mountains beyond Fusi-jama were full of wild ponies, deer, and boar.

The arrangements made by the Japanese Government for our accommodation *en route* left us nothing to wish for. Our halting-places had been arranged beforehand, and everything was ready for our reception when we arrived. It was not considered becoming to allow the British Envoy to occupy a common tea-house, which is the ordinary hotel of the country; and we were accordingly put up in the houses specially reserved

for the Daimios when on their travels. These were scrupulously clean, and provided always with bath-rooms, and ample supplies of water.

As the Envoy did not travel in his official capacity, the authorities did not formally receive him at the different towns. But on our entrance we were invariably met by an escort of officers, who accompanied us to the full extent of their precincts; and at Odawara the Prince of that name, a powerful Daimio, sent a deputation to welcome the English Minister to his dominions, and to wish him a pleasant journey.

The conduct of the people was excellent. The sight of eight mounted Englishmen must have appeared wonderful to them, who had never before beheld an European; but they never once allowed their curiosity to become offensive, far less were they ever guilty of the slightest disrespect. As we entered their towns or villages, (and these consist of one long street, sometimes three miles in length,) men, women, and children, flocking out of their doors, appeared to present a dense impervious wall to check our progress. But there is a quiet elderly gentleman in long petticoats and a straw hat, tied under his chin, who precedes our *cortège* armed with a fan; and before a wave of this fluttering emblem of authority the enormous crowd falls back with far more alacrity and readiness than an English mob under similar circumstances could be got to do through the agency of Sir Richard Mayne and his legions, backed by a troop of Life-Guards. Nor do they, like other mobs, close in our rear; but, remaining squatted at their doors, they watch us out of sight. In no case, whether escorted or alone, did we meet with a single instance of rudeness or incivility on the part of the people; nor did we, during the whole course of our journey, meet either a beggar or a drunkard. The general appearance of the populace is one of great prosperity and contentment; their houses are remarkably clean, and in good repair; their patches of garden, well cultivated, and never without regard to ornament; and, if

they were not overburdened with clothing, it is evident that their will, and not their poverty, consented to forego this luxury. Would to heaven we might travel as far in European countries, nay, even in our own favoured land, without meeting more misery!

We believe that the Japanese Government is an oppressive one; yet it is difficult to reconcile that belief with the evident prosperity of the people. No eastern people is so free from the stamp of the slave as the Japanese. Let them bow their heads in the dust before a Yacomín as they may, it is less an act of servile submission than a courtesy exacted by usage, and a duty owing to superior authority. Those well-built, muscular men, who stand erect at their doors, holding their little children by the hand, have a sense of freedom and self-respect never to be seen in a race of slaves or cowards. Those laughing women beside them know and enjoy the happiness of the domestic hearth. Even the little children (and nowhere do you meet this true indication of material prosperity—troops of merry, rosy-cheeked children—to a greater extent) did not crouch before the foreigner; though, doubtless, for many a day they will, in their naughty moods, be threatened with the terrible "Tojins."

Never did a party more enjoy themselves than the eight Englishmen who were the first to make the ascent of Fusi-jama; and we returned to our posts more than ever impressed with the marvellous beauty of this land, and the kindliness of its people.

E. B. DE FONBLANQUE, A.C.G.  
*British Consulate, Kanagawa, Japan,*  
*September 20th, 1860.*

[The above narrative furnishes new information respecting this celebrated island, the features of its scenery, and the manners of its people; but when shall we hear of some attempts being made by the British or Americans, who have at last gained a footing on its long-forbidden ground, to introduce the knowledge of God and his Gospel among its idolatrous but interesting inhabitants? Surely this "one thing needful" for them will not be forgotten!]

## Baptism.

### FOREIGN.

INDIA. *Muttra*.—Feeling assured that it would interest some christian friends to hear how the work of the Lord is prospering in this little station, I send a short account of a baptismal service I had the pleasure of being present at on the first sabbath in August. Early in the morning, between thirty and forty persons, principally soldiers, assembled on the banks of the Jumna to witness the administration of the sacred rite. No doubt many were attracted by curiosity to witness, to most of them, a new ordinance, but we earnestly trust that the Spirit of the Lord was amongst us, and that He will carry the truth home to the hearts of those who heard it on that occasion. The spot chosen was conveniently situated, having a small house on the bank to which the candidates might retire. After a short but impressive service, Mr. Evans descended into the water and immersed six believers, four privates, a sergeant and his wife. Our hearts rejoiced in God for the sight we witnessed on that day, more especially as most of those who then thus publicly professed their attachment to Christ, were, not long before, the slaves of sin, and utterly regardless of the salvation of their immortal souls; but the Lord in his infinite mercy has, we trust, “plucked them as brands from the burning.” The change is strikingly manifested in one young man especially, who was once the ring-leader among his comrades in every kind of folly, but the Lord stopped him in his mad career, and brought him to seek for pardon at the feet of Jesus. His comrades notice the change, but cannot understand what it is that has converted the drunkard into the sober man, the swearer into the praying man, the lion into the lamb. On the evening of the same day we met together, and were then organized into a church; Mr. Evans, after going through the usual routine of selecting a pastor and deacon, explained what constituted a christian church, and the duties that would necessarily devolve on us as a people. After this, we celebrated our Saviour’s dying love. I trust that He was present in our midst, and manifested himself to

each of our souls. It was indeed a time of refreshing to us from the presence of the Lord. But since we met thus a little band, our Father’s messenger has been amongst us and called one of our number home. The sergeant’s wife, before referred to, was, about a fortnight since, seized with cholera, and in a few hours the disease had done its work, and she was safe at home. The sudden approach of the messenger did not stagger her in the least, she welcomed him with joy—her hope was stayed upon the Rock of Ages. To a friend who was attending her she said, “Satan has been asking me where my hope is now, and I have been able to tell him it is fixed upon Jesus.” Death had no fears for her, it was but her Father’s messenger come to carry her home. The Saviour whom she had so lately professed did not forsake her in the trying hour, but supported her with his everlasting arms till the dark waters were passed and she was safe at home. We feel a deep sense of gratitude to our heavenly Father for the work he has begun amongst us, and we earnestly trust that this is but the first-fruits of a rich harvest which is yet to be gathered in. There are now three very promising young men who are desirous of putting on Christ by an open profession of his name. May He, who alone is able to keep them from falling, preserve them, and present them spotless before the throne of God! H. M. R.

Mr. Evans also mentions that two soldiers at Meerut desired baptism, but not being able to visit *Muttra*, he went to them, and after a satisfactory conversation agreed to baptize them. One of these who had been notorious for wickedness, was very desirous of professing Christ at *Muttra*. “As it was there,” said he, “I was born again, and found the Saviour, I look on that place as my home, and should like to come once if possible to tell the soldiers in *Muttra* what Christ has done for me.” The Colonel kindly granted them leave to be with me while I was there, and my soul was quite refreshed by their holy conversation and profitable society. The baptism took place at six o’clock in the evening. We had before chosen a spot as close as

possible to the barracks in order to be convenient to the soldiers, yet we were afraid that but few could be there, as it was the hour at which the men had to attend the stables to look to their horses. We, however, found that the Colonel had, unsolicited, granted leave to the whole regiment, and that the baptism had been announced in the regimental order of the day. This was good news, and more than we expected, and I was anxious that a large number should be present to witness the administration of the ordinance, which to most of them was a *new thing*. Nor were we disappointed. We had a fine congregation, for not only did most of the men from the barracks come down, but there were also several elephants with convalescent invalids from the hospital, beside some civilians. After I had offered up a short prayer, and delivered a brief address on baptism, one of the candidates spoke to his comrades in the most earnest and touching manner, after which he knelt down and offered up a most devout prayer for his own regiment in particular, and the army in general. I noticed that several of his comrades were deeply touched at his earnest appeal and prayer, and all of them seemed to listen with an air of solemn astonishment. We then "went down into the water" and they were solemnly immersed. Afterwards we resorted to the soldiers' chapel close by, and I preached from the words, "Fight the good fight of faith." At the close of the meeting a soldier came forward and expressed his desire to follow Christ. The next day I preached in the hospital, and here again another candidate presented himself. Since then *two more* have written to me who are desirous of uniting with the little flock in Meerut where, I trust, a good work is begun. The Lord grant that it may prosper abundantly. Since then I have had the privilege of baptizing five soldiers here in Muttra. One of them also gave a short address at the river side, and earnestly besought his comrades present to come to Jesus. We have still more candidates. May the Lord grant them strength to be faithful.

—*Oriental Baptist.*

BURMAH.—*The Rangoon Mission.*—Four native preachers are now engaged in the good work. Moug Shway Men is stationed at Thong-zai, a place of importance, about three days distant up the Laing river, and extending for miles along

the left bank of the stream, to which it gives name. Here is a company of nineteen disciples, and there are many cases of interesting inquiry. A school too of about fifteen pupils has been gathered during the year, through the labours of Mrs. Knapp and Mrs. Ingalls, which is partly supported by the people of the place, who have also just built a house for the accommodation of missionaries in their visits to them. In the commencement of preaching efforts there, about six years since, violent opposition was manifested towards the native preachers, but that opposition has given place to respect for them, and to a thoughtful consideration of the word of God; and now almost every month brings us fresh evidence of the triumph of the truth. Nor are these encouraging signs apparent in Thong-zai alone. They are seen also in neighbouring parts, in the Tharawadi district, where a few isolated converts have received grace boldly to put on Christ by baptism, and are testifying to their neighbours the gospel of God. It is in this interesting field that Moug Shway Men is labouring with others to build up the kingdom of Christ. It is here also that a meeting of several days in continuance was held, of converts and missionaries from different stations, at which were manifest signs of the presence of the Holy Spirit, and when, and within a few days after the meeting *ten* joyful converts were baptized in the name of the Lord Jesus. Besides the four preachers, one other, named Ko Win, has been on the Society's list. From the day of his conversion, of which a Karen preacher stationed in his village was the instrument, he seemed intent on preaching the gospel. A volume of scriptures and tracts was his constant companion, and when in company with others, the word of God was always on his lips. And we cherished the hope that God had chosen him to become an instrument of extensive usefulness to his countrymen. But we were mistaken. Within a month only after he became connected with the Society, and only a few days after he was permitted to witness the baptism of two young men, who had been led to believe through his instrumentality, he was laid low by fever, and his spirit, we doubt not, was received to the bosom of the Saviour. During his illness, he not only expressed his willingness to die, but as long as he was able, he continued to exhort those about him

to turn from idols and serve the Lord Jesus Christ. Of the *results* of the labours of the native preachers and of the missionaries during the past year, we would state with devout gratitude to God, that there have been baptized at Ananben 4; Mengaladong 1; Thong-zai 13; Maubee 2; Kemendine 8; Rangoon 11; Letpadan 1—total 40. These have all, with the exception of three Karens, been brought to the knowledge and acknowledgment of the truth through preaching and teaching and the distribution of books in the Burmese language. One specially interesting fact connected with these baptisms is, that two of the men were Muhammadans, one of whom is a man of some note and influence, with extensive acquaintance at Ava, and who did not apply for baptism until after six years careful study of the scriptures in comparison with the Koran. His conversion has already led many of the Muhammadans to consider the claims of christianity as they never did before, and we cannot but hope, that he will become an instrument of much good to the people of this country.

*The Karen Mission.*—Dr. Mason of Tounghoo, writes:—"We are moving on in our usual way. Mr. Cross, who has joined me from Tavoy, had upwards of eighty students for the ministry in the school he has taught here during the present rains. The natives have raised within the last five or six months as many hundred rupees to complete Mrs. Mason's Female Institute Building, which is now nearly finished, at a cost, I suppose, of some five thousand rupees. Our native ordained preacher among the Pakus just sent me in a report of a long excursion he has made among the christian villages, during which he baptized *two hundred and fifty-three*, in twenty different villages. I am just now at work on the Red Karen, and sent off the first tract in the language to the press a few days ago."

#### DOMESTIC.

*LINEHOLM.*—We had a baptism of eleven candidates on the last sabbath in January, nine of whom were received into the church after laying of hands, with prayer for the Divine blessing.

*CRADLEY, Worcestershire—Refuge Chapel.*—Mr. Sneath baptized four followers of the Lord Jesus, on sabbath evening, January 13. J. F.

*SUTTON COLDFIELD.*—This old interest is now a branch of the General Baptist church, Lombard Street, Birmingham. Sutton is a very "churchified" place, its rich charitable endowments for the poor being so distributed as to act like "retaining fees" to the population. The old chapel is situate at a short distance from the town. Thirty years ago a new and neat chapel was erected in an eligible situation in the town, but in vain, and it was sold. For a long time the prospects continued gloomy, but the brethren who supplied the old place persevered, and now the clouds are clearing away. Two candidates have recently been baptized. The service was conducted in the open-air. Many came from curiosity to witness the novel scene, and some seemed to regard it with serious attention. There are more inquirers after the "good old way." May they be led to walk therein.

*COALVILLE, Leicestershire.*—As I am always much pleased to read your numerous reports of baptisms, though not used to write for the press, I venture to inform you that we are now in a prosperous state. On the first sabbath in January, Mr. Cholerton baptized three candidates, and on the last sabbath of the same month six more, when long before the time the chapel and school rooms were crowded. Some of the candidates had been among the chief of sinners here, and one of them, when he went down into the water, stood and prayed earnestly for his relatives and his old companions in sin. These were all added to the church. We have more candidates and many inquirers, and so many now crowd our place of worship, that we have agreed to pull it down and build a new one much larger. J. G.

*BEDFORD, Mill Street.*—Our pastor, Mr. Killen, on Lord's-day, Jan. 27, after preaching on the scriptural mode of baptism, led six believers in Christ, three of each sex, down into the water, and buried them "with him by baptism into death." There was a crowded congregation to witness the solemn service, and some, we believe, were convinced of their duty thus to put on Christ. One of the candidates had been a local preacher among the Wesleyans, and another was from the Episcopalian.

*TREDEGAR, Monmouthshire.*—Mr. Lewis, pastor of the English church, baptized four disciples of the Lord Jesus on the first sabbath of this year.

LEEDS, *South Parade*.—Twenty-one candidates were baptized on a profession of faith in Christ by Mr. Edwards, B.A., Jan. 27. One of the candidates was formerly a Wesleyan, another was the son of parents connected with an Independent church. The rest were from the sabbath schools at York Road and Woodhouse Carr. About seventy persons have been baptized and received into the church since Mr. E. entered on his labours in May last.

*Call Lane*.—After a sermon by Mr. Tunnicliff from, "Come see the place where the Lord lay," to a very crowded congregation, six candidates were buried with their Saviour in baptism on Lord's-day, Jan. 27. A prayer meeting, numerously attended, was held in the vestry at three o'clock in the afternoon, conducted by Mr. Stutterd, when the brethren pleaded earnestly that times of refreshing might come from the presence of the Lord. One of the candidates was the brother of a clergyman now labouring in London, and recently connected with one of the Independent churches in Leeds. He is also an intimate friend of Grattan Guinness, and he was led to decision by reading his tract on baptism.

CARLTON, *Beds.*—On the last Lord's-day of the past year twelve candidates put on a profession of faith in Christ, by being "baptized into his death." Eleven of these were females, some of tender age, and others were drawing near the close of life. Although the weather was intensely cold, the ordinance was administered without inconvenience or harm. Indeed it appeared to be enjoyed by the candidates. On the next Lord's-day these were all added to the church.

B. A.

TAUNTON.—We added twelve by baptism in the autumn of the past year; and on the first sabbath of the present, eight more thus put on Christ. Mr. Green, our pastor, delivered suitable discourses at each of these services. We rejoice that others may soon be expected to devote themselves to their Lord and Saviour in the same way.

W. D.

IPSWICH, *Stoke Green*.—On the first sabbath in February, Mr. Webb had the pleasure of baptizing four young women. Three were teachers in our sabbath school; the other was from the Independents. These were added to the church, and we hope soon to add more in the same scriptural way.

G. K.

MANCHESTER, *York Street*.—Mr. Clendery, our pastor, baptized five followers of the Lamb, on Lord's-day, Feb. 17. Others, who appear to be under serious impressions, will soon, we hope, be led by the Spirit to give themselves to the Lord and to us in the same way, according to his will. J. N.

P.S.—I am informed that all, excepting two, of the *Glasgow* city missionaries, have, not long ago, been baptized.

[Perhaps one of our readers in *Glasgow* will inform us if this is correct, and of the circumstances.]

LEICESTER, *Friar Lane*.—Mr. Pike baptized four young friends on the first sabbath in February, who were received into the church on the same day.—At *Dover Street*, Mr. Malcolm baptized three, on the evening of Lord's-day, Feb. 17, after preaching a farewell sermon to the people, previously to his removal to Luton.

WATCHET, *Somerset*.—After discoursing on the words, "Buried with him in baptism," Mr. Piske baptized two believers on the second Lord's-day in February.

BIRCHINGTON, *Kent*.—We had a baptism of four believers in December; and in January, four more thus followed their Lord in his own ordinance.

#### WALES.

*Evejobb, Radnorshire*.—We have just had two delightful baptismal services. On the first Lord's-day in February, Mr. G. Phillips, our pastor, baptized ten disciples of the Saviour; and on the next sabbath he baptized ten more. These were chiefly young persons in the bloom of youth. One had been a worthy member of the Calvinistic Methodists. There were also a mother and her four sons, whom she preceded down into the water. These were all gladly welcomed to our fellowship at the Lord's table on the evening of the latter day.

*Aberdare, Carmel*.—On the last sabbath in January, our pastor, Mr. Owens, led six followers of Jesus down into the water, and baptized them. Four of these were from the sabbath school, three of them being from one class taught by a lady, who had the pleasure of seeing them thus follow the Saviour to whom she had so often directed them. The chapel was crowded in every part, as well as the vestry and the gallery stairs. It is hoped that impressions were made that will result in conviction and conversion. D. W.

*Cardiff, Bethany.*—On the first sabbath day in February, Mr. Tilly immersed eight males and six females. One was the son of a deceased baptist minister, another was the daughter of a member, and a third was the husband of a member, who had, until recently, persecuted his wife much on account of her religion. But through grace she was enabled to stand firm. She has suffered long and patiently, having had to take up her cross daily, and to follow the Lamb through great tribulation; for she had been obliged to leave him two or three times in consequence of his violence, but at length the Holy Spirit convinced him of sin, and of his great need of a Saviour, and that without an interest in Christ he must perish for ever. The others were the first-fruits of the special prayer meetings held in the Town Hall the first and second weeks in January. May they be the earnest of a rich harvest of souls which shall be brought into the fold of the Lord Jesus, in answer to the fervent prayers of his people! I am happy to say that there are many more

inquiring what they must do to be saved. These were all added to the church. On the following sabbath, Mr. Tilly immersed two friends in the river Taff, at Penarth, a few miles distant from Cardiff, a branch of the church at Bethany.

J. J.

[We wish we had many more such correspondents as our friend at Cardiff, who is not only prompt and punctual, but often furnishes us with pleasing facts of the candidates and other circumstances of the baptisms.]

*Aberdare, Calvary.*—Eight followers of the Redeemer were baptized by Mr. Price, Feb. 10. Our place of worship was crowded by a very attentive audience. May many more be led to tread in the steps of their Lord and Saviour. B. H.

*Merthyr Tydvil, Enon.*—We have had some pleasing additions lately by baptism. On Dec. 19, our pastor, Mr. Lewis, baptized six disciples of the Lord Jesus; and on Feb. 13, eleven more thus put on a profession of their faith in the Redeemer.

J. D.

## Baptism Facts and Anecdotes.

“I CAN’T FIND IT IN THE BIBLE.”

WE now furnish another extract from the Wesleyan *Christian Miscellany*. See our last number, page 62.

“Does the objection, ‘I can’t find it in the Bible,’ mean that we have in the New Testament no direct command to baptize infants? Such a command was not necessary, and therefore was not to be expected. Infant baptism is taken for granted in the New Testament. The very fact of its not being forbidden is enough.

When the Crystal Palace was in London, at the time of the Great Exhibition, I took all my children to see it, and we were readily admitted. Since that time, this palace has been taken down and rebuilt in another place, much enlarged, and with increased attractions. The other day I went to see it again: not having heard of any prohibition of children, and therefore taking it for granted that all classes and all ages were still admissible, I had with me all my family, as on the former occasion. I need not say that we were all gladly received. If,

indeed, I had seen some such notice as this put up over the entrance, ‘No admission for little ones,’ I should have known that I ought not to have presented mine; but the very absence of any such notice was an assurance that my children were as much entitled to go in as myself. The principle which thus holds good in the common matters of life, applies also to baptism. Children were admitted into the church of God in its early days; the command to admit them has never been done away, and therefore they are to be admitted still.

Does an objector say, ‘Your reasoning goes upon the principle that the old Crystal Palace and the new Crystal Palace were the same buildings, only under different circumstances: prove to me that the Jewish and New Testament church are one church, and I will allow your reasoning to apply.’ This is easily done. Look at that pear tree standing in my orchard. It has been there for many years. Some time ago, finding it unproductive, I grafted upon it a different kind of pear, removing most of

the old branches to make way for the graft. But it is still the old tree; still only one tree. No one would dream of calling it two trees. Now, this is the very kind of illustration which St. Paul employs in order to show the oneness of the Jewish church and the Gentile church. Read Romans xi., and you will find that the Apostle there represents the Jewish church as an olive tree, putting forth branches, which, being unfruitful, are broken off; and the branches of a wild olive tree, (that is, the Gentiles,) being grafted upon the old stock, take their place. But, after all, it is the old olive tree. All along it has been, and still is, one and the same tree.

Look again at my house. It's of many years' standing. Some time since, finding it unsuitable to my wants, I added to it a new wing, pulling down the partition-wall, and throwing it all under the same roof. But it has ever been, and still is, one dwelling. This, also, is in another of the Apostle's illustrations, by which he sets forth the oneness of the Jewish and Gentile churches. Thus, in Ephesians ii., speaking of Jesus, he says, 'For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us.'

Nay, we may go to a greater than the Apostle Paul in proof of the oneness of the two churches. Our Lord once said to the Jews, 'The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.' From this threat of the Saviour, we learn that the church of the Jews ('the kingdom of God') was not to be done away—it was to be continued—but it was to be transferred to christians. Still, it was only to be a transfer. The thing transferred

remained, in its elements and principles, the same. Sometimes now, when a borough has been proved to be corrupt, the right of sending a Member to Parliament is taken away from it, and transferred to some other town. But the same classes of persons who had this right in the one town, have it also in the other. Exactly in the same way, those parties, namely, children, as well as adults, who were admitted to a share in the privileges of the Old Testament church, are entitled to a share of these privileges in the transferred or New Testament church. The channels, or sacraments, by which these privileges are conveyed, are, indeed, changed, as the changed character of the christian church required; the passover having given place to the Lord's supper, and circumcision to baptism; but the parties entitled to them remain unchanged. Is it said circumcision and baptism are two very different things, having no connection with each other? The Apostle Paul teaches the contrary. In his Epistle to the Colossians, he mentions them together in such a way as clearly to prove their resemblance, blending them with each other, or rather, merging the one in the other. The passage is this: 'In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sin of the flesh by the circumcision of Christ: 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.'

In our next we shall give the concluding extract, with some remarks on the whole of this curious apology for baby baptism.

## Sabbath Schools and Education.

### JAMAICA.

#### *Examination of the Metropolitan School.*

THE annual public examination of this school took place on Dec. 18, in the presence of a large and highly gratified audience. After the Rev. Mr. Phillippo, baptist minister, had offered prayer, the Hon. C. M. Morales, Speaker of the Hon. House of Assembly, was requested to preside. Among the visitors on the occa-

sion were members of Assembly, together with several ladies, and a large number of parents and friends of the scholars.

His Excellency the Governor, as also other members of the legislature, had kindly promised to be present, but were prevented by important engagements.

The subjects of examination embraced Scripture Reading, General History, English Grammar, in its varied applications, Exercises in Latin, Geography,

the simple elements of Arithmetic, Algebra, Geometry, Recitation, and the exhibition of writing and needlework. During the progress of the examination several scientific and other questions were proposed by two or three of the gentlemen present, to test the extent and accuracy of the knowledge possessed. Some of the questions were of a difficult character, and unconnected in some instances with the routine of subjects studied, but such was the facility with which correct answers were returned, as to excite general expressions of surprise and commendation. One of the gentlemen whose interest seemed to have been particularly excited, remarked that he had no idea that children of the class of which the school was principally composed were capable of much mental efforts as he then saw exhibited.

The course of examination was pleasingly varied by singing; and these exercises, as to tone, precision, and general manner of execution, proved that the pupils had been well taught in the science of vocal music.

The Hon. Chairman then addressed the children and visitors, to the following effect:

“Children.—I am glad of the opportunity afforded me to be present at your examination. I am quite sure that I speak the sentiments of all present, when I say, that we are all highly delighted with the manner in which you have acquitted yourselves on this occasion. Surely you ought to be very grateful for an Institution of this kind, in which so much care and attention seem to be bestowed on your improvement. Education is a great blessing, and I hope you prize it. You are improving yearly, and I hope by next year to witness a greater improvement still. You are about to have a holiday. I wish you a merry Christmas, and a happy New Year.

Ladies and Gentlemen,—This Institution was established upwards of thirty years since, by the Rev. Mr. Phillippo, under whose supervision it has been conducted until now. Besides this, there are four other schools established by him in other parts of the parish. All these schools are supported on the voluntary principle—the whole responsibility resting on Mr. Phillippo. This Institution, I must say, has been a great blessing to the country. Persons are to be found in all parts of the island occupying respectable positions in society who have received their education here. The present teachers—I am happy to say it—were educated in this Institution, and I am sure they deserve our highest commendation.

The Rev. Mr. Phillippo described the catholicity of the plan on which the Institution was conducted. He stated it to be precisely that of the British and Foreign School Society, which is patronized by her most Gracious Majesty the Queen and many of her most influential Ministers of State—a plan which while it provides for the enjoyment of every diversity of religious opinions enjoins the exclusion of none;—adding that the children now in the school were those of parents professing every diversity of religious creed, as had ever been the case since its first establishment, but that at the same time, the education was decidedly of a religious character—the daily lessons consisting of extracts from the Holy Scriptures and such other books of acknowledged excellence as are adopted in the schools of the British and Foreign School Society. After thanks to the Chairman, and the singing of a few verses of a hymn, in which all present appeared heartily to unite, another anniversary of this important and most useful institution terminated.

## Religious Tracts.

### BRITISH SOLDIERS IN INDIA.

A CORPORAL writes—“I am most happy to acknowledge the receipt of your kind letter, dated the 7th, and also the tracts therein specified; and I feel happy to inform you, that they have been read by many with thankfulness, and, I trust, with profit to their immortal souls: for

I can assure you that there are many who will read those tracts, that will not, or seldom do, read their Bibles. I must confess, I was much struck the other day on seeing a Roman Catholic come and ask me for some of them to read, and he seemed very thankful for them. To the praise and glory of his Holy Name,

these little messengers have been the means, through various parts of the globe, of turning many from darkness to light—from satan to the love of Jesus. Some few months back, in going round the hospital, one evening, to see one that was soon going to leave this world, I trust for a better, I asked him if he would like a few more tracts, he exclaimed, ‘O those blessed tracts, I love them next to my Bible.’ He died during the next night; and I trust he is now joining that ‘countless multitude which no man can number,’ singing the praises of their Lord and King.”

Another Corporal applying for more tracts, wrote—“I have much pleasure in being able to inform you, that the Lord’s work is going on very favourably in my regiment. In answer to the many prayers that have been offered in our behalf, the Lord has been graciously pleased to raise up for himself a people in our midst, and

is still adding to our numbers; and we cannot but bless and praise his Holy name for his many mercies to us. We have a little church of our own building, and its members are, I believe, most of them, in real earnest about the salvation of their immortal souls. And, more than this, a great spirit of inquiry and desire for good things is plainly manifest in the regiment. I do so well know the value of tracts and religious papers amongst them, I do not like to be without them. And, more especially, the sick in hospital value a tract and read it with much interest. Though, dear sir, we may not, in many cases, see immediate fruit from our labours, yet, we trust in Him, who has said, his ‘word shall not return unto him void,’—to bless his own work, and, in his own good time, to cause it to flourish and spread abroad. What to send me, sir, I will leave to your own discretion and goodness.”

## Intelligence.

### BAPTIST.

THE BRITISH BAPTIST BOARD has received a reply to their address to the baptists of the United States on slavery, from the “American Baptist Free Mission Society.” We have read it with considerable pleasure. It is a well-written noble protest against that horrid system. Referring to the secession, it says, “If slavery must, demon-like, go out of the Presidency, it means to tear the nation into fragments as it goes.” On the cotton question it is remarked—“Ex-Governor Manning has already, in a recent speech, mouthed the boast that ‘Cotton is king.’ Said he: ‘Cotton is king, and if necessary, the army and navy of England and France will be called upon to protect its culture and transportation.’ In saying this, he doubtless speaks the sentiment of the Cotton States. It is evidently their opinion that cotton is king of commerce, and that commerce is king of commercial and manufacturing England. What can England do without cotton? In case of a general rupture between the North and the South, she must take sides, in obedience to the law of self-preservation, with the South. In supreme selfishness she must catch the bait that is thrown out to her, wink again at the slave trade, and acknowledge the

dominion of cotton.” The reply concludes thus—“Here we intended closing this perhaps already too long response; but the thought occurs to us, that it might be a source of some satisfaction to you, to know a little more definitely the amount of our faith and hope in the results of this ‘irrepressible conflict.’ As briefly as possible we will tell you. Our faith rests in God and his truth. He has told us that he ‘hath made of one blood all nations of men.’ This of itself establishes human brotherhood, without regard to condition, colour, or country. It also establishes equal and unalienable human rights. We believe it. We believe it as expressed in the language of our fathers: ‘That all men are created equal, and are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness.’ We believe, further, that on the basis of these rights, God has ordained human Governments, with the express design that they should be ‘a terror to evil doers, and a praise to them that do well.’ God will not slumber over a disregard of these rights, or this kind of government. Again, God has given the Gospel to the world, and commanded that it be preached to ‘every creature.’ Human slavery stands in the way of obedience to the command, and must therefore yield. The truth must

triumph. Our hope has the matter of our faith for its basis. 'Hath God said, and shall he not do it?' His promises cannot fail. The signs of the times indicate to us a more enlarged fulfilment of those promises. The analogy of his doings greatly stimulates hope with the expectation of speedy results. The anti-slavery sentiment of our country has had a rebound from its backward tendency, and for years past has been steadily and surely, if not rapidly, advancing. It has reached the culminating point of settlement. 'The negro question,' as it is called, however hated and despised, is the question. It has forced its way, in defiance of all sorts of iniquitous compromises, into every department of government, church judicature, and social life. It enters into the decisions of all questions which involve the great interests of the country. It has come at last, on the meagre yet sole question at issue, of slavery non-extension, to triumph in the election of our President. It can hardly be otherwise, as it seems to us, than that God has pronounced the question, and means that this generation shall settle it rightly. What though the great mass of churches, and leading organizations professing benevolence, in our country, are against it? What though consistent anti-slavery men are, in point of numbers, comparatively few, both in church and state? Has the number for very many years been greater? No. Less and less, all the way back, to the time when one man, almost single-handed, planted his foot on the rock of anti-slavery truth, and said, '*I will be heard.*' Thousands now where there was but one then, can it be possible that the goal of victory will not be reached? No, as it seems to us, must be the answer. Our country has had a long eulogised Freedom's birthday, and there is much greater need of another. If the administration of our government, denying the faith of its founders, has proved the freedom of 1776 to be the freedom of white men, a new one, even against its own claims, may be the harbinger of a Freedom's birthday for black men. A 'black' adjective could not prevent a republican triumph, nor can a black skin be long construed into a negation of human rights. Republicans may prove false, and nominal christians recreant, but God, who has lent them power, will re-take and put it in more trustworthy hands. The times are full of rapid and wonderful changes. It matters not that they may have been long maturing. The analogy may hold good. It was but a few years ago that the liberator of Southern Italy was selling candles for a support, on one of the islands of our New York bay. United Italy takes her place among the great powers of Europe, and the old 'mother

of harlots,' drunk with the blood of saints, staggers under the curse of God and good men, ready to fall.

'God moves in a mysterious way  
His wonders to perform.'

Who shall say that there may not now be living the Liberator of our millions of slaves—that, cursed of God, the system which has so long degraded them may not very speedily end? We will use the sovereignty of ballot, hoping to the end. May the Lord deliver the new birth of freedom from the baptism of blood, if it be possible; and yet, if the analogies of all history must be re-enacted, we hope, as christians and men, honourably to meet our responsibilities. God give us strength equal to our day!"

RYDE, *Isle of Wight*.—Some years ago, when on a visit to the island, we found on inquiry that there was no baptist place of worship in this handsome and interesting town. We proposed that an attempt should be made, and it was, but from one cause or other it did not succeed. We are therefore now much gratified to hear that at a tea meeting of 300, held in the Victoria Rooms a few weeks ago, it was stated that the friends are contemplating the erection of a new chapel in the High Street, for which ground has been secured. It appears that when Mr. Little became pastor, there was no sabbath school, and that he made it a condition of his coming that there should be one. A school was opened which has gradually increased, and the teachers generously undertook to clear off a debt on the building of £108. With the profits of the tea, gratuitously provided by the ladies, they have now raised £74, and about £200 have been promised towards the new chapel. Nearly fifty have been added to the church during the past year. We hope they will persevere. If the hearts of the friends are as large as that of Mr. Little they will succeed.

"WITHOUT MONEY AND WITHOUT PRICE."

—A singular comment on the above text was circulated in printed bills at Preston, Lancashire, from which the following is a verbatim extract:—"The Rev. C. H. Spurgeon will preach two sermons in the above place [the Corn Exchange], on Tuesday, February 19th, 1861. Service to commence in the morning at eleven, and in the evening at seven o'clock. Admission by ticket only. PRICES OF TICKETS FOR ONE SERVICE—Reserved seats, front of gallery, 5s.; platform, 5s.; reserved seats, gallery, 2s. 6d.; upper gallery windows, 1s. 6d.; elevated sides (area), 1s. 6d.; area, 1s.; under gallery (standing), 6d." What would the Apostles have said to this? (See James ii. 1—10.) Verily, if we are not more careful, this "filthy lucre" will be the ruin of us all!—*Primitive Church Magazine*.

**THE METROPOLITAN TABERNAACLE.**—On Monday evening, February 4, a numerously attended public meeting was held in this newly-erected place of worship for the purpose of aiding in raising a sum of £4,000 to complete the expenses attending the raising of the edifice. The meeting was presided over by the Hon. Arthur Kinnaird, M.P. Mr. Spurgeon said it was intended to commence opening the building on the 19th of March by holding a bazaar in aid of the funds. On Monday, the 25th of March, he would preach in it in the afternoon, and throughout the week there would be meetings connected with religious objects. He would not preach there on the Sunday until it was seen whether or not they had funds sufficient to clear the building of debt, which he hoped would be ascertained by the Sunday following, when, if it was so, he would preach in it. If, however, such was not the case, they must just be put to the inconvenience of going to Exeter Hall and the crowded little chapel in Park Street, and be put to all the other inconveniences it was possible to put them to until they raised the necessary funds, for as he had over and over again told them, he would never open the place for public worship on Sunday until every shilling of the expense of building it was paid, and it was totally clear of debt. It was announced at the conclusion of the meeting that the amount given or collected on that occasion was £500, while in the course of the past month from £800 to £900 had been collected by the congregation.

**COALVILLE.**—This place derives its name from the Leicestershire coal region in which it is situate. Rather more than thirty years ago there was but one house where there are now hundreds. A General Baptist chapel was built soon after the population became settled. Mr. Cholerton, from Leicester, became the minister a few years ago. At this time so many attend the place that the friends have resolved to build a larger. To aid the effort they are preparing to have a bazaar at Whitsuntide. We hear, also, that at Whitwick, united with Coalville as one church, the friends have secured a new and more eligible site, and are about to erect a larger place of worship than that they now occupy. We heartily wish them success in their spirited efforts to benefit that populous neighbourhood.

**LINCOLN, Yorkshire.**—The friends here are making strenuous efforts to work down their heavy debt. At a tea meeting of 200 in February, it was stated that during the past year, £93 0s. 7d. had been raised for this purpose by weekly offerings alone, which, with ten pounds from another source, made £103 0s. 7d., leaving yet a burden of £500. Well: let them go on at only the same rate, and in five years it will be removed!

**THE SENIOR WRANGLER AT CAMBRIDGE.**—The senior wrangler for this year is Mr. William Steadman Aldis, son of the Rev. Mr. Aldis, the baptist minister, of Reading. Mr. Aldis was educated at one of the London public schools. The very distinguished honour of senior wrangler entitles him to a fellowship in his college, worth, probably, from £400 to £500 per annum. For this, however, he will be ineligible in consequence of his being unable, conscientiously, to subscribe to the articles of the Church of England. Was ever greater injustice done to a dissenter? If the examination were a theological one, the case would be different; but in a purely mathematical examination exclusion from emoluments, on religious grounds, is both illogical and unjust. Here is a gentleman, acknowledged by public authority to be the first scholar of his year, yet debarred by a miserable oath from obtaining his share of collegiate emoluments. A few more such instances must inevitably be the destruction of the odious system.

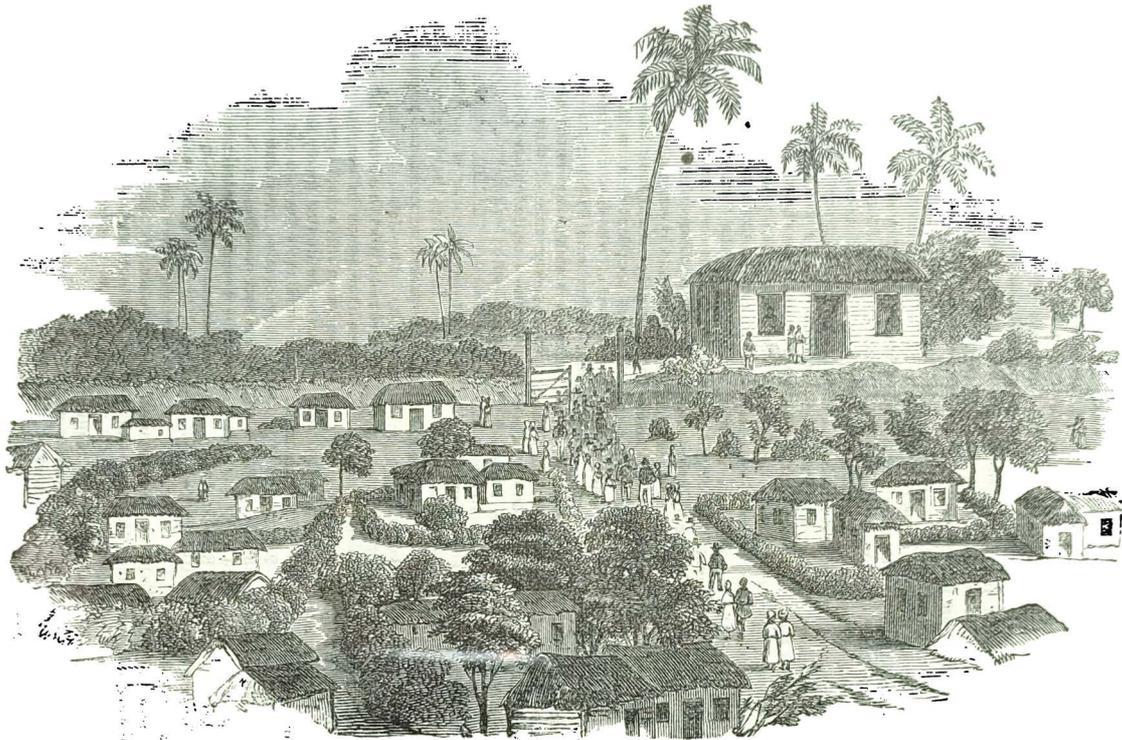
**THE PROPOSED "BUNYAN LIBRARY."**—Proposals have been published for issuing the works of distinguished baptist authors of Britain and America. These will be edited by some of our most eminent literary men, and occasionally an original volume will appear. We should be glad to hear that the scheme is intended to include writers of both sections of the body.

**WALES.**—Upwards of sixty young men are now pursuing their studies for the ministry in the baptist colleges at Pontypool and Haverfordwest. The late revivals have so increased the number of applicants, that both the institutions have exhausted their funds in providing room, and yet many are asking for admission.

**EDINBURGH, Dublin Street.**—Mr. Jonathan Watson, the pastor of the church meeting at this place, has been presented by his bible-class with two pieces of plate, and a purse of sixty sovereigns by the ladies of the congregation, as expressions of their esteem and affection.

**REMOVALS.**—Mr. Malcolm, of Dover Street, Leicester, to Luton.—Mr. Haycroft, of Lewes, to Margate.—Mr. J. B. Blackmore, of Princes Risborough, to the Old Chapel, Cottenham, Cambs.—Mr. W. Evans, of Penyrhoel, to Rock, Radnorshire.—Mr. Evan Thomas, of Tredegar, to Charles Street, Newport.—Mr. Emlyn Jones, M.A., after nine years service at Nebo, Ebbw Vale, to Splotland, Cardiff.—Mr. D. Davies, of Narberth, to Pembroke.

**RECENT RECOGNITIONS.**—Mr. W. T. Whitmarsh, of London, at Union Chapel, Shelford, Beds, Jan. 29. Several ministers took part in conducting the interesting services of the day.—Mr. Benwell Bird, of London, at Stourbridge, Worcestershire, Jan. 21.—Mr. Evan Jones, from Portypool College, at Ruthin.



FOX HILL, BAHAMAS

MISSIONARY.

**TWO KAREN BAPTIST MISSION, RANGOON.**

By a reference to Acts xiv. 26, 27, we see that when Paul and Barnabas returned from their missionary tour to Antioch, from whence they had been recommended to the grace of God, "they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." Thus we see that it is not only proper, but a duty which the missionary owes to those who aid him in his work, to give an account of himself.

Those friends, who, a year since, so kindly came forward to our aid for school buildings, will be glad to learn, that a permanent school house has been built with teak posts, and roof prepared for shingles, as soon as we are able to get them. The building is 45 ft. by 27. A recitation room 9 ft. wide extends across one end.

During the past dry season, extensive tours were made by Mr. and Mrs. Brayton, in the districts of Engapo, Donabaw, Dallah, Pantanau, and Shway-Loung. During these tours we saw much, very much to beckon us onward in our work. In our 22 years labour, we have never seen so much among the people in any one year to encourage our hearts, as during the past year. To give anything like a detailed account of these tours, would quite exceed our present limits. Some of the results are as follows:

BAPTISMS DURING THE YEAR.		
Place.	Number.	Remarks.
Sah-M' Louk	1	New interest.
Kemendie	11	
May-z-lee	4	New interest.
Ee-t-leet	3	" "
Sanbo	1	" "
Mying-k-doung	5	
Andamah	2	
Way-lah-way	1	
Kang-gyoung	6	New interest.
Kang-khyat	2	" "
Kyong-tah	3	" "
Tou-gyoung	4	
Tee-krai	8	
Thab-yah-gong	10	
Shway-nee-gyoung	1	
Thing-gying-gong	15	New interest.
Plung-pau-tau	1	" "

making a total of 78 baptized, and 9 new interests started, i. e. one or more baptized where no one had ever before dared to own the name of Jesus before the world. And the fact that most of these baptisms are of heads of families from the ranks of heathenism, gives great encouragement for the future.

We are happy to say that an edition of the New Testament is nearly through the press; and will probably be quite so this month.

But we have the means of paying for it only in part. Nearly two thousand Rupees will be due on it when issued. Then we need the Psalms, and indeed the *whole* of the Old Testament as soon as possible.

A Pwo missionary is absolutely needed without delay at Bassein to labour directly for the many Pwos in that district.

We need scores of native preachers to thread every nook and corner of this extensive delta and carry the bread of life to the thousands of Pwo hamlets and villages where as yet the name of Jesus is unknown, and where it cannot be expected any foreign missionary will ever be able to go. Native preachers are also needed in scores to go through the valley of the Salween, and the northern parts of Siam.

But these objects cannot be accomplished without much labour and extensive outlay of money. And to what nobler object can we devote our energies? The HEAD of the church has given to some the inestimable privilege of going in person to point these wanderers in the dark to the BRIGHT AND MORNING STAR. And to others he has given the privilege of being "fellow helpers to the truth," by sustaining those who go, by their prayers and contributions. We are therefore confident that we shall have the prayers of all who love the throne of grace; and if they would feel it a privilege to be co-workers with us by contributing as "God has prospered them," their contributions will be most thankfully received and faithfully applied.

**THE REVIVAL IN JAMAICA.**

The remarkable movement in Jamaica still extends. The latest accounts show that upwards of 20,000 have been brought under powerful religious influences. "The rapid extension of this work," says one missionary, "may be accounted for by the purely apostolic conduct of the new converts. As soon as they obtain their own pardon they go everywhere preaching the word individually, as 'the woman of Samaria,' and Philip to Nathanael, and also in companies from chapel to chapel, and village to village, till the whole neighbourhood is impressed." Prayer-meetings, in many instances, have been prolonged all day and all night. Many of those who stood aloof and scoffed have been subdued by an irresistible Presence. "Some," we are informed, "who carefully avoided every meeting, and laboured to shut themselves out from its spirit, have yet been visited in their houses, upon their beds, in their grounds, and while journeying to distant places; so that fear has fallen upon every mind." Among the good results has been the destruction of that pride of colour so antagonistic to His message of love, who

"bath made of one blood all nations of men." A few persons have been excited almost to delirium, and in their "confessions" have imputed crimes the most horrible to innocent people. But these abuses have been cautiously repressed; and it were the Spirit of God is manifestly present, the powers of evil also actively assert themselves, we know to whom the victory belougeth."

#### RELIGIOUS.

ITALY.—The work of evangelisation makes steadfast progress in all parts of Italy, to the great alarm of Rome and her priests, who see advancing a foe more terrible even than the Garibaldian legions. More than 3,000 copies of the Scriptures have been sold in Naples in about a month; and religious books and tracts have had a corresponding circulation. To reach the higher and educated classes, circulating libraries are to be established in some of the principal cities, from which will be distributed standard Protestant works in various languages. The week appointed for united prayer was celebrated by large gatherings at Florence. Many of those present were working men, who with difficulty made a sacrifice of their time. Four successive prayers were, on one occasion, offered up by those who, in other times, had suffered imprisonment for the truth. It is proposed to open a Wesleyan Mission to Italy; a commencement will probably be made at Bologna. An English lady has been for some time diligently engaged in spreading a knowledge of the truth among the Italian labourers employed on the Swiss railroads; and, as it now appears, with remarkable success. The position of the Jews in Italy has attracted attention; and arrangements have been made for special missionary work in relation to them.

**DIVIDING SERMONS.**—The Rev. Daniel Moore, incumbent of Camberwell, in his work, "Thoughts on Preaching," gives the following illustration of the numerous divisions and subdivisions which the divines of the seventeenth century were in the habit of introducing into their sermons:—"Mr. Lye, a minister of the seventeenth century, in a sermon on the 17th verse of the 6th chapter of the First Epistle to the Corinthians, first explains the text in thirteen divisions, for fixing it on the right basis; and then subjoins fifty-six additional topics. Another writer of the same period, Mr. Drake, published a sermon of one hundred and seventy-six divisions, to which are appended sundry queries and solutions—the preacher telling us, at the end, that many important particulars are passed over, because he wished to limit himself to the narrow and the substance."

**THE JESUITS.**—It appears from a recent statistical account that there still exist 7,144 Jesuits, of whom 2,939 are priests, 2,159 engaged in teaching, and 2,046 coadjutors. During the space of fourteen years the Jesuits have increased in number by 2,202. In 1847 there were only 4,752; in 1854, 5,516; in 1857, 6,303, and in 1860, 7,144. There are 2,181 French Jesuits, 631 Belgian, 205 Dutch, 630 Spanish, 455 Austrian, 527 German, 379 English, 444 American, and 1,742 Italian. More than 1,000 of them are employed in foreign missions, under the authority of the Propaganda. Throughout the whole of Italy there are no longer any but at Rome, Tivoli, the Comarca, and at Terentio.

**A DIVIDED HOUSE.**—The pope is regarded by the papists as the father, and the sovereign of France as the eldest son, of the church. At this time many French bishoprics are vacant, and the pope refuses to confirm the appointments, although his son is yet propping up his trembling throne with French bayonets.

**THE MODERATE ROMANISTS,** observing that the ultra party are injuring their own cause, have published a new paper, price twopence, in which they propose to deal fairly by the Protestants.

#### GENERAL.

**THE HOUSE OF LORDS** now numbers 457 members, viz.:—20 Dukes, 30 Prelates, 22 Marquises, 131 Earls, 28 Viscounts, 223 Barons, one King (the blind sovereign of Hanover), and one Prince (the Duke of Cambridge), both cousins of Her Majesty, and the heir apparent to the throne—the Prince of Wales. During the past thirty years nearly fifty new members have been admitted by claim or royal favour.

**ECCLESIASTICAL REFORM IN SPAIN.**—Spain is going on the way of ecclesiastical reform at last. The Cortes are discussing a bill for the sale of the ecclesiastical property of the realm. The necessities of the State are the best plea for this proceeding, and it is said that a sum of £28,000,000 will be raised by the auction. As an exchange for their property, the clergy will receive government stock to the same amount.

**A VIOLENT WOMAN** having savagely assaulted a chemist in his own shop, he brought an action against her husband for damages in the Court of Exchequer, when Baron Bramwell having directed the Jury, they gave damages £100. Would this cure the vixen?

**THE GREAT EASTERN,** which has been undergoing improvements on the gridiron in Milford Haven, is expected to be ready for another trip to America in March.

**ENGLISH SUITEES.**—Is it too much to say that during the past two years, 200 females in Britain, or an average of two weekly, have been sacrificed to muslin and crinoline? At a dancing party in London a few weeks ago, one lady took fire, and set on fire five others! She died. When will this absurd custom cease?

**OUR COINAGE.**—It is calculated that the value of our coins is, Gold, 100 million pounds sterling; Silver, 125 millions; Copper and Bronze, not known; but in gold, silver, copper, and bronze, 900 millions of single coins are said to be in circulation.

**POPULAR LITERATURE.**—It is stated that works of an exciting or immoral nature are not in demand as formerly, and that those of a useful and improving character are fast supplanting them. This is cheering.

**A KNIGHT-ERRANT OF THE CHURCH,** having horse-whipped a fellow member at Cambridge, for not using the name of Jesus Christ when saying grace because a Jew was present, has been expelled the university.

#### REVIEW OF THE PAST MONTH.

*Monday, February 25th.*

**AT HOME.**—Her Majesty, opened Parliament in person on Tuesday, Feb. 5. On her way, an oriental, Mahomet Ali Khan, from Calcutta, attempted to thrust a petition into the state coach, and on being prevented made an attempt on his life, by cutting his throat. He is said to be insane. The Royal speech was more tame than usual, and made no allusion to Reform. Lord John Russell explained this by affirming that he had no support from the people, and there was too much truth in the remark. Lord Palmerston stated that the Secretary of the Colonies sent orders on Jan. 9 to Canada, not to give up the negro Anderson. The Church Rate battle has begun. Disraeli threatens to make them compulsory for ever! An Anti-

Church Rate Conference has been held in London, when above 500 delegates from all parts of the country, and many M.P.'s, were present. A liberal subscription, to provide the sinews of war for the coming contest was opened, and no surrender of "total abolition" adopted.

**ABROAD.**—Gaeta has at length surrendered, and the young ex-king of Naples has gone to Rome to find comfort in the sympathy of the Pope. A fellow feeling will make them wondrous kind.—The Sardinian minister proposed to the senate, amid loud cheers, that Victor Emmanuel be forthwith proclaimed King of Italy. The Austrian Emperor wishes to be crowned King of Hungary, but the Magyars insist on having their old constitution.—In the Prussian Chamber of Deputies, Von Vincke carried this resolution in opposition to the ministry of the new king.—"That we do not consider it to be for the interest, either of Prussia or Germany, to place obstacles in the way of the consolidation of the unity of Italy."—This has cheered Germany, alarmed Austria, delighted Italy, puzzled the French puzzler, and gratified the English. We hope the Prussians will now let Denmark alone.—We had as good, as the *Times* says, "attempt to photograph an earthquake," as describe the ever-changing phases of American politics. But there seems just now to be a lull in the storm. The new President will soon take his seat. We expect the whole hubbub will result in concessions to the Southern blusterers.—As a contrast to American democracy, Russian despotism has decreed freedom to twenty millions of serfs on March 3.—China has paid the second instalment of her fine for the war.—India is now recovering from her financial difficulties, but a dreadful drought prevails in the north-western provinces, where not a blade of grass is to be seen, and four millions of people are said to be depending on charity.

## Marrriages.

Jan. 15, at Old King Street baptist chapel, Bristol, by the Rev. H. Webley, assisted by the Rev. F. Bosworth, the Rev. James Webley, late of the baptist college, Stoke's Croft, to Miss Mary Bligh, Stoke's Croft Road.

Jan. 22, at Sion baptist chapel, Bradford, by the Rev. J. P. Chown, Mr. Frederick Laycock, of Rochdale, to Miss Mary Jowett, of Heaton.

Jan. 24, at Belvoir Street baptist chapel, Leioester, by the Rev. J. P. Mursell, Mr. Thomson, to Mary Jane, eldest daughter of Mr. S. S. Wheeler, Leioester.

Jan. 29, at the baptist chapel, Tottenham, by the Rev. William Laudels, John Gilbert Halkett, Esq., Edinburgh, to Isabella Jane, eldest daughter of the Rev. Robert Wallace.

Jan. 30, at Bloomsbury baptist chapel, by the Hon. and Rev. Baptist W. Noel, William Howard Esq., of Great Russell Street, Bloomsbury, to Martha Sarah Sulman, of Holford Square, Islington, eldest daughter of the late Richard Sulman, of Gray's Inn Road.

Feb. 7, at Castle Gate chapel, Nottingham, by the Rev. C. Clemance, B.A., assisted by the Rev. James Edwards, the Rev. Charles Larom, minister of Townhead Street baptist chapel, Sheffield, to Mrs. Eliza Rooke, of Nottingham.

Feb. 11, at 24, Nicholson Street, Greenock, by the Rev. Oliver Flett, minister of the baptist church, Paisley, the Rev. W. Howie Wylie, of Ramsay, Huuts., to Miss Helen Young Pollock.

## Deaths.

Dec. 16, at Shanghai, Emily Page, wife of the Rev. H. Z. Kloekers, baptist missionary, and eldest daughter of Lindsay Winterbotham, Esq., of Stroud, Gloucestershire, aged 35.

Jan. 14, at Arnewood, Hants., Mrs. Mary Crocker, aged 77 years, who was found dead in her bed. The deceased was the widow of Mr. Robert Crocker, who, for several years, was minister of the baptist church at Arnewood.

Jan. 17, at Cann Farm, Bitton, Gloucestershire, aged 40, Mary Ann, wife of Mr. Joseph Gazard; she has left her new-born babe, and a large circle of relatives to mourn her loss. Mrs. G. was a member of the baptist church at Gossington, and for several years a warm and devoted supporter of the sabbath school.

Jan. 20, at Ravensworth Terrace, Newcastle-upon-Tyne, John Lindsay Angus, Esq., aged 84, the senior deacon of the baptist body in that town, which office he sustained about sixty years, beloved by all that knew him; a bright example of consistency, meekness, stability of religious principle, uniformity of attendance on public worship, and of hospitality in receiving the ministers who visited Newcastle for baptist missions from 1800 to the close of his days. He was the only one who remembered the preaching of John Foster, who commenced his ministry in the old chapel in Newcastle, in 1792. The removal of Mr. Angus is keenly felt by a wide circle of friends.

Jan. 27, Miss Martha Boardman of Manchester, aged 31. Miss B. was baptized in Oak Street chapel about ten years ago by her late brother-in-law, Mr. Prestwich, and ever after walked worthy of her profession. She was sustained in her last moments by unflinching faith, and cheered by a good hope. For several years Miss B. had been a member of the baptist church at York Street.

Feb. 1, at Northampton Road, Clerkenwell, suddenly, of a diseased heart, Mr. Thomas Hughes, aged 57, who was for sixteen years an honourable member, and seven years served the office of deacon and treasurer to the baptist church, Goswell Road, London. "Truly his end was peace."

Feb. 2, at Balderton, Mrs. Mary Peck, in her 80th year. She had been a widow upwards of thirty-seven years, and was enabled to maintain, through Divine grace, an honourable career of christian consistency, as a member of the baptist churches of Collingham and Newark, for the lengthened period of about fifty three years. Until unable, through the infirmities of old age, she would cheerfully walk two miles and back on the sabbath to the house of God, and for several years often did this three times on the Lord's-day, and once or twice in the week. "Her end was peace."

Feb. 2, Mr. John Stapleford, aged 74, many years a member of the General Baptist church, Archdeacon Lane, Leicester.

Feb. 7, at Glanwydden, North Wales, Mrs. Davies, widow of the late Rev. Thomas Rees Davies, baptist minister, in the 84th year of her age. She was much respected, and her death is a loss to many, but a gain to her.

Feb. 10, at the residence of his wife's father, John Garratt, Esq., Chesham, Bucks, the Rev. George Ward Pegg, aged 39 years, pastor of the General Baptist church, Commercial Road East, London. Mr. P. was a native of Melbourn, near Derby, and nephew of Robert Pegg, Esq., of Derby, Treasurer of the General Baptist Missionary Society. Much esteemed by a large circle of friends, and successful as a minister, his comparatively early departure, though doubtless gain to him, is felt to be a great loss by many.

Feb. 16, after a brief illness, Mr. Joseph Adshead, of Manchester, aged 61. We are not able to state of which of the baptist churches in Manchester Mr. A. was a member; but he had for many years been a Town Councillor, and occupied a prominent place among the philanthropists of that city. After that distressing calamity, Mr. A. published a very interesting book, descriptive of the "Wreck of the Rothesay Steamer," on the sands of Puffin Island, near Beaumaris. He also published, a few years ago, a valuable work on the "Progress of Religious Sentiment." Few men in Manchester stood higher in public estimation than our departed friend, whose manners were as unobtrusive as his piety and kindness were transparent.

THE  
BAPTIST REPORTER.

APRIL, 1861.

HISTORICAL SKETCH OF THE ARMENIAN MISSION.

WE now resume, and bring to a close, the very interesting narrative of DR. DWIGHT, of Constantinople, respecting this missionary enterprise in lands trodden by the apostles of our Lord and Saviour.

Hitherto the protestants had remained connected with their former church, although refusing to conform to any of its idolatrous practices. Now, they had been cast out by terrible anathema; and although they had sought earnestly to have the anathema removed, so as to allow them to remain, yet so resolute was the Patriarch in his refusal, that he appointed a certain day when the anathema against the protestants was to be repeated each year, down to the end of time, thus cutting off all hope of a reconciliation. The excised members had but one alternative. By the help of the mission they were organized into a new evangelical church, over which a very worthy man of their own choosing was ordained as pastor, the Rev. Apisoghom Hachadorian. This occurred in July, 1846, and it was the first native protestant church ever formed in Turkey. The whole number of protestant churches now in the Turkish empire is not much short of FIFTY.

A mere ecclesiastical organization, however, was not sufficient to secure to the protestant subjects of the Sultan the quiet enjoyment of their civil rights. The Turks have ever governed the conquered races among them through their own patriarchs and magnates. The patriarchs were thus constituted by the Porte the civil representatives of their own people before the government. In conformity with this fundamental arrangement of the empire, it was necessary that the protestants should be organized into a civil community, under the recognition of the government, and that one of their own number should be appointed as their representative at the Porte. The first steps towards such an organization were taken by the Porte at the solicitation of Lord Cowley, who temporarily represented the British government here during a visit of Lord Stratford de Redcliffe to England in 1847, and subsequently the arrangement was placed on a permanent basis, through the interposition of Lord Stratford himself, by a high imperial firman.

It now remains for me to sketch as briefly as may be, the history of the Armenian mission during the last thirteen years.

The number of our missionary stations among the Armenians remained only five up to the year 1848, when a new station was opened at Aintab, under peculiarly interesting circumstances. A vartabed of the Armenian church, who was converted, had been preaching the gospel faithfully in that place, and the eyes of a few were opened to see the truth. Their numbers increased until, in 1847, a petition came to us from eighty-two heads of families in that place, begging us to send them a missionary. Mr. Van Lennep went there the same year; and the year following this place was added to our regular mission stations, making the sixth in all up to that date. A flourishing church was soon gathered, and it has continued to grow, beyond all precedent in Turkey, up to the present time. The regular sabbath congregation in that place is now over one thousand, and the sabbath school is probably the largest in the world, being composed of 1600 pupils, adults and children! Aintab is situated on the southern slope of the Taurus, and about sixty miles north-east of Aleppo. Its population is about 40,000 souls.

The native brethren in Aintab have been distinguished as pioneers in introducing evangelical views into many places in that part of the country, in several of which flourishing churches now exist. For greater convenience of administration, the stations south of the Taurus are now organized into a separate mission, called the Southern Armenian mission, including Aintab, Aleppo, Antioch, Marash, and Oorfa, each of which has its out-stations, fourteen in all, besides a great number of other places to which occasional visits are made by missionaries and native preachers.

Kessab is a large Armenian village on the Cassius, thirty-six miles from Antioch, containing about

3000 souls. The number of communicants in the protestant church there is over one hundred; and at a recent consecration of a new church-building one thousand persons were present. The present appearances indicate that the entire population of the place will soon be evangelized.

At Killis, an out-station at Aintab, a new and substantial stone church has recently been erected by the independent efforts of the people themselves, and a most encouraging work seems to be going on there among the Musalmans, as well as among the Armenians.

The rapid increase of evangelical light in Marash is so remarkable as to call for a very special notice. This is a large town, a little more than fifty miles north-west of Aintab. It is situated romantically on the southern declivity of a portion of Mount Taurus, and contains a population of twenty-five or thirty thousand, of whom at least ten thousand are Armenians, the rest being Musalmans, excepting a very few families of Jews. The people of this place have ever been noted for their ignorance and their fanaticism. The first announcement we find of any favourable indications in this place are in a Journal of the Rev. Dr. Schneider, of Aintab, in October, 1849, where he says, that "the leaven of truth has evidently begun to ferment there," and that a native brother had been sent from Aintab to survey the ground, and do what he could. This brother very soon returned, having been expelled by force, though he reported that he found in Marash at least "five or six sincere and honest inquirers after the truth." From this time the place was never lost sight of by our Aintab brethren. Native preachers continued to go there, oftentimes through much difficulty and danger, and eleven different times were they driven out by the

bigoted and ferocious Armenians; but still they persevered, for during all that time the truth was evidently making progress, and the *twelfth* time they were allowed to remain! It became an out-station of Aintab in 1852, but persecution was by no means at an end. In May, 1853, the number of openly avowed protestants was about twenty. In one year from that time the sabbath congregation consisted of about fifty, and in the latter part of the same year a church was regularly organized, consisting of sixteen members. In May, 1855, the place was occupied as a full missionary station, two American missionaries with their families taking up their abode there, at which time the congregation had increased to *one hundred and twenty*, and the members of the protestant civil community regularly enrolled were *seventy men, forty women, and seventy children*. From that time the progress has been astonishingly rapid. The congregation now numbers from 650 to 750 souls every sabbath, and the number of communicants added to the church within fourteen months is *seventy nine*, making the whole number, since its formation, only six years ago, and from so low and apparently hopeless a community, *one hundred and seventy*.

That the religion of these people is of the right sort, and not of that mercenary type which has sometimes been ascribed to the protestants of Turkey, may be gathered from the following facts:—The protestants, as well as most of the other people of the place, are generally poor. During the past year, owing to a scarcity of grain, the common articles of provision were three times their usual price, whilst day wages were not at all increased. Many a family was able to have only one meal a day, and that often of dry bread with onions or cucumbers. And yet, after paying fully one-sixth

of all their earnings in taxes to the government, they raised among themselves more than half the expense of their own schools, and contributed for church building, for the poor, and other objects, about £112 10s.; and, in addition to all, so deeply did they desire, during the winter past, to preach the gospel in the destitute villages around, that they actually formed a home-missionary society without any prompting from the missionaries, and subscribed to its funds the sum of £20 and upwards, with which two of their own number were to be sent forth on this errand of love! Are there not lessons in such facts as these, upon which many a church, and many a private christian, too, in England and America, would do well to ponder?

Time will not allow me to dwell on the progress of the work in other places in this Southern Armenian field. The geographical position of the two stations at Aleppo and Antioch is too well known to require description. Oorfa, the remaining station, is on the site of the ancient Edessa, and is situated about seventy-eight miles south-west of Diarbekir, and contains, it is said, a population of about 30,000 souls.

Diarbekir is on the Tigris, and although belonging at present to what we call the Assyrian mission, yet, as the Armenians form a large portion of the church and congregation there, it is proper that I should here give it a passing notice. This is a large town, containing from fifty to eighty thousand souls; and probably a more untutored and ferocious race of men can hardly be found in Turkey than the Musalman inhabitants. The first American missionaries took up their abode in Diarbekir, in the autumn of 1851, at which time a small protestant congregation had already been gathered, chiefly through native agency, although missionaries from

America had visited the place at different times. A succession of persecutions followed, and it was only through "a great fight of afflictions" that the gospel was there established. The present number of church members is seventy-five, and there is a sabbath congregation of from 200 to 300, which, on special occasions, rises sometimes to 600. I must not omit to notice here an instance of the true missionary spirit manifested by a self-denying native brother in this church. Across the Tigris, opposite Diarbekir, is the small village of Cuturbul. The native brother alluded to felt in his heart a strong desire to communicate the glad tidings of a free salvation to the poor ignorant people of that village. Without asking any counsel or aid from the missionaries, or even making known to them his purpose, in the first instance, he crossed the Tigris, wading through the waters with his New Testament in his hand, and, in his simple and earnest manner, he read and spoke to the people from the words of Christ. He was encouraged to continue his visits, and now that has become a regular out-station of Diarbekir, with a native preacher, and a sabbath congregation of fifty deeply interested listeners!

Passing into the Northern Armenian field, we have *fourteen* stations, and *thirty-five* out-stations, where, ten years ago, there were only *five* stations and *two* out-stations! And a mere glance at the positions thus occupied by the mission will show how important is the ground already gained.

In the great city of Constantinople, which is far more to Turkey than Paris is to France, the missionaries occupy four points, distant several miles from each other, and maintain six distinct preaching-places in the native languages every Sabbath. At Rodosto, on the north-

ern shore of the sea of Marmora, is a small church and congregation, with a very active and useful native pastor. We have two missionaries there, a native church, and an increasing congregation; and also interesting out-stations at Thyatira and Aidin. Smyrna is too well known to need any description. Broosa and Trebizond, once stations of the Board, have now become out-stations, in each of which is a flourishing church under the superintendence of an excellent native pastor.

Baghchejuk and Nicomedia, on opposite sides of the Gulf of Nicomedia, now form one station, the missionaries residing a part of the year in each, and having under their care Adabazar, where is another flourishing church and native pastor, and a large number of villages, including the country around the ancient Nice, and indeed a large part of Bithynia, with an Armenian population of some 70,000 or 80,000 souls.

Cæsarea, or Kaisery, as it is now called, one of the most important places in Asia-Minor, situated at the foot of Mount Argæus, in ancient Cappadocia, has been occupied as a missionary station since 1854, though the seeds of gospel truth had been sown there long before, by the instrumentality, in the first instance, of the exiled protestant brethren already mentioned, and afterwards of other native preachers. Nigdeh, Evkerek, and Moonjoosoon are its out-stations, all of them large and important places, in which a promising beginning has been made. Within thirty miles of Cæsarea there are nineteen villages in which Armenians are found, and the spirit of inquiry is now rapidly extending among the Greeks also of that quarter. In July last a petition from Zenzir Dereh, signed by nearly thirty Greeks, came to the missionaries asking for an evan-

gelifical preacher; and although political motives doubtless instigated some, yet it is believed that among the signers are sincere inquirers after the truth.

Yozgat, the seat of a pasha, situated in the ancient Pontus, north of Cæsarea, is another missionary station, in which, during the last year, an extraordinary spirit of inquiry has been manifest. Many of the Moslems seemed to participate in it. One of this class said to one of our brethren, "Since you protestants came among us, you have caused us to fall into great doubt and fear." Marsovan is at present an out station of Yozgat, and has a congregation of 150 souls. It is a large Armenian town, and the truth has found very general access to the minds of the people, giving promise of a great harvest at no very remote period.

At another out-station, Sungurlu, a remarkable work has commenced among the gipsies, and there is ground to hope that all in the place will be brought to the knowledge of the truth. About one hundred of them now attend regularly the preaching of the word. It is somewhat questionable whether these are of the true gipsy race, although they are so called, and their habits resemble those of the gipsies.

In the neighbourhood of Yozgat are also large numbers of a people called Kurrle Bash, who are urgently demanding missionary labourers.

Directly east of Yozgat, and in the province of Pontus, is another mission station at Sivas, the capital of a Pashalik. It contains about 50,000 inhabitants, and is surrounded by numerous villages, which are open to the preaching of the gospel. More than 500 Armenians of Sivas have admitted that they have no confidence in the system of their own church. There are four out-stations.

Sixty miles north of Sivas is

Tocat, another station of the Board, with its out-stations at Amasia and Zilleh. The population must be fifty or sixty thousand. It is noted as the burial-place of Henry Martyn. During the past year there has been remarkable progress, so far as correct religious sentiment is concerned; and our solitary missionary there, and the native brethren, have free access to Armenians of every rank, even to the very highest. An earnest spirit of inquiry prevails, and the priests complain that nobody comes to church. Two of them have actually left the duties of the priesthood, and gone into secular employments for a livelihood.

At Zilleh, where the Greeks have forgotten their own language, and use only the Turkish, a copy of the Bible in Greco-Turkish, lent to an opposer, is now publicly read every sabbath in the church!

Directly east of Sivas, near the Euphrates, is the large station of Arabkir, with fifty or sixty thousand inhabitants, having six out-stations, and also numberless Armenian and Kurrle Bash villages, where the preaching of the gospel finds ready listeners. The work in this part of the field was never more encouraging than it is at the present moment. The native brethren are active in their efforts to spread the truth, prayer-meetings and sabbath services are well attended, schools are flourishing, and everything indicates an early and large harvest.

South of Arabkir, across the Moorad Chai, the main branch of the Euphrates, is another important station at Kharpoot. The church here was organized with six members in 1856, and now it contains 36 members, and regular preaching services, with large congregations, are held both in the town and in thirteen villages around; 760 persons have begun to learn to read. The sale of Scriptures and other books is remarkable. During the

past year more than £117 have been received for books sold, which, considering the newness of the work and the poverty of the people, is an extraordinary sum.

The annual meeting of the Northern Armenian Mission, composed of delegates from all the stations, was held this year in Kharpoot, and evidently a good impression was made on the place by the presence of so many of the servants of God there.

During the meeting a native pastor was ordained over the church in Kharpoot, a promising young man, educated at the Bebek seminary. From seven to nine hundred persons were present to witness the ceremony.

One peculiarity of this part of the field is, that in the villages the missionaries are sometimes invited to preach in the Armenian churches.

Our most advanced post in this direction is Bitlis,\* where one missionary resides, and another is on his way to the same place. It is situated near the south-western corner of the Lake Van; and the work has made a favourable beginning there, although there are many adversaries. Van itself, the great citadel of the Armenian faith, we hope to occupy before long.

The only remaining station of the Mission in Armenia is at Erzroom, the centre of a very large field, extending east to the borders of Persia, and north to Georgia, and including several important towns and villages on the south and east. This is one of the oldest stations in the Mission, yet its proximity to the Russian provinces has ever operated unfavorably to the spread of the truth there, as every now and then there have been threats of a Russian invasion, when Armenian protestants would be in peculiar danger. At present the work has received a new impulse,

\* Bitlis belongs at present to the Assyrian Mission, although it is in ancient Armenia, and the labours of the missionaries are among the Armenians exclusively.

and the recent assignment there of two missionaries, we trust, will, by the blessing of God, be the cause of still greater enlargement. In Khunoo, one of the out-stations of Erzroom, during the past year, ten Armenian families joined the ranks of the protestants at one time; and so earnest was their desire to hear the gospel that for awhile the native pastor was under the necessity of preaching every day of the week!

The three most recently formed stations connected with the North Armenian Mission are all in European Turkey at Adrianople, Philippolis, and Eskizaghra, though with principal reference to the Bulgarians, a people who are wonderfully in earnest to possess the Word of God in their own spoken tongue.

From the brief survey we have now made of the Armenian field, it will be seen that the posts occupied by missionaries are central, and of commanding influence, and that nearly all of such places, from Syria and Mesopotamia to the Black Sea and Georgia, and from the Marmora and the Grecian Archipelago to Persia, are already in our hands. After having occupied one or two more points in Armenia with missionaries from America, we shall expect, by the help of God, to accomplish all the rest through native agency, upon which all our experience leads us to place the highest value.

The whole number of missionaries that have been sent out from America from the beginning in connexion with the two Armenian Missions is *fifty-eight*, and the whole number of females, being the wives of missionaries, or single teachers, is *sixty-nine*, making one hundred and thirty-seven in all. Of these, *eighteen* have returned to America on account of ill health, and *twelve* have died, *five* of the latter being male missionaries and seven female. Not far from *one hundred and sixty* native

preachers, colporteurs, and teachers, were employed in these two missions during the last year.

It will at once be seen that the training of native brethren for the missionary and pastoral work is, in such a field, a matter of the highest importance. God, in his providence, has furnished us with a good number of pious and promising young men, whose hearts burn with a desire to be employed in scattering the good seed, and he has also thrown open to us the whole field, in a ripened state, and bids us enter in and gather in the harvest. The mission has had its attention constantly directed to the importance of having suitable training agencies at work, to fit these young men for the posts they seemed called to occupy. Our present arrangements are as follow:—

At Bebek, on the shores of the Bosphorus, we have a theological seminary, designed to give a thorough and comprehensive course of preparatory and theological education. In the preparatory department, besides grammar, arithmetic, and geography, there is a thorough course of the mathematics, mental and moral philosophy, and the natural sciences, and the English, and ancient Armenian, Turkish, and Greek languages. In the theological department we have biblical criticism, systematic and pastoral theology, the composition of sermons, &c. The length of time required to complete the whole department is *seven* years, and the primary object is thoroughly to train a few to become pastors of important central places, teachers, &c. The present number of young men at Bebek is about forty.

Besides this we have a theological school at Kharpoot, and another at Aintab, the object of which is to give a shorter course of study to pupils of a more advanced age, who seem to be called of God to enter

upon the work of preaching the Word. These schools we regard as of the highest importance; and generally, while young men are pursuing their studies, they go forth on every sabbath to preach in some of the neighbouring villages. In each of these theological schools the present number of pupils is about twenty.

It is also arranged that at each missionary station throughout the country, where circumstances favour it, pious native young men be selected and put under the private training of the missionaries, to fit them to become helpers in the missionary work.

We have made but little use of common schools in our system of missionary agencies, beyond the precincts of the existing protestant communities. Our rule is to *aid* each protestant church, so far as necessary, in maintaining a good common school for protestant children, with a christian teacher, and thorough religious instruction. In these schools the children of Armenian parents are also admitted, and thus common education is made subservient to the propagation of the truth.

I can only very briefly refer to our labours in connexion with the press. The whole Bible has been translated into the modern Armenian and the Armeno-Turkish, and new editions are continually being printed. One of our number, Dr. Riggs, is now engaged in preparing a version of the Old Testament into the Bulgarian language. A large number of excellent religious books and tracts have been translated and printed by us for the Armenians; and I hesitate not to say that this branch of our labours has been behind no other in the blessing it has received from God; and it is becoming more and more important as the work of reform goes on. From *fifteen to nineteen millions of pages of books and tracts of all sorts are*

issued from our presses in Constantinople every year.

In closing this imperfect sketch of what God has wrought in this land, I would merely add that the influence of Divine truth is clearly not destined to be confined to the Armenian race. It is even now passing over to the Turks, and our hopes are strong that a large work will soon be unfolded among that people. It is also passing over to the Bulgarians, and there are signs of a rich harvest in that quarter.

And who can believe that, sooner or later, the Greeks, and all the other races of this widely extended empire, including the descendants of God's own chosen people here, will not yield themselves joyfully to the sceptre of our Lord and king? Adverse influences are many and strong, and often times discouragements arise within the very churches of the Lord: but we know that it is God's work and not ours, and we are sure that it is safe in his hands. TO HIM BE ALL THE GLORY!

## Spiritual Cabinet.

### GOING HOME!

CHRISTIAN you are going home, and will not the pleasures of home amply compensate for the troubles you now experience? Then "God shall wipe away all tears from your eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things" will have passed away (Rev. xxi. 4). Is not that delightful prospect enough to hush your complaints, and to make you "patient in tribulation?" Are the sufferings of the present time worthy to be compared with the glory that shall hereafter be revealed in you? You know they are not. Then go on your way with a lighter heart and a braver spirit. Nerve yourself for conflict, and sorrow, and disappointment, by the all-inspiring recollection, "I am going home. I shall soon be at home."

"Going home!" Is it so, bereaved christian? Then let us comfort one another with these words. We may weep beside the graves which are hallowed to the memory of the departed, but the sunshine of heaven shall illumine our tears, and bring a rainbow of promise over our hearts. True, our friends cannot return to us; but oh,

blessed thought! we shall go to them—nay, we are already going to them. We have set out on the journey which is to bring us where they now dwell; and ere long we shall be clasped in their embrace, and gladdened by their converse. Eagerly they await our arrival, for their joy is incomplete without us; and as we think of the glad meeting which will restore us to each other, and banish in a moment the pain of past separation, the distance now between us seems to lessen, and we say to ourselves, "Patience, sad heart; bear up a little longer; we shall be at home presently."

"Going home!" How soothing is this assurance to those humble believers who have no earthly home—to those who, through bereavement or reverse of fortune, have been thrown amongst strangers, and who often sigh for the generous sympathy and the fond endearments which surrounded them in earlier years. In moments of loneliness and gloom, let us soften all hard thoughts of our present isolation by the refreshing contrast which a coming future unfolds to us. Will not the fair vision of our home above help to make us more patient

and contented under the privations which we now endure? We are solitary and neglected here, and our aching hearts sometimes yearn for the love that we see others enjoy; but there we shall no longer be orphans in the wide wide world but children at home, and that for ever and ever. All the tenderest feelings, and all the social instincts of our nature, will then be perfectly satisfied, and our warm and outgushing affection be fondly welcomed and reciprocated.

"Going home!" "Here we have no continuing city, but we seek one to come." We are strangers and sojourners upon earth. And we rejoice in the fact. We are glad that this world is not our rest; for "we would not live always"—we would not like to think that our fairest hopes and our brightest joys were already realized, and that we were never to expect entire freedom from care and disappointment. Amidst our various trials and temptations—when sin grieves, and when bereavement saddens us—how it comforts our hearts to feel that there is an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for us!

"Going home!" Let this be the cheering motto of your life—the bright pole-star by which you steer your bark—the talisman which you carry with you wherever you go. Going home—a home with Jesus—a home in heaven! "Some months before his death," writes a christian father in the memoir of his little child, "when one of the little party during a walk observed that it was time to turn and go home, as they were doing so, David said, 'Sister, don't you know we've got no home, only heaven.'"

We have no home but heaven;—a pilgrim's garb we wear;  
Our path is marked by changes, and strewed with many a care;  
Surrounded with temptation; by varied ills oppress;  
Each day's experience warns us that this is not our rest.

We have no home but heaven;—then wherefore seek  
one here?  
Why murmur at privation, or grieve when trouble's  
near?  
It is hut for a season that we as strangers roam,  
And strangers must not look for the comforts of a  
home.

We have no home but heaven;—we want no home  
beside;  
O God, our Friend and Father, our footsteps thither  
guide;  
Unfold to us its glory; prepare us for its joy,  
Its pure and perfect friendship, its angel-like employ.

We have a home in heaven;—how cheering is the  
thought!  
How bright the expectations which God's own word  
has taught:  
With eager hearts we hasten the promised bliss to  
share;  
We have no home but heaven—oh, would that we  
were there!

#### THE FRUITS OF THE SPIRIT.

It may be said of the Holy Spirit, what Christ has said of other spirits—by his fruit ye shall know him. The fruit of the Spirit is *Love, Joy, Long suffering, Gentleness, Goodness, Faith, Meekness, Temperance*. These are the fruits by which the Spirit of God is known. But every man's own conscience must decide whether these fruits are ripened to any perfection in his own heart; whether these are ruling principles of his conduct. If his conscience is void of offence towards God and towards man; if he makes it the business of this life to prepare for his future existence; if he uses the present world without abusing it: if he is patient in affliction—not elated in prosperity—mild in power—content in servitude—liberal in wealth—honest in poverty—fervent in devotion—temperate in pleasure: if he values not the present world above its real worth, and sets his chief affections on eternity:—this propriety of conduct in the various situations of life—this holy habit of the soul, turning from the things that are seen, and looking forward to things invisible, is the undoubted work of God's Holy Spirit.

*Bishop Horsley.*

## Poetry.

## THE CRISIS OF THE UNITED STATES.

BY JOHN G. WHITTIER.

THE day is breaking in the East, of which the prophets told,  
 And brightens up the sky of Time the Christian Age of Gold;  
 Old Might to Right is yielding, battle blade to clerky pen;  
 Earth's monarchs are her peoples, and her serfs stand up as men;  
 The isles rejoice together, in a day are nations born,  
 And the slave walks free in Tunis, and by Stamboul's Golden Horn!

Is this, O countrymen of mine! a day for us to sow  
 The soil of new-gained empire with Slavery's seeds of woe?  
 To feed with our fresh life-blood the old world's cast-off crime,  
 Dropt, like some monstrous early birth, from the tired lap of Time?  
 To run anew the evil race the old lost nations ran,  
 And die, like them, of unbelief of God, and wrong of man?

Great Heavens! is this our mission? Ends in this the prayers and tears,  
 The toll, the strife, the watchings of our younger, better years?  
 Still, as the old world rolls in light, shall ours in shadow turn,  
 A beamless chaos, cursed of God through outer darkness borne?  
 Where the far nations looked for light, a blackness in the air?  
 Where for words of hope they listened, the long wail of despair?

The Crisis presses on us, face to face with us it stands,  
 With solemn lips of question, like the sphinx in Egypt's sands!  
 This day we fashion Destiny, our web of Fate we spin;  
 This day for all hereafter choose we holiness or sin;  
 Even now from starry Gerizim, or Ebal's cloudy crown,  
 We call the dews of blessing, or the bolts of cursing down!

By all for which the Martyrs bore their agony and shame:  
 By all the warning words of truth with which the prophets came;  
 By the Future which awaits us; by all the hopes which cast  
 Their faint and trembling beams across the blackness of the Past;  
 And in the awful name of Him who for earth's freedom died;  
 O ye people! O my brothers! let us choose the righteous side!

So shall the Northern pioneer go joyful on his way,  
 To wed Penobscot's waters to San Francisco's Bay;  
 To make the ragged places smooth, and sow the vales with grain,  
 And bear, with Liberty and Law, the Bible in his train;  
 The mighty West shall bless the East, and sea shall answer sea,  
 And mountain unto mountain call: PRAISE GOD, FOR WE ARE FREE!

## Reviews.

*The Congregational Psalmist, Chants, Sanctuses, &c. Edited by the Rev. Henry Allon. London: Ward & Co.*

WHETHER are we dissenters drifting, and where shall we land at last? Some amongst us are aping the papists in our places of worship with their adornments, and others are mocking them in their musical performances. Many of us

almost wish we were more like those of our fathers who had no singing but after the Supper—the best and purest spiritual singing heard by heaven on earth from christian lips. It may be said that they went to the opposite extreme. Perhaps they did: but they were conscientious in their objections to this service in the worship of God being conducted by the

unconverted, and many pious ministers yet sympathize with them.

But chanting; was it not the Jewish mode, adopted too by the early christians? It might be; but not after the Roman fashion which many are now attempting to imitate, but in vain, for they will ever lag behind the papists in the perfection of such performances.

But our chief objection to this new rage for music, vocal and instrumental, in public worship, is, that it absorbs all the powers of our young friends, and often draws off their attention from the great themes of the gospel and eternity, and therefore cannot be well pleasing to God or acceptable to Christ, or aided by the Holy Spirit. Spiritual singing, except we repudiate the scriptural definition of it, is "making melody in your hearts to the Lord," and not scientific display. In a notice of the work before us in the *Baptist Magazine* for February, the writer observes:—

"Mr. Allon's 'Psalmist,' consisting of certain Psalms pointed for chanting, is an excellent collection of the sort. For an individual, or a small select party, the chanting of a Psalm is, at least, an innocent recreation. But to expect a large congregation to read music at sight, and to attend to the pointing, and yet at the same time to be regarding the meaning of the words, is so utterly utopian at present, that we cannot help thinking that chants in a dissenting congregation are a mistake and a piece of senseless imitation. Imitation of what? A cathedral choir. Even in parish churches chants are out of place. Congregations may scamble to overtake them, but in vain. They belong to an educated choir, and for the most part are in their nature antiphonal. For congregations they are a sort of steeplechase psalmody, in which the only object of the individual singer is to be 'in at the death.' Devotional sentiment can have no place; there is no time for it."

*Speech of Sir S. M. Peto, on asking leave to introduce the Nonconformists' Burial Act, February 19th, 1861. Together with the proposed Bill. London: Printed by R. K. Burt, Holborn Hill.*

WE are not aware whether this pamphlet was printed for sale, or for distribution among ministers and officers of dissenting churches only; but having received a copy we bring it before the notice of our readers, any of whom, we expect, may obtain a sight of one from their minister.

Sir Morton, in his speech, does not fail to point out the injustice of the present system, and furnishes several notorious instances of clerical insolence and inhumanity towards bereaved relatives. He says:—

"My position, as Treasurer of the Baptist Missionary Society, occasions my often being appealed to in cases of this kind; and sometimes these refusals are attended with that which can only be deemed insulting, such as permission to bury in the middle of the night, the sexton himself not being permitted to dig the grave."

The worthy baronet brings the matter home, when addressing the Speaker, he says:—

"Now, sir, with regard to the excommunicate, the canons of the Church place all nonconformists in the realm in this position of disability, whether they be ministers or laymen. Nay more, sir, I believe a very large body of honourable members in this House are at the present moment *ipse facto* excommunicate; for if these canons are enforced, the representatives of no person could claim christian burial, unless they could shew 'that they had received the holy sacrament, at least, at the previous Easter.' Now, my Bill will have the merit of removing honourable members of this House from this disability; and I trust they will see with me that if canon law is good for one it is good for all, for that law cannot be entitled to the respect of the community which is only partially administered."

Elsewhere we give a form of petition in favour of the Bill, and we hope that our friends, those who reside in villages without public cemeteries especially, will not fail to send up petitions *forthwith*, for baptists, of all others, are most annoyed by the existing regulations and practises.

*A Lecture delivered in the Hall of the Mechanics' Institution, Manchester, on Tuesday, February 26th, 1861, on Easter Offerings; an Illustration of State Churchism. By the Rev. Charles Williams (Baptist Minister, Accrington). Manchester: John Heywood. London: F. Pitman.*

MR. WILLIAMS is a "full length" nonconformist. He and his friends, together with other dissenters, are fighting a hard battle with the Vicar of Whalley, in which parish Accrington is included, against what churchmen call "Easter Dues," but which Mr. W. more properly terms "Easter Offerings." This contest has excited much public attention,

for the parson is as resolute in enforcing the payment of his paltry and doubtful claims as his recusant parishioners are in resisting them. We hope our readers will obtain a copy of this able exposure of high church exactions. More valuable information on the subject for one penny we have not seen.

## Correspondence.

### SIR MORTON PETO'S DISSENTERS' BURIAL BILL.

*To the Baptist Churches throughout the Kingdom.*

DEAR BRETHREN,—On behalf of the Committee of the Baptist Union, we invite your attention to the bill which has been introduced into the House of Commons by Sir Morton Peto, Bart., M.P., for enabling Dissenters to bury their dead in parochial and other public burial grounds, with a religious service conducted by their own ministers. How necessary such an act has long been, and how urgent it has of late been rendered by clerical refusals to bury unbaptized persons with the customary service, must be well known to you all; and the committee cannot doubt the pleasure with which you will welcome this well directed effort for the removal of a grievance which has been often and heavily felt. It is the wish of Sir Morton Peto that his movement within the House of Commons should be sustained by a movement without, and that numerous petitions should tell the Commons how extensively and how earnestly the relief he asks is desired. For themselves the committee have adopted a petition; and they thus venture to recommend a similar step to you. As the second reading of the bill is fixed for the 24th of April, there will be sufficient time, if action be prompt, for the transmission of a large number of Congregational petitions; and the Committee trust that their recommendation will receive a warm and universal concurrence. A form of petition and the needful directions will be found below; and the churches will kindly accept this public appeal, instead of a circular addressed privately to each pastor. On behalf of the Committee, we are, dear brethren,

Yours faithfully,

EDWARD STEANE, }  
J. H. HINTON, } Secretaries.

London, March 8th, 1861.

### FORM OF PETITION.

To the Honourable the Commons of Great Britain and Ireland in Parliament assembled.

The petition of the undersigned members of a congregation of Protestant Dissenters of the Baptist Denomination meeting at—

Sheweth,—That your petitioners are informed of the introduction into your Honourable House of a bill to provide for the interment of Dissenters in parochial and other public burial grounds, with a religious service conducted by ministers chosen by the friends of the deceased.

That your petitioners have long and strongly felt the necessity of such a measure, in consequence of the attitude not unfrequently assumed by clerical incumbents in relation to the interment of dissenters, and more especially in relation to the interment of persons unbaptized.

Your petitioners therefore pray your Honourable House to pass the said bill into a law.

And your petitioners, &c.

### DIRECTIONS TO BE OBSERVED.

Every person whose name is attached should *sign his own name*.

At least one signature must be on the sheet of paper on which the petition is written. For other signatures several sheets of paper may be pasted or stitched together.

Every person may sign who attends, even occasionally, at the place of worship.

When completed, the petition should be folded up like a newspaper, and enclosed in an envelope open at both ends.

Petitions may be sent to any member of Parliament *post free*, if inscribed—"Petition to Parliament."

Petitions intended to support the second reading of Sir Morton Peto's bill should be forwarded at the latest by the 22nd of April.

### BAPTIST UNION, ANNUAL SESSION.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—Kindly allow us, through your columns, to inform the brethren that the Forty-ninth Annual Session of the Baptist Union of Great Britain and

Ireland, will be held at the Mission House, 33, Moorgate Street, London, on Friday, April 19, 1861. The Session will open in the forenoon, at ten o'clock, when an introductory discourse will be delivered by the Rev. J. Wiberg, of Stockholm; and the remainder of the morning will be devoted to brotherly

conference and prayer. Refreshment will be provided at one o'clock, and the business of the Session transacted in the afternoon.

Yours faithfully,

EDWARD STEANE, } Secretaries.  
J. H. HINTON, }

London, March 15th, 1861.

## Christian Activity.

### ONE HUNDRED YEARS AGO.

At this time when public halls and theatres are occupied for the preaching of the gospel, when even the venerable Abbey in Westminster and the more modern and spacious Cathedral of London are also now appropriated to the same glorious object, it may be interesting to refer to the period mentioned, and ascertain what was doing in those days to bring before the neglectors of the gospel its claims and blessings.

Those eminent brothers—the WESLEYS, had for many years been attempting “to establish their own righteousness.” Mr. Thomas Jackson says:—

“By the merciful providence of God, and by His grace, they were afterwards taught the doctrine of justification by faith, which their honoured friend, Mr. Gambold, appropriately characterized as “the sinner’s short way to God.” These two distinguished brothers received the essential elements of evangelical truth, and realized it in their own experience. Charles found peace with God, by faith in Christ, on a bed of sickness in Little Britain, under the roof of a poor working man; and John, a few nights afterwards, found peace with God in a prayer-meeting in Aldersgate Street. These events attracted no attention at the moment; but who can estimate the consequences of what took place on those two evenings? Happy in God, the Wesleys found the great secret of the world’s happiness; and they could not forbear proclaiming to all around them what a Saviour they had found, and what everyone might find. They were invited to occupy the pulpits of the London churches; but the old seat-holders complained that they could not get to their own pews, nor occupy them with comfort, because of the crowds that

pressed to hear these two converted brothers; and almost every time they occupied a City pulpit they received an intimation at the close of the service,—‘You must preach here no more.’ John Wesley says, ‘I made a virtue of necessity. I could not be silent; conscience would not allow me. I began to preach in Moorfields,’—an extended space, where there were no houses; a sort of place for low amusements and the gathering of idlers. There the brothers preached to thousands upon thousands of listening sinners, and God applied the word to the hearts of many. The winter was hastening on, and two gentlemen, personally strangers to John Wesley, (Messrs. Bell and Watkins,) came to him, and advised him to take a ruinous building in the neighbourhood known by the name of the ‘Foundry’—a place formerly occupied by Government, where cannon were cast for the use of the army and navy. As it was inconveniently near London, crowds used to press to see the process, and at last a terrible accident occurred. A young man from Switzerland went to see the process. He was an ingenious man; he saw a quantity of water in the mould, and gave the alarm. He said, ‘If you pour your metal into that mould, the water will be converted into steam; an explosion will take place, and perhaps the building will be destroyed.’ They ridiculed the warning, and poured in their metal; a terrible accident ensued, many persons being seriously injured, and the whole building shattered. It was resolved then to remove the foundry from London to Woolwich, where it remains to this day. After this calamity, an advertisement was issued by the Government requesting an interview with this young man, who accepted the invitation, and to his

superintendence was committed the new foundry. At the Wesleyan Centenary Meeting, a descendant of that young man, bearing the same name, then held an important office at Woolwich.

The Foundry is described by John Wesley as a large unsightly brick building, then in ruins; and two strangers said they would advance the money for taking it upon a lease. Mr. Wesley consented, and the place was fitted up. The first place of worship that Mr. Wesley erected was in Bristol; the first place he occupied was in City-road, Finsbury-square. The Foundry, after considerable expense, was fitted up as a place of worship, not quite equal in size to the City-road chapel, but still it would accommodate a very large congregation. Another part of the building was occupied as a day-school; the day-school instruction was carried on in immediate connexion with the first Methodist place of worship in this neighbourhood. A large room was fitted up for the Society. Another room was appropriated to the sale of Wesleyan publications, in prose and verse. They had a Book-Room. I very much incline to the opinion that they had a printing-press; but there is a difference of opinion upon that question. This, however, I know, that on some of the earlier tracts published by John Wesley there is this imprint—'Printed at the Old Foundry, Moorfields.' Whether the printing-press was actually in the building, or in the immediate neighbourhood, I will not say. There was, however, a perfect organization of Methodism. What a subject of contemplation is that Old Foundry! John Wesley has given us an account of the manner in which public worship was conducted after the place was opened; especially by himself. He did not begin the service with a hymn, but with a

prayer; after which, he gave out a hymn, and then preached for about half an hour; gave out another hymn, prayed, and concluded. The chapel was supplied with galleries. There were no pews, but benches; and the first in attendance had the choice of the places they wished to occupy. No preference was given to one before another. Men and women sat apart. There the heroes of original Methodism exercised their ministry. There John and Charles Wesley, John Haime, Thomas Walsh, and John Fletcher,—great men, living in the Spirit, and walking in the Spirit,—occupied the pulpit. It is gratifying to state, that the identical pulpit of the Old Foundry we now possess in our College at Richmond. It is used by the students every week; and I trust that the spirit of the old Preachers who occupied that pulpit, will rest upon our young men who are now training for the ministry.

About 1777, the lease of the Old Foundry expired; and it was deemed requisite that a chapel should be built instead of it. Mr. Wesley survived the erection of the City-road chapel some thirteen or fourteen years. Connected with this place was his dwelling-house, the house where he expired. His honoured remains were brought into this chapel the day before his interment; and it is stated that, during the day on which they lay here, business was generally suspended along the City-road, and few carriages of any kind could pass, so numerous were the crowds who attended to look on the face of that venerable man after the spirit was gone to the heavenly paradise. And then, to prevent excessive crowding, and perhaps some dangerous accident, his interment took place at the early hour, I think, of five o'clock in the morning."

## Revivals and Awakenings.

### A VISIT TO LONDONDEERY.

RICHARD HARRIS, Esq., J.P., of Leicester, in a Lecture on the Revivals in Ireland, says:—

"We arrived at Londonderry about seven o'clock P.M. We were informed a religious service would be held in the

Masonic Hall that night at eight o'clock. We hastily prepared to go. On inquiry we learned this room was used for worship by a baptist church, consisting of forty members, who, with the exception of two, were all recently converted persons. The church has no pastor at

present. The Rev. Mr. Medhurst, the newly appointed pastor of the baptist chapel at Coleraine, preached an excellent sermon, and we were pleased to find so large a congregation, the room being quite full. The service lasted two hours. After the service we introduced ourselves to Mr. Medhurst, and to some of the members. We were invited to attend a prayer meeting of church members the next night, and gladly accepted the opportunity. We met in the same room at eight o'clock; about forty of the members were present. More than two-thirds of this church consist of men, and most of them young men. After an hour had been spent in praise and prayer, *six or seven of the new converts engaging in prayer*, I was requested to address them. I did so, and the subject of my remarks was, 'The sure blessing of God attending the simple effort of His children, when the word was read and prayer offered in simple faith, the  *motive* actuating being the glory of God.' This subject was suggested to me by some questions of one of the members, and I had much liberty in speaking upon it. After this address, one young man gave us an account of the work in which they were engaged. As they had no pastor, they spread themselves about on the Lord's-day, some in the city, others in the country, going from two, even as far as nine Irish miles, to distribute tracts, to hold cottage meetings and open-air services. Ten or eleven of them went into the country *every* sabbath for these purposes, and others were engaged in organizing a sabbath school. Several of the members gave us an account of their conversion. One young man, a merchant in the city, said, 'He had sought his happiness in the pleasures of the world, and was known in Derry as a pleasure-seeking man. His constant cry had been, "Who will shew me any good." His determination was to know the world. He knew he could not do this if he followed the advice of those who wished him to give his heart to God; therefore he *fixed* his heart to do evil; but some time ago he was led to see the vanity of the world, and the wickedness and folly of his conduct, and he gave his heart to God.' Another said, 'He had heard of the revival meetings. His friends and companions laughed at them, but he thought there was something in them, and determined to attend one.

He was interested, and went again and again. Anxiety was felt, and he said to himself, "If I could believe there is a God, I could believe he sent his Son to save perishing sinners." At one of the meetings the minister said he would meet any who were anxious and wished to see him, in the school room at the close of the service. He felt he ought to stay as he had been anxious several days, but went home and sat down to his tea, could eat nothing, his thoughts were about the school room. He heard a voice, as he thought, distinctly say to him, "Go back to the school room," and his former thoughts came again to his mind, "If I could believe there is a God, I could believe he sent his Son into the world to save sinners." He heard the voice again, "Go, and learn there is a God;" he arose from his seat, and hastened out of the house regardless of all around him, and made his way back to the school. He there found a little girl crying to Jesus for pardon. The prayer went to his heart, and he began to pray and to call upon Jesus; and he learnt there was a God and a gracious Mediator, and he received the blessing of pardon.' Another young man said, 'He stood there as one of the fruits of the revival. I have been for several years the master of the assemblies, and of the balls in this very room. About twelve months ago I went to one of the revival meetings for the purpose of scoffing, and to find merriment in seeing the stricken people. At my side a boy uttered the piercing cry, which must be heard to be understood, of the sin-stricken ones; the cry *pierced* my heart, and sent me home in wonder and fear. The next night found me at the meeting with different feelings; towards the close of the service, the person conducting said, if any present were anxious and wished to be prayed for, they were to stand up; he stood up, he did not know how it was, it was an indescribable impulse. He found the people all praying for him, and he knew he had never prayed for himself. He went home to pray. He had a long struggle with sin and satan, but after two or three weeks he found the peace he sought in the atonement of Jesus, and now he was, by the grace of God, through faith, one of the members of Christ and of his church, and united in the same room with his brethren in singing the praises of God. "Go tell your friends in Eng-

land," he said, "that you have met in the Masonic Hall in Derry, thirty persons who formerly met here for dancing and other sinful pastimes, now uniting and singing praises, and offering prayers to the throne of the Almighty." I was told by the brother-in-law of this young man, that soon after his conversion, he had broken a partnership in a lucrative concern because his partner would not consent to cease selling one article of grocery that was mixed, and sell the genuine article instead. I stayed in Derry at the house of a friend whom I had known many years, and who was an active member of one of the Presbyterian churches. He informed me that Derry had been visited with the gracious out-pouring of the Holy Spirit's influence, and that many hundred converts lived in their midst who had confessed a good confession, and were faithful exponents of true religion.

All around Derry for twenty miles, or more, the work had spread and was

still going on. Many places were mentioned, but more especially one, the town of Letterkeuny. There the whole district was (if the word spiritually can be used) on fire. We were informed that the spiritual and moral improvement of the people was most decided, and every candid person would admit it. Although it was Derry races, and we passed through the greater part of the town in the morning, and passed through the principal thoroughfares on our way to, and from the Masonic Hall, at night, we only saw *one* drunken man. When I left Leicester, the races were being held there, and I am sorry to say, before two o'clock in the day I saw several, and I could not help contrasting the two places. Whilst I am speaking on this subject I would add, although I walked through Belfast city on three or four occasions, and was out at night at other places attending meetings, I saw no other drunken man."

## Narratives and Anecdotes.

### ITALY AND THE POPES.

THE Paris *Presse* has the following striking article on the Papacy and Italy, showing the antagonism between the two from a very early period of Italian history:—"The Papacy," says the *Monde* this morning, 'has always lived in peace with Italy; and so long as Italy remained christian she surrounded with respect the Sovereign Pontiffs.' To express one's-self thus one of two things is necessary—either the *Monde* knows very little of the history of the Popes, or else it calculates largely on the ignorance of its readers. Not only has Italy not always lived in peace with the Papacy, but, on the contrary, she has been the country where the Popes have met with the strongest and most constant opposition. Dating from the accession of John VIII. (A.D. 872), they have been at feud continually with all parties. In the course of the 103 years that elapsed between the death of Formoso in 896, and the election of Sylvester in 999, there were twenty-nine popes, eleven of whom were strangled or assassinated, three died in prison or exile, fourteen

were only popes in name, and one could only reign in the society and with the protection of the famous Theodora. This woman, marching at the head of a powerful family and party, commanded as a Sovereign in Rome, where she disputed the authority of her relative, the deacon Sergius, who aspired to the Papal chair. Conquered and driven out repeatedly, Sergius, on being supported by Adalbert, the Marquis of Tuscany, returned as conqueror to Rome in 904, as Mahomet had done to Mecca; he had himself proclaimed Pontiff, and was reconciled to Theodora, who gave up to him her daughter Maroza or Marietta, by whom he had some children. These women, braving public indignation and popular riots, disposed of the Church, made Popes and had them strangled, until Maroza was herself thrown into prison by her own son Alberic, who turned his brother John XI., son of Sergius III., out of the Pontifical see. To Alberic succeeded, in 955, Octavian, who, uniting the temporal with the spiritual power, made himself Pope under the name of John XII.; and what a Pope! He was

half a pagan, laughed at the sacrament, blasphemed like a Turk, and led the life, not of a priest, but of a soldier. He was deposed by Otho I., reascended the pontifical throne, where he took a horrible revenge, and in 964 was assassinated, having been caught in *flagrante delicto*, like Alexander of Medicis. To the Marozza family succeeded that of the Crescentius family, descendants of Theodora II. The tragedies continued, and with them the old disturbances, assassinations, and exiles. Rome offered the spectacle of the old barbaric regencies. Otho III. put into the chair his cousin Gregory V., who kept himself in it by terror, and died by poison. For 300 years the Roman Church was a battlefield. Constantine, brought to the chair by force, was turned out of it by force, for Adrian III. deposed him and had him assassinated. Adrian I. commenced his pontificate by chastising the crimes committed under his predecessor. Leo III. took to flight to escape assassination. Pascal I. had two dignitaries of the Church murdered in his own palace; Sergius II. had John, his rival, cut to pieces; the election of Benedict III. and of Nicholas I. brought about an insurrection and almost a schism; Leo V. and John X. were strangled; John XI. was deposed and imprisoned; Stephen VIII. died of his wounds; John XII. was stabbed to death; Benedict V. died an exile in Germany; Benedict VI. and John XIV. were assassinated by Boniface VII., and he was massacred in his turn by the frenzied people; Gregory V. was expelled and then incarcerated; John XVI. was deposed and put to death. The rebellion against Benedict IX., who was expelled for his crimes, as Pope Victor III. himself acknowledged, was smothered by Conrad. But the peace only lasted six years, and the Pope had to take to flight again. He returned to Rome a second time through blood and over the dead bodies of his sons; he maintained himself in power until 1045, the period of his third flight. We have hitherto spoken only of the revolutions of the Romans. In 1057 began at Ancona a series of revolutions in the other towns of the Pontifical State. The Romans have risen in insurrection 150 times against the Papacy; the Roman States, taken in a lump, 111 times. To give an idea of the obstinacy of the Romans in re-

jecting the temporal dominion of the Papacy, we will limit ourselves to reminding our readers of the principal facts since the twelfth century; the deplorable end of Arnold of Brescia in 1155; the exile of Alexander III. in 1159; the splendid episode of Rienzi in 1347; the general insurrection under Boniface IX. in 1375; the new Roman republic proclaimed by the people in the time of Eugene IV. in 1434; the conspiracy of Stephen Porcari, under Nicholas V., in 1453; the general revolt of the provinces on the death of Alexander VI., in 1503; the Roman revolution, under Clement VII., in 1526; the revolution of 1590, that of 1618, and the entire history of the Roman States down to the French Revolution. We have no occasion to recall to mind what was the fate of the Papacy from 1796 to 1815; and no one, except the *Monde*, has forgotten the movements of 1821, 1831, 1843, 1845, 1848, and 1849. All that we can say is that in no country have the people evinced more obstinately the most implacable hatred, the most persistent hatred, of their Government. Such is the fashion in which the Papacy has always lived at peace with Italy. The Papacy in Italy has been, on the contrary, almost always either little esteemed, or called in question, or openly attacked. The Italians have laughed at excommunications, even at the time when excommunications made the whole christian world tremble, and shook upon their thrones the most powerful Sovereigns. When Henry III., being excommunicated, degraded himself at Canossa, the Lombards were treating Gregory VII. as a heretic, simoniac, and adulterer; when Gregory IX. excommunicated the Romans, they drove him out, pursued him with arms in their hand, and compelled him to revoke his excommunications; when Innocent IV. quitted France, after having set Europe aghast by deposing and excommunicating the Emperor Frederick II., he entered Rome himself in terror at the threats of the Romans, and did not dare stir abroad from his palace. How many times have not the Venetians, Florentines, Milanese, and Bolognese, replied by war to Papal excommunications? The well-known history of the interdict at Venice is unique of its kind. Even under the wretched Spanish dominion, under the tortures of the Inquisition, Italian anti-

Papism made its influence and strength felt; then it was that Fra Paolo Sarpi wrote. The whole of the Italian literature is notoriously anti-Papal. Dante scourges the Popes; Petrarch does not spare the lash; Boccaccio treats them with contempt; all the Italian romance writers, including Monsignore Matteo Bandello, Bishop of Tortona, have taken for their plots the vices and excesses of the Court of Rome and Italian clergy. Doubtless, we need not speak of Macchiavelli. All, or nearly all, the Italian historians and poets are anti-Papists; Manzoni, despite his genius, has tried in vain to stem the stream; and Cesare

Cantu, by an attempt of the same description, lost his popularity immediately. The *Monde* pretends that the war between Italy and the Papacy, between the Revolution and the Church, 'has been excited lately.' The foregoing facts, though very incomplete, being written *currente calamo*, prove that such is a great historical error. The public spirit of the Italians is now what it has been essentially in every age; and one must either grossly ignore history, or wholly misrepresent it for the sake of a bad cause, to dare to affirm that 'the Papacy has always lived in peace with Italy.'"

## Baptisms.

### FOREIGN.

INDIA, *Sewry*.—Mr. Williamson, the venerable missionary at this station, writes:—"The work of God has been carried on with undiminished energy, except what respects my own personal efforts, for I am not able to walk so far, nor to speak so long as formerly. I had the pleasure of baptizing a young man last Lord's-day, who seems a pious and steady youth. There is some prospect, too, of more coming forward by and by. The Gospel is listened to by undiminished numbers, and, I think, with more serious attention and conviction of the truth of Christianity than formerly, accompanied with less and less faith in their own religious systems." Under a later date Mr. W. says:—"Nearly all our native christians attend the means of grace, especially on Lord's-days, and their conduct has been generally becoming the Gospel. Two persons have been baptized here, and one at Cutwa. We hope they will continue to walk in Christ, as they have received him. Others have applied for baptism, whom we wish to wait some time longer."

*Colingah*.—The native church in this quarter of Calcutta, under the pastoral guidance of Goolzar Shah, continues to make laudable efforts to extend the gospel, and to support the means of grace. Though the majority of the members are very poor, there are ten who regularly contribute to the church fund. The monthly expenditure, including the assis-

tance rendered to the blind, lame, and infirm members, is about sixteen rupees a month. In the month of December, the pastor had the pleasure of baptizing a young man employed as a draftsman in the Revenue Survey Office. The church was much satisfied as regards the sincerity of his faith and repentance. There are some hopeful candidates for baptism. One of them is a simple and sincere Madras man, who will probably be soon baptized. For some time past, Goolzar Shah has been engaged on the preparation of a Scripture text book, which will be of much use among native christians of all denominations. It is now passing through the press.

HAITI.—The friends of humanity and religion will be gratified to hear that under the vigorous rule of President Geffrard, the affairs of this large and populous island are now managed with greater order, and that it is fully open to missionary enterprise. At present the baptists have but one missionary and one church on the island, who is doing what he can to make known the true way of salvation to the people. A member of the church at Jacmel, Diana Ramsey, is governess of one of the government primary schools. "Diana's school may almost be considered as a mission school. She has still a large school, and is being abundantly blessed in it. One of her assistant teachers, once a very bigoted Catholic, seems now hopefully converted to God. Several of the children, too,

appear to be brought to a knowledge of the truth. They have refused the Romish catechism in a body, and Diana, although she never taught it, but allowed it to be taught, is somewhat in a fix about it. The children will have the Bible, and nothing but the Bible; and the parents uphold the children in their decision. We shall see how the priest and the government will eventually act. One thing is certain, and that is that good seed is being sown in these children's hearts, and that more or less fruit will ultimately spring up. Diana is a godly, praying woman, and has the salvation of the children very near her heart." As the result of these labours and the many prayers of the church, the word of God has been much blessed; twelve persons have been baptized, and eight more are coming forward. In the church there is more zeal, more union, more love, and more spirituality. The congregation has also increased. In the surrounding mountains, in every direction, there are men and women who bear testimony to the grace of God. "Send us, oh, send us help!" says the missionary. "We can no longer get on alone; God is preparing this field of labour in such a way as to convince you that you must send more labourers into it."

**JAMAICA, Westmoreland.**—Mr. J. Clarke writes:—"Mrs. Clarke, myself, and daughter, are blessed with our usual health, and are in the midst of such work as I never before saw or heard of in my thirty-one years' acquaintance with Jamaica. My engagements are from morning to night; and to-day, after six meetings yesterday, I have conversed with fifty-two persons respecting their state, all of whom desire christian baptism, and say they repent of sin, and believe in Jesus. In September my inquirers stood at fifty-five, and only twenty-two of these appeared to be in earnest. Now, I number 425, and have restored twelve backsliders, and baptized fifteen, who gave evidence of what seemed to us to be a true conversion to God. We are examining others for baptism, and in a few weeks hope to baptize more."

**St. Ann's Bay.**—Mr. B. Millard says:—"We have been going on, quietly but comfortably, anxious to witness but by no means to *force* a revival. We have baptized twenty persons, and restored thirty-two penitent backsliders; have forty candidates now for baptism, and

about twenty in the penitent class. Our leaders have been working. I try to keep them active; and they have visited all the villages. My sabbath school visitors have also had very interesting meetings throughout the district—in fifty different localities—with the young, urging them to give their hearts to Jesus; and our deacons have also had their share of work. We are hoping to see sinners converted in large numbers, and shall continue in prayer till the Lord hear our cry, and send his Spirit on this portion of Zion, so that his people may rejoice, and sinners turn to the Lord."

#### DOMESTIC.

**NEWBURY, Berks.**—The question of baptism continues to excite considerable attention here. At a recent baptismal service our new and commodious chapel was crammed in every part, and many went away because they could not get in. Mr. Drew, our pastor, after a discourse from Deut. xii. 32 and Acts ii. 38, immersed eight believers, six females and two males. Two of these, a lady and her daughter, reside in a neighbouring town, and are members of the Established Church. Another, a young lady, also resides in a town some miles from here, where there is no baptist church; and the Independent minister, although satisfied with her piety, kept her waiting nearly twelve months before he would admit her to the Lord's table, because she had not been baptized, and could not conveniently come over here for that purpose earlier. Yet these are the persons who have so much to say about the strict baptists! The prospects of the cause amongst us were never more cheering than at present. The only great hindrance is the heavy debt on our new sanctuary. We sigh earnestly for its extinction.

T. S.

**CARLETON-LE-MORELAND, Notts.**—On sabbath evening, March 10, the ordinance of baptism was administered here. There had been no such service in the village for some years, so that it was a comparatively strange thing. We were favoured on the occasion with the services of Mr. Bayly of Newark, who preached a clear and convincing sermon on the subject from the words, "And he baptized him." After preaching, Mr. B. baptized one young sister, very solemnly, into the names of the Father, and of the Son, and of the Holy Ghost. T. F.

**TODDINGTON, Beds.**—On Lord's-day, Feb. 24, our pastor, Mr. G. A. Willis, preached from "Is not this a braud plucked out of the fire?" and then immersed one candidate upon a profession of his repentance toward God and faith in the Lord Jesus Christ. There was an overflowing congregation; and a feeling of deep solemnity evidently pervaded the minds of the assembly. It may be interesting to state that our young friend had for some time been under convictions of sin, but "his goodness was like the morning cloud and early dew which passeth away." However, hearing the minister give out that hymn from Rippon's Selection, commencing, "Lord, and am I yet alive," he was led to cry for mercy, and God, for Christ's sake, gave him the assurance of forgiveness. May the Head of the church keep him, and cause him to come off at last "more than conqueror."  
J. B. D.

**BLACKWOOD, Monmouthshire.**—On the evening of Lord's-day, Feb. 24, a very large gathering of people met by the side of the Sirhowy river to witness the ordinance of baptism. Dr. Thomas, of Pontypool, preached in English on the proper subjects and right mode of baptism. The congregation was made up of Welshmen, Englishmen, and I believe of some Irish, all of whom listened very attentively. Dr. Thomas then went down into the water and baptized one young sister, whose mother was long a consistent member of this church, but has been many years gone to her heavenly home. After the baptismal service we went to the chapel, which was crowded. Dr. Thomas preached, administered the Lord's supper, and received the candidate. This was a happy sabbath, and many had cause to bless the Lord for his gracious presence.  
M. M.

**CRADLEY, near Dudley.**—Two disciples of the Lord Jesus were buried with him in baptism by Mr. Jeavons, on the first sabbath in March. One of these, an intelligent and active young man, had been an Independent. On March 17, five others, three of whom were young persons from the sabbath school, thus avowed their attachment to their Lord and Saviour. We have more inquirers after the way of salvation.  
J. D.

**AUDLEM, Cheshire.**—Mr. Richard Pike, who was at the time supplying our pulpit, baptized one follower of the Redeemer on the first sabbath-day in March.  
R. T.

**BEULAH, Monmouthshire.**—Since I wrote to you last we have been many times by the river Ebbw witnessing the ordinance of baptism. On Dec. 16, seven were baptized by Mr. T. Evans, late of Llanidloes. Jan. 13, Mr. D. Morgan, of Pontypool, baptized two females. Feb. 10, Mr. T. Lewis, Rhymney, baptized nine. March 10, we met again in the same place, when Mr. E. Edwards, Brynmawr, read and prayed, and Mr. J. Jones, of Merthyr, preached "On the dignity of Christ as a lawgiver," after which Mr. Morgans went down into the stream and immersed one female into the names of the Sacred Three. Her husband was one of the nine baptized Feb. 10. The greater part of the candidates were English friends, and some of them were in the bloom of youth.  
M. M.

**WOLSTON, near Coventry.**—On the last sabbath in December, our minister, Mr. Low, baptized one candidate, who was admitted to church fellowship. Also, on the first sabbath in March, three others were baptized and united to the church the same day. There are many others who are inquiring what they must do to be saved. May they all soon come to Jesus the only Saviour, and, through his appointed ordinance, into the church. The Lord is doing great things for us, through the instrumentality of our minister, for which we are glad.  
J. M.

**LEICESTER, Carley Street.**—On Wednesday evening, Jan. 30, two were baptized, one of whom had formerly been both scholar and teacher in the sabbath school. And on Wednesday evening, Feb. 27, after a suitable discourse by Mr. James to a crowded and attentive congregation, eight more were baptized. Two of these were father and son; and three were husband and wife, and the husband's mother. We hope these solemn services made a lasting impression on many minds.  
T. S.

**GREENWICH, Lewisham Road.**—After a discourse on christian baptism by Mr. Jabez Comfort on Wednesday evening, Feb. 20, our pastor, Mr. Russell, baptized four followers of the Saviour—one male and three females; one of the latter was from India. We expect to baptize again shortly.  
B. B.

**BRIDLINGTON.**—On the last sabbath in February, Mr. Morgan, our pastor, had the pleasure of baptizing three young men, who thus publicly professed their faith in the Lord and Saviour.  
L. B.

**PADIHAM, Lancashire.**—Four young friends from the sabbath school were baptized by Mr. Brown, on Lord's-day, Feb. 24. One of these, a young man, works at Rochdale, seventeen miles off: and yet he is in the habit of coming to the school regularly. On the night his application was before the church, he walked over and returned afterwards, though it was a cold and wet night. The chapel was crowded, and Mr. B. in his discourse refuted some statements made in a tract published by the Wesleysans. We have more on the way. A. B. B.

**SUTTON-ON-TRENT, Notts.**—The ordinance of believers' baptism was administered here on sabbath evening, Feb. 24, by Mr. Bayly of Newark. A very large congregation listened attentively to a plain earnest sermon from the words, "And that rock was Christ," after preaching which, Mr. B. baptized two females. There are evidences of a good work in this village, and we hope to be able soon to report another addition. T. F.

**LEWES, Sussex.**—Mr. Haycroft, before he left for Margate, had the pleasure of attending to the ordinance of baptism on the evening of March 1st, when three believers thus put on Christ. Two of these had been long wavering between immersion and sprinkling, until decided by the plain declarations of the Word of God. May all christians so learn to draw the pure waters of truth from the fountain head. T. E.

**CARDIFF, Bethany.**—Mr. Tilly immersed four males and six females on the first Lord's-day in March. One was the son of a member, and another was the only child of one of the deacons. They were all added. J. J.

**ACCRINGTON, Lancashire. Blackburn Road.**—Ten female believers and two males, after professing to us their faith in the Lord Jesus, were immersed by our pastor, Mr. C. Williams, on Saturday evening, March 2nd. So we still maintain our ground, though a great gun was brought from Birkenhead to dislodge us! E. B.

**BRAUFORT, Monmouthshire. English.**—We were formed into a separate church in January, and on Feb. 10, Mr. Tovey baptized two believers. We had a large assembly of hearers and spectators, this being our first baptism. We now number twenty members. May the Lord add to us yet more and more. J. W.

**MALTON, Yorkshire.**—We had a baptism of one believer in the Saviour on Feb. 17; and on Lord's-day evening, Feb. 24, our pastor, Mr. B. Shakespeare, led two more disciples down into the water and baptized them. We had a large and very attentive audience.

**SWANSEA.**—We are happy in being able to report that our pastor, Mr. Hill, baptized five disciples of the Lord Jesus on the first Lord's-day in March; and that others seemed disposed thus to put on the profession of their faith in Him. J. T. W.

**BIRMINGHAM, Aston Road.**—Mr. Varley, baptized five disciples of the Saviour, on Wednesday evening, March 6. J. F.

**Hope Street.**—After a sermon by Mr. Golding on baptism, Mr. Griffiths baptized three disciples of the Saviour, Feb. 24. These, with two other friends, were added to our fellowship. The Lord is blessing us. Our place of worship is now too small, and we think of enlarging it. W. G.

## Baptism Facts and Anecdotes.

### "I CAN'T FIND IT IN THE BIBLE."

WE now conclude our extracts from the remarks of a writer in the Wesleyan "Christian Miscellany," in favour of infant baptism. See our last numbers, pages 62 and 94. In our next we may offer some remarks of our own on the extracts we have given, except, which we should prefer, any of our friends will favour us with a notice of them.

"The argument, 'I find no direct

command in the Bible for infant baptism, and therefore I see no necessity to have my child baptized,' proves too much. It goes upon the principle that we are to do nothing which the Bible does not literally and expressly command. Be it so. Where do we find in the Bible any command not to baptize infants? There is not a single passage in which such a command is to be met with. So that those persons who keep their children from

the font because they find in the Bible no command to take them, act directly against their own principle.

The truth is, that the Bible sanctions, and indirectly enjoins, many things which it does not expressly command. There is no instance mentioned in Scripture of a female partaking of the Lord's supper; yet the most rigid Baptist would not on this account exclude women from the table. Neither is there any direct command to keep holy the first day of the week, instead of the seventh; but Baptists universally do this. Again, we are nowhere commanded to teach children to pray, or to send them to school; but no right-minded parent would plead this as an excuse for neglecting these duties.

Thus far, I have supposed that there is no positive command in the Bible that infants should be baptized. But I am much mistaken if a remark made by our Lord about children does not amount to a command to baptize them. Some parents once brought their little ones to Jesus, in order that He might touch them, thinking that even a touch from Him would convey a blessing. The disciples, in the spirit of those who plead, 'I can't find it in the Bible,' supposing that the Saviour would not care to notice children, found fault with these parents, and bade them to go away. 'But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God.' 'Of such is the kingdom of God.' This is the remark to which I allude. Its plain meaning is, 'The church of God receives little children.' Now, the only way in which little children can be received into the church is by baptism. So that in this remark of our Lord we have virtually a command to baptize them.

If a public hospital had this notice over its gate, 'Children received here,' it would be an invitation to take children there for relief. No parent of a sick child could say, 'I don't find that my child can be admitted, and therefore it is of no use to apply.'

Putting together all that has been said, it must, I think, be clear to every candid person that there is really no ground for the plea, 'I can't find it in the Bible;' and that a parent who makes this a reason for neglecting the baptism of his child, is guilty of disobedience to God, and does a grievous wrong to that child's soul.

Hear the words of the Gospel written by St. Mark, in the tenth chapter, at the thirteenth verse:—

'They brought young children to Christ, that He should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them.'

#### WHAT'S IN A NAME?—

*An Awkward Mistake.*—A few weeks since, the wife of Mr. —, of — street, was confined of a daughter, which progressed very favourably for a time, but recently was so seriously afflicted by illness that its life was despaired of. Under these circumstances it was deemed advisable by the parents to have their offspring christened without delay, and the Rev. —, of — Church, not a hundred miles from Rose-place, was applied to. The reverend gentleman complied with the request, and at once proceeded to perform the ceremony of bestowing a name on the infant. In the hurry unavoidably occasioned by the event, sponsors were not thought of until their services were required, and upon these responsible functionaries being procured they hastened off to the appointed spot without putting many interrogatories to the parents. While waiting the arrival of the officiating clergyman, the following colloquy took place between the sponsors:—'Barney, what will ye call it?' Answer: 'Sure I niver axed what his name was to be.' At this moment the Rev. Mr. — made his appearance, and inquired from Barney what name it was intended to bestow on the child. Barney having replied that he 'niver axed,' the clergyman suggested that it should be called after our hero—a proposition which was immediately assented to by the sponsors, and the ceremony was then completed. On the child being returned to its mother, who had recollected that no instructions were given to the sponsors respecting the name, Barney was asked how the difficulty had been surmounted. 'Why, it

was called after me,' was the reply, which perfectly astounded his interrogator, who explained that the child was a girl. Barney at once sought an interview with the Rev. Mr. —, in order if possible, to rectify this awkward mistake, but the clergyman could only reply, 'Whether it is a girl or boy, the name cannot now be altered.' Our hero conveyed this ultimatum to the parents, showing how matters stood, and recommending them to make

the best of the bargain, for 'little Barney would be quite as useful as a girl to them.'"

*Liverpool Mercury.*

This is only another instance of the humorous perplexities in which some people place themselves by following ridiculous customs. Why could not the parents give the child a name and have done with it? We baptists always do so, and the name we give is just as *christian* as any given by a parson.

## Sabbath Schools and Education.

### REVIVALS IN SABBATH SCHOOLS.

WHEN perusing various reports of the Revivals in America, Ireland, Scotland, and Wales, we were greatly gratified to notice the frequent mention of young persons having been brought under the gracious influence. We adore the grace of God to aged sinners, but little can they do at the end of life in the service of the Redeemer. But the young, if the Lord permit, have life before them, and under divine guidance and blessing, may do much for the Saviour and the souls of men. What a field, then, do the millions of children in our sabbath schools present to our view, inviting the labours and prayers of teachers! On this important subject a writer in the *Teachers' Magazine* says:—

"The revivals in America, and in many parts of our own land, have awakened in the minds of thoughtful teachers deep concern, that some such gracious operations of the Holy Spirit have not been witnessed in their schools. This has led to the inquiry, how can we promote or bring about a revival, that we may have our hearts gladdened by seeing large numbers of our children brought to a saving knowledge of the truth as it is in Jesus. In some schools this has caused an increase in the meetings for prayer. Dr. Tyng, of New York, says, 'a revival commenced in our weekly Sunday school prayer meeting on Saturday evening. The exercises closed, and the people were dismissed; when rising from my place, I counted sixteen of our youth still on their knees; they were apparently immovable from their position, and in deep emotion. I went from one to the other with a few words of affectionate

conversation, and appointed Monday evening for their special assembly. On the next day I gave notice of this appointment, and more than seventy young persons met me for instruction and prayer. It was the Divine commencement of a very remarkable work of mercy; the result was the addition of over one hundred, mostly from the sabbath school, to the communion of the church. The subjects of that work are now active and earnest christians.

Have we, my dear fellow labourers, given ourselves to prayer? Shall we not penitentially acknowledge how neglectful we have been in attending our appointed meetings for prayer—how unmindful of that preparation of heart before entering upon the engagements of those meetings? Oh! the formality that has so frequently characterized our prayers at the close of the service—the inward satisfaction that a duty has been performed, instead of the fervent breathing out of the soul's desire—the taking hold of Christ—the 'I will not let thee go'—the believing expectation of the promised blessing!

We may look for the Spirit's blessing if there is on the part of the teacher real and experimental piety. How can a teacher enforce that which he is not practising himself? How can the benefits of salvation be portrayed, if not realized in the experience of the instructor? How can the child be affectionately urged to surrender its heart to Christ, if the teacher has not already presented himself, or herself, a living sacrifice? How cold and powerless will be the appeal from one, who is not feeling the truth and the power of what he utters.

There must also be true devotedness

to the work. This involves diligent and careful preparation. The Sabbath's lesson must be the week's study; with earnest prayer in private for instruction, ability to impart, and the Divine blessing; also the wrestling with God on behalf of each scholar. Such a teacher will come to his or her class with a heart surcharged with love, a mind prayerfully anxious; and will not the class take knowledge of a teacher thus influenced, that he has been with Jesus? How marked would be the improvement in our meetings for prayer! Oh, if each teacher in our Sabbath schools was thus earnest; if we were looking for the blessing with the eye of faith, then might we experience the droppings of the coming showers of grace and mercy.

A commander of a British man-of-war, sailing from the Cape of Good Hope, was charged with the convoy of a little sloop of value to England. They were in mutual sight for many days. But a storm arose and separated them. Finally, the armed vessel pursued her course homeward, the captain not expecting to see his little charge again. He entered the channel and anchored off Portsmouth in a fog, with a heavy heart in remembrance of her; but when the thick fog lifted, what was his surprise at seeing the little lost craft anchored safely near his own ship. In equal ignorance of his course, her commander had dropped his anchor there. Ah, what a joyful meeting there will be, with many of our little ones too, when safe at last we see them there."

## Religious Tracts.

### THE NEW KINGDOM OF ITALY.

How wonderful that we can now write these words. Victor Emmanuel has been invested by his parliament with the title of "King of Italy." There are, however, two exceptions. The pope is yet at Rome, protected by French bayonets, and Venetia is yet held by Austria; but their annexation to the new kingdom is now only a question of time. We rejoice to find that Protestants are availing themselves of the freedom to religious efforts which now exists, to send Bibles, books, and tracts, in the Italian language to all the places to which they can gain access. A writer on this subject says:—

"The work of evangelisation is proceeding rapidly in Italy. The sale of Bibles and religious books exceeds all expectation. Boxes arriving at Naples have been emptied of their contents in a few days. The colporteur now is free to travel the whole length of the country; and book-stalls are set up under the shadow of cathedrals once the strongholds of superstition and error. Next to the 'Pilgrim's Progress' it is said that the 'Lucilla' of Adolphe Monod has been most blessed of God, in showing to the people the duty and privilege of reading the scriptures. To counteract the influence of such volumes, a society has been formed at Leghorn 'in defence of

the Catholic faith through the circulation of good books.' From many a pulpit, round which lately gathered only a listless group, is now launched the fiery anathema that awakens the attention of crowds. A sermon is preached daily against protestantism in the church of San Gaetano at Florence; but the misrepresentations proffered as arguments are noted down by Waldensian students or others, and turned elsewhere into weapons of offence. One day the officiating curé, denouncing protestants 'as assassins and children of the devil,' was stopped by his audience, and compelled to digest his violent calumnies in silence. In another church an Irish lady ventured to verify some scriptural quotations of the preacher by reference to a Bible, and being ordered to close her book, was struck by a bystander on her refusing to do so, the priest smiling approval from the desk. The circumstance soon spread widely in Florence, and the next day the market-people went together in a mass to the lecture, with the Bible under their arms—those who had not Bibles running to purchase them. When the preacher cited a passage, they immediately searched for it in the book; thus declining to accept blows as proof of the veracity of a doctrine, and soon discovering that the expositions of the monk were entirely false. The spirit

of cowardly and superstitious submission has been supplanted by one of free and manly inquiry; and the days of priestly authority are numbered. Daily are there added to the churches such as are saved. Gavazzi is labouring at Naples with great success, though not without personal risk from the hatred of his opponents, preaching in a small room to attentive audiences. The Bible schools of Turin are prospering, and demands for similar schools are being made from all quarters."

## Intelligence.

### BAPTIST.

#### FOREIGN.

**WESTERN AFRICA.**—The missionaries arrived safe in the little "Wanderers," at Cameroons. The voyage was so pleasant that, with scarcely any interruption, they were permitted to hold daily social worship, the enjoyment of which was much increased from the fact that the sailors were well-behaved, two of them being in christian communion. Immediately on their arrival, they commenced their missionary labours, with pleasing prospects of success. Mr. Diboll writes:—"To-morrow, New Year's-day, five natives will be baptized early in the morning, and in the evening received into communion at the table of the Lord. We will try to carry out the suggestion in the 'Herald,' to have daily prayer for the spread of the Gospel at home and abroad. With our brother Smith I am much pleased. I think we shall find him a good soldier of Jesus Christ, one not unwilling to endure hardness and to labour in season and out of season for the glory of God and the good of souls. In our new settlement (Victoria) we have to contend for every inch of ground; each day witnesses the fall of some giant of the forest, or some of his humbler neighbours in the shrub or brush. In this work we greatly need a supply of good tools in the woodman's line. May I hope that your Association will look at the subjoined list, with a view to supplying us with them."

#### DOMESTIC.

**LONDON, Vernon Chapel.**—This place of worship having been rented by a number of friends with the prospect of purchase, and putting it in trust to the baptist denomination, under the pastorate of the Rev. Standen Pearce, re-opening services were held on Wednesday, Feb. 20, when the Rev. W. Landels and the Rev. J. Stoughton preached. Nearly seventy partook of a collation in the school-room, which was tastefully decorated for the occasion—George Gould, Esq., of Loughton, presiding. At the close of the collation the pastor read a paper stating the

circumstances under which he had been induced to comply with the wish of friends to re-open the chapel for the establishment of a baptist cause. It appears that the place had been closed for nearly six months, and no prospect presented itself of the former church occupying it again. Under these circumstances, that the property should not go to the hammer, and possibly be lost to the denomination for ever, a determination was come to that the place should be re-opened as soon as persons could be found to take the necessary responsibility. This has been done. A provisional committee has been formed, and within a few weeks a church will be organised, on open communion principles, of nearly fifty members. Every agency also is being called into service requisite to the wants of the locality. Clerkenwell contains a population of nearly seventy thousand, whilst the provision made for church and chapel accommodation does not exceed seventeen thousand. The field of labour, therefore, is large, and with careful tillage may bring forth much fruit. On Lord's-day, the 24th, the Rev. T. E. Thoresby and Mr. Pearce preached. As the minister and the committee have nothing to do with past events, it is hoped they will have the sympathy and aid of those who are anxious for the spread of evangelical truths in a dark and necessitous portion of this great metropolis.

**LOUGHTON, Essex.**—The memorial-stone of a new chapel was laid in this beautiful village last June by Sir S. M. Peto, it having become desirable to pull down the old chapel, and build one larger and more adapted to meet the requirements of the increasing population. A neat and substantial edifice, in the Roman Doric style, has been erected. It is without galleries for the present, but capable of seating 325 persons, and has convenient school-rooms beneath it. At the suggestion of the pastor, the Rev. S. Brawn, the opening services were commenced by the members of the church and congregation meeting in their new sanctuary on the evening of Tuesday, Feb. 12, and holding a special prayer-meeting. The more public opening services

took place the next day, when, notwithstanding the unfavourable weather, many friends from London and the neighbourhood assembled. In the morning, the Rev. W. Brock preached. In the evening a public meeting was held. W. Nathan, Esq., took the chair, and several addresses were delivered. Sermons were preached by Dr. Steane and the pastor on the 17th. The collections amounted to upwards of £50. The contract for the building was £1,645; extra expenses, £250. Including some promised donations, about £1,450 have been raised, leaving a debt of about £450, which the friends are anxious to clear as soon as possible, it being highly probable they will have to erect galleries before long.

**COATE, Oron.**—An unusually interesting meeting was held at the baptist chapel, Coate, Feb. 18, in connection with the presentation of a testimonial of esteem and affection to the Rev. B. Arthur, when upwards of two hundred persons sat down to tea. The attendance in the evening was very large. W. T. Wallis, Esq., of Shifford Lodge, presided. After expressing the great pleasure he felt in being present, he reviewed the history of the church during the past twenty years. During that time Coate church had always been distinguished for its peace and harmony. He felt there was something peculiarly venerable in a cause that had existed upwards of two hundred years, and had been blessed with the ministry of such men as the Revs. Joseph Collett, Joseph Stennett, (brother of Dr. Stennett), Thomas Dunscombe, M. A., James Bichem, M. A., Richard Pryce, B. Wheeler, and John Jackson. At the present time the Lord was graciously smiling upon them, so that the church was not only in a prosperous state itself, but was the means of carrying the Gospel to many of the surrounding villages. Mr. J. Dutton, senior deacon, then presented to Mr. Arthur an elegant purse, containing thirty-six sovereigns, who expressed his gratitude to them, and especially to Him who had put it into their hearts to do this, and given them the ability.

**NEWBRIDGE, Monmouthshire.**—The new English chapel at this place was opened on Lord's-day, March 3rd, with devotional services. Several sermons were preached by eminent ministers of the Principality in both Welsh and English during the following week in Beulah chapel, which is much larger, but not too large for the crowds who assembled. M. M.

**PRINCES RISEBOROUGH.**—Previous to the removal of Mr. Blackmore from this place to Cottenham, his friends invited him to a tea meeting; when they presented him with a handsome time-piece and "Layard's Work on Nineveh."

**PRESTON, Lancashire.**—A local paper, referring to the visit of Mr. Spurgeon to this town, observes,—“We are informed that not fewer than 6,000 persons were present at the two services conducted by the Rev. C. H. Spurgeon, in the area of the Corn Exchange; and that of these 4,000 were admitted on payment. The total receipts were £211 16s. 1½d.; expenses, £50; leaving a balance of about £162 to be divided between Mr. Spurgeon's Tabernacle and Pole Street baptist chapel. The debt now remaining on the latter place of worship is £109; and to remove this it is intended to issue 169 collecting-books, of £1 each, amongst the friends, in order to pay off that sum during the present year. When the Rev. R. Webb was appointed to the pastorate at this place of worship, it was in a very dirty state and out of repair, and there was a debt upon it of £450. Steps were at once taken to put it in a proper condition, and to enlarge the vestry, which was done at a cost of £150, which, added to the original debt, made a total of £600, to reduce which plans were organized and heartily taken up; amongst these, collecting-books were given to friends, who promised to give or collect during the year sums varying from £3 to £5 each. A bazaar was held, which realised £100. For the same object sermons were preached by Lord Teynham; and, though all belonging to the chapel are of the working class, they succeeded in obtaining during the past year the sum of £409 6s. 7d., leaving a balance of £190 12s. 5d., which, as we have already stated, has been reduced to £109. The prospects of the Pole Street baptist church are stated to be most cheering; and the congregation has doubled since Mr. Webb first came amongst them.”

**CARDIFF.**—Rev. Alfred Tilly has resigned the pastorate of the church at Bethany chapel, and his labours there will terminate on the last sabbath in March. Mr. Tilly intends to build a chapel and raise a baptist cause in Roath, a suburb of Cardiff, where one is much needed, as the population is large, and there is not a dissenting place of worship in the locality. A few of the friends from Bethany have held services there in a room every Lord's-day for some time past, and commenced a sabbath school. J. J.

**SHEFFIELD, Cemetery Road.**—The General Baptist church meeting here are making an extraordinary effort to reduce the debt of £1,500 on their new place of worship. £500 have been promised; and the Rev. H. Ashbery and the deacons are now soliciting articles for sale in a bazaar on the 30th of April.

**WOODHOUSE CARR, Leeds.**—New baptist school rooms for 300 scholars, at an expense of nearly £400, are now in the course of erection at this place.

**RHYL, North Wales.**—We have received a lengthy report of the first anniversary of the baptist sabbath school at this place, and we are pleased to hear of the large and happy meeting they enjoyed; but we have not space, as we have often said, for school anniversaries. Our correspondent adds—“The baptist cause here labours under great inconvenience: the chapel being far too small and inconvenient, especially in the summer, when thousands of visitors from different parts of England come here to inhale the pure air and enjoy the sea. To overcome this inconvenience next summer and to meet the requirements of the English visitors, the beautiful Town Hall has been taken for twelve months on the Lord’s-day, and one of our active brethren has engaged to give lodgings free to any brethren in the ministry who will come to supply the place. Such may correspond with our pastor, the Rev. D. G. Owen.”

**DERBY.**—We have already intimated that the General Baptists now meeting in Sacherel Street, had engaged a more eligible site on the Osmaston Road for the erection of a new and more handsome structure. On Feb. 18, Mr. Alderman Pegg, who, we hear, has contributed £1000 to the object, presented W. T. Cox, Esq., High Sheriff of the County and Mayor of the Borough, with a silver trowel, with which that gentleman proceeded to lay the “memorial stone.” Sir Morton Peto had engaged to do this service, but was prevented. Ministers of various denominations were present. A large and interesting meeting was held in the evening in one of the public halls. We understand that a Bazaar is about to be held in aid of the expenses fund.

**ASHBY-DE-LA ZOUCH.**—We hear that the General Baptists in this ancient town have at length decided to erect a new place of worship in a more eligible situation. Here that pious lady, the Countess of Huntingdon, resided in a small house at the end of her days; and Whitefield preached on her door steps to the rough crowds who gathered more for his annoyance than for instruction. We have heard aged persons in Ashby remark that the families of those who were prominent in opposing that eminent man either became extinct or sunk into poverty. Sixty years ago the late Mr. Goadby commenced preaching in a cottage, and was pastor of the church and its branches more than forty years.

**HORSFORTH, near Leeds.**—At a public meeting in the Temperance Hall, on Friday evening, Feb. 16, Mr. G. C. Catterall, baptist minister, was presented with a purse of twenty sovereigns, as a token of esteem for the faithful discharge of his pastoral duties, and his conduct in the public advocacy of social and political questions.

**BIRMINGHAM.**—We copy the following advertisement from the *Birmingham Journal* of March 23rd:—

“BOND STREET CHAPEL.

**MR. CHEW** having resigned the pastorate at the above place of worship, the public are respectfully informed that the services will continue to be held as usual.”

And so Mr. C. has not taken so much time as we allowed him for bringing matters to a crisis. We have received some statistics pointing out the state of the church, congregation, schools, and funds, when Mr. C. went to Bond Street, and the state in which he left them. They present a sad contrast; but we shall not publish them, as we do not wish to prolong attention to this painful subject. We are satisfied now the chapel is restored to the rightful owners. Some thought us too severe on Mr. C. in some of our former remarks; but we knew what we were doing; and we hope that this circumstance will be a standing lesson to our churches to be more careful in the choice of their pastors.

**GREENWICH, Lewisham Road.**—A few weeks ago our pastor, Mr. Joshua Ruseell, was invited to a tea meeting by the members of the church, and presented with a magnificent silver salver, bearing an inscription, expressive of their high esteem and affection. Mr. R. came amongst us in 1844; since when, a chapel has been built for 800 hearers; we have a sabbath school of 500 children, and large bible classes. B. B.

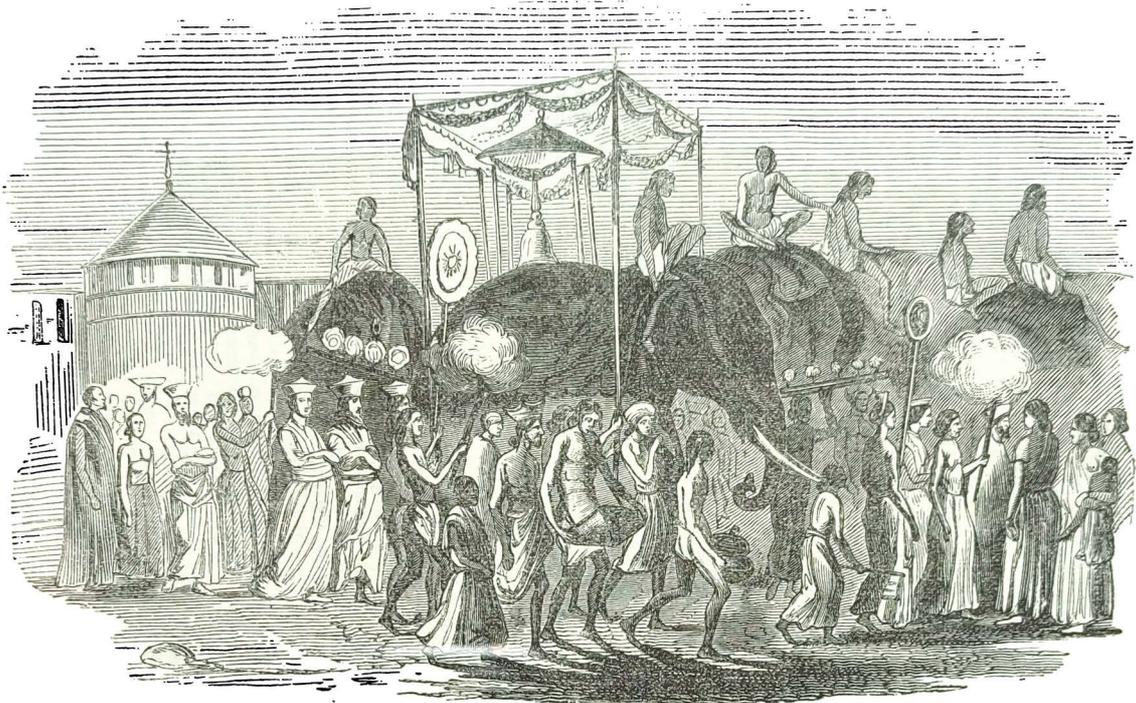
**IDLE, Yorkshire.**—Before Mr. T. Hanson left this place for West Bromwich, a meeting of his friends was held, when Mr. H. was presented with a beautiful time-piece; and as a token of their esteem several Church of England friends sent Mr. H. a valuable inkstand, with fittings.

**PORTSEA, Lake Road.**—A public tea meeting was held Feb. 20, to celebrate the entire removal of the chapel debt of £241 within twelve months. A vote of thanks was passed to Mr. H. Kitching, the pastor, for his strenuous and successful efforts to accomplish this object.

**LEICESTER, Charles Street.**—The baptist church and congregation meeting here under the pastorate of Mr. Lomas, are now engaged in enlarging their place of worship.

**RECENT RECOGNITIONS.**—Mr. James Watts, over the newly-formed English baptist church at Newtown, Ebbw Vale.—Mr. D. B. Joseph, late of Bootle, near Liverpool, at Cupar Fife, Scotland.—Mr. E. Bailey, late of Melbourne, Cambs., at Salthouse Lane, Hull.

**REMOVALS.**—Mr. G. H. Davis, of Andover, to Houghton Regis.—Mr. T. Clark, of Pontypool Coliege, to Market Drayton, Salop.



PROCESSION OF KALI.—INDIA.

## MISSIONARY.

## CHINA.—THE INSURGENTS AND RELIGIOUS TOLERATION.

A LATE number of *The Missionary Magazine*, of the London Missionary Society, contains the following copy of an "Edict of Religious Toleration" by the chief of the Chinese Insurgents. The original is written by the young Prince, in the name of his father, on satin, with the vermilion pencil, and stamped with the seal of the Tae-ping-wang, the celestial king.

"Having received the decree of my Heavenly Father (God), of my Heavenly adopted Father (Christ), and of my Father (the Celestial King), I command all the King's officers both civil and military, and all the brethren, to be acquainted with it. The true doctrine of my Father (God), and of my adopted Father (Christ), is the religion of heaven. The religion of Christ (Protestant religion), and the religion of the Lord of Heaven (Roman Catholic religion), are included in it. The whole world, together with my father and myself, are one family. Those who lovingly and harmoniously observe the regulations of the heavenly religion are permitted to come and visit (us). Now, from the *memorial* presented to us by my uncles, Kan, Tsan, Chung, and others, I learn that the foreign teacher, G. John and his friends, esteeming the Kingdom of Heaven, and reverencing and believing in my Father (God), and my adopted Father (Christ), to whom be thanks for the bestowment upon us of authority, power, and wonders, of which those who are far and near have reverentially heard—have come for the express purpose of seeing the light, of beholding God and Christ, and of requesting permission to spread abroad the true doctrine. Seeing, however, that the present time is a time of war, and that the soldiers are scattered abroad in every direction, I am truly afraid that the missionaries might be injured by following the rabble soldiery, and that thus serious consequence might ensue. Still I truly perceive that these (missionaries) are sincere and faithful men, and that they count it nothing to suffer with Christ; and because of this I esteem them very highly.

"Let the kings inform all the officers and others, that they must all act lovingly and harmoniously towards these men, and by no means engender contention and strife. Let all know that the Father (God), my adopted Father (Christ), my father, and myself, are one family; and let these men (missionaries) be treated exceedingly well.

"Respect this."

"NOTE (by one of the missionaries).—The Kan-wang told us that the Chief is

anxious that his son should feel an interest in the propagation of the gospel, and therefore directed him to write it. In the edict the names of all the kings, and all the officers, from the highest to the lowest, are given. As no purpose would be gained by giving and translating these, I have summed them up in the general expression, 'Kings, officers, civil and military, and all brethren.' The expressions 'to the light' and 'behold Christ and God,' are explained in the fact that Nanking is the Jerusalem of the Celestial dynasty. I asked the Kan-wang if the above edict opens up the whole of the insurgent territory—Nanking not excepted—to missionary operations. He replied that it does. He named four missionaries, and said, 'Should either of these, or all come, it would be all right. I know that they are prudent men. I must say, however, that I should be sorry to see indiscreet men coming to the capital. Still, if any missionaries come, this edict binds us to receive them.' Thus, then, the above throws open the whole of the insurgents' territory to missionary work, so far as the insurgents themselves are concerned. Here and there the phraseology is objectionable; still, this point is quite clear; they have done this not in ignorance, but with their eyes quite open to the difference which exists between them and ourselves."

The Directors of the Society add that they have received a further and later letter from their missionary, Mr. John, stating that he has started for the north, in the hope, in connection with Mr. Edkins, of securing eligible mission-stations among the millions who will, by the recent treaty of peace, become accessible to the labours of the christian missionary. They hope also to hear that at least a part of the junior brethren sent out by the society in the autumn of 1859, who have hitherto been detained in Shanghai, will soon proceed to these northern regions and open their ministry of mercy among the people.

THE WESLEYAN MISSIONARY SOCIETY employs 763 missionaries, besides 967 catechists and salaried schoolmasters, on 509 principal or central stations in the West Indies, Canada, Nova Scotia, New Brunswick, Newfoundland, the Hudson's Bay Territories, British Columbia, and Vancouver's Island; among the Irish in their own language; in Gibraltar, France, and Switzerland; in West and South Africa; in Ceylon and Continental India; in China; in Australia, Tasmania, and New Zealand; and in the Friendly Islands, and Fiji. The local preachers and Sunday-school teachers, not salaried, are 12,639. There are 3,962 chapels and other preaching places; 132,726 full and accredited members; and 15,130

on trial for membership; 121,760 adults and children receive instruction in the day and Sunday-schools. Eight printing establishments are maintained by the society, at which have been printed from time to time translations of the Holy Scriptures, or of other books, in more than thirty dialects; while the Gospel is regularly preached by the society's agents in twenty languages. The expenditure for 1859 was £126,504. The society is chiefly supported by constant and regular weekly, monthly, quarterly, and annual subscriptions from persons of all ranks. A large portion of the sum raised annually to send out and support missionaries is produced by weekly subscriptions of a penny and upwards, by persons comparatively poor.

### RELIGIOUS.

IN FRANCE the solution of the Roman question is still the chief subject of debate. The clergy audaciously stigmatise the Emperor as the Pontius Pilate of his age, and secretly fear the surrender of their church to its enemies. Pamphlets multiply, and the papacy party are alarmed. "God's arm is bound!" exclaims the Dominican Father Sicard; "Satan works: it is the hour of darkness." "Years ago," says the notorious Monseigneur de Segur, "Protestantism was thought to be dead—and so it was; but a dead body can be galvanised, and this is what has happened. Heresy is making great progress—frightful progress! It has journals, money, chapels, colporteurs, evangelists, pastors, hospitals, theological schools, &c. It is not only in Ireland, in Belgium, that it is making havoc, but even in Catholic Spain, Italy, Piedmont." In the midst of these controversies a little band of protestant christians in Paris have set apart the evening hour of twilight for prayer, each in his chamber, that the Lord may strengthen and enlarge his kingdom. It is estimated that there are in that gay city at least thirty protestant places of worship; and these constitute a nucleus of life and power. To them are attached fifty-six day-schools, and between thirty and forty Sunday-schools. Every church, of whatever denomination, has its active influential members, its evangelists and house-to-house visitation. There are as many as eight religious journals devoted to evangelical truth; and ten protestant booksellers thrive where thirty years ago a solitary one found it difficult to live. Thus an extensive agency is at work, the combined efforts of which may well occasion alarm to the priesthood. There are between 500 and 600 protestant schools in France which are supported by the protestant community. A new interest towards the Gospel is felt in some

of the Roman Catholic villages round Grenoble. The people have begun to study the Bible, and discuss theology openly with the priests. Recently in this district a priest announced a collection for Peter's pence, and when the Sunday came gathered only twopence three farthings! Furiously scolding his audience, he so exasperated the inhabitants, that the municipal council passed a vote disallowing the sum before paid annually to him for saying mass; whereupon he locked the church door and refused to give up the key! In another commune close by, the inhabitants are signing a petition "to be of that religion in which people do not confess to men."

THE AMERICAN BOARD OF MISSIONS has recently held its fiftieth annual meeting. Its ordained missionaries throughout the world now number 410; and these are aided by a staff of 500 native assistant preachers. The churches number 162, with a present membership of more than 20,000. The average additions annually during the last ten years have been 1,500. Not less than 175,000 children have already derived instruction from the schools of the Board, and its printing presses issue yearly fifty millions of pages.

SUDDEN DEATH AT A PRAYER MEETING.—Mr. John C. Webber, a well known merchant of Philadelphia, died suddenly while present at a prayer meeting at the church of Rev. Albert Barnes. He was in apparent good health before the event, but during the singing of a hymn he was observed to be fanning himself nervously, as though suffering from intense heat. Soon after he commenced breathing heavily. Several gentlemen immediately hurried to his assistance, and he was carried to the school room, but before he reached it he was dead!

ITALY, *Tuscany*.—A protestant, writing from this country says, "It is difficult for us who labour on Tuscan soil to realize our liberty. Fifteen months ago, we had men in prison, for having in their possession the Holy Scriptures, while now the Bible is being vended from house to house all over Italy. Fifteen months ago the Bible was brought in by single copies, under lock and key; now, boxes and packages of Bibles and evangelical Italian books cross the frontier at every entrance."

### GENERAL.

RAILWAY ACCIDENTS.—A Parliamentary return from the 1st of July to the 31st of December, 1860, for England and Wales, shows the following facts:—Passengers killed or wounded from causes beyond their own control: Killed, 23; injured, 345. From their own misconduct or want of caution: Killed, 12; injured, 9. Servants of

companies or of contractors killed or injured from causes beyond their own control: Killed, 5; injured, 25. From their own misconduct or want of caution; Killed, 28; injured, 10. Persons killed or injured whilst crossing at level crossings: Killed, 13; injured, 0. Trespassers: Killed, 21 (including three cases of suicide;) injured, 3. Miscellaneous: Killed, 1; injured, 0.

**FUGITIVE SLAVES.**—In Canada it is estimated that there are now forty-five thousand fugitive slaves from the United States, the number being augmented by fresh escapes at the rate of twelve hundred a year, out of the four millions now in the Republic. They are disposed to settle in villages, in towns, and to cling together. Many are on their first arrival in great destitution, but the number is not small of those who rise to comfort through their own industry. They are acknowledged to be better farmers than the Irish, or even than the Canadian French.

**CAN A CLERGYMAN MARRY HIMSELF?**—The case of *Beamish v. Beamish*, a very interesting one, has been lately decided by the judges in the House of Lords. The case involves the question whether a clergyman can legally perform his own marriage ceremony, and the judges in the Lords were unanimously of opinion that he could not. The defendant in the case just tried, was the son of a clergyman who had officiated at his own wedding, and this decision of course makes him illegitimate. The landed property which he claimed, will in consequence go into the family of the clergyman's brother.

**RIGHTLY SERVED.**—One of the Virginian papers, lamenting the decline in the value of slaves, quotes the sale of a skilled mechanic at £160, who would last year readily have brought £300; and the *New York Times* considers it safe to estimate "that if the involuntary labour of the South was worth £240,000,000, twelve months ago, it is now worth less than £160,000,000—a sudden depreciation for which the capital of no country in the world has ever perhaps, furnished a precedent."

**MILTON'S WATCH.**—Sir Charles Fellowes has bequeathed the watch of Milton to the British Museum, in the following terms:—"I give and bequeath Milton's watch to the trustees of the British Museum, to be deposited in the Museum, upon condition that the watch may be placed under glass, or in some other way be always kept exposed to public view."

**THE PRINCE OF TRAVANCORE** has called on his brother princes to unite in subscribing for a throne of solid gold to be presented to Her Majesty, as the sovereign of India. He himself offers to subscribe £500.

## REVIEW OF THE PAST MONTH.

*Monday, March 25th.*

**AT HOME.**—Her Majesty, the Queen, has been called to endure her first conscious bereavement in the death of her revered mother, the Duchess of Kent; the Duke having died whilst her Majesty was an unconscious infant. The nation sympathizes with the Queen and Royal Family in their bereavement. The late Duchess was of retired habits, and kept herself much from public notice; but we are all greatly indebted to her prudent and patient care of our beloved Queen, and for the lessons of economy and virtue she inculcated on her fatherless but hopeful child in early life. The funeral, in accordance with the wish of the departed, was private; and the Royal Family have retired into privacy to Osborne House, in the Isle of Wight, for several weeks. We are happy to hear that the health of her Majesty has not been severely injured by this tender but painful separation. The Duchess was in her 75th year, and died as she had lived, in peace. Her Majesty and the Prince Consort were with her for some hours before her departure, and witnessed the closing scene. Her memory will ever be fragrant.

**ABROAD.**—The new President, **ABRAHAM LINCOLN**, has been quietly installed. The speech he then delivered was conciliatory, but firm; leaving the way open to the seceding states to return, but claiming the restoration of the Federal forts and properties which those States have seized. Virginia and Kentucky, the chief border States, have not yet decided to join the Secession; but the Seven States which form the Southern Confederacy, are said to be raising an army of 50,000 men by a *tax on cotton*; one cent per lb. on which, raises the value of a negro 100 dollars. What the next move will be it is impossible to say or even imagine; but we hope that the Northern States will never again succumb to the intolerant encroachments of unprincipled slave-holders and slave-breeders!—There have been some sharp discussions in the new French Chambers; but the result has been a vote of confidence in the Emperor.—In Rome, the populace and the young students continue their agitation for the sovereignty of the new "King of Italy." Some of the cardinals wish the Pope to retire, but the stupid old man tenaciously refuses.—There have been disturbances at Warsaw, the capital of ancient Poland; but the Emperor of Russia has displayed a commendable forbearance in its suppression, and seems disposed to make concessions to the wishes of the Poles.—The emancipation of the serfs of Russia, after two years probation, was proclaimed on March 1st.—The Danish dispute respecting the province of Holstein is not yet settled.

## Marrriages.

Feb. 13, at Bloomsbury baptist chapel, by the Rev. John Davies, of Hampstead, Mr. Alfred Charlton, to Emma Cross, widow of the late F. Cross, Esq., both of Brentford, Middlesex.

Feb. 13, at the baptist chapel, Sacheverel Street, Derby, by the Rev. W. Jones, Mr. Alfred Hull, to Miss Eliza Wilson.

Feb. 18, at the baptist chapel, Paulton, Somerset, by the Rev. T. Davies, Mr. William Mounty, to Miss Cottle.

Feb. 23, at the baptist chapel, Llansantffraid, by the Rev. R. Roberts, Mr. Samuel Parry, Llangollen, to Miss Sarah Davies, the daughter of Mr. David Davies, Hendreforfydd.

Feb. 26, at the baptist chapel, Crowle, the Rev. Thomas Lovekin, baptist minister, of Basford, Notts., to Miss Horsman, of the former place.

Feb. 26, at King Street baptist chapel, Bristol, by the Rev. F. Bosworth, M. A., Mr. R. Featherstone, to Annie, daughter of Mr. R. Gallop.

March 1, at Cross Street baptist chapel, Islington, by the Rev. A. C. Thomas, the Rev. James Pooley, pastor of the baptist church, Cosham, Wilts., to Cornelia Lightfoot, eldest daughter of the late Major-General Lightfoot, C. B., late Colonel of the 62nd Regiment.

March 2, at Pithay baptist chapel, Bristol, by the Rev. E. Probart, Mr. J. D. Owen, eldest son of Rev. J. Owen, baptist minister, London, to Miss J. M. Sanders.

March 12, at the baptist chapel, Brixham, Devon, by the Rev. M. Saunders, Mr. Mark Westaway, Brixham, to Miss Georgiana Palmer, of Okehampton.

March 16, at the baptist chapel, Brewer Street, Salisbury, by the Rev. P. Bailhache, Mr. James Welsford, to Miss Susanna Callaway of Brerton.

March 18, at the baptist chapel, Millwood, Yorkshire, by the Rev. J. Green, Mr. John Pilling, to Miss Betty Ackroyd; and Mr. Hiram Nowell, to Miss Charity Ackroyd, all of Todmorden.

## Deaths.

Jan. 7, at Stewarton, Jamaica, Fanny, the youngest daughter of the late Rev. W. Knibb, aged 22.

Jan. 22, at Culmstock, Devon, Mrs Mary Rice, aged 81, who had been for twenty-seven years a consistent member of the baptist church in that village. She loved the house of God, and rejoiced in the prosperity of his cause. She suffered much, but was patient and resigned. When near unto death, she said to her daughter, "Why are you weeping? Sing of the Lord Jesus," and tried herself to begin that hymn—

"Arise my soul and stretch thy wings."

She often referred to the sufferings of Christ for her salvation. He was her all in all. Sometimes, though in great pain, she was in an ecstacy of joy. "There is no veil," said she, "between my soul and my Saviour."

Feb. 17, at Rhyl, Mrs Morgan, the beloved wife of Captain Thomas Morgan, aged 28 years. She had been a very useful member of the baptist church in Rhyl ever since the church was formed.

Feb. 22, at 9, St. Peter's Square, Hammer smith, James, the youngest son of the Rev. John Leechman, LL.D., baptist minister, aged 16 years. "Fell asleep in Jesus."

Feb. 23, at Coldstream, in the faith of "the glorious Gospel," Dr. Ada Thomson, aged 82, author of "Consolation for Christian Mourners," &c., and well known and highly esteemed for his energetic, disinterested, and successful efforts to break up the Bible monopoly in Scotland, and cheapen the Holy Scriptures.

Feb. 26, at Twickenham, Elizabeth, wife of the Rev. James Hoby, D.D., baptist minister.

Feb. 27, at Hammersmith, Mary the beloved wife of the Rev. John Leechman, LL.D., baptist minister.

March 4, at Bridgend, Mr. Edward Thomas, deacon of Hope English Baptist Church, aged, 29 years.

March 15, at Goodshaw-lane, near Crawshawbooth, Lancashire, Mr. James Priestly, aged 41, leaving a widow and seven sons to mourn their great loss. Mr. P. was baptized by Mr. Nichols in 1837, and with his wife, father, and mother, joined the new church at Sunnyside in 1847. His death is felt severely by a large circle of christian friends.

At Porus Baptist Mission House, Jamaica, after a short illness, Elizabeth, the beloved wife of the Rev. W. Claydon, in the 44th year of her age.

THE  
BAPTIST REPORTER.

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MAY, 1861.

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ROMANISM, PAST AND PRESENT, IN JAPAN.

THE beautiful islands which form the Empire of Japan have long been closed as with an hermetic seal to the world. Neither voyagers, travellers, merchants, or missionaries, could gain access to her ports, which were watched with sleepless and anxious vigilance by the ruling powers; and the inhabitants were forbidden, by the penalty of death, from leaving her shores. The only exception to this exclusive system was the occupation of a very small island by the Dutch, who were watched with unceasing vigilance, and never allowed to tread upon the mainland. The Russians, ever bent on the aggrandisement of their vast empire, made many attempts, by force or fraud, to obtain an entry, but without success. At length, about seven years ago, the United States fitted out an armed squadron, and boldly entering one of their chief harbours, broke the seal, and opened Japan to the world. If it should be asked, what led the rulers of Japan thus to isolate their country from all other nations, and especially christian nations? an answer will be found in the statement we now furnish from the *New York Observer*; the writer of which says:—

“ The deep interest just now felt throughout the world in behalf of civilisation and christianity in Japan, and nowhere more than in America, induces me, just as I am about to leave its shores, to give the columns of your world-wide read journal some facts which might not otherwise come to their knowledge, which I have incidentally gathered up by frequent and long-continued visits to several of its principal ports and more important towns, with much intimate intercourse with natives of official and respectable private standing and the best intelligence; as also with various foreigners of different nations who happened to be met with there, and were well informed as to the state of the country.

It is needless to repeat the history of the Catholic missions, it being sufficient to remark that they probably date from the landing of Saint Francis Xavier at the port of Cango-Simd, August 15th, 1549, ‘who opened the mission to Japan under the auspices of the Blessed Virgin Mary, but without any other human co-operation than that of two religious and three neophytes,’ as the Catholic historians tell us,—at the close of whose three years’ labours,

when he left the islands, he had made already several thousand converts; when others coming to take up the work where he had left it, had such marvellous success, that at the close of fifty years' preaching the number of converts was reckoned at not less than *one million eight hundred thousand!* In the year 1587, only 38 years after the commencement of the Jesuit mission by Xavier, there were in Japan three hundred members of the mission, a novitiate, a college, two preparatory seminaries for the education of young nobles designed for the priesthood, two hundred and fifty churches, and the number of converts were at that early period reckoned by the Jesuits at more than three hundred thousand. Persecution was awakened by the quarrels of the rival orders, and then mutual denunciations before the court and the emperor, to which were added the animosities, the jealousies, the competitions and outrages of the Spanish and Portuguese merchants, which were hardly less potent in exasperating the Government against christianity; and edict succeeded to edict and persecution to persecution, till the last vestige of christianity was eventually effaced from the islands. The fatal and final blow was struck, when the persecuted christians, to the number of 37,000, driven to despair, collected in the fortified town of Simabara, resolved to make the best defence they were able; and the place being besieged and taken, were put to death to a man. Still a small number of Japanese priests preserved a few dim sparks of the christian faith in shade and silence; but having no bishop to confer ordination, the priesthood ultimately died out, and all traces of christianity with it. In 1666, a commission of inquiry was established by the Government in all the towns and villages in the empire,

in order to understand the religious faith of every family, when it was ordered that once every year the inhabitants of each house should tread under foot the cross. At the same time the Japanese were forbidden under the penalty of death to leave their country, and crosses were painted at the landing places, to intimate the fate which awaited foreigners should they presume to enter the country: and all this simply to exclude christianity! Was human hatred to the gospel ever so envenomed? In 1709 an Italian priest, defiant of the faggot and the cross, effected a landing, and being at once seized, was conveyed to Jeddo, where he was imprisoned for several years, and at last died a cruel death. Subsequently to this a similar attempt was made by an enthusiastic Jesuit, who obtained a passage in a vessel passing along the coast, and being sent ashore in a boat, was seen making his way into the forests, and this was the last ever heard of him.

The question naturally arises, after the details I have given, whether any native christians may yet survive in Japan? Kämpfer, the Dutch historian, who resided some years in Japan on the little island of Desima, adjacent to Nagasaki, states that so late as 1690 there were fifty persons, men, women and children, of whom three had been arrested in 1683, imprisoned at Nagasaki for life, or till they should renounce the Catholic faith, and conform to the religious rites of their country. They were simple minded peasants, who knew little more of the faith which they professed than the name of the Saviour and the Virgin Mary, which, indeed, according to the Dutch accounts, was about as much as most of the Japanese converts knew. Still we cannot but hope that many 'who counted not their lives dear unto them,' for their attachment to the gospel, little as

their knowledge might be, were true professors, and have long since received the crown of life. Dr. Kampfer (for he was a physician) was in Japan in the year 1700, whence he returned to Europe, and died some years after, leaving his work unpublished. Down to that period (which indeed was 170 years ago—a long period for christian knowledge and piety to live without almost miraculous aid) there were surviving vestiges of christianity in Japan, but of little significance and value. In the years 1858 and 1859, I was repeatedly at Nagasaki, at one time spending two full months there, in intimate daily intercourse in the city and in Desima with the people and the Dutch residents.

Dr. Pompey Van Mandervoort, an intelligent and scientific gentleman from Holland, who has resided there for several years in the service of the Japanese Government, teaching a class of young Japanese the principles of medicina and surgery, and who, after infinite painstaking and persuasion, obtained the first subject for dissection last year, a convict executed for murder, told me that about three years ago, some five or six individuals were arrested at a place near *Simabara*, so celebrated for the last fearful tragedy in the history of christianity in Japan, situated on a bay of the same name, and only about 30 miles due east from Nagasaki, upon the suspicion of their being *christians*, the only ground for which was the circumstance that some Catholic pictures, images, and relics, were found in their houses. They were poor peasants, ignorant and simple, and whose knowledge of christianity, in the smallest degree, was a matter of debate, and certainly did not extend beyond the pictures and the names of Christ and the Virgin. These articles had come down to them by inheritance, or had been discovered by them by accident,

and being found in their possession, subjected the owners to suspicion and persecution. They were imprisoned in the old jail in the city, where thousands of martyrs had suffered, and which I succeeded in discovering, and visited repeatedly, as well as the '*Hill of the Martyrs*,' where so many thousands suffered death by all the forms of torture which malice could invent. What was their ultimate fate, the Doctor was unable to ascertain, as *secrecy* is the great system of Japanese policy, but he was satisfied they were not put to death, though he believed they were sent up to Jeddo. How remarkable the circumstance, ignorant as these poor peasants were, that these sorry symbols of christianity should have been preserved and brought to light in the very place where *thirty-seven thousand* native christians had been massacred two hundred and twenty years before!

Repeatedly we fell in with the Russian frigate *Astroid*, in the gulf of Pechili, and in the harbours of Simoda and Nagasaki, it being the flagship of Admiral Pontatine, who at the same time was the Russian Minister to China. We formed the most agreeable and fraternal acquaintance with the officers, some of whom could speak English with great fluency, while others discovered remarkable facility in mastering it. One of the young lieutenants informed me that a year or two before as they were sailing along the coast between Simoda and Nagasaki, the Admiral had occasion to send a boat ashore, when a Japanese came running down to the boat from the hills and forests, earnestly requesting to be taken on board the ship, urging as a reason that he was a *christian*, as were some others who lived with him in the caves and forests near the coast, concealing themselves and their religion together. The individual

in this case, for some reason, was in special and sudden fear for his life, and therefore sought protection from a christian nation, which Admiral Pontatine at once granted. The Russians have been so long on the Japanese coasts, that some of them could comprehend the Japanese words used in familiar conversation.

It was my fortune about a year since to make the acquaintance of Father Gerard and his associate, at the great *caravanserai* at Hong Kong for all the Catholic priests, missionaries and agents, as they come out from Europe, and diffuse themselves over this great East, or else as they prepare to return to Europe, or to change their fields of labour, or are driven from those fields by oppression and persecution. In this religious *hospice* I met with the venerable Bishop Gouthier, Vicar Apostolic of South Tonkin, and Bishop Pillerise, Vicar Apostolic of Cochin-China, both of whom had been driven from the posts they occupied by the persecution raging there. Here also I met with Father Gerard, a *father* without a wife or children, and in the very flower of life, though endowed with so patriarchal a name. Both he and a young priest, his associate, were Frenchmen, of fine natural talents and the most finished education, to which were added a good personal appearance and great address. Both were of the order of Jesuits, and while the one, whose name I forget, exhibited a serious and tender spirit, and never obtruded the offensive dogmas and pretensions of his Church, Father Gerard, in the true spirit of the founders of his sect, attacked my Protestantism with a vehemence which threatened to be satisfied only with my conversion, and that on the spot, to the Catholic faith, and turning monk, or entering the priesthood. They had been residing in the Loo-Chew islands—

Father Gerard seven years, and his associate five,—for the purpose of mastering the Japanese language in order to entering Japan itself as soon as it should be opened to missions. Both assured me they found extreme difficulty in acquiring the language, in which the difficulties of the Chinese united with those peculiar to the Japanese, and when after seven years study, they attempted to make a grammar, they abandoned it in despair, so impossible was it to reduce the whole to order. Donker Curtius, the Dutch governor of Desima, who has resided there for a longer period, gave me the same account of the language, and though he had just published a grammar, in which he had expended his best efforts as well as a long period of labour, he was quite dissatisfied with his own production in the consciousness of its many defects. I have lately met with Father Gerard in this city, where he is connected with the French legation as interpreter, though he still acts the priest and the missionary, with all the adroitness and craft of the early order. He even came on board our ship, the Powhatan, begging funds to erect a Catholic Church in Karagowa, and succeeded in raising about 200 dollars. On pursuing my inquiries respecting the existence of any native christians in Japan, he replied that he had not been able to discover the minutest traces of remaining christianity or christians, either in Jeddo or other parts of the empire; nor did he believe that any could exist.

From all the facts adduced, it is not uncharitable, or pressing an argument too hard, to conclude that though the Catholics claimed one million eight hundred thousand converts in 1600, there is not a solitary true christian, if indeed a solitary nominal Catholic in the year 1860, though there may be found some

old pictures and relics, and some few dim and utterly inoperative, christian or rather Catholic ideas. Once Nagasaki was entirely a christian city, of above 40,000 inhabitants, full of churches and christian institutions, and where idolatrous worship was not observed in a single pagan temple. For two centuries a single christian has not been found in that population.

The common people are ignorant alike of christianity and the history of Jesuitism in Japan. The waves of ages have passed over them, and swept all memories and records away. Not so with the higher classes. No histories of Japan have been permitted to be written or published since the expulsion of the Jesuits and non-intercourse with foreigners. What firmness and even fierceness of determination to blot out the outer world to the Japanese, and Japan to the outer world! Still it is believed histories are written, for the Japanese are a reading and writing people, but that these histories are kept safely locked up in the libraries of princes and nobles, ready to see the light 'with the good day coming.' I have been unable to get the sight of a single christian book which came down from the days of the Jesuits, or even to hear of one, however humble. Still histories of the Jesuits and their doings doubtless exist, with which the higher and best educated classes are more or less familiar. One of the most formidable obstacles anticipated in the way of Protestant missions, has been the remembrance of the Jesuits and the utter detestation of them in the Japanese mind, it being naturally inferred that they would transfer the same hatred to Protestants. But, as I find, they have already learnt to discriminate. When I have endeavoured

to avert prejudice against our missionaries already in the field, telling the Japanese that ministers simply taught religion and did not meddle with politics or interfere with the government (with some qualms of conscience, I confess, from what I have read within two or three years in the newspapers), they have at once replied: 'Yes, we know that you are Protestants, and not Catholics.' On one occasion, when I was describing the religion of our country, and saying that as God was a Spirit, we did not use images in our churches and worship, one inquired hastily and earnestly: 'What God do they worship at *Rome*?'—a question which it perplexed me to answer to do justice to christianity and justice to Romish idolatry, which in frequent instances, is the very counterpart of the Japanese. In all truth, I have been in their temples, when, forgetting myself for a moment, I have thought, from all the ceremonies and surroundings, I was in a Catholic church. Happy for Protestant missionaries, and happy for Japan, the Japanese have already learnt to discriminate, and do not transfer their jealousy and hatred of the Jesuits to the Protestants. They are a kind-hearted and sensible people, who, more than any other nation, can be led to the right under the simple power of light and love. They have their vices, but more virtues than any other heathen nation; and, by wise measures and Heaven's blessing, can be developed into the most intellectual, moral, and well ordered nation in the East. They have more of the Anglo-Saxon elements of character than any other Eastern race: and raised into a *christian* nation, (a civilized one they long have been,) may bear an important part in the regeneration of the races adjacent."

# Spiritual Cabinet.

## MORTALITY AND IMMORTALITY.

FROM THE "ORIENTAL BAPTIST."

WHAT is there in Creation that bears on it the stamp of Eternity? Is it the "deep and dark blue ocean," which, to feeble man, appears as "the image of Eternity—boundless, endless, and sublime?" Is it the sun pouring for centuries from his inexhaustible store-house floods of golden splendour; or the million stars that, through the abyss of space, shed their cold beams of reflected light on the ebon throne of night? No!

We look around, then, on the nations, and we look at ourselves—at the history of the past and the passing picture of the present, and what do we see? Death meets us every where. In the palace and the cottage alike, in the busy highways of commerce, in the gloomy solitudes of the desert, in the quiet cloisters of sanctity, and at the festive board of the profligate; amid the rejoicings of a marriage-feast, amid the sweet communings of the fireside, amid the pageantry of state, amid the gaudy show of wealth, and the glitter of rank; for

"The boast of heraldry, the pomp of power,  
And all that beauty, all that wealth e'er gave,  
Await alike the inevitable hour;  
The path of glory leads but to the grave!"

"For so have I seen a rose newly springing from the clefts of its hood, and at first it was fair as the morning, and full with the dew of heaven as a lamb's fleece; but when a ruder breath had forced open its virgin modesty, and dismantled its too youthful and unripe retirements, it began to put on darkness and to decline to softness and the symptoms of a sickly age: it bowed the head and broke its stalk; and at night, having lost some of its leaves and all its beauty, it fell into the

portion of weeds and outworn faces."\*

The picture of man's earthly life may thus be portrayed. And we cannot look back into the past without beholding a vast field of death, the picture of a mighty grave-yard. What grandeur and pomp and splendour have passed away! What colossal empires have crumbled into dust! The proudest monuments of human genius are lying prostrate in decay, and the gorgeous pageantry of thrones has fitted away like the morning cloud and early dew. The sceptre of the Pharaohs, the Ptolemics, the Cæsars, has ceased to sway dominion over man, and their kingdoms have vanished from the panorama of life. "Assyria, Greece, Rome, Carthage, what are ye now?"

"What countless kings have int dust been humbled!"

What mighty achievements of the human intellect lie buried as beneath some gigantic pyramid, within the unsanctified pages of history, while the living intellect itself has passed into the region of forgetfulness. Generation after generation has passed away in every land, leaving no names, no individuality, no history behind them. The silent grave-yard under the shadow of the rugged elm and solemn yew, the neglected and disused cemetery in the heart of some vast metropolis, the tumulus of our half savage ancestors; the ruined tombs of the Memlook Sultans at Cairo, "stretching away into the desert in picturesque and graceful forms;" the Necropolis of Syene, where "seventy thousand dead have found their last resting-place within sound of the

\* Jeremy Taylor.

roar of the cataracts of the Nile ;" the Necropolis of Thebes, where lie the remains of those thousands that piled the Ramaseum or painted the halls of Medeenet Haboo, in the days "when Rome was still the haunt of the wolf, when the Acropolis of Athens was a mere shapeless rock, and when naked savages hunted the otter between London Bridge and Chelsea;" the simple burial-places, where haste and fear, where pestilence and war have laid the silent dust of thousands, and men "like garnered grain are heaped together," such as "the field of Marathon—the wooded banks of Thrasymene, the plains of Tours and Hastings, the gentle hills of Waterloo—the defile of Inkermann, and the highway between Cawnpore and Lucknow," these stand forth as the mute vouchers of man's mortality.

And are there not indications of our mortality even at our very thresholds and within our very homesteads? What family is there of all the race of man, that has not suffered the keen anguish of parting from some beloved one, in the prime of youth and health? What assemblage of loving hearts is there, that has not been rent asunder by the rude hand of death, or seen in the closing eye and the trembling lip and the enfeebled pulse, the fore-shadows of his coming. We have witnessed the last hours of infantile innocence, of noble manhood, and of trembling age, and have paid the last tribute of affection to their sleeping dust. What art thou, thou mighty spirit of decay, thou render of human hearts and human sympathies? Say, what art thou, thou cold unfeeling phantom that dost stalk the living earth, snatching from the breast the lisping babe, and filling with anguish the mother's bosom; breaking the stout heart of manhood; thrilling the soul of orphan misery and

widowed desolation; and filling thy barns with the loathsome corpses of all that were once beautiful and noble and loving on earth? Thou art mysterious and incomprehensible, oh Death! Thou hast caused an ocean of tears to flow, and the most bitter anguish has failed to satisfy thy insatiable appetite. Methinks in the garden of home I see two roses raising their lovely heads side by side, but thy rude breath destroys their loveliness and they sink into decay. Anon a tall poplar rears high its head, but the tempest of thy wrath breaks its strength and it falls. And lo! again, the tender, drooping lily, rejoicing in its innocence peers above its beauteous companions; but thy scorching beams with a fierce and fiery look wither its budding beauty. And still I see thee, relentless monster of dissolution, striving to crush the sturdy oak, and crumble its giant greatness into the dust of everlasting forgetfulness. And thy efforts are not futile, for thou hast conquered, oh Death!

What a change comes over the spirit of our dreams, when we turn from this painful scene, this world of sorrow, this charnel-house, this abode of corruption, to that world of spirits whose surpassing glory the gospel has so marvellously revealed. It is the gospel alone that has brought Life and Immortality to light, for hence it is, and hence only, that the christian believes that a heaven, "incorruptible, undefiled, and that fadeth not away," exists; that the soul lives after death; and that, at the last day, it shall be clothed with a glorified, "spiritual body." The Hindu doctrine of transmigration conveys but an imperfect idea of immortality, inasmuch as the continued existence of the soul is made dependent on its return to earth, and its transition from one state of being into another. Debar, they say, its return, or put

an everlasting veto on its assumption of a second material vehicle, and the soul either lapses into annihilation, or is absorbed into the Divine nature. In like manner the Muhammadan notion of futuro existence, as connected with the gratification of the sensual appetites, fails at the very outset to establish the doctrine, for (little credit to the common sense of the framers of the system) sensuality necessarily implies the presence of a gross material body, subject to the conditions of mortality. The immortality of the Bible, however, has reference to a state in opposition to man's present state, which is intimately connected with the dying tenement he inhabits. From this we conclude that immortality, while it mainly consists in immunity from death, also implies entire freedom from frailty and decay. By a wise arrangement of the Creator, the soul or mind of man has, in its present state, an indissoluble alliance with the body, and so perfect is the link, that any derangement of the one is, as by a magnetic current, communicated to the other. No one will dispute this. The intellect exhibits weakness in proportion to the gradual decadence of its physical tenement. The unfailling concomitants of second childhood or old age are loss of physical and mental energy, feebleness of conception and of judgment, decrepitude of reason and decay of memory. In the case of Adam, so long as he had access to the tree of life, he was immortal, but once debarred from it, he became subject to decay and death. No doubt the intellect of the first man remained unimpaired, while the conditions of mortality were not present in his frame; but when the way to the tree of life was closed, those conditions appeared, and with them that debility of mind which increased with his declining years. But as age shall not impair

the living intellect in heaven, for it shall then be in close companionship with a spiritual body in which there shall not exist any conditions of frailty or decay, how vastly superior will that life be to the present, in which the highest efforts of the soul are trammelled by the meshes of mortality. A Newton, a Bacon, a Milton, had they been endowed with immortal bodies here, subject to no change, what treasures of knowledge had been ours! But a multitude whom no man can number shall tread the courts of heaven, possessed not only of immaculate intellects, but unblemished bodies. An innumerable host shall be there where change and time are lost in one flood of unbroken splendour; and we, also, if permitted to enter that sacred abode of the Deity, shall find ourselves endowed with all that immortality implies. Here we know nothing of unmixed joys and unbroken happiness. The fellowship on earth of those whom we love, though extremely dear and delightful, we cannot but regard as necessarily transient and liable to be rent asunder, at some period or another, by the hand of death. The pursuit after knowledge is attended with disappointment. Memory proves treacherous, and whole funds of thought, the accumulation, perhaps, of years of study, are wiped out of the brain as by a sponge. But there, the possibility of dissolution not existing, the condition of the glorified spirit will be that of progression. Knowledge once acquired will be retained. Love once cherished will flow on as a stream from a perennial fountain. Joy, unmixed with disappointment and unchecked by pain or sorrow, will continue untarnished through countless ages. We shall then be spirit in a sense unknown to us on earth—pure spirit inhabiting a spiritual tabernacle. All eye, all ear, how joyous will existence then be! And what happi-

ness shall be experienced in the constant and untiring endeavour to know the mysterious workings of the Eternal Mind, though none shall ever completely fathom the ways of Him—

" Whose judgments are a mighty deep,  
Where plummet of Archangel's intellect  
Could never yet find soundings; but from age  
To age let down, drawn up, then thrown again,  
With lengthened line and added weight, still fails,  
And still the cry in Heaven is, O the depths!"

The chief glory of immortality will consist in companionship with Jesus. While on earth, what gracious words proceeded out of his mouth! Blessed indeed were the disciples who personally attended his ministrations! But Jesus was not then glorified, and the disciples of Jesus were still denizens of a sinful world, and partakers of a sinful nature, and hence he adapted his teachings to their limited understandings. To a ruler in Israel, to a member of the Jewish Sanhedrim, a man of enlightened mind, Jesus said, "If I have told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things." In him dwelt all the fulness of the Godhead bodily; and had he exhibited that fulness in its entirety, the feeble intellect of his hearers would have been perplexed and overwhelmed with its grandeur and greatness. But in heaven the

enlarged mind of the believer will be fitted to sustain, to a much greater extent, the revelations of his majesty. What unfoldings will then be made of the hidden and mysterious machinery of providence, what disclosures of the hitherto concealed purposes of Jehovah!

Added to this, the permanent nature of all heavenly things will enhance the glory of immortality. The historian of the millionth century of eternity, if such there ever will be, shall have no obituary in his record—no item like, "and Solomon slept with his fathers and was buried," and hence no note of change. The disruption of empires, the dethronement of monarchs, the subjugation of kingdoms, the war-cry of enthusiastic patriotism, the victorious shouts of conquering heroes, the clang of arms, the miserable subterfuges of statesmen, the ambitious projects of aspiring greatness, the jealous watchfulness of national pride, the strifes of party, the struggles for the rights of nations, none of these shall form items in the history of that heavenly empire where principalities and powers, kings and priests, shall subsist in one eternal bond of harmony under the genial sway of Jesus our King and Lord.

*Calcutta.*

W. C. F.

## Poetry.

### VANITY OF HUMAN GLORY.

The glory of this mortal state,  
Its grandeur, pomp, display,  
Are doomed to meet their final fate  
Of ruin and decay.

The vision of six thousand years,  
O'er gloomy ages past,  
Reveals a vale of grief and tears,  
Dark, melancholy, vast.

Once man in God's own image made,  
By pride and sin rebelled;  
His moral grandeur then decayed,  
From Paradise expelled.

How tarnished now the lofty mind!  
How vile th' immortal soul!  
Each noble faculty consigned,  
To sin's entire control.

Thou Eden, garden of delight!  
Where now are all thy bowers?  
Perished, as shadows of the night,  
Or transient summer flowers!

Greece, Rome, and Carthage, where are ye?  
Where Nineveh of old?  
And can thy dust, Thermopylae,  
One warrior breast unfold?

Where, Thebes, are now thy hundred gates,  
And Memnon's palace halls?  
Where I'haraoh's sceptre and his states?  
And, Babylon, thy walls?

Your glory, like the morning cloud,  
And pomp have passed away :  
Lut from your shades ye call aloud,  
" All earthly things decay."

And where is the magnificence  
Of Israel, chosen race ?  
Her temple's glittering radiance  
Has left no shining trace !

Where now are all her mighty men,  
The Prophet, King, and Priest ?  
Gone from the reach of mortal ken—  
Gone to eternal rest.

And where the hosts that proudly trod  
Her plains, with glory crowned,  
These " armies of the living God,"  
In battle-field renowned ?

Their trumpet's blast is heard no more ;  
Their day of glory gone ;  
Their shouts of victory are o'er !  
Their palaces o'erthrown.

What countless myriads of our race—  
As all who follow must—

Have vanished from all earthly place,  
And crumbled into dust.

And soon our present life shall flee,  
Time's tide is ebbing fast,  
And future ages, yet to be,  
Shall mingle with the past.

Why then should this undying flame,  
This soul of heavenly birth,  
So vainly seek the breath of fame  
On this sin-cursed earth ?

May I a better portion gain,  
And earnestly desire,  
More lasting glory to obtain,  
And rise in virtue higher.

May I but taste those joys that flow  
From Jesus and his cross ;  
The dearest treasures here below  
I'd count but worthless dross.

Only for Him who died to save,  
Would I desire to live ;  
Whose power can rescue from the grave,  
And life immortal give.

Then, when corruption shall consume  
This mortal frame of mine,  
It yet shall rise to live and bloom,  
Where deathless glories shine.

Calcutta.

W. C. F.

## Reviews.

*Lays of Lowly Life.* By Ruth Wills.  
London: Simpkin, & Co. Leicester :  
Winks & Son.

THE friends of sabbath schools will be delighted with this beautiful little volume of poems, written by one who became a scholar in one of them when only five years of age, was left fatherless when seven, and began to work when eight. Always fond of reading, when just in her teens, she met with several poetic works, which, exciting her admiration, led her to cherish poetic fancies. Her first attempts at writing verses appeared in the pages of *Winks's Children's Magazine*. As time passed on she so far improved her talents, that several competent judges, to whom her fugitive pieces were submitted, expressed a strong desire to have them gathered up, and, with several which had not yet appeared, published in a handsome form. The book contains nearly forty of these, with a Preface and Autobiography written by

herself. The motto she has chosen is from Beranger,

" Le bon Dieu me dit, chante,  
Chanto pauvre petit."

Or,

" The good God said to me, sing,  
Sing poor little one."

We regret that our limited space prevents us from giving more than one verse from her " Bradgate Park," in which the sun is represented as the bridegroom, and the earth as the bride.

" He comes, in burning pomp, the bright-eyed King !  
His bride receives him with a rosy glow ;  
He takes the mist-wreaths that about her cling,  
And moulds them into pearls to deck her brow."

*The Social Effects of the Reformation.*  
By J. W. Gilbert, F.R.S. London :  
Longman's.

WE do not recollect finding, within the same space, so many facts, authenticated by references, as are contained in this small pamphlet ; all conclusively proving that Romanism is the most oppressive incubus that every weighed down

humanity. Originally written in reply to William Cobbett's "History of the Reformation," for the pages of a periodical, it is now republished in its present form as adapted to the times. No Englishman can go through its details without feeling thankful that his country was ever delivered from a yoke too heavy to be borne. We should rejoice to hear that these five brief essays were translated into the French, Italian, and Spanish languages for general circulation in those countries.

"*Put a syde at Home:*" or, *the New Testament Plan of Giving.* By J. C. Pike. London: Simphin, Marshall, & Co. Leicester: Winks & Son. Twopence.

MR. PIKE, having been requested to preach on the subject of Christian Liberty, delivered this discourse to the congregation at Friar Lane, Leicester. The text is from 1 Cor. xvi. 2. But instead of the words, "lay by him in store," Mr. P. adopts those of his title, "Put a syde at home," as Tyndale, Cranmer, and others translated the clause. WEEKLY STORING for the Lord is what Mr. P. more especially advocates. He says:—

"Closely akin to the subject of WEEKLY STORING for the Lord, is that of the WEEKLY OFFERING. Indeed some commentators, Doddridge among the number, think this is also taught in the text. My conviction is that the great lesson of the text is the plan

of WEEKLY STORING and treasuring up for the Lord in proportion as he has prospered each of his servants. By all means let us have both plans in active operation; but, if only one, then I would plead for the pre-eminently scriptural one of storing for God. Only conscientiously and prayerfully form and maintain this private benevolent fund, and it is of comparatively little moment whether you give it by weekly, monthly, or quarterly payments. It belongs to the Lord, and you will use it for his honour."

Many other valuable suggestions on the subject of Christian Liberty will be found in this discourse.

*Church Finance; or, the Scripture Method of Establishing and Upholding Christian Institutions.* By John Campbell, D.D. London: Snow. Twopence.

HERE, too, we find the *Weekly Storing* system strongly advocated. Dr. C. says:

"The weekly storing is the true principle. Compared with this, for effect, every scheme of man's device is but impotence. The adoption of this principle would put a new face on the universal church—the increase would be prodigious."

These declarations are supported by many facts. Here are a few:—

"A London baptist church is thus realising £330 annually, instead of £153 by the usual plan. Another received £49 more last half-year than by former measures the preceding half-year. A London Congregational Church gets £30 per quarter for incidental expenses, instead of £10 by former collections."

## Correspondence.

### THE TRUE APOSTOLICAL SUCCESSION.

To the Editor of the Baptist Reporter.

DEAR SIR,—“Not many years since the King of Holland appointed two very learned and able men, one a Professor of Theology in the University of Groningen, and the other Chaplain to the King, to examine into the origin and history of the Dutch Baptists. They wrote out the result of their investigations, and published the work at Breda in 1819. In this volume, prepared by those two learned members of the Dutch Reformed Church, Dr. Ypeig and Dr. J. J. Durmont, the authors, after tracing up the history of the baptists, make use of the following remarkable language—

“We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and who have long, in the history of the church, received the honour of that origin. ON THIS ACCOUNT THE BAPTISTS MAY BE CONSIDERED AS THE ONLY CHRISTIAN COMMUNITY WHICH HAS STOOD SINCE THE DAYS OF THE APOSTLES, AND AS A CHRISTIAN SOCIETY WHICH HAS PRESERVED PURE THE DOCTRINE OF THE GOSPEL THROUGH ALL AGES. The perfectly correct external and internal economy of the Baptist denomination tends to confirm the truth disputed by the Romish Church, that the Reformation brought about in the sixteenth century was in the highest

degree necessary; and at the same time GOES TO REFUTE THE ERRONEOUS NOTION OF THE CATHOLICS THAT THEIR COMMUNION IS THE MOST ANCIENT.'

"Such was the impression which this truthful document made upon the Court, that the Government of Holland offered to the Baptist churches the support of the State, which was politely but firmly declined, 'as inconsistent with their principles.'"

The above is an extract from a work not very long ago published at Nashville, Tennessee, America. It is a thorough-going and prodigiously powerful defence of believers' immersion. The

first volume has been republished in England by H. J. Tresidder, but it greatly needs correction of errors in orthography, &c. The extract will be found, pages 172, 173, American edition; and page 150 English.

Can any of your readers furnish more particulars concerning the Dutch work above referred to? Surely it ought to be translated and published in England. Some of our brethren in their summer tour may perhaps visit Holland and get a copy, if it is not in the hands of any of them already.

J. HARBOTTLE.

*Oswaldtwistle, April 10, 1861.*

## Christian Activity.

### EVANGELICAL COLPORTAGE.

AMONG the many schemes of christian benevolence which the present century has brought into active operation, there is one which, following closely upon the wider spread of education, is peculiarly adapted to supply that mental food, for which the faculty of reading had created an hunger. That scheme is colportage, or the employment of colporteurs of books.

The term "colporteur" is of French origin, from *col*, "the neck," and *porter*, "to carry," and has been from an early period applied to the bearer of religious books from house to house. Even centuries before the Reformation, travelling merchants carried about with their wares manuscript chapters, and sometimes entire copies of the Scriptures. The devoted pastors of the Waldensian churches often acted the part of hawkers, that they might thus gain access to the dwellings of the rich, and offer them those treasures that money could not buy. When the Bible became accessible to all through the medium of printing, large editions were circulated in France, Switzerland, and other parts of the continent by colporteurs.

D'Aubigné, in his valuable "History of the Reformation," shows that both the press and personal Christian effort were well employed by Luther and his successors in effecting the greatest of all moral revolutions since the dawn of christianity. He says: "Farel and his

friends consigned the books to certain pedlars or colporteurs, simple and pious men, who, laden with their precious burden, passed from town to town, from village to village, and from house to house, knocking at every door." And as early as 1524, there existed in Basle a Bible Society, a Tract Society, and an Association of Colporteurs for the benefit of France.

When the Bible of De Sac was published in France in 1666, we find the same agency employed to put it in circulation throughout the kingdom, and we know from Beza that several colporteurs were afterwards burnt to death by the Romanists for having thus circulated the word of God; but in 1685 the fatal revocation of the Edict of Nantes led to the entire suppression of this important evangelizing agency. In Great Britain, although we can find no mention, at such an early period, of colportage being systematically employed, yet from the writings of Baxter and other eminent men before and after his time, we gather that the distribution of good books by hawkers was considered a work of great importance; and Baxter remarks that he "would rather be the author of books to be carried in pedlars' packs to the poor man's door, than of books to stand in golden libraries."

The revival of colportage on the continent of Europe is associated with one of the most interesting events in the religious history of the present century,

viz., the formation of the Free Church of Geneva. The evangelization of France was a subject of the deepest interest to the devoted men who founded this church; and we believe we are correct in ascribing to their zeal the first re-employment of colporteurs in that country and Switzerland. The first employed was a Frenchman, named Ladam, who had served under Napoleon. He began his work in 1820, being superintended by Henri Pyt, one of the ministers of the Free Church. At the third anniversary of this church there were eight colporteurs engaged in the work; and ere long so great was the success of their labours in France, that the British and Foreign Bible Society was led to introduce the system of colportage as a part of their machinery, and considerably more than 100 colporteurs are now engaged in the work throughout France. In fifteen years these men have circulated in that country nearly 1,700,000 copies, and in many cases the seed thus sown has awakened a desire for the pure ministry of the word; numerous Protestant congregations having arisen which trace their origin to these humble labourers.

In Norway and Sweden, Belgium, Holland, Germany, Switzerland, and recently in Italy, the same system of colportage has been carried out with similar results. Various societies supplement the labours of the Bible Society by

employing colporteurs to circulate other books and tracts beside the Bible.

In Turkey, China, and India, colportage, although not yet carried out on a scale commensurate with the existing need, has proved itself the agency that prepares the way best for future missionaries.

When, thirty years ago, American missionaries came to labour in various parts of the Turkish empire, they found that the Bible Society had been their pioneer, and, as they said, a right arm to them. "We trace this great work," Dr. Dwight adds, "directly and entirely to the circulation of the printed Scriptures. God blessed his own Word, and it prepared the way for the preached gospel. In many a town a single Bible commenced a most important work of God in the surrounding districts."

Experienced missionaries in various parts of the world, bear their testimony to the utility of this system. In South America, these colporteurs are labouring with much success. In some parts of British North America converted Indians are employed. In the States of North America (for we must not write "United States" now) nearly 1000 are thus engaged, about 200 of whom are students partially engaged, and extensive good has been effected.

We must notice British Colportage in our next.

## Revivals and Awakenings.

### SCOTLAND.

THE REV. HAMILTON M. MACGILL, of Glasgow, Home Secretary of the United Presbyterian Church, says:—

"We have received upwards of eighty replies to queries relating to this great religious movement;—the preparation for it in the minds of men; the means employed to promote it; the class of persons among whom it has mainly taken effect; the marks of conviction and conversion with which it has been accompanied; and its effects upon the Church and the world. The replies are given by some of the most eminent men in the christian ministry of Scotland; and if printed as they stand, would constitute a volume of peculiar interest and permanent value.

The answers relate to districts scattered over a great part of Scotland, and comprising a large portion of its population. Among the fishing population, especially on the east coast;—throughout the north, from Perth as far as Inverness, and in a few instances beyond it; in the largest cities, including Edinburgh, Glasgow, Perth, Dundee, Aberdeen; and, in some of the villages and towns of Lanarkshire and Ayrshire, the gracious work has been experienced by a large multitude of persons, whom no one has attempted to enumerate, but who must amount to many thousands. In the more distant west it has reached Campbeltown, Lewis, Harris, and Islay. In the last-named island men are crowding to hear the Word of God, and engage in prayer

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in hundreds, and even in thousands, who till lately were in a state of proverbial lethargy in regard to all spiritual things.

The invariable testimony of the brethren is, that a spirit of prayerfulness preceded the revival. In Burghhead, one of the fishing villages in the north, the first special fact noticed as preceding the revival was the following; that at a prayer-meeting held in the house of a christian woman, laid for the last thirty years on a bed of affliction, the burden of the prayers, at her request, was for "the outpouring of the Spirit, for the quickening of God's people and the conversion of sinners." Ere long the careless fishing people were awakened, and many of them converted to the Lord; while the entire community, with few exceptions, was moved, and not a few, formerly without the pale of the church, came forward to profess the faith.

The religious awakening went with much power, as it has been expressed, 'by the way of the sea.' The fishing community have, more conspicuously than any other class, been brought under the power of the gospel. In many a fisherman's home along the east coast of Scotland the altar of God has been reared, and in many a fishing village the change is so palpable as to challenge the attention of all. During the period of greatest intensity, when the revival had thoroughly stunned the population, the topic of conversation among these seafaring people, in many a home, related more or less directly to the one thing needful. Had you gone into some fishing village twelve months before, you would have seen groups of rough men, some occupied in the matters of their vocation, many blaspheming, some quarreling, and some intoxicated, but none praying, none singing psalms—all indeed ready to smile at the proposal of prayer or hymn-singing under the broad light of 'a working-day.' But suppose the same village visited with refreshment from on high. You enter the narrow street, you hear no blaspheming, you see no drunkenness, but you hear, as you pass the houses of these men, 'that go down to the sea in ships,' the voice of praise, offered up to Him, 'who is the confidant of all the ends of the earth, and of such as are afar off upon the sea.' Toll the village church bell, and soon you find the little place of worship filled, for these hardy men and their wives and

children have left all to come and hear once more the simple tidings that have lately fallen upon them with such astounding power. Or follow them to their little craft, and embark with them, and hear their conversation; it is the speech of christian men. Hear their prayers, there is a directness, simplicity, and power, derived from their recent agony under the sense of sin, and from their new-born joy under the sense of the favour of God, which almost warrant the idea of supernatural suggestion. Land with them among some other community of fishermen, and hear their faithful warnings and instructions, and you take knowledge of them that they have been with Him who said, 'Follow me, and I will make you fishers of men.'

From various causes, a much smaller proportion of persons were the subjects of corporeal prostration than in the Irish awakening.

A hundred and twenty-one years ago, John Wesley, from one of the scenes of his evangelistic work in England, wrote to Ralph Erskine, narrating the outward signs which had so often accompanied the inward work of God under his preaching. The founder of Methodism has given with implied approbation the views of that father of the Scottish secession, who had often witnessed convulsions of mind, but not of body, under his own ministrations. We would quote Erskine's language with the same approval with which Wesley transfers it to the pages of his journal: "As to the outward manner you speak of, wherein most of them were affected who were cut to the heart by the sword of the Spirit, no wonder that this was at first surprising to you, since, indeed, they are so very rare that have been thus pricked and wounded. What influence sudden and sharp awakenings may have upon the body, I pretend not to explain; but I make no question satan, so far as he gets power, may exert himself on such occasions, partly to hinder the good work in the persons who are touched with the sharp arrows of conviction, and partly to disparage the work of God, as if it tended to lead people to distraction. However, the merciful issue of these conflicts, in the conversion of the persons thus affected, is the main thing." The following sentence of Erskine, in the letter just quoted, describes what has happily not been an unusual scene

under the preaching of the gospel during the last fourteen months in Scotland: 'All the outward appearances of people being affected among us may be reduced to these two sorts: one is, hoaring with close, silent attention, with gravity and greediness, discovered by fixed looks, weeping eyes, and sorrowful or joyous countenances; another sort is, when they lift up their voice aloud, some more depressedly, and others more highly, and at times the whole multitude in a flood of tears, all, as it were, crying out at once, till their voice be ready to drown the minister's, that he can scarce be heard for the weeping noise that surrounds him.'

## Narratives and Anecdotes.

### EASTERN AFRICA.

THE expedition to the Zambesi under Dr. Livingstone left Liverpool, March 10th, 1858. Mr. Rae, the engineer, has lately furnished some interesting information respecting the proceedings of the party to *Chambers's Journal*, from which we gather, that after calling at the Cape they reached the Zambesi on the 15th of May. After some difficulty, they discovered the mouth of the river. On landing they found the Portuguese slave-dealers engaged in a conflict with the natives. Mr. R. says:—

"Dr. Livingstone was very anxious, and worked himself night and day in order to get us all out of the lower part of the river, where fevers are so common; and this he happily accomplished about the end of September, when we arrived for the first time at Tette, where Dr. Livingstone met the Makolo, whom he had left there two years before, and who had all remained there, in the firm belief that he would return.

The meeting was truly a happy one—the men rushing into the water up to their very necks in their eagerness once more to see their white father. Their joy was perfectly frantic. They seized the boat, and nearly upset it, and fairly carried the doctor ashore, singing all the time that their white father was alive again, their faith in whom was quite unshaken. On inquiry, we found that thirty of them had died from small-pox, and six had been murdered by a drunken chief. They told us they did not mourn for the thirty who had died, but that their hearts were bleeding for those who were murdered.

After this, having with enormous labour and difficulty got our goods and stores into places of safety, and having

found that our launch was insufficient for the purpose of farther ascending the Zambesi, and Dr. Livingstone having written to her Majesty's government, urging upon them to send out a more powerful steamer, he thought, while waiting replies from home, that instead of remaining idle, he would push up the Shire, which comes from the north, and joins the Zambesi about forty miles below Sanna. From this attempt, the Portuguese endeavoured to dissuade us, stating that we would find it impassable, on account of the vast quantities of duckweed with which they said it was covered. For a very short distance above its junction with the Zambesi we certainly met with considerable quantities, but not such as to stop us; and about three miles up the river became perfectly clear, and we proceeded onwards, where not even the Portuguese had ever been, they having spoken from report only; after steaming about forty to fifty miles up this noble river, finding never less than two fathoms' water, and the banks of the river very fertile land, we reached the base of a large mountain, called by the natives Moramballa, whose summit is nearly 4000 feet above the level of the sea. The inhabitants of the country, from the mouth of the river up to this point, are the natives who acknowledge the leadership of Mariana, and who were most friendly to us. We stopped here one day, and a party of us ascended the mountain, and thence saw the Shire stretching far away northward, through a magnificent valley, nowhere under twenty miles in breadth, as far as the eye could reach.

Starting up the river next day to explore this great valley, we steamed about one hundred miles, which took four days

to accomplish, and reached a series of rapids, preventing further progress in that direction; these rapids Dr. Livingstone named the Murchison Falls. We landed at several villages each day, and found the natives very friendly to us, and living in the enjoyment of their own liberties, and perfectly uncontaminated by the slave trade. At first, they were rather afraid that we meant to fight for the purpose of subjecting them to our power, but Dr. Livingstone soon obtained their entire confidence. We were told by them that the Shire flowed out of a lake named by them the Shirwa, but we could not at that time proceed further. Returning again to Tette, for the purpose of refitting, but with the intention of returning to endeavour to reach Lake Shirwa, we found our comrades all well, and rejoiced to see us.

After remaining at Tette for two or three weeks, I erected the small sugar-mill, saw-mill, and stationary steam-engine, which we brought from Glasgow, and got all ready for a start in the sugar making and wood cutting lines. Having been supplied with a quantity of sugar-canes by Major Sicard, we set to work expressing the juice, to the great delight of the natives. But the wonder of wonders was the steam-engine and saw-mill, cutting the timber.

We started for the Shire once more on the 10th of March, 1859, and proceeded again up to Murchison Falls, finding that the good character we had established on our former visit was now of very great service to us with the natives. This valley of the Shire we found abounding in cotton, and large quantities of sugar-cane. The cotton the natives manufacture themselves into a coarse kind of cloth, and the sugar-cane they use as food, not knowing how to extract the sugar. We found also large numbers of the lignum-vitæ tree, of a great size, ebony and boaza trees. The bark of the last tree is of a fibrous nature, and is used by the natives for the manufacture of cordage. The river abounds in edible fish of various kinds, and hippopotami of a very large size frequent its banks. Ivory is very plentiful, and I have counted two hundred and two bull elephants in a single herd.

When we neared Murchison Falls, we met the head chief of the valley, named Chibiesa, whom we had not seen on our former trip, but who now received us

most kindly. He informed us that his favourite daughter had been stolen by the Portugese about two years before our visit, and was, he understood, now living at Tette, in the house of the priest; he asked Dr. Livingstone if he thought there was any possibility of recovering her from them, as her mother's heart was always bleeding for her child. Dr. Livingstone replied, that provided he found her at Tette, he had little doubt of being able to procure her freedom and send her home. After Dr. Livingstone's return from Lake Shirwa to the mouth of the Shire, as he himself was not going up to Tette, but down to the mouth of the Zambesi, he redeemed his promise by writing to Major Sicard to have this young girl, only fourteen years of age, set at liberty, and returned at his expense to her parents, which was accomplished, and she safely returned, to their great joy.

Dr. Livingstone, accompanied by Dr. Kirk, proceeded northward, and discovered Lake Shirwa, while I remained in charge of the launch and the hands at the bottom of the Falls. Chibiesa having sent some of his own men to accompany Dr. Livingstone, he was everywhere kindly received and treated; but he found this Lake Shirwa not to be the source of the Shire, but a lake having no outlet, and consequently brackish; he was told by the natives that beyond Lake Shirwa there was another lake of immense extent, out of which Dr. Livingstone conjectured the Shire to flow; but he could not at present undertake this journey, his party returning all in good health to the launch, after an absence of thirty-five days.

After a few days spent at Tette to refit, we started again towards the end of June, with intention of reaching the great lake. We arrived at Murchison Falls about the end of August, 1859, and leaving the launch there, started on our journey. The exploring party consisted of Dr. Livingstone, Dr. Kirk, Mr. Livingstone, and myself, with about forty Makolo, accompanied by four of Chibiesa's men to act as our guides. They knowing the way, we experienced little difficulties, except those presented by an unknown country, and got along at about twelve miles a day. The Murchison Rapids extend about thirty-five miles, after which we found a deep navigable river all the way to Lake Nyassa. The river falls during these thirty-five miles

about 1300 feet, the scenery being grand, and the valleys very fertile. Above the Falls, the valley again spreads out to about eighteen or twenty miles in width, and the country abounds with the cotton and indigo plants, and the same useful woods that we had met with below the Falls—ebony, lignum-vitæ, &c. We also fell in with a soft wood, which I believe would be good for carpenter-work in general. It is also a well-watered country, very healthy. We were forty nights sleeping in the open air, and suffered no inconvenience, nor experienced any evil effect afterwards.

About three days journey from the head of the Falls, being on the left bank of the Shire, we began to meet with slave-parties, bound for the coast of Mozambique; and all the way up to the lake we met parties of slave-hunters, and found villages deserted, the inhabitants fleeing to the woods at our approach, supposing us to be on the like errand. On finding this, Dr. Livingstone despatched two of the Chibies'a men in advance, to inform the natives we were Englishmen—the black man's friends—which had everywhere the desired effect of allaying their fears.

And here it may be well that I should give some account of the slave-hunters' usual mode of procedure when on a stealing expedition. The men who follow this nefarious trade are all half-caste Arabs, blackguard-looking fellows, armed with muskets and cutlasses, and generally on foot. The hunting-parties we met numbered from three to twenty or more, and were attended by a number of their own slaves. Stealing up during the night to some village marked as the scene of their depredations, they lurk about until morning, when the children and younger members of the community are beginning to move about; these they seize, one after the other, until they obtain a considerable number. The peaceful inhabitants, having no firearms, are powerless either to defend or recover their stolen offspring. These are then secured by means of a long forked stick, the neck of the poor victim being placed between the prongs, and a piece of bamboo tied across in front of the throat. The slave-hunter then takes the extreme end of this cruel instrument of torture, and by means of it pushes them along, and should any of them prove refractory, a twist of his hand nearly strangles them.

I have myself seen bands of them, four and five at a time—as we were told, newly captured—with their necks all chafed and bleeding, and their eyes streaming with tears, principally young men of ten to eighteen years of age, driven along in this inhuman manner. We also met a large party near Lake Nyassa on the 17th of September, 1859—the same day on which we discovered the lake—consisting of between four and five hundred poor creatures, being led off to slavery, and lately torn from their peaceful homes.

We were told by a native chief named Massasowcka, that this party was in his neighbourhood, and he was afraid they might do us harm. While he was yet speaking, five of the slave hunters, having heard of our being there, came up to us, supposing us to be of the same profession, bringing with them six children, boys and girls, of six to eight years of age, wishing us to purchase them, and offered them to us for about a yard of calico apiece; but finding we were English, they at once decamped; and before daylight next morning, the whole camp had disappeared, the mere mention of the English name being sufficient to put them all to flight. The slaves that we saw of this party were jaded and travel-worn, and some of them reduced to perfect skeletons.

From the information we obtained in the lake district, we understand that the country, from the sea-coast inland to the Shire and Lake Nyassa, is almost depopulated; and the slave-hunters are now crossing the Shire to the west, for purpose of procuring additional supplies for the slave trade along the coast from Quillimane to Zanzibar. Colonel Rigby, the English consul at Zanzibar, told me that 19,000 slaves per annum to his knowledge, besides great numbers that he cannot obtain proper account of, are brought from the district near Lake Nyassa. It is the opinion of Dr. Livingstone and all our party—and in conversing with Colonel Rigby, he concurs with us—that a single steamer placed on Lake Nyassa, and manned by British subjects, would be sufficient to put an end to most of the traffic.

The first to set eyes on Lake Nyassa was Dr. Livingstone himself, who shouted, 'Our journey is ended! Hurrah, my boys!' His men had before this been anxious for a termination to their very arduous toils.

Arrived at the shores of the lake, observations were taken by Dr. Livingstone, when he found we were in latitude 14 deg. 25 min. S. The lake is of immense extent, the Shiro flowing out of it to the south; and the rise and fall of the river does not exceed two feet, according to observations made for two years, shewing that the lake must be of immense extent to maintain such an equal flow. The length of this piece of water we had no means of ascertaining; but on inquiring of Massasoweka, a very intelligent old chief, seemingly about an hundred years of age, how long we might take to travel to the head of the lake, his first answer was a derisive laugh, and said: 'You can never travel to the end of this large water. Neither we nor our

forefathers, after travelling four moons, could find or hear of the end, so white men need not try it.'

The lake had every appearance of a great sea, for although the day was calm, there was a heavy deep swell setting in upon the shore. From all the information we could gather here and elsewhere, the whole of the slave-traffic from the west side of the Shiro and Lake Nyassa to the Zanzibar and Mozambique coasts passes through between the northern end of Lake Shirwa and the southern end of Lake Nyassa, a space of only about ten or twelve miles broad; and a single steamer running from and to the Murchison Falls and on Lake Nyassa must cut off the entire traffic.

## Baptisms.

### FOREIGN.

INDIA.—*Cuttack*.—The General Baptist missionaries at this station report some pleasing "additions by baptism." They say:—"With unfeigned humility and thankfulness we inform our friends that a larger number have been added this year, by baptism, to the Church than in any former year of its history. Twenty-seven have, on a personal profession of living faith in the Lord Jesus, been united to us. For several months the spirit of religious inquiry, and anxiety, especially among our young people, was very pleasing, and more general than we have ever before known. It has been a time of refreshing from the presence of the Lord; and it seems the more fitting to acknowledge His gracious hand in the success, which, with thankfulness we have witnessed, as during a considerable part of the year, *Cuttack* has had less of missionary superintendence than for many years past. The diversity in the previous condition of those who have been admitted to our communion, and the grace of God as manifested in their conversion, should interest the feelings, and excite the gratitude of the pious reader. The first who was received into the church after our last report was prepared, had long been a wanderer, not only from the path of peace, but from home and friends. For eight years he had led a very aban-

doned course of life in China, Singapore, the Mauritius, and other countries; but he found 'the way of transgressors is hard.' No doubt many prayers were offered for him by his mother, and other relatives who were native christians; and in due season these prayers were answered. Far away from all who cared for him, afflicted in body, and wounded in spirit, he read the parable of the prodigal son, and as he read, wept bitterly. 'I am that prodigal,' thought he, 'and like him I will return.' He did return, and resolved, by the grace of God to lead a different life. Great was the joy of his widowed mother when the wanderer was welcomed home; but it was greater on the day when he was united with the flock of Christ. And many warmly sympathized in the joy, which she and other members of the family felt, on account of the wandering sheep having been brought back to the Shepherd and Bishop of his soul. A goodly number of the children of native christians are among those 'whose hearts the Lord has touched;' and it is very gratifying to state that three of those added are the sons of native preachers. The Asylums have also furnished a pleasing proportion, and among these are several of those who eleven years ago, were rescued, by the mercy of God, and the humanity of the Government, from the bloody death to

which dire superstition had appointed them. By being placed in the mission schools they have learned precious truths which their ancestors knew not, and we trust, have experienced their saving power. Some of those baptized had repeatedly seen the atrocious Meriah rite performed, and could not be ignorant that they were themselves intended for the same horrid slaughter, though those with whom they lived often disclaimed such an intention. Let the grace he adored which has led such 'to present their bodies a living sacrifice holy and acceptable unto God.'"

**NORTHERN INDIA.**—*Agra.*—Mr. Gregson speaks very encouragingly of the progress of the gospel. In September he baptized three soldiers, and a young Government officer, lately arrived from England; and others were enquiring the way. A very interesting tea-meeting had been held by the soldiers, at which sixty persons were present, and certain gifts were presented to Mr. Hemmings and Mr. Gregson. During the subsequent service many were in tears. "One young man especially was quite overcome, and rose and told us how great a sinner he had been, and concluded by earnestly beseeching us to tell him how he might escape from sin. He was directed to the Saviour of sinners, and is now, I believe, rejoicing in Christ. He is a candidate for baptism. Every night in the week twenty to thirty soldiers meet for prayer in the chapel. On Wednesday and Friday evenings when I preach, the attendance is from sixty to eighty, and on Sunday evenings our chapel is full, very few seats being unoccupied. The improvement in the congregation is not wholly owing to the increased attendance of soldiers. Other residents of the station have furnished their quota; and at present our prospects are if anything more pleasing than ever." A few weeks later, Mr. Gregson reports that his English congregation continued exceedingly encouraging. He says:—"One half of our congregation consists of soldiers. Last night, in a very full chapel, I had the pleasure of baptizing four Europeans, making a total of thirty-four Europeans and sixteen natives baptized in the chapel since the commencement of this year. One applicant for baptism died ere it could be administered, and one is now in hospital who would otherwise have been baptized last night. Our progress is the more

encouraging for being gradual and steady. There have been no special services of any kind, but just the usual preaching of the Gospel, and for the last year and a-half it has been one course of slow but steady progress."

**CEYLON.**—*Kandy.*—The Singhalese services have been continued by Mr. Carter, the students occasionally assisting. The labour has not been without reward. Under date, November 14th, Mr. Carter writes:—"One is a Tamil man, whom I baptized in the lake on the first sabbath in October, and the other a Singhalese man, whom I also baptized in the lake on the first sabbath in this month. They were both, previously, Roman Catholics, and are striking instances of what the grace of God can and does do. The Tamil man was in the employ of a Roman Catholic priest on the coast of India, and meeting with a Tamil New Testament, he read it, and, finding it disagree with the things he had been taught, went to his master, the priest, for a solution of his difficulties, and humbly besought him not to be offended at his inquiries, but to give him instruction and advice. The priest, finding it impossible to explain satisfactorily the discrepancies between the doctrines and practices of the Roman Catholic Church and the Word of truth, became angry, and ordered him either to submit to the authority of the Church, or lose his employment. He did the latter, and from that time became the object of every kind of annoyance which his relatives could devise; to escape which, and in consequence of their threatenings, he left all, and came to Ceylon. Here he first became acquainted with some members of the Church Missionary Society, and finally requested Mr. Hobbs, the excellent superintendent of the Tamil Coolie Mission, to baptize him and admit him to church fellowship. The former Mr. Hobbs declined to do, as he had already been baptized, and the latter alone did not satisfy the man. He therefore came to talk with us about the matter, and see if he could get us to accede to his request. He gave us his history, and told us he wanted to be baptized, because he could not, in the light of Scripture, regard that as baptism which the Roman Catholic priest had formerly administered to him; and that, apart from the many additions of the Roman Catholic Church to the ordinance to which he at first more

particularly referred, he was now convinced that nothing but the immersion of the believer was baptism. He was working as a coolie at the time; and his knowledge of Scripture, and the correctness of his ideas on religious subjects, were extraordinary. His simplicity of manner and his humility left little doubt on our minds that he was one of God's jewels. In the course of a few weeks, wanting a coolie, we invited him, thinking it would give us an opportunity to prove him. The trial was most satisfactory, and in about two months he was baptized. He has been with us ever since, and has proved a most excellent man, and in every way a trustworthy servant. The case of the Singhalese man is equally satisfactory, though it does not exhibit so strikingly a man's escape without human aid from chains and fetters in some respects stronger even than those of heathenism. He was first brought to question the claims of the Romish Church by a conversation with Juan de Silva, now at Gonawelle. Since then, Romanism has been gradually losing its hold on him, but it was not till about six months ago that he became concerned for his personal safety, by conversation with the present students. He and another young man, whilst seeking salvation, sought earnestly to settle the question of Church authority. A clever man under whom they worked strove hard to keep them within the pale of the Church, and by various artifices, by writing to their relatives, by abuse of us '*Baptist lads*,' and by extolling the Romish Church, at length succeeded in persuading the latter young man to rest satisfied with the Church in which he was born. The other, Thomas Appoo, was not to be deterred, and in spite of the threat of disinheritorship by his relatives, and all the other opposition he met, he persevered, found peace with God about four months since, and the Sabbath before last made a public profession of faith. We want more cases like these."

**AUSTRALIA, Wide Bay, Queensland.**—The work of the Lord is still going on in this town. On November 25, 1860, three more believers were buried with Christ by baptism, and many more are inquiring the way to Zion. We have commenced our new chapel, and our sabbath school is very well attended. We have suffered a temporary loss in the absence of our young minister, Mr. Josiah T. Hinton;

illness having compelled him to visit Brisbane, where he is at present under the medical advice of our brother, the Rev. B. G. Wilson. We trust in the Lord that his health will speedily be established, and that he will be restored to us. We desire to bespeak the sympathy and prayers of English christians for the outpouring of the Holy Spirit upon this lonely portion of the Lord's vineyard.  
R. C.

#### DOMESTIC.

**LONDON.**—*The New Baptist Tabernacle.*—*The First Baptismal Service.*—Mr. Spurgeon having preached his first sabbath sermon in this place on Lord's-day, April 7, on Tuesday evening, the 9th, the first baptism took place in the new marble baptistry. Mr. Stowell Brown, of Liverpool, preached on the subject of believer's baptism, when he reminded his hearers that the word baptize signified to immerse, or bury the body in water, as was now generally allowed by the learned of all denominations of christians. The ordinance, as thus administered, was strikingly symbolical of the burial and resurrection of the believer with Christ. Augustine, Chrysostom, and other of the early christians, were baptized when of adult age. The scriptures were significantly silent as to the baptism of infants. The discourse being concluded, Mr. Spurgeon, though suffering from a cold, went down into the water, and baptized sixteen willing converts. The immense building was crowded in every part.

*Church Street, Blackfriars Road.*—Mr. Barker baptized two youths from our sabbath school on Lord's-day evening, March 31. They had been scholars, but are now teachers. This may be our last baptismal service in the place, as we believe a railway company will soon take down the chapel.  
G. S.

**EARLS BARTON, Northamptonshire.**—Mr. Silvertown, of Carlton, administered the scriptural ordinance of believers baptism here on Lord's day, March 17th, when eleven disciples of Jesus thus publicly professed their attachment to Him. These were added to his people, according to his will, at the Supper, on the evening of the same day.

**KETTERING.**—Mr. Mursell baptized four followers of Christ, on Thursday evening, April 4th. Three of these were young disciples.  
E. W.

**DRALNTREK, Essex.**—We are happy to say that the Lord is abundantly blessing his cause here under the ministerial care of Mr. Mostyn. We had a baptism of five friends in December; and on March 24, five more thus put on Christ. There are also now upwards of sixty anxious inquirers, who manifest great concern for their souls; and several of them are waiting to take up the cross and follow Christ through the waters of baptism. We are also delighted to see a real revival of religion amongst our young people; many of them, after the labours of the day, will come four and five miles to attend our prayer meetings. Besides this they have established prayer meetings in the localities in which they live, which are crowded several times in the week. We are also contemplating building a new school room, which will cost at least £300, a great part of which has been already subscribed, and we hope before long to obtain the rest.

A. A.

**LINCOLN.**—We have already informed our readers that the General Baptists in this city, who date from the times of the Stuarts, have lately occupied a convenient upper room of the new Corn Exchange for preaching. More recently they have removed into the large room below. Having ten candidates for baptism, they fitted up a baptistry in the large room, and, on what is called "Easter Sunday," the candidates were baptized by Mr. Greenwood, a student from the college at Nottingham, after a discourse on the subject by Mr. Mathews, of Boston. A large congregation assembled to witness the service. The ordinance of the Lord's supper was administered in the same place in the evening, when the candidates were received into fellowship.

**NEWARK.**—We had a very interesting baptismal service on sabbath evening, April 21. Mr. Bayly preached a faithful sermon to the undecided from the words, "How long halt ye between two opinions?" And afterwards baptized four young females. Our chapel was well filled, and the congregation, judging from the order and attention which prevailed throughout, much interested.

T. F.

**NAUNTON, Gloucestershire.**—Mr. Heritage baptized four disciples of the Saviour on the last Lord's-day in March, two of whom dated their decision to the special services at the commencement of the year; the others were man and wife.

R. C.

**STONY STRATFORD.**—After a very appropriate sermon by Mr. John Jones, of Towcester, from the words, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest to your souls," our pastor, Mr. E. L. Forster, baptized two females on the first Lord's-day in April. One of these, from a neighbouring town, was a member of an Independent church, who had been led to adopt our views of baptism from reading the Scriptures for herself. This being the first baptism since our enlargement, we were able to accommodate a larger number of persons than usual, and we had a very attentive congregation.

P.S.—Allow me to add, that Mr. Jones has resigned his pastorate at Towcester, and is open to invitation.

**BEDFORD, Mill Street.**—We had a very interesting baptismal service on Lord's-day morning, March 31st, when Mr. Killen, after preaching on the importance of doing the Lord's will when we knew it, and his displeasure with our neglect of it, baptized eleven disciples of the Saviour. The chapel was crowded by a very orderly and attentive audience. This, we believe, is the largest number baptized at one time since the erection of the chapel. The candidates were of various ages—some young in life, others much advanced in years. A good feeling was produced, and many wept at the solemn scene. More are in a hopeful state.

**PETERBORO'.**—Mr. Barrass had the pleasure of baptizing five believers on Jan. 6th, and eleven on April 7th, all of whom, excepting two, were added to the church, one being an Episcopalian, and the other an Independent, who remain with their former friends. How often do such instances occur; the conviction that immersion is, after all, the only scriptural mode, not allowing them to rest in the neglect of their duty. But after all they are only half-baptists.

**IPWICH, Turret Green.**—On Thursday evening, April 4, our pastor, Mr. Morris, baptized three believers in the Lord Jesus on a profession of their faith in him. Two of these were received into our fellowship; the other, an Independent, returns to their communion. Others are seeking admission amongst us.

G. R. G.

**OAKHAM.**—Our pastor, Mr. Jenkinson, baptized six candidates on the first sabbath in April.

**HADDENHAM, Bucks.**—We are happy to state that a good work is going on here. The labours of our pastor, Mr. A. Dyson, are owned and blessed by the Head of the church. Since his settlement amongst us, rather less than two years ago, thirty have been admitted into the church by baptism, including five on Lord's-day, April 7. Our inquirers class is well attended, and our congregations larger than we can comfortably accommodate. If a spirit of liberality should take hold of the people, something like that which influenced the Israelites in their offerings for the construction of the tabernacle, I expect we should soon enlarge our borders.

W. E.

**CRADLEY, near Dudley.**—Seven believers were baptized on sabbath evening, March 31; and four on April 7. Of the latter a man and his wife had been members of the Church of England, and are parents of a boy who was baptized in March. Some of the candidates were from the sabbath school. The teachers have, for a long time, made the conversion of the children in their classes the subject of their earnest prayers, and are now receiving the promised blessing. We have more inquirers after the way of salvation.

J. D.

**SHARNBROOK, Beds.**—The pastor of this church, Mr. Wheeler, being unable from illness to attend, Mr. Silverton, of Carlton, kindly supplied his lack of service, and baptized seven candidates on Tuesday evening, March 26th, who were afterwards added to the church.

**WINDSOR, Victoria Chapel.**—Mr. Lillycrop had the pleasing duty of leading six disciples of the Saviour down into the water and baptizing them, on Lord's-day, March 31. Two of these were from Mrs. Lillycrop's Bible class. Others are expected to follow in their steps.

**CLAYTON, Yorksh.**—Mr. Wood, pastor of the church in Tetley Street, Bradford, baptized four candidates at this place on the last sabbath in March; who, on the evening of the same day were added to our fellowship.

G. A.

**LONG CRENDON, Bucks.**—Mr. Williams, of London, baptized six disciples of Jesus on the first Lord's-day in April. Our friends here are supplied with preachers sent by Mr. Spurgeon from London.

T. W.

[Our friend will see that we have received a report from the other church to which he referred.]

**SUTTON-ON-TRENT, Notts.**—Mr. Bnyly, of Newark, baptized two candidates at this village on Thursday evening, March 7th. One of these had been a Wesleyan. Previously to the baptism, Mr. B. preached from, "How long halt ye between two opinions?"

T. F.

**OSWALDTWISTLE, Lancashire.**—Mr. Harbottle, our minister, having preached on the danger of being ashamed of Christ, Mr. T. Bury baptized four believers in Jesus, on Lord's-day, Feb. 3.

**RUARDEAN HILL, Gloucestershire.**—Three disciples of Jesus were baptized here on the last Lord's-day in March, by Mr. Mountjoy, as a profession of their faith in Him who died and rose again.

#### WALES.

**Llanelly, Zion.**—On the morning of the first sabbath in April, our pastor, Mr. Morgan, baptized two followers of the Lamb, who were received at the Supper on the evening of the same day, with two sisters who had been baptized on the previous Friday evening. May they all walk worthy of the profession they have made.

R. J.

**Beaufort, Brecknockshire.**—Mr. Tovey, our pastor, baptized two candidates, March 24. One had been a member of the Wesleyan church for many years; the other was a member among the "Primitives." They were not baptized on condition of joining our church, but as believers in the Lord Jesus Christ. We are glad, however, that both have been received into our infant church, where we hope they will be useful.

J. W.

**Pembroke.**—On sabbath evening, March 3, the ordinance of believers baptism was administered here, when Mr. D. Davies, of Narberth, baptized four believers in the Lord Jesus Christ. Two were husband and wife, who had been members in connection with the Wesleyans, but being convinced that infant sprinkling was unscriptural, they were led to the conclusion that believers only were the proper subjects for christian baptism.

D. E.

**Canton, Cardiff—Hope Chapel.**—On Wednesday evening, April 3, Mr. Bailey immersed four females. One was the wife of a member, and another the daughter of a member. They were all added to the church on the following sabbath.

J. J.

*Cardiff, Bethany.*—Mr. Tilly immersed three believers in the Lord Jesus, April 7. Two went with Mr. Tilly to the new baptist church recently formed at Roath, the other remains at Bethany. J. J.

[We wish some of our correspondents would send us a little more than the barest facts of baptisms. We want no pompous or

fussy reports about the eloquence of the preachers, or any improper exposure of the names or circumstances of the candidates. What we wish for is, any interesting facts that might with propriety be mentioned, and many are often occurring which might, if known, exhibit the grace of God, and induce others to walk in the path of obedience to his commandments.]

## Baptism Facts and Anecdotes.

"I CAN'T FIND IT IN THE BIBLE."

Our reports of baptisms have occupied so much of our space that we shall not be able, this month, to give our promised review of the extracts from the Wesleyan *Christian Miscellany*, which have appeared in former numbers. It will be given as soon as practicable. In the meantime we give a few extracts from eminent writers on the importance of regarding the plain and obvious directions of the word of God.

"It is a principle with me, that the true sense of any phrase in the New Testament, is what may be called its standing sense; that which will be the first to occur to common people of every country, and in every age."—*Bp. Horsley.*

"I am more and more convinced that the vulgar sense of the New Testament, that is, the sense in which an honest man of plain sense would take it on his first reading the original, or any good translation, is almost everywhere the true general sense of any passage."—*Dr. Doddridge.*

"The words of a law are generally to be understood in their usual and most known signification; not so much regarding the propriety of grammar, as their general and popular use."—*Sir William Blackstone.*

"Lord Nelson when once in pursuit refused to obey the signal of recall; but to excuse himself he put the telescope to one of his eyes that was blind, and turning it towards the object, swore he did not see the signal; and christians sometimes do not see the signal, because they put the telescope to the blind eye."—*Dr. Carson.*

"Shew me a single text of scripture, though ever so plain and precise, which the perverseness or ingenuity of interpreters has not drawn into different, and often contrary meanings."—*Bp. Hurd.*

"In words which are capable of two senses, the natural and proper is the

primary, and therefore ought in the first place and chiefly, to be regarded."—*Dr. J. Edwards.*

"There is no law so clear, but a wrangler may raise a thousand difficulties about it."—*Dr. Waterland.*

"Whatever is maintained to be necessary in the church of Christ should have a command in the divine word, and scriptural examples."—*Chemnitzius.*

"According to this principle, that nothing can be lawfully performed, much less required, in the affairs of religion, which is not either commanded by God in the scripture, or at least recommended by a laudable example, the baptism of infants, and the sprinkling of water in baptism instead of immersion, must be exterminated from the church."—*Bp. Sanderson.*

"The true partizan, of whatever denomination, always inclines to correct the diction of the Spirit by that of his party."—*Dr. G. Campbell.*

"Read, not to contradict or confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—*Lord Bacon.*

"Some interpreters do not search the scripture so much for the meaning of the Holy Spirit, as for praise and honour; others, not so much for the sense of scripture, as for their own opinion; and others, not so much for the true meaning of scripture, as for one that is useful and agreeable."—*Werenfelsius.*

"In any sacrament, there is nothing moral, nothing religious, nothing of the least worth, except conscientious obedience to Christ."—*Dr. Halley.*

"How is it that a celebrated living Pædobaptist writer cannot see 'Modera Immersion' to be 'Scripture Baptism,' but can see Infant Baptism to be 'a divine obligation; recognised, sanctioned, pleaded, and practised by the apostle Paul?'"

## Sabbath Schools and Education.

### ORIGIN OF THE BIRMINGHAM FIRST-DAY ADULT SCHOOLS.

"THE late Joseph Sturge did many a good work in his day, watching always for occasions of generous beneficence, and succouring with that kindness of heart, which, so to speak, animates succour with a living spirit. In the year 1845 he was talking with a few young friends on the deplorable scenes observable in large towns on Sunday mornings: unwashed Laziness lounging in narrow streets; troops of boys making mischief with trees, hedgerows, and fences, or playing at 'pitch and hustle' in the out-skirts, and expressed a regret that Sunday schools commonly turned their scholars adrift at the ripest age for folly and vice. Could not something be done to mitigate the evil? The question was not started in vain: the young friends present were willing to try; the ways and means were considered: to favour the indispensable condition of early assemblage, Joseph Sturge promised to provide breakfast for all the teachers, and the 'First-day School' was commenced. Difficulties had to be met and overcome, objections from

clergymen and dissenting ministers, and especially the disfavoured with which some Birmingham 'Friends' regarded the undertaking: it was interfering too much with matters out of the Society, and partook too much of a secular character. The school has however outlived the objections, and has steadily flourished, having drawn to itself a body of excellent teachers, and eight hundred willing scholars of both sexes. Joseph Sturge's sympathy therewith never failed; once a month, if not oftener, he would join the teachers at their breakfast, cheering them by his own cheerfulness, encouraging them with words of wisdom, and remaining a glad spectator of their labours till the close of school. At his death the teachers had arranged to defray the cost of the breakfast by a joint subscription, when certain relatives of the deceased notified their intention to continue the benefaction, and they also manifest their goodwill to the school, and affection for the departed, by occasional visits. Truly Joseph Sturge's good work remains of him to testify."

*From White's "All Round the Wrekin."*

## Religious Tracts.

### LOWER CANADA.

AN active tract distributor, who had distributed about 25,000 in Montreal and the vicinity, mentions one pleasing instance. He says:—

"Some time ago, visiting in an English family, and when about to leave, as is my custom, I gave tracts to the family. There being a French Canadian Roman Catholic woman present, I gave her an English tract, not knowing she was a French Canadian. She gets her English neighbour to read the tract for her; she liked it very much. A short time after she fell sick and was very ill, so ill that she could not make herself understood; but it was evident she wanted to see some one, it was thought to be the priest. The priest was accordingly sent for, and two came, but she would have nothing to do

with them. Getting so much better as to be able to make her desires understood, she told them that she wanted to see the man who gave her the tract; this was made known to me the next day. I at once took my French New Testament and went to see her. As I entered the room she held out her hand to me, and seemed very glad to see me. I soon found that she wanted to hear some more of that good news and of the precious truths she had heard read from the tract; I accordingly read to her in her own language the precious words spoken by Jesus himself, 'God so loved the world,' &c. After reading I prayed with her. In a short time she grew better. I got her a fine large print French New Testament, which she not only read herself, but also got her friends

to come and read with her. She seemed to be getting on well, when one night she was taken suddenly very ill. Her Roman Catholic neighbours got round her, sent for the priest, who came, seized her New Testament and the tract, and had her immediately conveyed to the Nunnery Hospital. Hearing of the matter next day, I immediately went and sought her out in the wards of the Hôtel Dieu. The parties in charge not know-

ing me, I easily got access to her. I found her very ill indeed, and not fit to be removed; she, however, knew me, and I had the happiness of once more pointing her to the Lamb of God as the only Saviour. I was soon found out; and, though I called again, was not permitted to speak to her. She died. They watched her body, but I trust the Lord Jesus has saved her soul."

## Intelligence.

### BAPTIST.

OPENING OF THE NEW BAPTIST TABERNACLE, LONDON.—We gather from the public papers a report of the proceedings at the opening. The first religious service was a prayer meeting at seven o'clock on Monday morning, March 18th. During the following days of that week a splendid bazaar was opened in the school rooms, which realized £1200. On Monday, the 25th, two sermons were preached, when on both occasions the noble edifice was filled in every part. The sermon in the afternoon was preached by the Rev. C. H. Spurgeon, from Acts v. 42, "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ;" that in the evening was by the Rev. William Brook, from Philippians i. 18, "Christ is preached; and I therein do rejoice, yea, and will rejoice." Both discourses were in every respect worthy of the occasion and of the preachers, and were listened to by the immense audiences with riveted attention. On Tuesday evening a meeting of contributors was held, Sir H. Havelock in the chair. Addresses were delivered by the Revs. F. Tucker, J. Bigwood, J. Russell, and C. Stovel. Before the close of the proceedings, Mr. Spurgeon announced the state of the funds. About three weeks since there had been £3,000 needed to complete the sum required, and, as was already well known, both himself and his people had resolved not to occupy the place on a sabbath until that amount had been raised. Since then, he had himself collected £1500, the contributions of the congregation during the evening had been £771, and other sums raised the total amount to £3,700. This announcement was received with loud cheers, and, at Mr. Spurgeon's request, the meeting rose, and with great fervour sang the doxology twice. He stated that a further sum of £600, would be necessary to complete the fittings of the schools and the erection of

the outside boundary, and he believed it would be obtained in the course of the week. He then proposed votes of thanks should be given to Sir Henry Havelock (who was then obliged to leave), to Mr. Pooocke, the architect, Mr. Higgs, the builder, and to the contributors to the building—all of which resolutions were carried with acclamation. This spacious edifice more than equals the expectations of all who have visited it: for convenience of arrangement, for cheerfulness of aspect, and above all for the conveyance of sound, it is superior to any other building of equal dimensions. The ground floor, with the exception of that part immediately under the eastern gallery, is level. The pews are open; they are of stained wood, and constructed on the most modern plan. At the western extremity, about midway between the floor and the first gallery, is a raised platform, surrounded by a massive mahogany hand-rail, with iron supports painted white and green. In the centre of this platform is the baptistry—a beautiful specimen of marble-work. It is intended always to be open. Above this platform, and level with the first gallery, is a similar platform, but smaller, and communicating with the lower one by a flight of stairs on each side. This upper platform serves for a pulpit. It will allow the preacher to pace about while he is delivering his sermons. At about equal distances two galleries of considerable depth stretch round the building. From the basement to the arches of the roof highly ornamented columns support the whole. The tabernacle is lighted with some 140 burners, placed round the basement of each gallery, 320 jets adorning the capitals of the columns above the gallery, and several subdued lights in the cupola. There are sittings for 4,200 persons, but it is believed that 6,000 may without inconvenience, be accommodated.

Another writer, in giving a description of the place, says:—"The external length of

the whole structure is 200 feet, with a frontage of 104 feet. The principal architectural feature from the exterior, is a noble portico as large as that of the church of St. Martin's-in-the-Fields; an easy flight of steps somewhat relieves the building from the disadvantage of the dead level upon which it stands. The interior of the chapel proper is 146 feet in length, by 51 feet in breadth, and the height from the ground floor to the lantern in the roof is 91 feet. Its shape is oval, and the symmetry and proportions of the whole present a most agreeable scene. Two tiers of galleries traverse the entire building; these are fronted with elegant iron scroll work. Each gallery has its own staircases in solid stone, supported by wrought-iron carriages of extraordinary strength. By an ingenious arrangement each stream of people entering or retiring from either of the galleries will be entirely removed from the other. Sixteen doors admit of such facility of egress that an audience of six thousand can with ease quit the building in five minutes. The number of the sittings provided is 4,200, with standing-room for an additional 2,000. The pews are numbered from 1 to 598. They are stained and varnished. Excellent hearing has been secured by match-boarded the walls; the light green colour of these, tones down the complexion of the whole, which would have been heavy but for the introduction of a lighter hue than that presented by the numerous tiers of seats. The pulpit is a platform, supported by white columns, picked out with gold, and rising from another platform of larger dimensions, which contains a white marble baptistry and communion-table. The preacher will be visible to the whole congregation. The windows are numerous and large, and all double hung, to admit of easy opening. The gaslighting is obtained by stars round the caps of the columns and circular jets distributed throughout the building. Ample ventilation is secured by means of the lantern in the roof, which, although it does not enhance the external beauty of the structure, bids fair greatly to contribute to the comfort of the worshippers. The only warming apparatus which is contemplated is the pulpit. In addition to this large chapel, the Metropolitan Tabernacle, like the ancient temple, is furnished with numerous accessory apartments. In the basement there is a school-room, which will seat 1,500; and a lecture hall, or secondary chapel, that accommodates 1,000. There are eleven vestries and six class-rooms, all spacious, well lighted, and replete with convenience for minister, deacons, elders, students, and committees. The number of the members of the New Park Street Church is now about 1,600. The cost of this great undertaking has been

£30,000, of which sum £5,000 was required for the freehold ground and legal expenses. Mr. Spurgeon and his people wisely resolved not to throw open their new building for Divine worship until this large amount was obtained, and it is cause for great thankfulness to God that their prayers have been heard and their efforts crowned with success. The foundation-stone was laid by Sir Morton Peto on the 10th of August, 1850, and the opening sermons preached on the 25th of March, 1861, by the Revs. C. H. Spurgeon and W. Brock. The regular worship of the church and congregation is expected to commence on Lord's-day the 31st of March. With gladness and rejoicing may they meet, and continue to enjoy that spiritual prosperity with which the Head of the Church has so abundantly blessed them."

LINCOLN.—We held what we called our anniversary in the large room of the Corn Exchange, on Tuesday evening, April 2, when upwards of four hundred sat down; after which, we had a public meeting, and some excellent speeches from our friends from Boston and Nottingham. The tea, being provided gratuitously by the ladies, realized thirty pounds, besides seven pounds from collections on the previous sabbath. A year ago we commenced with literally "two or three" members, we now number about forty, and expect more. The old chapel is now occupied for a sabbath school, and we are all in earnest for erecting a new and handsome place of worship. J. P.

RAMSBOTTOM, *Lancashire*.—The foundation stone of a new baptist chapel was laid here on Friday, March 29, by G. Foster, Esq., of Salden. After the ceremony 600 sat down to tea, after which animated addresses were delivered. More than £800 have been already subscribed.

IPSWICH, *Turret Green*.—We held a tea-meeting on Thursday evening, March 21, to celebrate the extinction of a debt of £500, which has rested on the chapel ever since its erection. Our pastor, Mr. Morris, presided, who, with the deacons and other friends, exchanged congratulations on the happy event. The effort commenced just one twelvemonth ago. What a pleasing contrast to the oppressive measures now in operation here by "Mother Church," as they choose to call her, a specimen of which I enclose. G. R. G.

[Our friend refers to a copy of a hand-bill, in which Mr. A. Wallis protests against the seizure, by the constables, of "six of my dessert spoons, and six of my tea spoons," for a church-rate in the parish of "St. Matthew." How names are abused! What would the first *Saint* Matthew, who was a tax-gatherer, "sitting at the receipt of custom," have said to such a mode of supporting himself and his comrades?]

**THE MONMOUTHSHIRE ENGLISH BAPTIST ASSOCIATION**, held its annual meeting in Zion Chapel, Ebbw Vale, on April 16th and 17th. The reports gave ninety-three baptized, and the clear increase was seventy-nine, or six from each church. The attendance was larger than usual. Among other business the religious condition of the English population on the hills, occupied much consideration, and Dr. Thomas was requested to represent their state to the denomination when visiting London. A spirited missionary meeting was also held, when, having made one collection, they agreed to make another as the friends departed.

**STONY STRATFORD**.—Services in connection with the enlargement of the above place of worship were held on Lord's-day, April 21. The preachers were Messrs. Vernon of Towcester, and J. A. Spurgeon of Southampton. The chapel was crowded, and the collections good. We had a large gathering at the tea table on the afternoon of Tuesday. The sale of useful and ornamental articles realised more than was expected. We have great reason to be thankful for God's goodness to us. May he prosper the work of our hands!

**ATLEY BRIDGE, Lancashire**.—The foundation stone of a new chapel was laid at this place on, what is called, Good Friday, by Thomas Barnes, Esq., M.P., in the presence of a large company of spectators. Mr. B. also presided at a public meeting in the evening, after tea, in the school-room. The new chapel, which is to seat five hundred, will cost about £1000. Nearly £550 has been paid or promised.

**RYDE, Isle of Wight**.—Will you allow us room to thank most heartily those baptist schools that have so kindly and promptly replied to our circular. At the same time, we would earnestly request answers from those who intend to respond to our appeal. Help as early as possible will secure for us our desired object. W. W. & W. H.

**BILSTON—Salem**.—We had two sermons on Lord's-day, March 10, from the Rev. John Spurgeon, father of the Rev. C. H. Spurgeon, when large congregations assembled. On Tuesday we had a tea meeting of 540 friends, and realized about thirty-five pounds. Our cause is prospering.

**LEICESTER, Charles Street**.—The church and congregation at this place are considerably enlarging and beautifying their place of worship. We hear that Lord Teynham has been invited to preach at the re-opening, in a few weeks.

**BURTON-ON-TRENT**.—The foundation-stone of the new baptist chapel, in the place of that lately destroyed by fire, was laid by Richard Harris, Esq., J.P., of Leicester, on Thursday, March 28. Rev. W. Laidels, of London, preached in the evening.

**THE REV. H. W. BEECHER AND BAPTISM**.—We learn from *The Independent*, that the Trustees of the Plymouth Church in Brooklyn, at the suggestion of their pastor, have had a baptistery constructed under the pulpit. The frequent cases of preference for immersion to sprinkling, among those who wish to join the church, have led to this measure, to avoid the inconvenience of having to resort to some baptist church. Mr. Beecher, "for his own part, prefers sprinkling, but never seeks to dissuade a candidate who prefers immersion."

**BLACKPOOL, Lancashire**.—The new chapel at this popular watering-place, beautiful, externally and internally, was opened for public worship on March 28th. Three years ago the friends met in a room. Mr. W. F. Burchell removed to this place from Rochdale in November last. The place will seat 700, and, with the school-rooms, will cost £2,500. The venerable Dr. Raffles was one of the preachers.

**YARMOUTH**.—Mr. H. Lee, the pastor of the old General Baptist church in this town, at a social tea meeting on April 6, observed that during the two years of his ministry, twenty-six had been added to the church, and the congregation had more than doubled.

**LONDON, Vernon Chapel, Pentonville**.—A new church, under the pastorate of Mr. Standon Pearce, was formed here on Lord's-day evening, April 7. Several are waiting for baptism.

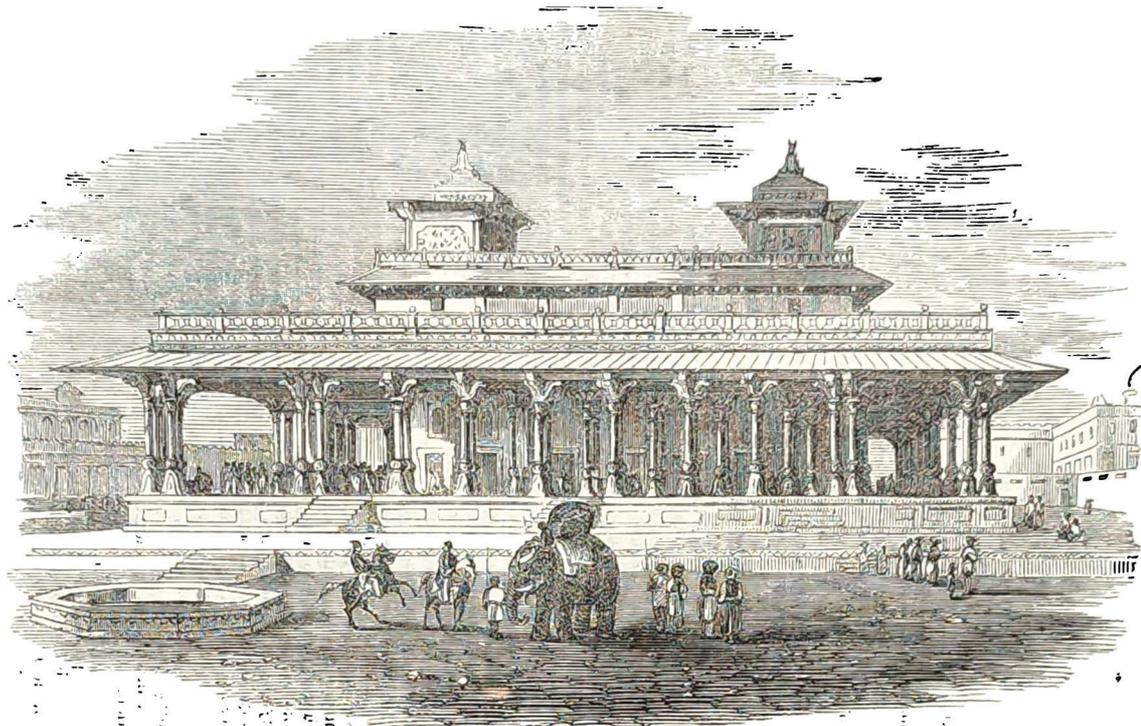
**EARBY, Yorkshire**.—Religious services to commemorate the erection of the new and handsome baptist place of worship in this village were held, March 29 and 31, when the sum of £140 16s. 11d. was obtained.

**REMOVALS**.—Dr. Bannister, of Berwick-on-Tweed, to Sans Street, Sunderland.—Mr. A. J. Ashworth, of Wrexham, to Uley, Gloucestershire.—Mr. W. Osborne, to Kilham, Yorkshire.—Mr. John Jones, of Conway, to Pandry Chapel.—Mr. W. Radburn, of Hampstead, to Henley-in-Arden.

**RECOGNITIONS**.—Mr. Isaac Haycroft, B.A., late of Lewes, at Margate, under encouraging and pleasing auspices, April 16.—Mr. T. Hanson, late of Idle, Yorkshire, at West Bromwich, March 11.—Mr. James Crofts, late of Birchington, at St. Peter's, Isle of Thanet, March 14.—Mr. C. W. Skemp, late of Missenden, at Eythorne, Kent, March 20. The Eythorne church is one of the oldest baptist churches in the kingdom, if not the oldest.—Mr. Isaac Edwards, late of Pontypool College, at Llanidloes, March 28.—Mr. John Lewis, at Zion chapel, Chatham, April 1.—Mr. D. Davies, late of Narberth, at Pembroke, March 20.

[We regret that our limits prevent us from giving the extended reports we sometimes receive of Recognitions.]

(Continued on page 166.)



PALACE OF THE SULTAN, ALLAHABAD.

## MISSIONARY.

## APPEAL FOR CHINA.

THE Committee of the Baptist Missionary Society have issued this energetic appeal to their constituents and friends, on behalf of the millions of this vast empire, at this juncture.

"Recent events in China, of an extraordinary nature, summon us to the solemn and prayerful consideration of our duty as christians to that vast empire of idolatry and superstition. The cessation of the war between the allied forces and the Emperor of China, has been signalized by the mutual adoption of a treaty, which, among many secular advantages, opens the whole of the imperial territories to christian missionaries, on condition that the bearers of passports do not enter a city in the possession of the insurgents. On the other hand, the so-called rebels have overrun at least six provinces of the empire, containing a probable population of 30,000,000 of souls. They hold these immense territories against all the efforts of the imperial forces, and in every part of them cast down the temples of the gods, break the idols into pieces, and displace the priests from their sanctuaries. They profess (with many errors) the religion of Christ, call all christians brethren, and seek friendship with Europeans of every name; in this last respect reversing the traditional policy of China.

For some years the progress of this remarkable revolution has been watched with the deepest interest and curiosity. It was known to have originated with an individual, who, in 1847, at Canton, received instruction in the scriptures from the lips of christian missionaries. By a series of events, very imperfectly known, a local insurrection has expanded into a revolution, which threatens the extinction of the Tartar dynasty. The author of it claims to have received a commission from heaven for this purpose, and everywhere commands the destruction of idolatry. Mingled with assertions that he has seen Christ, and held immediate communion with God, he yet teaches the unity of God, the sonship of Christ, believes in the atoning sacrifice of the Saviour, and affirms the necessity of repentance and faith to salvation.

From intelligence recently received from our esteemed missionary, the Rev. H. Z. Kloekers, we learn that on the 6th of November last he left Shanghai, accompanied by the Rev. Griffith John, and two Chinese gentlemen. On the 18th they reached Nankin; and for several days enjoyed frequent opportunities of conversation with the several subordinate chiefs of the Celestial King, by which designation the founder of the Revolution is known. In their interviews,

there was found to exist, combined with much error, an extensive knowledge of the scriptures. The main doctrines of Christianity were fully received. Some individuals were evidently the subjects of vital religion, spoke of Christ's merits as sufficient to cover all sin, and of his blood as efficacious to wash away all guilt.

In Nankin, the missionaries found idolatry entirely overthrown. Not an idol, or an idol temple, could be found. Opium and tobacco-smoking was prohibited, and spirit-drinking forbidden. The city was undergoing reconstruction and repair; and there were signs, in reviving trade, and in the aspect of the people, of a settled civil government having displaced mere military command. Eighteen places for christian worship had, moreover, been opened.

On the day of their departure, November 25th, the missionaries received an 'Edict of Toleration,' giving free access to Nankin, and to all the territories of the revolution, to missionaries of the christian faith. It promises them every assistance, safe passage and residence in any town or part of the country, with entire freedom to preach the gospel. China is everywhere open to the missionary. Peking and Nankin, the two capitals of China, may become the scenes of missionary toil. The Imperialists *suffer* our efforts to evangelize the land; the Revolutionists *invite* them. Is it not our duty to embrace to the utmost this wonderful opening, and to enter boldly into the door which Providence unfolds before us.

As yet, only two brethren are engaged by our society. Many are required. We shall not be thought too urgent if we entreat your assistance to send at least six as speedily as we may.

FREDERICK TRESTRAIL, } Secs.  
EDWARD B. UNDERHILL, }

INDIAN TRANSLATIONS.—A short time since a very interesting report was laid before the Committee by the Rev. J. Wengor, on the state of the Indian translations of the Word of God, and suggesting the publication of an annotated edition of the Scriptures for the use of native christians and others. The Committee have sanctioned this proposal, and requested their valued brother to commence the preparation of an annotated edition of the New Testament in Bengali. It will be printed at the Mission Press in Calcutta, and sold at a low price to bring it within the means of the people.

HAYTI.—The Committee have accepted the services of Mr. W. Baumann, a native of Frankfort, and of Mr. V. Bouhon, a native of Paris, both educated in the Missionary Institution in Paris, belonging to the Evangelical Society for Foreign Missions, for the mission in the island of Hayti.

Their perfect knowledge of French, and acquaintance with the subtleties and errors of the Church of Rome, peculiarly fit them for this interesting field of labour. Their designation will take place in London immediately after the Annual Services, of which due notice will be given.

### BAPTIST, SUPPLEMENTARY.

(Continued from page 163.)

**BAPTIST UNION.**—The annual meeting for 1861 was held in the Library of the Mission House, on Friday, April 19. The Rev. J. H. Hinton said that 1,222 baptist churches had sent triennial returns, and from these it was ascertained that 698 of them had had a clear increase in the number of the members of about 14,000, or an average of about sixteen per church. That increase was the largest which had ever been reported. They had had in former years an average increase of one, one and a-half, one and three-quarters, clinging to the fractions with desperate tenacity, and even as high as twelve in one instance, but sixteen never. He saw no reason to doubt the accuracy of the tables. England showed an average increase of eleven members per church, and Wales twenty-five. They had had instances in which some two or three hundred churches had reported a diminution, but now only about thirty churches had been obliged to do so. There was no reason to think the increase as shown in those statistics was attributable to any greater accuracy in the returns than formerly, but every reason to think it was the work of God. A short but interesting discussion ensued upon the subject of revivals; the general impression being, that children and young people should be special objects of prayer and effort, and that every inducement should be extended, even to the very young, to enter the church when they manifested signs of being converted.

**A WELL-EARNED TESTIMONIAL.**—It affords us much gratification to observe that our venerable friend, the Rev. John Howard Hinton, M.A., has been presented by his friends, at a public meeting in the Baptist Mission House, with a purse of two hundred guineas and a handsome time-piece. Sir Morton Peto, Bart., M.P., occupied the chair, and several congratulatory addresses were delivered. Mr. H. has just completed his seventieth birthday, and appears to be as active as ever.

**FABBLEY, near Leeds.**—The very active and generous friends in this village have lately erected an excellent house for their pastor, Mr. E. Parker, with kitchen and ornamental gardens, at an expense of £640, and, better still, *all is paid for.*

**LOCKERLEY, Hants.**—At a social tea meeting, to which 600 sat down, March 20, Mr. J. K. Parker, the pastor, stated that the church had nearly doubled its members during the past year; and union, love, and activity prevailed.

**LEDDBURY, Herefordshire.**—After erecting a new gallery, with other repairs, the chapel was re-opened, March 31 and April 1, with sermons by Lord Teynham and Messrs. Kiddle and Wall.

### RELIGIOUS.

**REVIVAL AT LOWESTOFT.**—We have before us information from Lowestoft, which we must not suppress. It informs us of the remarkable scenes of which the good people of that town have been suddenly and unexpectedly made spectators. The number of converts added to the different communions in that town, within the past few weeks, reaches to nearly 500—an almost incredible number within so short a time and so limited a space. Were Norwich to be similarly visited, the number of converts, to correspond to the difference in population, would be at least 5,000. We hear of numerous cases of droukards reclaimed, of swearers turned from cursing to praying, of men sunk in immorality reformed.

*Norfolk News.*

**BIBLES AND PRAYER-BOOKS "CONTRABAND" IN SPAIN.**—A letter from the Rev. A. J. D. D'Orsey, with regard to Spain, has the following significant note:—"When acting as missionary to the English at Barcelona in January, 1860, I found many workmen without Bibles and Prayer-books. On my return to England, I obtained a grant of £5. worth from the Society for Promoting Christian Knowledge, and I wrote to the Consul, asking how they were to be sent. His reply was, 'They must not be sent at all, as they are *contraband!*'"

**A NEW "ADVERTISING MEDIUM."**—On sabbath last, after the afternoon service, the Rev. Mr. Murdoch, of the Middle Kirk, having received a number of notices of public meetings, which he was requested to read, gave intimation that "he was not to stand in the pulpit and be made an advertising medium;" and he further intimated that in future, if he received any more notices of the kind, he intended to charge the sum of 2s. 6d. for each, and hand the money over to some charitable institution.

*Perth Courier.*

**CHRIST-LIKE BENEVOLENCE** flows as water from a fountain, unsolicited and unceasingly, whether men stop to drink of it or not. The sluggish liberality that lies like water at the bottom of a deep well, waiting to be drawn up, is only called "christian" by courtesy.

## GENERAL.

**A SLIGHT DIFFERENCE.**—In the year 1803, Mr. Jay preached a sermon before the Society for the Propagation of Christian Knowledge in the Highlands and islands of Scotland; and was requested to permit the same to be printed. Such permission was given. The text was, "Skin for skin; yea, all that a man hath will he give for his life." When the proof sheets of the sermon were sent to Mr. Jay for correction, he found the printer had printed the text thus:—"Skin for skin; yea, all that a man hath will he give for his wife." Instead of correcting the error in the usual way, he wrote in the margin, under lining the word *wife*, "That depends on circumstances."

**THE LIVINGSTONE EXPEDITION.**—Letters have been received by a Glasgow gentleman from Dr. Livingstone, the last communication being dated February 6th. The expedition had safely penetrated into the interior of Africa, and intercourse had been freely had with the natives. After remaining for some time prosecuting their search, they returned to the coast, and at the last date had arrived at the mouth of the Kongone, where their small steamer from England met them. All were well.—*Glasgow Herald.*

**PETER'S PENCE.**—On the occasion of the collection of Peter's Pence, made a few days ago in the church of St. Polywarp, at Lyons, the following note was found in one of the poor-boxes:—"It is a shame to take from the poor a tribute used in paying for the luxury of the Court of Rome, and in carrying on war in Italy. It is not necessary to have so much money to fulfil all the spiritual duties of the Papacy. I undertake to perform the functions of the Pope for 5,000*l.* a year."

**A PRETENDED CLERGYMAN.**—A mook clergyman received his deserts at the Derby Assizes. About six months ago he appears to have commenced his career of imposture by assuming a clerical garb, and obtaining employment as a curate. In the course of his wanderings, he celebrated a marriage, an act which, as he was not in holy orders, proved to be a felony on his part. Baron Martin sentenced him to ten years' penal servitude—a punishment which he richly deserved.

**THE *Great Eastern*** sails for New York on the 1st day of May, and on her return will make Liverpool her port of arrival, where she will be exhibited for a short time before she again proceeds to sea.

**LORD PALMERSTON** has granted, out of the Queen's Bounty Fund, the sum of £100, to the two daughters of Mr. James De Foe, a great-grandson of the author of "*Robinson Crusoe.*"

**CLERICAL POLY.** Was it not? A young man at West Hartlepool having thought proper to be married at the Registrar's office, was informed by the parson that he must no longer be a member of the choir in his church!

## REVIEW OF THE PAST MONTH.

*Thursday, April 25th.*

**AT HOME.**—Her Majesty and the Royal Family have been in comparative seclusion since the decease of her honoured mother, the Duchess of Kent. Lord Palmerston, having accepted the nominal office of Warden of the Cinque Ports, had to be re-elected to the House of Commons. At his nomination, a rough and ready butcher of Tiverton took his Lordship and rated him in good set terms on his do-nothing reform policy. Parliament has been busy. The Bankruptcy Bill has gone to the Lords; but Counties Ten-pound Franchise Bill, the Borough Six-pound Bill, the Dissenters' Trustee Bill, the Marrying a Deceased Wife's Sister Bill, and the Ballot Bill, have all been rejected by the Commons. The Chancellor's budget has been opened, and Mr. Gladstone again proposes the repeal of the Paper Tax, and one penny from the Income Tax.

**ABROAD.**—The Pope is yet in Rome.—Garibaldi has been speaking strongly in the Italian senate on the injustice done to his followers, and against the policy of Cavour; but the people wish them to be reconciled.—More conflicts have taken place in Warsaw and other parts of Poland, between the military and the people; many of the latter were killed or wounded.—The Hungarians are yet standing out firmly for all their ancient rights, which the Emperor of Austria is slowly and cautiously conceding.—The famine in Northern India does not appear to be at all abated. Upwards of £64,000 have been subscribed in this country for their relief. Lord Elgin, who has returned in health and safety from China, it is reported, will succeed Lord Canning as the Queen's Viceroy in India.—The latest news from America is not of a pacific character. Indeed, some reports state that a collision was daily expected. Should it once take place, the results will be fearful. The South may be first to strike and win; but the North, once roused, will, there is little doubt, prove more powerful. And then, in the mad scuffle—the slaves! what will they do?

**P.S.**—When going to press, intelligence arrived that hostilities had commenced, and that Fort Sumter had surrendered after a fierce bombardment. An attack on Washington was hourly expected.—From Italy there is more pleasing news—Cavour, Garibaldi, and Cialdini, are perfectly reconciled.

## Marrriages.

March 14, at the baptist chapel, Whitechurch, by the Rev. Mr. Mumford, Mr. William B. Row, of Bournemouth, to Deborah Anne, only daughter of Mr. John Douglas, of Winchester.

March 14, at Dover Street baptist chapel, Leicester, by Rev. T. Stevenson, Mr. E. Quinney, to Miss S. S. Smith.

March 24, at the Independent chapel, Honiton, by the Rev. W. Evans Foote, baptist minister, Mr. Robert Warren, of Gittesham, near Honiton, to Miss Eleanor Reed, of the same place.

March 26, at Archdeacon-lane baptist chapel, Leicester, by the Rev. J. S. Stanion, of London, assisted by the Rev. R. Stanion, of Baeup, brothers of the bride, Mr. John Tebbutt, to Caroline, only daughter of the late Mr. Richard Stanion.

March 26, at North Street baptist chapel, Crewkerne, Somerset, by the Rev. Hugh Owen, William Rickard, of Wedmore, Axbridge, to Matilda Philips, of Crewkerne.

March 28, by licence, at the baptist chapel, King's Road, Reading, by the Rev. J. Aldis,

Mr. Maltingly, of Chelmsford, Essex, to Elizabeth, second daughter of Mr. Barshiu, Reading.

March 28, at Zion baptist chapel, Bradford, by the Rev. J. P. Chown, Mr. John Halliday, of Bradford, to Sarah Jane, youngest daughter of Mr. James Petty, of Bowling.

March 29, at the baptist chapel, Presteign, Radnorshire, by the Rev. George Phillips, Mr. Evan Stephens, of Discooy, to Mrs. Ann Watkins, of the Bush, near Presteign.

April 10, at the baptist chapel, Naunton, Gloucestershire, by Mr. A. W. Heritage, Mr. T. H. Powell, of Woolhope, Herefordshire, to Miss E. Midwinter, of Dale House, Naunton.

April 13, at the baptist chapel, Guiting, Gloucestershire, by Mr. A. W. Heritage, Mr. George Carter, to Miss Prudence Davies, both of Lower Guiting.

April 16, at Mount Zion baptist chapel, Birmingham, by the Rev. John Phillips, Mr. John Daniel, of Astwood Bank, to Miss Elizabeth Arch, of Birmingham.

## Deaths.

March 7, at Llanfihangel, Nantbrane, the Rev. Thomas Williams, baptist minister, formerly of Cwmdwr, and recently of Zoar, in the county of Brecon, at an advanced age. Mr. Williams has been a very popular preacher in his day, and was eminent for his piety, and highly esteemed by a large circle of friends within and without his denomination.

March 18, at Crewkerne, Somerset, in the 73rd year of his age, George Howe, (father of the Rev. John Howe, Waterbarn, Lancashire), having been a consistent and devoted member of the baptist denomination for thirty years. His end was perfect peace.

March 19, at Woodside, near Lymington, Hants, Mr. John Street, in the 75th year of his age. Mr. Street was for forty-five years an exemplary and useful member, and for many years an honoured and zealous deacon of the baptist church at Milford, Hants. His loss will be deeply felt by that church, and by a numerous circle of sorrowing friends. As he lived, so he died, trusting and glorying in Christ as the sure foundation of his hope. His end was peace.

March 21, Emily Ann, the eldest daughter of the Rev. W. C. Ellis, baptist minister, Great Sampford, Essex, aged 18 years. At the age of fourteen she publicly professed her attachment to the Lord Jesus Christ by baptism, and after having, with delight and success, served Him in sabbath school efforts, and in other ways, died trusting in her "precious Saviour," and exclaiming, "I am quite happy."

March 25, at Weston-by-Weedon, after a long illness, Mr. John Branson, sen., aged 84, a member of the baptist church in that village. Mr. B. was deservedly respected by a large circle of friends.

March 26, at the residence of her youngest son, Windsor Terrace, Peckham, Mrs. Mary Anne Henderson, mother of the Revs. J. E. and G. R. Henderson, of Jamaica, and Rev. W. T. Henderson, of Banbury, in the 72nd year of her age.

April 1, at Barnfield House, Kingsbridge, F. S. Randall, Esq., aged 70. He was twenty-nine years a deacon of the baptist church at Kingsbridge.

April 8, the Rev. John Crook, for twenty-five years pastor of the baptist church, Hebden Bridge, aged 64.

THE  
BAPTIST REPORTER.

JUNE, 1861.

ANNIVERSARIES OF BAPTIST SOCIETIES—1861. \*

FOLLOWING the plan we have now adopted for many years, and not having any reasons for supposing that it is not approved by our regular readers, many of whom may have no other source of information respecting them, we now proceed to give our usual brief statements from their reports, with the names of the speakers and the places of meeting. In our next we shall make selections from the speeches.

BIBLE TRANSLATION SOCIETY.

THE twenty-first Annual Meeting was held in the Kingsgate-street Chapel, Holborn, on the evening of Thursday, April the 18th, the Rev. Dr. Acworth, of Rawdon College, Bradford, in the chair.

Rev. W. W. EVANS then read extracts from the report, from which it appeared that since the commencement of its operations the Society had contributed £41,898 10s. 11d. towards the circulation of the sacred Scriptures faithfully translated. During the past year the committee had voted the sum of £1,450 towards the work of translation, being an increase of £200 over the sum voted for this purpose during the previous year. The

income had exceeded that of previous years, the amount received from all sources being £2,008. 14s. 4d. The committee announced that they had received the first portion of a new Chinese version from the Rev. T. H. Hudson,\* of Ningpo, which, now that China was opened to the christian missionary, they considered a matter of great importance.

The following resolution was adopted :—

“ That this meeting devoutly records its thankfulness to Almighty God for His blessing on the operations of the Bible Translation Society, and would urge its claims for increased support on every member of the Baptist denomination, and on all persons who are anxious to promote the circulation of faithful versions of the Word of God.”

The Chairman, with Messrs. J. Wenger, from Calcutta ; T. E. Fuller, a grandson of Andrew Fuller ; J. C. Pike, Secretary of the General Baptist Missionary Society ; J. C. Page, of Barisal, East Indies ; J. P. Carey, a grandson of Dr. William Carey, and E. B. Underhill, one of the Secretaries of the Baptist Missionary Society, addressed the meeting.

\* Messrs. Hudson and Jarrom, were sent out by the General Baptist Missionary Society, several years ago. Mr. H. is not now employed by the Society which sent him out. Mr. Jarrom returned.

## BAPTIST UNION.

THE Annual Meeting was held in the Library of the Mission House, on Friday, April 19. Dr. Acworth, in the absence of Dr. Steane from indisposition, presided. Dr. S. was present during part of the proceedings.

The Rev. A. WIDBERG, from Sweden, then delivered an address, in which he furnished much interesting intelligence respecting the baptists in that kingdom.

Rev. J. H. HINTON said that 1,222 baptist churches had sent triennial returns, and from these it was ascertained that 898 of them had had a clear increase in the number of the members of about 14,000, or an average of about sixteen per church. That increase was the largest which had ever been reported. They had in former years an average increase of one, one and a-half, one and three-quarters, clinging to the fractions with desperate tenacity, and even as high as twelve in one instance, but sixteen never. He saw no reason to doubt the accuracy of the tables. England showed an average increase of eleven members per church, and Wales twenty-five. They had had instances in which some two or three hundred churches had reported a diminution, but now only about thirty churches had been obliged to do so. There was no reason to think the increase as shown in those statistics was attributable to any greater accuracy in the returns than formerly, but every reason to think that it was the work of God.

A short but interesting discussion ensued upon the subject of revivals, the general impression being that children and young people should be special objects of prayer and effort, and that every inducement should be extended, even to the very young, to enter the church

when they manifested signs of being converted.

The business then commenced, with a long discussion respecting American Slavery, and the conduct of Dr. BARON STOW with regard to that question; the result was that the name of the Rev. A. L. POSE, of Philadelphia, be added to the list of corresponding members of the Union.

A petition to Parliament in favour of an alteration in the law prohibiting marriage with a deceased wife's sister, was then unanimously agreed to, and signed by the members present.

A draft of a letter to the baptist churches of the United States was also agreed upon.

The following resolutions were also adopted:—

*State of the Churches.*—"That the session most humbly and gratefully acknowledges the goodness of God to the baptist churches of this country, as indicated by the Association returns of 1860, and more especially by the triennial returns. However incomplete may be the view given by these returns of the state of the churches, it is impossible not to regard so comparatively large a rate of increase as at least one token of a divine blessing, and it can scarcely be an error to associate it with others not less characteristic. The session, therefore, cheerfully indulge in thankfulness and joy. At the same time, they would solemnly recollect how very much more the condition of the country needs, and how very much more should be comprehended in their prayers and in their hopes."

*Burial of Dissenters.*—"That the difficulties occasionally thrown in the way of the interment of Dissenters and their children in parochial and other public burial grounds, constitute an annoyance to the whole Nonconformist body, with which the session deeply sympathises. That the session is gratified to learn that a bill has been introduced into the House of Commons by Sir M. Peto, Bart., to remedy this grievance, by providing for the celebration in such burial grounds of a funeral service conducted by persons selected by the friends of the deceased. That a petition to both Houses of Parliament on the subject be adopted, signed by the chairman and secretaries on behalf of the meeting, and confided to Sir M. Peto, Bart., and Lord Teynham, for presentation."

*Church-Rates.*—"That the session cherish an unaltered conviction of the essentially vicious principle of the church-rate, as a compulsory payment for a religious object—of its utter inconsistency with the great Protestant principle of the right of private judgment—of its intolerable pressure as the infliction of a vexatious wrong—and of its incurable mischief as a source of social irritation. That the session, therefore, renews its demand for the total abolition of church-rates, and declares anew its adhesion to the principle of Sir John Trevelyan's bill, now before Parliament. That a copy of these resolutions be forwarded to Sir J. Trevelyan, Bart., M.P."

*The National Society for Aged Ministers.*—"That the session commend to the consideration and sympathy of the churches generally, and of ministers in particular, the claims and objects of the National Society for Aged and Infirm Baptist Ministers."

Thanks were then voted to the Rev. A. Wiberg, for his interesting address, and also to the Treasurers and Secretaries, who were requested to continue their services.

The committee for the ensuing year was then appointed, and, the thanks of the meeting having been unanimously accorded to the Rev. Dr. Acworth and the Rev. W. F. Burchell, for their kindness in presiding, the business of the session was closed with prayer.

#### BAPTIST HOME MISSIONARY SOCIETY.

THE anniversary was held at the Metropolitan Tabernacle, on the evening of Monday, April 22. There was a very large attendance. FRANK CROSSLEY, Esq., M.P., in the chair.

Rev. S. J. DAVIS read extracts from the report, from which it appeared that the number of central stations is now ninety-one; the number of subordinate and tributary stations seventy-six. There are 100 Sunday Schools, 1,018 teachers, and 7,000 scholars. The places of worship will accommodate about 27,000, and the number of weekly hearers is from 17,000 to 18,000. Owing to the unfavourableness of the weather, open-air services were somewhat less frequent last year than in some preceding years. The income

during the past year was £3,348 10s., and the expenditure £3,204 15s. 1d., leaving a balance in hand of £54 3s. 11d.

After a spirited and generous speech from the Chairman; Messrs. F. Tucker, B.A.; G. Whitehead; Arthur Mursell; C. H. Spurgeon; J. Hobson; and C. J. Middleditch, delivered addresses,

This appears to have been one of the largest and most successful meetings the Society has ever held. Indeed this might have been anticipated when it was known that it would be held in the New Tabernacle, and that the two most popular of our young ministers were expected to address the assembly.

The following resolutions were adopted:—

"That this meeting desires to express its gratitude to Almighty God for the measure of success which has attended the labours of the agents of the Society during the past year; that it cordially sympathises with them in their toils and discouragements; and that the Report on which these sentiments are founded be printed and circulated under the direction of the Committee."

"That, while this meeting is thankful for the christian agency employed by this and kindred institutions, and for the measure of success which has attended their operations, it cannot but deplore the ignorance and afflictive estrangement from God still manifested by vast numbers, both in the manufacturing and rural districts; and would earnestly recommend the churches to enable the committee not only to maintain, but to extend and improve its operations for the evangelisation of the people."

#### BAPTIST IRISH SOCIETY.

THE anniversary was held in the Metropolitan Tabernacle on Tuesday, April 23. RICHARD HARRIS, Esq., of Leicester, in the chair.

The Rev. C. J. MIDDLEDITCH, the secretary, gave an abstract of the report. It was stated that the appeal of the committee for funds to meet the demand for additional agency during the revival had been liberally answered, and they had endeavoured judiciously to improve the means placed at their command.

At Rathmines and Ballymena new chapels were in the course of erection; at Belfast one was about to be commenced; at Coleraine considerable enlargement was required; at Banbridge increased accommodation had been provided; and at Londonderry a suitable place of worship would greatly aid the thorough settlement of the church that had been recently formed. These cases caused the committee to feel that something more than ordinary needed still to be done to meet the demand of the times. Another reason for a more adequate provision was the fact that a number of young men had been called by the grace of God, who were well fitted by natural endowments for useful evangelistic labours in Ireland, but who still needed some training for such a work. Ireland itself could not supply the necessary funds. The committee were anxious to provide a plan for meeting these necessities, and had appointed a sub-committee to consider on some course of action to be adopted. In reviewing the year they congratulated the members of the society on the large amount of spiritual good that had been effected; on the settlement of several honoured and devoted pastors, and on the extent of effort put forth by the Irish churches for the erection of suitable places of worship and the support of their own ministry; and, finally, on the inquiry which had been awakened among the Irish people as to the constitution and ordinances of the church. The general income during the year was £2,244; the expenditure, £2,166; the balance in hand, £57 9s. 5d. The special revival fund amounted to £602; of this, £552 odd had been expended, leaving £49 14s. 6d. as the balance in hand.

The chairman; and Messrs. J. H. Millard, M.A.; F. Edwards, B.A.; Arthur Mursell; and C. H. Spurgeon

addressed the audience. No resolutions appear to have been presented. We hear that on this occasion also, a large assembly was gathered; the speeches excellent; and the results very satisfactory.

#### BAPTIST MISSIONARY SOCIETY.

THE Annual Meeting was held at Exeter Hall on Thursday, April 25. There was a very large attendance, and the platform was crowded with the leading friends and supporters of the society from town and country, and representatives of kindred institutions.

Sir MORRISON Peto, Bart., M.P., took the chair at eleven o'clock, and the proceedings were commenced by singing,

"To our Redeemer's glorious name,  
Awake the sacred song."

The Rev. J. B. PIKE, of Bourne, offered prayer.

Mr. E. B. UNDERHILL read the report, which briefly reviewed the operations of the society during the past year in the various mission-fields connected with it.

Our space will not permit us to give even a sketch of the many pleasing details furnished in the report, but they appear in the "Missionary Herald," which may easily be obtained. With regard to the Finances for the past year, the committee state:—

The entire income of the society has been £30,468 15s. 4d.

Under the head of expenditure, there is an increase in the cost of the Indian mission of £793 10s., owing to the greater number of brethren employed. As last year, the committee have given in the balance sheet the entire cost of this mission; but it will be seen that the Mission Press has again largely aided the society in the maintenance of the work. The expenditure on the China mission has also increased, as was to be expected on the arrival of the brethren in the

sphere of their labour. But, in Ceylon, Western Africa, Madras, and the Bahamas, less has been expended. With the present year, the cost of the deputation to the West Indies will disappear from the account; but a permanent increase must be looked for in the expenditure on Jamaica and Hayti. The slight increase in Trinidad and Brittany is owing to the arrangements being made for the expansion of the mission in those places. The only other point requiring notice is the considerable amount entered under the head of returned invalid missionaries. A larger number of brethren than usual have been obliged during the past year to visit their native land, three of whom still remain. They will probably return to their stations during the present year. Their presence has not been without beneficial results in the interest they have awakened, and the intelligence they have communicated of the work of God in their respective departments of missionary toil.

It will be seen that the committee have more than expended the funds specially committed to their care for the India mission, and they, therefore, propose to close the fund opened for its enlargement. Of the special contributions for China, a considerable amount—£1,320 13s. 11d.—remains to be employed. Deducting this from the sum in the Treasurer's hands, there is a balance of receipts of £1,880 8s. 11d. over the expenditure of last year. It should not, however, be overlooked that the Treasurer had incurred liabilities on March 31st to the extent of £1,109 5s. 11d. on account of the Mission Press, and a further sum of £1,449 14s. 8d. on the general account; not, indeed, then due, but to be provided for out of the balance in hand, and from such contributions as may come in during the interval of their

arrival at maturity. The entire expenditure has been £29,684 8s. 11d.

The speakers were the chairman, and Messrs. R. Roberts, a deputation from the Wesleyans; T. C. Page, late of Madras; J. Sale, of Jessore; H. Wilkinson, late of Orissa, representative of the General Baptists; and E. Paxton Hood.

The resolutions were as follow:—

“That this meeting desires to acknowledge with devout gratitude the goodness of Almighty God in the success which He has graciously bestowed on the labours of missionaries of the society, and kindred institutions, during the past year. Whilst rejoicing in the fields of missionary toil, especially in Northern India, it desires to express the sincerest sympathy with the myriads of sufferers from the famine which prevails in several provinces of that continent; its satisfaction at the spirit of liberality called forth by that calamity; and its fervent hope that it will be overruled for the spiritual good of the people.”

“That this meeting has heard with feelings of gratitude the increase in the society's income for the past year, the more unexpected after a winter of unexampled severity and suffering. Viewed in connection with the spirit of prayer so prevalent among christians in every land, it would regard it as an indication of yet greater good, and would fain hope, in answer to the supplications of the church, every missionary station in heathendom may be visited with an outpouring of the Spirit, like that which has so largely blessed the churches in Jamaica.”

With regard to the expulsion of the baptist missionaries from Fernando Po by the Spanish government, Sir Morton Peto said: It fell to my province, as your Treasurer, to take up the case of the missions in this respect. I waited on the government—at that time the government of Lord Derby—and I must say that my statements were received and entertained by him with the greatest possible respect and attention. In process of time the government changed, and Lord John Russell became the Secretary for Foreign Affairs. It was my duty again to wait on him and on Lord Wodehouse, to explain the position of the society, to show what the loss had been, and to demand

through them that the government should at once put before the Spanish government the propriety of their making us the only reparation then in their power, namely, a pecuniary compensation. I must say that both Lord John Russell and Lord Wodehouse have exerted themselves to the fullest possible extent in this matter, and we owe them a debt of gratitude for it. Sir Alexander Buchanan, on his visit to this country, was waited on by myself. I had had the pleasure of a previous knowledge of him, when he represented England at the Court of Copenhagen. It was my pleasure then, on the sabbath morning, to attend divine worship in the church connected with the embassy at Copenhagen. As I came out of the church, Sir Alexander said to me, "Well, Sir Morton, what do you say to our service here?" I said, "I am bound to tell you that I only regret most sincerely that you have not the Gospel of Christ here, because no man who has heard the sermon this morning can conceive that anything like the Gospel is preached here." He said, "I tell you frankly, it was no appointment of mine, for I feel as you feel. We are two christian men, let us go home together and spend the rest of the sabbath." I went home with

him, and I had the pleasure of seeing in the afternoon the whole of his family, and about forty other people around them, and I never heard a better exposition of the scriptures, or a better sermon, than from the British Ambassador at Copenhagen. Well, I need not tell you that Lord John Russell and Lord Wodehouse were amply seconded by Sir Alexander Buchanan, and the result has been that last night we received the following letter:—

"Foreign Office, April 23, 1801.

Sir,—With reference to your letter of the 8th ult., I am directed by Lord John Russell to request that you will inform the committee of the Baptist Missionary Society that a despatch has been received from Her Majesty's Minister at Madrid, stating that the Spanish government have agreed to pay the sum of £1,500 to the society, as a final settlement of their claim on account of their expulsion from Fernando Po in 1858

I am, Sir,

Your most obedient humble servant,  
WODEHOUSE."

Now, my dear friends, I am sure it must be highly gratifying to you that your treasurer not only stands with a balance in hand, but with £1,500 received on account of the expulsion from Fernando Po, and which your committee will, I feel, most religiously apply to the furtherance of the gospel in Africa.

## THE BAPTIST MISSION AT DELHI.

It will be recollected that when, in 1857, the sepoy rose in mutiny, they fled to this renowned city, and having killed or driven away the few English officers and soldiers who occupied the fort, they proceeded to murder all the christian people in the place who had not been able to escape. Among these were several missionaries and their families, especially the widow and daughters of the late baptist missionary, Mr. Thompson, and Mr.

Mackay, an amiable young missionary who had lately arrived to succeed him. But after a protracted siege the city was taken. Small success had resulted from the labours of the missionaries up to this time, and less was expected in future. But brother Smith placed himself at the head of what might be regarded as the "forlorn hope." We little thought when we parted with him at the house of brother Medley, of Liverpool, on the last sabbath

evening in June, 1858, that we should be able to furnish a report like this in June, 1861,—that such "trees of the Lord's right hand planting," such plants of paradise could spring from the blood-stained ramparts and ruins of that devoted city! We copy from the *Oriental Baptist* for March, just arrived.

At the close of the second year since the resumption of operations interrupted by the Mutiny, the committee would gratefully acknowledge God's goodness in the success vouchsafed to their labours. There has been a steady advance in every department of the Mission. The scattered converts have been organised into churches under their own native officers. Two new chapels have been built and opened, one at Shahdra and the other at Purana Killa; a third is about to be commenced at Pahar Gunj.\* Operations have been extended into a number of fresh villages and from some of them fruit gathered. The native preachers and scripture readers have continued each to occupy his own post, teaching his small school of children and giving evening lessons to adults: they have kept up their weekly prayer meetings whether the missionary has been able to attend or not, and from them much benefit has been realised; nearly all have been blessed in bringing converts to profess the truth and unite themselves with the church. In consequence of the famine the attendance at the schools is not good: but many adults have been taught to read the word of God and a general taste for improvement created. Many of the converts belong to the lower castes; in this we see no cause for disappointment or sorrow. The poor have still the gospel preached to them as in ancient times, and it is to them especially a

\* This chapel will be erected at the expense of the Treasurer.

message of love. There have been few occasions on which we have had to resort to discipline, and on the whole their moral standing is better than we could expect. One step has been gained, worthy of especial notice, we have been able in nearly every instance to keep the native christians at their own places of residence; thus forming a basis of operations and influence in many dark neighbourhoods. The gospel has been extensively and perseveringly preached, both in the city and suburbs, and thousands have heard with gladness the word of God. Books have been used both by loan and distribution wherever applicants appeared likely to appreciate them; and numbers have flocked to the missionaries for instruction. Many are examining the evidences of christianity and a spirit of enquiry is far more largely diffused than at any other time. We see many reasons for gratitude to the great Head of the church and would take courage. God is bringing good out of evil, light out of darkness, order out of confusion. A bright future is opening for the north west of India, from Meerut and Rohilkund many have visited us with the cry "come over and help us;" some have been baptized and returned to their homes to spread the news of salvation among their neighbours. Efficient labourers only appear to be wanting in order with God's blessing to secure a large harvest

The following report will give as clear a view, as its limits permit, of the various stations connected with the mission.

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FIRST, OR EASTERN DISTRICT.

*James Smith, Missionary.*

This portion of the field has been sub-divided into three districts.

The 1st in Delhi is called the

Daryaw Gunj district (including Sawar Bakhsh ka Bagh.)

William Collins, Native Preacher, Gummani, Monitor.

The meetings here have been well attended through the year. Seven have been baptized and a few others appear hopeful enquirers.

*Delhi Darwaza.*

Here in like manner a weekly meeting has been held with a steady attendance; the enquirers are numerous and at the last church meeting three were proposed as candidates for baptism.

*Mir Khan Gunj.*

Rajbi, Scripture Reader.

The agent at this station died during the year, and manifested to the last his confidence in the Lord Jesus Christ. The attendance at both prayer meeting and school is good: one man has been baptized and others are enquiring.

*Kala Mahal and Kwaspura Phusa.*

Here too the agent, a valuable labourer, has been called to his rest, and through grace he was enabled to witness a good confession on his dying bed. Three have been baptized and the weekly prayer-meeting and school are both in a healthy state.

2nd Sub-division, Shahdra, including: Kureia, Chumerpura, and Gadiuddin Naggar.

Mahar Das, and Luke, Native Preachers.

Khushi Ram, Scripture Reader.

At the commencement of the year much coldness was manifested by the brethren a Shahdra and a quarrelsome spirit appeared likely to mar the peace of the little church. There has, however, been a great change wrought during the past few months. The new chapel has been opened for divine worship, eleven have been baptized, unity and love prevail, and the school is one of the best we have.

*In Chumerpura*

Three have been baptized and for the present are united to the Shahdra church, and many others are we trust seeking salvation. A scripture reader is urgently sought for by the people.

*In Ghazi Naggar*

Three have been baptized. The want of suitable premises and a proper agent has much retarded the work, and we hope to see more progress in this important place during the coming year.

The gospel is regularly preached in many villages in this district by our native brethren. Luke has been sent to their aid, and there is much to encourage us in hoping for great things in the future.

3rd Sub-division, Purana Killa, with about twenty more villages.

Babu Bhagwan Das, Pastor

Hukamee and Lal Das, scripture readers and school masters.

The progress in this district during the year has been most satisfactory. The brethren have been formed into a church, and Bhagwan chosen and ordained their pastor. A very commodious chapel has been built and opened, twenty have been baptized and the gospel has been preached in a large number of villages to a distance of ten miles on the Muttra road. The prospect is exceedingly cheering. At Furridabad, Tuglabad, and Nizamuddin the nucleus for churches exists, and it would not be difficult to locate a dozen native preachers if we had then and the means for their support. May the Lord pour out his Spirit on these churches that the little one may become a thousand.

SECOND, OR NORTH WESTERN DISTRICT.

*D. P. Broadway, Missionary.*

This branch of the mission contains four divisions, two inside and two outside the city.

The first, Hafiz Khan ka Phatak, inside the city, including Gundi Gulli, Khari Bowli and Punjabi Katra. These places contain a large population of all castes; among them the gospel has been freely preached and many have flocked to hear. God has blessed his word, sixteen men and seven women have professed their faith in the Lord Jesus Christ, and many hopeful enquirers visit the missionary for instruction.

The second, Cashmiri Darwaza, also inside the city, Gundi Nala, Ibrahim Khan ka Khr̄ki and Mori Darwaza.

Luke, Native Preacher.

This is a very interesting portion of the field. Our audiences in the streets have been large and our evening meetings well attended; seven men and four women have put on the Lord Jesus by baptism, and many more converts are likely to be gathered.

The third, Subzi Mundi, embraces Rajpura, Purani Chouni, Kursia Bagh, Rona and Rohtuk.

Solomon Elias, Native Preacher.

The street congregations here have been large, and the evening meetings well attended and interesting; six men and one woman have been baptized, forming the basis of a most promising little church. At Rona there is a great movement in favour of christianity; the Zamindar professed the truth during the year, and is labouring hard to propagate it among his brethren and other people in the village. From Rohtuk also two converts have been received. We hope to be able to labour more for the cultivation of this important field in the ensuing year.

The fourth, Suddur Bazar, including Teliya-wara, Dhiraj ki Pahari, Haveli Palum and many other villages.

John Warton, Native Preacher.

This is the largest, and in some respects, the most important division in the district; it is inhabited chiefly by Musalmans, Bunias and other high caste people. The gospel has been regularly preached to large audiences, from two to three hundred usually attending. We have had much opposition, chiefly from the Government Musalman troopers; they have seldom spoken to us, but usually harangued the people with abusive imprecations, and thus endeavoured to draw them away from listening to the religion of the "Firingis," as they call christianity. No fruit has as yet been gathered in the place, but it contains a large number of convinced people, who are evidently waiting for some one to make a beginning. A few influential Musalmans are enquiring and reading the gospel, and we hope they will soon set the needful example.

During a part of the year we had three schools; demolitions for the railway and other local purposes caused us to close two, and the third, under Munshi Wahid-ud-din, has been amalgamated with the central school.

The female converts have been instructed by Mrs. Broadway and a female relation, assisted by Elizabeth White; they have also commenced a prayer meeting, which is held once a week, and, at present, very well attended. In the beginning of the year, they tried to get up a girls' school, and failed for want of a person to collect pupils; they are, however, trying again, and hope to succeed, as they have now a few girls belonging to christians living in the neighbourhood to begin with, and they beg to state that any assistance from ladies interested in the cause, in the shape of materials for all kinds of needlework, or the means for procuring books, or

for the support of a teacher, would be very acceptable.

We trust the Lord will give us a more abundant harvest in the ensuing year. This is a great work, and it is marvellous in our eyes. But it is the Lord's, and to him be all the glory!

THIRD, OR SOUTHERN DIVISION.

*J. Parsons, Missionary.*

THIS portion of our mission field has been formed into large subdivisions, each containing several smaller ones.

1st, that within the city of Delhi, and 2nd, that without the city. The former is bounded by the city wall from the Lahore to the Turkman Gates, by the Chandni Chowk from the Lahore Gate to the Duriba, and by a line drawn through the Duriba, Jumma Masjid and Chitli Qabr, from Chandni Chowk to the Turkman Gate. The latter consists of all the villages and two or three small towns, extending to about twelve miles south of Delhi. We have not been able to extend our operations further in this direction as yet, but we have many calls from people at a much greater distance, and hope to extend our efforts so as to reach them before long. As I have only four native assistants with me in the work, and as the low state of our funds will not admit of employing more at present (though suitable men are not wanting,) I have only been able to occupy permanently four different localities, besides that in which my own quarters are situated; but I trust God will shortly give us the means and opportunity of increasing that number to an extent more proportionate with the urgent demands for help.

The nature of the work carried on within the city may be learned from the following statement.

1.—Divine services have been regularly conducted twice on the

sabbath, and on every Tuesday and Friday evening. These are conducted in four different localities. The attendance at these services has averaged about sixty, of which only about one-third are christians.

2.—Open-air preaching has been carried on every evening (Sundays excepted). I have six regular preaching stands, advantageously situated in different parts of my district, which are occupied in their turns once a week. The number of hearers averages from 250 to 300 each time, and the gospel is usually listened to with marked attention.

3.—Tract distribution is carried on every morning (Sundays excepted) by the native preacher. I occasionally accompany him. The district has been divided into six sub-divisions, all of which are visited, and the tracts, gospels, &c, changed once a week. The number now in circulation is 146.

4.—Scripture readers' visits, consisting of a series of visits amongst the native christians and enquirers, whereby the truths of the gospel are read, explained, and enforced at their own houses, are proceeded with daily, under my own superintendence. This is a very important and growing branch of our work, and is, I trust, productive of much good.

5.—School teachers' visits. These consist of a regular routine of visiting every morning by the two school teachers, by which the gospel is proclaimed in a familiar manner, and tracts, &c., distributed throughout the numerous lanes and alleys where it would be impossible to convene any large assembly of people.

6.—Book room. This department of our work promises well, and it has already been the means of bearing down opposition to the truth, and causing it to take deep root in many hearts. Copies of the scriptures, in several languages, religious books, tracts, &c., are placed

in this room, which fronts on one of the principal thoroughfares, and is open four hours daily to all. In addition to the opportunity it offers for reading, questions are heard and answered, difficulties explained, doubts removed, objections silenced, and controversies conducted in this room.

7.—Day schools, intended chiefly for the education of the children of native christians, though not excluding others, are conducted at Bagicha and Farashkhanah, where the two teachers reside. The attendance at these is but small at present, but we hope to see an increase shortly. Our Anglo-vernacular schools have recently been amalgamated, the only one of that description being now held in a hired building not far from my own quarters.

8.—Sunday school is conducted each sabbath morning before the commencement of divine services. It was formerly held at my own quarters, but is now held in the building used as the central school room. This is attended by the children of native christians, some adult christians, and a few heathen children.

9.—Bible class, at which all the missionaries, native preachers, and other assistants in the mission attend, is conducted every Wednesday evening, in the central school room. The object of this need not be explained, and its importance will be clearly seen.

In addition to the above, I have visited, received visits from, and lent books to a number of Hindu and Muhammadan gentlemen, who would consider it beneath their dignity to attend the preaching stands, or visit the book room. My object being to bring the truths of the gospel home to them in a manner least of all calculated to arouse their prejudices, or wound their pride. For the same reason, and with the like view, I have kept up

an extensive correspondence with others in out stations.

Outside the city, the first place in importance, and the only one I have as yet been able to occupy permanently, is Pahar Gunj, a large suburban village and bazaar, one mile from Delhi, on the Gurgaon road. Here we have a regularly organised church of thirty-five members, with a native pastor at their head, their wives and children under religious instruction, and the several branches of missionary work in constant operation.

At Alligunj, six miles from Delhi, and at Murhowb, eleven miles distant from the same, we have a number of hopeful inquirers, and are desirous of sending out native preachers to occupy these places immediately, the only difficulty being the want of funds for their support.

Although I have not been able hitherto to station anything like an adequate number of native agents out in the district, yet the gospel has been faithfully preached, and a considerable number of inquirers instructed in the bazaars and villages scattered over a superficial area of about forty square miles. This has been effected by the repeated visits of myself and assistants, and its immediate fruits have been apparent in the addition to the church by christian baptism of forty-seven persons during the year.

On account of urgent and pressing invitations from a number of inquirers in the Meerut district, I have been induced to visit those parts several times during the year, together with my esteemed brother Smith, and have had occasion to rejoice in the prospects which God in his kind providence is opening out to us there.

In conclusion, I would humbly pray that God may continue to bless and prosper us in our work, for without him we can do nothing.

## Poetry.

## FAREWELL TO THE MISSIONARY.

*Written on the Departure of Dr. James Leggo for China.*

FROM "LAYS OF LOWLY LIFE." BY RUTH WILLS.

SAFE be thy way o'er "a blue summer ocean,"

God keep the good ship which bears thee away;  
 Hushed be the wild wind's and billow's commotion,  
 Whilst thou art sailing for distant Calbay.

Over thy board when the hot sky is glowing  
 Fervidly fierce in the summer noon's calm;  
 Soft winds caress thee from tropic isles blowing,  
 Laden with treasures of coolness and balm.

For thee and thy loved ones our prayers are ascending  
 To Him who can still the rough seas when they roar,  
 That His care and His love the long journey attending,  
 Would carry you safe to that alien shore.

Soldier true-hearted, no glory's beguiling,  
 No earthly honours have lured thee to roam;  
 No vision of fame in the dim future smiling,  
 Could win thee so far from thy dear land and home.

Soldier of Jesus, a loftier aiming,

A nobler ambition is urging thee on;  
 And brighter renown thy achievements are claiming,  
 Than ever by earth's proudest hero was won.

A time long provisioned by prophet is couling,  
 When a new moral world in fresh beauty shall rise;  
 When its sin-blasted deserts like paradise blooming,  
 Shall roll a new song to the answering skies.

This shall then be thy guerdon to know thou hast aided  
 In spreading God's truth 'mong the nations afar;  
 And a crown through eternity's cycles unfaded,  
 Shall blaze on thy brow like a diadem-star.

To the gracious all-Father our spirits commend thee;  
 To the Saviour whose love thou delightest to tell;  
 To the Spirit whose might can inspire and defend thee,  
 To Jehovah, all blessed, we leave thee—farewell!

## Reviews.

*The Principles and Practices of Baptist Churches*, by F. Wayland, D.D.  
*Edited by John Howard Hinton, M.A.*  
 London: J. Heaton & Son, Warwick Lane.

WE are indebted to Mr. Heaton for an early copy of this work, which we read, as we went on through its pages, with increasing interest and delight. First, Mr. Hinton gives us a kind of review of the work in the form of an "Introduction." From this we extract two or three paragraphs. Mr. H. says:—

"There is something very interesting and suggestive in the whole of that portion of this volume in which the author treats of the errors by imitation into which American Baptists have fallen,—chapters 25 to 29; and I shall here briefly notice the topics he introduces.

I certainly can make no apology for bad singing in the worship of God; on the contrary, I look with complacency on every judicious and well-executed effort to improve this interesting portion of divine service; but, I must entirely concur with Dr. Wayland in deploring and condemning the extreme to which such efforts have been

carried by baptist churches—not by baptist churches only, indeed—in the United States. When the congregation leaves the psalmody exclusively in the hands of the choir, and the choir perform it in a studiously professional manner, so that 'the congregation listens in silence to a mere musical performance, precisely as the audience at a concert or an opera,' things have assuredly gone much too far. And there is doubtless a root of this mischief lying much deeper than the mischief itself, and this can scarcely be less than a decay of the spirit of worship. If their hearts were warmly devout, the audience would sing. It is truly gratifying to know that, on this matter 'a reaction has commenced;' and I say heartily with the author, 'May the reform be universal!'

Dr. Wayland next touches the subject of church architecture, and rebukes, at once justly and judiciously, the rage for splendid and costly churches, with which, it seems, the baptist churches in the United States have suffered their neighbours to inoculate them. Some of his English readers may, I think, profit by these remarks. The group of smaller instances of conformity which he notices in the 27th chapter, are of importance as supplying another indication of decaying spirituality in the baptist churches.

When Dr. Wayland says, 'I have known the worship of God interrupted to inform the congregation that some itinerant showman would admit sabbath school scholars to visit his panorama, on a certain day, at half-price,' and adds, 'A multitude of cases of this sort will, I doubt not, occur to the recollection of most of my readers,' the conclusion to be drawn is but too plain."

Dr. Wayland writes in, what Mr. Hinton calls "charming English." He does: but the charm of the work is its candour and faithfulness. Here is a specimen from the xxix. chapter:—

"In my last chapter I stated briefly some of the temptations which beset the path of the minister of a fashionable congregation. What human virtue can be expected to resist such luscious and continued pressure? We complain that ministers are not faithful, and yet we surround them with conditions that would render faithfulness almost a miracle. I hesitate not to say, that a man who would welcome the faggot or the scaffold rather than deny his Lord, might succumb under the moral trials of many a city pastorate.

When I say succumb, I beg to be understood. I do not mean that a good man, under such circumstances, would deny the faith, or become vicious in character, or preach anything which he did not believe to be true. It would, however, be strange if his life did not witness a ceaseless struggle between his conscience and his practice. He knows that if he should preach the gospel in its simplicity, and tell men their duty and their danger with all plainness, the congregation would be amazed, and either he would, by the grace of God, change them, or they would very soon change their minister. He would generally resort to a middle course, and preach, not to convert souls, but to build up his society. He would preach religious truth, but preach it in so general a manner, unfolding the doctrine, but applying it to no one, that the whole congregation would believe it, but scarcely an individual would ever turn it to any practical moral purpose. His sermons would be addressed, in reality, to neither saints nor sinners, but to some imaginary class of moral agents, belonging neither to the one class nor the other. No one is converted by his preaching; in fact, it is not to be expected that any one will be. The additions to the church are made from the sabbath school and the bible class, where a few men and women, unknown to the world, and, it may be, unknown to the *leading members* of the church and society, in simplicity and godly sincerity, prayerfully press home the claims of the gospel upon the minds of the young. So far as his sabbath services are concerned, the minister sinks down into settled hope-

lessness, and consoles himself with reflections upon the importance of the pulpit to the general condition of the community, its conservative influence in politics, its value to the support of our liberties, and in the preservation of our republican institutions. He believes that he is doing good in this way, and this seems all that he can expect to accomplish.

But beset as is the pastor by these discouragements, there is yet one place toward which he looks with hope. It is the plain, humble vestry, where, on the evening of some week day, he meets his brethren and sisters who are praying and waiting for the salvation of Israel. Here no organ distracts the attention, nor performs for the congregation the worship of God. Here no architectural magnificence frowns down upon the humble and poor disciple of Jesus of Nazareth. Hither, while their fellow sabbath worshippers are preparing for the concert, the assembly, the opera, or the theatre, the saints resort to hold communion with their Saviour. Here the minister of Christ can breathe freely. Here he can pour out his heart in supplications with which he knows that every hearer sympathises. Here he can speak the language of Canaan, and he feels that every hearer understands it. Here, with his whole soul, in the exercise of a lively faith, he can urge men to repent and believe, for he knows that those still unregenerate, who come within this circle, are inquiring what they must do to be saved. Here, then, is real worship. This is the real sabbath of the soul. Here the piety of saints is fed with manna from above. Here the lamp of christian piety is fed with the oil from the sanctuary. It is thus that religion is kept alive in our magnificent churches. Were it not for this, they would all sink and be engulfed in formalism and worldliness. O why could not the vestry be removed to the audience-room above?

There has been, also, as might be supposed, a great change in our discipline, while these other changes have been in progress. Holding firmly to the doctrine of the spirituality of the church, our fathers conceived that there must, of necessity, be a vast difference between them and the world. They knew that if they were true to their principles, they must, of necessity, be a peculiar people. They took it for granted that they would be out of sight of the gay, the thoughtless, and the pleasure-loving. They cultivated plainness of dress. The Methodists and the Baptists might once be known by the simplicity of their attire. Hence our brethren were never met with in places of public amusement. You would as soon have found a Baptist in jail as at a ball, an opera, or a theatre. To be found in such company would have incurred the

censure of the church. They would have entered into no metaphysical disquisition on the question, How far a disciple of Christ may go in conformity to the world? They would only have asked, How can a spiritual mind take delight in 'the lusts of the eye, the lusts of the flesh, and the pride of life?'"

This is plain truth-telling, and we hope our readers will ponder it; for is it not as adapted to some places in Britain as in America? We could point them out.

But we forbear, and our space just now forbids.

We hope this book will, by some means or other, reach the hauds and meet the eye of every baptist minister in Britain. We hail its republication here as a token for good to our churches. For it is more than time that the tide of worldly conformity and display, setting in upon them should be stemmed.

## Christian Activity.

### EVANGELICAL COLPORTAGE IN BRITAIN.

HAVING, in our last, noticed the rise and progress of this excellent system for diffusing the knowledge of gospel truths in various parts of the world, we shall now, as promised, refer to British Colportage. A colporteur in Scotland says—

"I have now been two years a colporteur in this agricultural district, and I see the greatest change in it since I began my labours. At first, the farmers and servants, and the people generally, seemed to read nothing, except a newspaper sometimes; and they took no interest in my work, and few would look at my books. Now there is scarcely a house in which I do not make sales, and almost all the farmers and their hinds take periodicals from me. Indeed, the servants have become so fond of reading, that when there are eight or ten of them on a farm, they all agree to take different periodicals, that they may be able to lend to one another. Since I began my labours I have had many proofs of the value of the aggressive system followed by the agents of your society. I am convinced that in ninety-nine cases out of the hundred the books purchased from me would never have got into the hands of their present possessors unless carried into their houses. They would never have thought of entering a bookseller's shop, even although they passed one, much less would they have gone out of their way to seek it. When I came here I got from my predecessor a list of one hundred subscribers to periodicals. There are now about six hundred, and I expect them still to increase."

In Ireland a great and pressing necessity exists for a well-organized system of colportage. In the scanty library of the Irish peasant are found books that embody disaffection and religious hate to a degree that would astonish those who have never sought to find in the literature of the common people the key to such a baneful influence. Nugent's "Moore's Almanac," which is largely sold among the peasantry, contains such predictions of coming events as the following:—"1858, January. Aries, in trine to Cancer, shows America prepared to slip the leash and let loose the dogs of war, while savage John Bull, shivering in the Indies, drops a prophetic tear for the loss of his foreign possessions. Verily thou art a beaten beast, John. The day is at hand when the nations shall tread thee under foot as a social, political, and irreligious nuisance."

There were, till very recently, seventy-three towns in Ireland, the average population of each being 2,300, without a single bookseller's shop. The Report of the Pure Literature Society for 1860 mentions one case, that of Newbridge, a cavalry and artillery garrison, having within two miles of it the Curragh camp, with sometimes 10,000 men in the field, and yet in the entire district not a place where a religious work or publication of any kind can be purchased. As an appeal is made in the Report for funds to establish a central colportage agency at Newbridge for the adjacent districts, we hope something has ere this been done to remedy so lamentable a state of things.

In England at different times efforts have been made by private persons to

employ colportage, and a number of independent societies have arisen, many of which are now formed into an association called the Church of England Book-hawking Union, under the patronage of His Royal Highness Prince Albert. A wide interest has been created on the subject, and large sums have been subscribed to carry out the important object of supplying the people with a healthy literature. Many valuable publications are thus scattered over the country, and the visits of the book-hawker are eagerly welcomed. Upwards of sixty book-hawking associations now exist, and there are few counties in England in which the system is not in operation.

"It is pleasant to see in the Reports the long list of villages that receive the visits of the book-hawker, and it is evident from the results of their labours that in many cases a taste for reading, and a desire to possess books, have been created. Thus we find in the journal of a hawker who traverses a county well-known for the former ignorance of its labourers—'Sold Bibles and Prayer-Books to the amount of fourteen shillings in one small hop garden,' 'As I was passing through E—a second time several people, seeing the cart, ran after me, and in a few minutes I sold eleven Bibles and a few small books.'

A society in the Eastern counties, employing one hawker, sold during the year to the amount of £310; another in the south, £350. The largest association, employing five hawkers and an assistant, sold nearly £855 worth. In one district, where the work is carried on by an individual clergyman, employing one hawker, books and prints were sold last year to the amount of £500. A hawker in the north sold weekly to the amount of £4 9s., almost entirely among the colliers."

In addition to the large number of secular works sold, the sale of Bibles and Testaments has been great. The County Association, which employs six men, sold in one year 2,500 Bibles and Testaments, and nearly 3,000 Prayer Books and Church Services. Large numbers of prints are sold: in some districts atlases and single maps. The book which has sold most largely throughout the kingdom, except Bibles and Prayer Books, is Sir Joseph Paxton's "Cottage's Calendar of Gardening

Operations." Periodicals are readily sold, but some of the hawkers do not supply them, as they do not pay monthly visits. The chief favourite of this class is "The British Workman," owing, in great measure, to the excellence of its illustrations.

The Christian Knowledge, Religious Tract, and other societies, have come forward liberally to assist in this work, and most valuable aid has also been rendered by the Pure Literature Society, which first formed the medium of communication among the various managers of book-hawking associations, and drew public attention to the importance of their work. Those who were present at the first meeting of the Book-hawking Union in England began by considering the movement to be principally an educational one, not simply a religious one; and in this point of view the labours of these societies have been most valuable.

But while the labours of the book-hawker or colporteur are thus important in the diffusion of useful knowledge, we consider the highest value of colportage as an aggressive agency, suited to the need of our population, is only realized to its full extent when viewed in its bearing upon the great work of evangelization. To popularize scientific and general information may well be included in colportage, but the paramount importance of the religious element should never be overlooked if we desire to insure the greatest amount of possible good from our undertaking; and none, therefore, but truly christian men should be engaged in this work—men, it may be, of humble talents and acquirements, but whose hearts are warm with love to God, and who seek the spiritual well-being of those less informed than themselves in the things of the gospel.

We rejoice in these efforts, by whatever denomination of evangelical christians they may be attempted. Few who reside in towns or cities are aware of the ignorance and vice which yet prevail in many parts of our land. For though vigorous attempts are made to reach the people in such parts by preachers of the gospel, only a comparatively small number can be induced to come and hear the word. It therefore appears to be indispensably necessary to reach them by the personal visitations of colporteurs at their own dwellings, whether in villages or lonely places.

## Revivals and Awakenings.

### SCOTLAND.

*Lockerbie, Dumfries.*—A manifest work of God has begun here. It is difficult to write about it calmly, or to attempt to describe it without appearing to exaggerate. God has been preparing the ground for some months past, but it has been only within these few days that things have come to a crisis.

A series of meetings was held in the Free Church, chiefly addressed by the minister, and by two laymen from Glasgow. For the first two nights there was great solemnity, but no signs of awakening. On Saturday night the first droppings came. After the prayer-meeting about forty remained to be addressed, one half of whom seemed to be truly awakened. The meeting did not break up till eleven o'clock, and even after that hour groups of the anxious met in some of the elders' houses for prayer. Then came sabbath—a sabbath that will be memorable in the history of many a soul in this place. After the usual forenoon service, the whole congregation resolved itself into a prayer-meeting, and was addressed by the two laymen as well as by a youth, a native of the town, recently brought to Christ elsewhere. Great solemnity pervaded the entire audience, and there were few dry eyes while the youth related how, in spite of himself, he had been led to close with Christ. Then came a meeting for the anxious, when a scene ensued which will never be effaced from the memories of those who witnessed it. About one hundred and twenty remained behind, and the work of conviction went on so powerfully that the church soon became a perfect *Bochim*. Weeping, sobbing, and occasionally loud bursts of wailing arose. "O! I am laden with sin," cried one. "O! I would give the world for Jesus," cried another. The scene was so melting, that even those who were trying to point the eye of the convinced to Jesus, were themselves overcome, and mingled their tears with those of the anxious—tears of sympathy with those who were agonizing to enter in at the strait gate—tears of joy for the great things the Lord was doing—and tears of supplication

that He who had begun the good work would carry it on. After an hour's interval, the anxious met again at five o'clock; and at six o'clock the evening prayer-meeting was held. The church, capable of containing about seven hundred, was crammed to the door, and hundreds who could not obtain admittance adjourned to the United Presbyterian church. There was great solemnity, and evidently deep impression. The enquirers' meeting began about nine o'clock, and continued till eleven. At first, about two hundred remained behind, and were addressed. Then we requested that all would go away, except those who were deeply distressed, and were determined to find Christ that night. Still about one hundred and fifty remained behind, of whom probably from fifty to sixty were under the deepest conviction. There were at least some twenty or thirty young men, most of them intelligent and outwardly moral, and some of them connected with the most respectable families in the place. The distress of some of these young men was terrible, and would ever and anon burst out anew into a gush of weeping. We have reason to believe that a few found peace. The character of the work, so far as it has gone, is depth and thoroughness. We have reason to thank God that as yet we have had no extravagances—no prostrations, nor dreams, nor visions. In conclusion, we are not without hope that the good work will go on till few or none in the congregation and district are left unvisited; and for this end we ask the prayers of the people of God.

"Now blessed be the Lord our God,  
The God of Israel,  
For He alone doth wondrous works,  
In glory that excel."

*NORFOLK.*—In the city of Norwich and in Lowestoft there has been a very gratifying and encouraging awakening. Great numbers, we are told, are under serious convictions. In other places, too, in the county, there have been indications of revival. These results have been produced through the promised blessing of God on the preaching of his word, and protracted prayer for the bestowment of the Holy Spirit.

## Narratives and Anecdotes.

### POPERY AND MAHOMMEDANISM;

#### *Their Rise, Dominion, Decay, and Doom.*

AFTER the general corruption of christianity east and west, by the adoption of heathen or semi-heathen practices, from the imperfectly christianized multitudes who had flocked into the ranks of the church, subsequent to her public triumph in the Empire, two powers arose to dominate over the enfeebled christians. The one retained the christian doctrines, adhered to the corrupt practices, claimed chiefly spiritual domination, and, placing the Scriptures under the shade of tradition, adopted a system of impressing the senses, holding the conscience by priestly power, and gradually supplanting and overlaying the old truths by adding new dogmas. The other restored, as against both pagan and christian idolatry, many of the primitive forms of christianity; rejected its cardinal doctrines; without disowning, supplanted its Scriptures; based its religions hold on a book and on the intellect, aided by passion; and aimed at temporal dominion. Both used the sword; but only one the Inquisition; they flourished around the Mediterranean, dividing its shores between them, and thence extending the one north and west, the other south and east. Each took, as its chief seat, one of the capitals of the Roman Empire. Both prepared the way for their social ruin by undermining the christian family institute, the one adopting the pagan system of celibacy, the other that of polygamy. By the former, Rome has filled Italy in christian times with the unnatural vice of heathen countries; by the latter, Islam has wasted its settled nations. "Turkey is perishing for want of Turks," Rome for want of Romans: and all Romish nations that would preserve their strength have been obliged so far to learn from reformed christianity as to restrain conventual abuses.

The decay of these systems has been by opposite causes, as their development was by opposite tendencies. Islam has lost territory, but held fast the opinion of its own people: a strong proof that even among southern and oriental races a spiritual worship has deeper hold than a sensuous one; that, after all, reason, not imagination, is the imperial faculty in man. Rome lost its strongest races

by the revolt of opinion. Both have now long been dependent on foreign support; but, in the case of the Sultan, it is to protect him from the aggression of neighbouring states, or the uprising of conquered races; with the Pope, it is to sustain him against his own. The former holds his capital, and governs within his realm; the latter exists only by force of alien armies bearing down his own people. In Islam the Porte has gone much in advance of the people, in moderating the intolerance of the system, and adopting from christian nations milder principles and methods, thereby risking its influence and even its existence: in Romanism the people have gone much in advance of the papacy, in adopting from reformed christians ideas of civil and religious polity, which have been resisted in theory and practice by Rome till it is imperilled by the conflict. Islam has receded before every form of christianity; on the north it has lost several provinces to the followers of the Greek Church, on the West Algeria to the *quasi* Romish French, and on the east the grand Mogul Empire to a protestant power. Never confronted, until lately, with a non-idolatrous ritual, all its losses have been by arms, its people cherishing a proud persuasion of their superior purity of worship. Rome, on the other hand, has had her frontier nations raised, enlightened, and led forward by the influence of reformed christianity correcting and stimulating them; while her central populations, shut in from this influence by Alps and Pyrenees, have steadily gone downwards, till those she directly rules can no longer bear their miseries, and those who would uphold her are decrepit and powerless.

A doom overhangs them both. Islam sees her frontiers falling in, Rome her centre heaving beneath her: humanity, sighing under the feet of both, does not ask, "Will they fall?" but, "When?" Freedom, Education, Virtue, Domestic Comfort, Commerce, Science, and Patriotism, all the forms owned by the common consent of mankind as the good angels, attendants of true religion, cry aloud for their downfall; and only three forms shriek at the prospect,—Tyranny, Ignorance, and Superstition.

*From Arthur's Italy.*

## Baptisms.

### FOREIGN.

INDIA.—In addition to the very cheering report of the Delhi Mission given at page 174, we select the following pleasing facts from the Report of the Agra and Chitoura Mission. At Agra, we are told that notwithstanding adverse influences, "During the past year nineteen have been baptized on a profession of their faith in Christ and become members of the native church. Of these the larger part are converts from heathenism, and include about half a dozen Sikhs. One is a very interesting young man of respectable family—a Brahman, another a Thakur; both these were first met with whilst preaching in the city of Agra, and after several months' instruction were baptized. For some months the Thakur acted as colporteur, and on one occasion having received a number of Gospels and tracts for sale, he set out, entirely of his own accord, for his native village, distant from Agra some 120 or 150 miles. He not only sold all his tracts and Gospels, but he began also to tell the people what he had learned respecting Jesus Christ, and appears to have created a great commotion, especially in his own village. Fourteen men, he states, were wishful to accompany him to Agra, that they might learn more of the way of salvation, but they had not the means of supporting themselves away from home. Four, however, did come with him. Of these four, one is still with us, and so far as we can learn, his conduct is creditable and consistent. He has obtained a situation in Agra, and comes regularly to our services. He has not yet been baptized, but is wishful to be, and before long will probably be united to the native church. In the month of February a large number of attendants, connected with the native artillery, left with that corps for Jhansi, and subsequently removed to Calcutta, where they still are. A few months ago a letter was received from Shuját Ali, pastor of a native baptist church in Calcutta, in which he stated that from twenty to twenty-five persons, formerly attendants with us in Agra, had joined his congregation, and that of these, three Sikhs, formerly inquirers with us, had been baptized by him. It is pleasing

to know that those who have left us are thus still united with other churches. Mr. Gregson preaches three times a week in the English baptist chapel in the cantonments, and on Saturday evenings has received parties of soldiers at his own house for tea. The chapel was built by pious soldiers in 1833, but was enlarged in 1834, by General Havelock, who, with 'his saintly soldiers,' worshipped here several years. During the past year thirty-five Europeans, of whom nearly thirty were soldiers, have been baptized on a profession of their faith in Christ, of these a large number evince much christian intelligence and very decided piety. We are happy to be able to state that Chitaura is again occupied by a European missionary. Mr. Williams, who came out at the close of 1859, has been residing there for some months past. The Rev. T. G. Rose, of Bristol College, is daily expected to join the Agra Mission and co-operate in its labours. He landed in Calcutta about the middle of December, and as we write is probably not far from Agra. May a gracious Providence watch over him and fit him for eminent usefulness in the sphere upon which he is entering."

JAMAICA, *Brown's Town, St. Ann's.*—In connection with the stations under the charge of Mr. Clark, of this place, the pastor baptized sixty candidates on the 29th of March. Only a few of these are revival converts. It is expected before long that many more will be gathered into the church, who have recently been brought to a knowledge of Christ. On the 29th of March, in the sea near *Bluefields*, by Mr. Clarke, of *Savannah-la-Mar*, twelve believers were baptized, consisting of ten Creoles, one African, and one Coolie; and, on the 7th of April, at *Savannah-la-Mar*, in the baptistry of the chapel, forty-one Creoles and two Coolies. The church at this place has increased considerably since the revival, and new inquirers are still coming forward.

*Salter's Hill.*—In connection with this church, on the 15th of March, thirty-three disciples were baptized at John's Hall, by Mr. Dendy, namely, seventeen males and sixteen females; of these, there were three husbands with their

wives, and six other married men, and four married women, eight single men, and nine single women. The wives of five out of the six married men, are members of the church, the other's wife is an inquirer; the husband of one of the women is a member, and those of two others are inquirers. The baptized were inquirers before the awakening, but ten of the number have been "prostrated." Twenty-six can read the scriptures, and ten are able to write. Twenty-three have more or less enjoyed the advantages of day-school instruction. Three are sabbath school teachers. Nineteen have had, or now have, one or both parents members of churches. The ages of twenty-two are from seventeen to twenty-five years of age; the others are above twenty-five. After the baptism, all repaired to the school-room, when addresses were given, and prayers offered to God on behalf of the newly baptized, inquirers, and the unconcerned. The attendance was numerous, and the services solemn and impressive. On the 1st of April, near the *Maldin* station, twenty-four were baptized, in the presence of a larger number of persons than have ever attended a service of the kind in that district. Seven of the number baptized were sabbath school teachers; these, for the most part, were inquirers before the awakening; fourteen had, however, been "stricken." After the baptism, a large congregation assembled in the chapel to commemorate the twelfth anniversary of its opening. Addresses were given by the pastor and other officers of the church suitable to the occasion. Many other candidates are waiting at this and the sister station for examination for this ordinance, and admission into the church.

**AUSTRALIA.** *Melbourn, Collins Street.*—On Wednesday evening, 6th March, the quarterly social meeting was held. The attendance of the members of the church and congregation was unusually large, and the meeting was, in every respect, of a most delightful and encouraging character. After tea, and an interval spent in pleasant social intercourse, the pastor conducted devotional services, and then gave a brief report of the leading incidents of the quarter. The church enjoyed harmony and peace; attendance at public worship increased; the four sabbath schools prospering, and two more about to be opened; and tract distribution and sick visiting carried on with patient

zeal. During the quarter twenty-six members had been added to the fellowship of the church; nineteen by baptism, and seven previously baptized. The pastor next referred to the debt remaining on the property, and on various grounds urged the importance of its entire liquidation by the next anniversary, in June. The recommendation was at once acted upon, and the sum of £537 14s. was subscribed in the course of a few minutes towards the liquidation of the debt, amounting to £1,250. Several sums have since been added. Various other subjects were afterwards considered, and after prayer and praise the meeting separated at an early hour, all feeling that it is good and pleasant for Christ's disciples to dwell together in unity.

*Williamstown.*—This is a populous district nine miles from Melbourne. On Lord's-day, 10th March, Mr. D. Rees, of Geelong, visited the new church and preached, morning and evening, in the hall of the Mechanics' Institute, to numerous and very attentive congregations. In the afternoon the ordinance of baptism was administered for the first time, so far as we are aware, in the district. Two small tents were erected, for the accommodation of the candidates and officiating minister, on the beach at a short distance from the town, and the day being favourable for an open air service a large congregation assembled. Mr. Rees was accommodated with a dray for a platform, and after prayer and praise, preached from "If ye love me keep my commandments." The preacher entered fully on the consideration of the nature, subjects, and mode of christian baptism. Mr. R. closed with an earnest appeal to his hearers. Whatever importance he might attach to right views and consistent practice relative to baptism, he attached an infinitely deeper importance to the great question of Jesus, "Lovest thou me?" "Many things are important in their place, but love to Christ is absolutely and universally essential. After the singing of another hymn the minister led the candidates, four in number, one by one into the sea, and immersed them into the names of the Father, Son, and Holy Spirit. A short prayer and the singing of the doxology closed the interesting service. The attendance was variously estimated at from one thousand to fifteen hundred. The novelty of the service, doubtless attracted many of the audience. It is

gratifying, however, to state that the utmost decorum was observed throughout by the assembled multitude. After the sermon in the evening, the Lord's Supper was administered, and the four newly baptized disciples were received to the fellowship of the church.

#### DOMESTIC.

**MAIDSTONE, Bethel.**—Mr. Cranbrook had the pleasure of baptizing nine candidates for church fellowship, April 21, and, on the following Lord's-day, April 23, six more were buried with Christ by baptism into death. On the first sabbath in May, fourteen were added to the church by the right hand of fellowship. Five more believers were baptized in Bethel chapel, on Monday, April 22, by Mr. Knott, and added to the church over which he is pastor. The greater part of the above number were the fruits of a revival prayer meeting in one of the adjoining hamlets; while others have received impressions of a favourable character; and, what is somewhat remarkable, the whole of the nine candidates at the first baptism were related as brothers and sisters, either by nature or marriage; and two others that were baptized by Mr. Knott on the following day, stood towards them in the same relation. D. C.

**SUTTON-ON-TRENT, Notts.**—We have been favoured with the addition of three more members by baptism. The ordinance was administered on Thursday evening, May 2, by Mr. Bayly, of Newark, who delivered a sermon on the occasion from the words, "And, now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling upon the name of the Lord." Mr. B. proceeded to notice, 1st, the believer's first duty, "be baptized"; 2nd, its symbolical meaning, "wash away thy sins"; and 3rd, the spirit in which the duty should be discharged, "calling upon the name of the Lord." We hope good impressions were produced, and that ere long we shall be able to report another baptism. T. F.

**READING, King's Road.**—Nine believers were buried with Christ in baptism by our pastor, Mr. J. Aldis, on sabbath evening, April 28. Most of these were young people, attendants at the sabbath school; and among whom was the youngest son of Mr. Aldis. It was an interesting occasion, and a serious impression seemed to pervade the large congregation. E. M.

**LITTLE STAUGHTON, Beds.**—Eight disciples were buried with Christ in baptism by our pastor, Mr. Robinson, on the first sabbath in April. Two were husband and wife, and both had been scholars in the sabbath school. These were all added. On May 5, a candidate, far advanced in life, was baptized. He was the father of one baptized in April. He had long been careless of religion, but, having been led to the Saviour, he could have no more comfort until he made a public profession of his faith. He also was added to the church the same day. J. D. W.

**BOLNHURST, near Great Staughton, Beds.**—The writer of the above report also states some facts, which we give below, for the encouragement of our friends in villages, who are striving, amidst many discouragements, to keep up the worship of God. We love to record such humble and patient efforts, and we hope our readers love to read them. He says: "A prayer meeting has been held here more than forty years in a house; sometimes in one and sometimes in another. That meeting has been conducted principally by myself for more than thirty years. Much good has been done. I met a baptist minister yesterday who told me he received his first religious impressions here, more than twenty years past. One of the eight baptized in April stated, that his most powerful impressions were made by hearing the scriptures read at our prayer meeting. Another under a sermon by our pastor in the same place on a week-day evening. We have sometimes been brought low by death and removals. I have stood up in a full room to conduct a prayer meeting with only one praying friend to assist me; but God, who heareth prayer, I trust has heard us. Five of the eight added to the church at Little Staughton were from this village. We have now from ten to twelve praying men on a sabbath evening, and a goodly number on a Wednesday evening; and we can say, the Lord has done great things for us, whereof we are glad. I ask pardon for troubling at this length."

**ENBW VALE, Monmouthshire—English.**—Our minister, Mr. W. J. Godson, had the pleasure of again visiting our Jordan for the purpose of baptizing three young men, two on Lord's-day, March 31, and one on Lord's-day, May 5. Two of the candidates belong to the adult class in the sabbath school, and one is a teacher, the son of our minister.

**SUDBURY, Suffolk.**—Six candidates were baptized on a profession of faith in Christ by Mr. Bentley, Feb. 27. Five were from a neighbouring Independent church; one of whom has held the office of deacon for several years, but has only recently been convinced that immersion is the right mode. The minister of that church, who is a baptist, took part in the services of the evening. On Wednesday evening, April 24, six more followed their Lord in this ordinance; one a young convert of fifteen, and two aged sisters of three-score and ten; one brother had, for several years, been connected with the Independents, but, always persuaded that adult baptism was right, has at last yielded to this command of our Saviour. The congregations were good on both occasions, and, we trust, many went away impressed that this way is the only scriptural way to follow our Lord in the ordinance of baptism. G. B.

**TODDINGTON, Beds.**—On Lord's-day, March 31, our pastor, Mr. G. A. Willis, after preaching, immersed one male candidate, who was received into church fellowship the following Lord's-day. On Tuesday, April 30, a large congregation assembled, and listened to a sermon by Mr. Willis, who then took down into the water and immersed four female candidates. The Spirit's influence was evidently felt on this solemn occasion. Two of the candidates were mother and daughter; the husband of the latter having been baptized two months previously. These all made "a good profession, before many witnesses," and were received into church fellowship on the following sabbath. May God keep them to the end! J. B. D.

**STEVENTON, near Bedford.**—Mr. Killen, of Bedford, after preaching at this village on May 9, baptized a young minister, Mr. Haydon, the successor of Mr. Wilkinson Rowe, who has retired from ill health. Mr. H. had been a preacher among the "Primitives," but has recently adopted our views of doctrines and ordinances. Before his baptism he stated in a clear way why he wished to join the baptist body.

**HORTON.**—Mr. W. E. Foote baptized six young believers on May 12. Two were scholars, and the others teachers in our sabbath school. The Holy Spirit is graciously working in the minds of the young, and we expect soon to have another baptizing. T. H. G.

**LEICESTER, Carley Street.**—On Wednesday evening, March 27, one disciple of the Saviour was baptized. On sabbath evening, April 28, after a convincing discourse on believers' baptism to a crowded and attentive congregation, ten more were baptized—nine females and one male. On the following sabbath, there, with two received from other churches, partook of the Lord's-supper with us. May they all be faithful unto death!

T. S.

**Friar Lane.**—Mr. Pike led six women and one young man down into the water and baptized them into Christ on the first sabbath in May. These were received at the Lord's table on the same afternoon. Several of these were from the sabbath school, making twenty-one from that institution who, during the past twelve months, have thus entered the fold of the Good Shepherd at this place.

**IPSWICH, Turret Green.**—On Thursday evening, April 2, after our usual weekly service, our pastor, Mr. Morris, had the pleasure of administering the ordinance of believers' baptism; when four young females thus put on the Lord Jesus. They were received into our fellowship on the following Lord's-day. I am pleased to inform you that the whole of the candidates on this occasion were of that useful class of the community called domestic servants. G. R. G.

**MINCHINHAMPTON.**—Our pastor, Mr. Deavin, baptized nine disciples of Jesus on Wednesday evening, April 24. We have great pleasure in stating that the Lord is greatly favouring his people here. Our congregations are steadily increasing, and many are seriously impressed, while others are earnestly seeking the Lord.

**CLAYTON, Yorkshire.**—At seven, A. M., on Lord's-day morning, May 12, ten believers were buried with Christ in baptism by brother Hurst. There was a large congregation, and it was felt by many to be a time of refreshing from the presence of the Lord. In the afternoon the newly baptized were added to the church.

G. A.

**CRADLEY, Worcestershire—Refuge Chapel.**—We had a large congregation on the evening of Lord's-day, April 21, to witness the public baptism of three disciples by Mr. Sneath. One was an aged sister, who had long been convinced of her duty, but dare not venture. She is now satisfied, and waits the coming of her Lord. J. F.

**UXBRIDGE.**—Our minister, Mr. Lowden, after preaching from the baptism of John, "was it from heaven or of men?" baptized six believers on sabbath evening, April 14. Two were man and wife, one from our sabbath school, and one who had been connected with the Wesleys many years. Two others were disabled by constitutional infirmities from going through the ordinance. W. H. B.

**BEDFORD, Mill Street.**—We have much cause for gratitude to God for his many favours. After preaching to a crowded and listening audience on Lord's-day, April 28, Mr. Killen baptized seven believers in the Lord Jesus. Many were much affected by the scene. These, with four others previously baptized, were added at the Supper on the next sabbath.

**GREENWICH, Lewisham Road.**—After a discourse on christian baptism by Mr. Dennett, our senior pastor, Mr. Russell, led four candidates down into the water and baptized them, on Wednesday evening, Feb. 27. Two were ladies from India. Several more are applying, and others are inquiring. We give God the glory! B. B.

[Yes: if you will apply as directed.]

**TORRINGTON.**—Mr. Jeffery baptized six followers of the Lord Jesus at seven o'clock of the morning of Lord's-day, May 5th. Several of the candidates were remarkable instances of the power of Divine grace; and much interest was awakened by their public confession of Christ.

#### WALES.

**Aberdare, Calvary.**—A very interesting baptismal scene was witnessed in this neighbourhood on the first sabbath afternoon in May. The scholars of our sabbath school, and those of our three branch schools, were conducted to the place to see the service. In all, it is supposed,

between three and four thousand spectators were present. Mr. Price, having addressed the vast assembly, then descended into the water and buried and raised up again from the water ten believers in Him who died for us and rose again. In the evening the chapel was crowded to excess, when three more disciples thus put on Christ, one of whom had been an Independent. EBENEZER!

B. H.

**Evenjobb, Radnorshire.**—We had a very delightful season on Lord's-day, May 5, when a large number of people assembled to witness the ordinance of believers baptism administered. After a very clear and forcible exposition of the doctrine of christian baptism, listened to with marked attention, seventeen candidates were immersed upon a profession of their faith in our blessed Redeemer, by our pastor, Mr. G. Phillips. The candidates were nearly all young friends—eleven males and six females. Many more are still inquiring the way to Zion. The church has recently been awakened to earnest prayer for the salvation of sinners, and the Lord evidently gives unmistakable tokens of His gracious answers in causing many, from time to time, to flock as doves to their windows.

**Knighton, Radnorshire.**—Three believers were baptized in the river Teem by Mr. G. Phillips, of Evenjobb and Gladestry, April 7. A large number assembled to witness the scene. The suitable address on the mode and subjects of christian baptism produced a good effect upon the audience, and the civility manifested during the service evidently indicates that baptist principles are working their way in this town.

**Gladestry, Radnorshire.**—Three believers were baptized by Mr. G. Phillips, our pastor, March 24. One had been a member with the Calvinistic Methodist body.

## Baptism Facts and Anecdotes.

#### REPLY TO WESLEYAN TEACHING ON BAPTISM.

WHEN reading Dr. Wayland's book on the "Principles and Practices of Baptist churches," it occurred to us that his xvii chapter would furnish an excellent reply to the article we extracted from the Wes-

leyan *Christian Miscellany*, entitled, "I can't find it in the Bible," and which appeared in our numbers for February, March, and April. Dr. W. says:—

"In my last chapter I referred to the mode of baptism, as a distinguishing feature of the religious practice of bap-

tists. We also differ from other denominations of christians in respect to the subjects of this ordinance.

1. The rule which we adopt in our interpretation of religious duty, governs us in this case also. We baptize by immersion, simply because this mode was, as we believe, commanded by Christ, and practised by his apostles. So, on the other hand, we decline to baptize children, because we can find no command on this subject in the teachings of Christ, and we find neither precept nor example of such baptism in the history of the apostles. Here we rest; and until such precept or such example can be produced, we must continue to believe such baptism to be without scriptural authority. To this authority we hope that we shall always willingly submit, but to nothing else can we bow in the matter of religion, without doing violence to our conscience, and being unfaithful to our Master.

2. But we go further. We conceive that if the baptism of infants had been the practice of the apostolic age, it could not possibly have escaped mention either in the Acts of the Apostles or the Epistles. But it is never, in a single instance, alluded to. We hear of believers being baptized, both men and women, but we hear not a word of children. It is true, that in some two or three cases, the baptism of households is recorded; but, even here, the Holy Spirit has seemed to take peculiar pains to prevent misconception, by informing us, in some way or other, that these households were believers.

3. To the same effect is the command of our ascending Saviour: "Go ye, therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Baptism is evidently meant to be restricted to those who are taught, or made disciples. We can, therefore, baptize no one who is incapable of being thus taught, or made a disciple.

4. All the allusions to the ordinance of baptism in the New Testament, refer to the baptized as regenerate persons, who have been buried with Christ, and are risen with him, who have put off the filth of the flesh, &c., &c. This could not certainly be said of unconscious infants, who could have no spiritual exercises, and who could by no possibility make them known.

For these reasons, we feel ourselves bound to decline all semblance of infant

baptism, and to bear our testimony against it, soberly, but firmly, as an innovation upon the doctrines and example of Christ and his apostles.

If it be said that this is intended as a consecration of the child to God,—a manifest duty of pious parents,—we reply, it is, undoubtedly, the duty of every pious parent to consecrate himself, his children, and all that he has, to God. This is well; but what has this to do with baptism? Suppose this done, what should prevent the person so baptized as an act of his parents, from being afterwards baptized, if ever he professed faith as an act of his own? The two acts are essentially different in character, and surely, without a special command, the one should never be substituted for the other. Suppose, then, this were the ground for the baptism of infants, it has no connection whatever with the baptism of adults. And yet more, we ask who has required this at our hands? Where, in the scriptures, is this consecration, a general duty applying to everything as well as children, in any manner associated with the ordinance of baptism. The formula is, "I baptize thee into the name of the Father, the Son, and the Holy Ghost." This is understood by all evangelical christians to mean, in the case of adults, just what we understand by it. But in the case of children, our brethren of other denominations understand it to mean,—I consecrate this child to God, as I do everything else that God has given me. Can the same words be intended by the Holy Spirit to mean ideas so essentially different? Were there two distinct ordinances, would there not have been two different formulas of baptism?"

We shall give the remainder of the chapter in our next.

#### BELIEVERS BAPTISM.

Few things are more impressive than the act of Christian baptism. In the sight of the whole world, the candidate is buried with Christ; with him renouncing allegiance to the world which he formerly served. He rises from the water as Christ rose from the dead, to live a new life, the life of which Christ is the author and finisher. The act may be an offence to the world, but it is glorious in the sight of God, of angels in heaven, and of saints on earth.

## Sabbath Schools and Education.

### GOD'S SEED AND GOD'S HARVEST.

"GOD'S SEED," said holy Samuel Rutherford, "will come to God's harvest." He expressed in these words, his own faith, and the settled faith of the Church of God.

We have copied these words that they may meet the eyes and encourage the hearts of laborious but discouraged sabbath school teachers. To work heartily and hopefully, a man must believe that his work will produce fruit. Then it becomes a work of faith, and thus, also, a labour of love. Without it, it must be the dreariest of drudgeries, enlivened by no ray of cheering hope. Let this faith be fixed in the heart, and animate in all the labour, "that God's seed will come to God's harvest."

Years ago when the writer was himself a Sabbath school boy, he was a witness to a remarkable fulfilment of this declaration of the holy man of God. It was in a church in one of the eastern counties of Pennsylvania, around which there lies one of the most beautiful valleys the eye of man has ever gazed upon. The golden haze of summer rested upon green fields and whitening harvests, and the soft breeze came gently through the great oaks by which the church was surrounded. Within, the teachers and scholars gathered themselves together, and as they met, they seemed to each other to wear a more serious mien than usual. A hymn was sung, and a prayer offered evidently with repressed emotions. But, when the teachers turned to address their classes, the struggling feelings began to find vent. Tears flowed from many eyes, and the stillness of the place was disturbed by sobs and murmured words of penitential

distress. Teachers forgot the usual lessons, in their anxiety to point their pupils to the cross of Jesus, and the scholars listened intently to words which had often been spoken to them before, but never, as they thought, so tenderly and persuasively; and, when the superintendent arose, and, with faltering voice, began a brief address, there came a fresh burst of emotion, and the place became a place of weeping, and of bitter lamentation for sin.

It was a Sabbath school revival, growing out of a great revival in the church, and very many and precious were the fruits which were then gathered. There are some faithful disciples now upon missionary ground, who were in that school on that day. Others are preaching the Gospel in many parts of their native land. Others still abide in the homes and worship in the church of their fathers, and are walking as eusamples of the flock. The great day only can declare how great and blessed were the results of that sabbath school revival, but its memory can never be effaced from some minds and hearts.

It was, however, the harvest of a long laborious year, yea, years of toil and anxiety. Discouragement and despondency had often been written on the faces of the teachers. A few had given up the effort, hopeless of any good. Those who struggled on seemed to grow weary, as they looked for returning fruit and found it not. But all care, and anxiety and labour were more than repaid by the abundant ingathering at the end.

Let every discouraged one toil on. If others reap the harvest let it be so. Only be sure and work for it, confident that "*God's seed will come to God's harvest.*"

## Religious Tracts.

### ORISSA, EAST INDIES.

NATIVE ministers are being employed by the General Baptist missionaries in Cuttack with the best results. One of the ablest of them is named Jagoo Roul, and is the fruit of Bible and Tract distribution. The following is a translation of the

account given by Jagoo Roul of his conversion and early history. His reference to the tracts his father received, and to the strange idea which many of the heathen had, that the tracts bewitched all who read them, is very interesting:—

"Nearly seventeen years ago I was, by the grace of God, born again. I was born in the village of Khosalpore, in the year of Messiah, 1828, and on the 18th day of the month of June. When I was about nine or ten years of age, and while in the midst of idolaters, I first heard the dear name of Jesus Christ. I several times heard my father sing a poetic tract called 'Mental Reflections,' and, as I heard it, I thought it very interesting; but I did not then understand it, nor had I then capacity to do so. Some time after this, Sebo Sahu, and some other of my father's companions' became christians. Then I heard much reviling of the christian religion. Many also said, concerning my father, why he will become a christian too. When he sang, as he often did, christian hymns, many forbade him, and said that there was a charm, a bewitching power, in the very letters, so that when a person read them, they laid hold of the mind. On this account his caste-mates, relatives, and friends reviled and hated him much, often treating him with contempt and scorn. Many, too, of the Rajah's people were much opposed to my father; but at length, by God's grace, in the year 1839 he fully embraced christianity. When he came to fetch his family, by the advice of the Rajah's people and the inhabitants of the village, we had concealed ourselves. Mr. Lacey and several of the native brethren came with my father; but the people of the village, assisted by the Rajah's people, assaulted and beat them, so that they were obliged to go away. After this, a complaint was lodged with the magistrate respecting the assault, and a petition presented that my father's family might be restored to him. Then, by order of the magistrate, I was seized and taken with my mother to his office; there, in open court, I beat my head against the ground, and said many reproachful and abominable things. I feel now greatly ashamed, as I refer before you all to what I then said, and I abhor myself on account of it. In short, I positively refused to go with my father, and returned with my mother from Cuttack to my native place. Soon after, Mr. Sutton came with the darogah, or head of the police, to a village near, and sought to take us; but I threw away my clothes, and in his presence beat my head against a stone, and positively declared that I would not go with my father. Then he tried to take me; but I swore

several times by the sahib's name that I would not go, and cried with a loud voice. My father, seeing that there was no prospect of my going with him, went back to Khundittur with Mr. Sutton, full full of sorrow. By the advice of the people, we now left our own village and rajuary, and hid ourselves for several days in the rajuary of Dhakanal, but the officers of government found us there, and seized us. When punishment was inflicted on the Rajah's people for the outrage on Mr. Lacey and the native preachers, our relatives were afraid any longer to favour us, and we, with hiding here and there, and wandering about so much, were wearied out and dispirited; so we consented to live with my father. My mother on this went to Khundittur. I went with my father to Cuttack, and having promised before the magistrate that I would remain with him, went back to Khundittur.

Some time after this, my father placed me in Mr. Sutton's school at Cuttack, that I might obtain learning. I sought to make advancement in learning, and at first read the little tracts. I also heard the discourses of the missionaries, but it was especially by a sermon on the prodigal son which I heard Mr. Sutton preach, that the Holy Spirit graciously opened the eyes of my understanding. Some time afterward, Mr. Lacey preached from Acts xvi. 30, 31, 'Sirs, what must I do to be saved?' etc. As I heard this sermon I felt that the work of grace was really begun in my soul, and that I had chosen the Lord's service. With some of my companions in the school, I gave my name to the church; but they were received, and by baptism entered the church before me. This led me to be still more earnest in religion; and a sermon preached from the words, 'My little children, of whom I travail in birth again,' still more powerfully attracted me to the way of holiness. By prayer, also, I obtained much help from the Lord. At length, when I was fourteen years of age, on the first day of the month of May, in the year 1842, I was by the grace of God admitted by baptism into the church, and I have been preserved by His goodness for now nearly seventeen years in the way of righteousness. For this I give a thousand thousand thanks to His holy name; and now with confidence in Him, I pray for grace and strength that I may be steadfast, and may persevere in the path of holiness as long as I live."

# Intelligence.

## BAPTIST.

### FOREIGN.

**JAMAICA.** *The Revival.*—Mr. Phillippo, in a letter dated Spanish Town, April 23rd, says:—

"Scarcely a day passes but we hear of numbers, in different parts of the district, arrested, sometimes suddenly, in their career of sin, while not a sabbath-day closes but instances of conviction and conversion occur. Among these are numerous persons, chiefly young, who were once united to our congregations as inquirers, but who had abandoned their profession, or had relapsed into a state of carelessness and spiritual insensibility. Of this latter class principally, I baptized, on the morning of Good Friday last, forty-two; kindly assisted in the services on the occasion, which were deeply interesting, by brethren J. E. and G. Henderson, the former of whom, on the first sabbath in this month, received them into the church, and conducted the other services of the day, I having been at length laid aside by sickness, from which, though now nearly a month has passed, I am but just recovering. It will thus be seen, that in the course of a few months, upwards of a hundred careless, thoughtless, and, in some instances, abandoned sinners, in connection with our church and congregation, have been brought to the feet of Jesus, clothed and in their right minds; these, however, we trust are but the first-fruits of the revival here. We anticipate a still larger accession; very few of those who have been the exclusive subjects of the late awakening having yet come before the church for examination. Among many similar illustrations of the manner in which some of the people have been brought to a knowledge of themselves, and of their condition in the sight of God, as also of the inward effects of the operation of the Holy Spirit on their inner life, is the following. Some time since, at about the commencement of the awakening in this town, I was called from my engagements in another part of my house, in an earnest tone of voice, to a person anxious to see me. On my arrival at the foot of the stairs, I saw a tall woman, apparently advanced in life, in her working dress, attended by several others. She seemed in a state of great agitation, and I thought some dreadful calamity had befallen her. On my approach, she fell on her knees, burst into a flood of tears, and, lifting up her hands, exclaimed, in a tone of voice indicating intense agony of mind,

'Minister, CAN you, WILL you, forgive me?' 'My good friend,' I replied, 'I dont know that you have done anything to me to be forgiven.' 'Oh, yes,' she said, 'I have: I have had bitter enmity in my heart towards you, and you never did anything to me but good: you have been a father to me, but I have rebelled against you, and I can find no peace until I have your forgiveness as well as God's.' 'Then,' I said, 'I forgive you with all my heart and soul.' 'Do you, do you forgive me?' she said. Then lifted up her hands and eyes to heaven, in earnest, almost agonizing, private prayer, in which the words 'Jesus' and 'His precious blood' were frequently audible; and almost immediately her countenance, which just before betrayed the most indescribable mental agony, relaxed, and exhibited such a calm and heavenly expression, as to excite the astonishment of all present. She continued some time upon her knees, in this earnest attitude, and in conclusion, repeated the whole of that beautiful hymn of Newton's commencing,

'Lord, I cannot let Thee go,  
Till a blessing Thou bestow.'

It was said with such deep emphasis and feeling as to affect all present; then, rising from her knees, she grasped my hand with great affection, said, 'Minister, you forgive me, then Jesus Christ will forgive me.' She was soon after married; united herself with the church she had formerly attended, and continues to give evidence of real conversion to God. Never, perhaps, were the words of the Apostle, descriptive of the effects of regeneration, more appropriately applied: 'Old things are passed away, and behold, all things are become new.'

**SWEDEN.**—Mr. Drake, writing from Stockholm, says:—"There are still a few churches from which I expect to receive statistical accounts; but I do not think that the numbers here given will differ more than ten. Baptist churches in Sweden and Aland.—At the close of 1860: 120 churches; 4,943 members; 1,000 baptized during the year. In the whole of Sweden sixteen Baptist meeting-houses are now opened for worship. Especially encouraging is the state of the churches in Nenke. The increase in general is about fifty per cent; in Millosa and Skyllersta still larger. Brother G. P. recently writes, that a good state of things in general exists, especially in the country. His brother J., he says, is holding meetings almost every evening, and cases of conversion continue to occur. In this province there are now four meeting-houses opened

for worship, and they are erecting more. I wrote to you in my last about the refreshing shower of grace in Skone. In a more recent letter, dated, Killarod, March 25th, brother Ahlstrom says, 'I have not time now to write more particularly about my last journey to the vicinity of Helsingborg, and the north of Skone. Truly, I can say, that the Lord is now working powerfully among the people in this region, one after the other being hopefully converted.' Brother Monson says of Smoland, 'I travelled through twelve parishes. Many doors were opened for the preaching of the word. On one occasion I preached in a public school-room, and several times in public yards. I preached generally once a-day, and sometimes twice a-day, my congregations averaging from 100 to 600. Not only doors were opened for the preaching of the word, but I saw many tokens that souls were being led in the way of righteousness.' Since January, brother Hanner has travelled over a wide field of the interior parts of Smoland. He says: 'I believe it was providential that I came to travel to Smoland. The Lord has, in a remarkable degree, owned our labours in this region. In defiance of much opposition, great numbers have daily assembled to hear the word. We have often been obliged to use barns for the gatherings, as no dwellings were sufficient to contain the people. Sometimes the number of hearers has been from 500 to 600, and on a few occasions over 800. I can also say, to the praise of God, that some seem to have been converted to the Lord. Among others, I would mention a violin-player, from the parish of Gallaryd. So soon as the priest was informed of his case he went immediately to him with the word of admonition, saying that it was a horrible error into which he had now fallen. But when all his advices and admonitions availed nothing, he did not know any better remedy than to go to the public-house and there seek consolation in his sorrow. A Miss T——, in Wrigstad, was pulled as a brand out of the fire. She was just about going to Stockholm to enter the theatre. It then occurred to her to go to a meeting which I held and hear what kind of a pronouncement I had; and then she got to hear that she was a sinner. After labouring under conviction of sin for two days, she seemed to receive peace in believing, and she rejoiced in the efficacy of the death of Christ. She now suffers much persecution from her relatives. May God in mercy keep her for heaven!"

**AUSTRALIA.**—*Melbourne, Albert-street.*—The baptist church and congregation under the pastorate of Mr. New, held their annual services in April. On Lord's-day, the 24th, Messrs. Taylor and Now preached. On Tuesday evening between 400 and 500 sat

down to tea. A crowded meeting was afterwards held in the spacious chapel, Mr. New presiding, when several ministers and friends of other denominations addressed the assembly. The collections and tea realized £162, making up £768 19s. 9d. during the year for the reduction of the building debt. The entire income of the church for all purposes during the year was £1603. This is cheering and very promising.

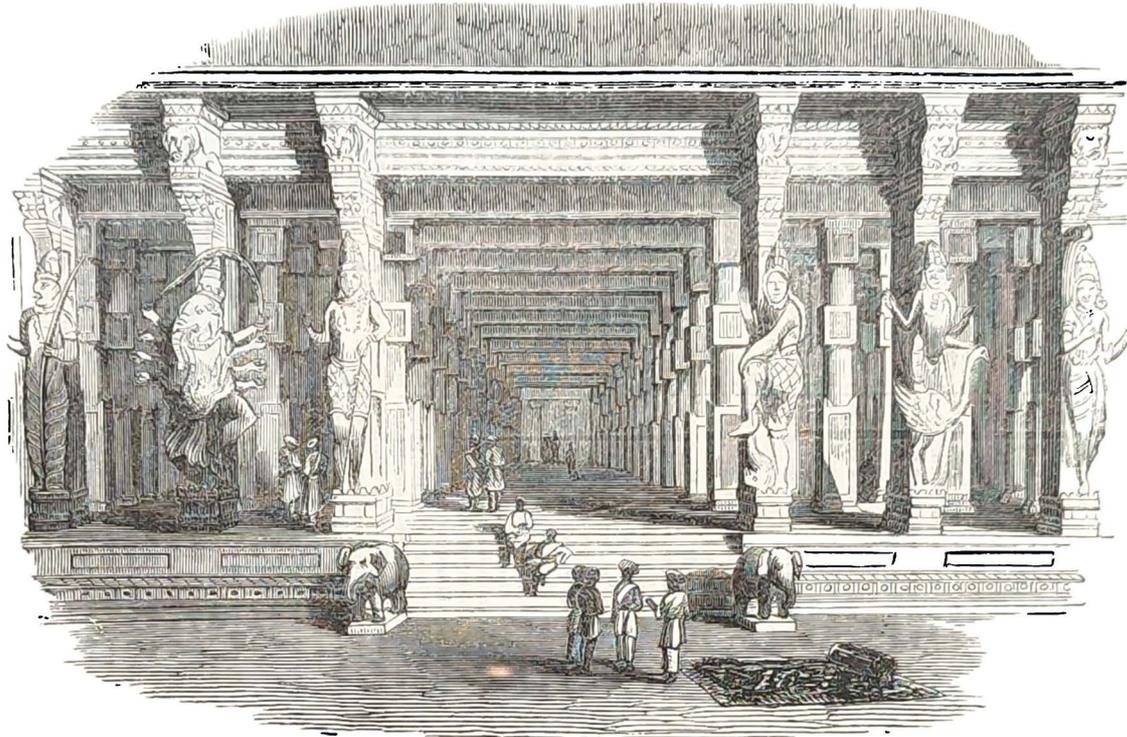
## DOMESTIC.

**REV. C. H. SPURGEON'S COLLEGE.**—On Lord's-day, May 19, Mr. Spurgeon made a collection in aid of his efforts to instruct young men for the ministry. More than £90 was received in the morning; the amount of the evening collection was only supplementary. Nearly double that sum had been spontaneously offered at a social tea-meeting of many of his friends, the preceding Friday evening. Mr. Spurgeon described the way in which he had been led to make this kind of effort, by the usefulness of a young man whom he had declined to recommend to think of the ministry. His theological and literary tutor is the Rev. Mr. Rogers, an Independent minister, who was present, and who, with several of the young men, addressed the meeting with much interest to all. The course of instruction is for two years. Mr. Spurgeon addresses the students one evening in the week. Seven of them are already in stations of usefulness, and most of them labouring very successfully; and, we understand, he has about thirty applicants for admission.

**WARWICK.**—Very interesting religious services have been held at the ancient baptist place of worship in this county town, to celebrate the extinction of the debt incurred in the restoration of the edifice. Mr. T. A. Binns, the pastor, furnished pleasing details of the vigorous and liberal efforts of the friends during the four years he had been pastor of the church.

**SMARDEN, Kent.**—The General Baptists of this village enjoyed some interesting services on Monday, April 20th, when Mr. J. H. Wood, late of Sutterton, and author of a history of that section of the baptist body, was recognized as pastor of the church. The attendance was large; and several neighbouring ministers took part in the services, which were pleasant and profitable.

**REMOVALS.**—Mr. J. Cholerton, of Pinchbeck, near Spalding, to Sutterton.—Mr. Ewence, of Henley-in-Arden, to Bromsgrove.—Mr. John Brasted, of Southsea, to Aduver.—Mr. A. M. Stalker, of Cirencester, to Southport.—Mr. G. Pung, of Wormingford, Essex, to Glemsford.—Mr. J. Jenkins, of Pwllheli, to Llanfachreth, Anglesea.—Mr. R. H. Roberts, B.A., of Bristol College, to Bootle, near Liverpool.



CHOLTRY OF 999 COLUMNS AT MADURA, A REST FOR PILGRIMS.

## MISSIONARY.

## WESTERN AFRICA.—DANŌMI.

VERILY "the dark places of the earth are yet full of the habitations of cruelty." We feel some hesitation in giving such a recital of horrors as will be found in the following paragraphs, which we copy from the "Wesleyan Magazine," but we give them that our readers may be fully aware that such things are yet done in the earth, and that their zeal may be excited to hasten with the Gospel to the rescue of the victims of these horrible "Customs." The writer, Peter W. Bernasko, of Whydah, appears to be a Wesleyan Missionary.

"On Monday, the 16th, we all went out to meet the King, to accompany him to the town; and, when we had met him, he bade us to sit down. We then took seats. Here a man had his hands tied, and mouth barred, with a fathom of white baft woven about his loins. He was pointed out as a messenger going to carry private information to his father. The poor creature was taken up to the town, and was sacrificed on the tomb of his father. Another one was sent up to their large market to tell the spirits there what he was going to do for his father. About an hour afterwards, there were brought forward again four men in the same position, with one deer, one monkey, and one turkey-buzzard. Here the poor creatures had their heads cut off, save one. One man was to go to all the markets and tell all the spirits what he was about to make for his father; the second man was to go to all the waters, and tell all the animals there, &c.; the third man was to go to all the roads, and tell the spirit-travellers, &c.; the fourth and last man was to go up to the firmament, and tell all the hosts there, &c.; the deer to go to all the forests, and tell the beasts there, &c.; the monkey to go to all the swamps, to climb up trees, and toll all the animals there; the turkey-buzzard, fortunate creature, was let loose to fly up to the ærial sky, and tell all the birds there. After this, the King got up from his throne, which was carried along with him, and drew up his sword, and said, 'As I am now a King for this kingdom, I will bring down all the enemies of my father under my footstool. I will also go down to Abbeokuta, and do to them as they once did to my father. I will sweep them up.' He was seconded by his two chief ministers. After the speeches, we accompanied him to the town.

In a fortnight the Custom commenced. On the eve of the day the whole town slept at the King's gate, and got up at five o'clock in the morning to weep. And so they hypocritically did. The lamentations did not continue more than ten minutes; and, before

the King came out to fire guns to give notice to all, one hundred souls had already been sacrificed, beside the same number of women killed in the inside of the palace! Ninety chief captains, one hundred and twenty princes and princesses, all carried out separately human beings by four and two to sacrifice for the late King. About two or three of the civilized Portuguese acted the same. I believe they gave twenty men to be sacrificed, besides bullocks, sheep, goats, drakes, cocks, guinea-fowls, pigeons, coral-beads, cowries, silver money, rum, &c. After these three gentlemen, the King thought all the rest proper Europeans should do the same for him; but none performed such wicked actions.

Next Wednesday, the King himself came out to bury his father, with the following things:—sixty men, fifty rams, fifty goats, forty cocks, drakes, cowries, &c. The men and women soldiers, well armed with muskets, for firing; and when he was gone round about his palace, he came to the gate and fired plenty; and there he killed fifty of the poor creatures, and saved ten.

During the Customs, the visitors and countrymen made enormous and wonderful presents to the King. The Custom continued for three weeks. We all stopped there two months before we got a pass out. During my travellings up and down, I am glad to say that the God of Jacob was with me. I conversed with many people about religious concerns, and they were very glad to hear the word of salvation; only they fear the King. Almost every soul in his kingdom is willing to embrace the Gospel of our Lord; but the only hindrance is the monarch. Many have a desire to send their children to our school; but they cannot on account of him.

I dare say the King killed more than two thousand; because he kills men outside, to be seen by all, and women inside, privately. O, he destroyed many souls during his wicked Custom.

I was very ill, laid up in bed, three days; without a bit of bread, or a drop of drink. I forgot to tell you, that ere this the King received a letter from Her Britannic Majesty's Government, about his expedition against Abbeokuta, just warning him that if he make any attempt, all his places on the coast shall be burnt. He has not yet given an answer to this. I was the reader of the letter. He seems quite frightened; and I dare say that he cannot take a step over. He has already sent out troops to war, but nobody knows where."

Smile, Lord, on each divine attempt  
To spread the Gospel's rays;  
And build on sin's demolish'd throne,  
The temples of thy praise!

## RELIGIOUS.

**THE WORK OF MISSIONS.**—The labours of missionaries have given to 20,000,000 of people in Asia, Africa, and America, the benefit of a written language, through which they have diffused a knowledge of Christ and His word. Fifteen unwritten languages have been reduced to writing, and the Bible has been translated in whole or in part into more than twenty, and its truths taught in at least thirty, by the missionaries of the American Board alone. In Africa, twenty dialects have been reduced to writing, in one of which, the language of three millions of men, a newspaper is published, printed by the natives, and circulating among 3,000 readers. The Word of God has been translated and a Christian literature commenced for five-sixths of the heathen population of the world. In Africa about 100 churches have been organised, into which over 10,000 converts had been gathered. In India, 1,170 missionaries, native preachers and catechists are employed; 75,000 scholars, including 15,000 Hindoo girls, are taught in the mission schools; and 125,000 converts are now living. In China, about ninety missionaries are labouring at fourteen stations. Throughout the whole missionary field, nearly 3,000 European and American missionaries and their assistants, and more than 6,000 native helpers are engaged, through whom about 500,000 have been brought under the influence of the truth.—*from America.*

**THE WESLEYANS** are now making vigorous efforts to build new chapels in London. A Metropolitan Chapel Extension Fund has been established, and £6,000 or £7,000 already subscribed. *The Watchman* says they have at present only fifty-two chapels, old and new, in all the London circuits, and only thirty of these are capable of sustaining a preacher.—The Rev. Charles Prest states that the number of members of society in the Metropolitan circuits is, according to the March returns, 776 more than in March, 1860. There are also 716 on trial for church-membership. But, during the period of this increase, the population has increased in proportion to the Wesleyan increase 78 to 1½. This, Mr. Prest thinks, cannot be considered satisfactory; yet how, he says, can the fact be otherwise, when there is but one circuit minister in London to every 80,000 of the population? The proportion in Yorkshire is one such minister to every 11,000 of the inhabitants. In Paddington, with 80,000 inhabitants, there is no Methodist chapel, and not a single resident Wesleyan minister.

**MIDNIGHT MISSION.**—At the first anniversary meeting of the friends and supporters of this movement held at the Freemasons' Tavern, the report gave 85 females restored to their friends; 79 sent to service; 6

married; 81 taken into the Home; and 30 left after having been received—in all 281. Meetings have also been held at Liverpool, Glasgow, Edinburgh, Manchester, &c., and the number reclaimed in the provinces amounted to 233, making the total rescued 514. The total receipts have been £2,000., and the expenditure within a few pounds of that sum. A strong appeal for public support, was made; after which, the Revs. John Graham, Baptist Noel, and other ministers and gentleman, addressed the meeting, which concluded with prayer.

## GENERAL

**THE FUTURE HUSBAND OF THE PRINCESS ALICE.**—The Grand Duke Louis of Hesse, the betrothed of the Princess Alice, is not yet twenty-four, having been born on September 12, 1837; the Princess is eighteen, having been born April 25, 1843.

**A CENSUS CURIOSITY.**—A Prestonian, who, it appears, had no objection to a religious census, having filled up his schedule with the names of himself and wife and their child, a girl *seven months old*, added, as a postscript, "All staunch members of the Church of England, and not ashamed to avow it."

**CAN A MAN MARRY HIMSELF?**—A clergyman having done this dubious deed, an appeal was made to the House of Lords, and that high authority decided that he could not, because he could not be both bridegroom and priest at the same time!

**A DREADFUL EARTHQUAKE** took place on March 20th at Mendoza and two other cities in the Argentine Republic, South America, by which 15,000 persons perished! The destruction of property was immense, and the distress of the survivors most awful.

## REVIEW OF THE PAST MONTH.

*Monday, May 20th.*

**AT HOME.**—Her Majesty has maintained her privacy since the death of the Duchess of Kent, but has been consoled by many loyal addresses, and, recently, by a visit from her uncle, Leopold, King of the Belgians, brother of the late Duchess.—Parliament is yet agitated by the "Paper Tax" question. The Church Rate question will be resumed on the 5th of June, except the House is unseated by "Paper."—The Bishop of Salisbury has instituted legal proceedings against Dr. Williams, one of the writers of "Essays and Reviews." Another writer has been forbidden to preach in Liverpool, by the Bishop of Chester.—Religious services have been held in Willis's Rooms, London, on Saturday afternoons, for the benefit of the "Upper classes," which have been attended by great numbers.

ANNALS.—The Pope, and young Bomba, late of Naples, are yet at Rome, protected by French soldiers. Italy is consolidating her liberties by legal enactments. Poland and Hungary continue to urge their demands for constitutional freedom.—Napoleon seems to have silenced the bishops and priests in France, who now can only growl in their dens.—From India we hear that idolatrous holidays are to be abridged, and no longer published in the Government Gazette. This is one more good step in the right way.—But to America all eyes are directed. The

forces of the North and the South are confronting each other. And there they

—“stand like grayhounds in the slips,  
Straining upon the start.”

The spirit of the North is fully roused, and the conflict will be terrible. The Southerners, like true “Cavaliers,” lay it all to the “Puritans.” One of them is reported to have said, “If that confounded ship had sunk with those ——— puritan fathers on board, we never should have been in these extremities!”

## Marrriages.

April 16, at the baptist chapel, Cannon Street, Birmingham, by the Rev. Isaac Lord, Joseph, second son of Mr. Thomas Nicholls, of Holloway Head, to Mary Ann, only daughter of Mr. Frederick Henry Coles.

April 16, at the General Baptist chapel, Mansfield, Mr. Reuben Hull, Loughborough, to Mary Ann, elder daughter of the Rev. J. Wood, minister of the place.

April 16, at the old baptist meeting house, Gamlingay, by the Rev. E. Manning, John Ulysses Paine, to Mary Ann Olley Kidman, both of Caxton, Cambs.

April 17, at the baptist chapel, Worstead, by the Rev. J. Crompton, M.A., the Rev. J. F. Smythe, baptist minister, to Elizabeth Thompson, daughter of Mr. W. Smith, Smallborough.

April 17, at the baptist chapel, George Street, Plymouth, by the Rev. T. C. Page, Mr. Henry Grant, of Kingsbridge, to Miss L. Walters, of Plymouth.

April 18, at Badcox Lane baptist chapel, Frome, by the late pastor, the Rev. A. M. Stalker, Christopher Hensley, late of Port Elizabeth, South Africa, to Sarah Lacey, only surviving daughter of Mr. Coombs, Frome.

April 18, at the baptist chapel, Lenton, Nottingham, by the Rev. J. J. Goadby, Mr. Anderson Brownsword, of Nottingham, to Jane, daughter of B. Walker, Esq., Parkside.

April 18, at the baptist chapel, Elsworth, Cambs., Mr. Josiah Smith, of Willingham, to Miss Jane Smith, of Elsworth.

April 22, at the baptist chapel, West Haddon, by the Rev. T. M. Thorp, Long Buckley, Mr. George Fish, London, to Elizabeth, youngest daughter of Mr. Thomas Healey, West Haddon.

April 23, at the baptist chapel, Kingsbridge, by the Rev. E. H. Tuckett, of Exeter, Mr. Wm. Crimp, to Miss Jane Elliott.

April 24, at the baptist chapel, Lydney, Mr. Frederick Horne, of Moreton-in-the-

Marsh, to Mary, eldest daughter of Mr. Thomas Nicholson. The ceremony was performed by the Rev. M. S. Ridley, the new minister of the chapel, and was witnessed by a numerous congregation of neighbours and friends, whose kind feeling and good wishes must have been highly gratifying to the bridal party.

April 29, at Somerset Street baptist chapel, Bath, by the Rev. D. Wassell, Mr. James Dowling, to Elizabeth Hill, both of that city.

April 30, at the Independent chapel, Market Drayton, by Mr. Barroughs, baptist minister, Mr. Isaac Tomlinson, to Miss Mary Beddall. Also, in the above chapel, by the same minister, on May 15, Mr. Edward Spencer, to Miss Susan Dod.

May 4, at the baptist chapel, King's Road, Reading, by the Rev. J. Aldis, Mr. H. J. Herbert, of Castlefield, Herefordshire, to Miss S. A. Marshall, of Reading.

May 5, at South Street baptist chapel, Exeter, by the Rev. Stewart Williamson, Mr. John Chalk, jun., to Miss Louisa S. Pidsley.

May 6, at St. Andrew's Street baptist chapel, Cambridge, by the Rev. W. Robinson, Mr. S. Elbourn, Bassingbourn, to Mary Ann, only daughter of Mr. Wm. Silk, Cambridge.

May 7, at Portland baptist chapel, Southampton, by the Rev. R. Cavan, Mr. Henry Blinkhorn, to Miss Bessie Morris, niece of Mr. William Hatch, of Grove Cottage, Portsmouth, Southampton.

May 11, at the baptist chapel, Lower Guiting, Gloucestershire, by the Rev. A. W. Heritage, Mr. William Harris, of Puckland, to Miss Jane Berry, of Guiting.

May 16, at Kingsgate baptist chapel, by the Rev. C. Woollacott, Mr. John Goosey, of Kettering, to Mary, fourth daughter of the late Joseph Wallis, Esq., of Barton Lodge, Northamptonshire.

May 16, at Arthur Street baptist chapel, Camberwell Gate, by the Rev. W. Howieson, Robert Barker Starling, Esq., of Great Portland Street, Marylebone, to Eliza, sixth daughter of William Henry Watson, Esq., of Marlborough Place, Watworth.

May 17, at the baptist chapel, Brown Street, Salisbury, by the Rev. Philip Bailhache, assisted by the Rev. J. W. Todd, Mr. A. Edward Purchase, of Kington, Herefordshire, to Fauny Maria, daughter of John Keynes, Esq., of Salisbury, Wilts.

## Deaths.

March 11, Mrs. Elizabeth Stalnton, of Kirton Lindsey, after a brief illness, aged 74. She had long been a member of the General Baptist church in this place.

April 1, at Wilmot Street, Derby, the Rev. William Spurgeon, in the 76th year of his age, and for nearly forty-seven years pastor of the baptist church, Neatishead, Norfolk.

April 17, at Potton, Bedfordshire, the Rev. W. Tite, in the 73rd year of his age, and for nearly twenty-five years pastor of the baptist church at Potton.

April 22, after a long and painful illness, the Rev. Moses Bute, baptist minister, Pontygwaith, Monmouthshire, in the 36th year of his age.

April 22, at East Prince's Street, Rothesay, Bute, the Rev. John Muir, baptist minister, in the 67th year of his age.

April 22, at Streton-on-Dunsmore, Ann, the wife of Mr. Thos. Bennett and daughter of the late Joseph and Grace Parkinson, of Sawley, in the 78th year of her age. She was baptized by the late Rev. T. Pickering, of Castle Donington, when only 11 years old, and continued to maintain a consistent christian character for the long period of sixty-six years, the last thirty of which she was a member of the General Baptist church at Market Harborough, and has left an aged husband and nine children to give thanks to that merciful God who permitted them for so many years to enjoy the very great blessing of such a wife and mother.

April 27, at the residence of Mrs. Daniel, Prospect Mount Villa, Dartmouth, South Devon, the Rev. James Simmons, M.A., aged 70, after a protracted affliction, borne with exemplary patience. He was many years pastor of the baptist church, Olney.

April 30, Mr. John Salisbury, of Ashby-de-la-Zouch, aged 80. From his youth up he was a member of the General Baptist church; a man of intelligence and piety, but of quiet and retired habits. Mr. S. was father of the Rev. James Salisbury of Hugglescote.

May 2, aged 76, Hannah, widow of the late Mr. W. B. West, of Ilkeston, near Nottingham; for half a century, and perhaps more, a worthy and respected member of the General Baptist church in that town. She died in much p.c. &c.

May 6, at Guiting, Gloucestershire, Mr. Edward Robbins, aged 71. Deceased had been for many years a consistent member of the baptist church, Naunton, and for some time a deacon. On the morning of the 5th he assisted in the distribution of the elements at the Lord's Supper, and the next morning at five o'clock was a corpse!

May 9, at his house, White Cottages, Grosvenor Street, Camberwell, after a short illness, Mr. George Cole, son of the late Rev. George Cole, formerly pastor of the baptist church meeting at Church Street, Blackfriars Road. He has left a widow and seven young children to mourn their great loss.

May 11, Thomas Farmer, Esq., of Gunnersbury House, Middlesex, aged 70, an eminent member of the Wesleyan body, distinguished for his christian generosity and kindness. One of the first members of the Committee of the Bible Society, at his death he was the senior. When young he accompanied Dr. Coke in begging for his missions from house to house.

May 13, in London, where he had gone for surgical aid, George Baldwin, Esq., of Nottingham, aged 59. Mr. B. was Treasurer of the General Baptist College, and many years a deacon of the church in Broad-street. His widow, a large family, and a wide circle of friends lament the bereavement.

May 13, at Tring, Rev. Richard Glover, for many years pastor of the Akerman Street baptist church in that town, aged 76.

May 15, at Balderton, near Newark, Mr. Robert Peck, aged 53 years. He was for many years a consistent member of the baptist church at Newark, and a frequent contributor to this magazine. Although a cripple from his infancy and entirely unable to walk, and resident two miles from the place, he was, as long as circumstances would permit, a most regular attendant upon the means of grace, being drawn to the chapel in a hand-carriage by his widowed mother, who was also a member of the same church, and died only a few weeks before him at an advanced age. Notwithstanding the extreme disability and ill-health of which our brother was the subject, he was a cheerful and intelligent follower of the Saviour, and one who adorned his profession in an eminent degree.

THE  
BAPTIST REPORTER.

JULY, 1861.

ANNIVERSARIES OF BAPTIST SOCIETIES—1861.

SELECTIONS FROM THE SPEECHES.

WE now give the choicest of these we can cull, as we are anxious that our readers should be acquainted with what is saying and what is doing by the baptists for the advancement of divine truth in the world. We give them in the order of the dates at which the meetings were held.

BAPTIST MISSION TO CHINA.

As we did not mention this last month in our notices of some of the principal societies, we deem it proper to state that this is an auxiliary movement in connection with the Baptist Foreign Mission. The meeting was held, April 17th, at the chapel of the Hon. and Rev. Baptist Noel, M.A., who, in the absence of John Marshman, Esq, presided. Mr. E. B. Underhill stated that two missionaries had been sent to China, and it was desirable to send six more if funds could be provided.

The CHAIRMAN, with reference to the Bible in China, observed, "What Dr. Marshman began others had laboured in diligently. A good translation of the Bible by the joint operation of many missionaries had been provided for the Chinese,

a translation which could be read from one end of the empire to the other. There was absolutely nothing to hinder a European missionary from preaching in every city, town, or village in China, except the means of sending them forth to that distant land and sustaining them there. Could we not see in this fact a distinct call in the providence of God to the churches of Great Britain? Taeping-Wang was in possession of the second city of the empire, and exercised absolute sway over a district of country containing a population nearly as large as that of France, and comprising not less than thirty millions of people. Taeping-Wang was a poor student some years ago when he came into connexion with the Rev. W. Roberts, an American Baptist missionary in Canton, from whom he learned something better than European humanity, because he received some knowledge of christianity. The effect of the new light which had dawned upon his mind was this, that he was utterly disgusted with the prevailing idolatry, and when he raised the standard of rebellion for other causes, he associated with that the determi-

nation that wherever his forces obtained domination, the idols should be abolished. He had remained true to that programme, and remorselessly destroyed the idols within the city of Nankin, the capital of that new empire. That city, which was then full of temples, monasteries, priests, and idols, had now not a single idol within its bounds, and this was, perhaps, only one of a large multitude of other places from which idolatry had been abolished. Even more than this, Taeping-Wang positively invited missionaries to go among the people to settle. Now, what a most encouraging and delightful fact it was, that no less than eighteen places of worship had been opened at once in Nankin. But we did not want them to be nominal christians only. It was believed that in Ningpo there were three hundred who had been really converted to the Saviour, and who were living christian lives. At Amoy four hundred more, and there was reason to believe that throughout China not less than a thousand were real disciples. If one Chinaman could become a christian, why should not all?

REV. S. MANNING. This marvelous opening of China was distinctly in answer to prayer. When our missionaries first essayed to go out to the heathen world, the whole coast of heathenism seemed to be inaccessible to them. They were as the spies sent up to the promised land, who came back reporting that the enemy lived in fenced cities with walls up to heaven, and they themselves were as grasshoppers in their eyes. The resolution referred to the three hundred and sixty millions of China. The view of this enormous multitude, waiting for the Gospel, seemed to be an overwhelming one, and might well fill the mind with despondency. How small and how inadequate all the resources of

the christian church to meet such a want! Let us remember the words of the Master when He said, "The harvest truly is plenteous, but the labourers are few." Our Master looked upon the whole world lying in darkness, and how few were the labourers! Just twelve apostles, seventy-two disciples, and among them was a traitor. And yet he did not shrink from the work, but exhorted His followers to go forth strong in the majesty of their weakness, assuring them that they should conquer.

REV. J. TAYLOR, *from Ningpo.* Six years ago that very night he had been engaged with Mr Burden, of the Church Missionary Society, in distributing a portion of the million New Testaments in the great island of Tsung-ming, one hundred and fifty-six miles from Shanghai. On reaching Tongchow, a plate containing half a million of souls, they were roughly treated by the soldiery and inferior civil officers, being mistaken for rebels; so little did the people there know of the class of rebels who they mistook them for, that even the European dress of the missionaries did not undeceive them. These brutal wretches dragged them backwards and forwards, and frequently almost dashed them on their faces to the ground. At first it was proposed to cut off their heads at once to save further trouble, but on the suggestion of one of the officers, that if the strangers should really turn out to be foreigners such a proceeding might produce inconvenient results, it was decided to take them before a superior mandarin. By him they were interrogated, and soon discovered to be what they professed to be, and were then sent forward in sedan chairs to the chief mandarin of Tongchow. From that personage they received nothing but respectful and kind treatment. He gave them refreshment and

liberty to distribute the Testaments throughout the city. And at the present time, a passport from a mandarin secured perfect freedom for the distribution of the Scriptures throughout the whole empire of China. The population of China was usually estimated at three hundred and sixty millions, but he believed it actually exceeded four hundred millions. The census was taken every year with great care for purposes of government, and if there was any temptation to make false returns it was not on the side of excess; and severe corporal punishments were inflicted upon any who should be discovered in putting down an untrue statement. But who could conceive of that number? Suppose four hundred millions were placed rank and file ten abreast, the column would almost surround the globe at the equator. Suppose four hundred missionaries were sent to China now and began their work at once, even then twelve millions of those now living would have exchanged time for eternity before they could hear the glad tidings of salvation. No time should be lost, and no effort spared in sending the Gospel to China.

REV. W. LANDELS. There were about two thousand churches of the baptist denomination in England, and they sent two missionaries to China, and the committee of the Baptist Missionary Society asked them to send six more. That was asking just £1 from each church to send the gospel to China—for about £2,000 would pay the expences of the six additional missionaries. He did not stand there to say that every one who had not heard the Gospel must be damned. He believed that good men were safe because they were good, wherever found. But then we all knew this well enough—that the heathen are not good, that they are far from

being good, that they are notoriously bad. And because they are bad they would be damned, say what we would. Their souls were ruined, and going down to hell, in the most awful sense of the term. There was no blinking that fact, no getting past it. Then why refuse to send the Gospel? Had we no Gospel to send? Was not the command, "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"? And when the Lord Jesus said that, did he except the three hundred and sixty millions of China? No one believed that he did. He included the Chinese when he said, "Go ye into all the world and preach the Gospel to every creature." And was there not power in the Gospel to save the Chinese? Surely it was the chief glory of the Gospel that it takes root in every land, and flourishes in every soil. Other religions could not do that. God, by his spirit, could convert men in China as well as in England. God had blessed the Baptist Missionary Society, and it has still a work to do in the world, and he was anxious that it should not fail in its duty in this great matter.

REV. G. W. LEWIS. Thirty-five years ago the late Rev. J. A. James, in a sermon preached on behalf of the London Missionary Society, said, "If one hundred years hence christianity shall have found a lodgment in the city of Canton, we shall have reaped an immense prize for the conflicts of a century." And in scarcely more than a third of that century the whole of the vast region of China had been thrown open, and the church of Christ was free to break forth on the right hand and on the left. Let the churches of Christ in this favoured land think much of China and be discouraged by none of the difficulties in the way of missionary effort, but take impossibilities to the Throne of

grace till they become divine realities. Be it our prayer—

"Oh, reign wherever man is found,  
Jesus, beloved and Divine,  
Then am I rich and then abound,  
When every human heart is thine.

A thousand sorrows pierce my soul  
To think that all are not thine own;  
Oh! be adored from pole to pole,  
Where is thy zeal? Alas, be known."

REV. J. H. HINTON, A.M. He hoped the baptist missionaries would instruct the Taepings in the principles of religious liberty. For himself, he felt no gratification in hearing of the destruction of idol temples while the people remained in heart idolators; for the power which now breaks the heads of idols in China might come to break the heads of christians and of baptists in England too.

#### BIBLE TRANSLATION SOCIETY.

DR. ACWORTH referred to the Society having attained its majority, this being its twenty first anniversary. After mentioning its improved pecuniary position, and the prospect of more extended support, he referred to the famine in India. They had recently been startled, affrighted, and pained to the very heart by most disastrous tidings from the northern provinces of India. Our fellow subjects there were dying by scores and hundreds from starvation. No sooner was the fact known than sympathy was elicited. Noble hearts and hands came forward with munificent contributions to stay the plague and save as many as could be saved from meeting an appalling fate. O that there were but a corresponding regard for their spiritual destitution! Surely the time would come—God grant it might come speedily—when they would appreciate objects and results according to their intrinsic and abiding importance. What was the body when compared with the soul?—what the prolongation of life here for a few fleeting months or years when compared with a prepa-

ration for an exceeding and eternal weight of glory? He need not remind them that the primary and exclusive object of this and all kindred institutions was to put into the hands of fellow subjects and fellow immortals that only revelation by which life and immortality were brought to light. Could they allow generation after generation to pass away, in possession themselves of this glorious boon, and professing allegiance to Him who had bought them with his blood, and refuse to impart it to those who were still perishing for lack of knowledge?

REV. J. WENGER. I have been more at home in the work of studying and translating the Scriptures than in taking part in proceedings like the present. I therefore trust you will kindly bear with me if you do not find me proficient. I went out to India a few months before the Bible Translation Society was established, and well remember the impression that was produced upon our minds when we heard the tidings of it. Those who are well read in the history of our denomination know that that venerable man of God, Dr. Carey, yielded subjection, no, not for an hour, to the Bible Society on the question of baptism. As he was full convinced that baptism meant immersion, he determined that he would translate it so that the term used should mean immersion. Many people suppose that we are opposed to the Bible Society, and that this Bible Translation Society of ours is a narrow-minded, and sectarian undertaking. That is not the case. To refer to a simile from daily life, a husband may love his wife very dearly, and yet not permit her to dictate to him. Just so with us and the Bible Society. We love the Bible Society, and wish it every success, and we co-operate with it in many ways, but we will not allow it to dictate

to our consciences as translators. I do not feel at liberty to enter into particulars concerning things mentioned to me in confidence, but what I do feel at liberty to mention will be found in the report, that the British and Foreign Bible Society, and its auxiliary societies have laid a heavy yoke of restriction upon the consciences of translators—a yoke they find it very hard to bear. I thank God that this society has enabled baptist translators to maintain an independent position. Our chief translations in India have been the Bengalee, the Hindustani, the Hindoo, and the Sanscrit. In all these dialects we have the New Testament; in Bengalee, the entire Bible, and by far the greater portion in Sanscrit. It has been my privilege to carry through the press, partly in connection with the late Dr. Yates, three entire editions of the Bengalee Bible. I am not prepared to say that our Bengalee Bible is faultless, but on the whole it is faithful. One manifest testimony to this is that although it was mainly about this translation that our divergence arose with the British and Foreign Bible Society, they have no other translation of their own. They refused to assist us in translating, but we have never laid any prohibition on their reprinting what we have translated, although we knew that in all probability they would transfer the word immersion, and retain the Greek word in their Bengalee edition of the New Testament. Another proof of faithfulness is, that the only opposition we have had as to the character of our translation has come from the Tractarian party. Some eleven years ago they made an underhand attempt to thwart our efforts, and to persuade the Bishop of Calcutta that our translation was defective. The main fault they found was, that it did not give authority to the doctrines of the Church of England with regard

to the sacraments. Now, I say it is an honour to have one's work called into question by the Tractarian party. Almost exclusively within the last eight years, there had been about 160,000 copies of the Bengalee Scriptures distributed from the funds of this society. That does not mean entire Bibles, but copies of Matthew, Mark, and the Acts of the Apostles, in a separate form, so that the people had in a written form, clear apostolic teaching. All the efforts of the Bible Society to obtain a better Bengalee translation have failed. Some years ago, a body of men translated one of the gospels and one of the epistles. It no sooner appeared in print than it was condemned as altogether inferior to ours, and the Bible Society has not since attempted to print another translation. Thus, I hope you will perceive that this society, though not occupying much public attention, nor rejoicing in great public approbation, really has been very useful; and, I believe, that through it, by the blessing of God, many have been made wise unto salvation.

REV. T. E. FULLER, (*a grandson of Andrew Fuller.*) To me this society is full of interest, because it points back to those glorious days, to that old workshop at Serampore where—I speak it advisedly—Indian civilisation itself was born, and where that devoted trio, Carey, Marshman, and Ward, first began their toil. We cannot too often refer to them; for myself I never tire of remembering or speaking of them. When William Carey translated the Book of God into the Hindustani tongue he was doing for it what the priests did when they sprinkled the furniture of the tabernacle with the blood of the Pascal Lamb—he was consecrating it. Indeed it is not too much to say that as far as one man could do it, when he gave to India the Bible

he gave India to the Saviour. This society is a sort of auxiliary society to the Baptist Missionary Society. It is something like the armoury of the missionary army. I remember when I was a lad, walking with some one in the east of London distributing tracts, and a man standing smoking a pipe was offered one. He said, "I will take it, but I shall light my pipe with it." The tract distributor gave the tract, and passed on. One glance back showed that the man had not lit his pipe, but was quietly reading the tract. It was because he was left alone with it. So long as there was a little banter between the two he affected to despise its message, but when he was left alone there was a secret influence attending it, and so it must be with the Word of God. The Bible must be a help to the missionary in his work. Thus, to use a figure already employed, it is our interest to see that the armoury is well looked after as well as the army.

REV. J. C. PIKE, (*Secretary of the General Baptist Missionary Society.*) He had a debt of gratitude to discharge that evening. He begged to tender thanks for the assistance lately rendered in bringing out a new edition of the Oriya New Testament. This assistance came at a time when their whole stock was exhausted. The resolution spoke about union among themselves as a christian denomination—it urged the claims of the Society, for increased support on every member of the baptist denomination. Now he thought as a denomination they sometimes did themselves injustice by appearing to be divided. But here surely was a common ground for union. It mattered not whether they were called Particular or General Baptists, whether they were Calvinists or Arminians in theology, hyper-Calvinists, or Full-erites,—here was a work in which

they could all be united. He then instanced conversions which had occurred purely from the circulation of the Scriptures.

REV. J. C. PAGE, *from Barisal, India.* He wished to give two or three facts to show how the people of Bengal read the Scriptures. It was well understood that while they went about preaching the Gospel, the missionaries always took with them copies of the Scriptures for distribution. The question was often asked, "Are these books read?—do the Hindoos study them?" He had often asked himself this question. It was answered on one occasion in rather a curious way. One sabbath afternoon a respectable looking intelligent youth came to him who wished to be supplied with a copy of the whole Bible; after some conversation, he gave him a copy of the New Testament, but that would not satisfy him. He said, "Sir, in this case I shall only have a portion of your holy book, give me, please, the whole." From the young man's manner he became suspicious. He said, "Now I am too old to be cheated, even by a Bengalee. I know there is something at the bottom of this which you do not wish to bring out; come, now make up your mind, out with it, and be an honest man for once. You shall not go unless you tell me why you want a whole Bible, and nothing else." At least he gave this explanation. He said his uncle was the native judge of Barisal, and he had had a quarrel with the judge of the next district. High words had been spoken, and his uncle, in his wrath, called the other native judge a donkey; and he, feeling himself deeply injured, had taken the matter so to heart as to bring an action against the young man's uncle, and had laid the damages at a high figure. The young man said that the christians' holy book said that God was a sun and shield, and

that Jesus Christ His Son was a rock, a shepherd, and bread; and he wanted the book for the purpose of showing that, as the christians applied such language to their God, there could, according to his ideas, be no harm in calling a fellow-creature a donkey. This story seemed only calculated to raise a smile, but there was a point in it which should not be over-looked. Throughout the country this work of quiet reading is going on among the people. He then spoke of the success which had attended the dissemination of the Word of God among the Rayahs and low-caste tribes, and of the consolation it had afforded in a dying hour to converted Hindoos with whom he had been acquainted.

REV. J. P. CAREY, a grandson of Dr. Carey, also briefly addressed the meeting.

#### HOME MISSION.

THE CHAIRMAN, Frank Crossley, Esq., M.P., rejoiced in the success of the Missionaries of the Society in various parts of the country. I trust it is only the beginning of good things, that you will go on and prosper, that you will still go out into the highways and hedges and preach the unsearchable riches of Christ; for depend upon it, that wherever the Gospel is preached in its purity and simplicity, no matter what part of the country or what part of the world it is, it is sure to find a population for which it is admirably adapted.

REV. F. TUCKER, B.A. Never was so much being done for the spiritual welfare of the masses at home, as in our day. Mr. T. then described a sabbath evening service in a theatre, when 3000, not one of whom had a Sunday coat on; and after referring to the infidel tendency of the recent "Essays and Reviews," and the "war spirit" which had been excited in the land, said, I cannot go so far as an

eminent divine in London, who said he believed the booming of Britain's cannon would be heard to the latest period of the earth's history. A prophetic divine uttered that sentiment, but surely there is in prophecy that which he had forgotten, a prophecy that often comes to my mind like music from a heavenly harp,—“They shall beat their swords into plowshares and their spears into pruning hooks—nation shall no more lift up sword against nation, neither shall they learn war any more.” Brethren, when that comes to pass, the boom of Britain's cannons will be heard no longer. No, no! I should like to live to see what some of our posterity I trust will see, when all the artillery of Britain shall be piled up as a monument of the victories of peace—piled up, let me say, on Hampstead Heath or behind the statue of Achilles in Hyde-park—perhaps that would be the better place. I should like to have a hand in rearing that monument. We would pile up tier on tier the big guns and the little guns—and, gentlemen volunteers, we would have your rifles too! and would sing, “Glory to God in the highest; on earth peace, good will towards men.” After all, brethren, what we want is religion. Nothing else but religion will satisfy the wants of Britain or of any land. Peace is a good thing, plenty is a good thing, education is a good thing, but the knowledge of the Lord Jesus is the one thing needful.

REV. G. WHITEHEAD, *Home Missionary, County of Durham.* His labours extended over a district thirteen miles long by three broad, containing a population of about twenty-two thousand, most of whom had settled in the district during the last twenty years. He had three chapels, in which he preached every sabbath, and in order to accomplish this he had to walk eleven miles. When he first set to work in the

district he could not get a congregation to hear him, but now he could not attend to all the demands made upon him. Wherever he went he found the people, not only willing, but anxious, to hear the Word of God, and many could point him, with rejoicing, to the birth-place and birth-time of their souls. His attempts to preach the Gospel in the open-air at one time met with great opposition—all kinds of noises were made to drown the voice of the speaker; tin pans and brickbats were kicked and tossed about, and on one occasion a pistol had been fired. He kept his post, however; and at last the enemy relinquished the contest. On other occasions he had been met by opposition he better liked—argument and the asking of questions. He generally, however, declined controversy, as he would not allow the public mind to be diverted from the positive statement of the truths of the Gospel. One instance in which these services had been blessed, was in the conversion of a well-known sceptic in the neighbourhood, whose wife also followed in his wake. They had both been baptized, and were usefully employed in spreading the truth around them. It was with much reluctance that he had left his work in order to visit London, as he was obliged to tear himself away from meetings of a very glorious character. The members of his Bible-class had been under great spiritual anxiety for a considerable period; when, at last, one sabbath afternoon, they thoroughly broke down in deep emotion and anxiety. He was never at a more interesting meeting. It was at once a Bochim and a Bethel—a place of weeping and of praise. Revival meetings had been held night after night ever since; many had found peace, and many were still anxiously seeking it. He asked for the sympathies and prayers of

the meeting, in order that the blessing of God might still rest upon them.

REV. ARTHUR MURSELL. The description which had been given of the London theatres was, in many respects, applicable to the Free Trade Hall in Manchester, and its congregation. Some time ago one of the little pamphlets with which his name was connected, fell into the hands of a gentleman who happened to be the proprietor of a very large room, capable of holding two thousand persons, at that time employed as a night saloon and casino, and the habitual resort of the outcast and debased. Having his attention directed to the little pamphlet, this gentleman sent instructions to his agent in Manchester that the room should never, from that moment, be employed for such a purpose again. It is now occupied by the congregation with which he (Mr. Mursell) was associated, as a day and sabbath school, and though it has not been opened more than three or four months on sabbath afternoons, three or four hundred children of the raggedest and most debased class were assembled. Results like this encouraged one to proceed, in spite of the many revilings with which one sometimes came in contact. Referring to the report, he said he was glad to hear that their Chancellor of the Exchequer had a surplus in hand, but he sincerely trusted he would not on that account remit the income-tax upon the subscribers to that society, but rather look for increased support in order that there might be a larger surplus next year. He thought he was justified in calling upon them to lend the society their increased and steadfast assistance. Whatever might have been the motive—and he would not suppose it altogether an unmixed one—which had brought them to that beautiful place, he trusted their sympathies had been enlisted on behalf of the work they

had been contemplating. There was much to be done at home, but all could aid in doing it. All honour, said he, to the men who gave their hundreds and thousands to this work; but still more honour to those who gave their energies and their prayers! and all honour to the agents of this Institution: they looked for no rewards but the conscientiousness that they were doing a glorious work! They sometimes returned from it with weary hearts, but those weary hearts grew light again and glad some, as they thought before they stretched their weary limbs to sleep, "Inasmuch as ye have done it unto one of the least of these my little ones, ye have done it unto Me." He commended to his hearers this as *their* reward.

REV. C. H. SPURGEON. I wish to speak to-night to some solemn, stern effect. Although I am to stand here to advocate the cause of the Baptist Home Mission to-night, will you think it singular if I say that the Baptist Home Mission is no credit to the denomination? That there should be *such* a society, was a necessity; that there should be a society—so weak, so ill-sustained—never was a necessity, and if not a necessity, it is a dishonour. What is it we propose to do about which we take so little trouble, and towards which we bestow such slender sympathies? We propose to evangelise our own land. We who claim to be pure, especially in the ordinances of God, who are delivered from that mistake which has made baptism to be the mother of superstition, we whose sympathies have ever been with the people, and who are peculiarly qualified for the work of preaching to the poor because we temper enthusiasm with the coolness of a creed that is stern and severe—we who have had men in our midst who can speak to the people plain, sober words in the Saxon tongue—we, the sons of fathers who

stained the baptismal pool with blood—I say we, with all this heraldry and all this aim, what are we doing? Less than we did fifty years ago! less than our fathers did when their numbers were but one-third what they are now! You must always measure efforts by the end intended. The end intended, I take it again, is to evangelise Great Britain. Brethren, we should have an eye, in these meetings, not merely to listening to speeches, but should take into consideration the wants of the country which is our own, a country which with all its faults we love, for which we feel more earnestly than for any other, a country whose going back shall be the going back of the sun of civilisation ten degrees upon the dial; and yet—hear it—yet hear it not—hear it not with your ears but with your weeping eyes—we do for this Home Mission less now than was done many years ago. In the year 1811, this society had the name of the Itinerant Preachers' Society. In that year George Smith, the boatswain, came up to London. He is here to-night; you may guess he is growing old, and is in the sere and yellow leaf, now. He told some extraordinary but authentic stories of the seamen on the coast of Scilly, and of the wreckers upon the shores of Cornwall; he told the people of the students whom he paid to teach, and of the different villages in Cornwall he had visited, and how deeply the people were impressed. The denomination rose as one man, and the income increased from £1,000 to £4,000, there and then, and now it is somewhere between £3,000 and £4,000. O for more men to help the society! *Men!*—I am not going to say that there are no men; I will say they are very scarce articles in these times. What I mean by a man is not a person with a white cravat and a black coat. What I mean by a man is just this kind of

person: he has got a thing in his heart, and he means to do it—if he smash earth and shake the heavens, he will do it. I pray God to send to this Home Missionary Society more devoted men, and when you get the men you will always get the money. There is never any trouble about getting money if Knibb asks for it; you will always get subscribers if John Williams is the pleader. There is no trouble about getting money if you have got the men who can touch the people's hearts, and they are the men whose hearts are touched themselves. The baptist churches will supply the needed funds, if they do but believe you intend to make the society a success, and will not let it lie upon a dung-hill, but intend it to mount up to the stars. If I have said anything that stings anybody, I do sincerely rejoice at it, because the Apostle Paul exhorts me to say stinging things. He says, 'Provoke one another—to love and good works.' I think we want some new measures as well as new men and new money. The Rev. Herbert Seymour said, at a meeting of the Young Men's Association, he had reason to believe that four thousand clergymen of the Church of England were faithful men and preached the Gospel. Four thousand, mark. There are eighteen thousand clergymen—where are the other fourteen thousand? Puseyites some of them, earnest in their way—some of them no church at all—some like a clergyman I have heard of who said he always fined himself a shilling if he preached more than half an hour; men who buy their manuscripts, who care for nothing in the parish but the fleece, and never have a thought for the flock. Brethren, you cannot tell what awful work it is to toil up hill in these country parishes where the people are under the dominion of the clergyman—sometimes an ungodly man—and are little better in spirit-

ual things than heathens. I could instance a case in which an earnest brother has done his best, and who had once a good cause, has scarce any congregation at all now, and fears he shall be left in the position of Dean Swift, who said, "Dearly beloved Roger," when he read the prayers, because there was nobody there but the clerk. And all this is done by petty persecutions, turning off servants who do not go to church, preventing children going to the day-school who do not go on Sunday, and all those things which these men know well how to use, not weapons of our warfare, but weapons of their warfare, almost equal to the weapons of the Spanish Inquisition. What ought we to do in order to shake this rotten old hierarchy? What we want in such cases is, not that our brethren should starve and be forgotten and left without a friend, but that you should honour them and maintain them, at least for a time. But to come back to the question of income: I cannot stand this £3,000. I would undertake to raise, if this were my mission, £6,000 between now and Christmas-day, and then tell you I had a balance over. The fact is, it must be done. Next year when we meet here, if you do not have the £6,000 at the very least, I shall propose that my friend Mr. Mursell do not dance to you, but that he mourns to you and makes a lamentation over you, and I will meet you with a most dolorous face, and my rod shall have laid in pickle the whole year and become pretty well soaked. If there is a baptist here who thinks £3,000 creditable, let him say so; if there is a christian minister who thinks I am too fast in saying £6,000, let him say so; if there be any being who thinks £3,000 a proof of an earnest wish on our part to evangelise England, let him say so. It is a mean and paltry sum which we now raise; it is unworthy of this

assembly; it is unworthy of this denomination; it is unworthy of our christian faith. Now, first of all, let every subscriber double his subscription next year. Secondly, let us all have a special collection. We have generally given a small portion of the collection for the Missionary Society to this cause, but we must have a special collection. Of course I shall ask my deacons about it, which is just the same as a man, saying when he is in his proper place, "Oh, I could not do such a thing, but I will ask my wife." Of course he asks his wife, and she says, "My dear it is a very proper thing to do." That is what they will say. Mr. Mursell, we must have a good collection out of you; you will not get off without giving a good collection. Other churches must do the same. I think I have tried to make a practical speech; may it be put into practice and become a solid matter of fact. I beg to second the resolution, which is that you double the income of the Society next year.

#### IRISH SOCIETY.

The Chairman, **RICHARD HARRIS, Esq., Leicester.** I think the present state of the Baptist Irish Mission is very hopeful. I had the pleasure and privilege last autumn of visiting the north of Ireland that I might judge for myself of the work there going on. It was to me a very pleasant and profitable visit. The work there is the work of God; it is as if he were taking the evangelisation of Ireland into his own hand. New churches are springing up in various towns, especially in connection with this society. I found in Ballymena, where a year and a half ago no baptist church existed, they now number nearly one hundred and thirty members. I believe during the last month sixteen have been baptized and added to the church. Then again in Londonderry a new church has sprung up, and at Coleraine they are in a prosperous state—they will shortly have to lengthen their cords and strengthen their stakes. In Ballymena for the last year and a half the baptists have been

worshipping in a loft over some stables, with nothing to sit upon but some rough benches. For all that God has blessed them, and will still bless them. While there are many things pleasant in the prospects of the society, there are some things of a painful nature. I allude to the persecution which many of our baptist brethren have to endure. It is no small matter for those who have embraced baptist sentiments to have to lose caste, and leave their homes, and seek employment elsewhere. Let us hope that this may not extend. My own opinion is, we have now the seeds of evangelisation in Ireland that will evangelise the whole land.

**REV. J. H. MILLARD, M.A.** He too had visited Ireland. He would take them through a rapid tour along with him to the scenes which he had visited. Landing on the quay at Belfast, they would be struck with the civilisation and refinement of that wonderful manufacturing metropolis of the north. The stately porticoes of the protestant meeting houses would show that the spirit of the Gospel had been at work. In the evening they would wend their way to the baptist chapel, where our prudent and persevering brother Henry preached the Word. Though the chapel was in the back slums, they would find a goodly congregation, and would see there a loaven by which, by-and-by, Belfast would be pervaded by baptist influences. At Banbridge they would find brother Eccles labouring with apostolic zeal and a self-denial which he could not possibly describe—how he laboured from Sunday morning to Saturday night, and thought nothing of walking twenty miles that he might preach the Gospel by the roadside, or in a cottage. This chapel was compactly filled every Lord's-day, and many souls were being brought in. Next day they would travel to Ballymena, the centre of the Irish Revival—the Horeb from which the water of God's grace burst forth from the flinty rocks of Irish orthodoxy two years ago. Brother M'Vicar, formerly a Presbyterian, was one of the first to be refreshed. He had become a baptist, and had gathered round him a goodly church to the number of about 400. At Coleraine brother Medhurst was labouring with great success. They must leave the Giant's Causeway and all the glorious scenes of that delightful region, in order to see

what the grace of God was doing at Londonderry. He, as he passed beneath the shadow of that far-famed Protestant town, felt his heart beat high as he saw far above him the statue of George Walker, with one hand beckoning away the ghosts of James's army, if still lingering there,—with the other beckoning forwards the fleet coming to the relief of the besieged city. But his heart beat higher and with a firmer throb, as he met his baptist brethren in the evening—a little cluster gathered during the revival. He then described the effects of the revival in Dublin and other places.

REV. F. EDWARDS, B.A. We have been accustomed to talk of Ireland as a disgrace, but the disgrace was our own—he believed all Ireland's misery and destitution was to be traced to some act of England in reference towards her. But God had been showing how the country could be raised. We had tried plan after plan, and every one had been a failure, and the people had only sunk deeper in misery; God had applied the Gospel to the country, and had shown that this was the only power by which Ireland could be elevated, and its misery remedied. The assurance that God had evidently been working, ought to increase their earnestness. He was not one of those who thought success ought to be the strongest stimulant; neither did he feel that in past years the efforts of the society had been useless. But surely success was a stimulant, and seeing that God had now crowned their labours with abundant blessings, they ought on that account, to be only the more active and earnest. Why should not the revival extend from Ireland to England, and from thence to every part of the world? It was not for want of power on the part of the Saviour; there was an unexhausted power and omnipotence in Christ, which He was waiting to bestow upon His church in answer to faith and prayer.

REV. ARTHUR MURSELL. He thought, considering the means at its disposal, the society had effected great and glorious things, but what it had done was nothing to that which still remained to be accomplished. What, after all, were ten, twenty, or thirty uncomfortable places of worship, scattered up and down throughout the length of a down-trodden and priest-ridden land? The opposition with which the society had to contend

was as great, if not greater, than that which met the missionary in foreign lands—ignorance promoted and fostered by the very men who ought to drive it away; a spirit of besotted and dreadful degradation taking hold upon the people, and the people glorying rather than otherwise in their shame. What greater obstacles than those could oppose any society? But if God were for them, who could be against them? He could not forget that Ireland was a sister island, a lovely and beautiful sister, and on that account there was a sort of chivalry, which should incite them to support an institution like this. The English nation did well and nobly in connection with the famine in 1846, in sending out the bread that perisheth to sustain the temporal necessities of Ireland. Should their labours be less earnest in seeking to send out the Bread of Life to those who were labouring under a more crying necessity? Where was the advantage of a provision for threescore years and ten, if, when that brief space had passed the immortal soul were to perish for ever? If John Bull's purse did not grudge twenty millions for the emancipation of one million bondsmen afar off, how much more should his liberality expand and expend to effect the spiritual deliverance of millions in yet grosser slavery, under the shadow of our sovereign's throne, and the ægis of our country's law! If Britain could send forth to a distant nation a legion to aid the Italians in their struggle for liberty, how much more did it become her to despatch a legion of earnest soldiers across the Irish Sea, armed with the sword of the Spirit, the word of the Lord! If her senators could pass an act of union, to connect Ireland with this country and bring it under the same Government, should we not labour to effect a still more hallowed union, which would bring her under the authority of Him who ruled but to set His people free? He should be sorry to utter a word to the disparagement of his Roman Catholic brother as a man, but his whole soul kindled into indignation and abhorrence, when he thought of the system to which he was attached. He thought it behoved that society to take a strong stand, and speak sternly out upon this question. It was this that formed the main barrier to the progress of evangelical truth there. Italy was a country worth redeeming—and so was Ireland too. Might the time

not be far distant when He who sits upon a throne girded with a rainbow like unto an emerald, shall take the Emerald Isle and place it as a jewel in His kingly crown!

REV. C. H. SPURGEON. What were their difficulties? They had spoken of Popery, but if they preached Christ Jesus, Popery must give way. They had no opposition except in appearance, and he liked opposition in appearance. The men they could not get on with were men who had no fixed principles. If Ireland could be converted by soap, it would not be worth converting. What were their encouragements? They had been told at former meetings there was encouragement in the fact that Irishmen, after all, were not so fond of Popery as was said. Look at the man when he got

to America. The Roman Catholics had lost three millions who had gone to that country from Ireland. The revival was, however, now their main encouragement. If God had been at work there, let them be at work too. If they did not avail themselves of the opportunity God had now given, they would be like the Irish proverb, which says, "Some men never get anything until they loose it," by which they mean they never take care of anything till it is gone. They would lose the opportunity, and then they would begin to take care. They would talk about the revival with sorrow, and wish that it would come again. Let them put the boat upon the waves while now the tide was rising, that she might be floated over the bar at the harbour's mouth!

## Poetry.

### THE CRUCIFIXION.

BY JOHN G. WHITTIER.

SUNLIGHT upon Judea's hills !  
 And on the waves of Galilee—  
 On Jordan's stream, and on the rills  
 That feed the dead and sleeping sea !  
 Most freshly from the green wood springs  
 The light breeze on its scented wings ;  
 And gaily quiver in the sun  
 The cedar tops of Lebanon !

A few more hours—a change hath come !  
 The sky is dark without a cloud !  
 The shouts of wrath and joy are dumb,  
 And proud knees unto earth are bowed,  
 A change is on the hill of Death,  
 The helmed watchers pant for breath,  
 And turn with wild and maniac eyes  
 From the dark scene of sacrifice !

That Sacrifice !—the death of Him—  
 The High and ever Holy One !  
 Well may the conscious Heaven grow dim,  
 And blacken the beholding Sun !  
 The wonted light hath fled away,  
 Night settles on the middle day,  
 And Earthquake, from his cavern'd bed,  
 Is waking with a thrill of dread !

The dead are waking underneath !  
 Their prison door is rent away !  
 And, ghastly with the seal of Death,  
 They wander in the eye of day !  
 The temple of the Cherubim,  
 The House of God, is cold and dim ;  
 A hand is on its trembling walls,  
 Its mighty veil asunder falls !

Well may the cavern-depths of Earth  
 Be shaken, and her mountains nod ;  
 Well may the sheeted dead come forth  
 To gaze upon a suffering God !  
 Well may the temple-shrine grow dim,  
 And shadows veil the Cherubim,  
 When He, the chosen one of Heaven,  
 A sacrifice for guilt is given !

And shall this sinful heart, alone,  
 Behold, unmoved, the atoning hour,  
 When Nature trembles on her throne,  
 And Death resigns his iron power ?  
 O, shall the heart—whose sinfulness  
 Gave keenness to His sore distress,  
 And added to His tears of blood—  
 Refuse its trembling gratitude ?

## Reviews.

*Theological Tracts for the Times.* London: Tressider. Threepence.

THREE copies of these well-written tracts are before us—"The World at School; or, Education and Development"—"The Historical Veracity of the Bible"—"The Supernatural in Christianity; or, the Bible a Divine Revelation." Written and published, it appears, as antidotes to the pernicious principles and sentiments of the "Essays and Reviews" by certain recreant, we might for some reasons say infidel, clergymen of the Church as by law established. Verily state-paid churches are anomalous institutions, and the sooner we are well rid of them the better!

*Memoir of the Rev. Jonathan George, late of Walworth.* By the Rev. G. Rogers. London: Freeman.

MR. GEORGE was the son of a baptist minister at Neath. Converted and baptized when a young man, he devoted himself to the service of the Lord, who opened his way to engage in ministerial labours at Harrow, Harlington, and Walworth. He appears to have been a conscientious, devoted, and useful minister of Christ, and his surviving friends will peruse this memoir with much interest, since it contains many of his own

written reflections; a "Funeral Sermon" by Dr. Steane, and the "Funeral Service" is appended.

*The Principles and Practices of Baptist Churches,* by F. Wayland, D.D. Edited by John Howard Hinton, M.A. London: J. Heaton & Son, Warwick Lane.

### SECOND NOTICE.

FOR two reasons we resume our notice of this excellent book. First, because we omitted to state that it is the first volume of the "Bunyan Library," now in course of publication by Heaton & Son; and further, that we might mention what we regard as its chief excellency. When we gave our first notice, having only received a copy a few days, we had not time to read more than half of it. Since then, having completed our task, we feel that we are only discharging a public duty to a worthy class of christian teachers, when we say that, in our opinion, what are usually called "lay" or "local preachers," will find more valuable assistance from the hints and suggestions of Dr. Wayland, with respect to the preparation of their sermons, than they would from a hundred volumes of bony "skeletons." We wish we could see this part of the book reprinted in a cheap form for their special use.

## Christian Activity.

### DO WHAT YOU CAN.

THE higher spiritual work of an active christian is pre-eminently eternal in its results; work having for its object the instruction, conversion, and consolation of souls. The influence of Christ's life in glory, whether manifested in word or deed in His servants on earth, when brought effectually to bear upon those who are "dead in sins," is to communicate everlasting life. To save a soul from death! What is that? To change the vanishing spark of mortal thought into the star which shall burn for ever in the firmament of God; to open a

direct communication between a spirit sunk in deadly gloom and all the never-ending happiness of heaven! Other works of men decay and pass away: pyramids, temples, cities, manufactures, laws, literature—all are wearing out or rushing into ruin; but there is one work which is absolutely eternal—the salvation of a soul, or the instruction, guidance, and consolation of a soul so saved. Planting and watering here are alike eternal. If I communicate thoroughly a view of gospel truth to a fallen man, and he by the blessing of the Spirit believes it, then the idea is in him

FOR EVER, as the incorruptible seed that abideth. Now, such views of truth, creative and formative of character, principles for ever productive of lines of action, may be conveyed to other minds, either by word or deed. It is not necessary for a man to listen to long discourses, or to understand a profound theology, in order to be saved. That God is love, and will save and pardon the worst man freely through Christ—this is the message; and this truth may be flashed upon the heart of a sinner by the fewest words or works. There are many christians who have small speech, but great spiritual power. There are silent, sterling, men and women, with profound natures and loving hearts, whose single actions preach the gospel of the grace of God as "with the Holy Ghost sent down from heaven." Their characters, like a diamond mirror, reflect upon the frozen soul the light of the love of God. Their few sentences proclaim the glad tidings as with the silver-trumpet of the jubilee. Such a view of the facts as this holds out the greatest encouragement to those who think themselves to be endued with but slender capacities for usefulness. The chief means of doing good is being good. If there be but genuineness of character, and the power of opportunely repeating in conversation the words of instruction or comfort heard elsewhere, it is a great power; and when

received with welcome, performs an eternal work. Casual sentences govern both the church and the world.

Wide, then, and permanent is the influence of any soul in earnest, whether its gifts be of speech, station, or property. Immense is the work which every one may accomplish—the least talkative are often the most powerful. How many are there who, like Moses, are of a slow and stammering tongue, who cannot prophesy, but who can build up tabernacles, inspire their-brother Aaron, and govern the Israelites. All true and holy thoughts and work is ever-living, and goes on working in many minds. The measure in which we desire to communicate truth is the measure of its influence over ourselves. All genuine light radiates. Small powers in earnest, a feeble spirit true to its trust, and working the works of God in faith and humble prayer, is often permitted to witness results of spiritual labour for which the highly-gifted minister, or plumed official christian, have panted in vain. "Thou hast a little strength, and hast not denied my name, I will give thee a crown of life." "With what measure ye meet, it shall be measured unto you again." Oh, may our common life be such, so truly and thoroughly animated by the life of Christ, that grace, beauty, and utility on earth may bloom hereafter into glory everlasting! *Christian Spectator.*

## Revivals and Awakenings.

### SOUTHERN INDIA.

WE are thankful in being able to report that the Divine influence which has graciously visited various parts of the British Islands, has been shed down upon the parched plains of Hindostan, making "the desert to rejoice and blossom as the rose." A missionary of the Church Society describes the following results in the different districts of Tinnevely, recently visited by revival:—

"In the first place, with the exception of four cases, drunkenness has entirely disappeared from amongst them.

Secondly. There is a general acknowledgment, on the part of the heathen, that those who were formerly a disgrace to their religion, have now become respectable and decent-living people.

Thirdly. One fact more than many has been an evidence to my own mind of the reality of this work; namely their entire desistence from law-suits, from which, at one time, they were never free. Now they have resolved to abstain from them altogether. Their principles have already had one or two severe tests: nevertheless, prayer to Almighty God is the only law-suit they can be induced to make.

Fourthly. I can speak with great satisfaction of their regular attendance at the daily services in the church, of increasing intelligence evinced at those services, of a better observance of the Lord's-day, of a larger attendance at the Lord's supper, and of a deeper interest generally in the concerns of their

souls. It is worthy of remark, that on the very Sunday, May 6th, on which Mr. Penn speaks of having enjoyed such a delightful day at Yageikulam, it was my privilege to be ministering at Ukki-rankottei. This was after the 'revival' had commenced there. I seldom remember to have witnessed a more animating spectacle than this congregation then presented. We had on that occasion no less than seventy persons assembled for the Lord's supper.

Fifthly. There is now scarcely a house in the village in which private and family prayers are not regularly observed. Frequent prayer-meetings are also held amongst the people in their own houses; and I must not forget to add, that many of those meetings have been held for the special purpose of interceding for some hitherto unconverted members of their congregation.

Sixthly. I am thankful to notice a desire to go forth into the neighbouring villages to preach to the heathen. Sunday afternoon is the time that I suggested, as affording the most suitable opportunity for this.

Their plan is, for several to meet in the church for prayer after the noon service, and then they divide themselves off into little companies of twos and threes, to go and invite others to seek the Lord Jesus Christ.

With regard to our mission agents, I have observed, during the last three or

four months, an increasing spirit of earnestness in several of them."

Another writer says:—"The satisfactory state of the older congregations may be gathered from the fact, that in thirty villages out of forty there has been a greater or smaller increase of christians, and this has been effected, under God, by the zeal and teaching of the older christians. This has been remarkably the case in the hamlets round, and in the neighbourhood of Pannelvilei. In seven of these hamlets, in 1859, there were more than four hundred heathen, besides christians; now, with the exception of four families, all are professedly disciples of Christ, and appear determined to remain so. But the great cause of rejoicing to my heart is, that so many as 607 persons, who were worshippers of idols on January 1st, 1860, are now disciples of Christ, and are so apparently sincere in their profession of christian faith, that I have admitted them into my list of native christians. Moreover, besides the above 607, there are 500 more who have recently renounced idolatry, but as yet have not been long enough under instruction to be trusted. The total number, therefore, during the past year, amounts to about 1,100 people, a much greater number than I have before been permitted to receive in one year." Details equally encouraging have been received from other missionaries.

## Narratives and Anecdotes.

### THE PAPAL CONTEST IN FRANCE.

THERE can be no doubt that the priests, having the fear of the first revolution before their eyes, aided Napoleon III. in ascending the Imperial Throne. For a time all went on smoothly; but when he refused to prevent the Sardinians from invading the Papal States, then they denounced him as another Judas Iscariot. The Emperor was patient, doing little more than admonishing, by his minister, the chief offenders. The press, however, took up the question, and reminded the papists of some ugly facts of the Popes and their government—that there had been above one hundred rebellions in Italy against the Popes—

that one Pope spat on the Bible, and professed paganism—another murdered two of his own sons—another was a heretic and an adulterer—and another made his way to the throne by daggers—with many more like dreadful crimes. But the best thing that appeared in Paris was a handbill, of which thousands were distributed in the streets, and without prevention by the police. Here is a copy.

"Our Holy Father the Pope.

"I

Always the same tune! In the street and at home, in the newspapers and in conversation, at church and at the pot-house, we hear nothing else but discussions on our holy father the Pope.

All this noise becomes tiresome. The poor dear old man may have made some mistakes, that is his misfortune; but it is his own look-out.

If, as is said, he has broken faith with his people by making promises to them which he has never kept, I think that, after having exhausted their stock of patience, they have a right to say to him, 'Holy Father, we beg you a thousand pardons for leaving you, but we prefer to have a temporal leader a brave and gallant King who keeps his word.'

If, as is said, he curses modern civilization, and believes that liberty is meant for him alone, what is to be done? Is not a shrug of the shoulders the best reply?

If he mistakes obstinacy for dignity, the *non possumus* for magnanimity, Castelfidardo for a glorious battle-field, the abductions of Mortara and Bluth for acts of heroic virtue—truly, the infallibility of the Holy Father appears to me to be somewhat at fault.

If, as is said, the Holy Father is doomed to fall headlong from the summit of his temporal power, it will only be by his own over-balance, and because he did not think it worth while to give a sub-structure to his edifice by deserving the love of his subjects; and that is his own look-out.

## II.

If the Holy Father followed in the steps of Christ, proving to us by his conduct that he is the first disciple of a kind and loving master;

If, instead of reminding us of Peter's peace and the patrimony of the Church, he spoke to us of a celestial kingdom and of the treasures of faith and morality;

"If he busied himself a little less with rifled caanon, and a little more with the spiritual weapons with which he would teach us to overcome injustice, idleness, and debauchery;

'If, following in the steps of the Lord, he would drive the vendors out of the Temple that the whole edifice should contain only works of purity, charity, and piety;

If, in a word, he only gave us as a command the holy Gospels,—

Oh, then we should vie with one another to give him a welcome! A thousand voices would shout, 'Hail to the Pontiff we want! Long live the Holy Father!'

## III.

But if he shuts himself up in his *non possumus*—if he refuses to take one step to place himself on a level with the ago and to agree with Him who is the master of all ages, we have but one choice—to do without him.

Let this alarm no one.

His fall cannot hurt us, because it is not he who saves us.

His name is not to be found on the lips of Jesus Christ or of the Apostles.

The first christians did without him, and were none the worse for it.

In fact, he has entered the Church with his tiara resplendent with jewels, with his *cortège* of proud prelates, holding out his foot to be kissed by those who approach his throne!

He has come dictating laws to the Kings and Emperors of the earth, claiming for himself alone universal supremacy!

He has come with his mouth full of invectives for his enemies, and for those who do not submit to his arbitrary decrees!

He has come to abduct children from their mothers, to prohibit the clergy from marriage, to throw disorder broadcast into the Church of God!

He has come shouting, 'To arms, to arms!' and but recently we have all heard the echo of his bellicose shouts, 'Stand by me, Zouaves! Lamoricière to the rescue! Charge, Europe, in my name!'

And how can he, then, call himself the representative of the meek and humble Jesus, whose kingdom is not of this world, and who declined every crown, except a crown of thorns?

How dare he claim the name of Him who came not to be waited upon, but to serve; who had no place wherewithal to lay his head; whose followers were the poor, and indigent, and sick; who came only to bless us and to save us?

How dare he compare himself to Him who blessed little children, and restored them to their mothers—who declares marriage honourable for all men—who has said, 'Put back your sword into the scabbard, for all those who draw the sword shall perish by the sword?'

'And Jesus Christ said to his disciples, You know that those who rule our nations treat them with authority, and that their Princes exercise authority over them. With you this shall not be so, but otherwise. Let you not be called

masters, for ye have but one Master, who is Christ, and ye are all brothers.'

Let us, then, not trouble ourselves about the fate of the Holy Father.

Let us acknowledge Jesus Christ as our only master.

Yes, Jesus Christ, who gives to God only the title of Holy Father, and who has said to His disciples, 'Call no one on earth your father, for you have only one Father who is in Heaven;'

Yes; Jesus Christ, who offers himself to us as master, pontiff, interceder, and Saviour;

Jesus Christ, in a word, who died, but who lives from century to century, and who promises to us an only substitute, only vicar, till he returns in person—the Holy Ghost, which He gives as a guide and a consoler to all those who put their trust in Him.

Let me resume:—Leave to those whom it concerns the right of settling the affairs of Rome.

Let us not trouble ourselves about the Pope.

Let us take as a guide the Holy Gospels, and as master Jesus Christ alone."

## Baptisms.

### FOREIGN.

**AUSTRALIA.**—It gives us much pleasure in being able to furnish from the columns of the *Australian Evangelist* for April 17th, the following cheering intelligence. We shall feel obliged if we can be regularly furnished with a copy of that well-managed periodical.

*Melbourne, Albert Street.*—On Thursday evening, 28th March, three candidates were baptized on the profession of their faith. A discourse was previously delivered by Mr. New, the pastor of the church, founded on 2 Peter iii. 21.

*Collins Street.*—On Lord's-day evening, March 31, three candidates were baptized on a profession of their faith in the Lord Jesus, by Mr. Taylor, pastor of the church. A very crowded congregation manifested deep interest in the solemn and impressive service. The discourse delivered on the occasion, discussed the "nature, object, and actings of faith." On the following Wednesday evening other two candidates were baptized by the pastor, after a discourse on the "objects and properties of christian love." The congregation was large and the whole service interesting and profitable. On Monday evening, April 15th, the ordinance of baptism was again administered by the pastor, when a very interesting service was held. On the previous Lord's-day it had been intimated that the well-known and much esteemed pastor of the Congregational Church, Oxford Street, Collingwood, Mr. W. B. Landells, had been led, after earnest and prayerful examination of the "Baptismal Question,"

to abandon pædobaptist views, and to adopt the views held by the baptist denomination, and that he would be baptized on the following evening. This announcement excited much interest, and at the usual hour of service on Monday evening, the large chapel was densely crowded by an earnest and solemn congregation. Mr. New, pastor of Albert Street Church, conducted the devotional services, and read the account of our Lord's Baptism, as recorded by the Evangelist Matthew, and the sixth chapter of the Epistle to the Romans. Mr. Landell's then delivered a most appropriate address,\* after which Mr. Taylor, pastor of the Collins Street Church, engaged in prayer, and, having referred to Christ's commission, and the practice of the Apostolic labourers, immersed Mrs. Landells and her second son, formerly a member of Oxford Street Church., Mr. Landells himself was then baptized. After singing the doxology, the large and attentive congregation was dismissed with the Apostolic benediction. We hope the proceedings of the evening will deepen the spirit of inquiry after truth, and lead many to "put on Christ" in the ordinance of his own appointment.

*Emerald Hill, York Street.*—On Lord's-day afternoon, April 14th, an interesting service was held in this place. After an exposition of Acts ii. 36—41, by Mr. Taylor, pastor of Collins Street church, three candidates were baptized on a profession of their faith in Jesus. A

\* Extracts from this address will be given in a future number. In some respects it is remarkable.

numerous congregation listened with great earnestness to the simple exposition of the truth. The whole service was solemn and impressive.

*Tarrangower.*—On Lord's-day, March 31st, five candidates were baptized on a profession of their faith in Christ. Mr. R. Morton, pastor of the church, gave an interesting and instructive exposition of Acts viii. 36—40. The congregation listened with great attention, and it is hoped that a good impression has been left on the minds of all who were present. The chapel was uncomfortably crowded, no such service having been previously held on Tarrangower. We are exceedingly pleased to report that the church enjoys much peace, and that brotherly affection and unity prevail.

*Queensland, Brisbane.*—On Lord's-day, March 31st, after a discourse by our pastor, from the words "One baptism," seven believers were immersed, on a profession of their faith in Christ. One of the seven had travelled for years in Ireland, as a regular Methodist preacher, and has since his baptism preached to the church here. On Lord's-day, April 7th, eight who believed and had obeyed their Lord in baptism, were received by the pastor into the church, at the table of the Lord. There are others on their way to church fellowship. A most valuable addition to our church has arrived, in the person of Mr. John Kingsford, from England. Mr. K. is an able and efficient preacher of the Word of God. His brother, Richard Kingsford, one of the deacons of the church, when there was no minister in Brisbane, kept a little band of baptists together, and at their request preached to them for years. We are glad to report, that since the arrival of Mr. Kingsford from England a new preaching station has been opened.

*Queensland, Ipswich.*—On Wednesday evening, March 6th, four believers were baptized on a profession of their faith in Christ, after a discourse by Mr. Roberts, pastor of the church. Another candidate was expected, but was suddenly called from the scenes of earth to an eternal world. The day previously he was engaged in his usual occupation when he was smitten by a sun stroke, and died almost immediately. This solemn dispensation made a deep impression. The church, numbering nine members at the opening of the chapel in August last, has now twenty-five in its communion. We report

this growth with gratitude to the Head of the church.

*Angaston, South Australia.*—The ordinance of baptism was administered in the old chapel, on Thursday evening, 4th of April, to two friends on a profession of their faith in Jesus. One of the friends baptized, Mr. John Williams, long known in the colony as a preacher of the gospel and a lecturer on temperance, gave an address before going into the water, in the course of which he stated how he had been led to the conclusion that immersion only was baptism. His address was listened to with much interest. Mr. Hannay, pastor of the church, preached from the words in John's Gospel, chapter i. 25, "Why baptizeth thou then?" The subject of baptism is engaging general attention here.

*Wallalong, N. S. W.*—On Lord's-day, March 31st, Mr. Henderson, pastor of the church at Hinton, immersed a young man of some promise, on a profession of his faith in Christ. It is with pleasure we record that this young man was converted to God through the instrumentality of Mr. Henderson's first sermon at Hinton.

*Sydney, Bathurst Street.*—We are glad to report a number of additions to the fellowship of the church under the pastoral care of Mr. Voller. On Lord's-day, March 31st, seven candidates were baptized on a profession of their faith in Jesus. Two months previously eight were received by baptism to the fellowship of the church. The total addition during the quarter, was sixteen by baptism.

#### DOMESTIC.

*LONDON, Metropolitan Tabernacle.*—The ordinance of believers' baptism has been frequently and very prominently brought before the public since the opening of this large and commodious building. One Thursday in March, forming a part of the opening service, Mr. Spurgeon immersed nineteen believers upon a profession of their faith in the Son of God, and received them into the church on the first sabbath in April. During the months of April and May, he had the pleasure of baptizing twice a week on several occasions, (though almost too much for his physical strength,) and the result was, that on the first Lord's-day in June, Mr. S. had the pleasing duty of receiving into the church, by the right hand of fellowship, one hundred and twenty two persons, who had first given themselves to

the Lord, and then to one another, according to the will of God. On Thursday evening, June 13, Mr. Genders, pastor of the recently formed baptist church at Wandsworth, also baptized twelve in the Tabernacle. Thus the Head of the Church is in a peculiar manner continuing to smile upon the labours of our beloved minister, by bringing souls out of darkness into His marvellous light, and enabling them to embrace the ordinances of the gospel.

D. E.

*Church Street, Blackfriars Road.*—On the first sabbath in June, Mr. Barker gave the right hand of fellowship to three disciples of Jesus, baptized by him on the previous Thursday evening. One was the wife of our sabbath school superintendent; the other two were young men, teachers in the school, one formerly a scholar. At our last church meeting, eight sabbath scholars were proposed for membership.

G. S.

**WEYMOUTH.**—Having been a reader, and a student too, of your pages for sixteen years, I wish to state that we have lately shared in the gracious influences of a revival. Our pastor, the Rev. I. Birt, a grandson of the late well-known veteran of the same name, having baptized twelve candidates, and shortly after twelve more; the services attracted many, and among others several young people from the Independents, some of whom were afterwards baptized. This circumstance led to an invitation from the Independent minister to various young persons to talk about baptism, and two or three of us attended. Would you like a copy of the dialogue which took place? for we recorded it.\* I may further add, that there is now much inquiry here concerning "this way" of baptism, and the result has been, that already Churchmen, Independents, and Wesleyans, have been convinced and baptized in the "good old way." We shall soon baptize again, and we must follow up the work by having a good parcel of your best tracts on the subject.

T. W.

**ARNOLD, near Nottingham.**—Six young followers of Jesus were baptized on the first sabbath morning in June, and were received into the church the same evening. It was an interesting scene, and very affecting. Since then, ten more have offered themselves for baptism. This very much gladdens our hearts.

M. G.

**COLERAINE, Ireland.**—Since the settlement of Mr. T. W. Medhurst over the baptist church at Coleraine, in September, 1860, the blessing of the Lord has been largely enjoyed. Two new vostrics have been erected behind the chapel for baptizing purposes, and a platform placed in the room of the pulpit. Nearly every fortnight, the waters of baptism have been moved. Mr. Medhurst has baptized thirty-three in the space of eight months, five of whom are converts from popery. The Presbyterians in this part of Ireland are very much opposed to the "dippers," as they contemptuously call them. All who join the baptist denomination have to take up a real cross, and suffer as much persecution as the opponents to simple truth can legally inflict. A few hundred of your tracts on baptism would do us immense good, and would enlighten the people on some dark passages in the "Assembly's Catechism, *without proofs.*"

C. N.

**PADHAM, Lancashire.**—I have much pleasure in telling you that on Lord's-day, May 19, after an able sermon on the words, "What God hath joined together, let no man put asunder," eight disciples were buried in the watery grave of the Redeemer. One was the teacher of the British Girls' School; another was the sister of the teacher of the Boys' School; both the fruits of our last baptism. The latter had been a member of the New Connexion of Methodists; all the rest were from the sabbath school. Our place was again crowded, the ceremony very solemn and impressive, and many of the congregation were much affected.

A. B. B.

**NEWCASTLE-ON-TYNE, Bewick Street.**—In Newcastle, as elsewhere, there has been evinced of late an increasing anxiety about spiritual things; and this church, among others, has experienced a large addition to its numbers during the past few months. We have received, since the 1st of November, 1860, up to the present time, by baptism, forty-four; by restoration, five; and from other churches, ten; making a total of fifty nine.

S. C.

**WOLVEY, Warwickshire.**—On Lord's-day morning, May 23, Mr. R. J. Langridge, of Nuneaton, preached; after which, he baptized eight disciples, four of whom were from Chilvers Coton, and four from Wolvey. These were all added to the respective churches, in which a good work is now doing.

\* Yes: we should.

**RAWDEN, near Leeds.**—On sabbath evening, May 19, our pastor, Mr. Holmes, immersed eleven young persons, one of whom was a member of the Wesleyan New Connexion and a local preacher. The chapel was crowded, and many went away unable to gain admission. Mr. H. delivered an address on "Who and what are the Baptists?" Our Wesleyan friend also stated his reasons for thus avowing his attachment to Christ by baptism. Most of the candidates were from the sabbath school, from which, during the last three years, no less than twenty-five have been thus added to the church.

J. K.

**COALVILLE, Leicestershire.**—The good work of conversion yet goes on. Mr. Cholerton, our pastor, baptized four disciples in February, five in March, and fifteen on the first sabbath in June, all of whom were added. The services were refreshing seasons. We have more candidates, and many inquirers. I may add that Thomas Cooper, the lecturer, preached our school sermons in April, when we obtained thirty-two pounds; and the Bazaar for our new chapel realized sixty pounds. Truly, "the Lord hath done great things for us whereof we are glad!"

J. G.

**MARKET DRAYTON.**—Mr. Burroughs, our minister, baptized a young woman in the river Tern, June 2. This friend walked six miles that morning, in order to obey the Lord in this ordinance. The spectators were orderly and attentive. Accommodations for changing clothes were kindly provided by E. Ryley, Esq., as in December last. In the evening of the same day she was received, and then went home rejoicing, followed by many prayers for her welfare.

S. A.

**LOCKERLY, Hants.**—Our pastor, Mr. J. R. Parker, has baptized, in addition to twelve in September last, on March 3, five; on April 7, five; and on May 21, five. We are pleased to say, that a deep and extensive awakening is going on, and many are preparing to enter the fold of Christ. One of these baptized was over seventy years old. God has lately greatly blessed us; to his name be the praise!

C. S.

**WINDSOR, Victoria Chapel.**—Four believers in the Lord Jesus Christ, three of whom were from the sabbath school, were baptized by Mr. Lillyerop, on Lord's-day April 21st. Others are now prepared to follow their example.

**CINDERFORD, Gloucestershire.**—Mr. Pree, our minister, baptized six followers of the Lamb in April, and seven in May; four of the latter were sabbath scholars, the oldest not fifteen, and the youngest was the great grand-daughter of the late venerable and pious Thomas Ewen, General Baptist Minister, of March, in Cambridgeshire. "Instead of the fathers shall come up the children." T. W.

**LEEDS, South Parade.**—Five young persons, four of whom were connected with the Woodhouse Carr sabbath school, were baptized on profession of their faith in the Redeemer, on the first Lord's-day in June, by Mr. Edwards, who exhorted them to cleave to the Lord with full purpose of heart.

**Call Lane.**—On Thursday evening, June 13, three believers in Jesus were baptized by Mr. Tunnillife, two of whom were formerly connected with the Wesleyans.

J. S.

**KIRTON LINDSEY.**—On Wednesday evening, April 17, two candidates professed their allegiance to their divine Lord and Master by baptism. They were teachers in the sabbath school, one of them being the secretary. They were admitted into our fellowship.

**OLNEY, Bucks.**—Our pastor, Mr. F. Timmis, baptized six candidates on the last Lord's-day in March; and six more on June 2. They were all added to the church. May they be faithful unto death, and then join the church triumphant!

R. P.

**WOODBOROUGH AND CALVERTON, Notts.**—On the last sabbath in May, five candidates were immersed by Mr. Ruff; the pastor, Mr. W. Wallis, preaching on the occasion.

**DONINGTON, near Louth.**—Two believers in the Saviour were immersed by our pastor before a large and attentive congregation, on Lord's-day, June 16th.

#### WALES.

**Cardiff, Bethany.**—After a discourse by Mr. Ekened, from Berkshire, he immersed one young man and two sisters, daughters of one of the members, June 2. They were all added to the church. On Wednesday evening, June 5, the Plymouth brethren immersed nine males and sixteen females; four of them were from one family, three sisters and a brother, all quite young, the children of pious parents, the only ones in a large family who had not till then made a public profession of

their attachment to Jesus. Several of the others had been notorious characters, but were brought to think seriously about their souls' salvation through the instrumentality of Mr. William Carter, from London, who has been holding revival meetings here. Mr. C. has been the means of doing much good, especially among that class of persons who are not in the habit of attending a place of worship, but who were induced to go and hear him from curiosity, it having been reported in the town that he had once been a chimney-sweep, and, consequently, the Town Hall was crowded to excess.

J. J.

*Aberdare.*—On the afternoon of Lord's-day, June 16, Mr. T. Price, after a short sermon in the open-air, near Bethel, one of our sabbath school stations, led into the water and immersed two young men. This was our last baptism before our Annual Association, and made eighty-four during the associational year, bringing up the number of members in our church to nine hundred and one—a noble band fighting for the King of Zion. Our sabbath schools number 111 teachers and 1,063 scholars. We have many yet waiting to be baptized.

*Merthyr Tydvil—Abercarnid Chapel.*—Mr. Evans, our pastor, immersed six believers on profession of their faith in our Lord Jesus Christ, May 12. Two were an aged man and wife. They had been constant hearers of the Gospel; the man

was a teacher of a Bible class, but had never until that day denied himself and taken up his cross and followed Christ. On June 9, Mr. Evans immersed, at the same place, five more, all from the sabbath school. May they all, by the grace of God, hold fast their profession! The weather, on this occasion, was very wet, the rain pouring down in torrents, but the assemblage bore it with the greatest calmness until the service concluded.

J. S. C.

*Pembrok.*—Three young females were baptized here by our pastor, Mr. Davies, on sabbath evening, May 26. One was the subject of continued prayer, having long caused much unpleasantness in the family circle, but now fills her parents hearts with joy, for the change that has been wrought in her. To God be all the glory! May God preserve them all through the slippery paths of youth, and ultimately bring them to glory, honour, immortality, eternal life. D. E.

*Swansea, Mount Pleasant.*—On the first Lord's-day in May, our pastor, Mr. C. Short, immersed ten believers in the Holy Saviour. May they yet be diligent to make their own calling and election sure.

T. W.

*TODDINGTON.*—In our last, page 180, for "our pastor, Mr. G. A. Willis," read, "Mr. G. A. Willis, assistant in the pastorate to Mr. W. Wood."

*BIRMINGHAM.*—W. G. has sent us a report but has not mentioned where it took place!

## Baptism Facts and Anecdotes.

### REPLY TO WESLEYAN TEACHING ON BAPTISM.

WE now give the remainder of the quotation from Dr. Wayland, as a further reply to the article "I can't find it in the Bible" from the *Wesleyan Christian Miscellany*. Our readers would observe that the main argument of the writer of that article was grounded, as usual, on circumcision. Dr. W. here exposes its sandy foundation, and advances additional reasons why we do not baptize infants. These quotations from his work do not meet all the singular reasons which the writer in the *Miscellany* advanced on behalf of infant baptism, but they lay hold of the main points, and

as for the rest, we feel sure that our readers would easily detect their fallacy.

Dr. W. says:—But we are told that we ought to baptize our children, because baptism came in the room of circumcision.

To this, again, we reply, we do not find this asserted anywhere in the New Testament. We see no ground for even an inference that this is the case. And even were there ground for an inference, we dare not, on our inference, command as a precept of Christ what he has never commanded. The worst corruptions of the Romish church are founded on precisely such inferences. We, as Protestants, hold this to be a sufficient reason why we can-

not conform to the opinions and practice of our brethren of other denominations in this matter.

But we go further. If baptism took the place of circumcision, it must have taken that place either in a *physical* or *spiritual* sense. If in a *physical* sense, it must follow the same law, and be attended by the same consequences. Thus, every Hebrew was commanded to circumcise his children, and every christian parent, it is said, in the same manner is commanded to baptize his children. But the child thus circumcised was at once a member of the Jewish church, entitled to all its ordinances. The church of the Old Testament was an hereditary church,—it followed directly in the line of blood. If, in this sense, baptism came in the room of circumcision, then the church of Christ is an hereditary church, and all the children of the members of a church, and their descendants for ever, are members of the church of Christ, just as Jews are at the present day, by descent, members of the Jewish church.

If it be said that baptism takes the place of the Abrahamic covenant, we reply in the same manner,—If it is governed by the same law, then not only a christian's children, but all the males in his family must be baptized; and they and their posterity are, by natural descent, members of the church of Christ. If, however, it be said, that baptism takes the place of circumcision in a *spiritual* sense, then hereditary descent is thrown out of the question. Abraham is the type of a believer. Every true *believer* is a *child* of Abraham, and is, for this cause, entitled to baptism. "If ye be of faith, then are ye Abraham's children according to the promise." To this doctrine we do not object. It is what we believe, though we suppose ourselves to have a much more direct way of arriving at the same conclusion.

If it be urged upon us that infant baptism is spoken of by the writers of the second or third century, we are willing to grant all on this subject that can be legitimately proved; but we cannot fail to observe, that among the early writers it rests not on the command of Christ, but on the doctrine of the necessity of baptism to salvation. We reject the foundation and the superstructure that is built upon it. Besides, what error is there, either in doctrine or practice, that cannot be supported on the same authority? If we go beyond the New Testament

for our authority in matters of faith or practice, where shall we stop short of all the errors of Romanism? The ground on which the argument for infant baptism is frequently founded is, as it seems to us, large enough to sustain the doctrine of extreme unction, the various orders of the priesthood, auricular confession, and the most corrupt errors of the Catholic church.

And finally, we seriously believe that the general tendency to hereditary membership has been the great curse of the Christian church. This has laid the foundation of established and national churches, and its universal result must be, in a few generations, to break down all distinction between the church and the world. If the principles on which infant baptism is founded be carried to their true result, they must inevitably end here. We believe in a spiritual church, and we would exclude from it everything that does not worship God in spirit and in truth. The reason why infant baptism, in this country, does not work out these results is, in our opinion, that the principles on which the practice is founded, are not carried to their legitimate consequences. We think our brethren are, in these respects, inconsistent with themselves. We rejoice that they are so, for it is infinitely better to be inconsistent in doing right, than consistent in doing wrong.

Such are some of our reasons for differing from our brethren of other denominations on the subject of baptism. We baptize by immersion because we believe it was so commanded. We do not baptize infants, because we find for such an ordinance neither example nor command in the New Testament. And still further, in the case of infants, as neither the manner of the act, nor the spiritual exercises essential to the act, as we understand it, are present, we do not perceive how we can recognize such an act as the baptism of the New Testament.

For this reason we were formerly designated Anabaptists. We baptize those who have been sprinkled in infancy, because we do not consider them to have been baptized. We consider ourselves not to *baptize again*, but to baptize those who have never yet submitted themselves to this ordinance. So with respect to restricted communion, the doctrine held by most baptists in this country. We, with most other denominations, believe that a person must be baptized before he

is admitted to the ordinance of the Supper. If, then, we do not admit to the table of the Lord those whom we do not believe to be baptized, we do precisely the same as our brethren who differ from us. The question may yet be raised among us all, whether this is the true limit to communion: but as we hold it in common with our brethren of other christian denominations, it is a general question, in which we are no more interested than others.

These remarks are not made in the spirit of controversy. Inasmuch as inquiry is frequently made respecting our views on these subjects, it has seemed proper, in a plain manner, thus to set forth what we believe is commonly received among us. As we differ from the greater part of the christian world in

these respects, it is well that the reasons of this difference should be distinctly seen. We believe that we act conscientiously. We freely concede the same belief to others. We will co-operate with them in all that does not compromise fidelity to the Master. We can go no further, nor should they require it of us. We are by no means particularly anxious to propagate our sentiments. We freely and frankly bear our testimony to what we believe to be the truth, referring those who differ from us to the teachings of Christ and his apostles for our justification. We believe the points of difference to be important in themselves, but vastly more important on account of the principles which they involve. To us they seem to hold a place among the corner-stones of Protestantism.

## Sabbath Schools and Education.

### A GRATEFUL SABBATH SCHOLAR.

AFTER nearly fifty years acquaintance with the work of sabbath school tuition, its wearying labours, and frequent discouragements, relieved now and then by instances of success and grateful acknowledgements, we cannot but feel considerable sympathy with those generous and noble-minded individuals, of both sexes, who are engaged, sabbath after sabbath, in the important work of training the young in the paths of virtue and religion; and knowing that, next to the approbation of God and their own conscience, nothing can be more calculated to cheer them than expressions of grateful acknowledgement from those on whose behalf they spent so much self-denial and patient labour, we are gratified in being able to produce another instance of gratitude from a sabbath scholar. This youth was taught in a sabbath school which the writer had erected in a populous part of a large manufacturing town, inhabited chiefly by the poorer classes. He was like many other poor rough boys when in the school, and gave more trouble than hope to the teachers. In the course of a few years he left the school, and little more was thought of him until he penned the following lines and sent them by post to the writer. He says:—

“Dear Sir,—It is with grateful feelings that I thus address you; though no doubt by this time you would hardly

recollect me except by name. Long time has elapsed since you was my kindest benefactor. I feel, sir, entirely at a loss to acknowledge my gratitude with that respect due to your kindness to me in times past. I may say, ‘I feel what I can ne'er express, yet cannot all conceal.’ Although my want of candour has long caused me to neglect what I feel to be a duty, I now present to you, in these few lines, my sincere thankfulness. I well remember, sir, what you frequently tried to impress upon my mind at the sabbath school; it was this, ‘You must love Jesus Christ, or you will never be happy.’ Yet it was not until of late that I experienced that love; for I have harboured in my mind different opinions. Yes, sir, I have been upon the verge of infidelity. I have doubted, nay affirmed, the untruth of the Holy Scriptures in public. But, by God's mercy, I was impressed by a few words dropped in due season, which were blessed by God to my heart, and which led me to seek the pardon of my sins through Jesus Christ; and now I thank his holy name for his grace and mercy shown to me, and ever pray for his spiritual guidance and direction while life and breath remain. Some time, if life and health permit, I shall call upon you, and tender my thanks more fully; but, sir, I am very bashful, or I should have called upon you before now. I am now engaged in sabbath school teaching myself.”

## Religious Tracts.

### NOVEL WAY OF DOING GOOD.

NOT exactly by means of tracts; and yet, as the book of God is made up of tracts, we place the following pleasing statement under this heading. In many parts of the liberated provinces of Italy the same plan is adopted with wonderful success.

"In the city of Ely, at the 'statutes,' a stall for the sale of bibles and testaments was set up, when the sales proved so encouraging that it was resolved to repeat the experiment at the fair. The sight of such a stall was quite a novelty here; and it was not a little interesting to listen to the remarks made by different observers. A policeman coming up to the man who had charge of the stall, said, 'If this had been placed here a few years ago, it would have been kicked about all over the market-place.' But now no rude speeches were heard, no opposition was manifested by any, not even by the poor song-singer who sung for hours, but could hardly dispose of a song. On the contrary, many were the exclamations of approval from people of all classes. Among the first was that of a country lad, who came up and said, 'Well, I've been all round to look at every stall; but I declare yours is the best stock in the market: I shall trade with you, I know.' And, drawing out his money, the little rustic paid the price, and carried away a gilt-edged copy of the precious word. The next was from a gentleman who halted to look, but who could only reiterate the sentiment of the country lad: 'Well, friend, you've certainly got the best stall in the fair.' Almost immediately after, another gentleman from the Corn Exchange said, 'Ah! those books are beautiful to look at; and they're precious within.'—'Buy my cakes!' exclaimed a man at the next stall, to a countryman as he passed. 'No!' was the gruff reply. 'Buy a Bible!' cried the active salesman, who stood next. 'Ah! that's worth having,' said the other; and the man paid down tenpence, and carried away his Bible. A Roman Catholic gentleman, an M.P., came up, and, looking earnestly at the books for a minute or two, said, 'You don't sell any, I suppose. The ideal Bibles and Testaments in a fair.' On being told by the stall-keeper that he had sold three dozen that day, he was much surprised, and replied, 'Then

the fair's going down!' and when a shilling Bible was shown to him, he admitted that it was wonderfully cheap. 'A Bible for eightpence, Ma'am!' cried the seller to a woman as she passed: she looked, and walked on, but, returning in a minute or two, purchased a copy for half-a-crown. A farmer, evidently much struck with the novelty of the sight, stood gazing for a while in mute wonder; then, after sundry questions, took first one Bible and one Testament; but, soon coming back again, he bought two Bibles and three Testaments more. A mother and her little girl were also attracted by the sight of the books, when the latter was very anxious to have a fourpenny Testament. 'Well,' said the mother, 'if you spend it here, you'll have no money to spend in the fair.' The little girl, notwithstanding, pressed her request; the mother consented, and the little girl paid her fourpence, and carried away the Testament in triumph. Many other interesting cases might be mentioned; but the above are sufficient to show that the experiment was successful, and that the books proffered for sale were generally acceptable to the public.

The stall was set out only for three days; but during that time *one hundred and twelve Bibles and Testaments were disposed of*. Many more Testaments might have been sold, but unfortunately the stock at the Depôt was exhausted.

In the present instance, the market-master was consulted; and he kindly afforded every facility in his power, allowing one of the best sites in the market-place to be selected, and charging nothing for the occupation. The books from the Bible Depôt were allowed to be placed on the stall; and then, a suitable person being found to act as salesman, the simple plan was complete, and nothing remained but to dispose of as many volumes as possible. The stall-keeper received in payment three shillings a day for his services; and right glad was he at the success of his efforts. Right glad and thankful too were those who had originated the scheme.

The question naturally arises—Why should not every fair in the United Kingdom have the Bible-stall standing there as a testimony for God, and for religion amidst the abounding of worldliness and vice?"

# Intelligence.

## BAPTIST.

**IRELAND. *New Baptist Chapel, Rathmines, Dublin.***—The building erected by the friends who have been here gathered into christian fellowship, with the Rev. John Eustace Giles as their pastor, is one of remarkable convenience and simple beauty. With the entire absence of all ostentation, there is a chasteness and propriety throughout the whole which calls forth universal commendation. Its situation has also been admirably chosen, being at a convenient distance from the neighbourhoods of Rathmines, Rathgar, and Harold's Cross. In the morning of Thursday, June 6th, at eight o'clock, a meeting for prayer was held. The pastor presided, and among others who led the devotions were the Rev. J. G. Manley, secretary of the Irish Congregational Home Mission, and the Rev. Dr. Kirkpatrick, of the Presbyterian Church. At half-past nine a large company sat down to breakfast which had been prepared in the hall hitherto used as the temporary place of worship. Great taste had been exercised in the decoration of the room, which in the course of the proceedings was very pleasantly and gratefully acknowledged. Among other persons present were the Revs. J. E. Giles, in the chair; C. J. Middleditch; Dr. Kirkpatrick, of Dublin, and Henderson, of Armagh (Presbyterians); J. White (Wesleyan); Messrs. Silly, G. Manley, D. Harding (Independents); and W. L. Giles, of Abbey Street, Dublin. After breakfast several addresses were delivered, and the company then adjourned to the new chapel, which in accordance with general usage in Ireland, is called the baptist church. After a hymn of solemn praise, the Rev. Dr. Urwick, Independent, of Dublin, read suitable portions of scriptures, and offered the dedicatory prayer. A powerful and impressive sermon, which excited great interest, was preached from Acts i. 9, by the Rev. John Hall, Presbyterian minister of Mary's Abbey, Dublin. The service was closed with prayer by the Rev. Mr. Harding. In the evening the scriptures were read and prayer offered by the Rev. Mr. Stevenson, Presbyterian minister of Rathmines, after which the Rev. J. D. Smith, of Kingston, delivered a very effective and solemn address from John iii. 16. The Rev. C. J. Middleditch offered the closing prayer. The congregation in the morning was large, every part of the commodious chapel being well filled; and in the evening every available place was occupied by a numerous congregation, many of whom were not able to obtain seats.

**THE BAPTISTS IN YORK.** "A York baptist" says:—"In this ancient city of York no baptist cause exists at present. I believe it is now upwards of fifty years since a small cause was sustained here, but why it declined and became extinct I have not been able to obtain any satisfactory information. Other denominations are well represented here. The number of churches belonging to the State, exclusive of the Minster, are twenty-five, but the greater part of them will hold only small congregations; the Independents have two chapels, one of which will seat about 1,200, and the other 1,700 persons; the Wesleyans have three chapels, one having room for 1,200, and the other two about two 2,000 each; New Connection, two chapels; United Methodist Free Church, one; Primitive Methodist, one; the Friends, one; Plymouth Brethren, one; Unitarian, one; and the Romanists two chapels; some of these hold less than 500, others under 1,000, and none of them more than 1,500. The population in 1851 was 93,302, this year it is 40,151, and during that period two of the churches and three of the chapels have been erected. There are, I doubt not, a goodly number of baptists in York, and often have I heard regret expressed for the absence of an interest here. It certainly does appear somewhat strange that though the churches in the county are numerous and many of them wealthy, that no attempt should have been made in recent years to establish one in so important a place. What have the Yorkshire baptists been about that they have not attended to this subject? In consequence of this, the other denominations are being frequently benefited by our accession; the majority, I apprehend, become connected with the Independents; and within the last five years, the period of my residence in York, both these churches have received several additions to their numbers because there is no church of their own faith and order for baptists to unite with. I know of about twenty persons who are either members or communicants with one of these churches, and I have reason to believe that, connected with the other, that number is exceeded.

**LEEDS, *Call Lane Chapel.***—In consequence of the New Corn Exchange being built in front of this ancient place of worship, it has been decided, with permission of the Trustees, to re-model the front of the building. This place of worship, the first Nonconformist chapel in Leeds, was built in 1691. Christopher Nesse, M.A., was the means of gathering the congregation. He was ejected from the Leeds Parish Church,

where he had been the Lecturer. The Bartholomew Act obliged him to preach privately, and then the Five Mile Act banished him from the town. But when the times grew more favourable, he returned and preached in his own house. He died in London in 1705. The people in 1675, invited Thos. Whitaker to be their pastor. In 1683 Mr. W. was seized, and for eighteen months was imprisoned in York Castle. During the whole of his confinement, he every week wrote out and sent his flock the sermons he would have preached had he been present with them. He was minister thirty-five years, and truly evangelical in doctrine. His successors were Messrs. Moul and Whitaker, son of the former pastor. The latter preached here upwards of fifty years. Messrs. Bowden, Carpenter, and Crawford, followed. The church and congregation met at a public tea, after which a large meeting was held. Mr. Tunnicliffe, the minister, presided. The meeting was addressed by Messrs. Beevors from Bradford, Stutterd, Smith, and Taylor, when about £200 was obtained towards the expenses.

J. S.

[We deem it necessary to explain that the congregation of this place became Unitarian during the past century. A few years ago they built a new place of worship, and offered the gratuitous use of the old place to the General Baptists, who now occupy it.]

LLANGOLLEN.—May 13 and 14, special services were held at this place, on the occasion of the opening of the new baptist chapel. The ministers who officiated were the Revs. W. Thomas, Liverpool; H. Jones, Ruthin; J. Robineon, Llansilin; and J. R. Morgau, Llanelly, Carmarthen. The chapel is one of the best in North Wales. Above £100 was collected on the opening day. We congratulate Mr. Prichard on the success which has attended his ministry. When he settled here in 1823, the members were only twenty-five; now they number more than 200. The following Thursday evening, the Rev. J. R. Morgan delivered a most excellent lecture on "Many Sorts of People." The old chapel will belong to the English Baptist Church henceforth.

JOHN BUNYAN.—And so the twelve years baptist prisoner of the old Bedford bridge gaol is, at last, to have a public monument; A meeting having been lately held in London, the Earl of Shaftesbury in the chair, to carry out this object! It is proposed to place a characteristic statue of the "mighty dreamer" in a conspicuous London thoroughfare. Bunyan's arm chair was brought into the meeting, but it remained empty, for the noble Earl declined the honour of occupying it after such a man. John dreamed many things, but he never dreamed that in 200 years he would receive such an honour!

TRINITY CHAPEL, NEWINGTON.—Pursuant to the recommendation of the London Board of baptist ministers, that special prayer should be made on June 3rd for the abolition of slavery in the American States and throughout the world, a meeting was held here, on that day at four o'clock p.m. The Rev. W. H. Bonner, pastor, presided, and the devotions were led by Revs. G. Rose and E. Mathews, and Mr. Cooper and Rev. T. Jones. Tea having been served, the exercises were continued. Addresses were delivered by the pastor, Revs. W. Barker and E. Mathews, Mr. J. A. Hornor, Rev. T. Jones, Mr. E. Burr, and Revs. Mr. Mules and T. Kinnaird (a gentleman of colour from Canada). The points embraced were—the relation of the Gospel to the anti-slavery reform—the rise and progress of the slave power and of the anti-slavery movement—the probable effects of the war on the slave system—the cotton question—the duty of British churches to disfellowship slaveholders and their apologists, in favour of which proposition a vote was taken, which was unanimous—the sufferings of the American slaves—and the condition of the refugee slaves in Canada. At intervals there was a pause in the discussion, and prayer was offered for the emancipation of the slaves.

STRATFORD-ON-AVON.—On this classic ground—the birth-place and burial-place of Shakespear—the foundations of new sabbath school rooms were laid on May 29th, when some very interesting services were held. The expense will be about £100, more than half of which has been raised.

REMOVALS.—Mr. W. E. Archer, of Spaldwick, to Sutton-in-Craven, Yorkshire.—Mr. J. P. Williams, of Cwmtwrch, to Soar, Rhymuey.—Mr. J. P. Williams, Blaenywaen, to Carnarvon.—Mr. D. Edwards, of Beaufort, to Salem, Ystalyfera.—Mr. Giles Hester, of Long Sutton, to Woodgate, Loughborough.—Mr. J. P. Barnett, of Penzance, to Circus Chapel, Birmingham, Mr. J. J. Brown and his friends being about to remove to the new chapel, Bristol Road.—Mr. T. Rhys Evans, of Usk, to Countesthorpe, near Leicester.—Mr. Joseph Williams, of Haverfordwest College, to Athol Street, Liverpool.—Mr. S. Cowdy, of Leighton, to Arthur Street, near Camberwell Gate.

RECOGNITIONS.—Dr. Bannister, late of Berwick-on-Tweed, over the first baptist church at Sunderland, April 30th.—Mr. R. Lloyd, at Penyrheol, Breconshire, May 1st.—Mr. E. Donnett, late of Truro, as co-pastor with Mr. Joshua Russell, at Lewisham Road, Kent, May 29th.—Mr. John Jones, late of Couway, at Pandy and Havelidan, May 28th and 29th.—Mr. A. J. Morton, of Pontypool College, at Zion, Brynmawr, May 27th.—Mr. Frederick Evans, of Pontypool College, at Llangynidr.



MARKET SCENE, NASSAU, BAHAMAS.

## MISSIONARY.

## BAPTIST MISSION TO CHINA.

THE Rev. H. Z. Kloekers visited Nankin, the seat of the rebel power, in company with the Rev. Griffith John, of the London Mission, and two Chinese gentlemen. His Journal of the visit has been received, and the following sketch of his journey has been furnished to us from the Mission House.

"He left Shanghai on November 6th, having for his companions the missionary already mentioned, and Messrs. Lai-Sime and Yang Wing, two gentlemen of Chinese origin, but educated in America. The suburbs of Shanghai were in a very ruinous condition, and but few boats were visible on the river. They arrived at Kwen-wang about ten in the evening. Here there were many boats, but the people exhibited many signs of fear at their approach—the effect of war and the inroads of pirates, who a short time before had infested the river. As they lay at anchor at the entrance of the lake they were about to cross, they heard a cannonade in the distance. On the lake during the next day's voyage they met numerous boats, some laden with the coffined dead, others bearing away their owners with their families to a place of refuge. The country lay desolate around them. Here they met their first specimen of the Revolutionists, who appeared to be wild and reckless men—formidable indeed to the Imperialists, but cruel to the people. The country continued to present a devastated and uncultivated appearance all the way to Soochow. At a village in the hands of the insurgents, where they stopped for a short time, they learned that when their power was acknowledged, neither cruelty nor injustice was permitted. The village had been partly burnt during the war, but was again pretty well inhabited, and the houses were under repair. Tribute was paid to the chiefs at Soochow, and justice done whenever asked for. 'They had no civil officers among them, but the leading families were the responsible people.' From which it would appear that the new system has not yet succeeded in thoroughly organising itself. No business was going on, and food was dear.

Making their way early in the morning of the 9th, through various distractions, as junks sunk in the stream, others filled with armed men, and much rubbish, they landed at the city, and were admitted to an audience with Lien Tajin, a tall, well-proportioned man, dressed in red-silk, and speaking the Canton dialect. Conversation was difficult, as neither of the missionaries understood that dialect, and the chief did not seem much disposed to free communication. He gradually, however, relaxed,

and his questions exhibited a good deal of shrewdness on political and military subjects. He explained why the Revolutionists had left Hang-kow after taking it, and also the position of the Imperialist armies. He expressed much pleasure at the success of the allies in the north, and was anxious to know whether the English and French would not help the Revolutionists against their common enemy. Much could not be learnt of his religious opinions; but the missionaries were pleased to find that the Bible was his frequent companion. It lay open on the sofa, on which he passes the greater part of the day, in the hall of audience. He said that the way to Nankin was quite open. 'All was in the hands of the Gjoong-de,' or brethren, as they call their soldiers. From the great pagoda, which they were permitted to ascend, they had a view of the entire city. 'A sad spectacle it was. A city formerly teeming with life, renowned for its riches and beauty, was now lying, far more than half of it in ruins. A few soldiers were visible; but what are 20,000 in a city that once contained 700,000 or 800,000 people. No open shops, except those from which the inhabitants had disappeared; no boats, and scarcely any sounds but those of guns being tried, and the axe of him who had to build defences.' In traversing the streets they witnessed much misery, and at one temple they met with a priest who told them that he was the only one saved out of a hundred who served in it. All the gods were destroyed, and his trade was gone.

Difficulties with their boatmen delayed them another day; but at length, with a passport from the chief and some presents of food, they set off on the morning of the 11th, for Oosih. Still there was desolation on both sides of the canal; but the remaining inhabitants seemed to feel themselves in perfect safety under the revolutionary government. In the distance farmers were employed as usual in cultivating the soil. At Oosih the Taeping guard called the missionary party brethren, and the captain invited them to supper. This they declined, but left with him Bibles and tracts for distribution.

On the 14th they were permitted to enter the city, and received an invitation to dinner with Ling Tajin and another chief called Tseng, of the same title, Froh. The conversation was very free, and chiefly on religion. Tseng exhibited a good deal of geographical knowledge about his own country, which *was*, and *still is* to be, conquered. He also seemed to have a good deal of military skill. He gave the missionaries a sketch of the history of the movement, an account of the siege of Nankin by the Imperialists, and their discom-

figure. This was effected by the Taepings surrounding the Imperialists with a wide ditch, and starving them till they were obliged to yield."

For the curious extracts from the Journal we have no space.

#### THE BAHAMAS.

In the Bahama Islands the missionaries continue to labour with great encouragement, and to enjoy the privilege of making large additions to the churches. One hundred and thirty persons have been baptized during the year. Although the population of the group is increasing, the number of residents on the various islands is very fluctuating, especially on those islands where the only production is salt. Capable of producing little else, if the manufacture declines through absence of demand, the people are compelled to migrate. For the same reason, their progress in the arts of civilised life is, in some places, slow; and although susceptible of great religious feeling, their intelligence and mental culture do not keep pace with it. The government schools are very useful and successful; but while the means of livelihood are so precarious and difficult to obtain, the condition of the islands cannot be so satisfactory as could be desired. The people are, as a rule, orderly, generally industrious, ready to avail themselves of the advantages within their reach, and to a very great extent indeed under the influence of religious instruction.

#### RELIGIOUS.

**PALESTINE.**—"It is a mistaken idea," writes a missionary from Nazareth, "that missionary work in Palestine has been suspended. The sphere of labour has changed in some measure, and even the labour itself, yet a much wider sphere of usefulness has opened. The utter worthlessness of the corrupt priesthood has been exposed, and the confidence of the people in their spiritual guides has been greatly weakened. A Protestant missionary is now everywhere welcome, if not to the priests, yet to the people, and his words are acceptable to the latter. The country round Nazareth has been overflowed with fugitives and destitutes from the north. The attendance at our services has become so large that our school-room does not afford the necessary accommodation."

**CONTINENTAL EUROPE.**—Austria has at length deemed it expedient to set aside its late infamous concordat with Rome, and offer complete religious liberty to the people. All classes are now eligible for office, the Bible is circulated freely, and public worship is undisturbed. In Prussia, Baden, Bavaria,

and Saxony, religious freedom is under discussion and consideration with a view to further relief. In Sweden the revivals are spreading; and Denmark is also awakening to new spiritual life, places of worship being crowded, and meetings held for reading the Bible.

**NEW CHURCH MOVEMENT.**—The general features of the scheme proposed, and to which her Majesty the Queen has promised to be a liberal contributor, are the establishment of school churches, and the location of missionary curates in all the poorer districts of the metropolis. In connection with each of these school churches it is proposed to set apart a district for missionary purposes, containing a population of from 2,000 to 3,000 souls, and to place thereon a clergyman for the special work of the district nominated by the incumbent of the parish, and accepted and licensed by the Bishop. The services in these rooms will consist of prayers taken from the Prayer-book, the reading of scripture, psalmody, and a sermon, but the sacraments are not to be administered. Towards this scheme the Marquis of Westminster has contributed £1,000, and Lord Egerton has become a subscriber of £50 per annum.

**"THE ESSAYS AND REVIEWS."**—This notorious book was the subject of a long discussion in the Lower House of Convocation of the Province of Canterbury a few days ago, when by a majority of thirty-one to eight, it was decidedly condemned by the clergymen present, who found they could not do less. But what next? will these semi-infidels be allowed to retain their offices and receive the nation's money?

#### GENERAL.

**THE EXHIBITION OF 1882.**—About 800 men are at present employed upon the erection of this building. It will require 18,000,000 bricks, 22,000 tons of mortar, 500 tons of glass, 600 tons of paint, and 10,000 tons of iron. There will also be no fewer than 600 miles of planking from seven to nine inches wide, 108 miles of window sashing, and 600,000 square feet of felt. Half the space in the building is assigned to England and the Colonies. The applications from England were for six times the allotted extent; and proportionate reductions have had to be made.

**HONOUR TO MR. COBDEN.**—The freedom of the city of London was presented to Mr. Cobden, at the Guildhall, on Thursday, June 6th. Mr. Scott, the city chamberlain, in presenting the testimonial, delivered a highly eulogistic speech. Mr. Cobden returned thanks in a speech which was enthusiastically applauded, and no part of it more so than that in which he spoke of the military

rivalries of England and France, in terms of sorrowful reprobation.

**THE INDIAN FAMINE FUND.**—The London General Committee of the Indian Famine Fund have remitted £100,000, and about £40,000 has been sent from other committees in this country. It is now ascertained that the distress is by no means so great as was at first supposed; and the General Committee have determined not to ask for any more money if the advice by the next mail should continue to be favourable.

**SUNNEY MUSIC HALL.**—A great conflagration took place, June 11, when the Surrey Music Hall was destroyed. It was a large and handsome structure, and was used chiefly for concerts, though it was occupied for a long time by Mr. Spurgeon. The fire is attributed to carelessness, and as it occurred in the daytime, attracted immense crowds of spectators.

#### REVIEW OF THE PAST MONTH.

*Monday, June 24th.*

**AT HOME.**—Her Majesty is now resuming her usual engagements, and the royal children are recovering their former health.—The Paper Tax repeal bill has been passed by the "Lords" quietly, their Lordships wisely declining any further contest with the "Commons"; but they have been disappointed of an opportunity of kicking out

the Church-rate bill, for at the third reading in the "Commons" there was an equal division of 274 for and against, the Speaker, as usual at a third reading, giving his vote against.—On Saturday evening last, one of the most intense and extensive fires ever known in London since the "great fire," two hundred years ago, broke out from a warehouse in Tooley Street, on the Surrey side of London Bridge, and Mr. Braidwood, the eminent director of the fire brigade, was killed.—Lord Campbell, the Lord High Chancellor, was found dead yesterday morning at eight o'clock, sitting in an arm chair in his sleeping room.

**ABROAD.**—The chief event since our last review is the death of Cavour, the great Sardinian statesman and patriot, it is feared through the unskillfulness of his physicians. Europe sympathises in the great loss which Italy has sustained. But, within a few days, the Emperor of the French recognized the Italian Kingdom, as if in alleviation of the calamity.—In America, the North and the South are in hostile array, and a few small contests have taken place. Senator Douglas, like Calhoun, Clay, and Webster, has died of disappointed ambition.—At Warsaw, Prince Gortschakoff, like the Grand Duke Constantine, Diebitch, and Paskewitz, died soon after assuming the office of Governor.—The financial affairs of India are improving, and the supply of cotton is occupying the anxious attention of Government.

## Marrriages.

May 9, at the baptist chapel, Upton-on-Severn, by Mr. E. Hedge, Mr. W. S. Weaver, to Miss E. Sperry.

May 17, at the baptist chapel, Sutton-in-Craven, Yorkshire, by the Rev. P. Scott, John, eldest son of Robert Sugden, Esq., of Pendleton, to Jane, eldest daughter of John Clapham, Esq., of Steeton.

May 20, at King Street baptist chapel, Bristol, by the Rev. F. Bosworth, M.A., Mr. T. R. Davies, of Cardiff, to Margaret Frances James, daughter of Mr. L. James, of Bristol.

May 21, at the baptist meeting, Stanwick, by the Rev. J. B. Walcott, Mr. John Wood, of Little Addington, to Mary, second daughter of Mr. William Lilley, of Stanwick; and, at the same time and place, Dainty Knight, of Addington, to Rhoda Knighton, of Raunds.

May 23, at Crossbrook Chapel, Cheshunt, by the Rev. Spencer Murch, baptist minister, Frederick, second son of Frederick Brown, Esq., of Waltham Abbey, Essex, to Ann, only daughter of William Moore, Esq., late of Cheshunt, Herts.

May 23, by license, at the baptist chapel Hatch, near Tannton, by the Rev. J. Teall Mr. Edwards, of Curry-Mallett, to Frances Georgiana, second daughter of Mr. Thomas Walker, of Capland, Hatch.

May 24, Mr. Edmund Haselwood, to Ellen, youngest daughter of the late Mr. Francis Clowes, both of Lynn, Norfolk. "The things which are Cæsar's" were rendered unto Cæsar at the office of the Superintendent Registrar; "the things which are God's to God," at the family altar.

May 24, by license, at the baptist chapel, Franksbridge, by Mr. T. Havard, Mr. E. Davies, junr., of Tittle Mill, Herefordshire, to Mary, eldest daughter of Mr. R. Rogers, of Llanhowell.

May 31, by license, at the baptist chapel, Denbigh, by the Rev. Robert Pritchard, John S. H. Evans, eldest son of the late David Evans, Esq., Berthdu Clynog, Carnarvon, to Elizabeth, only daughter of Mr. Roberts, Love Lane House, Doubigh.

June 1, at the baptist chapel, Presteign, by the Rev. George Phillips, of Evenjobb, Mr. Charles Nott, to Miss Eliza Baker.

June 5, at Westgate baptist chapel, Bradford, by the Rev. E. Parker, Mr. Henry Hainsworth, Farsley, to Allison, fifth daughter of the late John Hainsworth, Esq., Farsley.

June 5, at St. Andrew's Street baptist chapel, Cambridge, by the Rev. William Robinson, Mr. John Ekins, of Bluntisham, son of J. L. Ekins, Esq., of Woodhurst, Hunts., to Emma Paterson, eldest daughter of Mr. John Paterson Gardner, of Trinity Street, Cambridge.

June 6, at King's-gate baptist chapel, Holborn, by the Rev. Francis Wills, Mr. Thomas Jeremiah Hooper, of Red Lion Passage, to Hannah Catherine, eldest daughter of the late Mr. Charles Ponder, of Hoxton; and, at Regent's Park baptist chapel, (late Diorama), by the Rev. Francis Wills, Mr. Arthur Ireton, of the *Times* Office, to Emily Harriet Swain, youngest daughter of John Swain, Esq., of Marylebone.

June 7, at the baptist chapel, Bishops Stortford, by the Rev. B. Hodgkins, Mr.

Charles North, to Caroline, daughter of Mr. Pratt.

June 9, at Grosvenor Street baptist chapel, Manchester, by the Rev. A. Mursell, Mr. Thomas Wilson, of that city, to Sarah Anne, eldest daughter of Thomas Pritchard, Esq., of Teau Hall, Staffordshire.

June 10, at the baptist chapel, Brixham, Devon, by the Rev. M. Saunders, Mr. John Williams, to Mary Jane Elliott.

June 11, at the baptist chapel, Pontesbury, by the Rev. J. Dore, Mr. Thomas Lakelin, to Miss Elizabeth Edwards.

June 13, at the General Baptist chapel, Melbourn, near Dorby, by the Rev. S. Coley, London, and Rev. T. Gill, minister of the place, R. N. Ingle, Esq., to Selina Jane, eldest daughter of John Earp, Esq., all of Melbourn. Many friends were present at the ceremony, and the sabbath scholars and their teachers had a festival.

June 18, at the Belvoir Street baptist chapel, Leicester, by the father of the bridegroom, the Rev. Arthur Mursell, of Manchester, to Lizzie, youngest daughter of John Thompson, Esq., of Leicester. A very large assembly gathered to witness the ceremony.

## Deaths.

April 27, at North Walsham, Mr. Richard Youngman, in his 90th year, many years a respectable farmer at Honing, Norfolk. He was for sixty-five years a consistent member of the baptist church at Worstead, of which he was also for many years a faithful deacon. His father and mother both died at the advanced age of ninety-six years.

May 7, at Tring, Mr. R. Glover, many years pastor of Akerman Street baptist church, aged 70.

May 22, at Devizes, Mr. Richard Briggs, for many years deacon of the new baptist church, and son of the late Rev. James Briggs, formerly pastor of the United Presbyterian and Baptist Churches in that town, aged 75.

May 25, aged 64, Mr. John Hutchinson, of Waterman's Lodge, near Leicester, many years a worthy and respected member of the baptist church, Belvoir Street.

May 26, suddenly, at Curry-Mallett, Somerset, Mr. Joseph Wilshire, father of the Rev. Joseph Wilshire, baptist minister, Bideford, Devon.

May 30, aged 63, Mary, wife of Mr. John Hawley, after painful and protracted suffering, borne with resignation and patience. Mrs. H. was many years a member of the General Baptist church, Friar Lane, Leicester.

June 5, Gertrude Elizabeth, fourth daughter of the Rev. J. P. Lewis, baptist minister, of Diss, aged 18.

June 11, aged 72, Mr. Robert Goodson, for many years one of the senior deacons of the General Baptist church, Carley Street, Leicester. Having joined with him in social devotional exercises during the past twenty years, the Editor wishes to state that he was a good man, and feared God above many. His prayers were very scriptural and expressed with great correctness, and never did we hear one prayer in which he omitted to intercede for his children. On Monday he performed the work he had in hand with more despatch than usual, and said he felt better in health than for some time past. But, on Tuesday, at midnight, he heard the voice, "Behold, the bridegroom cometh!" His daughter, hearing him moan, went to him, but he was gone!

June 14, at Leeds, Mr. Samuel Webster. A native of Gildersome, he was baptized by the late Mr. Soarlett, many years pastor of the church in his native village. Some years ago, he was dismissed to South Parade. He was an occasional preacher, and for some time supplied Woodhouse Carr station. He was long confined by sickness, and died rejoicing in the Saviour, aged 52.

THE  
BAPTIST REPORTER.

AUGUST, 1861.

THE BAPTIST MISSIONARY SOCIETY.

WE now give our concluding selections from the speeches at the Annual Meetings of the Baptist Societies for 1861.

SIR MORTON PETO, BART., M.P., *Chairman*.—As the treasurer I feel bound to acknowledge from this platform the liberality of the churches. I do so because treasurers are too apt to complain on these occasions, and to give a sort of lecture with regard to the finances of the societies which they represent. But allow me to say that, although I believe the result of last year in regard to our own society will bear a favourable contrast with some other societies, yet I cannot feel that it would be right to withhold from you the fact, that if all our churches were interested, the result would be very different from what it is. Allow me to call your attention to the following statements, for which I am indebted to the kindness of a friend. We have in our denomination upwards of 2,500 places of worship, and more than 2,000 distinct and independent churches. Out of this number, seventy-five give one half of the income of the society. The other half is given by 925, but there are upwards of a thousand churches at the present time in our denomi-

nation which do nothing. Now I cannot but feel that this arises from a great many of these churches not really understanding the action and operations of the society; because I cannot believe of my brethren that if they did understand them—if they really understood that our missionaries went forth unfettered to declare the whole counsel of God—that we say to no missionaries going out there, “This is the creed from which you are to take your teaching,” but that we give them simply the Word of God, leaving it to the guidance of the Spirit of God, and their own views of Scripture, to teach what they believe to be the entire Word of God: I say, if all our churches understood this, I do not think there is one baptist church—at least I never met with one—which might not be a cheerful contributor to the funds of the society. The committee have appointed an agent to visit these churches. With regard to London, we have sixty-five churches which do subscribe, but we have 108 which do not; and I have thought it right, as the treasurer of the society, to write a letter to the pastor of each of those churches, and they will also be waited upon by the agent of the society specially appointed. My

object in calling attention to this, is to urge our brethren to say to the pastors and members of those churches that our hearts and arms are open to them all, and that whether they see with us or not upon all matters, is of no consequence. We want them to come and join us. Our hearts are large enough to receive them without reference to those differences, and to love them as much as if those differences did not exist.

REV. R. ROBERTS, *Deputation from the Wesleyans*. We are living in days of happy and glorious revivals, when the Spirit of God is graciously poured forth upon the churches of this land, and also of other lands; and although there are some things that make us sad, yet as we look at the aspect of the world in the present day we have much more cause for gladness than for sadness, we have much more reason for joy than for sorrow. When we look, for instance, at the openings which are being made for evangelical efforts on the continent—the opening up of Italy—we have reason for thankfulness when we think of the extensive work of God during the last few months in that land. No less than 30,000 copies of the Holy Scriptures have been circulated there; and I understand one colporteur has sold no less than 1,200 copies of the Holy Scriptures within a few weeks. This shows that there is an earnest desire on the part of that noble people to possess a knowledge of God. When the mission to India was established, I believe there was a great deal of persecution. Many pronounced it to be a thoroughly Utopian enterprise. Men of the Sidney Smith school scolded and scoffed at the very idea of christian missionaries going abroad to convert people from a religion so ancient, and that had interwoven itself so intimately with all their institutions, and even with their

very existence. And we know well that he sneeringly called that memorable, immortal missionary, Dr. Carey, the "consecrated cobbler." But our missionaries did not go in their own strength. God was with them. They had to contend with great difficulties. They saw superstition, like a huge mountain, frowning upon them, apparently bidding defiance to any power that sought to remove it. But the godly men as they went there, much as they might be discouraged when they looked at what they had to contend against, yet as they stood at the base of that frowning mountain they heard a voice from heaven saying, "If ye have faith as a grain of mustard seed, ye shall say to this mountain, Be thou removed, and it shall be cast into the depths of the sea." Knowing this voice to come from God, who is omnipotent, they were encouraged, and they toiled on, and dug at the very base of the mountain for a place to lodge the lever of divine truth. And while they were so engaged there were burning sarcasms poured down on those devoted men by such characters as Sidney Smith and others, who poured the utmost contempt on their efforts, and pronounced them to be utterly futile. But nothing discouraged, these devoted men toiled on and toiled on, until at length they lodged the lever of truth at the very base of this mighty mountain of superstition. And now, after toiling for many years, we ask the men who scoffed, "Has not that mighty mass of superstition been to some extent moved?" And they are toiling on still; and though they have not seen the last of it, they are not discouraged, for the Voice still speaks to them. Be sure after a little more toil God himself will place his hand upon the lever of his own truth, and with almighty energy will lift that mountain from its base, fulfil his promise, and toss it into the sea of oblivion for ever. Sir,

the Gospel of Christ is of God, and as such it can never perish. If it had been perishable it could not have survived the fierce hostility which has been waged against it, and I take it that its existence now, after so much opposition, is a proof that it is immortal. If we look at the events which are taking place among the nations, the convulsions of despotic thrones, the rise of new empires, and the agitation of imperial minds with respect to their future destinies—if we look at these things and take them only to be the precursors of the final and universal triumph of the Gospel, I think that it is right that we should on these occasions increase our faith and inspire our hope, by looking around and observing the proofs we have that this Gospel is to be universally triumphant, and that every soul of man is to be subject to the Lord Jesus Christ. From a redeemed world shall rise an anthem of praise to the great Deliverer; the Sun of truth shall climb higher and higher until he attains his noontide splendour, and deluges the world with a glory that shall never wax dim.

REV. T. C. PAGE, *late of Madras*. Having been some time in India, I would like to say a few words of that to which I can personally testify. Fourteen years ago I remember sitting in this hall and hearing a resolution unanimously carried, to the effect that the meeting recognised with sincere pleasure the commencement of missionary operations in connection with the society at Madras. Having been permitted to go forth to that city, and having been spared for twelve years uninterrupted labour there, I presume that the reason why I have an opportunity given me this morning to take part in this meeting is not so much to support this resolution as to state very simply and briefly a few facts illustrative of the work in which I have been engaged. For

the sake of the younger portion of this audience I must just premise, that some fifteen or sixteen years ago there was one of her Majesty's regiments quartered in Burmah, where the labours of our brethren of the American Mission were blessed to the conversion of some twenty of the men and three or four of the officers. That regiment was removed to Madras, and when these good men found no minister of their own denomination on the ground, they were anxious to have a missionary sent out to minister to them and others who spoke the English language, with the view of commencing a mission in connection with this society amongst the native population of Southern India. I reached Madras towards the close of the year 1847. I found it a large and somewhat straggling city, extending some six miles along the coast from north to south, and some two or three miles inland from east to west, covering an area of some fifteen or twenty square miles. This large space of ground was populated by a number which—I was going to say was estimated—but I should rather say guessed—at 700,000. The great majority of these were Hindoos, though in the northern part of the city there is a very considerable body of Telegu people, and in another quarter of the city some 70,000 or 80,000 Mohammedans. Interspersed amongst this population are not only the families of our own countrymen who have gone from this land, but also another class of people to whom I wish to direct your attention. You doubtless have often used the term East Indian. I would like to know what your idea of an East Indian is. If I mistake not there are many members of our churches who look upon an East Indian as a man who in early life went out to India to engage in some commercial or agricultural pursuit—that he has there

become very much tanned by the sun, has a bilious-looking face and an irritable temper, but has amassed plenty of money. If that is your notion of an East Indian, let me ask you at once to dismiss it from your minds. By the term "East Indian" in Madras, and I believe all over India, we never mean a man of pure European extraction, nor of pure Asiatic extraction, but a man in whom there is a mixture of the European and the Asiatic element. The term "Eurasian," though not happy, is yet the correct description of that class. During the last two or three centuries this class has been growing up very considerably; it is said that there are no less than from 10,000 to 14,000 of them in the city of Madras. They are chiefly found in the presidential towns and cities, though there are a few scattered over India around the principal military stations. In religion these people are nominally christians. Some are descended from the British, some from the French, some from the Dutch, and a large proportion of them belong to the Roman Catholic body. A goodly number, however, are Protestant, mainly belonging to the Established Church of England. They speak the English tongue, and most of them also speak one or other of the vernacular languages of India. They are engaged principally as writers in mercantile offices, or as clerks to the government; some of them are employed in the subordinate medical service; very few, if any, are labourers, or are engaged in anything that requires much exposure to a tropical sun. It was the feeling of the brethren who were anxious that a minister should be sent out, that these people should principally engage his attention. Well, I had to make a beginning. I found that the brethren of the regiment had already gone to a station 400 miles away. That is only one of the

accidents of Indian life; but I found a letter awaiting me, signed by two brethren and five sisters, most of them East Indians, welcoming me to commence a mission in that city. I well remember our first services. They were held in a little room not far from the Madras beach, some six yards long by four wide. We assembled—the seven friends, and as many others as I could induce to come. It was, indeed, a day of small things with us, but we ventured soon to hire a larger room for worship, and by public announcement to invite people to attend. We thought ourselves making progress when we could number a congregation of thirty or forty. I may perhaps mention one circumstance that took place during the time we were worshipping in this hired room. One Monday morning a young man, about twenty five years of age, came to me and said, "I am in great distress about my salvation." It seems that the truth that had been preached the preceding evening had pierced his soul, and he was now burdened with a sense of sin. I directed him to the Lamb of God, and though he could not all at once lay hold of the salvation of the Gospel, yet in the course of the following week he was enabled to rest on Christ and to believe to the saving of his soul. He soon after united himself with the Church, and after some years of consistent Christian profession, God opened his way to a position of considerable usefulness, and when I last heard from him he was down in the southern part of India superintending a staff of colporteurs employed by the British and Foreign Bible Society. And, that you may see somewhat the thirst for the Word of God in that part of the land, I may just tell you that he reports that during the past year there have not only been portions of Scripture given away, but sold, to the number of, I think,

10,000 copies. Well, we passed from that room to another, and then the time came for us to try and get a place of our own. We did so. We got a building that served for my dwelling, and the upper part for a place of worship, and there we worked. I cannot tell you all the difficulties we had to encounter, but God brought us through them, and while we were there a circumstance transpired which was of some importance to us. I had asked for a brother missionary, and for help to sustain native preachers, but the society was burdened with a heavy debt, and all the answer I could get was, "We have no funds, and we cannot help you." After waiting year after year until my heart was sick with hope deferred, I gave it up, and ceased to expect that as a society you could undertake mission work in the city of Madras. Then came the question, What is to be done with the work already commenced? It has hitherto been sustained by the liberality of one brother in India, and I had been no expense to the society, but the time for which he had engaged to sustain the work was drawing to a close. The society could not carry on the work in that direction, and I for one approved the resolution of the committee on the subject. There was no other alternative but to stand alone or give it up. I will not say what a trial of faith it was, but it seemed to me to be my duty to commit the whole concern to local resources, trusting in God that the mission should not fail. Faith will sometimes help us to do things that to onlookers would look imprudent, but I had faith in God and in the voluntary principle, and I am rejoiced to say that they did not fail us in our time of need. There has been expended upon the property belonging to the mission in Madras something like £1,700., and, with the exception of some £200. con-

tributed by friends in England, the whole has been raised in India. I would not compare my little chapel at Madras with the Tabernacle on the other side of the water, but in one thing I can compare it--we determined to pay for it before we opened it. And we did so. But I must turn to the spiritual results. The church commenced with seven members; the full number added to the church up to the time of my leaving was a hundred, independently of the brethren of the regiment, and of some twenty-five or twenty-six members belonging to another church. I cannot put this before you as a great work, but I do trust that the Providence which has watched over the little cause and brought it through its difficulties will be with it still. When I look at the East Indians—persons possessing in themselves the European and Asiatic element—able to lay hold of western ideas through the medium of the Asiatic tongues—I cannot but hope that God has placed that community there for some high moral purpose. They stand as it were between the Asiatic and the Western worlds—between Christianity and idolatry. Oh that they may be faithful to their position, and that they may hold forth the Word of life to the perishing heathen, and that the time may come when they and the natives around them shall all be gathered into the one fold under the one great Shepherd!

REV. J. SALE, *from Jessore*.—We are yet only beginning the conflict in India, and the haughty Brahmin and the proud Moulvie of the Musulman is only beginning to feel that there is an opponent in the field, with whom they must condescend to wrestle. But I have seen the progress of the Gospel there, both in the conversion of native souls, in the holiness and love which have taken the place of selfishness, in self-consecration to Christ in place of

seeking only the things of this world. I have been delighted with instances of gratitude among the poor to Christ, for His great mercy in sending the Gospel to them; and I have seen the gratitude even of the rich Bengalee, for the efforts put forth in behalf of the females of his family—gratitude shown by men who have not themselves become Christians. The very last thing I saw before I left my house was a Bengalee bringing sweetmeats and other presents as a token of respect to my beloved wife—who let me say is a better missionary than myself—for the efforts she had made to enlighten the minds of his family. “Who was to teach them,” he said, “in the absence of Mrs. Sale?” There was gratitude to those who taught them the beauty and loveliness of the Gospel of Christ—gratitude not only for the English education, which they, generally speaking, set a high value upon, but for the English Christianity which sets before them an object for love, to whom they were utter strangers. We have reason to be encouraged by what is witnessed as the effect of our work accompanied with the blessing of God, but still great things have to be done before the multitudes of India shall submit themselves to Christ. There are many obstacles arising from caste, and also from Mohammedan and Brahminical influences, and from the scorn which I deeply regret to add, some Europeans entertain for evangelical piety and true godliness, and even for justice to the natives. But “the expectation of the poor shall not perish for ever.” We have taught the people to expect justice in the legal courts that we have set up, but the proceedings in them often have been a cruel mockery of justice. Until very recently it was impossible for the poor man to get justice in our courts. I am glad to be able to say that there has been a great and

growing improvement in the courts of justice in Bengal, both in the apparatus and in the mode of working it, which is intended to give cheap and speedy justice to the poor. And we ask for nothing more than justice for them. They demand justice, and nothing else will satisfy them. It is our schools and our railways, and the bringing of our Western ideas of right to bear upon the old systems of oppression, that have done it. And then, when we preach the Gospel and teach love to God and man, doing as we would be done by, it must happen that in proportion as it is received the people will oppose themselves to a system of oppression and selfishness which ignores the poor man’s rights, and gives to the labourer only the tenth part of the value of his labour. Hence I ventured to sit upon that Indigo Commission, quite sure that you did not sympathise with that spiritual foppery which seems to think that all Christianity is to be found in dead creeds and cold formularies, and that the spirit of Christian benevolence is for ever to be enveloped in the trappings of priestcraft. I went upon the commission not feeling that I could do much, but that I could do something to make the cause of truth to be heard; and I thank God that it was heard to a good extent.

REV. H. WILKINSON, *late of Orissa, Deputation from the General Baptists.*—It is a common thing for missionaries, when in their field of labour, to have long conversations with the natives among whom they sojourn, and especially with native Christians, and those conversations frequently refer to Christians at home, and not unfrequently to missionary meetings. Many a time, at the request of native Christians in India, have I attempted to describe what sort of meetings these are which are held in England to promote the missionary enterprise, and I have told them

how people's hearts were kindled in love towards the benighted heathen at these meetings. At such times, those native Christians have said, "Oh, how we should like to go to a missionary meeting!" One of our native ministers said he would make the journey to England to attend a missionary meeting if I would take him; but he added, "Oh, Sahib, it is so cold." And he wanted to know how cold it was. I endeavoured to describe it to him by action, as no words could be used to convey a correct idea to his mind. I brought in an old suit of English clothes, and I put them on to him, one coat, and then an overcoat, and a comforter round his neck, which made him feel exceedingly uncomfortable, and I was about to put a travelling cloak over all, when he exclaimed, "Ah, Sahib, Sahib, I will never go to England, it would kill me to carry the clothes necessary to keep me warm." He would like to have made a speech, he said, if he ever could have attended such a meeting. I told him of the presence of a chairman at these meetings, and of the order of proceedings, and I asked him what sort of speech he would make—what he would say? After reflection, he said, "First he should make salaam. Then I should tell them that it was much better to make salaam than to shake hands, because I could make salaam to all at once, and it would take a long time to shake hands with every one of them. Then I should ask what meaning is there in shaking hands? and say there is a meaning in salaam, for the Bible says Melchisedec was king of Salem." "And what else," I asked, "would you say?" "Then I should say, You all know what a fire-fly is?"—(his friend presumed that this Indian insect was well known in England)—"Well, you see the fire-fly in a dark night, and it is a beautiful bright object, as it flies here and there, with its 'Jula, jula,'

but if you get a fire-fly and look at it in the day-time, it is only a black beetle. Then I should say, Now in my own country, where all is dark, I can show a little light and say 'Jula, jula,' but when I come to your country where there is the daylight of the Gospel I can only appear to you as a black beetle." I desire to present this as my apology for being here, for having been twenty years away from England labouring among the darkness of heathenism, and preaching and praying and dreaming in a foreign language, I am not the man exactly to speak to you from this platform. There are many reasons why we should feel interested in the missionary work. One is because we derive much benefit from it ourselves. Before I left England twenty years ago a gentleman in my native town said to me, "Well, you are going to India as a missionary; I shall pray for you and contribute towards your support. I have for a long time been interested in missions to India, and I will tell you something for your encouragement. I had, said he, a wayward, unfortunate boy who enlisted for a soldier and almost broke my heart. He went to India and soon fell a victim to the climate. When he was sick he was met by a Baptist missionary, who directed him to his Father's God and Saviour, and before he died he charged the missionary to write a letter to me, and say that he had become a penitent, and hoped that he died a saved believer in the Lord Jesus Christ. When the letter came to me, I said, 'Here are all the prayers and all the money I have ever contributed to the missionary cause come back to me a thousandfold.'" I rejoice to be able to say that there are many Europeans in India who have found the Gospel there. I might show you, did time permit, and were this the occasion, that in a commercial point of view England

does well to send the Gospel to India, for just in proportion as you propagate your civilisation and Christianity among the people of that country you will develop the resources of India and augment the commerce of England. But, leaving this by no means unimportant part of the subject, let me say that one of the first things that strike a missionary in India is the mass of the people who are idolaters. It is easy to talk about millions, but we can really form no idea of what is meant by even one million. I have stood upon an elevated spot near the temple of Juggernaut on the occasion of the great festival of that idol, and have been perfectly overawed by the dense mass of immortal beings as far as the eye could travel; and when they shouted the praises of the idol I have felt the very earth tremble beneath my feet, and have vividly realised the emotions of the apostle Paul when he stood upon Mars' Hill and saw the whole city of Athens given to idolatry, for my spirit has been indeed stirred within me. There is another view of idolatry, I mean its antiquity, especially as it exists in India. Nothing gives you a deeper impression of that than their old temples. In England you may go into a country village, and perhaps look with interest upon various objects of antiquity to be found there, but the most antique of all will be the village church, green with moss and ivy-crowned, and the stone steps worn by the feet of the successive generations of worshippers. You begin to think how many centuries the church has stood, and how many generations have passed away into eternity since the church was built; and the thought comes pleasantly to the mind, All these people went into that temple and paid their homage to the God who made them. But you experience very different emotions when you go among the old temples of

India. Some of them are so old that they must have been standing when the Redeemer himself walked upon this earth. When standing near them I have feared to speak, lest the air, convulsed by the sound of my voice, should bring down the tottering mass upon my head; and I have looked down and seen that the solid rock on which they were built was worn by the naked feet of the worshippers; and the thought has come over me, All the masses of people, who during those long ages have gone into these temples, have presented homage which belonged justly to heaven's Eternal King, to an ugly and abominable image! Be assured, friends, that heathenism is not the harmless thing that some people would have you believe; but that it is a powerful influence dragging men down to perdition. It was an axiom of the philosophers that "no nation can rise higher than its gods;" and the Hindoos say, "As are the gods, so are the people." The Bible says with respect to idols—"They that make them are like unto them, and so is every one that trusteth in them." We must all admit that man has the religious faculty—that he wants a religion; but he wants to worship and to sin at the same time. Old divines have said, "A man cannot pray and sin too: he must either leave off sinning or give up praying." But the Hindoo wants a god that he can pray to and yet sin; and so he has made a god and surrounded him with all the impurities of his own imagination. The Sepoy could go and worship his god, and then murder your little boys and girls. The religious faculties of men are something like a locomotive engine with the steam up and the valve open, and it will go whether it rests upon rails or not, and may rush to destruction. Now what the Missionary Society has to do is to lay down the rails for these locomotive engines to

go upon; and once upon the rails they will proceed smoothly and with safety to their heavenly home. So you may say that your Missionary Society is a railway company—not the Eastern Counties, but the Eastern Countries, and designed to extend throughout the length and breadth of the world. There are many difficulties with which the missionary has to contend in India. The Hindoos are very suspicious—they think that the missionary is coming to cheat them. They cannot believe in the existence of an unselfish principle, and so they watch the missionary to see what he is doing, and it is only after the lapse of some time that he gains their confidence. They are disposed to be inquisitive, and as they began to know me they would come and ask questions. I took some of them to see a steam engine, to which they gave the name of “smoke machine,” and they looked at it with astonishment, exclaiming, “Wonderful!” One of the Christian natives remarked that if a temple were built over it thousands of the people of India would worship it, and declare that it was a bigger god than Juggernaut. No matter how you may preach you will not gain their confidence if you do not—as our dear brother has just said—prove by your conduct that you sympathise with them. Then the missionary will begin to get at their hearts. I am happy to tell you that the missionary work is now in the reproductive stage. Native ministers have arisen from the ranks of our converts, and I should like you to see some of them. They are sometimes very clever at illustrations. One of them was saying on one occasion, “The time will come when Christ will have the whole of India.” A lordly Brahmin said to him, “Do you mean to say that this country will ever become a christian country?” “Yes,” was the reply, “the Word of God declares that all nations shall become christian, and I believe it.” The brahmin pointed to a huge jungle, saying, “Go and chop that all down with your axe, and then I will believe that what you say is possible.” The native christian replied, “With every stick I cut down I shall make a handle for another axe to cut down more.” So the missionaries are clearing the dense jungle of heathenism, and they seek to make their converts agents in the work. When a brother discovers to us that, as the Americans say, he has some “snaps” in him, we encourage him to preach. One of these brethren was about to preach his trial sermon, and he read and prayed well; but having given out his text he seemed as if he would utterly break down. He looked at one side and then at the other, and sighed heavily, and was in a most unhappy state of mind, when suddenly there was a twinkle in his eye which showed that he had thought of something, and he said, “You have all seen a little child trying to walk. It takes a step and it falls; it gets up, and falls again; but look at that child in three or four year’s time, and how firmly it walks. So in preaching I am a little child. It is very likely I shall fall down. If I do I will try to get up again; but look at me in three or four years’ time, and by God’s grace and blessing, I shall not fall down in preaching then.” It not unfrequently happens that Europeans in India doubt the value of our mission, just because they know nothing about it. I will give you an illustration. I was in the tent of a British officer, who said to me, “I believe your coming to India is a regular forlorn hope.” “I should believe the same,” was my reply, “only God has promised to accompany all I do in His name.” “But,” he added, “the Hindoos won’t make christians, they are so cunning, they are downright liars; I would not believe a Hindoo was a christian if I saw him.” I told him I had some good native converts that I should like him to see. “Well,” he replied, “I should like to see them, and I would show them up to you.” Just then our missionary Gongga, who had been a brahmin, was coming up the walk to the tent, and I said to the officer, “Here is one of our native preachers coming, perhaps you would like to show him up.” “Well,” he said, “I should like to ask him a few questions.” I said to Gongga, in the native tongue, “This gentleman don’t believe in your christianity.” “Well, I can’t help that,” said Gongga, the lordliness of his brahminical character breaking out. “He wants to ask you a few questions.” “What is it he wants to ask me questions for? Does he want to know the reason of the hope that is in me, or to find fault?” Softening, he added, “Let the gentleman ask me any questions, and I am prepared to answer them.” The first question the officer put was, “How did you get your living before you were a christian?”

Gonga did not quite understand this, and he said, "Sir, I was an officiating brahmin." "But how did you get your living, tell me that?" Now, just suppose that somebody were to stop the carriage of a gentleman with lawn sleeves, as it was passing along the streets of London, and to say to him, "How do you get your living?" It might be a very awkward question for him to answer, but it would be known very well that he did have a good living. And the officer ought to have understood the case of the brahmin in the same way. When he did understand that brother Gonga had had the temple revenues and the offerings of the people, and that he had given them up to become a christian, he said, "Well, I did not expect that anyhow." He wanted to show that this man had become a christian just to get a living. Old Gonga then related the history of his conversion. He was first impressed with the statements he had found in a religious tract, which led him to put Juggernaut to the test, whether he were a god or no. First he spent a whole day and night in praying to him, and then he spent the same length of time in cursing him. "Nothing came of it," said Gonga, "and I did not believe he was a God; but to make it more certain still, I went and poked him with a spear, and my arm was not withered." Then he told of the happy change which had come over his own feelings, and how, by faith in Christ, he had a good hope through grace. The tears stood in the officer's eyes, and he seized Gonga's black hand, saying, "God bless you, I am glad to have met with you." Then it was Gonga's turn. "You have claimed the right," said he to the officer, "to examine me, and now, perhaps, you will allow me to examine you a little? You come from a christian country—you call yourself a christian—now I want to ask if you are really a christian?" The officer got up and walked into an inner room. Gonga followed him, saying in a gentle tone, "I did not mean to offend you, and I would only ask you, as a christian, to pray to God that I may be found faithful until death." I am happy to tell you that officer dated his conversion to God from that time. The resolution speaks about prayer. Now, of all things that missionaries must desire is, the knowledge that the christian church is praying for them. When I

was in India, during the mutiny, there came a letter from the secretary of our society, which said, "Cheer up, brethren, the church of God is on her knees praying for you." Those words were like a flash of light in the darkness that surrounded us. On one occasion, when we were in great suspense as to our fate, the few Europeans at the mission station and the native converts met for special prayer, and they did pray with as much fervency as if they would bring down an Almighty arm to our rescue. I had just read the second psalm, "He that sitteth in the heavens shall laugh, the Lord shall have them in derision," when I saw a Sepoy marching up the gravel walk, and my thought was, "He comes with a message of death." My wife, who sat near the door, stepped into the doorway to stop him. To our great relief, he put a letter into her hand, which she brought to me, and I translated it to the people. It told us that Delhi was entirely in the possession once more of the British power, and that we were safe. When I read the news to the native converts, they got up and sang—

"Praise God from whom all blessings flow."

They got through two lines only, and then said to each other, "Is it not wonderful? Just as we were praying, relief came." The Sepoys themselves had a meeting next morning, and contributed for the benefit of those who had suffered during the mutiny. The people amongst whom I lived were much interested in the electric telegraph, which they call "the lightning mail," and they wished me to explain it to them. I did my best, but it was not easy to make them understand, because there is no word for electricity in the language. But they had seen a magnet, which they call a "kissing stone," and I tried to make that useful in the explanation I gave in a sermon that I preached to them about it, taking for my text, "The eyes of the Lord run to and fro in the earth." When the service was over, I found a good many of the congregation waiting about outside, and one of them said, "Sahib, we don't understand it now, for you never told us the way it goes along the wire." I said, I had told them all I knew, and one man said, "Well, when it comes here we must go and look, and listen, and then we shall know how it is." But I assured them they might look and listen, and news might come, and they would know

nothing about it; and one good native brother remarked, "It is almost as wonderful as that when we pray our prayers go right straight up to heaven." All were struck with the thought. It is a privilege to have a telegraph to communicate in an instant with our friends, but a more blessed privilege far to have the electric telegraph of prayer, which goes

right up to the throne of the Eternal. You may be praying here, and the next moment India or China may feel the answering pulsation. Prayer moves the Hand that moves the world. May God help and direct you to pray for the missionaries, and then there will be no fear of your continued interest in the missionary work.

## Poetry.

### THE CHOICE.

I HEAR the sound of mirth,  
But heed it not. Heaven's song once reached my ear,  
And lightly flies my thoughts beyond this earth;  
The seraph's music seems to me more dear.

I hear the noise of strife,  
But deep and calm within my soul lies peace.  
Where Christ hath said, "With me is hid thy life,"  
Tumult, and jar, and vexing thoughts must cease.

I see the thirst for gain—  
The glittering gold—yet count it all but loss.  
Treasure laid up in Christ I would obtain—  
This the pure metal, that the worthless dross.

I see the pride of life;  
How gay it glances. Doth it dazzle thee?  
Behind its alikon shoon are care and strife;  
Blest shall the meek, the poor in spirit, be.

I see the lust of power,  
But I o'er my own passions must keep rule—

O'er my own weakness triumph. Better than the  
little hour  
Of mean access that crown's ambition's favourite  
fool.

I hear the cry of pain:  
Throb after throb beats echo in my heart;  
Here is my place, beside this couch. I'm fain  
To sit in Jesus' vacant seat, and act his part.

I hear the sob of grief;  
Come, thou poor sufferer, to me thy wants confide;  
In Jesus' blessed name I offer thee relief.  
He is the gracious One on Calvary who died.

I hear the wail of sin,  
And see how guilt is maddening to despair;  
Burns my whole soul some precious souls to win,  
And teach some fevered hearts to melt in prayer.

I see the pang of death,  
And bending, whisper, "Christian, its sting is gone;  
The Conqueror of the Grave receives thy parting  
breath;  
Farewell, we meet again at the resurrection morn."

## Reviews.

*The Test of Truth. An Argument and a Narrative.* By Mary Jane Graham. Eighth Edition. One Shilling; or, the two parts, threepence each. London: Simpkin, Marshall, & Co.

ONE of the first things which strikes us on the perusal of this "Narrative and Argument" is, that the writer is a woman. For woman, though first in the transgression, has usually been the first to tread the path of faith and obedience. Unbelieving women are generally exceptions to this rule. The writer appears to have been a person of strong mind and in-

dependent thought, who would not willingly submit to the authoritative commands of the Holy Scriptures. But at length every high thing that exalted itself against the knowledge of God, with every thought and reasoning, were brought into the obedience of Christ. Without indorsing every sentiment of the writer, we do not hesitate to express our conviction that the candid perusal of these pages by "those persons who either doubt, or wholly disbelieve, the sacred contents of the Bible," will be followed by beneficial results.

*The Herald of Peace. Published monthly at 19, New Broad Street, London. Threepence.*

We wish anything we could say might induce our men of business to read this publication. Loud are their complaints, and deep their grumblings, about excessive taxation; but do they wish to know the cause? If they do, let them just glance at the incontrovertible facts which are furnished in its pages month by month. The infatuated war spirit has done all the mischief, and yet it cries, "Give, give! pay, pay!" Millions of money, year after year, are thus wasted, and worse than wasted; enough to carry out the most ardent projects of civilization or religion for the benefit of our species. So long as this infatuation lasts, and we fear it is increasing, we can have little hope for the speedy diffusion of the gospel in the earth; for it is a dreadful fact that the wars of the world are now almost limited to professedly christian nations.

#### *Temperance Publications.*

ABOUT half a score! What can we do with them? for we honour the purpose, and admire the zeal, of the advocates of total abstinence, though we cannot always

bring ourselves to approve of the means they sometimes employ, or the very intemperate spirit which some of them occasionally display. Drunkenness, however, is such an awful curse, and the mischief it is doing is so wide-spread, as every issue of a weekly newspaper testifies, that we need not wonder if our good friends are sometimes too indiscriminating and severe in their denunciations. Of these publications before us, the neat little books by Newman Hall, and "Why I have taken the Pledge," by the Deau of Carlisle, are worthy of attentive and thoughtful perusal.

1. *Gleanings from the Poets, for Cottage Homes.*—2. *Elements of the History of England.* By J. C. Curtis, B.A. London: Religious Tract Society.

THE first of these little books contains choice selections from well-known poets, chiefly of a religious character.—The second appears to be a careful condensation of English History, and would be found very useful, if only as a book of reference for the dates of remarkable events, which are brought down to the proclamation of Victor Emmanuel as King of Italy in 1861.

## Christian Activity.

### LINDBLAD THE SWEDISH COLPORTEUR.

It was during the autumn that our old friend set out with his supply of books. Lindblad was in former years a soldier, then a shoemaker, and of late he has been a dealer in the Word of God, and felt happy in his work. He has been trudging on foot through large forests, such as you have seen in Sweden, and visiting little wooden cottages, such as you may remember them, nestling here and there among the pines, or on the borders of a lake, or on the mountain sides. For the benefit of those who have not seen them, we would add that they are generally painted red, with a door and one window in front, with a high thatched roof, and a garden or potato field outside. Now let us fancy to ourselves old Lindblad coming along the pathway with his precious burden of books and his heavenly message; but

listen to a few of his own words before you accompany him into the first cottage: He does not like to tell about his work, for he says, it is not every flower that bears fruit. Then he will tell you that he does not pick out the abodes of christian people, but he sets out praying that God will open to him the doors through which he ought to go, and let His Holy Spirit guide him in what he is to say to the inmates, so that it may result in glory to God and the awakening of the souls of men.

In the first cottage, where our old friend went in to seek for a night's lodging, he found a woman, who thought that all was well with her soul, but after some conversation she became anxious, and said that she saw that if she was to die in that state she would be lost. What could she do? so she inquired. Nothing, Lindblad told her, but believe in the

Lord Jesus Christ, and not cease to pray for the Holy Spirit, till God had given her assurance of being a child of God.

In the next cottage he found an old widow and a servant maid. When he spoke to them about salvation, the girl said that she went regularly to church, read the Word of God, and often had deep emotions; that she hoped God was gracious and merciful, and so forth. "Never forget this," he said, "which God now makes known to you, as He does to us all: 'Unless thou art born again by the Spirit of God, thou shalt not see, much less enter, the Kingdom of God.'" Her tears gushed forth, and she prayed to the Lord that she might be born again by His Spirit and enter into His kingdom. The old woman seeing this said sulkily, "Well, if none but such are to be saved, I do not think there will be many." Lindblad spoke to her strongly, represented to her the danger she was incurring—near as she was to death, and not converted. The old woman was terrified, but finished by saying, "I wish I had in my house daily one who could speak to me as you do." Lindblad told her to pray earnestly for the Holy Spirit of God, who would come and dwell with her, enlightening, teaching, and guiding her for ever, if she only would let him. Hoping to hear more, the old woman accompanied him to another cottage, where her son was living. This son had, together with his wife, been last year to Alsheda to hear the Rev. Mr. Petterson, and had been much affected by the Word preached.

"On entering their cottage," says Lindblad, "I found two persons longing to see the kingdom of God. One of them was an aged soldier. We had been comrades during the campaigns in Germany, in 1813 and 1814, but had never met since. Now we met at the age of three-score years and ten. He was blind, bodily and spiritually. When he heard that I was come, he jumped out of his bed, calling out, 'I know who you are, old friend and comrade; I have long been waiting for you! I know that you are a Christian, and I have been longing to speak to you!'

"'Well, my friend,' I said, 'but have you not also heard of a man whose name is Jesus? He is rich in experience and power, and He can give sight to the blind! Do as the blind man in the Gospel narrative—cry, 'Jesus thou son of

David, have mercy upon me! Open my spiritual eyes, so that I may not lose myself on the way to eternity, and in the darkness pass by the door of heaven and stumble into hell!'" Dear brother, we have been comrades in the service of his Majesty the King of Sweden, let us now, with upright hearts, swear allegiance to the banner of Christ, tinged with His blood! Let us become spiritual warriors; yea, powerful ones, who, with the help of his Spirit, will take the kingdom by force (Matt. xi. 12), and enter it, led by the Captain of our Salvation.'

"Here I was overwhelmed," says Lindblad further, "by the sense of my own unworthiness and want of power to speak of such mighty things. I had recourse to prayer, that the spirit of wisdom and understanding might be given to me, so that I might say what should tend to the glory of God's name and the edification of souls.

"I will only add, that we had much converse together, and so sweet, that it cannot be recorded. They obliged me to stay over the night, and praised the Lord for bringing me to their cottage, and letting them experience the power of God on their hearts. They wished me to come back; I only requested them to pray that God's Holy Spirit might dwell with them."

In another cottage, Lindblad found a soldier's wife, willing to hear and have a book, but bowed down by the cruelty of her husband, who was an avowed enemy to the Gospel. She was not allowed to go to church, to meeting, to visit Christian people, or to read good books. She was not even allowed to weep. One day she had been sitting at her loom; she was afflicted within, and could not conceal her tears. He saw them, and began to boast and to drag her round the floor, till she was so hurt that she had to lie in her bed two days. In her misery, she opened her heart to old Lindblad, and asked his advice. What was she to do? She had been tempted to shorten her life. What should she do? "Pray that the Spirit of God, who is the spirit of prayer and patience, may dwell with you," said Lindblad, "that He may drive away the temptations of satan. The Apostle says; 'Ye have not yet striven as unto blood.' Pray for your husband, for his conversion: may be his present cruelty is necessary for yours. Pray that when that has been effected, God may not throw

the rod of your chastisement into the fire, but also convert him. All is possible with the Lord. Keep in mind these words: 'In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.' (Isa. xxx. 16).

The woman became more calm, prayed and praised.

In another cottage he found another woman, who, as he expressed himself, seemed to know some of the language of Canaan, but she complained of never being joyful; she saw other children of God happy, and she heard them rejoice, but she was always sorrowful. "To be sure," said Lindblad, "the children of God have always much cause for rejoicing; but are you sure you are one of the number?"

"Oh, to be sure," she said, for she had sought the Lord many years.

"Yes, you have sought, but then, have you found Him?" He reminded her of such Scripture texts as "Many shall seek to enter in and they shall not be able." "It is important to *seek*, but still more important to *find* the Lord. The Apostle says that 'he who is a child of God, has the witness of the Spirit.'" Weeping, the woman confessed that such was not yet her experience. She was thankful for the advice received, requested that Lindblad would pray for her, and never pass her door without coming in.

"Not far from a village I met a man," says Lindblad, "known to be a weak, unconverted, wicked man. I was tempted to pass him by silently, but remembering the words, I accosted the man with a friendly salutation, 'Peace be with you!' and asked if he would buy a book.

"Oh no!" he said, 'we have so many books, and we do not read them.'

"Well," I said, 'that is wrong. We must use means to gain the end, and without reading the Word of God, which leads to salvation, we cannot attain it.'

"That may be true," he answered; 'let us sit down here, and look over your books, as well as have some conversation.'

Lindblad was astonished, and during their interview he felt how great was the power of God, in conquering the spirit of opposition in man's heart, for this very opposer not only bought some of his books, but expressed an earnest wish to begin a new life, and to persevere in it to the end. The aged evangelist could only pray that such seeds might take root and bear fruit.

Next he came to a poor woman who was lying on her death-bed in much agony of mind. To her he spoke words of peace and consolation, showing to her Jesus, the only Saviour of souls.

Then he finished his account with the following words:—

"I could tell you much more, but my old and tired hand refuses to do service any longer; and I lay down my pen, probably never to resume it. My feet also are no longer able to carry me about on these my dear missionary pilgrimages. I wish, therefore, to offer my most grateful thanks to the dear friends in England, who have so kindly supplied my temporal wants, as to enable me to carry on this beloved work. May their generosity not have been in vain! Hereafter I shall on my knees carry on my work for the progress of the Kingdom of God, praying diligently for a rich outpouring of the Spirit of God. May the peace which passes all understanding keep your hearts and minds, through Christ Jesus. Amen."

## Revivals and Awakenings.

### SCOTLAND.

THE "Report on the State of Religion," presented to the General Assembly of the Free Church of Scotland, contains some very interesting statements respecting the revival in that country. Out of 169 Free Church Presbyteries, eighty-six report a decided awakening:—

"The Revival with which God has been pleased to bless us extends over the

length and breadth of the land. It seems a blessed characteristic of the revival in our times that it is wide spread. We trust that through God's abounding grace it will yet prevail over the whole of Scotland. The indication in the reports that I (Rev. Dr. Wood) have are exceedingly cheering; even where no revival is reported there is much prayer, much earnest listening to the word of God,

much earnest expectation and desire for the blessing; and I find that these things in almost every instance have preceded the awakening, and I scarcely know of any instance where the awakening has not been preceded by this prayer and expectation. Thus the revival has affected all classes and all denominations. I cannot help observing that one great means of awakening seems to have been the communicating of intelligence of what the Lord had done in other places. I find in almost all the reports that this was done with the most blessed results. The information interested the people, and brought the thing home to them; they felt it was a reality; it excited a desire to partake of the benefit, and led them to use the means God has appointed for obtaining the benefit. The revival throughout the country began in every variety of way, and through every variety of instrumentality. One time, under the quiet ministrations of the stated pastor; sometimes through the visit of a stranger from a distance, some quiet unknown man, it might be; sometimes one of those men whom the Lord seems to have raised up in our day for doing Him good service in his church; sometimes it was a convert who went and told his simple story of the Lord's goodness to him; sometimes it was a company of fishermen, in the way of their profession, going to a different part of the coast, and carrying to their friends the tidings of what the Lord had done for them. I find in many of the returns mention made of such men as North, Grant, Radcliffe, Hammond, Forlong, and Weaver. God seems to have honoured the labours of these men in a marvellous way.

"Awakenings have taken place in the most unlikely places to human appearance, thus giving evidence that it was the Lord's work. The work was sometimes carried on and spread by a single remark made by one individual to another, by the repetition of a text of scripture, by a message from one friend to another, or by a letter written from the scene of revival to friends or relatives. I believe the day only will reveal how much the work has been forwarded by the letters of christian men and women, written in the warmth of their hearts to friends and relations at a distance; for no sooner is a sinner brought to Christ than his first thought is 'I will tell my relations

and my friends what Christ has done for me.' The convert cannot rest until he has made known to those in whom he is interested the Lord's work upon him. Then I am able to be glad to state that, from almost all the reports I am able to gather, there has been a great change in the manners and habits of the people. Where the awakening has been anything like general, there has been upon general society an awe and a restraint; and I find testimony borne by employers to the effects produced upon their workmen. One says; If you doubt the reality of the revival, come to my workshop and you will see what it is; if you knew my men before, come and see what they are now, and you will see that something has been at work that has produced a most salutary change.' The police reports, too, are exceedingly favourable. The chief constable of one of our largest counties, which includes a good many towns, told me that there is a diminution of considerably more than one-third upon all that class of crimes, including violence, &c., such as assaults and disorderly conduct. Then it is an undoubted fact that one class of public-houses are almost starved out. Some of the keepers of such houses themselves have come under the power of the truth, and have given up their trade; others are greatly annoyed at the movement; they find that their trade and its spread are quite incompatible with one another. And there has not only been evidence of joy in believing, but also of repentance and turning from sin; giving up of old and sinful habits, and the leading of a life of new obedience. And what a change upon the practice of our office-bearers; what a blessed change upon the practice of believers themselves,—they have received a new life. These believers are fresh and vigorous, not only living but lively christians now. Our office-bearers—some were afraid of their duties—some of them borne down by natural timidity—they have now had their mouths opened, and are labouring from day to day in their Master's cause, strengthening the hands of their ministers, and become truly a blessing to the flocks with which they are connected. Another result reported is the increase of family prayer. Some of the reports state that they do not believe that there is a family in all their congregations in which there is not family worship. I am afraid that

could not have been said two or three years ago, or even some months ago. It is the case now that family religion is more practised than formerly; in some cases, if the parents are not converted, the children ask leave to pray, and in many cases unconverted parents grant that. Then in some parts of the country where revival has taken place, there is now no lack of Sabbath-school teachers; there are plenty offering, and these far better qualified than they were. I am happy to be able to say that from all that is mentioned in the returns few have fallen away. It may be said that they have not long been tried, but still the reports from all quarters state that scarce any of those who seemed to be hopefully

converted have fallen away, which is exceedingly gratifying and encouraging. I think I have heard it remarked that fewer have fallen away at the present revival comparatively, than was the case in the previous revivals. Those who have been of intemperate habits generally feel it wise and prudent to become total abstainers. It is quite true that a great number of those who were only startled and impressed have lost their impressions and fallen back. This is a sad state of things, and greatly to be regretted; but it is a very different thing from those who have been hopefully converted again falling away and becoming notorious in their sins again."

## Narratives and Anecdotes.

### DEATH OF WILLIAM III.

LORD MACAULAY thus describes the last scene in the life of his hero, and with these words concludes his own history:—

"The King meanwhile was sinking fast. Albemarle had arrived at Kensington from the Hague, exhausted by rapid travelling. His master kindly bade him go to rest for some hours, and then summoned him to make his report. That report was in all respects satisfactory. The States-General were in the best temper; the troops, the provisions, and the magazines were in the best order. Everything was in readiness for an early campaign. William received the intelligence with the calmness of a man whose work was done. He was under no illusion as to his danger. 'I am fast drawing,' he said, 'to my end.' His end was worthy of his life. His intellect was not for a moment clouded. His fortitude was the more admirable because he was not willing to die. He had very lately said to one of those whom he most loved, 'You know that I never feared death; there have been times when I should have wished it; but now that this great new prospect is opening before me, I do wish to stay here a little longer.' Yet no weakness, no querulousness, disgraced the noble close of that noble career. To the physicians the king returned his thanks graciously and gently. 'I know that you have done all

that skill and learning could do for me; but the case is beyond your art; and I submit.' From the words which escaped him he seemed to be frequently engaged in mental prayer. Burnet and Tenison remained many hours in the sick room. He professed to them his firm belief in the truth of the christian religion, and received the sacrament from their hands with great seriousness. The antechambers were crowded all night with lords and privy councillors. He ordered several of them to be called in, and exerted himself to take leave of them with a few kind and cheerful words. Among the English who were admitted to his bedside were Devonshire and Ormond. But there were in the crowd those who felt as no Englishman could feel, friends of his youth who had been true to him, and to whom he had been true, through all the vicissitudes of fortune; who had served him with unalterable fidelity when his Secretaries of State, his Treasury and his Admiralty had betrayed him; who had never on any field of battle, or in an atmosphere tainted with loathsome and deadly disease, shrunk from placing their own lives in jeopardy to save his, and whose truth he had at the cost of his own popularity rewarded with bounteous munificence. He strained his feeble voice to thank Auverquerque for the affectionate and loyal services of thirty years. To Albe-

marlo he gave the keys of his closet, and of his private drawers. 'You know,' he said, 'what to do with them.' By this time he could scarcely respire. 'Can this,' he said to the physicians, 'last long?' He was told that the end was approaching. He swallowed a cordial, and asked for Bentinck. Those were his last articulate words. Bentinck instantly came to the bed-side, bent down, and placed his ear close to the King's mouth. The lips of the dying man moved, but nothing could be heard. The King took the hand of his earliest friend, and pressed it tenderly to his

heart. In that moment, no doubt, all that had cast a slight passing cloud over their long and pure friendship was forgotten. It was now between seven and eight in the morning. He closed his eyes, and gasped for breath. The bishops knelt down and read the commendatory prayer. When it ended, William was no more.

When his remains were laid out, it was found that he wore next to his skin a small piece of black silk riband. The lord's-in-waiting ordered it to be taken off. It contained a gold ring and a lock of the hair of Mary."

## Baptisms.

### FOREIGN.

**JAMAICA, Parish of St. James.**—On Saturday morning, May 25, in the Spring-post river, near the *Maldon* missionary station, seventeen men and sixteen women were baptized by Mr. Dendy, in the presence of a large assemblage of people, all of whom conducted themselves with propriety, whilst many appeared deeply impressed with the solemn scene. Of the number baptized, there were two husbands with their wives, eight other married men and two married women; seven unmarried men and twelve unmarried women. Sixteen, eight men and eight women, had been "stricken" during the awakening. Two are sabbath school teachers. Twenty-one can read, and ten are able to write. Eighteen had been in a day school; twenty-four are sabbath scholars. Twenty-four are children of present or former members of the church. The ages of twenty-three range from sixteen to twenty-five years, the remaining ten are between the ages of twenty-five to fifty. At eleven o'clock on the same day, a public service was held in the chapel; about five hundred persons were present. Addresses were given on the subjects and mode of baptism to the newly baptized—to the unconcerned—and to the members of the church; and special prayer was offered to God on behalf of these different classes of persons.—On Friday, June 7, in the Orange river, about a mile from the *Salter's Hill* chapel, fifteen men and

twenty women were baptized in the presence of numerous spectators, who lined both banks of the river. The baptized consisted of three husbands with their wives, four other married men and five married women, one widow, eight single men, and eleven single women—in all, thirty-five persons. Twenty-five had been in the mission day school, nineteen are now in the sabbath school, twenty are children of present or past members of the church, one is a sabbath school teacher, and sixteen had been "prostrated." The ages of twenty-three are from fourteen to twenty-five, the remaining twelve are between twenty-five and forty-five. In the chapel, at ten o'clock, a service similar to that at Maldon was held; and although it was market day throughout the parish, a large congregation assembled. Including the above sixty-eight persons, one hundred and twenty-five candidates have been baptized, since the commencement of the year, by Mr. Dendy, at the two stations under his care, and thirty-seven backsliders have been restored to the communion of the church.

### DOMESTIC.

**IRELAND, Ballymena.**—Mr. McVicker, the minister at this new and promising station, writes:—I baptized the son of the rector of a parish adjacent to this town. He was awakened during the revival of 1859; received much benefit from the preaching of the Rev. F. Wills during

his visit that summer to Colcraigne; and traces his full reception of the Gospel for his soul's peace to the instrumentality of Mr. Medhurst. He is exceedingly active as an evangelist in his immediate neighbourhood, six miles from this; and his baptism has created no small sensation. I have also baptized five dear children of God, three men and two women, all married; and last week a young woman and two young men were baptized. About every one we have had satisfactory evidence of conversion. Our principles are canvassed; some, of course, have their prejudices intensified, but the earnest and humble disciple is led to the truth. In a neighbourhood where all was nearly dead a short time ago, and where independent religious inquiry was almost unknown, where people took their religion from ministers and catechisms without question, it is astonishing how widely God has aroused a spirit of investigation, and how many are engaged in searching God's word to see whether the things which they have most surely believed are taught there or not. Is it not a most encouraging and significant fact that since my return from England, in January, thirty-six persons have been received into membership with us, and two others baptized, who, from their distance, did not see it to be their duty to write with us?

**CARLTON, Beds.—Old Meeting**—On the last sabbath in June, our pastor, Mr. E. J. Silverton, led nine believers down into the water and baptized them. The service took place in the river Ouse, at Harrold, at eight o'clock A.M., and the scene was impressive. About two thousand people were present, when Mr. S. led the way through the crowd followed by the candidates, five women dressed in white, and four men. When Mr. S. came to the bank facing the people, he called for silence, and then gave out—

"In all my Lord's appointed way  
My journey I'll pursue,"

which was sung heartily and cheerfully. On the left of the minister and candidates were the flour-mill and the miller's house, which having a large frontage, many hundreds stood there during the service. On the right was a meadow, having a descent towards the river. On it were seen great numbers, some sitting down, others standing, presenting the appearance, as viewed from

the opposite bank, of an extensive gallery. After the hymn was sung Mr. S. offered prayer, and said a few words. He then walked into the water about twelve yards, to ascertain the depth; and returning, led down one of the female candidates. After several had been immersed, Mr. S. returned, and standing on the bank, gave out—

"Grace! 'tis a charming sound,  
Harmonious to my ear,"

and then descending again baptized the rest. While Mr. S. stood in the water he said that from the fact of there being large fonts in the old churches, it was evident that infants used to be dipped in them, as the "Prayer Book" yet directs. Our "church" friends were once right in the mode, but wrong in the subjects; now they are wrong in both mode and subjects. We believe the result of this service will be for good. This public way of baptizing is powerful in convincing many that they are wrong in sprinkling unconscious babies; and it stirs up believers thus to put on Christ. The cause of Christ prospers here. Some oppose; "but the best of all is, God is with us!" May the grace of God teach all men, even the vilest, that Christ's death was for their eternal life. And may the Lord glorify himself in them that believe!

**MARCH, Cambridgeshire.**—It affords us much pleasure to report that the ministry of Mr. T. T. Wilson, successor in the pastorate of our late excellent friend, Mr. J. Jones, has been attended, by tokens of divine favour. Mr. W. baptized six believers on the first sabbath in June, and two on the 23rd of the same month, before large and attentive congregations. At the fifty-third anniversary of the sabbath school held under the spacious tent of Potto Brown, Esq., on Tuesday, July 2nd, it was stated that of the additions to the church during the past year, a considerable number had been from that institution.

**ARNOLD, near Nottingham.**—We had the pleasure of seeing eleven disciples of the Lord Jesus baptized into his death on Lord's-day morning, July 7th. These were added in the evening. Ten of them were young persons, and seven of them teachers in the sabbath school. We have several more in a hopeful state of mind. This addition encourages us, and we pray that it may be to us as the first fruits of harvest. M. G.

**CHIPPING SONDRY, Gloucestershire.**—The ordinance of believer's baptism was administered by our pastor, Mr. F. R. Ruleston, on the first sabbath in July, when seven believers thus put on Christ. These were all young, with the exception of one, an aged woman, who would have been baptized seven years ago, but was prevented by the opposition of her husband; who, on the morning of the day appointed for her baptism, guarded the door like a sentinel that she might not leave the house. A few months since he was removed by death, and she now embraced the first opportunity of thus following her Lord. The young persons were once scholars, and are now teachers in the sabbath school. Two of them were children of the pastor; a daughter aged nineteen, and a son aged sixteen. One was the daughter of a deacon, and one the daughter of a former deacon now in glory. It was a solemn and affecting season. The congregation was large and orderly, and numbers were in tears. In the evening all these were received at the Lord's table. Many remained to witness the service, who were much affected by the solemn scene. Several others are under serious impressions, and it is hoped that, ere long, more will thus be added to the church.

**LONDON, Metropolitan Tabernacle.**—On Thursday evening, June 13, eighteen believers were baptized by Mr. Spurgeon; and on July 4, nineteen more. Among these were two converted Israelites; one of whom, previous to being led into the water, gave a striking account of his conversion to God, and faith in the adorable Messiah. Let the church of Christ arise and pray earnestly that speedily the children of Abraham may be brought in with the fulness of the Gentiles. God hath promised that they shall, and he will do it; but he often does great things in answer to the prayers of his people; and in this matter he will surely hear the intercession of the younger branches of his family on behalf of the elder. D. E.

**LEICESTER, Carley Street.**—On Wednesday evening, May 29, our minister, Mr. James, led four disciples of the Saviour into the water and immersed them into the names of the Father, and of the Son, and of the Holy Ghost; and on Wednesday evening, June 19, three more were baptized by Mr. James. May they all prove faithful unto death, and receive the crown of life! T. S.

**SCOTLAND, Airdrie.**—Our friend Mr. Dunn, writes—"Knowing the deep interest you take in the prosperity of baptist churches everywhere, I often wish that some of our friends would send you a report from time to time of our progress. I feel some reluctance to do so myself, as it seems like blowing one's own trumpet. Since my last, I have baptized and added to the church twenty-six professed believers in Jesus, and I expect soon to baptize more, for we have a few young persons in a very hopeful state. Notwithstanding determined opposition to our principles, we still progress. About one hundred and fifteen have been added to the church since I came here. We have not retained all these in church membership, for a few have gone back to the world, others have removed to other churches, and many had to leave the town for want of employment. Still we have abundant cause for thankfulness for the measure of prosperity we have had, and our cheering prospects of the future."

**MONMOUTHSHIRE.**—We have received from "M. M." the following reports of baptisms at various places in this county. At *Blackwood*, in the Sirhowy river, one candidate, by Mr. J. Lewis of Tredegar; and one, who had been an Independent, by Mr. W. Jones of Pontaberbargod.—At *Beulah*, on May 5th, in the canal, two by Mr. E. P. Williams of Cwmbrae; and June 2nd, one, by Mr. J. Davies.—At *Newbridge, English*, May 19th, Mr. Lewis of Tredegar baptized a daughter of the late Rev. D. R. Stephen of Manchester. And on June 30th, another female candidate was baptized.—At *Llanhilleth*, on the morning of Lord's day July 14th, Mr. S. Williams of Nantyglo, led six believers down into the river Ebbw, and baptized them. Some of these were young persons from the sabbath school. They were all received on the same day.

**MIRFIELD, Yorkshire.**—On the second sabbath in July, our pastor, Mr. Albrecht, gave the right hand of fellowship to five believers in Christ who were baptized by him on the previous sabbath evening. Four were young men. May they be faithful unto death! G. J.

**DARTMOUTH.**—On Tuesday evening, July 16th, two sisters in Christ were baptized here by our pastor, Mr. E. H. Brewer.

**GREENWICH, Lewisham Road.**—After a sermon by our senior pastor, Mr. Russell, our junior pastor, Mr. Dennett, baptized seven females and one male into the names of the Holy Three. One had been a member with the Wesleyans for fifteen years; she was now baptized with her sister, who was brought under conviction at one of our revival meetings. Two other sisters received their first impressions at the same services, and two were in the bible class; the other was baptized for a sister church. The male candidate was the son of pious parents, who had wandered far from God, but was arrested in his course by the loss of a dear sou. To God be all the glory!

B. B.

**QUANTON, Bucks.**—Our aged minister—not fearing the cold water, like some who make that an excuse for not obeying their Lord—lately led a young woman, who had been a scholar and is now a teacher, down into the watery grave of the Redeemer, and buried her, and raised her up again, thus setting forth the death and resurrection of Him in whom she believed. Our young friend came four miles to discharge this duty, and went home rejoicing in her Lord and Saviour.

H. S.

**KINGSWOOD, Bucks.**—"H. S." informs us that this is a new station. Last year they had several baptisms of individuals, two in the open-air, and one in the new chapel. One of the candidates was a blind man. This year three were baptized in March, one of whom had been a Wesleyan. On the last day of the same month six males, and one female, were baptized, one of whom had also been a Wesleyan.

**IPSWICH, Stoke Green.**—Our pastor, Mr. Webb, baptized two brethren on the first sabbath in July. Three young persons were also baptized by him in April. The latter were connected with our sabbath school. Others are in a hopeful state.

G. K.

**WOODSIDE, Glo'stershire.**—Three young men were baptized by our pastor, Mr. Prees, on the first sabbath in July. One of these was a Wesleyan, who returns to his own people; the others were added to our fellowship.

W. R.

**NIXON, Isle of Wight.**—Mr. Hockin baptized four believers in the great Redeemer at this place, on the last Lord's day in June.

**FOWNHOPE, Herefordshire.**—On the last Lord's-day in June, after a discourse by our pastor, Mr. T. Mudge, from, "Why baptizest thou then?" five believers were immersed on a profession of their faith in Christ. One of the five had been a "Primitive" local preacher, who has, since his baptism, preached to the church here. May these be faithful unto death, and thou join the church triumphant!

W. W.

**KILLINGHOLM, near Barton-on-Humber.**—Four disciples of the Saviour were baptized at this ancient General Baptist chapel, by Mr. John Harper of Hull, for the Particular Baptist church at Kirmington, on June 9th. One of the candidates gave an interesting address at the water side before the baptism?

[Yes: if you apply as directed.]

**LIVERPOOL, Great Crosshall Street—Welsh Baptists.**—The ordinance of believers baptism was administered at this place, June 23, when one believer in Jesus was baptized; and on the following sabbath two more, after an impressive sermon by our pastor, Mr. W. Thomas. May they continue faithful, that they may receive the crown of life! T. G.

**STAFFORD.**—Since our last report of additions by baptisms, we have had two baptismal services, when four believers thus put on Christ; three of whom were from the sabbath school. We are encouraged by these additions to persevere.

J. L.

**NEWBURY, Berks.**—Mr. Drew had the pleasure of baptizing five candidates, June 30. These make a total of fifty-three baptized in this place since its opening exactly two years ago. T. S.

**BEDFORD.**—On the morning of the last sabbath in June, Mr. Killen led six disciples of the Saviour down into the water and baptized them on a profession of their faith in Him.

#### WALES.

**Aberdare.**—We had a very interesting baptismal service in our chapel, on Lord's-day, June 2nd. A short sermon, in English, was preached by Joohanah E'l Carey, an Arabian from Jerusalem, but born at Shechem. This young man was baptized a little more than two years ago in "the pool of Siloam," near Jerusalem. He has come over to this country in

company with Mr. Jones, an American Baptist Missionary, and is now at Pontypool, in a preparatory school, with a view of being admitted into the Baptist College at Pontypool. He intends returning to the land of Canaan, to devote himself, body and soul, to the work of Christ. He preached here in his native costume. Much interest was felt in him by the audience. After him, a sermon, in Welsh, was preached by our pastor, Mr. Price, when a hymn being sung Mr. P. immersed thirteen believers in the Lord Jesus. By the way, the above account, much fuller, was sent to you on June 3rd, but I fear you did not get it. I sent you several during the last twelve months, but the only one that appeared was one sent later in the month of June. I thought they were put aside for want of room, till I received your kind note complaining of my not writing.—On June 30th, our baptistry was again opened, when one intelligent young man thus followed the example of his Redeemer. Mr. Price having first preached, immersed the candidate in the presence of a crowded congregation. July 14th, at *Bethel*, one of our branches, we had a very interesting open-air meeting, near our new baptistry there. Here we have a place of the most romantic and picturesque character in the form of an Amphitheatre, where we have seen before now 6000 persons present, and all able to bear and see everything. We again met here on this day, when two young men repeated a chapter from Peter. Then our pastor, Mr. Price, preached, and afterwards immersed four males and one female, a beloved sister, who had been a member with the Independents for twenty-one years, and had been an invalid for many years. She was assisted to the water-side. But, to the surprise of everyone, she obeyed her Lord with a will and a heart that would have done credit to the strongest amongst us; and, to our great joy, she was able, with the other four, to join us at the Lord's table in the evening. Another of the members was a very old man, on the verge of eternity. The others were all from the sabbath school. I may also add that our pastor offered to baptize our invalid sister in the chapel, as we have there every accommodation, but her reply was, "I have lived in this locality in disobedience for more than twenty years, and I will obey the Lord's command in the presence of heaven and

earth, or die in the attempt." But we rejoice that she was so wonderfully sustained in the discharge of this sacred duty.

[We desire to state, that wondering how it could be that our esteemed correspondent, whose reports are usually so full of interest, had not sent us any for several months, we wrote to him on the subject; and we now very much regret to find that his letters did not reach us. How this was we cannot tell, for we scarcely hear of a failure in the delivery of our letters, if addressed only to "Wicks and Son, Leicester." Not for want of room are any ever omitted, for if too late for one month, they are inserted in the next. We now hope we shall hear from our friend more frequently.]

*Canton, near Cardiff.*—Being on a visit to Cardiff, I dropt in at Hope Chapel to hear Mr. Bailoy, when I found it was a baptismal service. Mr. D. preached an argumentative sermon from "Nevertheless, what saith the scripture?" after which he led eleven young persons, most of whom were from the sabbath schools, into the water and baptized them. The ages of the candidates varied from fifteen to twenty-three years. It was truly delightful to see so many young persons devoting themselves to God by baptism; and to hear of the prosperity of this infant church; for I was told that several more are expected thus to follow the footsteps of their Lord in a short time.

W. G. W.

*Erenjobb, Radnorshire.*—The Lord continues to bless his cause in this place. On July 5, after a discourse on believers baptism, by Mr. D. T. Davies of Bristol College, seven disciples of Jesus were baptized upon a profession of their faith in him, by Mr. G. Phillips, our pastor. Four of the candidates were in the morning of life, one at mid-day, and two at the eleventh hour. May they all be faithful to the end! These were received at the Lord's table on the next sabbath. There are more inquiring the way to Zion. The Lord be praised!

*Cardiff, Bethany.*—On Thursday evening, June 20, Mr. Nathaniel Thomas, minister of the Welsh baptist chapel, immersed a man and his wife. And on Lord's-day, July 7, at the same place, after a sermon by Mr. Jones of Chepstow, Mr. Davies, one of the deacons, immersed four males and one female, who were all added to the church. J. J.

## Baptism Facts and Anecdotes.

### "CHANGING THE ORDINANCES."

THE Rev. William Arthur, one of the secretaries of the Wesleyan Missionary Society, in his "Italy in Transition," mentions a conversation which he had with a young Italian traveller, when passing over the Appenines. Mr. A was pointing out how the Romish priests had changed the worship of God, and altered or mutilated the ten commandments. "The Sacraments," said Mr. A., "have been changed. Of old the very name of the Lord's Supper was the breaking of bread. The disciples both ate of the bread and drank of the wine; now, as to the cup, they do not even give it to the people; and as to the bread, it is a wafer, so made that it shall not be broken. Besides this, they have added five other sacraments to the two that were instituted by our Lord." "Dear me!" exclaimed the Italian.

When we read the paragraph which contained the above extracts, we could not but notice that Mr. Arthur, though he mentioned "two" sacraments, only referred to the "Supper," and was significantly silent on the other. Had he told the young Italian how he himself, and the majority of protestants, had sanctioned the change of "believers baptism" into "infant sprinkling," perhaps he would have extorted a more emphatic "Dear me!" from his wondering fellow-traveller.

The Rev. A. P. STANLEY, D.D., who is, we believe, Professor of Eastern Ecclesiastical History at the Oxford Univer-

sity, in his recently-published Lectures on the History of Eastern Churches, observes:—

"There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters; and that, for at least four centuries, any other form was either unknown, or regarded as an exceptional, almost a monstrous case. To this form the Eastern Church still rigidly adheres; and the most illustrious and venerable portion of it, that of the Byzantine Empire, absolutely repudiates and ignores any other mode of administration as essentially invalid. The Latin Church, on the other hand, doubtless in deference to the requirements of a northern climate, to the change of manners, to the convenience of custom, has wholly altered the mode, preferring, as it would fairly say, mercy to sacrifice; and (with the two exceptions of the cathedral of Milan, and the seat of the baptists) a few drops of water are now the western substitute for the threefold plunge into the rushing rivers, or the wide baptisteries of the east."

Our readers will not fail to notice the feeble apology this learned and talented writer offers for himself and friends in making "a few drops of water" the "substitute for the threefold plunge." What is this but changing the ordinance as to the *mode*. Not content with this, however, they have changed the *subject* too; and made an unconscious baby the "substitute" of the self-devoted believer.

## Sabbath Schools and Education.

### VISIT TO THE BIRMINGHAM FIRST-DAY ADULT SCHOOLS.

MR. WALTER WHITE, in his "All round the Wrekin," gives the following sketch:—"What d'ye think, Jem? The gaffer wanted to make me a foreman t'other day, and raise my wages, on'y I can't write. It's doosid bad for a seller to live to twenty-five, and dunno how to write."

'This was spoken by one of four journey-men lamp-makers, who sat talking in a public-house. It drew a reply—'Why, Dick, the Quakers have got a school

where they teaches people to write o' Sunday mornin's.'

'Have they? Will they have me?'

'Ay, anybody may go as likes.'

'Well then, I'll go,' rejoined the first speaker. 'Let's all go for the lark of the thing,' said another. They went and were admitted.

'After a few weeks, one said to another: 'I can't come them doses.'

'Well, I shan't out it,' was the answer. 'We shan't be any the wus for the advice as it gives us. The man as teaches us,

can't do it for his own good, for he don't have nothin' for it: so it must be for the good o' wo.'

'The school referred to assembles in the British school-house, Severn Street, near the heart of the town: My friend T. is one of the teachers, and I, wishing to see it, accompanied him thither on the morning after our return from Shropshire. Arriving punctual to the hour—seven o'clock—we found breakfast ready in an upper room, and forthwith the party, numbering some thirty teachers, seated themselves at table. The majority of teachers are adults, men of consideration in the town, and while looking along the line of faces, I felt how worthy of respect was the motive which brings such a party together at so early an hour, Sunday after Sunday, all through the year.

'Towards the close of the repast, the tramp of many feet upon the stair announced the arrival of the scholars; and by half-past seven the several classes were commencing their tasks, in the adjoining room, some writing, some reading, and some in quiet conversation. The large room was filled, and it was an interesting sight to see three hundred of the working-men of Birmingham seeking knowledge and placing themselves voluntarily under moral training; all clean, and with few exceptions properly clad. What a contrast many of them would exhibit between their skill in handicraft, and their lack of skill in intellectual acquirements. Others, on the contrary, have made remarkable progress, and rank among the foremost of intelligent artificers. That all must be in earnest is, we may believe, demonstrated by their resisting the temptation to lie in bed on Sunday mornings, and presenting themselves at school in a condition which promises self-respect, and wins respect from others.

My friend T— sat surrounded by one division of his class, I took a place by his side, and listened while they read a portion from the New Testament, and to the application thereof made by the teacher. The men felt, as the simple words were spoken, that what they had read had a real meaning and a purpose; that pride, hatred, and uncharitableness, were faults as harmful to heart and mind, as faults of hand to workmanship, and with more lasting consequences; they saw the significance of overcoming by

kindness, and were made aware that kindness to all alike, irrespective of rank or station, is among the first and most fruitful of duties. They listened with that fixed attention, and with instances of the play of feature which signify active sympathy between teacher and learner.

I went down to the boys' school in a lower room, and there witnessed similar proceedings: the lads, most of them sixteen years of age and upwards, busy over their reading and writing. My heart warmed at the sight of the gathering upstairs and down, and in the solution which it seemed to afford of a question which has long solicited the attention of thoughtful benevolence. The Quakers, with that practical common-sense and beneficent endeavour which appear among their essential characteristics, here show how some part at least of the opprobrium of modern civilisation may be taken away. They are well qualified for the work by their generally good education, unobtrusiveness of manners, and avoidance of a patronising air or attempts to make proselytes: more desirous to do good to others than to swell their own numbers."

#### STATUE IN MEMORY OF DR. WATTS.

SABBATH School Teachers will hear with satisfaction and pleasure, that the inhabitants of Southampton have at length done themselves honour in erecting a monument in memory of their eminent townsman, whose psalms and hymns we are reciting and singing in our sabbath schools on every returning Lord's-day. We have only space to state at present, that the statue, the work of a celebrated sculptor, was erected in the Western Park; and that on Wednesday afternoon, July 17, a procession was formed to the spot, when the Mayor introduced the Earl of Shaftesbury, who attended in the place of Lord Palmerston, to inaugurate the erection. The noble Earl delivered a very appropriate address, and the venerable Thomas Adkins, Independent minister, stated that he was deputed to hand over the statue to the keeping of the Mayor, Corporation, and town of Southampton. Mr. Lankester then presented the Earl of Shaftesbury with an elegant copy of "Watts's Psalms and Hymns." A public soiree was held in the evening at the Victoria Rooms. The proceedings of the day were in keeping with the design, and will long be remembered by all who witnessed them.

## Religious Tracts.

### THE STEAM-BOAT PARTY.

SOME years ago, one of the fine Rhine steamers was pursuing its way up that noble river, with a large party on board. It was showery weather, and most of the passengers were below. They employed themselves in various ways, according to their different tastes,—reading, sleeping, playing at chess, &c., talking sense or nonsense to each other. At one small table a group of young men were engaged with cards, and opposite them was the Countess D—— and her little daughter, busy at needlework. An English gentleman sat near them, an elderly man, grave, but pleasing in appearance. He was reading what seemed to be a tract, and, after some time, he rose and courteously offered a copy to the card-players, and another to the Countess. Both parties appeared surprised; the lady evidently pleased. The stranger bowed politely, and went on deck.

The captain had come in just before, and observed the scene. "Ah," said he to Countess D——, "this is one of your religious men; we must keep a look-out upon him. I know what to think of these sort of people; they are all hypocrites. Only a few weeks ago we had one of them on board; he went about giving tracts, just like this man; and who do you think he proved to be?—a maker of false coins, whom the police were in search of! Ah, I must keep my eye upon this fellow."

The young gamblers laughed; Countess D—— looked distressed. She replied: "That was a sad case which you have told us of, captain. And yet if there were no real gold, and if it were not so valuable, we should have no false coiners. And so I have often thought that the existence of hypocrites, who make false pretences to piety, prove that there is such a thing as true religion, and that they are happy indeed who truly possess it."

The captain made no reply to this. One of the card-players soon after left the cabin. In a short time he returned. "I believe," said he, addressing Countess D——, "that this gentleman is of the true gold, after all. I have had some conversation with him in English, and he has told me the object of his journey just now.

Many years ago, when in foreign service, he purchased a horse from a German officer, but by some accident of war they were separated before the money was paid, and he lost trace of him altogether. On returning home he placed the sum in a bank, where it has been accumulating all this time. He has very lately discovered where his old creditor resides in Germany, and is now on his way to visit him, and pay the debt with interest. Now that is what I call acting like a real Christian, and no hypocrite."

"Certainly," she replied; "such conduct is one of those good fruits of the Spirit by which our Saviour tells us his people may be known."

As they drew near their destination, the young man came to her again. "Here is a sad adventure to your religious friend. He has just discovered that all his luggage, including, I suppose, his money, has been left behind. He must wait for some days before it can be recovered; meanwhile he must remain in a strange place, without one acquaintance, and hardly a word of German. I am really sorry for him."

The Countess was grieved, and expressed her sympathy. She went on deck, and found that the stranger looked much annoyed and perplexed. She spoke no English, and felt much at a loss how to act. Suddenly an idea occurred to her. She took from her pocket a German Testament, and gently putting it into the gentleman's hand, pointed to Acts xvi. 13. He referred at once to the passage in his own Bible: "If ye have judged me to be faithful to the Lord, come into my house and abide there."

There is a common brotherhood of sympathy and confidence among those who are one in Christ. The invitation was accepted as freely as it was given. Mr.—— spent a week under Countess D——'s hospitable roof, until his lost property was restored. Before leaving, he laid before her a sum of money, saying in the best German he could command, "This, dear friend, is what I should have spent during the past week in any hotel,—may I request you to lay it out for me, in any way you may think most likely to promote the cause of our Lord in this city?"

She considered the money as a token from God that the time was come to go forward in a work which had long been near her heart,—the establishment of a Protestant infant school in her neighbourhood. Taking the little fund as a commencement, she took courage to begin,

and soon from other friends obtained all that was necessary. And now, in a Roman Catholic town, this school is still flourishing, and made the means of conveying Bible light and knowledge to many a youthful soul.

## Intelligence.

### BAPTIST.

#### FOREIGN.

**APPEAL TO THE BRITISH CHURCHES FOR THE GERMAN BAPTIST MISSION.**—Beloved Brethren,—This Mission has, from its earliest rise, enjoyed so many proofs of the deep interest you have taken in its trials and its triumphs, that, with this fact before me, I am encouraged once more to appeal to your liberality at the present crisis in our history. The immediate cause of the present appeal arises from the fact that, in consequence of the outbreak of the civil war in the United States, all pecuniary aid hitherto received from that country for the support of missionaries and colporteurs, and the circulation of the Holy Scriptures, has been withdrawn. The loss thus sustained by the mission is upwards of £1,500 per annum—a sum which our mission churches, however willing, cannot make up. They are doing their utmost, and many of our converts have given full proof of their love to Christ and the souls of men, “their deep poverty having abounded unto the riches of their liberality.” The deficiency in our receipts from the above cause will place us under the painful necessity of dismissing twenty-five of our missionaries and colporteurs, if our friends in this country do not come to our speedy help. There has been, however, no time in the history of the mission when we could so ill afford to lose a single labourer as at present. Most of our churches and stations have been refreshed with Pentecostal showers, in answer to special prayer, since the commencement of the present year, and upwards of six hundred converts have been added to the Lord. New and inviting fields are opened before us in every direction, and the Macedonian cry, “Come over and help us,” assails us, not only from every quarter of Germany, but also from the surrounding countries. Join to this the appalling fact that the 60,000,000 among whom the Lord has called us to spread the glorious Gospel are, with few exceptions, without the knowledge of Christ;

and our hearts bleed at the mere possibility of being compelled to dismiss any one of our devoted fellow-labourers. Let me, therefore, earnestly entreat all who love our Lord Jesus Christ, who are instant in prayer for the advancement of His kingdom, and who cheerfully contribute of their substance for the spread of the Gospel, to render us all the aid in their power. To the more wealthy churches and brethren we recommend the support of a colporteur, as the amount annually required for this is only £10. I am happy to add that the Rev. C. H. Spurgeon's church has set a noble example in this respect, having engaged to support two colporteurs. The rich blessings with which the Lord has been pleased to crown the labours of this mission are so familiar to most christians who long for the coming of His kingdom, that it is almost superfluous to enumerate them. Allow me, however, just briefly to point out the most prominent: upwards of 30,000 sinners have been converted, of whom 10,000 are at present sweetly joined in church fellowship by “one faith, one Lord, and one baptism.” The 60,000,000 who live in Germany, Denmark, Norway, Poland, Lithuania, parts of Russia, Austria, Hungary, Wallachia, Switzerland, and France, are now enjoying the ministration of one hundred missionaries and colporteurs, of a large number of assistant preachers, and the labours of our members generally; 80,000 copies of the Holy Scriptures have been circulated, and upwards of 20,000,000 evangelical tracts and books. Beloved brethren, I commend the German Baptist Mission to your fervent prayers, and your prompt and liberal support.

J. G. ÖCKNER,

Pastor of the baptist church, Hamburg.  
Letters should be addressed, care of S. Wilkin, Esq., Hampstead, London, N. W.

**FRANCE.**—We regret to say that the little band of baptist christians in the Aisne are now experiencing the utmost distress. They number five churches and about seven hundred hearers, chiefly gathered out of the Roman Catholic mass; their pastors and evangelists have hitherto been supported by

the American Baptist Missionary Union; but the present crisis in the United States deprives them of this aid, and threatens to bereave them of their teachers.

#### DOMESTIC.

**BIRMINGHAM, Wycliffe Chapel.**—About three years ago William Middlemore, Esq., the senior deacon of the Church at Circus Chapel, invited his brother officers to his house to confer upon the practicability of erecting a new chapel in the south-western suburbs of Birmingham. The steps which were then taken led to the building of Wycliffe Chapel, which was opened for Divine worship on the 26th of June. On the previous Lord's-day the Rev. J. J. Brown closed his ministry at the Circus Chapel, and, after the public services, he and the senior deacons took an affectionate leave of the church. Wycliffe Chapel was opened by a meeting for prayer, at seven o'clock in the morning; at eleven, the Rev. James Hamilton, D.D., preached; and at seven in the evening the Hon. and Rev. B. W. Noel, M.A. The devotional parts of the services were conducted by the Revs. R. W. Dale, M.A., C. Vince, and B. D. Wilson. On the 30th of June, the Rev. W. Landels preached; and the collections on the two days amounted to £310. The series of services were brought to a close by a united communion. Nearly all the ministers of the Independent and Baptist bodies were present, and took part in the service, and upwards of 700 persons united in commemorating the Lord's death. The chapel furnishes sitting accommodation for 950 persons, and has admirable arrangements for schools and classes. Those who have engaged in this great work, have the satisfaction of knowing that they have added another chapel, with its various agencies for good, to those already existing, and not merely replacing an old place of worship by a new one. They have also the pleasure of leaving the community with which they worshipped in perfect peace and harmony, and of seeing the pulpit at the Circus Chapel occupied simultaneously with the opening of Wycliffe Chapel.

**LEEDS.**—*Baptist Mission to the Unconverted.*—President, James Richardson, Esq.; Missionary, Jabez Stutterd. During the past year 7,500 dwellings have been visited—3,450 portions of the word of God have been read and expounded, and prayer offered—1,285 visits have been paid to the beds of the sick and dying, twelve of those have died leaving behind the most satisfactory evidence of a change of heart—480 persons have been conversed with in the streets, presented with a tract, and invited to the house of God—274 meetings have been held in cottages, where only a few could

be gathered together, and the missionary has addressed them on the things belonging to their eternal peace—7,840 tracts have been distributed—one backslider has been reclaimed and restored to church fellowship—six persons attended the house of God through invitation, one of whom has been baptized, the others are candidates; one was a notorious swearer, sabbath breaker, and dog-fighter; one was a card player on the sabbath. Thirty-three children have been gathered into the sabbath school. The young persons in the various sabbath schools have been encouraged to come to Christ, and several have put on Christ by baptism. It may also be added, that sixty-two persons during the year have been baptized and united with the church at South Parade.

**SKIPTON.**—The new Baptist chapel was opened for Divine worship on Friday, the 28th of June, Lord's-day the 30th, and Monday, July 1. The site, which is freehold, with the chapel and school, cost about £1,300. £1,100 had been collected in subscriptions and weekly offerings, leaving £200 to be raised in connection with the opening services. The collections after the sermons amounted to £95, which with a £20 donation sent by Mrs. Blair, Bridge of Allan, left £85 to be made up at the public meeting. During the course of the meeting donation cards were issued, which being returned, together with a collection of smaller amounts, showed that the required sum was realised, that the chapel was free from debt, and the hands of the church free to labour in the Saviour's cause. The doxology was then sung, and the meeting broke up highly delighted with the result.

**WORKINGHAM.**—On Thursday, July 4, the new Baptist chapel erected on the site of the old building, Milton Road, was opened. After a sermon by the Rev. W. Landels, nearly 600 persons partook of tea in tents erected in a meadow near the chapel. A public meeting was then held, at which Sir Morton Peto presided. The appearance of such a building, accommodating, as it does, nearly six hundred persons, at the moderate cost of £1,050, elicited approving remarks. The proceeds of the day amounted to £64. More than £1,100 have now been either paid or promised.

**LEICESTER, Charles Street.**—This already handsome chapel having been considerably enlarged and improved, a series of services were held during the month of June. The preachers were Lord Teynham, Dr. Angus, and Messrs. Vince of Birmingham, and Brown of Liverpool. Mr. B. also delivered an instructive and amusing lecture on "Bunyan's Holy War." The congregations were large and respectable, and about £120 were realized.

**SAINTHILL, KENTISBEER, Devon.**—We had a very interesting tea meeting on June 21st, the seventy eighth anniversary of the birthday of our senior deacon, Mr. Charles Baker, who had filled that office well more than forty years. After tea, a meeting was held in the chapel, when Mr. Dann, our minister, presided, and on behalf of the church, congregation, and school, presented Mr B. with a beautifully bound Bible. The son of Mr. B.—Mr. C. Baker, baptist minister, Braduinoh—then gave a brief historical sketch of the history of the church. His grandfather was one of the converts of the celebrated Toplady, and the founder of the baptist church at Sainthill. His father was the founder of the sabbath school, and had been its active supporter for forty-five years. It is pleasing to record such instances of faith and patience in secluded districts, unnoticed by the busy world.

[We regret that we had not room for all the incidents mentioned by I. F.]

**NITON, Isle of Wight.**—We had the pleasure of celebrating the extinction of our chapel debt at the twelfth anniversary of its opening, June 28th, when about 180 sat down to tea. At the meeting which followed it was stated that last year F. J. Wood, Esq., L.L.D., of London, and his family, visited Niton. We had then a debt of £00. Mr. W. kindly offered to give half; and said, if Mr. Hoskin, our minister, would visit London, he would aid him to obtain the rest. This was done; and now our beautiful little chapel is out of debt. We hope Dr. W's conduct will be suggestive to many of our richer friends when seeking for better health in similar places during the summer months.

**MR. SPURGEON AT CARDIFF.**—This popular preacher visited Cardiff on June 27. He preached two sermons to a congregation of some thousands gathered from Swansea, Merthyr Tydvil, Aberdare, Newport, and all the region round about. The afternoon service was interrupted by a hoavy thunderstorm. At the evening service, held in the cattle market, it is computed that nearly ten thousand persons were present. Not unnaturally, in the face of such gatherings as this, Mr. Spurgeon said, "that he never had so much pleasure in preaching to any men as he had in preaching to the Welsh."

**CINDERFORD, Gloucestershire.**—On June 23rd, the Rev. Dr. Thomas, of Pontypool College, preached two excellent sermons to large congregations. On Tuesday, the 25th, 400 persons assembled for tea. T. Batten, Esq., M.D., occupied the chair. The financial statement was made by the treasurer, Mr. Rhodes, after which addresses were delivered. The amount collected towards the debt on the chapel was £170.

**St. ALBANS.**—On Thursday, July 4. a meeting was held to celebrate the fortieth anniversary of the Rev. W. Upton's pastorate in this place. A numerous company took tea in the lecture room. The Rev. Samuel Booth, of Birkenhead, (formerly a member of this church) congratulated Mr. Upton on his long, happy, and useful connection with this church; and on behalf of the church and congregation, begged his acceptance of a purse, containing £100, as a cordial expression of their esteem, and their high appreciation of the faithful labours of forty years. Addresses were delivered, and the Rev. W. Upton replied, when he took a review of the great and happy changes which had taken place during the period of his ministry.

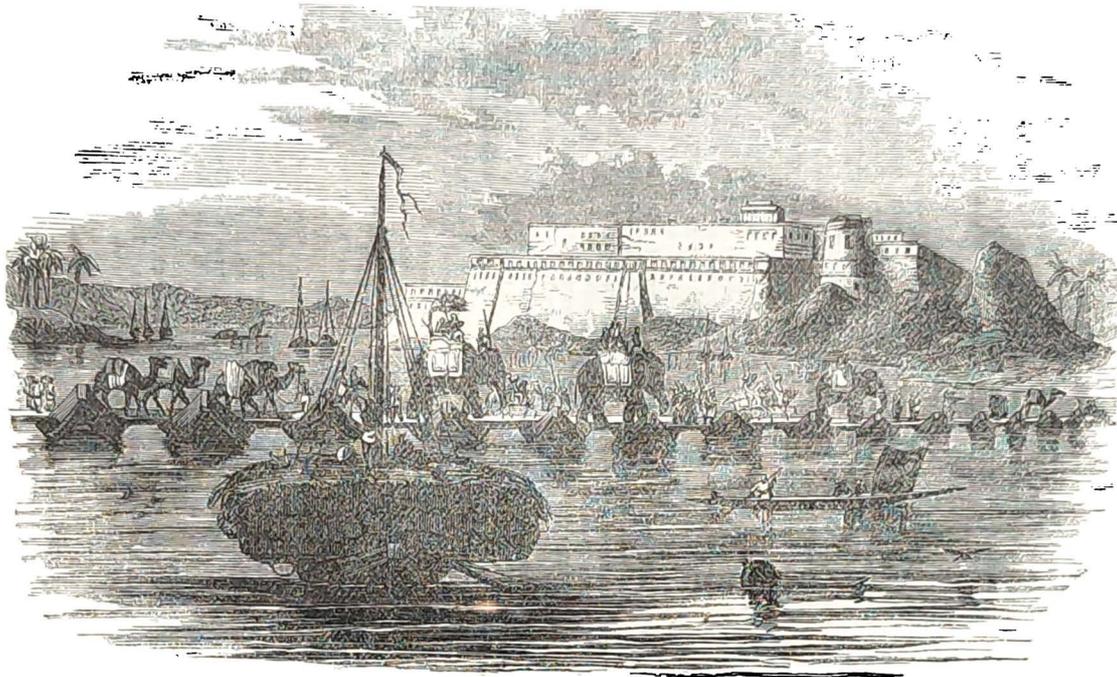
**WISTOW, Hunts.**—On Thursday, June 20th, the new Congregational Baptist Chapel at Wistow, Hunts, was opened for public worship. Two sermons were preached, by the Right Hon. Lord Teynham, to a congregation gathered from all parts of the neighbouring country, and numbering upwards of a thousand people. Mr. Potts Brown, of Houghton, kindly lent his large tent for the occasion. Many of the neighbouring ministers of all denominations were present. Upwards of £30 were collected towards the debt upon the chapel. It is a very handsome edifice, well suited for the wants of the village.

**ALTOA, Scotland.**—The baptist chapel was re-opened after considerable enlargement, on June 30. At the morning service the baptismal font was used for the first time, two believers being immersed by the pastor, Mr. James Scott, after which Mr. Maitland, of Glasgow, delivered a discourse. In the afternoon the church assembled to observe the Lord's Supper, and Mr. Wallace, of Edinburgh, preached. In the evening, the Rev. Thomas Murray, of the Established Church of Scotland, preached an eloquent sermon to a crowded audience. On Monday evening, July 1, a social meeting was held.

**ROTHESAY.**—The baptists have opened a room in this town, which is now known as the mission hall. It was opened on Friday, June 21, when about two hundred sat down to tea. The pastor, the Rev. John Mousfield took the chair, and commenced the meeting with an address explanatory of the objects he and his friends had in contemplation.

**LONDON, Arthur Street, Gray's Inn Road.**—Lord Teynham laid the foundation stone of the new chapel, about to be erected on this site for the church lately meeting at Vernon Chapel, on July 12th. Dr. Willis is now the pastor of the church, which is very ancient, reaching back, it is supposed, to 1640.

(Continued on page 262.)



BRIDGE OF BOATS ACROSS THE JUMNA, AT DELHI.

## MISSIONARY.

## SOUTH SEA ISLANDS.

TANNA.—By a letter from the Rev. John G. Paton, dated 13th April, to a friend in Sydney, we learn that for nearly five months previously measles had prevailed in the island, and that hundreds, if not thousands, of the natives had died from this loathsome disease. In some districts, says the writer, the mortality was so great that the dead were either drawn out from the villages and left to decompose on the ground, or the doors of the houses were closed, and the bodies allowed to decay where the sufferers had breathed their last. As the people around his station got medicine, which did them much good, the mortality among them was much less than that inland, yet twenty-two chiefs in and around the harbour died, and many of their people. Mr. Paton's assistants, who acted as teachers in newly opened inland stations, suffered severely, and ten of them died—four being likely to recover, though left very weakly. Except three chiefs, nearly all our people who came to worship died, which tended greatly to excite the prejudices of our benighted natives.

For the box of mission goods received in September last, through you, please in my name to thank the kind donors. When it came my stock of clothing and calico was quite exhausted, and this tended greatly to enhance its real value. It had evidently been made up by some party who knew well what was needed in a land of heathen darkness. At that time our natives were aware that my trade and calico was done, so they were very angry, and threatened daily to take my life. A few days before the box came, Miaki, our great war chief, kept his spear quivering for some minutes within a few inches of my heart, and saying again and again, "I'll kill you dead, Missi;" but I replied calmly, "If you kill me, God will punish you both here and hereafter." At last he became covered with perspiration and trembled so that his spear fell motionless by his side, when he sat down, and after I had reasoned with him and his attendants for a little, he took me by the hand and forced me to go to his nearest plantation, and gave me a large bunch of bananas, which, against my will, he caused one of his men to carry to our house.—When the box came, I sent for Miaki, and told him that the good people in a distant land had sent me plenty of print, and calicoes and clothing for Tannese now. I then learned that the people had deceived him by telling him that I wrote letters to bring disease and death on him: telling him, at the same time, that I only wrote letters for his good, and though he

wanted to kill me, it was my wish to make him comfortable and happy, by teaching him about Jesus, and giving him a shirt and a vest, and also a shirt for his little boy. Then taking off the lid I gave him these articles, and showed him all that had come. For a time he stood speechless, and then replied, "Truly, Missi, I have been deceived, but with my wife and children I will worship in future, for truly I love you, Missi." Yet he has been the ringleader among our enemies, ever since, and lately his men have taken down my fences, cut down my bananas, killed and stolen my fowls, attempted to burn my home, and to take my life, and all by his orders. Lately his infant child died, and he killed four men to follow its spirit as servants. Since January last our savage cannibals have killed and feasted on thirteen men, and they had resolved to cook me also, but our merciful God preserved me from their cruel hands.

The Rev. F. S. Johnston died here on the 21st of January, after four days sickness. He was an active, talented young man, and his death is a great loss to this mission, and to the church with which he was connected.

On the 3rd and 10th of January, and on the 14th and 16th of March, we had severe hurricanes, which destroyed our trees and fruits, our houses and fences, and left our poor natives the prospect of many months starvation. I have got three parties fitted out for fishing time, so that five parties can now engage in this pursuit, turtle being very plentiful. The great want, however, is rope and a spear for taking them. I have also got a fishing net forty feet long by twelve broad, made for them, which is lent to the various districts, two or three days in turn. I hope that God, who provides for everything, will not let them starve.

Here men and children, as probably you know, are all naked. The women wear grass aprons and petticoats. They all paint red and black, and are bold but degraded people.

We copy the above from the "Sydney Morning Herald" of May 21st, in which we also find that the mission brig *John Wesley*, left Sydney on the 23rd of April, with a party of missionaries and their wives for the Islands, who had recently arrived from London in the *Liberator*. The whole party numbered twenty-one persons.

The missionary ship *John Williams*, which had also arrived from London, proceeded on her voyage from Sydney, with four missionaries and their wives, direct for Tahiti, on May 14th. After visiting Tahiti, the vessel will also visit the other Islands where the missionaries of the London (Independent) missionary society are labouring.

## BAPTIST, SUPPLEMENTARY.

*(Continued from page 259.)*

**PECKHAM, Park-road Chapel.**—On Monday, July 1st, the foundation stone of a new chapel for the use of the church and congregation now assembling in Hill-street, Peckham, was laid by Sir S. M. Peto, Bart., M.P., on a piece of freehold ground, purchased for the purpose in the above position. The weather was delightfully fine, and many friends from the neighbourhood and a distance, were present to witness the interesting ceremony.

**RELIGIOUS PUFFING!**—There has been a good deal said lately in one of our periodicals on this subject. We do not think that baptists are more given to this specious art than others, and we have received communications from them for now nearly forty years. We certainly have met with a few ridiculous specimens of self laudation, but we have never knowingly allowed them to appear.

**RYEFORD, near Ross.**—Dr. Batten, of Coleford, laid the foundation stone of a new chapel at this place, July 9th. The church is one of the oldest in the county, and the mother of several. About 400 friends sat down to tea, and about £40 were secured for the erection fund.

**ELLANGLOFFAN.**—Our aged friend, Rev. Henry Davies, commonly called "Father Davies," as the patriarch of the Pembroke-shire baptists, was presented with a purse of gold at our annual church meetings in May. The old primitive chapel was crowded to excess.

**SUFFOLK AND NORFOLK HOME MISSION UNION.**—From the report we gather that 191 have been added by baptisms alone, making an average of eleven for each church during the past year. Seventy-six pounds have been granted in aid of stations and churches.

**PRENDERGAST, near Haverfordwest.**—The foundation stone of a new place of worship has been laid here by W. Rees, Esq., on ground purchased by him for that purpose. There was a large gathering of friends to witness the proceedings.

**BURNHAM, Essex.**—The chapel, having been considerably enlarged, was re-opened with sermons and a tea meeting, on Tuesday, July 9th. The place will now seat 260 more persons, and is much improved in its appearance.

**A YORKSHIRE SABBATH SCHOOL COLLECTION.**—After two sermons by Lord Teynham, for the three sabbath schools connected with the Westgate baptist church, Bradford, *Eighty-two pounds, seventeen shillings, and sixpence, were collected!*

**COLD INN, Pembrokeshire.**—The foundations of a new chapel were laid at this place, by Miss Morgan, of Pater, a few weeks ago; when addresses and sermons were delivered,

**SOUTHPORT, Lancashire.**—On Wednesday, June 12th, a baptist church was formed at this popular sea-side watering-place, when Rev. A. M. Stalker was recognised as pastor.

**REMOVALS.**—Mr. L. B. Brown, of Barneley, to Walker Gate, Berwick-on-Tweed,—Mr. J. J. Owen, of Paddington, to Princes Risborough,—Mr. T. French of Rawdon College, to Hereford,—Mr. T. M. Roberts, B.A., late of Regent's Park College, to Aldborough, Suffolk—Mr. Thomas Evans, of Haverfordwest College, to Waterford.

## RELIGIOUS.

**PATISSIA.**—The christians of Berlin every year make great efforts to bring the Word of Life within reach of the erring and the lost—efforts that do not seem inconsiderable to those who know how little of the sort took place amongst us twenty years ago. The number of believing ministers is constantly on the increase, so that already, in almost all churches, you can hear an unsophisticated Gospel preached. The higher classes are those most active in supporting the various christian agencies. There are now three missionary societies, of which one alone—the Gossner Association—has sent out to all parts of the world nearly two hundred missionaries.

**WESTERN ASIA.**—From the shores of the Caspian we have intelligence of a remarkable movement, which has resulted mainly from the perusal of the Bible, copies of which have found their way to that distant region, and excited so great an interest, that in one city, at three several places, large audiences are regularly gathered to hear the Scriptures read. A list of some forty of the principal of these Bible readers was recently made out, to be accused to the authorities, but persecution has as yet been mercifully averted.

**DR. RAFFLES,** after a fifty years pastorate of one church in Liverpool, has been presented with a testimonial, which he generously appropriated to the Lancashire Independent College. It consisted of books, value £600, and a "Raffles Scholarship," of £30 per annum.

**GENEVA.**—Two young men have left the school of Theology at Geneva as missionaries, the one for the Cape of Good Hope, the other for India. The fact is noticeable, for this is believed to be the first time since 1556 that missionaries have gone forth from Geneva to the heathen.

**THE PROTESTANTS OF AUSTRIA** are busily organising a new scheme of ecclesiastical government. There are signs of reaction which make incumbent the greatest energy and vigilance in exercising the privileges recently acquired.

## GENERAL.

THE NEW SULTAN OF TURKEY is said to be pursuing most determinedly the measures of economy which contrast so strongly with his deceased brother's extravagance. He has cut down his Seraglio to one woman—his wife. He has offered for sale his brother's jewels to pay his debts. His mother has accepted but a tenth part of her legal income. Four hundred horses of the Imperial stables are sent off to the artillery. "His Majesty is personally a rigid testotallor, smokes neither pipe nor narghillé, is a capital pianist, an excellent shot, an angler, a farmer, and a good rider." He will compel his officers, and avaricious and fraudulent pachas, to economy and honesty, and will reform finance throughout his empire. He at the same time confirms all the franchises granted by his brother, and promises a faithful observance of the treaties on behalf of his Christian subjects.

COTTON IN JAMAICA.—We understand that advices have been received from their agent by the Jamaica Cotton Company, enclosing the first pod of Sea Island cotton that has burst from a tree, planted in November last. The anxiety of the people to plant, and especially the small settlers, appears to be very great, and they are buying up seed in all directions. The agent of the company states that he has employed about one hundred men to clear and burn off land in order to form a new plantation; and that he will undertake to get 1,000 acres planted without delay.

FRANCE.—In a letter dated 1st July, signed by himself and directed to the Minister of Marine, the Emperor of the French announces that negro emigration from Eastern Africa must finally cease. A treaty has been concluded with Great Britain under which the emigration of natives from India to the French colonies is formally sanctioned. The entry of negroes from Eastern Africa into a French colony, is therefore, formally prohibited.

AUSTRALIA.—The bill for the Abolition of State Aid to Religion passed the Assembly by a majority of 50 to 10. It has been read a first time in the Upper House, and its second reading appointed, when there will be a call of the Council, as it cannot pass without an absolute majority. No one expects that it will meet with any more favour at the hands of this august tribunal than other similar measures have formerly received.

OBJECTIONS TO A MINISTER.—In conversing with the dissatisfied members of a society not long ago, I found that some did not like their minister's name; others did not like his looks, especially his mouth.

'He had not got a pious month.' Some objected to the colour of his hair; some thought he stooped too much when he walked; and one could not endure the manner in which he said "Amen."—*American Paper.*

CLERICAL MAGISTRATES.—A return just issued shows that in England and Wales there are 1,357 magistrates in holy orders. Suffolk has the greatest number (78) of these clerical justices; Hereford has 70; Norfolk, 67; Essex, 55.

## REVIEW OF THE PAST MONTH.

Friday, July 26.

AT HOME.—Her Majesty and the royal family appear to be in the enjoyment of their usual good health. The Prince of Wales is in Ireland, at the camp of Carragh, receiving lessons, we suppose, of military evolutions. Prince Alfred has visited Canada. The High Courts of Parliament continue their sittings, which, in a few days, will terminate for the session. Several measures of importance, as well as the repeal of the paper tax, are expected to pass; such as the New Bankruptcy Bill, and a Poor Law Removal Bill, with the equal rating of Unions instead of parishes—all steps in the right direction. The removal of Lord John Russell to the House of Peers, has led to a re-construction of the Cabinet. The attempt of a French Baron upon the life of his son in a retired lane near Twickenham, and a deadly encounter between two gentlemen, in the house of one of them in Northumberland Street, London, have caused much public excitement.

ABROAD.—The contending parties in America have not yet come into decided conflict. In the mean time the Senate and Congress have met, and the President has delivered his message, which, as usual, is very lengthy, and enters fully on the unlawfulness of the secession. This we might regard as needless now, but it is after the American fashion. He demands 500,000 men, and 500 millions of dollars, enough to buy every slave in the South! These have been granted at once. There is some talk that Congress will repeal the New Tariff which has done so much mischief to our trade and manufactures. This, if true, is good news.—The King of Prussia has had a narrow escape. A fanatic German student from Leipsic shot at him, and the ball grazed his neck!—The Sultan of Turkey—the "sick man"—is dead, and his brother, a vigorous man, reigns in the place of the imbecile spendthrift.—Elizabeth Barrett Browning, the celebrated poetess, died at Florence on June 29th.

## Marrriages.

June 15, at the baptist chapel, Blaeny-waen, by the Rev. Daniel Davies, Independent minister, Cardigan, Titus Lewis Jones, Esq., son of the Rev. H. W. Jones, baptist minister, Carmarthen, to Sarah Jones, third daughter of J. J. Jones, alderman, Cardigan.

June 19, at Hope baptist chapel, Canton, Cardiff, by the Rev. J. Bailey, Mr Robert Melhuish, to Miss Mary Morgan. This being the first marriage in the new chapel, the pastor presented the happy couple with a beautiful family Bible in the name of the church.

June 22, at the baptist chapel, Brixham, Devon, by the Rev. Moses Saunders, Mr. James Howie, to Elizabeth Downton. Same day and place, Mr. John Eales, to Elizabeth Cox Smith.

June 25, at Woodgate baptist chapel, Loughborough, by the Rev. T. Wilshere,

late of Waterford, Mr. Thomas Vickers, to Miss M. A. Basford, both of Hathorn.

June 30, at the baptist chapel, late Diorama, Regent's Park, London, by Rev. T. Thomas, Mr. J. E. Smith, youngest son of Mr. W. Smith, to Miss Emma Ward, both of Kettering.

July 1, at Ebenezer baptist chapel, Bath, by Mr. John Huutley, Samuel Littleton, to Elizabeth Chandler. This being the first marriage in the chapel, the pastor presented them with a handsome family Bible.

July 2, at the Lower baptist chapel, Chessham, Bucks, by the Rev. W. Payne, Mr. H. M. King, to Miss E. Gomu, of Padnor.

July 3, at Regent's-park chapel, by the Rev. Dr. Spence, uncle of the bride, James Andrews, Esq., M.D., of the Crescent, Camden-road Villas, to Ada Collingwood, youngest daughter of Edward B. Underhill, Esq., secretary of the Baptist Missionary Society.

## Deaths.

June 14, Sarah, the beloved wife of the Rev. R. Johns, baptist minister, Llanwonarth, Monmouthshire. Her disease was lingering consumption, which she endured with holy resignation.

June 22, at Harpole, Northamptonshire, after a brief illness, aged 51, Mr. Sannel Blackwell, who for upwards of twenty years was deacon of the baptist church in this place. He was greatly beloved, and his death is felt to be a great loss. His end was peace.

July 3, at Brunswick House, Clapham Common, London, Mrs. Jean Warrenden Richardson, aged 67, the beloved wife of James Richardson, Esq. Clerk of the Peace for the borough of Leeds, and daughter of the late Rev. Edward Parsons, for many years pastor of the Independent Church at Salem Chapel, and sister of the Rev. James Parsons of York. She had been for some time in London under medical treatment for cancer, but it proved too severe for her weak and feeble frame. Supported by the promises of the gospel, and trusting in the great atonement of Jesus, her immortal spirit quitted the scenes of time, and has gone to join that glorious church which is without spot or wrinkle before the throne of God and the Lamb! Mr. and Mrs. Richardson, were formerly members of an Independent

Church in Leeds, but some years ago they were both baptized on a profession of faith in Christ, and united with the baptist church at South Parade. Our departed friend often caused the widow's heart to sing for joy.

July 11, very suddenly, T. E. Pflut, Esq., of Leeds, in his 85th year. Mr. P. was an active and devoted member of the Independent body, ready to every good work, an acceptable preacher, and a warm advocate of Missions and Education. His comparatively early removal will be felt as a great loss by his family and a large circle of christian friends. Last summer he presided at the Independent missionary meeting at Burlington, in which we took part, and we also heard him preach a solemn discourse for the Wesleyans from Rev. i. 18., "I am he that liveth, and was dead;" &c.

July 5, Mary, wife of Mr. John Young, aged 45; a member of the General Baptist church, Stoney Street, Nottingham. Christ was her hope of glory.

July 18, in his sixty-fifth year, very suddenly, the Rev. S. Wigg, forty years pastor of the General Baptist church, Friar Lane, Leicester. Mr. W. had been unable to attend to ministerial work for some time in consequence of a diseased heart, which was the cause of his sudden but not unexpected removal.

## BAPTIST REPORTER.

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 SEPTEMBER, 1861.
 

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## ANNUAL MEETING OF THE GENERAL BAPTISTS—1861.

LEICESTER, in the Midland district, was, this year, the place of meeting. The services were held in Dover Street chapel, with the exception of the first sermon, which was preached in Archdeacon Lane chapel, and the Foreign Mission meeting, which was held in the large hall of the Temperance Society.

On Monday evening a prayer meeting was held, when several brethren implored the divine blessing on the services and proceedings of the session.

At seven on Tuesday morning, the Rev. T. STEVENSON of Archdeacon Lane presided, the church in Dover Street being at present without a pastor; and written "states" from the churches were read, with an interval for breakfast, until ten; when the Rev. I. STUBBINS, from Orissa, the appointed President, took the chair. This esteemed brother is now the senior missionary of the General Baptist Missionary Society, and being on a visit, with his excellent wife and children, to this country, he availed himself of the opportunity of urging upon the brethren in his opening address the importance of establishing a mission to the Khonds, a people inhabiting the mountains in the vicinity of Orissa, supposed to

be a portion of the aboriginal inhabitants of India, and addicted to the horrid custom of the "Meriah rite," immolating human beings, especially children and youth. This forcible appeal was heard with intense interest; the closing sentences of which we give:—

"We have facilities for the establishment of the Mission which no other society does or can possess. In the proximity of the country to our present sphere of labour, so that any missionary to them might also efficiently labour among the Oriyas; and further, in case of his sickness or removal it would not be so difficult at once to supply his place, a consideration of almost vital importance, especially in the establishment of a new Mission.—

In the fact, that elementary books have been prepared, so that the acquisition of the language is rendered comparatively easy. These books, too, are in the Oriya character, so that the printing could be done at your own Mission press without the expense of new type.— In the fact, that we have a large number of Khond youths under our own charge who might render important aid. And here I must remark that it is scarcely to be believed that God has placed a

these children under our care for the mere purpose of preserving their lives, or even of leading them to the Saviour, to whom, thank God, many of them have been brought. Surely there must be some other object; and what so likely as that, at least some of them, should be employed as teachers or evangelists to their own wretched race; that thus they may be made a means of spiritual life and salvation to those who meditated their cruel death.—In the fact, that we might calculate upon the co-operation and assistance, not only of the Government officers, but of a very large portion of the christian community in India. It is unquestionably true that India does not contain a Mission more respected and looked up to than your own Mission to Orissa; but the addition of the Mission proposed would render it still more popular; and I scarcely doubt but it would command such general sympathy that funds, almost, if not quite sufficient for the addition, would be furnished in India.—In the fact also, that most, and for aught I know, all your missionaries are exceedingly anxious for a commencement, and it is not a light thing to have their co-operation and prayers in such a work.—In the fact, that many of the Khonds know and esteem your missionaries, and would therefore be the more ready to receive them as friends, and listen to their instructions.—In the fact, that we have already heard the cry from them, ‘Come over and help us.’—In the fact, that we have also acknowledged, before God and the world, that it is our duty to help them.—And lastly, in the fact, that if they have not the gospel from us, they must, to all human appearance, perish. It is true the papists are making some efforts among them; and on one occasion a christian officer of no mean order said to me, ‘As no protestant society will take

up these miserable people, I cannot but feel a measure of joy that even the papists take them up; for they will at least do them some good in raising them from their appalling superstition and frightful religious rites.’ What alternative can be more dreadful than this? The friend referred to would have done anything to assist us in establishing a Mission among them, and probably would now. I am sure he would if he has anything like the facilities he had then.

Shall we, Brethren, consent to so hopeful a sphere, and so closely bordering on our only Mission, in which they could not fail to injure us deeply—shall we consent, I say, to its being occupied by these apostles of the murderous whore of Babylon? It is true the people might by them be so far influenced as to put away their bloody Meriah sacrifices and infanticides, but would they not be taught an idolatry and delusion as vicious and hateful to God? would they not, in fact, be made two-fold more the children of hell than they now are? If this be the result, the fault is with ourselves—the sin will lie at our door. We have the men and means too if we would but use them. Only two Brethren are required for the work at present; and one of these, already in the field, offers his services, and another is anxious to go.

In the name of these fallen and miserable sons and daughters of Khondistan, I press upon you this terrible question, *Will you let them perish?*

It is not like the establishment of a new Mission, as to China for instance; it is but the enlargement of your present one. When first you entered Orissa you found it one vast and almost impenetrable jungle. From day to day, from month to month, and from year to year you laboured. The jungle has been cleared, the ground has been

broken up, the good seed of the kingdom has been sowed broadcast, and you are now reaping a glorious harvest of immortal souls. But why stop here? Adjoining that golden field are other jungles, dark, dense, and wide-spread! Why not go on clearing, adding field to field, until the whole shall wave with choicest grain, as one vast offering to the Lord? Your God, in his providence, bids you go on—your missionaries labouring in the province entreat you to go on—the converts gathered from idolatry encourage you to go on—the blood-washed sons and daughters of Orissa, now before the throne of God and the Lamb, urge you to go on!

Brethren, we cannot stop, we dare not stop; and, in your name may I not add, we will not stop. Yon bleeding dying victims will not let us stop—compassion for the guilty and ruined will not let us stop—and, above all, the love of Christ will not let us stop. We must go on, and may God help us!

I now leave this subject, beloved brethren, with you. I could not have been happy—I could not have rested—I should have felt that the blood of souls was upon me, if I had not brought it forward on an occasion when in you as its ministers, delegates, and representatives, the whole General Baptist Connexion may be considered as present; and with you I leave the onus of declining the work which I unhesitatingly believe your God calls you to do."

Rev. F. CHAMBERLAIN of Fleet, was then elected Vice-charirman, and Rev. E. BORT of Barton, Assistant Secretary. The Association, being now fully constituted, proceeded to business. A considerable number of ministers had now arrived.

The question of a closer union with the Particular Baptists led to a long and animated discussion, which resulted in the adoption of this resolution:—

"That a closer union of the Evangelical Baptists of this country is most desirable, and that this Association will rejoice in the constant exhibition of the union that already exists, and also in extending this union as far as it is practicable, for the honour of our one Lord, and the greater efficiency of combined operations."

Much was said on the origin of this proposal, the individual parties who had discussed it in various publications, the absence of any overtures from the other section of the body, and what was intended to follow the adoption of this resolution, as it was one so harmless in itself that no amendment to it could be moved! Then the brethren "reasoned high" on theological themes, such as "Atonement for all men in the death of Christ," now generally admitted; "General Redemption," or rather, "Provision by the Atonement for General Redemption;" "The gift of the Spirit as commensurate with the Atonement," and whether "resistible or irresistible," and the "Accountability of man for resisting His gracious influences." The legal inviolability of the property of the Connexion was also referred to, as well as the management of the Institutions of the body. These and other important matters were discussed, and upon the whole, in a friendly and fraternal spirit. We always try to be faithful and candid in our reports, and it appeared to us that the opponents of what was called "absorption" into the larger body were chiefly found among the older members, while the advocates of some further, but as yet undefined, union, were chiefly those who had recently entered the Connexion from the other section of the body, or had been educated in its colleges. All, however, were perfectly satisfied to pass the "harmless" resolution.

The Home Missionary Meeting was held on Tuesday Evening, T. D. PAUL, Esq., of Leicester, in the chair. The reports of the various

District Societies having been read by the Secretaries, and that of the General Society by Mr. J. F. WINKS, brethren T. GOADBY of Coventry, H. WILKINSON of Norwich, B. WOOD of Bradford, and J. HOLROYD of Barton, addressed the assembly. Mr. G. gave many interesting details of his late visit to Canada and the Northern States of America, and Mr. W. furnished several pleasing facts of the revival of religion in Norwich.

On Wednesday morning at seven, the reading of the "states" was resumed. These sometimes contain remarkable facts: and a few have a "sameness" about them which is "stale, flat, and unprofitable." From a city, a town, and a village, we give a sample of the former class.

"LONDON, *Praed Street*.—Our congregations are become occasionally so large that we have not room to contain them; and our present prosperity is greater than at any former period in the history of our church. Notwithstanding the large numbers that have been added to us, cases of discipline have been *very* few. The desirableness of obtaining an enlarged place of worship has occupied our serious attention; obstacles of a formidable character present themselves. 'We see our calling, how that not many rich are called.' In our difficulty we are seeking for divine guidance; have appointed a treasurer, and are collecting funds. A Mutual Improvement Society, established principally for young men, holds its weekly meetings, presided over by our pastor; in connection with this society, free lectures to 'working men' have been given during the winter months; these, for the most part, have been numerously attended by inquiring minds, who have taken a deep interest in the varied subjects brought before them, not without good results. Our sabbath school is sustained with increasing vigour; the senior classes are well attended,

and from their numbers some have been received into the church. Our Dorcas, Tract, Sick Visiting, and Temperance Societies, are pursuing their active course with new life, in a wider sphere of usefulness. By the united aid of the Juvenile Missionary Society and the Church, we have raised more than £50 for our Foreign Mission. Our week-night services are not so numerously attended as in the winter months. At the close of the sabbath evening, we hold alternately a prayer meeting and religious conversation meeting; these are well attended; the latter has been greatly blessed to seeking souls."

"NOTTINGHAM, *Stoney Street*.—Owing to the depression of trade, many of our members have suffered severe privations. This may in part account for the low state of religious feeling which, it is too apparent, exists among us, and which shows its results too clearly in our statistics. We, nevertheless, feel that there is a degree of vital godliness in our midst, and we hope that the cloud which now overshadows us will speedily pass away. At *Bulwell* the cause is in an improving state. The friends there have intimated a wish to separate from us, with a view to become independent; a step which, if taken, we hope may stimulate them to increased exertions, but which, without great care on their part, we fear may be fraught with danger. At *Carrington* we are pleased to report a very satisfactory state of things, several having been baptized. The friends there recently expended between £40 and £50 upon improvements, and to their honour have paid off the whole amount. At *Carlton* we have nothing encouraging to report. Some improvement appears at *Stapleford*. A few have been baptized from *Prospect Place*, and £10 of the chapel debt paid off. We hope the cause is in a promising state. At our recently opened

branch at *Bath Street*, the school is increasing in numbers and usefulness. We have preaching there every sabbath evening, and a prayer meeting on Wednesday evening. From this branch several candidates are waiting admission. Our sabbath school at home continues hopeful, but we think it has scarcely been so successful as in former years. We have established an adult class for males, from which we expect good results. Our Benevolent Society has been made a great blessing to the sick poor, and our friends of the Tract and Dorcas Societies maintain the interests of those useful institutions. Our pastors continue their interesting bible classes, and it is believed with much profit to those who attend them. Our young men have lately began a Mutual Improvement Society, which is well attended. Our local preachers are united, acceptable, and, we believe, happy in their good work. Our Juvenile Missionary Society is prosperous; the zeal of our young friends having in no degree abated. During the severe weather in the early part of the year, at the suggestion of some gentlemen not connected with us, who promised us liberal help, we opened a soup kitchen upon the chapel premises, which our friends cordially supported. About £100 were expended in soup, bread, &c., and many were the expressions of gratitude with which the suffering poor of the neighbourhood received the relief. The tickets having been distributed by house to house visitation, we hope that good in other ways may result therefrom. Our congregations at *Stoney Street* are still good, and our prayer meetings, we hope, are improving. The labours of our ministers are highly acceptable; and, although we have not been free from anxieties, we have hope that all things will yet work together for our good, and the glory of our God."

"*CRIOE, Derbyshire.*—Last year we invited brother W. Shakespeare, of Belper, to settle amongst us, and he came in October. With the new year, we began a morning service, instead of holding our first in the afternoon, which we have found to be much better. We also commenced the 'Weekly Offering,' and find it in every way better than the old system. At our request, our minister began a course of sabbath evening lectures. Shortly after, a remarkable religious movement began, and spread rapidly all around us. Never before had we been blessed with such an outpouring of the Holy Spirit. Our members were united, earnest, and prayerful. Sinners of every class, even some of the most hardened, were brought under the mighty influence. Drunkenness and profanity became almost unknown. Prayer and praise were heard everywhere. Rocks that had often echoed oaths and curses, now reverberated with the voice of supplication and the song of praise. Meetings for prayer and exhortation were held between the sabbath services, and every evening but Friday in the week. These were thronged and protracted: cut them short we dare not. At these meetings, ministers and members were all actively engaged pleading with the undecided, directing the anxious to Christ, or praying for them. Such anxiety for souls we had never felt or seen. God owned his word, and answered our prayers. Never can we forget the solemn scenes we witnessed. For four months this wonderful movement continued. Hundreds were awakened, and not a few are now saved. Of these, it has been our privilege to gather an encouraging number. By baptism and restoration, we have added about forty; and thus, by the blessing of God, we have doubled our numbers. We are about to elect two more deacons;

and we pray that God would bless all our churches as he has blessed us."

The largest number baptized by one church was at Praed Street, Paddington, 78; Carley Street, Leicester, was the next, 53; then Borough Road, London, 46; and Walsall, 40; several other churches followed close upon these numbers.

The College Committee met on Wednesday morning, when after the usual business, W. E. Winks of Leicester, James Orchard of Ashby, J. Reed of Leicester, and J. P. Tetley of Denholme, were admitted as students on probation.

At eleven, the Rev. J. J. Goadby of Lenton, Nottingham, preached from 1 Peter i. 24, 25, to a large congregation, in the spacious chapel, Archdeacon Lane. At the request of the Association, Mr. G. has published the sermon, with the title, "The Imperishable Gospel." It was an admirable exposure of the fallacies contained in the notorious "Essays and Reviews." In the afternoon the Foreign Missionary Committee met in Friar Lane chapel, and the Rev. T. W. MATHEWS of Boston, preached an experimental discourse from "The unsearchable riches of Christ," in Dover Street chapel.

In the evening the Foreign Missionary Meeting was held in the Temperance Hall, which was crowded by a large and respectable auditory. Special return trains having been engaged for ten o'clock, the meeting was undisturbed by parties retiring. G. F. COCKBURN, Esq., Her Majesty's Commissioner of Cuttack, was invited to the chair, who bore warm and cordial testimony to the efficient labours of the General Baptist Missionaries in the province of Orissa, and strongly recommended the Society to commence a mission to the Khonds. Rev. J. C. PIKE, Secretary, read extracts from the report, and ROBERT PEGG, Esq., Treasurer, gave a brief

financial statement. The speakers were Messrs. H. ASHBERY of Shofield, J. P. MURSELL of Leicester, J. CLIFFORD of London, G. HESTER of Long Sutton, and the missionaries, STUBBINS, WILKINSON, and BROOKS. The address of the chairman was heard with much interest and pleasure; and the speeches were of a very animated and resolute character, and being chiefly from younger ministers, gave pledge of future effort and perseverance in carrying on the good work. It was announced that the Committee had resolved to send out Mr. Thomas Bailey of the College, to join Mr. J. O. Goadby in the proposed Mission to the Khonds.

On Thursday, before breakfast, the reading of "states" was completed; after which, the College business was brought forward. There were now present about 250 representatives from nearly 100 churches, and several hundreds of members and visitors. The main question was the purchase of College premises, which soon resolved itself into a subscription forthwith. The scene for upwards of an hour was of a very animated character, and about £1,650 were subscribed.

At twelve, the Association Letter, on the "Non-attendance of Influential Members at our Prayer Meetings," was read by the Rev. T. WARRE of Wisbech, and met with most decided and harmonious approval. We hope to see it published in a separate form for the use of Congregational churches, Baptist, or Pædobaptist. We cannot refrain from giving the concluding paragraphs:—

"But we should omit a most important part of our subject if we failed to notice the pernicious effects of this evil practice upon the church. To say nothing of the loss it sustains in not having the prayers of these absentees, it suffers in many other ways. Generally speaking, those who do not pray will not work; or,

if they do, it will be from worldly rather than spiritual motives, and therefore, their labours will be valueless. We are quite sure that those who assist the pastor most efficiently in the spiritual work of the church will generally be found at the prayer meeting. The reason for this is obvious. It is the grace derived through communion with God which enables us to labour efficiently in his holy cause. By robbing the church of your prayers then, you deprive it also of your efforts, or at least of those which are accompanied by the divine blessing. A people that are powerless in prayer, will either be inactive, or their activity will result in but little that is spiritually good. Now the influential members of our churches are just the persons from whom we might expect the most successful effort. Their education, position, and worldly circumstances, give them an influence which poorer and more illiterate persons do not possess. These are great talents, and they have no right to make them useless to the church by giving way to a prayerless spirit.

Nor is this all. The absence of these persons generally leads to that of many others. How can we expect to train up our younger members to a diligent attendance on this means of grace if the elder and influential ones are not found there. One of the most painful experiences of our ministry is this: we are continually seeing promising young christians sinking down to the dead level of the worldly professors they see around them. Whilst conversing with these youthful converts when in the glow of their first love, we often sadly speculate as to the type which their piety will take in years to come. When we look around us, and see the worldly character and influence of many of our members, we fear that the rich bloom will be blasted, and the real fruit of all this

promise be very small. There is scarcely one of our young members who does not at first diligently attend this service; but, alas! as the months and years pass by, they gradually withdraw themselves. Of those who have been several years members of the church, the proportion that supports this meeting is generally smaller than of those who have just embraced the Saviour. We by no means say that this sad result is to be traced up to a single cause, but we fear that the worldliness and lukewarmness of those whose conduct we now deplore will go very far to explain it. Your absence, my friends, leads to the absence of others, and thus, instead of being a source of strength to the church, you are a cause of weakness. And then, by the non-attendance of this class, *evils are strengthened and perpetuated in our social worship which their presence might remove.* The prayers are often long, just because there are few to offer them. There is but little warmth or life in the meeting, because the few who attend are discouraged by the absence of others. The pastor becomes dull and prosy in his remarks, because there are a mere handful to hear him. We are aware that this should not be the case, but we are only men, and discouraging influences act upon us as well as upon others. Let those who think that their minister is not so lively as he ought to be, try to stir him up by flocking to all the means of grace; and, if he yet remains cold, then let them blame him. When the pastor of a church that numbers in its ranks many influential members, comes to the prayer meeting, and scarcely finds one to support him, he would be more than man if he were not discouraged.

Nor is such absence without its influence on society generally. It is known and noticed. When the worldling finds that the slightest

inducements suffice to lead his professing neighbour from one of the most spiritual meetings of the church, what must he think? Can he believe that prayer is a sacred duty, that it is the life of the church, that it prevails with God? When he hears such a man speak of its importance, must he not doubt his sincerity? The saddest scepticism as to the power of prayer prevails around us, and we fear that it is strengthened and excused by the conduct of all classes of professors. We may speak of its potency, but men will not believe us until our conduct gives weight to our words. When nothing will keep us from joining our brethren at the throne of grace but matters of the greatest importance; when we make all things bend to the performance of this sacred duty, and the enjoyment of this high privilege, the world will admit our sincerity, and be attracted by our earnestness. The higher your position in society, brethren, the more your conduct will be marked by the world. If you, therefore, should neglect the prayer meeting, the influence will be disastrous. Unless the claims of evident duty prevent you, you will injure your own souls, you will be a spiritual stumbling-block in the path of your children and servants, you will become a snare to youthful christians, you will be a source of weakness rather than of strength to the church, and you will encourage the world in that fatal contempt for prayer which, alas! is so prevalent. Brethren, your responsibilities in this matter are very great; let your attention at once be given to it. May we soon behold the day when, throughout the denomination, the spirit of prayer shall revive not in *one* class only, but in *all*; then, verily, the time to favour our Zion, yea, the set time, will be fully come!"

Various business occupied the brethren in the afternoon and evening of Thursday; all of which was

disposed of with temperate forbearance and good will, until, strange to say, when the "temperance" question itself was introduced in the evening; the advocates of which had prematurely announced a public meeting for that object in the Temperance Hall, at eight o'clock. Anxious to be there, they pushed forward their resolutions, and then proposed adjournment. This many regarded as very irregular, and hence, considerable disquietude, and a rather stormy and noisy debate. At length resolutions were passed approving "all judicious efforts to promote temperance." The temperance brethren then retired; the remaining business was quietly arranged, and the chairman pronounced the benediction before ten o'clock.

Rev. T. GOADBY, of Coventry, was appointed Secretary for the next three years. Next year the Association is to be held at Halifax; chairman, Rev. J. C. PIKE of Leicester; preachers, Messrs. JONES of Derby, and CHAMBERLAIN of Fleet; subject of the letter, "What practical measures can be proposed for effecting a closer union between the two evangelical sections of the baptist body;" the writer, F. STEVENSON, Esq., of Nottingham.

SUMMARY OF THE STATISTICS.

Numbers added this year, viz:—	
Baptized .....	1430
Received .....	416
Restored .....	126
New Church .....	66
	2047
Numbers reduced this year, viz:—	
Dismissed .....	393
Excluded .....	203
Withdrawn .....	136
Removed .....	314
Dead .....	331
Extinct Churches .....	109
	1420

Clear Increase..... 621

Total number of Members, 10,817; Sabbath Scholars, 28,614; Teachers, 4,251; Chapels, 210; Other Preaching Places, 48.

We have attended these annual meetings nearly forty years, but, with the single exception to which it has been our painful duty to allude, we do not recollect one when more zeal and harmony prevailed. May we be forgiven if we say that the impression left on our mind at its close was, **THERE IS, AFTER ALL, A FUTURE FOR THE GENERAL BAPTISTS.**

On Friday morning, glad to breathe the fresh air of Charnwood Forest, after close confinement from early morn to late eve during three warm summer days, a large number of conveyances carried quite a crowd of visitors to Bradgate Park; who visited the ruins of the Hall in which Roger Ascham found Lady Jane Grey reading Plato, and having

inspected the old chapel, sat down under the "ancestral trees" to partake of refreshment, climbed the mountain of "Old John," where a glorious prospect rewarded their toil; and in the evening thrice over filled the large room of the village inn at Newtown, where tea, with ham, and eggs, and good cream, are always plentifully supplied; and then away to the dell, where, with speeches, and singing, and other harmless enjoyments, among the gnarled oaks, running brooks, and rugged rocks, they spent a pleasant evening until its shades prevailed; and then carriage after carriage drove off amidst the cheers of the "village urchins," and all arrived in safety at Leicester.

## Spiritual Cabinet.

### THE IMPERISHABLE GOSPEL.\*

BRETHREN, if this Gospel fail, reared as it is on a basis so solid and imperishable; displaying as it does in its history and progress such elements of stability and power: power, that revolutionizes and ennobles hearts and lives; power, that defies by its invincible meekness the most numerous and most deadly assailants; power, that renews the youthful vigour of its earliest life in spite of the corruptions and follies of its falsest friends; and power in that love the full measure and depth of which none of us can ever know:

"If this fail,  
The pillar'd firmament is rottenness  
And earth's base built on stubble."

But it never has failed, and it never will. Men may fail in their duty, but Christ never fails in His love. Generations may perish in succes-

sion, but the Gospel is contemporary with every generation and shall outlive them all. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, the flower thereof falleth away; but the word of the Lord endureth for ever. And this is the word which by the Gospel is preached unto you."

Men, brethren, and fathers, we believe all this; our hearts leap up with the joy it awakens. What, then, let us ask, is your duty and mine? Briefly this:—to *hold fast the form of sound words*, and to *hold them forth*. Hold them fast; not with a petulant and unreasoning ignorance that carps at any variation from our Shibboleth, but with the strong and tenacious grasp of increasing intelligence, and with a

\* From "The Imperishable Gospel," a Sermon by Rev. J. J. Goadby, preached at the General Baptist Association, June, 1861. Leicester: Winks & Son. Sixpence.

love for our Master that is daily renewed. Be it ours to search in this record as for "hid treasure," assured that our most diligent investigations will be most rewarded. Let us be as familiar with the Abiding Word, and the proofs of its imperishableness, as sceptics are with the fading inventions of human sophistry. Be it ours to meditate in this Holy Law day and night. Christian men may lose their relish for the Gospel by their neglect of the Scriptures, and by their depreciation of heavenly guidance. They erect no family altar. They lift up in their dwellings no voice of praise. They are strangers to the meetings in which "prayer is wont to be made." They go forth on the hot, dusty, and crowded thoroughfares of the world, with no previous refreshment from the green pastures of promise, and with no preparatory solace from the still waters of love. What wonder if they fail? Hold it fast, ye who are heralds of the cross. When the message of priceless love is so constantly on the lip, how great the need to watch that its power be also treasured in the heart. We are in perpetual danger as ministers of undervaluing that with which we are so familiar, and of overlooking its personal application. May God in his infinite mercy save us from so fearful a calamity; and help us, through his Holy Spirit, to walk daily in fellowship with Him "whose we are, and whom we serve."

Hold forth the word of life; in the face of difficulty and weakness, of opposition and of no immediate result. Hold it forth; with prayerful yearning compassion for men, with humble dependence on the blessing of God, with faith in the potency of our Master's love, and with ardent expectation of ultimate success. Hold it forth: not as some, "whom I have heard men praise, and that highly," who chilled you

by their demure officialness, and repulsed you by their superfluous dignity; who talked as if decency were godliness, and good-nature christianity; who spread no viands that could satisfy the hungry soul, and fill the poor with gladness; who called all to the feast, and then narrowed off the welcome to the bigoted members of their own little community. Hold it forth: not an emasculated gospel, with no promise of help from above; not a gospel with reservations and exceptions; but a full, free, universal, whosoever-will gospel—the gospel which your Master proclaimed. Show men no narrow canal, every inch of whose surface is covered by two little boats abreast, and whose waters are the exclusive property of some insignificant corporation. But show them an open and expansive sea, broad enough for craft of every burthen, and with ample room on its measureless bosom for all the fleets of the world. Hold it forth: anywhere and everywhere, in all meekness and charity, long-suffering and gentleness. Make opportunities with a wise discretion for your advocacy, whether in the family, or the shop, or the friendly visit, or even in the street. Do not gather your skirts about you, and sweep proudly by on the other side of the unwashed idlers, as you walk to your sanctuaries. Invite them to your houses of prayer with a cheery word, and you will find that the masses of this country have been strangely maligned; that they are not so much hostile to religion as indifferent. But are we not very guilty here? Have we not helped to engender this indifference by our cold neglect? Let us retrace our steps. If they will not come to us, let us go to them, and with the glad message of our Master's love. Hold it forth: not for the praise we may secure by our eloquence, nor yet for the reverence we may obtain for our virtue;

not for ourselves, but for Christ—seeking his glory first, midst, last, and without end. Then will the gospel spread forth on every side, when every church member, and every minister, shall be filled with the spirit of deepest and sincerest consecration to their Lord.

"To thee, O Jesu, I direct mine eyes,  
To Thee my hands, to Thee my humble knees;  
To Thee my heart shall offer sacrifice;  
To Thee my thoughts, who my thoughts only sees;  
To Thee myself—myself and all, I give;  
To Thee I die, to Thee I only live."

## Poetry.

### THE SPIRIT'S HEAVENWARD FLIGHT.

THROUGH fields of light, in light arrayed,  
The dark earth left behind,  
He sweeps the skies he once surveyed,  
His heavenly home to find.  
Nor lonely his aspiring way,  
For others share his flight,  
And ever soaring, song of day  
Where faith is turned to sight.

There mighty suns majestic roll  
In their eternal round,  
And fill his glad enraptur'd soul  
With melodies of sound.  
For now he hears these radiant spheres  
Their endless music pour;  
Each sings to each in heavenly speech,  
And all their God adore!

And hosts of cherubim go by,  
With swift and flashing wings,  
On errands to the furthest sky,  
Where day for ever springs.  
New life, new sense his being fills,  
New powers of love and praise;  
And his full soul responsive thrills  
To songs of joy they raise.

With them, he too would sweep afar,  
In ministries like theirs,  
And echo back to every star  
Its holy hymns and prayers;  
But upward, onward, in his flight  
He seeks the glorious place,  
Where, faith for ever turned to sight,  
He sees God "face to face!"

Lift up your heads, ye heavenly gates!  
A ransom'd train draws nigh,  
A ransom'd host before you waits,  
Your heavenly leaves lift high!  
And enter ye, with songs and psalms,  
Your conflict now is o'er,  
And gladly wave your glorious palms—  
Ye shall return no more!

O swell your choral hymns, ye hosts,  
Ye harpers, sweep your strings,  
And welcome to your happy const  
These holy priests and kings!  
The path from worlds of sin and woe  
Their pilgrim feet have trod,  
And called by Jesus, now they go  
To dwell in heaven with God!

## Reviews.

*The Baptismal Reconciliation. With Fraternal Remarks on Dr. Halley's "Reply," and the Appendix of Dr. Wardlaw. By the Rev. Charles Stovel. Cheap Edition. London: Elliot Stock.*

"BAPTISMAL Reconciliation" sounds oddly as a title. When we first glanced at the two words we took them to be a misprint for the more familiar juxtaposition of the words "Baptismal Regeneration." But we soon found that the title was correct as it stood.

Mr. Stovel tells us that

"Originally the appeal was made, by Tractmen, Dr. Halley, and Dr. Wardlaw, to

the authority of sacred Scripture for the defence of Infant Baptism and their diverse expositions of its value. Now, the far-famed 'Essays and Reviews,' advancing beyond their predecessors, say that '*Infant Baptism*' has '*sufficient grounds, the weakness is the attempt to derive them from Scripture.*' Since an appeal to Scripture on the authority and import of a rite in the kingdom of our Lord is now deemed an absurdity, it is hoped that a cheap edition of this volume may extend the influence of facts which cannot be disputed, and of arguments which have been met with no refutation."

Here we have nearly three hundred pages of close reasoning on the baptismal

question, in which this skillful polemic follows up his opponents and pushes them into very awkward positions, leaving them without scriptural support for their peculiar dogmas. Dr. Halley is rather severely hauled, but not without cause. We give one extract:—

“Mr. Stovel’ has a right to claim that all this evidence be well considered and refuted before his brethren throw the work aside and say, ‘*Stovel is wrong in his Greek.*’ After what has been received from various sources, this evidence has been carefully reviewed; and the only effect this review of that evidence and the rules of grammar here adduced has had upon the author’s mind, is, to make him feel more convinced that the opinions there expressed cannot be refuted. He can only entreat his brethren, therefore, since the inquiry relates to the word of God, not to abandon the investigation; nor, if they feel a doubt, to leave the ground of their hesitation undefined or undeclared. The author will be more obliged than any one if it be *proved* that he is wrong.

Dr. Halley appears grieved, and even resentful, at what he calls ‘*attempts to convict an opponent of ignorance.*’ This is quite a mistake: if Dr. Halley appears to be ignorant, this results from the nature of his own unguarded and diverse affirmations and reasonings: ‘Mr. Stovel’ has been, and is, concerned only for the truth. The personalities of our brother, by which he seeks to be revenged, might seem to call for some farther reply; but it is punishment sufficient for any one, in Dr. Halley’s station, to have fallen into such disgraceful improprieties.”

We only add, that recently, the baptismal controversy has not excited much public attention. Our leading men on each side have been very quiet. We have no fear of the renewal of the conflict. Nay, we would choose it rather.

But one caution about this book. Let no man sit down to its perusal who does not first make up his mind to read and ponder every word. Mr. Stovel is a hard thinker, and in all he writes there are “some things hard to be understood,” but a careful and candid perusal of his well-weighed thoughts will be well rewarded.

*Hymns and Prayers, for the occasion of Laying the First Stone of the New Tower, (of St. Martin’s Church, Leicester,) Tuesday, July 23, 1861.*

HEARING that the Regius Professor of Ecclesiastical History at Oxford, the Rev. A. P. Stanley, D.D., from whose

recent work we gave a quotation in our last number at page 254, was to preach on the above occasion, we stopped into the church for a few minutes just to see and hear the celebrated Professor. The congregation, which was select and highly respectable, were singing, and a copy of the Hymns and Prayers was presented by an official. The text was Genesis xxvi. 18, and the preacher proceeded to describe the site of the wells, but he spoke so low that only a few of his sentences could be heard. No doubt he would give a graphic description of them from personal observation. But we must refer to the Hymns, for they arrested our attention. A local high-church *Journal* said of them, “Two very appropriate Hymns were sung during the service.” We were not told whether they were *original*; but we give the first verse of the first hymn:—

“This stone to Thee in faith we lay,  
We build the temple, Lord, to Thee;  
Thine eye be open night and night  
To guard this house and sanctuary.”

Sauc-tu-a-ry! nine syllables in the fourth line to match eight in the second line. Verily the legs of the lame are not equal! We know not how the singers managed to nip one syllable out of the last line for the sake of the tune, but we expect they did, for singers are clever fellows in their way, cleverer sometimes than clerical poets.

But the second hymn is a choice specimen of ecclesiastical psalmody. We question if the learned Professor, in his eastern researches, ever met with anything like it. After an invocation in the first verse to

“Blessed City, heavenly Salem,”

these two singular verses follow:—

“Many a blow and biting sculpture  
Chiselled well those stones elect,  
For their several stations fitted  
By the mighty Architect;  
Who therewith hath willed for ever  
That His palace should be decked.

Christ is made the sure Foundation,  
And the precious Corner-stone;  
Who, the twofold walls surmounting,  
Binds them closely into one,  
Holy Zion’s Acceptation,  
And her Confidence alone.”

“Biting sculpture chiselled.” Did it well, it might; but what is meant by “Holy Zion’s Acceptation?” Really the verses we have quoted are poor

doggerel, and we are curious to know what Dr. Stanley thought of them. We might certainly have expected something more graceful and harmonious from any man educated first at Harrow or Rugby, and then at Oxford or Cambridge. Why we could have introduced them to a self-educated young woman in

Leicester, or a poor tailor in Northamptonshire, who would have produced for them, at a short notice, verses much more fitted to keep company with the other noble old psalm which appeared on the same paper—

“All people that on earth do dwell.”

## Christian Activity.

### ETERNAL RESULTS.

THE higher spiritual work of an active christian is pre-eminently eternal in its results, work having for its object the instruction, conversion, and consolation of souls. The influence of Christ's life in glory, whether manifested in word or deed in his servants on earth, when brought effectually to bear upon those who are “dead in sins,” is to communicate everlasting life. To save a soul from death! What is that? To change the vanishing spark of mortal thought into the star which shall burn for ever in the firmament of God; to open a direct communication between a spirit sunk in deadly gloom and all the never-ending happiness of heaven! Other works of men decay and pass away: pyramids, temples, cities, manufactures, laws, literature—all are wearing out or rushing into ruin; but there is one work which is absolutely eternal—the salvation of a soul, or the instruction, guidance, and consolation of a soul so saved. Planting and watering here are alike eternal. If I communicate thoroughly a view of gospel truth to a fallen man, and he by the blessing of the Spirit believes it, then the idea is in him for ever, as the incorruptible seed that abideth. Now, such views of truth, creative and formative of character, principles for ever productive of lines of action, may be conveyed to other minds, either by word or deed. It is not necessary for a man to listen to long discourses, or to understand a profound theology, in order to be saved. That God is love, and will save and pardon the worst man freely through Christ—this is the message; and this truth may be flashed upon the heart of a sinner by the fewest words or works. There are many christians who

have small speech, but great spiritual power. There are silent, sterling men and women, with profound natures and loving hearts, whose single actions preach the gospel of the grace of God as “with the Holy Ghost sent down from heaven.” Their characters, like a diamond mirror, reflect upon the frozen soul the light of the love of God. Their few sentences proclaim the glad tidings as with the silver-trumpet of the jubilee. Such a view of the facts as this, holds out the greatest encouragement to those who think themselves to be endued with but slender capacities for usefulness. The chief means of doing good is being good. If there be but genuineness of character, and the power of opportunely repeating in conversation the words of instruction or comfort heard elsewhere, it is a great power; and when received with welcome performs an eternal work. Casual sentences govern both the church and the world.

Wide, then, and permanent is the influence of any soul in earnest, whether its gifts be of speech, station, or property. Immense is the work which every one may accomplish—the least talkative are often the most powerful. How many are there who, like Moses, are of a slow and stammering tongue, who cannot prophesy, but who can build up tabernacles, inspire their brother Aaron, and govern the Israelites. All true and holy thoughts and work is ever-living, and goes on working in many minds. The measure in which we desire to communicate truth is the measure of its influence over ourselves. Thus the grand lesson of Providence is the honour that God puts upon a faithful few, or even upon one soul found faithful unto death. Small powers in earnest, a feeble spirit

true to its trust, and working the works of God in faith and humble prayer, is often permitted to witness results of spiritual labour for which the highly-gifted minister, or plumed official christian, have panted in vain. "Thou hast a little strength, and hast not denied my name, I will give thee the crown of life."

"With what measure ye meet, it shall be measured unto you again." Oh, may our common life be such, so truly and thoroughly animated by the life of Christ, that grace, beauty, and utility on earth may bloom hereafter into glory everlasting!

## Revivals and Awakenings.

### FRANCE.

Paris.—M. Monod writes respecting the work in the French capital:—

"Mr. Reginald Radcliffe and Mr. Henry arrived, by invitation, in this city on Wednesday night. They have since been holding meetings, visiting, conversing; and so powerfully has the Holy Spirit accompanied this work of faith and love, that a most astonishing and unexpected awakening is taking place. Not a few souls have already been converted—men and women, amongst the old and young, but the young more especially. When I speak of not a few, I do not mean large numbers; but I take into consideration the shortness of the time, the general spiritual state of our churches in Paris, and the difficulties of the language, our friends not been able to speak in French, and their addresses having often to be interpreted. I have heard of more than a dozen hopeful conversions, some in my own family-circle. Every day manifests fresh conversions, without any undue excitement, but not without much blessed and holy weeping. My knowledge of your language fits me for the task of interpreter in the meetings. I feel sure that our dear brethren will rejoice, bless God, and remember in their prayers, both in private and in public, the blessed movement,—the first of the kind I have witnessed in Paris, where I have been an active Minister of Christ forty-two years."

The *Archives du Christianisme* states that, though the authorities have been overtured on the subject, permission to hold meetings in the great public halls has not been granted; and they have continued to take place in the little chapels of the Wesleyan Church, Rue

Royale, and the Reformed Evangelical Church, Rue Chabrol and Rue du Faubourg St. Honoré, in schools, and in saloons. Every available place has been insufficient; there were fifteen of them. M. Monod goes on to say:—

"The heart is wrung to see places more or less capacious, and that would be filled every day, closed to immortal souls, eager to hear from day to day the words of life. But those who thank God for this beautiful and good movement are not therefore discouraged; for they remember that God's ways are not as our ways; that, in His hands, obstacles transform themselves into means; and that He uses feeble things to confound the mighty.

Joyful professions of conversion and of faith have continued to take place; but, as might have been anticipated, in less numbers than when the word of God could be addressed to assemblies four or five times more numerous.

Moreover, the general effect produced by these meetings in Paris is very remarkable. In a sphere large enough, and which extends beyond Protestantism, they are the subject of every conversation. Some asperse them; some rejoice in and defend them; but none can refrain from being occupied with them. This agitation is better than death or sleep.

From twenty-seven to thirty weekly prayer meetings have been organized and announced, and take place in private houses, on different days, at different hours, and in different quarters. If, as we pray the Lord, the children of God should really unite in prayer with faith and love, God will, we doubt not, according to His promise, give the Holy Spirit to those who ask; and what we love to

call our French awakening will live, will extend itself, and will be consolidated in Paris, in the whole of France, and in the neighbouring countries."

Subsequently a gymnasium, gas-lit to the roof, and a concert-room, have been used alternately; and papers distributed, and bills posted on the walls, brought in many, who otherwise would probably never have come under the sound of the Gospel. It was indeed something new to see throughout Paris, for three weeks on the walls in glaring French characters, (after the announcement of days and hours,) "Free admission. All are invited to come. The subject of the discourses will be the GREAT LOVE of GOD. 'Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.' (1 John iv. 10, 11.) Surely the power of faith and prayer was rarely brought out so strongly, as when a French audience of thoroughly mixed character, could listen to the translation, paragraph by paragraph, of an Englishman's discourse, surprise merging

into intense interest, and interest softening down into emotion, until the hymn, "Just as I am," of which we have an admirable French version; or, "There is a Fountain," was irresistibly joined in, and private conversation was solicited, leading, in repeated cases, to a full and open confession of Christ on the spot. A policeman on duty said to a military officer, "O, Monsieur, if these meetings were only multiplied, we should soon have no one in prison." Another was fairly cast down, and requested a private interview for his own soul's concerns. The loving-kindness of the Good Shepherd has manifested itself peculiarly towards the young; and members of various churches and nations have professed to believe in the name of the Lord Jesus, and to receive peace. The conversations after the address and more public part of the devotional proceedings, appear, to all who have joined in them, a most happy innovation, and pregnant with mighty results. Some of the French Pastors have already adopted the plan after their usual service.

## Narratives and Anecdotes.

### A GREAT FAMINE IN INDIA.

THE *Oriental Baptist* for June gives the following painful details of a famine in India ninety years ago:—

"Now that the provinces of the north-west are devastated by a severe famine, the following memorandum on the still more frightful visitation of the last century will be read with peculiar interest. We extract it from the Circular Letters of the Scrampore Mission, in which it was published in May, 1817. Written by one who himself witnessed the scenes he describes, its details are no doubt trustworthy. A more experienced writer might easily have stated the facts more clearly, and in a more interesting manner, but, as it is, it may tend to excite our commiseration for those who are exposed to similar horrors now, and also to call forth our thankfulness to God who daily loadeth us with his benefits, and by whose kind hand we have been so sustained all our lives long as never to have lacked any necessary good.

What a perpetual miracle has the providence of the Lord towards us been!—how little thought of, and how seldom heartily acknowledged!

'Towards the end of the year 1769, I left Calcutta for the upper stations; and, to the best of my recollection, was at Monghyr in September or November in that year. On my way up, I was informed of water boiling out of a rock at Sectakund. I saw the water come up through the rock boiling hot, which simmered and bubbled as boiling water does in a vessel. But the wonder appeared greater when I beheld other wells so near it, the waters of which were cold. A few days after I proceeded to Allahabad. To the best of my recollection it was February, 1770, before I arrived, as I stopped at Benares and Chunar-ghur. The narrowness of the streets at Benares put me in mind of Wapping. I was shocked at seeing hundreds of men walking along perfectly naked. In July, 1770, I heard of the famine, after

recovering from a fit of sickness. When I looked round from the top of the building where I lived, I beheld the surface of the ground quite dry, and the trees all bare as in our winter. I saw Europeans and natives riding in the morning on horseback, and crowds of poor people running after them, and striving amongst one another for the dung of their horses, which they washed, and eat the grains which had passed undigested. I also saw women and children scraping the surface of the ground to obtain the seeds of grass to eat; they also dug the ground for the roots of grass; they searched the ground for anything that could afford a mouthful. Grain was so dear that they could not buy it, and at length grass and roots failed. The cattle too were deprived of food; they used to creep under the trees to screen themselves from the violent heat, but now, the trees having few leaves to afford them shade, they strove with one another to obtain what shade there was. The month of June arrived, and no rain; the winds continued burning hot. July came, but no rain. Everything was parched up; and the grain began to disappear in the bazaars also. Although so dear before, it was not now to be had for money, and it was too late in the season to hope for crops. The month of August confirmed the superstitious in the idea of a great famine by the appearance of a comet, which made the people mourn. The sight of such a supposed omen was indeed, at such a time, very awful. I used to see it every night from the top of the building, portentous on the frightened land. It continued to be seen above a month. I was at this time gathering a little strength, and so soon as I was able, I left Allahabad to go to Calcutta; but when I first ventured out, I had nothing before me but scenes of distress; people begging for the smallest relief, and many in a state of starvation. If a dog or any other animal had died for hunger, it was seized by numbers, who strove for a share of it. About November I stopped at Chunar and Benares on my way down, where I found the famine raging in all its horrors. I made but little stay at these places, but was in hopes I might not find it so bad at Patna, that being a very great grain country; but when I arrived at this place, about the end of December, or the beginning of January, 1771, how shocking it was to behold the sand banks

covered with dead bodies. The stream of the Gauges at the time ran by Hajipur, and I had a large sand bank to go round before I could get to Patna. I came to at the ghat opposite the old magazine, now the opium godown, where I found the place covered with dead bodies. I was obliged to step between them, and was sorry to find the famine rather worse here than upwards. Here I learnt, that hundreds died in a day, dropping down as they passed through the bazars. I saw numbers lying in the public roads also, who had fallen down with weakness, and could not get up again, but there they died. The richer natives as they passed regarded them no more than if they had seen as many dead flies. While at Patna, I visited Dinapore, at which time the cantonments were building. Not less than one hundred or one hundred and fifty dead bodies of the natives, who had taken refuge there, were carried out every morning before the people employed on the buildings could go on with their daily work. In the bazar of Dinapore, which was then held on the large plain near the bridge, dead bodies were to be seen in every direction. I was much shocked at seeing a poor woman who had fallen down through weakness, but was not quite dead: a ravenous bird was picking and tearing the flesh of her arm. It is said, that a larger number of birds of prey were seen during the famine than were ever seen before. The vultures, crows, cormorants, buzzards, and kites, as well as the dogs and jackals, were seen every where devouring the dead bodies on the sands and plains. When a dead horse, a cow, a hog, or a dog, was found dead on the plains, what crowds would strive for a morsel! At gentlemen's cook-room doors crowds were assembled, to catch at any offals or parings of vegetables thrown out: the idea of caste was totally abolished. At Bankipur I was much shocked to see so many men, women, and children digging in the ground for the roots of grass, &c. Some I saw eating lumps of earth. At this place women were selling their children for a little rice or any other food. Men also were selling their wives in the same way. I heard that many had devoured their own children; but I did not see this, although I had no reason to doubt its truth. I staid at Bankipur and Patna about two months, and then proceeded to Monghyr,

where the sight of the multitude of bones and skulls lying on the ground along the river convinced me that the calamities of the famine were very general: every sand bank, as I went along the river, was loaded with skulls and bones. Not a shower of rain that whole season. As I passed Murshedabad, that large and populous city seemed emptied of its inhabitants; at every few yards crows and dogs were feasting on the dead bodies. In 1772 I arrived at Calcutta, and notwithstanding all the efforts to relieve the poor there, still the mortality was exceedingly great; Calcutta streets were covered with poor starving people."

## Baptisms.

### FOREIGN.

AUSTRALIA, *Melbourne*.—In our number for July, page 218, we gave a report of the baptism, at Collins Street Chapel, of the Rev. W. B. Landells, pastor of the Independent Church, Oxford Street, Collingwood. Not having room at that time for an extract from his address, we give it now. After referring to "temperament" of mind, prejudice, position, and indifference, as operating to obstruct conviction and decision, Mr. L. thus concluded:—"But I would observe, lastly, that this continuance in a false position may be further explained, as it respects myself and others, by the fact that there has been paid too great a deference to human authorities and dogmas, and too little regard for the Scriptures of truth.

We profess to believe in the all-sufficiency of God's Word. But how often do we act in opposition to this fundamental principle. How readily do we turn away from the infallible oracles to consult the opinions and to receive the teachings of the fathers and doctors of the church. And is not this often done for the purpose of strengthening and confirming opinions which we have long entertained, and which we are reluctant to renounce. This human and traditional christianity, so frequently opposed to the simple teachings of God's Word, has done more to foster human dogmas, and even to perpetuate and multiply sectional distinctions, than all other causes put together. In the careful and long-sustained examination of this question there are two very important truths which have been especially impressed upon my heart, and which, if it should please God to call me anew to the ministry of His Gospel, shall be more fully than ever embodied in my course of study and preaching. The first is, The danger of placing an indis-

criminate confidence in human authorities and teachings. In prosecuting my investigations upon this question, I have had deeply impressed upon my mind the utter folly of trusting to a traditional christianity—a christianity made up of human dogmas, handed down from one generation to another—loosely allied with the Word of God, and employed for the most part to uphold and defend some leading doctrine or some institutional peculiarity of a denominational theology. Here is the stronghold of manifold religious theories—baptismal and others. But *secondly*—I think I never had so deep an impression of the divinity, the beauty, and the preciousness of the inspired record, as I have obtained in the prosecution of this subject. I have come, with the fullest certainty, to this conclusion, that the Word of God, apart from all other teachings, is sufficient to lead the mind to just and satisfactory results upon all religious questions. In this respect it asserts, over every human production, an immeasurable superiority. From the Word of God, exclusively, I speedily found that I could have most fully satisfied my understanding and conscience upon this question of baptism. On account, however, of the ministerial position I occupy, I determined to subject the question to every test—and what have I gained by the process? Absolutely nothing but the conviction that the plain and prayerful reading of God's Word is all that is needed to come to right conclusions upon the varied subjects of its teachings. It is my intention, as I have already stated, to deliver two lectures on the baptismal question. I will therefore indulge in no further remarks on this occasion. I should prefer, at the present moment, to have my mind and heart solely occupied with the

religious aspect of this service. In the observance of this sacred ordinance, I would recognise, with all simplicity and fulness of faith, the authority of Christ—my Divine Master. What I have done to express my obedience to his command I would not for one moment regard in the light of sacrifice. Did it require me to perform something inexpressibly more trying and self-denying, most gladly would I do it. To my Divine Lord I owe everything—a recovered existence with its divine life—its noble privileges—its glorious destiny, and its immortal joys. I am, therefore, here to express, through this ordinance, my attachment to His name, my subjection to His authority, and my devotedness to His cause. My confession of faith in respect to this divine institution is very simple. I believe that no one has the right to be baptized but such as have repented of their sins and exercised faith in the Lord Jesus Christ. This, I trust, I have done.—I believe that this divine institution is the symbolic representation of our faith. To me there are here exhibited, as in a figure, the precious truths of my salvation, that Christ has died for my sins and has risen again for my justification: that by submitting to this christian ordinance I am buried with Christ that I may rise in newness of life in Jesus Christ. Of this, I want on this solemn occasion to have the deepest impressions; nay, I could wish to carry through the remaining course of my pilgrimage down to the dark sepulchre the most vivid remembrance of this night's consecration to my Lord and Saviour.—I believe that this divine institution is the significant badge of christian discipleship. I show to the world, through my baptism, that I am risen with Christ—a follower of the Lord Jesus—that I must, therefore, breathe His spirit, testify to His salvation, be devoted to His service, and wait for His coming and kingdom. I feel that the vows of Christ are now upon me. Oh I may I continue faithful unto death that I may receive a crown of life. Let me remark, in conclusion, that in the observance of this divine ordinance there are associated with me my dear wife and one of my sons, both members of the church over which I lately presided. The faith in believer's baptism they had both acquired before myself. I should have preferred being baptized alone, lest it should be said that some undue influence had

been exercised to secure their acquiescence. It is, however, their own act and deed, to the performance of which they have been impelled alike by their convictions and by their sympathy for me, sustaining, as I do, the unkind and unjust reflections of former friends, on account of the course I have thought it my duty to pursue."

**NORTH AMERICA, Michigan.**—A Home Missionary thus describes a baptism at one of the new settlements in this State. "Six have been reclaimed from their wanderings, and twenty-six hopefully converted. These are mostly heads of families. Several of the converts having expressed a desire for baptism, we heard their relations of experience, and nineteen were approved. On the next sabbath I preached to them in the morning, and at the close of the service we repaired to the water, a small lake, surrounded with woods, a beautiful place to administer the sacred ordinance, and baptized sixteen of them in the presence of a large, respectable, and attentive audience. I expect to baptize another company of believers in a few weeks."

**INDIA.**—An interesting incident is reported from Assam. Seven persons had been baptized at Tezapore. They are of the Kacharee race, and had travelled, for the purpose of being baptized, a distance of more than an hundred miles on foot; crossing ten rivers, and passing through a dense heavy jungle infested with tigers and bears, miles in extent, which it took them four days to accomplish.

#### DOMESTIC.

**BEDFORD, Mill Street.**—After preaching on baptism, Mr. Killen immersed three young disciples on a profession of their faith in Christ, July 28. One of them was a young woman, who, being on a visit to her parents, witnessed the administration of this ordinance twelve months ago, and was then convinced of her duty thus to give herself to the Lord according to his will.

**SUNDERLAND, Sans Street.**—On Lord's-day evening, Aug. 4, two believers were baptized by Dr. Bannister. This was the ninth sabbath on which we have had a baptism, and the eleventh time the ordinance has been administered since the 1st of April, during which period upwards of thirty have been added to the church, and we have now six candidates.

W. B. D.

**WOLSTON, near Coventry.**—The ordinance of believers' baptism was administered here on Lord's-day, July 7th, when six young disciples—three of each sex, were baptized. One of these, after leaving our sabbath school, had gone far astray in the paths of sin, but through the preaching of the gospel by our esteemed pastor, was brought to see her folly and guilt, and sought and found pardon and peace through Christ's atoning blood. One young man had never entered a dissenting place of worship until recently, when the word preached reached his heart, and led him to seek and find the Saviour. He is now anxiously seeking the salvation of his friends and relatives, not without cheering hopes of success. Surely the Lord is hearing and answering the fervent prayers of his people here. To Him be all the glory, now and for ever! J. M.

**ARMSBY, Leicestershire.**—On the first sabbath in July our pastor, Mr. Shem Evans, baptized seven females, one of them a respectable widow from Brize Norton, Oxfordshire, who had been brought up a Quakeress. Within a fortnight after she was married in the same chapel, and by the same minister, to the Rev. B. Arthur, baptist minister, of Coate, Oxon. Mr. T. Rhys Evans, late of Usk, Monmouthshire, is now a fellow-labourer with Mr. S. Evans at Armsby and its several stations, especially at Countesthorpe, where increasing attendance to hear the gospel, and signs of a revival are being experienced.

**MAGOR, Monmouthshire.**—We had a very delightful season on Lord's-day, July 21, when a large number of people assembled to witness the ordinance of believers baptism administered. After a clear and forcible exposition of the doctrine of christian baptism, listened to with marked attention, two young men were immersed upon a profession of their faith in our blessed Redeemer by Mr. Hoskins, of Caerleon, our pastor being very unwell. More, we hope, are inquiring the way to Zion. T. F.

**BIRMINGHAM, Lodge Road.**—We had the pleasure of opening our baptistry for the first time on Lord's-day, July 7. After an appropriate sermon by Mr. McLean, of Harborne, four friends were immersed by Mr. Johnson, the secretary of the church. Two of them are teachers in the sabbath school, and one a daughter of one of the deacons. S. C.

**WOLVEY.**—Mr. R. J. Langridge, after preaching, baptized eleven candidates—seven from Chilvers-Coton, and four from Wolvey—July 7th. Seven were males, and four females. Great attention was paid to the service by a large audience. These were received into church fellowship at Chilvers-Coton and Wolvey. Mr. L. has been preaching out doors to very large congregations, but certain parties are much opposed to us. Your tracts have been eagerly received. If you have any more to spare, we shall be glad of them. W. J.

**BLACKWATER.**—Three believers were baptized by Mr. Sale in May; and on Lord's-day, Aug. 11, six disciples were also baptized by Mr. S. on a profession of their faith in Jesus Christ, after a sermon by his son, Mr. John Sale, missionary from Calcutta, which was listened to with deep interest by a crowded audience, some being compelled to remain outside from want of room. The service was interesting and impressive. We trust that others will soon be constrained thus to follow their Lord. W. K.

**IRELAND, Waterford.**—On the last sabbath in July, after a discourse by Mr. D. Davies of Pembroke, Mr. T. Davies, President of Haverfordwest College, baptized a young woman on the profession of her faith in Christ. The administration of the sacred ordinance was witnessed with much interest and satisfaction by the congregation.

**NORTHAMPTON, Abington Street.**—Mr. Leach baptized two candidates on the first sabbath in August. One of these, the father of Mr. J. E. Perrin, baptist minister, Walton, Suffolk, was seventy years of age. Our aged friend had long hesitated, but now rejoices that he has at length been permitted to "keep this commandment."

**BRADFORD, Yorkshire, Tetley Street.**—On the first Lord's-day in August, our minister baptized twenty-one believers, and in the afternoon they were received into the church at the Lord's table. We have still a goodly number who are inquiring after Jesus. May the Lord continue to revive his work!

**CRADLEY, Worcestershire.**—Three young disciples of the Lord Jesus put on the profession of his name in baptism on Lord's-day, June 9th. One was a teacher, and another was a member of the adult class. J. D.

LONDON, *Church Street, Blackfriars Road.*—Mr. Barker received into communion two youths (brothers), and six females, on Lord's-day, August 3rd, who had been baptized by him on the previous sabbath. All these are from our sabbath schools. The chapel was crowded at their baptism.

G. S.

KENSINGTON, *Honiton Street.*—On sabbath evening, June 30, our pastor, Mr. Bird, baptized three disciples of Jesus; one had been long a Presbyterian. Others are coming forward.

E. B.

MALTON, *Yorkshire.*—On Lord's-day evening, July 28, we had a very interesting service, when our pastor, Mr. B. Shakespeare, baptized two believers in Jesus.

WALTON, *Suffolk.*—Two disciples of Jesus were baptized by Mr. Perrin, July 11th; one of whom had been an Independent, and the other a Wesleyan.

RUSHDEN, *Northamptonshire, Succoth Chapel.*—Mr. Drawbridge had the pleasure of baptizing nine believers in the Saviour on the last sabbath in July.

#### WALES.

*Neath.*—We wish to report that on Thursday evening, July 25, after an appropriate sermon had been preached by our pastor, Mr. James Porter, he baptized four friends—one male and three females. It was an interesting occasion. Our male friend is servant to some high-church people, who, with the rector of the parish, did all they could to dissuade him from being baptized, on the plea of its "not being essential to salvation." But the path of duty was made clear to him, and he determined at all hazards to pursue it. We are the more rejoiced at his con-

sistency and firmness as he is a very intelligent man for his class in society, is in middle life, and the father of a nice little family, and, we hope, will thus become very useful. All our female friends had been brought up in the Wesleyan persuasion; but, having become convinced of the correctness of the views held by our denomination on the baptismal question, have also discharged their duty to their Saviour, at all risks; one of them, I might say two of them, having been in very delicate health for some time past. Two of the females and our male friend join our church. The other, whose home is in England, and who became convinced of her duty while on a visit to some friends here for the benefit of her health, rejoins her former friends on her return home, and, we trust, will be none the less welcome for having obeyed her Lord's command in this matter. I may add that on April 4th our pastor baptized four candidates, consisting, as on the last occasion, of one male and three females.

A. C.

*Glamorgan and Carmarthen.*—From the report of the *English Association* for these counties, we gather, that the additions by baptisms during the past year have been 239, and that there are now in the ten churches about 1,500 members. This new Union is intended to aid in the formation of English Baptist churches within its limits.

[We have seldom had fewer reports of baptisms than these, which reached us during the past month. Perhaps our correspondents were "harvesting," or "breaching the sea air." In either case we wish them well, but hope they will make up the deficiency next month.]

## Baptism Facts and Anecdotes.

### JOHN MILTON ON BAPTISM.

UNDER the Gospel, the first of the sacraments, commonly so called, is baptism, wherein the bodies of believers who engage themselves to pureness of life are immersed in running water, to signify their regeneration by the Holy Spirit, and their union with Christ in his death, burial, and resurrection.

Of BELIEVERS.—Matt. xxvii. 19;

Mark xvi. 16; Acts viii. 36, 37  
Ephes. v. 26; 1 Peter iii. 21.

Hence it follows that infants are not to be baptized, inasmuch as they are incompetent to receive instruction, or to believe, or to enter into a covenant, or to promise or answer for themselves, or even to hear the word. For how can infants, who understand not the word, be purified thereby, any more than adults can receive

odification by hearing an unknown language? For it is not that outward baptism, which purifies only the filth of the flesh, that saves us, but "the answer of a good conscience," as Peter testifies, of which infants are incapable. Besides, baptism is not merely a covenant, containing a certain stipulation on one side, with a corresponding engagement on the other, which in the case of an infant is impossible; but it is also a vow, and as such can neither be pronounced by infants, nor required of them.

It is remarkable to what futile arguments those divines have recourse, who maintain the contrary opinion. They allege Matt. xix. 14, "Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven." It appears, however, that they were not brought to him for the purpose of being baptized; ver. 13: "Then were there brought unto Him little children, that he should put his hands on them and pray;" neither did Christ baptize them, but only put hands on them, ver. 16; Matt. x. 16: "He took them up in his arms, put his hands upon them, and blessed them." Seeing, then, that they were neither brought to Christ to be baptized, nor, when received, were actually baptized by him, it is impossible to admit the sophistical inference, that they were properly qualified for baptism; or, which is still more difficult to conceive, that not little children merely, but infants are so qualified.

They argue again, that as it is said, "We were all baptized unto Moses in the cloud and in the sea" (1 Cor. x. 2,) infants must be included in the general expression. I answer, that "all did eat the same spiritual meat, and did drink the same spiritual drink" (iii. 4): yet that infants are not on this ground admitted to partake of the Lord's Supper.

They lay much stress likewise on Gen. xvii. 7: "I will establish my covenant between me and thee and thy seed after thee . . . in their generations." No one, however, will seriously affirm that this is to be understood of infants, and not of the adult posterity of Abraham in their generation, that is, successively. Otherwise, we must suppose that God intended to give the land also to infants (ver. 8), and that infants are commanded to keep the covenant (ver. 9). Again, Acts ii. 39: "The promise is unto you, and to your children, and to all afar off,

even as many as the Lord our God shall call." *Your children*, that is, as they understand it, your infants, in other words, God calls those who cannot understand, and addresses those who cannot hear; an interpretation which can only have proceeded from the infancy of reasoning. Had these commentators but read two verses farther, they would have found it expressly stated, *they that gladly received his word were baptized*; and when it appears that understanding and will were necessary qualifications for baptism, neither of which are possessed by infants. So also Acts viii. 37: "If thou believest with all thine heart, thou mayest be baptized;" whereas infants, so far from believing with all their heart, are incapable of even the slightest degree of faith. With regard, however, to the text on which they insist so much, *The promise is unto you and to your children*, if they had attended sufficiently to Paul's interpretation of this passage (Rom. ix. 7, 8), they would have understood that the promise was not to all seed indiscriminately, seeing that it was not even to the *seed of Abraham* according to the *flesh*, but only to the *children of God*, that is, to believers, who alone, under the Gospel, are the *children of the promise*, and are *counted for the seed*. But none can be considered believers by the church, till they have professed their belief. To those, therefore, to whom it does not appear that the promise was ever made, the church cannot with propriety give the seal of the promise in baptism.

Again, they allege the analogy between baptism and circumcision, which latter was performed on infants, Coloss. ii. 11: "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism—" In the first place there is no other analogy between being *circumcised* and being *buried with him in baptism*, than that which exists among all sacraments, by which the same thing is signified, the mode of signification being different. But, secondly, why is it necessary that things which are analogous should coincide in all points? Of circumcision, for instance, women were not partakers; in baptism they are equally included with men, whether as being a more perfect sign, or a symbol of more perfect things. For circumcision, although "a seal of the righteousness of

faith" (Rom. iv. 11, 12), was such only to Abraham, who being uncircumcised had already believed, and to others who should believe in like manner; not to his posterity, who in after-times were circumcised before they were of an age to exercise faith and who, consequently, could not believe in the uncircumcision. To them it was a seal in the flesh, indistinctly and obscurely given, of that grace which was at some distant period to be revealed, whereas baptism is a seal of grace already revealed, of the remission of sins, of sanctification; finally, a sign of our death with Christ. Circumcision was given under the law and the sacrifices, and bound the individual to the observance of the whole law (Gal. v. 3) which was a service of bondage, and a school-master to bring its followers to Christ; through baptism, on the other hand, we are initiated into the Gospel, which is a reasonable, manly, and, in the highest sense, free service. For under the law men were not merely born, but grew up infants in a spiritual sense; under the Gospel, in baptism, we are born men. Hence baptism requires, as from adults, the previous conditions of knowledge and faith; whereas in circumcision all conditions are omitted, as unnecessary in the case of servants, and impracticable in that of infants. Lastly, circumcision was performed not only by the priests and Levites, but by the master of a family (Gen. xvii.), by the mother (Exod. iv. 26), or by any other person, a surgical operator for instance; whereas baptism, according to our opponents themselves, can only be administered by a teacher of the Gospel; and even those who hold a wider opinion on the subject allow that it can only be performed by a believer, and by one who is neither a new convert, nor unlearned in the faith. To what purpose is this, unless that the person to be baptized may be previously instructed in the doctrines of the Gospel? which in the case of an infant is impossible. There is, therefore, no necessary analogy between circumcision and baptism; and it is our duty not to build our belief on vague parallels, but to attend exclusively to the institution of the sacrament itself, and regard its authority as paramount, according to the frequent admonition of our opponents themselves.

They contend, however, that circumcision was "the seal of the righteousness of faith" (Rom. iv. 11, 12), notwith-

standing which, infants were disowned, who were incapable of belief. I answer, as above, that it was indeed the seal of the righteousness of faith, but only to Abraham, and to such as after his example, believed, being yet uncircumcised; in the case of infants it was a thing of entirely different import, namely, an outward and merely national consecration to the external service of God, and, by implication, to the Mosaic form of worship, which was in due time to be ordained.

Lastly, it is urged that the apostles baptized whole families, and consequently infants among the rest. The weakness of this argument is clearly shown by Acts viii. 12: "When they believed.... they were baptized, both men and women," infants not being included; xvi. 31—34: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house: and they spake unto him the word of the Lord, and to all that were in his house: and he took them..... and was baptized, he and all his, straightway ...and he rejoiced, believing in God with all his house." Here the expression, *all his house*, obviously comprehends only those who believed in his house, not infants: therefore those alone unto whom *they spake the word of the Lord*, and who believed, were baptized. The same is evident from chap. xi. 17: "Forasmuch then as God gave them the like gift as he did unto us, who believe—;" xviii. 8: "Crispus..... believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." Even the baptism of John, which was but the prelude to that of Christ, is called "the baptism of repentance" (Mark i. 4); and those who came to it "were baptized confessing their sins" (Matt. iii. 6); whereas infants are incapable either of repentance or confession. If then infants were not meet for the baptism of John, how can they be meet for the baptism of Christ, which requires knowledge, repentance, and faith before it can be received?

IMMERSION.—It is in vain alleged by those who, on the authority of Mark vii. 4, Luke xi. 38, have introduced the practice of affusion in baptism instead of immersion, that to dip and to sprinkle mean the same thing, since in washing we do not sprinkle the hands, but immerse them.—*Milton's Prose Works*, Vol. IV., pp. 404—410. Bohn's edit.

## Sabbath Schools and Education.

### SABBATH SCHOOL REFORMATION.

FIRST: *The great-room system must, for tuitional purposes, be abolished; commodious class-rooms must be built; a teacher must have a class-room to himself; and instead of confining his attention to eight or ten boys, must have from thirty to fifty under his care. From eight to twelve scholars are amply sufficient for any one man so long as he must teach in a room in which several hundreds of scholars are being taught; but give that man a room to himself, and he will at once feel that he can take thrice the number, and teach them with greater spirit and effect. Where great rooms are already in existence, some method of temporary partitioning should be adopted.*

Next: *The school must be felt to be an essential part of the church.* There is a remote sense in which this may be affirmed to be the case at present. But is the condition of the school ever brought under the notice of the church, properly so called? It is true that once a year, in most places, the church and congregation are required to contribute the funds necessary for the sustentation of the school, and at that time a brief statement of results may be rendered simply to increase the collection. We hold that every properly conducted school is a part of the church, and that the church should be made to feel its responsibility for the efficient maintenance of the institution; but the church never will feel that responsibility until a closer alliance between itself and the school be consummated. The nearer the relationship between the church and its various organisations, the better will it be for all; an inter-penetrative influence will be continually at work, which will ensure perpetual and useful vitality. The school, in many places, is too often spoken of as an institution altogether distinct from the church, and, in some few cases, persons are permitted to share in its government who are altogether destitute of the legislative faculty. It cannot, then, be matter of surprise that the most eminent power of the church should, occasionally, be unceremoniously shunted off, and that incapacity and conceit should bang the door in the face of ability and diffidence.

And if such event unhappily supervene where is the court of appeal? Men who can work are very likely to pass from the "city" in which they are "persecuted" to "another," in which their capabilities may enjoy the appreciation they merit, and be exercised in labours which redound to the Redeemer's glory. But make the school a part of the church; devolve the management of the business of the school upon men of mental power and manifold experience; and then, men born for government will feel themselves associated with kindred spirits, and protected by an invincible palladium. We contend then, that to make an annual collection for the school; to hold an annual tea-meeting in connection with the school; to issue an annual report of the school, is far from enough. All this, under proper directions, is right; but a closer, warmer, tenderer union must be felt between the church and its child before the demands of sanctified nature can be permanently satisfied.

And, *The teachers must be of a higher mental and moral type, and go to their work under the benediction of the church.* The gift of teaching is a rare endowment. There may be talk enough, without instruction. We hold then, that a church is morally bound to exercise the most eager supervision over all persons who offer themselves as teachers. The gate to the teacher's position can hardly be too strait. Every pastor's heart must be grieved when he reflects that there are persons who do not love the Saviour coming between himself and the rising generation. What examination do candidate-teachers usually undergo? Who pronounces upon the intellectual and moral qualifications of the candidate? Who has heard him teach, and can authenticate his claim to the high honour of a teacher's seat? Is it not too much the case, everywhere, that any pious person who offers himself is deemed suitable to occupy that eminence? Even character, however brilliant, is not a sufficient claim to that position, any more than it is a sufficient claim to occupy the pulpit. In addition to character there must be aptitude. Grace and gifts make up the happy complement. If it be replied that there are few who possess both

grace and gifts, we answer, give these few more to do, and they will do it; surround them with the right conditions, and there will be hardly any limit to their capacity for labour. The word TEACHER is to us a sacred word; it implies so much culture and aptitude, as well as grace on the one hand, and so much honour and responsibility on the other, that we are most jealous of its appropriation, except

by those who carry the most indubitable credentials of purity and power. The plan which we have suggested would thin the ranks of those now denominated teachers, but it would preserve grace and genius in their rightful place; the diminution of numbers would be no diminution of efficiency.

*From "Our Own."*

## Religious Tracts.

### TRACTS IN RUSSIA.

THE Manager of the Depository in St. Petersburg furnishes this encouraging information.

"The Russian peasantry all over the land now learn to read; and many landed proprietors of the better class are desirous that they should not read any other books than those published at the Depository. A peasant from the interior lately bought a large quantity of tracts, to dispose of among his companions, and spoke very cheerfully on the subject. 'Since we have had schools in our village,' said he, 'many adults are learning to read, and we have no other lesson-books than your tracts, which point out to us the way of eternal life. On Sundays, but few of us are to be found idling. The greater part are to be seen at our cottages, reading these little books.'

General S——, who is now in the interior with his division, called lately at the dépôt, and said how glad he was that his soldiers could read, and that he had provided them plentifully with tracts. His soldiers, he told me, were quartered in the villages, living very peaceably with the inhabitants, and frequently reading to them. There used, at one time, to be frequent dissensions between the soldiers and villagers, whereas now complaints are rarely heard. 'Is not this,' he asked me, 'an excellent fruit of their reading?' Among my officers, also, there are some who take a great interest in reading with their men.'

A Russian Countess informed me lately that since she had supplied her peasantry with our tracts, they had become much more industrious, and did not indulge in drinking to the same extent as formerly. She has long since ceased to distil on her estate; but her men used to procure

spirits in the neighbourhood. She hopes and believes that her peasantry, who have made so good a beginning, will make rapid progress; and she expressed a determination, on her part, to prevent, as far as lay in her power, the introduction of bad books, of which, however, she said, some were, unhappily, already in circulation.

A Russian nobleman, on his visit to the dépôt, said to me, 'Get us some new tracts soon; these have been read over and over again by my peasants and myself, and have brought us to the conviction that our previous mode of life has been false and sinful. Our priests know no better than ourselves, and hence cannot do much for our advancement.'

Specially efficacious have tracts been among the Finnish people. A millowner in Finland has made the most gratifying progress with his workmen, who constitute, with their families, a population of about 2,000. He has established a school at the mill, where the children are taught chiefly from our tracts. Among the adults, the best workmen he finds to be those who, through reading these, have become followers of Christ, and show it in their life.

One of my friends resides, during the summer, near a Finnish village, and tells me, that on Sunday mornings the peasants flock in numbers to the church, while in the afternoons they are to be seen sitting in their neat dresses before their cottages, with tracts in their hands, which they read aloud to their families. Before and after the reading, they will often sing a hymn, which is invariably an incitement to their religious feeling. References to Holy Writ occurring in the tracts are always turned up by the Finnish peasant, and read aloud before proceeding further."

# Intelligence.

## BAPTIST.

### FOREIGN.

**CANADA, Woodstock Institute Burned.**—Mr. J. Cameron writes, respecting this calamity:—"About half-past three A.M., Jan. 8, a fire broke out in the west wing of the Institute, and in a short time enveloped the whole building in flames, so that in less than an hour and a-half that which had been so long a subject of prayer and interest to the baptists in Canada was a mass of ruins! Little or nothing could be saved. The origin of the fire was a mystery. The loss, including furniture, books, &c., was reckoned at 16,000 dollars over and above the insurance; and towards this 16,000 dollars there was only the blackened and crumbling walls. Some of the students lost everything—but providentially there were no lives lost. This was to us a terrible calamity. 'The way of the Lord is in the sea, and his paths in deep waters.' At the same time we were confident that 'behind a frowning providence God wears a smiling face,' and that He without whose 'knowledge not a sparrow falleth to the ground,' would overrule this deplorable disaster, by which many a heart was made sad, for good. Consequently, Nehemiah-like, we resolved with one heart and purpose to go to work, assured that 'the God of heaven would prosper us, therefore we his servants would arise and build.' Meanwhile, the inhabitants of Woodstock showed how deeply they sympathised with us in our extremity by their coming forward so promptly and giving the executive committee security for 1,600 dollars, to be expended in the purchase of furniture and rent for a commodious building known as the 'Woodstock Hotel,' for one year, in order that the operations of the institution might not be interrupted; it being understood that if the institute was refitted, and the school again put into operation, the furniture should be ours. In these circumstances we saw mercy as well as judgment; so in a few days the institution was in operation in the above building, with about one hundred and twenty students, while over twenty of these have the ministry in view. So it was resolved that an appeal should be made to the friends of the institute for the sum of 20,000 dollars, for the purpose of rebuilding and refurnishing it on its former foundation. In compliance with the wish of the Board of Trustees, Dr. Eyfe, the principal of the institute, nobly and unhesitatingly undertook the arduous work, a

work from which a man might indeed be disposed to shrink, of raising that sum by writing, and personal canvass, and by employing at his discretion assistant agents to aid him in securing the end in view. With characteristic energy and resolution he betook himself to the work of discharging the onerous duties laid upon him, and the cheering consequence was that soon the object contemplated was accomplished. So anxiously desirous were we that the institute should not only be rebuilt and refurnished, but also free from debt, that the Board resolved that if the above sum was not pledged in reliable notes by the 15th of May, to be payable on the 15th October, the enterprise should be given up, at least for the present. But was such an enterprise to be abandoned? The baptists of Canada practically said, No; as they conclusively proved by coming forward so promptly, and giving so liberally reliable pledges for the sum of 21,254 dollars, and this was now done before the 6th of May. Then immediately the work of rebuilding commenced. Never before had the baptists of Canada so generously taken hold of any enterprise; never before had so many hearts and hands among the baptists contributed to any one enterprise; and it is proper to add, that many a heart has given expression to a deep-felt sense of gratitude to the Father of mercies for what has been accomplished. Will not some of our dear brethren and friends in our fatherland render us some aid in this important work? One thousand dollars would be a great help towards a library for the institute in place of that which was burned. Any useful books, especially books of reference, would be gratefully received. We ask our dear brethren at home to remember us at the throne of grace."

### DOMESTIC.

**NANTWICH, Cheshire.**—The General Baptist chapel and property in this place having long since fallen into the hands of Unitarians, and several unsuccessful attempts having been made to recover it, the friends have decided to wait until the death of one of the trustees, who is now at an advanced age, on which event the chapel and other property will be recovered. Meanwhile, they have fitted up a room formerly used as the Mechanics' Institute, which will seat one hundred and twenty people, and on Lord's-day, July 21, it was opened for divine worship by the Rev. J. B. Lockwood, of Tarporley, preaching to crowded congregations.

Also on Monday evening, July 29, the Rev. J. Burns, D.D., of London, preached in the Town Hall, hired for the occasion, when the spacious room was well filled with attentive hearers. In the old chapel above referred to the Rev. Matthew Henry preached his last sermon. On his way home from Chester to London, he preached on the Monday night, and died in Nantwich on Tuesday morning.

**CENTENARY OF WILLIAM CAREY'S BIRTHDAY.**—On Monday evening Aug. 19, the centenary of the birth of the Rev. William Carey, D.D., the founder of the Baptist Missionary Society, was celebrated in the Metropolitan Tabernacle. At six o'clock, ladies and gentlemen to the number of probably seven hundred assembled in the lecture room beneath the Tabernacle to tea. Over the platform was suspended a very handsome motto, in white letters on a crimson ground, to this effect:—

"Expect Great things from God.  
Attempt Great things for God."

At seven o'clock the public meeting commenced in the Tabernacle, and within a short period of that hour, the noble building was well filled. On the platform were Sir Morton Peto, Bart., M.P., the Rev. J. P. Chown, the Rev. J. H. Hinton, M.A., the Rev. C. H. Spurgeon, the Rev. F. Tucker, B.A., and E. B. Underhill, Esq. The chair was to have been occupied by J. C. Marshman, Esq., the brother-in-law of the late General Havelock, whose biography of Carey has obtained such well-merited approbation among those acquainted with that devoted man and his works. Mr. Marshman, however, was prevented attending, owing to the sudden death, from diphtheria, of the youngest daughter of his sister, Lady Havelock. A letter was read from him to this effect by Sir Morton Peto, who was requested to occupy the chair in his absence. We intend to give some extracts from the very interesting addresses in our next.

**CARDIFF, Tredegarville.**—A few months ago the Rev. A. Tilly resigned his pastoral charge of Bethany baptist church, Cardiff, for the purpose of establishing a church in the neighbourhood of Rosth. Joined by a few zealous persevering men, and followed by about 120 of the members of Bethany, the new cause has apparently taken root, and prospered to a very considerable extent. No sooner had they secured a temporary place of worship in Plucco-lane, than they set to work in right earnest to procure funds for the erection of a new building, and before many months had passed they were in such a position as to feel justified in resolving to commence the building. Wednesday, July 31, was the time fixed for laying the memorial stone, and although the weather was exceedingly unfavourable for such a public demonstration, a very large

number of people assembled and took part in the interesting ceremony. A large marquee, capable of holding 800 persons, was erected. A devotional service, with addresses, was conducted, and the first stone was laid. After tea a crowded public meeting took place, when speeches were delivered by the Revs. Messrs. Short, Humphries, Probert, and Dr. Thomas. The building is to be in the early English Gothic style, and measures 70ft. by 44ft. The total accommodation will be for about 1,100 persons. It is to be completed in April next. We are informed that Mr. Cory, who laid the stone, has given £250, towards the cost of the erection: Mr. J. Cory, (a Wesleyan) has also given £100.

**IRELAND, Waterford.**—Mr. Wilshere having resigned the pastoral office which he had held with great esteem for many years, the church in this city solicited the aid of the Baptist Irish Society in the future maintenance of their cause. After a suitable period of probationary ministerial labour, Mr. Thomas Evans, of Haverfordwest College, was unanimously invited to the pastoral care of the church, and entered on his permanent engagement, June 10th. It is satisfactory to know that in this city, efforts for the maintenance and diffusion of Protestant evangelical truth are not unsuccessful. The ordinance of baptism has been administered amid circumstances of great interest; several other persons, we are informed, "are inquirers, and one or more determined, the Lord willing, very soon to confess the Saviour in the ordinance of his own appointment." It is greatly to be desired that evangelical churches should be maintained in the large cities and towns of the south of Ireland, where the influence of Roman Catholicism is so great. May the divine blessing attend the renewed efforts now being put forth in Waterford!

**BAPTIST BUILDING FUND.**—During the past year fourteen churches have been aided with loans and gifts amounting to £1,500. Since the loan system was adopted in 1848, 200 churches have been aided with £18,725. There is now out on loan, without interest, £7,356. All the loans have been honourably repaid. It was proposed to raise £10,000 in five years. From 1801 to 1851 the sittings in baptist chapels have increased 400 per cent. "In these days no one need be ashamed of being a baptist."

**HATON, near Tawnton.**—Mr. Teall, on leaving this place for Woolwich, was invited by his friends to a tea-meeting on Tuesday evening, August 6th, when, after a resolution expressive of high esteem and affection, Mr. T. was presented with a handsome gold watch, with many good wishes for his success in his new and enlarged sphere of labour.

**FLEET, Lincolnshire.**—The Jubilee of the formation of the sabbath school was held July 10th. After religious services a procession was formed to a large tent, where 200 children and teachers and 140 friends partook of roast beef and plum pudding. After another religious service, 800 sat down to tea. After tea, a public meeting was held, when Rev. F. Chamberlain, the pastor, presided, and some stirring addresses were delivered. It was stated that 2000 children had been taught in those schools, three of whom had become ministers, and one, Rev. I. Stubbins, an eminent missionary twenty-five years in Orissa, India.

**BARNSELY.**—When the Rev. L. B. Brown left this town for Berwick-on-Tweed, his friends invited him to a public tea-meeting, July 16th, after which he was presented with a valuable gold watch and a purse of gold, as tokens of their high esteem for his services. Christian friends and ministers of various denominations were present, and took part in the proceedings. Mrs. B. also received a handsome silver cruet stand from her bible class.

**LEEDS, Woodhouse Carr.**—The church at South Parade having lately erected a building at this station, to be used as a school and preaching station, a tea-meeting, followed by a public meeting, was held on Tuesday evening, August 6th, when it was stated the cost was £300, nearly £300 of which had been obtained. It was resolved that a vigorous effort be made to clear off the whole debt forthwith.

**CARDIFF, Salem Chapel.**—This new Gothic building was opened for divine worship July 28th and 29th, with sermons and other devotional services. The erection is much admired, and will seat about 600, at a cost of £1,200. Verily, our good friends at Cardiff are a zealous people, and we are almost puzzled to make out and bear in recollection their various places of worship erected, or being erected, for Welsh or English Baptists!

**BARNSTABLE.**—A commodious new chapel was opened at this town on Wednesday, July 17th, for the church and congregation under the pastoral care of the Rev. S. Newnam. The building is handsome in appearance, and will seat 900 persons. Sermons were preached, and 600 friends sat down to tea. We regret to hear that Mr. N. was unable to attend the services by affliction.

**KINGTON, Herefordshire.**—On Thursday evening, August 8th, a social meeting was held for the purpose of presenting the Rev. G. Cosens with a purse of £30 2s. 6d. on his removal to Usk, in the same county.

**COUNTY OF HEREFORD.**—An Association of the baptist churches of this county was organized at Peterborough in May, and the first meeting was at Leominster, on Tuesday and Wednesday, August 6 and 7.

**THE GENERAL BAPTISTS** are making a vigorous effort to place their College on a respectable and permanent foundation. About £1,650 were subscribed or promised at the Annual Meeting in June; and since then other contributions have been received. At the time we write we hear that the Committee are contemplating the purchase of an eligible property, adapted to the purpose, with spacious grounds, a few miles from Nottingham.

**HAMPSTEAD.**—On Tuesday, July 23rd, the new and elegant baptist chapel at this place was opened with religious services. The building will seat 800 hearers, and cost £5000, but this includes ground, vestry, and other rooms, school rooms, superior fittings, galleries all round, cushioned seats, organ, &c. The pastor of this new interest is the Rev. W. Brock, junr.

**BIRMINGHAM, Circus Chapel.**—After a pleasant tea-meeting on Tuesday evening, July 30th, a public meeting was held, Rev. J. J. Brown, the former pastor, in the chair, to welcome the Rev. J. B. Barnett, late of Penzance, as pastor of the church. Ministers of various denominations attended, and gave Mr. B. a cordial greeting.

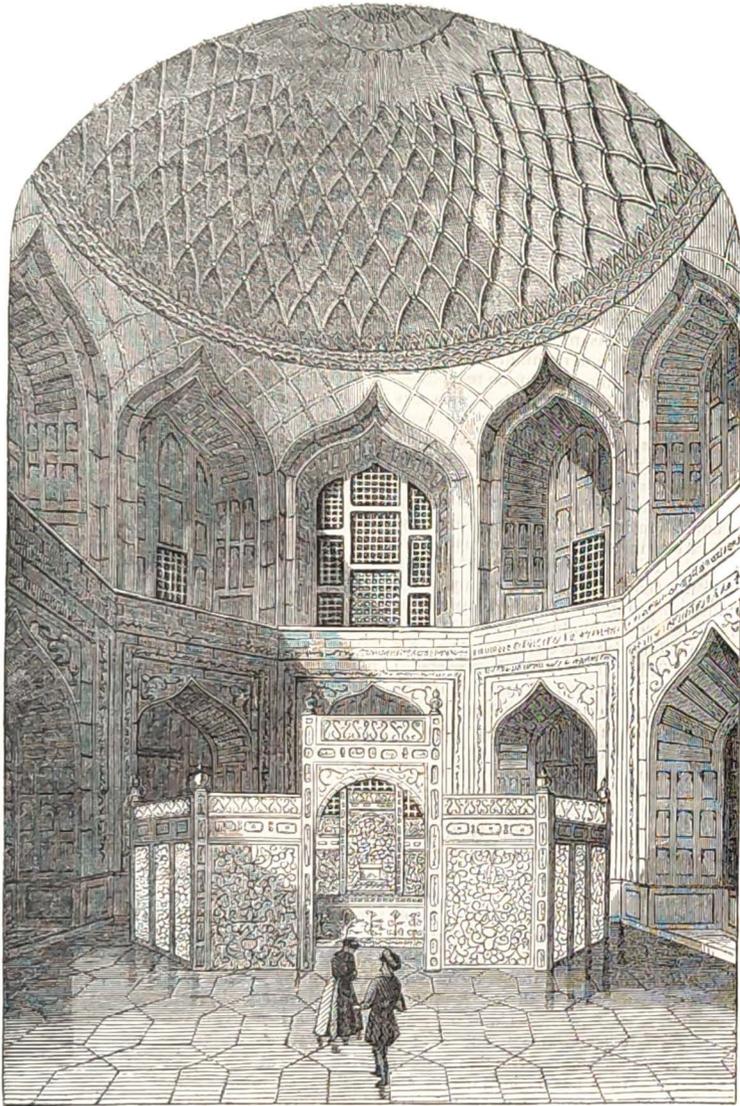
**MONKS KIRBY, Warwickshire.**—For the recent repairs of the chapel in this village, a bazaar was opened, followed by a tea-meeting, at Pailton, on Tuesday, July 30th. About 400 sat down to tea, after which addresses followed. About £120 had been expended, which they hoped would be all obtained before the close of the day.

**LLANGOLLEN, English.**—After preaching, Rev. Mr. Birrell of Liverpool, formed a new church of fourteen English members on Tuesday, July 30. The increasing number of English residents and visitors, has made it desirable to have regular English services in this interesting town.

**HARPOLE, Northamptonshire.**—A new vestry and school-room having been erected here, on land presented by E. Starmer, Esq., a sermon was preached, followed by a tea-meeting, on Tuesday, August 6th. Nearly all the £200 expended has been now obtained.

**REMOVALS.**—Mr. Edward Merriman of London, to Dorchester.—Mr. J. Teall of Hatch, to Queen Street, Woolwich.—Mr. T. D. Davies of Bristol College, to Prestoign, Radnorshire.—Mr. Thomas Michael of Evesham, to Pellou Lane, Halifax.

**RECOGNITIONS.**—Mr. George Cobb, at Framsden, Suffolk, July 16th.—Mr. Thomas Field, at Town Malling, Kent, July 16th.—Mr. T. Evans of Haverfordwest College, at Waterford, Ireland, July 20th.—Mr. Joseph Williams, at Athol Street, (Welsh) Liverpool, August 3, 4, 5, and 6.



TEMPLE AT TANJORE.

## MISSIONARY.

## GENERAL BAPTIST MISSIONARY SOCIETY.

We have much pleasure in giving this outline of the address of G. F. Cockburn, Esq., Her Majesty's Commissioner of Cuttack, Orissa, at the Annual Meeting of the Society, held in Leicester, June, 1861:—

"I am anxious to take up as little of your time as possible. Still, you have a right to expect something more than a mere discharge of the duties of my office, an office I feel it a great honour to fill; but, doubtless, owing in some measure to the official position I have held in the province of Orissa, and the deep interest I take in your mission. I must claim your kind indulgence for any shortcoming of mine, inasmuch as Indian officials are wholly unaccustomed to speaking before a vast assembly like this. I do indeed rejoice when denominational differences are merged in one common movement for the salvation of souls. It is as servants of one God and followers of his dear Son, that we associate to help on this work. I heartily concur with the late excellent Bishop of Calcutta in saying, 'We no longer maintain the fatal mistake that christians cannot unite and co-operate till they agree in everything.' And, in mentioning his name, an interview I had with him before leaving Calcutta for Orissa, is recalled to my mind. In bidding him farewell I asked his advice as to the course I should pursue in regard to the missionaries at Cuttack. Had his reply been different to what I expected I should not have followed it; but he had no hesitation in the matter, and advised me to help them as much as lay in my power. I only regret that this help has been so imperfectly rendered. In my connection with Orissa I acknowledge the mercy and providence of God. It was fully understood that I was to take post in an entirely different part of the country, and I had completed my arrangements for departure, when, in concurrence with the alterations made by the Government, I went to Cuttack in 1856, and remained in the province till August last, when my health compelled me to leave. I have had unusual advantages for making myself well acquainted with the results of the missionary work in Orissa, and my testimony is entirely favourable. The field is large and very important, second to none in this respect. Much has been done in the past—much is doing now; and I think the prospects for the future are bright and encouraging. I have not known any part of Bengal where more christian zeal and earnestness have been manifested than by your missionaries, and cannot forbear to give my testimony to them. It is, however, of small importance that they have gained

my respect and affection; but the Lord of the harvest has been pleased to bless their labours. Independently of many who have already entered heaven, the number of converts cannot be less than eight hundred. True, this number is few compared with the vast masses of the population who are still idolaters; but if we consider that both the men and the means available have been very limited, and that the difficulties to be overcome are very great—to all human appearance insuperable—the only wonder is, not that so few, but that so many have been brought under the influence of christian truth. We are constrained to say it is the Lord's doing, and it is marvellous in our eyes. I believe that in Orissa a brighter era is about to dawn. The facilities for disseminating the truths of the Gospel are greater than ever, and the opposition to them is considerably less active; while, in some parts, the fabric of Hindooism is tottering to its base. Nevertheless, some of the heathen cling to their idolatry with fearful tenacity; and the efforts of your society and of its sister institution from the Free Will Baptists of America, must not be for a moment relaxed,—nay, rather, they ought to be increased ten-fold, looking to God the Father of us all, and praying him to pour out upon the people a much larger portion of His Holy Spirit than hitherto. I have said that the agency and means employed have been very limited. This will be readily conceded when I tell you that the number of missionaries employed has seldom been more than six or eight. Any one acquainted with the Orissa Mission in particular, will know how inadequate this number is to the work to be performed. I am happy to say that England is much more alive now to her responsibility with respect to her eastern subjects (which have been committed to her charge, not for aggrandisement simply, but in mercy to the people of India,) than she has ever been before. I think it is the duty of this society to advance. A stationary mission is a misnomer. Orissa has been occupied for a long time, and other stations ought to be occupied. There are regions where the people live and die without ever hearing the Gospel. They know nothing of Jesus. Surely this should not be so. I allude particularly to the Khond hills. They are a very extensive and mountainous district, and at some seasons extremely unhealthy, so much so that no European can reside there the whole year. I have traversed those hills, and would not recommend any one to stay amongst them more than three months at a time. Russell Condah is a place in the neighbourhood to which Khond tribes come down constantly from the hills, and I am of opinion that a mission might be opened there with every prospect of

success. Very little, however, is at present known of the Khonds, and that little is nothing to their credit. At certain seasons of the year their intoxication surpasses description. As we at this season of the year are apt to indulge in strawberries, so they indulge in a drink made from a certain tree, and all the inhabitants, male and female, are for many days in a horrible state of intoxication. They have also the Meriah sacrifices, in which human victims are offered. Much has been done by Government to put a stop to them, but if they were once to relax their endeavours there is every reason to fear that these cruel and murderous rites would prevail as extensively as ever. I think, therefore, a mission should be established as soon as possible, for the benefit of the Khond tribes. There is also Sumbulpore, one hundred and sixty miles in the interior of the country, a region quite neglected. I am aware that in former days missionaries tried to establish themselves here but failed; but I am convinced that no insurmountable obstacles are in the way. It is occupied by Government officers, and I should expect a greater or less amount of support from them as the case might be. I fear I have trespassed too long on your time, but one other thing I have to mention. I wish to convey to your committee on my own behalf, and on the behalf of the European residents in Orissa, our heartfelt thanks for the presence of our missionaries amongst us. They preach the Gospel in all its purity from sabbath to sabbath. Their services are always ready in times of sickness and affliction, and I have received from them in my own hour of trial an amount of christian sympathy and kindness which I can never forget. I have always taken a deep interest in the prosperity of this mission, and I have been repaid tenfold. I rejoice to meet Messrs. Stubbins and Brooks here; it is a pleasure I little expected a year ago. They have laboured successfully, and I trust may long be spared to carry on the work. I have only to add, after a long experience in India, my conviction that he is the truest friend to India who helps on the missionary cause there. Statesmen may go out to rule and improve it; the country may be spanned by railways and girded by telegraphs; education may advance, and charitable institutions abound; but he is the true friend who helps on the missionary work. Your society has done this, and may with truth be called "The Friend of India." Knowing as I have done the past history and present position of the mission, I would speak to you with all earnestness and affection. You who have hitherto supported it I hope will largely increase your subscriptions; and if there are any here who have not done so, I hope they will do it now. The missionaries, the con-

verts, and the children in the schools, all need your prayers and your sympathies. Do not withhold them. Show by your liberality that you are sincere in your desire for the salvation of the heathen, and they will bless you, and God will bless you in time and through eternity.

### RELIGIOUS.

SPAIN.—Notwithstanding the severity of recent persecutions in Spain, there is reason to hope that the growth of public opinion may modify the rigour of existing laws. Queen Isabella has acknowledged in a diplomatic letter to the Emperor Napoleon, that the change of times requires a change of policy in matters relating to religion. The prisoners Metamoros, and Alhama, with one of their companions, are expecting redemption, for their faithful testimony to the truth, to nine years at the galleys, and nine more under the constant vigilance of the civil authorities; but the sentence has not yet been formally pronounced, and by their friends it is said to be not "improbable" that they will soon be at liberty.

EVANGELICAL CONFERENCE AT GENEVA.—The General committee of the Evangelical Alliance are making preparations for the Assembly of a Conference of Christians of all nations in that cradle of the Reformation, on the 1st of September, for ten days. There will be a large attendance of English, French, and German Ministers and members of the Reformed churches.

LOSS OF MISSIONARIES.—We are sorry to learn that the ship *Edwin Forrest*, in which several missionaries of the Southern Baptist Board sailed for China, has been so long unheard from, that scarcely a doubt remains that she is lost. This is the first instance in which any missionaries from America to foreign lands have been lost by the foundering of a ship.—*Philadelphia Presbyterian*.

THE MONUMENT TO DR. WATTS in the Western Park at Southampton, now to be called Watt's Park, was inaugurated, July 17, the 187th anniversary of his birthday. Lord Palmerston was expected, but the Earl of Shaftesbury supplied his place, and delivered a very appropriate address. There was a procession and a vast crowd in the park.

REV. W. M. PUNSHON.—The degree of D.D. has lately been conferred on this eminent Wesleyan preacher.

### GENERAL.

EDUCATION IN FRANCE.—It is said that one-third of the male population can neither read nor write. As to the women, more than half are ignorant of the rudiments of knowledge. No wonder that they are the dupes of designing popish priests.

THE MONUMENT TO JAMES MONTGOMERY AT SHEFFIELD, was unveiled on Monday, July 20, in the presence of a large concourse of people. A great desire was expressed that a monument should be raised to his memory; but for some years the matter remained in abeyance. At length the Sunday school teachers stirred in the matter, and the result was the erection of a monument at the cost of £1,100. There was a large procession through the town to the site of the statue, and the town observed the day quite in the holiday fashion. The mayor (H. Vickers, Esq.) delivered the inaugural address. Other addresses of an appropriate kind were also delivered.

**MONKEYS COINED.**—Within the last ten years there have been coined at the Mint 48,911,848 sovereigns, 14,416,569 half-sovereigns, 486 crowns, 1,493 half-crowns, 15,693,372 florins, 23,025,500 shillings, 21,735,183 sixpences, and many thousands of smaller silver coins. The copper and bronze money coined has been 23,282,984 pence, 35,739,421 half-pence, 22,456,276 farthings, and 3,535,776 half-farthings.

**POPULATION OF THE UNITED KINGDOM.**—The completed returns of the census show that the population, not reckoning army, navy, or merchant seamen who were abroad, amounted to 29,031,298, an increase of 61 per cent in fifty years, notwithstanding that we have been planting nations by a vast emigration. The number of inhabited houses in the United Kingdom is 5,154,985.

THE FOLLOWING ADVERTISEMENT recently appeared in *The Ecclesiastical Gazette*:—“Wanted a curate, of evangelical views, without any Tractarianism, who is no smoker, and does not take snuff, who is of sober habits, and has a good voice, to undertake all the parochial duty in a town with a railway station. Stipend, £96.”

**A SOLDIER BISHOP.**—The war in America has revived this anomaly of the middle ages. We hear that “Brigadier General the Right Reverend Bishop Polk will take command of the forces on the lower Mississippi.” Then we hear of Rev. Captains and Colonels who drill regiments and then preach to them!

**GOING TO BED BY STEAM.**—In the Continental Hotel, Philadelphia, there is a steam-lift for taking the guests to bed, which is said to have cost 10,000 dollars.

## REVIEW OF THE PAST MONTH.

*Monday, August 26.*

**AT HOME.**—The Queen and the Prince Consort are now in Ireland, where they were received, at the express desire of Her Majesty, without any noisy demonstrations by the people. The Prince of Wales and Prince Alfred joined the royal party. After visiting the Camp at the Curragh, the Queen departed

on a visit to the lakes of Killarney, where she was received with raptures by the warm-hearted Irish.—A few weeks ago, after visiting Paris, the King of Sweden came to this country, and after waiting upon the Queen and visiting London, returned to his own country.—On the removal of Lord John Russell to the Lords, a contest for his vacated seat for the city took place, between the Lord Mayor, a tory, and Mr. Wood, a liberal, son of the celebrated Alderman Wood, the friend of Queen Caroline, when his lordship was defeated; but a conservative, after a hard fight, won the new additional seat for South Lancashire.—Two eminent men, in the prime of life, died a few days ago, the Bishop of Durham, Dr. Villiers, and Lord Herbert; both highly and deservedly esteemed.—Parliament was prorogued by commission on Tuesday, Aug. 6th.—Several awful murders have been committed lately, and more distressing, some of them were of near relatives, and others by mere children.—A dreadful collision took place between two Sunday excursion trains yesterday morning, in a tunnel near Brighton, when twenty-three were literally smashed to death and nine seriously injured!

**ABROAD.**—Two battles have been fought between the Northern and Southern armies. The first in Virginia, where the North drove back the South, when a panic seized the North, and they fled in confusion to Washington. The next in Kentucky, when the North again defeated the South, and then retreated in good order. The South are said to have had a much larger force under command on both occasions, but were so disabled as not to be able to pursue their opponents. The soldiers of the North appear to be raw recruits, undisciplined and insubordinate, but these repulses may teach them the importance of discipline and subordination. At present there are no signs of reconciliation between the contending parties.—The Hungarian Diet has firmly and unanimously refused the proposals of the Emperor for the amalgamation of their kingdom with the Austrian Empire. They stand up for their ancient rights as a separate nation.—The Sultan proceeds vigorously in his work of retrenchment and reform. Many of his most valuable jewels have been sent to London for public sale.—The Pope and his Cardinals remain as they were, grumbling at France, whilst protected by her soldiers. They have been attempting to extort, by bribes and threats, from the priest who attended Cavour in his dying moments, a report that the great statesman repented his opposition to the papacy, but the brave priest would not be made their tool, so they degraded him. They would have made a nice handle of a “confession,” if they could have got one.

## Marriages.

July 13, at Broadmead baptist chapel, Bristol, by the Rev. N. Haycroft, Mr. Thomas Silk, of Glasgow, to Miss E. Nelmes, second daughter of Mr. Thomas Nelmes.

July 18, at Denmark-place baptist chapel, Camberwell, by the Rev. Charles Stanford, Mr. Samuel Steane Gray, of Brunswick Crescent, Cold Harbour Lane, to Miss Caroline Albina Davies, of Lilford Road.

July 20, by licence, at the baptist chapel, Arnsby, Leicestershire, by the Rev. Shem Evans, assisted by the Rev. T. Rhys Evans, the Rev. B. Arthur, of Coate, Oxon, to Ann, widow of the late Mr. Gardner, of Brize-Norton, Oxon.

July 22, in the baptist chapel, Ledbury, by licence, Mr. D. Williamson, to Orpah, the youngest daughter of the Rev. J. J. Kiddle, by whom the ceremony was performed.

July 24, at the Independent chapel, Kibworth, Leicestershire, by the Rev. T. Stevenson, baptist minister, Leicester, Mr. Joseph Wardle, to Mrs. Mary Kimbell.

July 24, at the baptist chapel, Rawden, by the Rev. Dr. Godwin, William Ross Jordan, Esq., Birmingham, to Mary Frances, eldest daughter of Robert Thomas, Esq., Rawden.

July 25, at Camden Road chapel, London, by the Rev. C. Bailhache, baptist minister,

of Watford, Mr. John Hamor, Leeds, to Sarah Sharp, third daughter of Mr. John Heaton, of the same place.

August 7, at Crane Street baptist chapel, Pontypool, by Dr. Thomas, the Rev. J. P. Mursell, pastor of the baptist church, Belvoir Street, Leicester, to Mrs. A. D. Rogers, of Newport, widow of the late Rev. J. T. Rogers, of Margate. This is Mr. M.'s third marriage.

August 7, at Regent's Park baptist chapel, by the Rev. John Eustace Giles, father of the bridegroom, the Rev. William Leese Giles, of Dublin, to Helen, eldest daughter of Mr. John Elphinstone, of Regent Street, London.

August 8, at Belvoir Street baptist chapel, Leicester, by the Rev. T. Lomas, Mr. T. G. Butler, of Whitwick, to Miss E. Yates, of Leicester.

August 12, at the Sunnyside baptist chapel, near Rawtenstall, by the Rev. A. Nichols, Mr. William Ormerod Crompton, of Reedsholme, to Miss Hannah Ann Whalley, of Crawshawhoth.

August 13, at the new baptist chapel, Devizes, by the Rev. S. S. Pugh, Mr. R. P. Fox, of South Shields, to Frances Penstone, youngest daughter of the late Mr. Harry Earle, of the former place.

## Deaths.

July 30, Maria Rodway, wife of E. J. Rodway, baptist minister, Weston-super-Mare.

August 4, at his residence, Strawberry Place, Newcastle, the Rev. Samuel Jackson, aged 75. He had been fifty-five years a Wesleyan minister. He was elected President of the Conference in 1847, and for several years was Governor of the Richmond Institution for the Training of Ministers.

August 5, Mr. John Bailey, aged 67, for many years an esteemed member of the baptist church, Charles Street, Leicester.

August 6, at the house of his youngest son, at Charlton, Woolwich, the Rev. Thomas Boulton, baptist minister, late of Graham's Town, South Africa, formerly of Cranbrook, Kent, aged 69. A preacher of the gospel for upwards of forty years, "he rests from his labours, and his works follow him."

August 12, at Plaistow, Sarah Dimont, the beloved wife of the Rev. B. Preece, of Cotton Street baptist chapel, Poplar, in the 31st year of her age. "Asleep in Jesus."

August 15, at Edmonston, Biggar, N.B., of acute diptheria, Honoria, youngest daughter of the late Major-General Sir Henry Havelock, aged 20.

August 23, at his residence, near Barlestone, Leicestershire, Mr. T. Kirkman, aged 89. We believe that our venerable friend had been a member of the General Baptist church at Barton for upwards of sixty years, and a deacon for the greater part of that time. Mr. K. was father of the wife of the Rev. I. Stubbins, missionary to Orissa. He was an intelligent, amiable, and liberal christian gentleman, highly esteemed and beloved by a wide circle of relatives and friends.

THE

# BAPTIST REPORTER.

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OCTOBER, 1861.

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## CAREY'S CENTENARY CELEBRATION.

THE years which intervened between 1760 and 1770, ushered into the world two remarkable men--NAPOLEON and WELLINGTON. We shall add a third--WILLIAM CAREY.

It is also remarkable that when Carey preached his famous mission sermon at Nottingham, and set out on his errand of mercy to the East, the nations of the West were filled with horror and alarm at the sanguinary scenes of the great French Revolution, and the avowed atheism of its leaders.

And further, in the same year and month when Carey, having at length found a resting place in India, was sitting down to the task of learning the language of its people, a young lieutenant of artillery, born in Corsica, but educated at a military school in France, was giving the first successful proofs of his engineering skill in the defence of a French sea-port.

Seven years passed by, and then the humble and patient baptist preacher baptized his first native convert in the sacred river of the Hindoos; and the young lieutenant had become First Consul of France. Their further history we need not trace; we only remind our readers that the Consul, having subdued Continental Europe, became Emperor;

but at length, with the wings of his boundless ambition broken, he died in pining exile on a distant rock of the ocean! What Carey did, and how he died, will appear in what was said at this Centenary celebration of his birth.

The celebration took place in the New Metropolitan Tabernacle on Monday evening, August 19th. At six o'clock, about 700 ladies and gentlemen took tea in the lecture room beneath, who, at seven, adjourned to the Tabernacle, which was soon well filled with an attentive and interested audience. Over the platform, in white letters on a crimson ground, was Carey's famous motto:--

"ATTEMPT GREAT THINGS FOR GOD,  
EXPECT GREAT THINGS FROM GOD."

JOHN MARSHMAN, Esq., the biographer of Carey, was engaged to preside, but was prevented by the death of the youngest daughter of his sister, Lady Havelock, widow of the late Sir Henry Havelock, Bart.

SIR S. MORTON, Peto, Bart., M.P., was requested to take the Chair, and, after the reading of the 72nd Psalm, and singing

"Jesus shall reign where'er the sun,"

the Rev. J. HINTON engaged in prayer.

The CHAIRMAN then rose, and after expressing sympathy with Lady Havelock in her bereavement, proceeded to say:—"We are met as you know to-night to celebrate the centenary of William Carey. The young men of our auxiliary missionary society felt that it was a befitting occasion to call their friends together, and that it might be improved to the imparting an additional interest to the missionary work. The assembly I see before me convinces me that they were perfectly justified in their anticipations. I am sure you all sympathise with the object which has called you together. It has often struck me that it is very remarkable how God adapts the agencies which he calls to the work, and how wonderful is the manner in which he prepares those agencies for the work. One cannot forget how that when Carey was born a great controversy had arisen in the church of Christ, and how his mind was by the mighty influence of Fuller led to scrutinise the questions which at that time were affecting the church at large as to the responsibility of man and the sovereignty of God. I need not refer you to that controversy or its effects; but surely the church was being largely prepared by the spirit of inquiry which was thus evolved for being called to the great question of missions to the heathen by Carey himself. Carey was eminently adapted to this work. Where shall we find more genuine heroism than in him, as he went forth with the burden of the Lord upon him, so that nothing could in the slightest degree turn him from his purpose? Where shall we find the man whose mind was better fitted for his work—who, raised by God from the humblest position, was able afterwards to take the noble position which he occupied in India? I have heard from those who knew him that whether at the table of the Governor-General, or

whether in addressing the poorest persons, or in whatever aspect his work was viewed, there was something remarkable about Carey which impressed every man with respect for him and for his work. And certainly one cannot help thinking of that occasion when in the British House of Commons Carey's name was mentioned, and the Government were blamed for not having put a peremptory stop on his work; and how that great patriot, Wilberforce, rose in his place, and in remarkable language demonstrated to the House that since the time of the Apostle Paul there had nothing arisen comparable with the mighty conception of the work of Carey. And now what do we find after the expiration of a hundred years from his birth? Though but a comparatively small portion of the world is occupied, yet a very large work has been attempted and accomplished. On an occasion like this we are called upon to exhibit thankfulness to God for the past, and to take courage for the future. Carey translated the Bible into the Hindoo languages, and those who have followed him find in the instrumentality thus adapted to their hands one which Carey himself did not possess, but which it was his first effort to prepare. I trust that our friends who are about to address us will be able, by exhibiting to our minds the principal events in Carey's life, to infuse into us fresh zeal in the missionary work, so that we may all have reason, when we go away, to thank God that we have been present at the meeting.

Rev. J. P. CHOWN:—We must all feel, I think, on every ground, that it is well the life and character of such a man as Carey should be kept in mind, and especially that this hundredth anniversary of his birth should be noticed, so that, if it may be, other Careys may spring from its commemoration, and other souls catch the holy impulse by which he

was inspired. It is with this view, I should suppose, that I have been requested to speak for a few minutes on his early life and ministry, and would ask your prayers that in doing so both your spirits and mine may rise in some measure to the standard that may be set before us, and learn to be followers of them amongst whom Carey was a standard-bearer, who have nobly done their life-work, and through faith and patience are now inheriting the promises. As to the facts of his early history, they may be soon told. He was born in the year 1761, in the village of Paulerspury, in Northamptonshire. While in the habit of attending the parish church he became concerned about his soul; this led him to seek after God's blessing, and christian society in which it might be found, and so he became a christian. It proved that the society into which he was brought was that of good people who had separated from the Established Church, and so he became a Dissenter. He was invited in the course of a little time to speak out of his heart, so full as it manifestly was of divine things, and so he became a preacher. Soon after this, he heard a sermon at the baptism of an infant which decided his mind on that subject, and he became a baptist. Not long after this he received an invitation to become the pastor of a village church in Northamptonshire, and he felt it right to accept it, and so he became a baptist minister. While here the mission thought sprang up in his soul till it found such glorious manifestations in his life, and he became a missionary. These are the principal facts in his history, so far as I have to do with them. We must all feel, however, that his character is not to be found in them so much as in the impress, broad and deep, which that character, like a living seal in the hand of God, has stamped upon the whole Church of Christ;

in the missionary spirit which has risen out of us in the last half-century, mainly in response to his call and in acknowledgment of his example; or in that glorious exhibition he has given us of the mingled simplicity and sublimity, gentleness and power of the spirit of christianity, to which we may point the scoffer, and summon the christian to the end of all time, with holy gratitude, exultant confidence, and ever increasing joy. And it is very interesting to watch the steps by which he became what he was. You see him first a little boy sitting in his cottage home reading "Cook's Voyages Round the World," that is when the mission thought first enters his heart. Then you see him standing in his village school-room poring over a map of the world, the great heart within him yearning over the dark places of the earth, "full of the habitations of cruelty." And then you see him as a village pastor, timidly rising in a ministers' meeting to tell out the thought that is in him, but, alas! only to sit down again rebuffed and rebuked for his spiritual ambition and forwardness. And then you see him sitting down in his own home, amid poverty and want, to write the pamphlet that shall go where his voice cannot, and shall declare his views to all around. And then you see him rising in the pulpit, in the crowded assembly of the Association at Nottingham, and pouring out that appeal to the churches, every word of which was like a trumpet blast, kindling up the souls of his hearers, and summoning God's people to the field. And then you see him, as my brother who is to follow will show you him, standing on the shores of India almost a solitary man; but as he plants the banner of the cross there his heart beats high, and his spirit glows with holy rapture within him. And is he not a noble man as he stands there before us with that

divine thought burning within him as though it were a live coal swept from the altar above that had dropped into his bosom and set his heart on fire with divine love? A noble man; yes, nobler far than Cæsar at the head of his bannered hosts as he grounds his eagle standard upon the shores of our island home, for he founds a nobler empire than Cæsar ever knew, and bears a blessing that old Rome in all her purple-robed imperial glory could never rejoice in. Nobler far than Alexander in all his mortified, childish ambition, sitting down to weep that there were not other worlds to conquer, while there was a little world of lust in his own bosom that conquered him and flung him prostrate in degradation and death. Nobler than Columbus, when he discovered his new world, for having discovered a nobler world than that, one of spiritual wealth and grandeur, and won a nobler heritage for God. There he stands before you, christian young men especially; pray that you may catch his spirit, and imitate his example; and even if you may never attain to the brightness of its glory, do not disdain at least to walk in the light it sheds upon your pathway. And the question for us to-night, I think, is, what was there in Carey that made him what he was, that we may catch from the study of his character, and be in some measure like him? And the first thing we notice in this earlier part of his career is, entire consecration of soul to a sublime and worthy object. It is for want of this often that thousands fail to do anything worth doing in relation to this world or the next. It is not often for want of power; it may be, and often is, that they are gifted in this respect far beyond many by whom they are far surpassed, nevertheless, in what they attain to. It is not often for want of opportunities; these are put within their reach beyond hundreds,

but it is often because they have no object in life before them at all, their lives are aimless, and therefore powerless; sometimes the object is low and unworthy of them, never likely to call forth any noble effort, but only lead to sloth and indolence; and sometimes the object is good and worthy, but they allow themselves to be drawn from it by every novelty that starts up in their way, and so they fail, as such persons always must fail, of doing anything worth an immortal soul seeking after. Some one says that almost any man will attain to almost anything in reason if he has but thoroughly set his heart upon it; and if that is true, as I believe it is, in human affairs, how much more so is it in those things in which we know we can calculate upon the richest and fullest of the divine blessing, and may draw down divine and all-conquering strength into our souls. It is true we may have to sacrifice many a petty intermediate indulgence flesh and blood might crave, and to brace the soul for many an effort flesh and blood might shrink from. True, if we have set our hearts upon that celestial city that has poured its glory into our souls from the distance, we must pass by Demas's silver mine without going in, and by bye-path meadows, however hard and rough the way may be, without turning aside, and over the Enchanted Ground without stopping to rest. But then, if we really see and feel what that celestial city is, by God's help we can do that. It was thus that Moses put aside the crown of all the Pharaohs, as though it were a child's bauble, and chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; for he had respect unto the recompense of reward. It was thus that our Lord himself, for the joy that was set before him, endured the cross and despised the

shame, and is now set down at the right hand of the Father. And so it was with Carey; it was this that inspired him to the wonder of all around him.

"He saw a hand they could not see,  
And heard a voice they could not hear."

That hand and voice were both from heaven. The Divine Hand that had set him in his course sustained him in it, and filled him with the power that triumphed over every obstacle; or else his poverty would have hindered him, for he was sometimes the village schoolmaster, shoemaker, and minister all in one, and even then had to be without flesh meat in his house for weeks together, and this might have cowed many a spirit. But no; there was his brown paper map, sketched with his ink brush, and showing him the dark places of the earth, and that still fed his holy impulse and fired his zeal. Not only that, but even his christian friends, instead of sympathising, laughed or frowned at him, as showing either folly or pride; and this was so, with few exceptions, from all—from Ryland, who sought to silence him when he first gave utterance to the thought, to those amid whose ridicule he bade farewell for ever to his native shores. Not only that, but opposition and ridicule assailed him from all around; profane witlings pointed at him as the "consecrated cobbler," while some thought him a dangerous man not to be tolerated, some a fanatic that ought to be pitied, and the more charitable of them a foolish man and not to be noticed. And not only that, but there were the authorities determined that it should not be—in the first place refusing him leave to go; then, when he had set sail without their knowing his errand, casting him out of the ship as soon as it was known; and then, when he succeeded in reaching India in another way, refusing him an inch of ground on which to stand,

or permission even to open his lips to preach the glorious Gospel he had come to declare. But then he could stand in the midst of all this and say, with one of old, "None of these things move me." He put them all aside and cast them from him; and now that God whom he honoured as honoured him; his name is honoured wherever the English language is spoken, his work is one that must ever be considered next to that of the great Apostle to the Gentiles himself, while his memory comes to us to-night breathing inspiration into every soul, and calling upon us to go up "to the help of the Lord, to the help of the Lord against the mighty." And he did this in implicit reliance upon the Divine strength. It was thus the Hebrew shepherd youth went and slew the giant before whom a nation trembled and an army was paralysed with fear, as he said, "I come to thee in the name of the Lord of hosts;" it was thus that Milton lifted his sightless eyeballs to the throne of God, and drew down into his soul the inspiration that he poured out in the song that the angels might pause in their strains to listen to. It was thus our puritan forefathers drove the enemies of the Lord before them like shadows before the morning light, as Naseby and Dunbar rang with their war cry, "The Lord of Hosts;" it was thus that Martin Luther stood before the Diet at Worms, firm as a rock, bold as a lion, true as the sun, in the face of all that threatened him, as he said, "I have spoken the word, and I cannot draw back, so help me God." It was thus with Carey; and it was this alone that sustained him, when otherwise he must have fallen; that made him conqueror over what would have flung mere human strength and energy into the dust; and that kept him, "steadfast and immovable, always abounding in the work of the

Lord." And it was in dedication to the Divine glory as well as independence upon the Divine strength that he gave himself up. It was not that he might attain to any ecclesiastical distinction and power, it was not from any overweening sense of his own abilities, it was simply that the Saviour's great Commission might be carried out, and the glorious gospel of the blessed God be preached in every land; it was that the great systems of idolatry, which were set up instead of God, might be overthrown, and the glory of the Lord be revealed till all flesh should see it together; it was this that inspired him in every stage of his thoughts upon the matter, and especially in that last scene of that part of his life with which I have to do, when he stood up in the congregation at Nottingham and preached that sermon that struck out the motto for all mission work ever after, "Attempt great things for God, and expect great things from God." I love to think of that scene, and fancy I can look upon it thus:—

The last faint notes of praise were o'er  
When Carey rose and sought to pour  
This message through the place;  
The assembly bent beneath the power  
Of words that fill'd that sacred hour  
With impulse that should date the time  
Of Gospel dawn o'er every clime,  
For every Gentle race.

From lips of fire that message streamed,  
With fire the preacher's visage beamed,  
From brow, and eye, and tongue it gleamed,  
And flash'd on all around;  
Loud rang the voice, like Seer of old,  
And of the church's duty told,  
Like trumpet, clarion clear and bold,  
With sure and certain sound.

And still the preacher's soul rose high,  
And brighter burn'd the heavenly fire,  
That every look and word inspired,  
From Heaven the message came.  
It seem'd 'twere Heaven itself that spoke,  
No other sound the silence broke,  
But that which every spirit woke  
And fam'd the heavenly flame.

The people all enraptured hung  
Upon those lips to music strung,  
And almost thought a cloven tongue  
Was hovering o'er his head;  
Their hearts beat quick, their eyes grow dim,  
They felt the love and power of Him  
Whose living word was thus declared,  
Whose Spirit's power their spirits shared,  
Whose grace was o'er them shed.

There was the power that struck the chord,  
That filled the mountain of the Lord  
With notes of joy and praise;  
Notes that are swelling to the song,  
That soon shall rise from every tongue,  
In hallelujahs loud and long  
Through everlasting days.

Now Carey's gone, and we to-night  
Would, in the same celestial night,  
Go forth our war to wage;  
His glorious mantle may we wear,  
His glorious business may we share,  
And Careys still God's truth declare,  
And in the work engage.

So with that truth the world shall ring,  
And every laud and nation sing,  
The Name by all adored:  
Then shall our Carey's work be done,  
And Jesus' noblest crown be won—  
Hasten the time, O Lord!

The Rev. FRANCIS TUCKER, B.A., said he had himself been a missionary in India, and had helped to desecrate the waters of the Ganges by baptizing in them two children of the missionary Lawson, and two of the grandchildren of Dr. Carey. He had been desired to speak on the present occasion about Carey in India. It was sometimes asked of him, What kind of a place is India, what sort of a country is it, and what is the nature of its climate? His answer had been in the form of another question:—What sort of a place is Europe, what kind of country is it, and what is its climate? For India, it should be remembered, was not a little island in the German Ocean, like that which we proudly call *Great Britain*, or that offshoot of it which by its people is lovingly designated *broad Scotland*. But it was a land of which the northernmost part is as far from the southernmost as the extreme north of Scotland is from the south of Spain, and its westernmost city as far from its easternmost as Calais on the other side of the Channel is from Constantinople in Turkey. It contained some of the loftiest mountains that the earth bears upon its surface, and also some of the vastest plains. In some parts of India snow was never absent, and in other parts of it snow was never seen. Now he had to speak only of one

province of that great country, namely, Bengal, where there were not too many hills nor too much snow. It was so flat indeed, that dear Mr. William Pearce once remarked that for a hundred miles from Calcutta there could not be found a hill so high as a man's knee. Besides being flat, Bengal was also very moist and very hot, so that the climate was certainly unfavourable to the majority of Englishmen. Indeed, he should not be quite original in the remark that it was only a person with the constitution of a Marshman or a Leechman who was long able to endure the climate of Bengal. In that province it was that Carey spent most of his time after he had reached the shores of India—first at Mudnebadly, and afterwards at Serampore. The latter was a name that deserved to be had in remembrance as the place which gave shelter and refuge to the missionaries when it was denied to them in the wide British Empire around—Serampore, a little spot hardly more than a mile square, where Carey, and Marshman, and Ward, and Fountain, and others lived. Honour to the Danish Government who gave shelter to them when the British Government would not! Honour to the Danish Governor of the little territory, who was bold enough to defy the Governor-General of India! Honour to a revered and sainted brother of another land and another denomination, the missionary Swartz, from whom the Danish Governor had learned the lesson of christian liberality! And so the honour came back, where all honour and glory must come back, to God, the author of the glorious gospel. One word as to the people of Bengal. They were very pleasant and attractive in their appearance and manners, but it was no libel upon them to say that they were also false, deceitful, and sensual. The people of the plains of Jordan, including Sodom and Gomorrah, were not more deeply sunk in vice than the people of the cities of the plains of Bengal. The first chapter of the epistle to the Romans exactly described their character; so much so, that a Brahmin declared to Mr. Whitbred, of the Church Missionary Society, his conviction that this chapter had been put into the epistle by the missionaries after their residence in India had taught them the habits of the people. The idolatry of India was entirely unique, appalling, and overwhelming. The idolatry of Old Greece and of Old Egypt, of Syria and of Babylon, of Africa and the South Sea Islands, all combined, would not match the grossness of the idolatry of India. Everything there was an idol, from Vishnu to a viper, and received Divine honour. A carpenter would pay Divine worship to his hammer, a gardener to his rake, and a tailor to his needles and shears. The people living in this state of mental and moral degradation, no wonder that Mr. Thomas Carey's companion should remark in one of his letters home, "Don't send men of compassion here, for they will break their hearts;" and in the next sentence: "Do send men of all compassion here, for the land is full of misery." Now look at Carey at his work in India. First of all he might be found at an indigo factory at Mudnebadly, partly to obtain daily bread for his family, and partly to secure the protection given to persons of secular occupation, which the Government denied to teachers of the Gospel. Yet there he devoted much of his time to the acquisition of the languages of the people, sketching outlines of grammars and dictionaries, and to going forth amongst the people, preaching to them in their own tongue the unsearchable riches of Christ. At the very commencement of the century, in the year 1800, Dr. Carey wrote home:—"Yesterday, I desecrated the waters of the Ganges by baptizing there my son Felix Carey, and Krishnu, a native convert." Beautiful sight; the white man and the black man going down into the same liquid grave, professing their dependence on the same Saviour! And then it was that Krishnu, a man of genius, wrote that

beautiful hymn, rendered familiar to English christians by the translation of William Ward :—

" O thou, my soul, forget no more  
The Friend who all thy misery bore ;  
Let every idol be forgot,  
But oh ! my soul, forget him not."

William Carey soon found that his *forte* was translation, and he set himself to the work, and for forty years laboured in it with singular diligence and success. During every one of those forty years he produced a fresh translation, either in whole or in part, of the Inspired Word of God. Could there possibly be a higher honour than that of giving to millions of people the glorious Gospel in their own tongue ? The visit of a flying missionary could not be expected to effect much good if he did not leave behind him the Holy Scriptures in the language of those to whom he preached. To go and preach to a Hindoo was like taking a cup of water to a thirsty soil ; it might save him from perishing ; but to translate the Bible into his language was the unsealing of a fountain of living waters that would continue to be a blessing age after age. See what has become of the English shoemaker now ! The Governor General founds a secular college, and he wants a Professor of Sanscrit, a Professor of Bengali, and a Professor of Mahratta, and he cannot find one man in all India equal to the good old shoemaker or cobbler. From that time, for thirty years, William Carey, then soon known as Dr. Carey, carried on that work in the college at Calcutta, and when he left, he did so with universal respect, nay, with universal regret. The emoluments that he obtained in the college were not reserved as legacies to his children, but were all devoted to the missionary enterprise. So Carey worked. His recreation consisted mainly in the study of botany and natural history, to which he was deeply attached. He was the founder of the Horticultural Society of India, and his memory was always honoured at its annual meetings. On one occasion he sent

home a large assortment of idols to the British Museum, and asked to have sent out to him some cowslips, daffodils, and lilies—a very excellent exchange for India. Dr. Carey introduced a number of English flowers ; and one day, when he (Mr. Tucker) was looking with admiration upon a great banyan tree in the Horticultural Garden at Calcutta, the native gardener came up to him with a little flower in a pot, saying, " Biolet, Sahib," meaning " Violet, sir," and the sweet English flower seemed to look up wistfully into the face of its countryman. Carey's own garden was unique, and woe to the little boy that ran across its borders or injured any of the plants ! He might be seen frequently walking in the garden, stopping to examine this or that root, and to give water where it was necessary ; and anon in his study he was discovered digging at the Sanscrit root, and by means of his translations pouring out the water of life for the millions of the people. The object of the present meeting was not to canonise Carey, or to glorify him, but to glorify God in him. And who would not praise and bless and laud the name of the God of all grace for what He did for Carey, and by him ? Surely he stood in the front rank of great men. If Newton must be admired for the loftiness of his conceptions, because when sitting in his garden and watching an apple fall he discovered the law of gravitation, Carey must be admired for the loftiness of his conceptions too, for while working at his lowly trade, and looking upon a rude map upon the wall of his shop, there came to him the thought of making known the glorious Gospel to all nations, and peoples, and tongues. His firmness and determination also demanded admiration. He would not be defeated in anything on which he had set his heart. He possessed much of that quality known as good old Anglo-Saxon pluck—nay, something better, christian principle listening to the voice, " Quit you like men, and

be strong!" When that arch inquisitor, John Ryland, Dr. Ryland's father, said to Carey, "Young man, what have you to do with the heathen? If God converts the heathen he will do it without you or me;" Carey perhaps retired abashed, but he said, "But it is our duty, after all, to preach the Gospel." And when the work had been commenced there was devotion to it, persevering toil. He possessed a wonderful union of humility and faith. The eleventh of Hebrews was not finished yet, and when it was there would be a verse beginning, "By faith William Carey removed mountains." He removed from one man's mind a mountain of intolerance, from another man's mind a mountain of prejudice, from another man's theological system a mountain of error. Strong in faith was Carey, giving glory to God. And yet he would say, Of all lowly spirits commend me to William Carey! When an inscription is to be wanted for his gravestone, he says, these must be the words:—

"A guilty, weak, and helpless worm,  
On Thy kind arms I fall;  
Be thou my strength and righteousness,  
My Saviour and my all."

After flinging back the unworthy sneer of Sidney Smith, at "the consecrated cobbler," by calling in the testimony of the Rev William Arthur, Dr. Duff, Governor-Generals Amherst, Hastings, Bontinck, and Wellesley, and Bishop Wilsou, Mr. Tucker closed by observing upon the scene that occurred at the close of his life, which deserved to be fixed upon imperishable canvas. The old man was lying on his couch in the verandah, his white hairs waving to and fro in the breeze of the fan swinging in the apartment; in front of him stood the Bishop of Calcutta with some of his ecclesiastical staff, and a Greek New Testament in his hand, reading to the dying saint, in that tongue with which both wore so familiar, the most precious promises of the Word of God. The time was assuredly coming when India, with all its tribes, should be turned unto

the Lord, and when it would be found that one of the greatest benefactors of that land was William Carey. Mr. Tucker resumed his seat amidst loud applause.

A collection was then made for Serampore College, and the hymn, "Daughter of Zion, from the dust," sung.

We have given the addresses of Messrs. Chown and Tucker as they had more immediate reference to the life and labours of Carey. The Rev. C. H. SPURGEON followed with a characteristic and energetic address to the young men of the audience to follow the example of the noble-minded missionary in attempting great things for God. "Some persons wanted the Lord to send them to heaven on fine, sunny days, and then they would put on their best patent leather boots and walk to glory; but the moment the Lord sent a storm, they had not got the clumped, hob-nailed boots to go trudging through the mud with. They wanted to conquer all their enemies, but they felt themselves so very valiant that they thought their backs were enough to frighten them, and so ran away. They could not put up with sneers or harsh words. But such faint hearts—such carpet knights—were not worthy of being God's soldiers and workmen. Let all young men be like Carey in determination, and when the world saw their spirit, they would honour them when their work was well done. Sometimes after a missionary service, ten or a dozen young men would come to him next morning all anxious to be missionaries. In nine cases out of ten the resolution was probably a genuine one, and he had always told them, if they did not happen to have the exact qualifications for the missionary work, that they could be usefully engaged in winning souls here if not in other lands. He should never be happy, however, till many from that church had been sent to preach in heathen lands."

## Poetry.

## WORK AND REST.

It is not written, Christ will give  
To his beloved, *only* rest.  
The hard life of the Cross they live,  
They strive and suffer, to be blest !  
The feet must bleed that reach the throne,  
The brow will burn, before it bear  
One of the crowns that shall be won  
By workers for immortal wear !

Dear Friend !—Life beats, though buried 'neath  
Its long black vault of night ; and see !

There trembles, through this dark of death,  
The Star of Immortality !  
And yet shall dawn the eternal day  
To kiss the eyes of them that sleep ;  
And He shall wipe all tears away  
From swollen eyes of them that weep !  
There, love, once learned, hath never ceased ;  
Glad faces never lose their shine ;  
And yonder is the marriage-feast,  
Where Christ shall once more make the wine !

## Spiritual Cabinet.

## THE BIBLE ONLY, A DIVINE REVELATION.

*From "Theological Tracts for The Times."*

WE may be asked why we reject all other claimants to inspiration. For many reasons ; but pre-eminently because of the harmony of the Bible with itself and with human nature, the truths it reveals, the circumstances of its composition, the purity of its moral precepts, the sublimity of its language, the Divine impress of its doctrine, the spiritual character of its motives, the heavenly aspect which it wears from first to last, the predictions and miracles which it records, and its beneficent design and effects. There is something marvellous in the fact that, on all questions of truth and duty, there is neither contradiction nor inconsistency among the sacred writers. New truths and laws are introduced, and former ones are repeated and confirmed ; but no writer either corrects or questions the statements of his predecessors. Even when temporary institutions are abolished, there is no insinuation that they were not of Divine appointment and authority. Step by step, from Moses to John, the volume accumulated fresh lessons of heavenly wisdom, fresh laws of human life, and fresh promises for man's consolation and encouragement ; but there was no schism among the writers. These thirty-nine or forty men claimed no superior human wisdom, learning, or genius, but wrote their messages as communications from

God. Moses has been accepted as an inspired law-giver and teacher for three and thirty centuries. During the whole of that long period the Jews have admitted the supernatural character of the Pentateuch.

Now this is a phenomena without parallel. It would be impossible to find an analogous case. The philosophers of Greece, as already intimated, were divided into parties, and we could not find any three among them whose writings and principles perfectly harmonise. If we look at the founders of the old religions, we shall see that there is no ground for comparison. Zoroaster is regarded as the great prophet of the Sabians, or fire-worshippers ; but his system is full of absurdities, false philosophy, and false divinity. We may call Confucius the founder of the Chinese religion, but it would be preposterous to compare his Chou King, or Bible, with our Scriptures. The mythical persons who go by the name of Buddha produced nothing which can command the assent of enlightened men. The writers of the various sacred books of the Hindoos have bequeathed to posterity a huge mass of monstrous fables. The sacred books of the Egyptians, so far as they are known, are not much better. The Koran of Mohammed swarms with contradictions and absurdities. In a word,

It is vain to seek a parallel to the Bible, which alone stands, in its proud pre-eminence, above all sacred and secular writings. True in its history, true in its philosophy, true in its morality, and true in its theology, it has no rival or competitor. No book has been more sifted and studied, yet it commands the unqualified approval and admiration of the wisest and the best of men. Its influence upon the world has been more powerful and beneficial than that of all other books combined, and its influence and reputation are daily becoming more powerful and extensive.

Yet who were the authors of this book? when and where did they live? They laid no claim to superior talents, or learning, or philosophy. They were

not educated in the schools, and amid the refinement and enlightenment of Greece and Rome. They were Jews, of a despised nation, living at distant intervals, some of them shepherds and others fishermen. Moses did not borrow either his cosmogony, his morality, or his theology, from the Egyptians, nor Daniel his doctrines from the Babylonians. Paul did not draw his principles from Grecian learning, nor John his sublime ideas from the worshippers of Diana at Ephesus. They all lived before the rise of modern philosophy and civilization. How, then, can we account for the production of such a book, except by saying, with the magicians of Egypt, "It is the finger of God?"

## Reviews.

*The Christian Baptism? and its consequences, of the Rev. David Henry, A.M., Minister of the Free Church, New Marnoch, compared with the Christian Baptism of the New Testament. By W. J. Montrose: George Walker.*

It appears that many of the converts, during the late revivals in Ireland, and in Scotland too, have been led to examine the subject of christian baptism. This was only natural and orderly. For the same divine authority which directed them to the death and resurrection of Christ as the grand objects of their faith and hope, directed them also, when they had felt the spiritual blessings which flow from them, to be baptized—that is, to symbolize their faith in his death and their hope in his resurrection by being "buried with him" and "raised up" with him in baptism. And it was to be expected too, when any of these converts felt it to be their duty thus to obey the divine command, that Presbyterian ministers, whether of the old "State Church" or of the new "Free Church," should feel annoyed and perplexed by such a departure from their established custom of sprinkling unconscious infants.

And hence we hear of the agitation of this question in the meetings of Presbyterian ministers in the north of Ireland,

and the bitter things said by some of them against the baptists. The same disturbance of settled opinions appears to have followed the revivals in some parts of Scotland, and hence the publication of Mr. Henry, on "Christian Baptism," to which this small pamphlet is a reply. Our space forbids us from noticing many of the strange affirmations of Mr. H. to which W. J. replies, but some of them are astounding. For instance:—

"It cannot, we are confident, be maintained, with any shadow of truth, that immersion was practised, to almost any extent, during the first or second century."

"By the light of the Reformation many superstitions, and with them immersion, fell into disuse, and the Scriptural mode was all but universally adopted. When darkness prevailed, so did immersion to a large extent, but after intelligence and piety revived and prevailed, sprinkling became again the all but universal practice."

W. J. demands authorities from Mr. H. for these and other unfounded declarations. But he need not; for he will never get them. Such reckless assertions will surely make a prejudiced old Scotch Presbyterian rub the glasses of his spectacles, and taking the big bible of his ancestors, sit down quietly to ascertain what the scripture saith upon this controverted subject; for the word

of God, and the word of God alone, ought to be the sufficient guide of every man in all matters of christian faith and practise; and we believe it yet will be, even in Presbyterian Scotland.

*A Letter addressed to the Rev. T. W. Richards, M.A., of Sydney Sussex College, Cambridge; Curate of Holbeach: on his tract entitled, "A Few Plain Remarks upon Infant Baptism." By J. Colton, Baptist Minister, Holbeach.*

WE welcome another local controversy on baptism, for the more we have of them the better. As in that we have just referred to, so here; not the baptists, but their opponents, struck the first blow. It seems that in many places now-a-days, more perhaps than we think

of, the advocates of the infant sprinkling system are sadly bothered by the baptists. We cannot help it. Necessity is laid upon us. We are set for the defence of believers baptism, and we must be faithful.

In this case the worthy curate seems to have patched together a few worn-out shreds of so-called arguments in favour of the baptism of children, which our esteemed friend ronds with ease, reminding him of what a "prophet of his own" once wrote:—

"Anciently, those who were baptized were immersed and buried in the water, to represent their death to sin; and then did rise up out of the water, to signify their entrance upon a new life. And to these customs the Apostle alludes—Rom. vi. 2—6."—*Archbishop Tillotson, Vol. 1, Sermon 7, p. 179.*

## Christian Activity.

### TELLSTRÖM, THE LAPLAND EVANGELIST.

ABOUT thirty years since, a slender youth walked the streets of Stockholm, an orphan, descended from a noble family in the South of Sweden. He was unknown and unnoticed, but in God's wise counsels marked as a powerful instrument for good to Lapland. But he must first himself experience the great change whereby he should be made a partaker of the grace of Christ, and, being penetrated, filled therewith, become possessed of his mind and influenced by his love, and thus endowed with power from on high for his future work. God so ordered it that all this took place, not by means of a Swedish clergyman, but by a foreigner, the excellent English pastor, George Scott, who was the instrument, in God's hand, of the young orphan's enlightenment and conversion. With marvellous consistency and decision, the young convert held fast his integrity, though exposed to contempt and injustice from those who misunderstood him. With a truly christian and earnest zeal he cared for the everlasting welfare of himself and others. Around him he saw many, in ignorance and thoughtlessness, living without God in the world; crowds of neglected children growing up to be the prey of vice and crime; the Bible seldom seen and rarely used: and he

was ready with the sword of the Spirit, which is the word of God, both within and around the capital, to labour in love for the good of old and young, inviting them to enter the kingdom of Christ. In his deep poverty, he was compelled to sell a silver table-spoon given him by his godmother, and therefore much prized, to procure a brief subsistence. Means for the support of the young missionary-elect had been obtained by Mr. Scott from England, and he knew this, but regarded this money as too holy to be taken by him while he had any property of his own. You already conclude that this youth was our beloved Tellström, now labouring in Asele, Lapland. While Tellström was thus engaged, a book came into his hands, descriptive of the former and present state of the Laplanders. The perusal of this book deeply affected him, and he could not shake off the impression made on his warm heart by the statements he read. To his earnest prayer he received an answer, which he could not mistake: "Thou shalt go to Lapland, and offer to its benighted people the word of life." Tellström obeyed the heavenly calling, and prepared to enter upon this work and labour of love, weighing carefully the privations and dangers therewith connected. He was

sometimes perplexed because of his poverty; and the question how he was to reach Lapland, and be sustained there, caused him considerable anxiety. But he acted upon the direction, "Casting all your care upon Him, for He careth for you." By the good hand of God, and the exertions of his faithful friend, Mr. Scott, the way opened. A Swedish Missionary Society had just been formed, and Tellström, at the close of a religious meeting, made the first collection for that Society. The Society adopted Lapland as a field of labour, and in 1836 Tellström was appointed its first Missionary there. With joy, hope, and yet trembling, he entered the country from Umea, and resided for a season with the clergyman at Lycksele, where he soon acquired a knowledge of the difficult language, and began his cautious, calmly fervent labours both amongst Lapps and Swedish settlers. His ten years' work there would, no doubt, have been even more successful, had he not by exposure brought upon himself a rheumatic fever, which for ever destroyed the elastic energy of his youthful and previously healthy body. By a visit to Stockholm, where he lodged in Mr. Scott's house, he partially recovered, and returned to his beloved work, accomplishing what was possible.

He has trained, in the village-school of Kraften-Lycksele parish, a number of Lapp youths of both sexes, who have returned, after two years' residence and instruction, to carry home the influence of christian light and love, for the advantage of their ignorant parents. Nor have the Swedes been forgotten. He has on his numerous and extensive journeys sought every opportunity, by conversation, instruction, and addresses, to bring old and young to a knowledge of the truth as it is in Jesus; and precious fruit of this labour has appeared. He established the Lycksele Auxiliary to the Swedish Missionary Society, the Temperance Society, and a Society called "Friends of the Word," for the circulation of tracts, christian literature, and especially the Holy Scriptures. Amongst the youths placed under his instruction was a peasant's son from a distant Fell village. He was modest, thoughtful, diligent, and evidently led by the Spirit of Christ; and he was ere long accepted as an agent of the mission. Isaac Nordfyell has proved a worthy coadjutor to

Tellström. In the summer of 1845 Tellström undertook, by desire of the Society, a journey on foot throughout Lapland, for the purpose of ascertaining the most likely localities for additional schools. The village of Latsjö, in the parish of Fölinge, was first selected, and arrangements were made for establishing a school; and to this place Tellström and Nordfyell removed in the beginning of 1846. They commenced their work by holding a missionary prayer-meeting, and they soon witnessed that which confirmed them in their opinion of the ignorant and debased condition of the people. During the first years of their labours, they only discovered more fully the prevailing wickedness and misery, and could not escape painful contact with the flood of ungodliness which threatened to destroy all good. But they endured all by the grace of God, and to our surprise; and pursued their way with such meekness, love, wisdom, and prudence, and were so untiring in their evangelizing efforts, that, at the beginning of the third year, the blessing of the Lord came down upon that unpromising field, and a powerful awakening took place, undoubtedly the first that ever took place in that province. This awakening embraced not only the Swedes, but a large number of the Lappish school children, and not a few of the adults. This created no small stir in the neighbourhood. The kingdom of satan was in danger. Ignorance, bandied with unbelief, entered willingly into the service of the enemy; and a determination was soon manifested to destroy the newly established mission-school. The catechists meanwhile remained quiet amid all the uproar, peacefully doing their work, and leaving it to the Lord to make his cause victorious. The triumph came before they could have expected it, and this victory of truth over falsehood opened new doors and hearts for God's word, and led to a great extension of the good work. On every side were heard songs of praise to Him who had protected His servants, brought to nought the designs of the enemy, and preserved in continuance an open and abundant well of water for the many awakened souls who thirsted for salvation.

The wonders accomplished by God's blessing on the labours of His servants, during twelve years in Jemtland, cannot be described with ink and pen. But some things may be named. In a land

where the Bible was almost unknown, many thousand copies are now found, not to mention the innumerable books, tracts, and religious papers put into circulation. The missionary work, of which all were ignorant, is now known and loved. Temperance associations, based on christian ground, have removed many obstructions in the way of successful evangelistic effort. The society for the cultivation of sacred music has been

beneficial. Bible-classes for the consecutive reading and study of Holy Scripture are held on the Sabbath afternoons. Missionary Societies prosper greatly. Provident societies have also been established. But the unwearied declaration of Gospel truth in all directions, and the consequent awakening to serious concern, must be regarded as the mainspring of the whole.

## Revivals and Awakenings.

### THE MACHINERY OF REVIVALS.

CHRISTIAN people are often perplexed when they see a revival brought about, apparently by very feeble or unlikely instrumentalities. This leads me to say a word or two about "the machinery" by which the movement is usually carried on. We must never forget that every new revival is the work of God—the result of the outpouring of the Holy Spirit. Still we must not overlook the fact that God works by means; and while we are satisfied that *prayer* and the *word* are the means God has appointed his churches to use for the salvation of sinners, he has left it with the churches to determine *how* to give greater efficiency to these means. Whatever can be done to render the exercises of the sanctuary interesting and impressive may be safely adopted. I think it right to say that there is much less of what, in an offensive sense, is called "excitement" and "extravagance," in connexion with the "revival," than I was at first led to expect. So far as my observation goes, I have seen but little that looks like a breach of the apostolic injunction, "Let all things be done decently and in order." Of course there are those who find fault with every deviation from the old-beaten path—from routine. They are our ecclesiastical torics, who are infinitely better pleased to see the church and the world remaining in a state of spiritual death, than that they should be stirred to life by "innovations." They patronise all sorts of worldly pleasures and pastimes, dancing, perilous games, and midnight bacchanals—nor are they heard to whisper a murmur at any

amount of excitement that their sons and daughters evince in the way of ruining their souls; but the moment they are "awakened" to a sense of their guilt and danger as sinners, and seek the counsel of godly men, then they are loud in their cry of "fanaticism." Let them cavil on. Energy cannot afford to wait upon prudery.

I observe a striking effect produced at the revival meetings by the singing of such hymns as—

Just as I am, without one plea, &c.  
Come to Jesus, come to Jesus, &c.  
My heart is fixed, eternal God, &c.

The life and pathos with which such simple verses are sung to some familiar air often result in permanent saving impressions. The fundamental doctrines of salvation are embodied in hymns which have become household words among the poor, because wedded to tunes which jingle in their ears all day. Is this the devil's work? Does the tune desecrate the hymn, or the hymn consecrate the tune? I look upon these hymns as one of the most effectual levers to raise downtrodden Ireland, and I expect that the next generation will associate the tunes not with secular but spiritual songs. The *prayers* are usually short and to the point, not long and rambling. The faint common at most of our prayer-meetings, of praying at length for things in general, with a little *preaching* either to the Almighty or to the people or both, without asking for some one thing in particular, is generally avoided at our revival meetings. The people are often powerfully impressed by the *requests for prayer* which are presented to the meetings, such

as a parent asking the prayers of God's people on behalf of a prodigal son; a child asking the prayers of the meeting for the conversion of an ungodly father; a wife (this is very common) asking prayer for the conversion of a drunken husband; an anxious soul requesting prayers for his deliverance out of deep distress; a young convert asking the prayers of the meeting on behalf of scoffing acquaintances. Sometimes thirty or forty such requests are read over and made the subject of special prayer at one meeting—and often with the most blessed results. One instance was given by Mr. Macray, of Dumfries, at a meeting recently—"I was preaching one evening and got the following request—'A young convert desires the prayers of the meeting in behalf of her companion who was scoffing at the work of God last week.' At the inquiry meeting I was walking in the church and saw a person in deep distress sitting in a corner. I went up to that person and she said, 'I am the person who was scoffing last evening; it was for me the special request was made.' She was then bathed in tears and overwhelmed with a sense of her sin. I endeavoured to bring before her the sufficiency of Christ and the perfect atonement made for her sins. I got two young converts to speak with her, and at eleven o'clock, on going up to the young woman, I found her rejoicing in Christ Jesus. The one night she was a scoffer, and the next a humble penitent at the throne of Divine grace! Oh, what will not prayer accomplish!" The *addresses*, too, are usually brief and fitted to awaken convictions of sin in the careless, or to guide the anxious into the way of peace. They are always directed to the sinner—not shot above his head, or couched in vague

and indiscriminating language that no one knows whether they are meant for saint or sinner. Earnest, pointed, faithful Gospel-preaching is the preaching God is blessing. Crowds run to hear such men as Weaver and Carter, for they preach them a full, free, and present salvation, with plainness and fervour, when they would not go a step to hear our educated, intellectual preachers, who deal out nothing but the finished essay, which often is as Christless as it is cold and literate, and as little calculated to move the sinner to flee from the wrath to come, as to impart solid good to the soul of the believer. The practice of allowing "converts" to tell what God has done for their souls, has, when wisely adopted, resulted in very much good. It is no uncommon thing to see a large congregation bathed in tears when listening to some "chief of sinners" modestly and fervently rehearsing the story of his conversion. I must not pass by the *inquirers' meeting*. It is designed to afford opportunity to christians to deal directly with the awakened and anxious. Many have been gathered into these meetings by christian friends going amongst the people as they retire from the chapel, and asking one and another, "Have you found Christ?" "Are you happy?" "Have you given yourself to Jesus?" Many a careless one has been arrested by such means, and led to remain for conversation which has resulted in their turning to the Lord. "He that winneth souls is wise." It requires great wisdom to turn souls to Christ. It is well if God's people are being stirred up to inquire how they may, by God's blessing, more extensively than ever convert sinners from the error of their way.

## Narratives and Anecdotes.

### THE CANNIBALS OF CENTRAL AFRICA.

PROCEEDING eastward from the coast up the rivers Muni, Ntambounay, and Noounday, and crossing three ranges of mountains, M. du Chaillu, accompanied by natives belonging to the intervening tribes, reached the man-eating Fans, who are located about one hundred and

fifty miles from the coast. Before his arrival, they had never seen a white man. At first they believed him to be a spirit, and were filled with superstitious terror by his appearance. Their chief, assured that he should die in three days after seeing the apparition, was not disposed to incur such a mortal risk, and

was at length with difficulty induced to overcome his fear, which, however, after a few interviews, wholly vanished. According to M. du Chaillu, the Fans are tall, strong, well made, active, warlike, and "have a more intelligent look than is usual to the African unacquainted with white men." Their foreheads are not so compressed as are those of the natives on the coast, their colour is of much lighter shade—"dark brown rather than black," and they belong, M. du Chaillu thinks, to a different family of the Negro race. "Finer looking men," he says, "I never saw; and I could well believe them brave, did not the completeness of their harmony prove that war is a favourite pastime with them. In fact, they are dreaded by all their neighbours, and if they were only animated by the spirit of conquest, would soon make short work of the tribes between them and the coast." Fine, however, as are the men, their women are described as being exactly the reverse. The queen, says her guest, was decidedly the ugliest woman he ever saw. An adjoining tribe, the Osheba, who are also cannibals, seem to resemble the Fans so closely that they need no separate description: the men are "warlike and tall," the women are "hideously ugly."

The staple food of the Fans is the root of the manioc, besides which "they have plantains, two or three kinds of yams, splendid sugar-cane, and squashes, all of which they cultivate with considerable success; but the manioc is the favourite." They also eat the meat of the elephant, of which they are very fond, and hence hunt the animal as eagerly for the sake of his flesh as for his tusks. Of their regular undisguised practice of cannibalism there seems to be not the smallest doubt. They openly avow it, and are not in the least ashamed of it. M. du Chaillu states that he saw throughout the village abundant remains of their horrid feasts in the shape of "piles of human bones mixed up with other offal thrown at the sides of several houses;" he passed a woman carrying "a piece of the thigh of a human body just as we should go to market and carry thence a roast or steak;" and was with the king when a dead body, which had been bought in a neighbouring town, was brought into the royal presence to be divided as food. "I could see," says

M. du Chaillu, "that the man had died of some disease." These wonderfully economical people kill and eat their prisoners of war; and criminals condemned to capital punishment, whatever may have been their crimes, are also thus summarily disposed of. "Witchcraft seems to be a very common thing to be accused of among them, and the death-penalty is sternly executed. They set little value on life; and as the dead body has its commercial value, this consideration, too, probably has its weight in passing sentence of death." Those who lose their lives by accident, and those who die a natural death (unless they be kings, chiefs, or great men), are alike utilized—they are all devoured. In connexion with their cannibal customs, they exemplify in a remarkable manner one of the first stages of progress from barbarism to civilization. Time was, no doubt, when they ate their own grandfathers and grandmothers, as well as such other members of their respective families as happened to die; but a patriotic Fan, conscious of the advancing refinement of his tribe, may now exultingly exclaim, "we now consign our dead relatives to our neighbours—obtaining theirs in exchange!" In fact, it has become customary for the several villages to sell their dead to each other. "I was informed," M. du Chaillu says, "that the Fans constantly buy the dead of the Osheba tribe, who in return buy theirs. They also buy the dead of other families in their own tribes, and besides this get the bodies of a great many slaves from the Mbichos and Mbondemos, for which they readily give ivory at the rate of a small tusk for a body."

The Fans sell their criminals into slavery: "a great many are yearly sold to the coast traders. *Of late years the French 'emigrant' ships have been filled with Fans to a great extent.*"

These savage cannibals are the most skilful artists of any in the whole region which M. du Chaillu explored. They are excellent workers in iron, the ore of which, gathered from the surface of the earth, they smelt in a rude but sufficiently effective way. Their tomahawks, war-axes, spear-heads, and knives, are all manufactured by themselves, and are remarkable for their excellent temper, and often also for the beautiful artistic designs which ornament them. They also fashion clay into cooking pans and

pipes, and make jugs "of a kind of reed, tightly woven, and afterwards coated with a kind of gum." They display even more skill in constructing a musical instrument called the *handja*.

Energetic, fierce, and fond of war, possessing alike decided courage and ingenuity, gradually encroaching westward on the territories of their feeble neighbours, this tribe, notwithstanding their man-eating propensities, impressed M. du Chaillu as giving more promise of improvement, and as having more of that kind of stamina which enables a rude people to receive a strange civilization, than any other tribe he knows of in Africa. He believes them to be but an offshoot from a great family inhabiting the mountainous range which he conjectures to run across the continent along the equator. Be this as it may, it is certain that there are cannibals on the eastern side of Africa, and that they present characteristics closely resembling those of the Fans.

The Neam Nams encountered by Mr. Petherick, south of the White Nile, at the village of Mando, close, as he believes, to the equator, are undoubted anthropophagi. After he and his brave companions had entered the village and seated themselves beneath a syamore-tree, the savages, who had not opposed their approach, now began to crowd around them, and hemming them in with such uncomfortable closeness, that the first rank seated themselves on their visitors' feet, indulged in laughter and loud conversation. With some difficulty Mr. Petherick learnt from the interpreters he had with him, that the laughter was expressive of the joy inspired by the prospect of a splendid feast, and the uproarious talk was a dispute between these man-eaters as to the propriety of slaying their game (Mr. Petherick and his men), before their chief, who was absent, should return! How Mr. Petherick saved himself, as well as his companions, from their stomachs, how he established himself as the friend of their chief, and the particulars of his sojourn amongst them, we leave our readers to learn from his remarkably graphic and intensely interesting volume.

The Neam Nams, like the Fans, are the terror of the surrounding tribes, whom they invade in order to capture and carry off their youth into slavery. If one of the Neam Nam slaves should

run away and again be caught, he is invariably killed and eaten. They always feast on their fallen enemies. A neighbouring tribe described with shuddering horror their terrible devastations and slaughters, saying they themselves had been nearly exterminated by these cannibals, and that many of their communities had been obliged to fly and establish themselves in distant countries. Mr. Petherick says—"I was informed by the Neam Nams, who seemed to glory in their reputation of cannibalism, that their aged, and indeed all when supposed to be at the point of death, were given up to be murdered and eaten."

Indeed, the vast belt of central Africa, stretching from the Neam Nams in the East to the Osheba and Fans in the West, is probably inhabited by kindred races having like characters and customs. The idea that this immense region is peopled by cannibals, who from a remote antiquity have continued their horribly loathsome practice, is truly appalling. To feel that we are connected to such beings by the ties of a common nature is calculated to induce a shudder of disgust quite as intense, we imagine, as is the notion of our descent from some such creatures as the purely vegetable and fruit-eating oranges and gorillas.

But such seems to be the horrid characteristic of the finest people of equatorial Africa—the Fans and Neam Nams. This strange truth is as impressive and humiliating to human nature as it is authentic. But while it reveals to us how, if man be but "a little lower than the angels," he is also but a little higher than the devils, it also encourages us to labour assiduously for the abolition of a custom utterly abhorrent to the best instincts of humanity.

Who can peruse the above strange details without a feeling of shuddering horror? Into what a depth of depravity and brutality has man fallen! "Children of nature," some would call them; and truly they are, as specimens of human nature when left to itself. So low are these man-eaters sunk that one can scarcely imagine a lower depth. And yet from this "gulph of dark despair," the strong arm of Him who is "mighty to save" can rescue them. What a vast field does Central Africa present to missionary enterprise!

## Correspondence.

MR. THOMAS COOPER, THE LECTURER  
ON CHRISTIANITY.

As we presume that many of our readers will be gratified to hear something respecting the movements and engagements of Mr. Cooper, we give a copy of a letter which he addressed to the *Freeman*, dated, Aberdeen, Sept. 14 :—

“Nearly a year has rolled over, and I am in Aberdeen again; having, meantime, travelled twice over Lancashire, and revisited London, Bristol, Worcester, Leamington, Northampton, Macclesfield, the “Black Country” of South Staffordshire, several towns in Leicestershire, Nottinghamshire, Derbyshire, the West and North Ridings of Yorkshire, Durham, and Northumberland, and thus made my way back into Scotland, by Berwick and the beautiful Tweed country, last month. Permit me to tell my friends, through your columns, that I find so much needful work to do, and meet such hearty welcome and attentive audiences in Scotland, that I do not feel I should do right if I were to recross the Border till about the middle or end of next March. Sometime in that month, if I live and all be well, I hope to reach Berwick again, and proceed thence, to revisit Newcastle-on-Tyne, Hexham, North and South Shields, Sunderland, Hartlepool, Darlington, and other towns in Northumberland and Durham. So far as I can at present calculate, it will be the end of April before I can get fairly out of the county of Durham. The month of May I purpose devoting principally to North and East Yorkshire; and shall revisit Sheffield, if God spares me, the first week in June, as usual. It will then take me to the end of July to fulfil promises made to towns in Derbyshire, Nottinghamshire, Lincolnshire, and Leicestershire; so that I fear I cannot begin to fulfil promises made to friends in South Staffordshire—(the ‘Black Country,’ I mean, where septicism is just now very active)—until the beginning of August. It will take me some weeks to get out of that quarter; but I hope to reach grand old Norwich again by about the middle of September, or about a year from this date. The last quarter of 1862 will have to be devoted to Norfolk, Suffolk, Essex, Hunts, Beds,

and Kent; and I may also be able to fulfil promises made to friends in the Isle of Wight, before the end of the year—but, as yet, feel uncertain about it. I do not, at present, expect to be able to spend a week in London before the commencement of 1863—should I live so long.

It is now *five* years since I commenced the series of lectures in the Hall of Science, City Road—(the addresses to sceptics, after announcing that they must no longer consider me as belonging to them)—which first drew your friendly attention to myself. I spent the Sunday evenings for one year and nine months (that is to say, from the beginning of Sept., 1856, to the close of May, 1858,) in delivering those addresses. At the end of May, 1858, I commenced my present way of life—passing from town to town, lecturing on the Evidences of Christianity, usually every night of the week, and preaching usually three times every Sunday; and have thus completed the remaining three years and three months.

I desire, most gratefully to God, to acknowledge that these three years and three months have been the most truly happy part of the fifty-six and a half years I have spent on earth. My heart and soul are in my work, so much so, that even a single night’s ‘holiday’ from lecturing makes me uneasy; each Sunday, with its usual threefold preaching, is a day of high and holy enjoyment. I have repeated testimonies of the good which results, under God’s blessing, from my work; christian ministers and friends, of every evangelical denomination, usually welcoming me in the places I visit, and I meet with kindly treatment.

I could present, on the other side, a ‘balance’ of petty grievances; such as a little coldness shown me in quarters where I could not expect it, and a little foolish and ‘suicidal’ opposition from two or three persons who, from their sacred office, ought to have been among my heartiest supporters. But in this world of imperfection, where, the longer a man lives and the more he thinks and observes, the less perfection he expects in himself and others, and the more he feels humbled and desirous of others forgiving his own imperfection,—such a petty ‘balance’ is not to be thought of. I desire humbly

to render up the remainder of my life to God and Christ, to labour incessantly for the spread of that precious and soul-enfranchising truth which I have found, and I entreat a remembrance in the prayers of christian friends for the blessing of increasing success in my work."

## Baptisms.

### FOREIGN.

INDIA, *Delhi*.—The castes and religions of sixty-five persons baptized in 1860, is furnished by Mr. Broadway.

HINDUS.	
Brahmins .....	1
Khatriis .....	3
Kaysths .....	1
Jat .....	1
Chumar .....	33
	—
	Total 39
MOHAMMEDANS.	
Patbans .....	10
Shikh .....	4
Moguls .....	4
Syud .....	1
	—
	Total 10
OTHER BODIES.	
Church of England.....	4
Church of Rome .....	1
Greek Church .....	2
	—
	Total 7

One convert is mentioned as being a granddaughter of the king of Delhi, but reduced to extreme poverty through the rebellion. Another is the zemindar, or proprietor of the village of Rona, and is a talented and zealous christian. Another is the son of the moulvie who saved Mrs. Leeson in the rebellion; he has been obliged to leave Delhi in consequence of the persecution he met with from his parents. In connection with the Delhi Mission a very interesting work has sprung up at Mulliana, a village near Meerut. After the conference, the brethren Parsons, Gregson, and Evans, went over. Previously, Mr. Smith reported that the people there evinced a remarkable thirst for the work of God, and that in the bazaar the people came together in crowds to hear it preached. On another occasion Mr. Parsons was not only favoured with large assemblies, but he received an invitation from seventy-three heads of families in the district to visit them, and professing their desire to embrace christianity. On this visit they

baptized two men and twelve women in the canal close at hand, and then as a church met to commune at the table of the Lord. These, with previous baptisms, make a church of twenty-four natives. A small number of soldiers have also been baptized and formed into a church, and they support the catechist of the native brethren. The native church is said to possess several men of superior scriptural intelligence and piety; while others are desirous to unite with them in a profession of christianity. It is with respect to this part of the field that Mr. Gregson says, "Nothing can exceed the readiness of the people to listen to us. In the villages there is quite as much readiness to profess the gospel as about Delhi."

CHINA, *Shanghai*.—On his return to Shanghai, Mr. Hall had the pleasure to find that the services in his house with the sailors had been kept up by Mr. Kloekers and Mr. Cowie with increasing usefulness; and before leaving Shanghai for Chefoo, he had the satisfaction of administering the ordinance of baptism to two persons,—one English and one Chinese,—the first fruits of our mission in China. Mr. Hall thus relates the incident, and the formation of the first English baptist church in China:—"On sabbath afternoon, April 7, at the American baptist chapel in the city, I went into the baptismal waters. For some considerable time I had been convinced also of the christianity of my cook, and he was baptized at the same time. Brother K. addressed the Chinese, and I said a few words in English. The same afternoon, we, that is Mrs. H., Brother K., Mr. Tong, 'Du-ming-yuih,' and myself, together commemorated the Saviour's dying love; and, in effect, formed the 'first English Baptist church in China.' The *Actæon* is now leaving; several on board, including Mr. Tong, ascribe their conversion to either Mrs. H.'s or my own influence under God, and many real christians on board are seriously asking, 'What is the Master's will in relation to baptism?'"

## DOMESTIC.

NEWPORT, *Isle of Wight*.—A novel scene was witnessed in the baptist chapel in this town on the evening of Monday, Aug. 26, when the Rev. J. G. Procter, Independent minister, baptized a member of his congregation, who had applied for admission into his church, but who, not having been baptized, and refusing to be sprinkled according to the mode practised by the Independents, desired to be immersed. They both went down into the water, and the minister baptized the candidate in accordance with the scriptural mode. Baptismal waters may become less and less a barrier between us and our sister denomination. Some, even in these parts, are beginning to look at the matter, saying, "Well, after all, it is not so bad." Others are looking into it and saying, "I think I ought to do so;" and some are thus obeying the Divine command by being buried with Christ in baptism. On Lord's-day morning, Sept. 8, Mr. A. C. Gray, minister of the above place, baptized five believers in the Lord Jesus, who were received into the church in the afternoon of the same day. A. H. S.

GREENWICH, *Lewisham Road*.—We have just had a very interesting baptismal service. After addresses from our senior pastor, Mr. Russell, and Mr. Page, missionary from India, our junior pastor, Mr. Dennett, went down into the water and baptized eleven disciples of the Lord Jesus. Two were husband and wife; one a husband whose wife had been recently baptized; two were a son and daughter of one of our missionaries, and three were from the Bible class. Our prayer for all of them is that they may be faithful to their Lord and his people, even unto death. We are happy in being able to report that more are in a hopeful state—asking the way to Zion. Truly God is blessing us! B. B.

BEDFORD, *Mill Street*.—Mr. Killen preached on the subject of baptism, and then immersed five disciples, two men and three women, on the last sabbath in August. Two were husband and wife; another was an aged sister, who through bodily infirmities was long prevented, but anxious to obey her Lord, she now ventured; and another was a young man who had been brought up in our sabbath school, and afterward went out into the world, and sought happiness in its pleasures, but found that the way of trans-

gressors is hard. He was brought back with weeping and supplication, and gave good evidence of repentance toward God, and faith in Jesus. May the Good Shepherd keep them all unto eternal life!

PADIHAM.—We had a crowded and attentive audience on the last sabbath evening in July, when our pastor, Mr. Brown, after a discourse on being baptized for the dead, immersed seven believers. One of these had been connected with the Church of England, but had been led to see that the baptism, or rather the sprinkling, of a babe, has no foundation in the Word of God. Two were sabbath scholars; and two were boys—one of them the son of a deacon of the church. These were all added to our fellowship, and the hearts of many were made glad by the very interesting and cheering services of the evening.

A. B. B.

FORNCETT, *Norfolk*.—It gives us pleasure to report that the good cause is yet progressing amongst us. We baptized an aged believer in July, and in a few days eight more followed his example. On Aug. 11, two more thus put on Christ. Two of the above were husband and wife; and two were a mother and her son, who, until lately, had attended the "Parliamentary Church." We have just held a very pleasing harvest thanksgiving service.

SWANWICK, *Derbyshire*.—The ordinance of believers baptism was administered at this place, Aug. 4, when Mr. Handford preached a sermon on believers baptism, which was heard with great attention, after which seven friends were baptized. Also, on Aug. 15, another candidate was baptized. We are encouraged by these additions to persevere, and we hope many more will yet be induced to say—

"Through floods and flames, if Jesus lead,  
We'll follow where he goes;  
Hinder us not! shall be our cry,  
Though earth and hell oppose."

H. A. B.

MACHEN, *Monmouthshire*.—On the evening of the first sabbath in Sept., our pastor, Mr. Richards, had the pleasure of leading two sisters down into the water, baptizing them after the pattern of the scripture records. R. G.

QUORNDON, *Leicestershire*.—Five women were baptized by Mr. Staddon, after preaching on the subject of baptism, on the first Lord's-day in August. One of these had been a Wesleyan.

LONDON, *East Street, Walsworth*.—This oldest of the dissenting churches in this populous neighbourhood has been in a languishing state a long time; but through the tender mercy of our God, the day-spring from on high hath again visited us. Mr. Alderson, the recently settled pastor, whose labours the Lord is blessing, baptized, on Aug. 20, seven believers, all in the prime of life, who thus witnessed a good profession. May they be enabled to maintain it through life! These, with twelve others who have long sought for a home, were received into the church on the following Lord's-day. J. S.

*Metropolitan Tabernacle*.—On Thursday evening, Aug. 29, twenty-one believers in Jesus were baptized by Mr. Spurgeon, making a total of two hundred and one baptized by Mr. S. since the opening of the Tabernacle in March, 1861. C. B. [We shall be happy to receive regular reports of baptisms at the Tabernacle, with any interesting facts of the candidates or the services.]

LEICESTER, *Carley Street*.—Mr. James baptized three believers in the Lord Jesus, on Thursday evening, August 1; and six more on Wednesday evening, Aug. 28. One of these had been a local preacher among the "Primitives." T. S.

*Friar Lane*.—On the first sabbath in September, Mr. Pike led three candidates down into the water and baptized them; one was an aged woman, who had, for some time, been hindered by her relatives, and another was the sixth son of the Editor of the *Reporter*.

RUSHDEN, *Northamptonshire*.—*Succoth*.—Mr. Drawbridge discharged the pleasing duty of baptizing twelve believers, six of each sex, on the last Lord's-day in August, who were added to the church on the same day. We trust that all these will ever be found among those who fol-

low the Lamb whithersoever he goeth, until they see him as he is.

## WALES.

ABERDARE, *Bethel*.—On Lord's-day, Aug. 11, we met in the open air, when we had the pleasure of hearing a sermon on the "One Baptism," by the Rev. B. E. Thomas, after which our pastor, Mr. Price, baptized two young believers. And on Lord's-day, Sep. 8, we met at the water-side, in the open air, and though the rain came down in torrents, we were accompanied by hundreds of witnesses. Mr. Price, our minister, having read portions of scripture, prayed and gave a short address, he then led into the stream three sisters, whom he baptized into the sacred names. They were received at the Lord's table in the evening. This makes the fourth baptism within the month, and we are looking forward for others to follow.

*Caletaria*.—Aug. 25, after a discourse by our pastor from Gen. v. 22, he baptized nine disciples; and again at the close of our week day service on the following Thursday, Mr. Price baptized two sisters. We thank God and take courage.

PRESTEIGN, *Radnorshire*.—Mr. T. Davies, late of Bristol College, baptized a young woman on Lord's-day, Aug. 25. Our young friend had to pass through some severe trials in thus conscientiously obeying the divine command. D. G.

TREDEGAR, *English*.—Four disciples of the Lord Jesus were baptized in July; and five more on the last sabbath in August thus professed their faith in Him who died and rose again. J. L.

KNIGHTON, *Radnorshire*.—After a sermon on the baptism of the eunuch, Mr. T. Jones, of Widcot, baptized one believer on his profession of repentance towards God, and faith in our Lord Jesus Christ, Sep. 15th. More are on their way. B. R.

## Baptism Facts and Anecdotes.

### DR. CAREY, AS A BAPTIST.

At the late centenary celebration of Dr. William Carey's birthday, Mr. Spurgeon said:—He liked Carey none the less, but a great deal more, for his being a Baptist. A great deal was said in these days against sectarianism, but they might, nevertheless, write him down a sectarian

first if they chose. He loved all those who loved the Lord Jesus Christ in sincerity, but he was a thorough baptist notwithstanding, and he never concealed it. It was false charity that led any one to conceal a truth which he held dearly, lest he should offend some tender conscience. Let them love other men, think or speak

as they would, but let them not to please them wear the gag or borrow the mask. As Baptists, they were getting too much into that way. Was there anything discreditable in the term "Baptist" that they should do so? If they had no doctrines and ordinances worth contending for, then, in the name of Him who made his Church one, let them cease to uphold those doctrines and observances; but if, on the other hand, they felt they were carrying out the Saviour's commands and imitating the Saviour's example, then let them not be ashamed to write on their banner that they were Baptists. In Carey's time there were many who thought that the work of missions should be left to the universal Church, forgetting that what was left to the universal Church was left to a universal nothing. What was not taken up by some one section of the Church was never taken up at all. In these days the different sections of the Church could unite with advantage for some purposes, but that was because the Church had learned some wise lessons from the past, and enjoyed the influence of light which had shone upon it in the past. He longed for the day when there would be no Baptist Church, because that could only be when their principles were adopted by the whole Church. Theirs was the only denomination whose universal triumph would be their extinction. But, until that day, commend him to the man who was not ashamed of a denominational title which his conscience compelled him to assume. But though he loved Carey as a Baptist, he could not do so if he believed him to be a man who did not love all that loved the Lord Jesus Christ. If they ceased to be honest they would cease to be christians, and certainly they would cease to be honest if they were ashamed of that which was the leading feature of their denomination.

#### FOURTEEN IMPORTANT FACTS OF BAPTISM.

1.—For more than two thousand years subsequent to the first promise of mercy, there was no initiatory ordinance for the children of God's people.

2.—When such an ordinance, even circumcision, was introduced, it was confined to one *family*, and their dependants.

3.—When first established, it had especial reference to a land or earthly inheritance, which only those could inhabit who received the rite.

4.—This rite only applied to one sex, while the other sex were not at all injured by their exclusion.

5.—Baptism, in the New Testament, is always put after believing and repentance; in a word, after regeneration; nowhere before it.

6.—In Mark xvi. 16, baptism is put between faith and salvation. Surely this shows its great importance, while the concluding part of the verse; and many other passages, shew that it is not necessary to salvation.

7.—All who believe are most plainly and positively commanded to be baptized.—Matt. xxviii. 19.

8.—There is no command in the New Testament to baptize infants.

9.—No proof can be furnished from God's word that infants ever were baptized.

10.—The Papists, and many Protestants, do not profess to ground infant baptism on the Scriptures, but on tradition and the authority of the church.

11.—Some of the most learned of the German Pædobaptists of the present day, assert that there is no proof whatever of infant baptism being practised in apostolic times.

12.—Many Pædobaptist ministers repudiate the Abrahamic covenant as affording any warrant for infant baptism.

13.—Those dissenters who baptize infants, but who reject the teaching of the Assembly's Catechism on this point, have not clearly stated what are the benefits baptized infants have beyond those who are not baptized.

14.—Numbers have never been a test of truth; but the true doctrine of baptism is making way rapidly among the followers of Christ.

The commission (Matt. xxviii. 19) to baptize *disciples*, could not be set aside by any other baptism. *John's* baptism did not serve for this. (Acts xix. 1—5.) Admitting, for argument's sake, that *infants* were baptized by the apostles, it could not have been on the ground of this commission, which could not possibly apply to infants; it must have been a different baptism, not interfering with the baptism of believers. If in one instance only the apostles practised infant baptism, the rite is established as being "from heaven;" but a million such instances would not set aside *believers' baptism*. *Whosoever believeth must be baptized.*

## Sabbath Schools and Education.

### BIRMINGHAM QUAKER SCHOOL FOR MEN.

ONE of the gratifying proofs of the usefulness of the school, and the appreciation in which it is held by those for whom it was commenced, is seen in the number constantly waiting for admission: the classes having been enlarged to the utmost, new-comers must exercise patience. Birmingham attracts artisans and artificers from all parts of the realm, and from the continent, and the Germans who bring their skill as tin-smiths, or glass-engravers, to a better market than they find in Fatherland, show themselves among the readiest to enter the school. To learn to write, or to improve in spelling and penmanship, appear to be prime motives with those who seek admission; but very few are content to stop at these results; a new motive is awakened, and the greater number—as demonstrated by years of experience—remain in the school for the sake of the religious instruction. They hear brief, simple, and affectionate expositions of Scripture, such as they can all understand, and little by little perceive a meaning in truth and goodness which they never suspected before. What the results are may be seen in their diligent attendance at the school, in their behaviour one towards another, in their daily work, and in their homes. ‘If our teacher ain’t ashamed to stop and shake hands with us o’ worky-days, and ask us how we aro getting on, surely the least we can do is to be civil among ourselves:’ such is the sentiment. And ‘when our teacher calls on us he knocks at the door; don’t come bouncin’ in as if he was somebody; so let us knock where we calls.’ A man can hardly rise early on a Sunday morning, make himself clean, put on decent attire, and take ninety minutes of proper schooling, and be content to go back to a dirty home, or dissolute companionship; and if he be a husband and father, as many of these scholars are, so much the more will he shrink from impropriety. Hence dwelling-places have become homes in the best sense of the word; wives and sisters have joined the female school; and neighbourhoods have felt the beneficial influence of good example. One man, a shoemaker, inspired with a desire to impart somewhat

of the good he had received, opened a school for out-cast boys, and has made a hopeful impression on the hopeless. The four men mentioned before still remain in the school, the discontented one did not ‘cut it,’ and is now prosperous; another has become owner of the house in which he dwells; another has risen to be a master lamp-maker, and employs half-a-dozen journeymen and a number of boys on his own account.

“There came one Sunday a man craving admission, who, after a while impressed by the teacher’s words and ways, trusted him as a friend. ‘I was a stockin’er at Hinckley,’ he said, giving some particulars of his history, ‘and earned on’y six or seven shillin’ a week. Little enough to keep myself and wife on, and I was so miserable, that one day I set off for Birmingham to look for some’at better. A precious time I had walking about the streets lookin’ for a job: at last a Quaker lady got me to carry in a load o’ coals, and give me sixpence more than I bargained for when I’d done, and a meal o’ vittles besides. A nice lady she was. I always liked the Quakers after that; and when I heard as they had a Sunday school to teach poor fellers writin’, I come to it, and have no call to repent doin’ so. Well, sir, I got took on at a screw-factory, kept steady, and had thirteen shillin’ a week: sent for my wife and children out o’ Leicestershire, and wasn’t they happy! Then I was put to overlook a few women, and had sixteen shillin’, and thought my fortin was made; and when a’ter a bit I was rose to a pound, I didn’t seem to know what to do wi’ so much money. However, the gaffer failed, and couldn’t pay; but I stuck to’n, takin’ a bit o’ the rough a’ter the smooth; and what did he do, why, sir, when things begun to come round, he turned me off, and took on a new hand. So thore I was; but soon got another place at twenty-five shillin’ a week: was’ut I happy, sir? Afore long the old gaffer come and wanted me to go back to’n, and offered twenty-seveu shillin’ cause the new would’ut suit. No, says I, I’ve got a good master now; and I ain’t a goin’ to leave’n for two shillin’ a week.’

I am not one of those who think it essential or desirable to show that money attends on morality: 'A man's life consisteth not in the abundance of the things that he possesseth,' yet it is nevertheless true that morality begets economy, and economy has much to do with domestic comfort. I have had my eye on this Birmingham school for years, have met the scholars on sundry occasions, have called on them in their homes, and could not fail to observe an elevation of sentiment, and a well-to-do aspect, which are not the eminent characteristics of the working-classes generally. And, seeing that the trade of the town is liable to

fluctuations, and work to fail, the men find a powerful motive to industry in the desire to provide resources against lack of employment. If all the working-men of England had profited by instruction in the same kind and degree, there would be no room for misgivings on the question of entrusting the six-pound householders with a vote (perhaps there is none as it is); on the contrary, we may believe that the middle and upper classes whose political-misconduct has been made the subject of parliamentary inquiry and condemnation, would be shamed out of their flagrant dishonesty by good example from below.

## Religious Tracts.

### SWEDEN.

THE laws in Sweden are most stringent for the prevention of dissent, and absolutely forbid, under pain of fine and imprisonment, any religious act or service whatsoever except those regularly connected with the state church; there is, at the same time, *entire freedom of the press*, and sentiments, which it is a crime to speak in a private room to half a dozen friends, may be freely circulated *in print*, throughout the length and breadth of the country. The impossibility of such a state of things long prevailing will be readily perceived by the English mind, and the result in Sweden already tends to prove that while the people are enlightened by a free press, religious intolerance must soon succumb to the power of public opinion.

Soon after Mr. Wiberg's arrival in New York he became connected with the American Baptist Publication Society, and was engaged in preparing books and tracts in Swedish; and the Society finally determined to organize a system of missionary colportage, and appointed Mr. Wiberg its superintendent at Stockholm. Special services were held on occasion of his being set apart for this work; and before leaving the shores of America he was united in marriage to a devoted member of a baptist church in Philadelphia, a lady eminently qualified to sympathise with and assist him in this work of faith and labour of love. Mr. and Mrs. Wiberg reached Stockholm in November, 1855,

and were hailed with great joy by the brethren there. The Lutheran press took immediate notice of his arrival in terms of alarm and warning; a number of tracts were widely circulated against the baptists; from the pulpits of the state churches they were loudly condemned, and every obstacle which could be devised was placed in the way of the newly-appointed colporteurs. One of them, Swen Swenson, after giving an interesting account of services in which he had preached to crowds of eager listeners, says:—"I was sitting quietly one morning explaining the word of God to some friends, when suddenly the house was filled with enemies of God and all righteousness. They pushed me off the chair on which I sat, giving me repeated blows on my head, and pulled out my hair by the roots. They then dragged me out of the house to another place, where they recommenced striking and kicking me." After further ill treatment, he was taken to the prison; he then says:—"Here I was met by the gaol-keeper with curses. They then proceeded to clip my hair close to my head, strip me of my clothes, and drench me with cold water; after which they put on me a prisoner's dress—a very coarse, thin, grey material—and threw me into a dark cell. As the weather was quite cold, I was seized with a violent chill. But the Lord strengthened me, and so manifested himself to me that I was able to rejoice in him, and to feel I was not left alone.

From this place I was removed to a cell where I could see. Here I remained three days; after which I was placed on a prisoner's car, and driven to my native place to be set at liberty. So terribly had the people been frightened, that even Christians were afraid to receive me into their houses. A watch was then set in every village to arrest me in case I should cross the boundaries of my own parish."

Soon after Mr. Wiberg's arrival in Stockholm he became pastor of the church there. A Sunday-school was formed; tract-distribution and house-to-house visitation amongst the poor were commenced by the members; a winter school for giving instruction to the col-

porteurs was undertaken; and on Jan. 1, 1856, Mr. Wiberg issued the first number of a religious periodical called the *Evangelist*, which has since reached a large circulation.

The statistics for the past five years are:

Jan., 1856	12 churches	476 members
" 1857	21 "	961 "
" 1858	45 "	2,105 "
" 1859	69 "	3,487 "
" 1860	102 "	4,518 "

Mr. Wiberg has been this year travelling in England and Scotland with a view to obtain funds in aid of the Mission, especially for the erection of plain places of worship, and for supporting additional colporteurs in the districts yet unvisited.

## Intelligence.

### BAPTIST.

#### BRISTOL.

*The New City Road Chapel.*—This handsome structure was opened on Wednesday morning, Sep. 11, with a prayer meeting; after which the bazaar was reopened. In the afternoon the place was excessively crowded to hear the Rev. O. H. Spurgeon, who preached from 1 Sam. xiii. 20, "But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his ax, and his mattock." After a tea-meeting in the Circus, it was opened for the evening service, when a scene of sad confusion and disorder ensued.

Service was commenced by Mr. Spurgeon giving out a hymn; and after it had been sung the rev. gentleman urged upon them to remain as quiet as possible. He then read the 32nd Psalm, commenting upon each verse as he proceeded. Before he had concluded the Psalm a loud knocking was heard on the outside, and it was stated that, although the avenues were crammed with anxious listeners, there were still thousands outside desirous of being admitted. This caused a little commotion, and Mr. Spurgeon expressed an opinion that the services of the police should be secured to restore quietness, and prevent any further disturbance. The confusion, however, continuing, Mr. Spurgeon called upon the Rev. E. Probert to engage in prayer. Mr. Probert accordingly offered up a fervent prayer, during which the knocking at the doors and the wooden sides of the building was continued with unabating vigour; and the heads of men who had climbed up the "stays" were soon

peering through the ventilators at the base of the roof.

Mr. Spurgeon, finding it impossible to proceed, said he should be glad to preach outside if he could, but the state of his health would not allow him to do so.

A person in the centre of the arena, who had evidently not heard the rev. gentleman's remark, said there were thousands of persons outside, and it would be better if Mr. Spurgeon could preach to them.

Mr. Spurgeon repeated that he could not preach out of doors. He was in a predicament of a man who had too many to hear him, and wished that some other man would come forward to take one-half of them to himself. His nerves were thoroughly shattered by a late accident. He hoped that some person would go to the police-station for assistance.

A Voice: Perhaps some friend will preach to them outside.

Several Voices: Mr. Probert; Mr. Pratt. Mr. Pratt was requested to undertake the duty, but he did not leave the building.

Mr. SPURGEON then said he would endeavour to preach as well as he could, and summon all the courage he had to do so. He wished, however, he had the strength he possessed a few years ago, but he had preached ten times a week, was thoroughly knocked up, and was getting old before he was young. The rev. gentleman then selected for his text Job viii. 14: "Whose hope shall be cut off, and whose trust shall be a spider's web." He observed there were these three points:—First: What the hypocrite's hope is like; secondly, some things the hypocrites could do; thirdly, some things the hypocrites could not do.

Here an interruption occurred, and the following scene took place:—

A Voice from an entrance: Here is no police here.

Mr. SPURGEON: Some of you strong men will have to go and battle with the crowd.

A Voice: Could not Mr. Spurgeon speak briefly to them?

Mr. SPURGEON: If there was a possibility of preaching to the same congregation at another time I would do so. Have you all tickets?

A Voice: Preach out of doors to-morrow.

Mr. SPURGEON: I will come again in any reasonable distance of time to preach. I will do anything if I have the opportunity to preach, but I cannot control myself now; therefore, I cannot preach to you to-night. (Signs of disappointment and regret.)

The gentlemen on the platform held a consultation together for some moments.

A Voice: I propose that we sit still for half-an-hour. I think the mob will disperse by that time.

The Rev. J. DAVIS, however, instantly gave out a hymn, which was sung.

Mr. SPURGEON: If there's any possibility of preaching at all—

A Voice: There's only one remedy. I will undertake to go down from the building by a rope and fetch the police.

Another Voice: Don't be afraid. There's an inspector of police outside, and Mr. Spurgeon might consider himself safe.

Mr. SPURGEON (to the gentleman who had volunteered to be let down by a rope): Will you kindly do it?

Another Voice: I'll go with you.

Mr. PROBERT: You can't go; if you go out they will rush in.

A Voice: We can drop ourselves down.

Another Voice: We have an inspector of police outside, who has made the necessary arrangements for keeping order. If we are now quiet, Mr. Spurgeon might preach for half an hour.

Mr. SPURGEON (who seemed to be labouring under illness, and frequently had recourse to smelling salts): Preaching is not like plying a pump handle—merely moving it, and out it flows. Whatever I say will be rambling; and I almost feel that I shall not be able to preach. I feel I can hardly stand upright. (Expressions of sympathy.)

Mr. SPURGEON (after a little rest): I will try again. I will commence again—and oh! that the Lord may be pleased to strengthen me that I may be able to address you! (“Amen” from many of his hearers.) He then delivered a very short address.

Mr. Spurgeon left the building before the mass had attempted to move, and thereby escaped any inconvenience which he might otherwise have experienced in threading his way through the crowd outside. The

greatest order was observed by the audience in making their exit, and the outsiders, finding that Mr. Spurgeon had gone, gradually dispersed.

The nett proceeds of the day's services amounted to £140.

We hear that Mr. Spurgeon received such a shock to his system at Bristol, that he now fears he shall not be able to preach abroad again for “some months.”

THE GENERAL BAPTIST COLLEGE, which was formerly conducted at Leicestershire, and recently at Sherwood Rise, near Nottingham, has just been removed to the hamlet of Chilwell, contiguous to the large manufacturing village of Beeston, and about four miles from Nottingham. At the Association held at Leicestershire in June, further accommodation being required, it was deemed desirable to purchase and enlarge the premises at Sherwood Rise, and a subscription list of promises to the amount of £1,050 was forthwith opened. After the Association, the Committee, finding that more eligible property was in the market at Chilwell, inspected it, and wisely determined to secure it at a moderate cost. This has been effected, and as we have just returned from a visit to the place we shall attempt to describe it for the information of our readers, and especially of the subscribers. After a five minutes' “threepenny” ride, in company with brethren Hunter of Nottingham, and Lovekin of Basford, to the Beeston station by a Derby train, and a twenty minutes' walk, we came to the Nottingham and Birmingham turnpike road which passes through Eaton, Sawley, Donington, and Ashby. Entering the gate, just beyond the house and lovely gardens of Mr. Pearson, which the property adjoins, we pass up a carriage road through a shrubbery to the President's house, which was first built as a country residence by Mr. Goodacre, of Nottingham. The front of the house presents a singular specimen of fanciful architecture, something of the Tudor style, yet not entirely so. It appears that, after a time, Mr. Goodacre gave up his establishment in Nottingham, and having erected suitable buildings, and an observatory tower, behind the house, opened what was called a “Proprietary College.” There is a spacious gravelled yard between the house and the college, but the communication is covered on one side. The interior of the house is almost as singular as its aspect, in the arrangement of its rooms, staircases, closets, and kitchens. The college, on the ground floor, comprehends a spacious kitchen, and a large oblong room, capable of receiving the library on its walls, and of accommodating the students when at meals. This

room also, being divided by folding doors, appears to be adapted to the use of the two tutors. Staircases at each end lead to about twelve dormitories and studies above, which are spacious, dry, and well lighted, affording pleasant views of the adjacent country, especially of Clifton Grove, so celebrated by the genius of the favourite poet of Nottingham, Henry Kirke White. In each of the studies is a fire-place and other conveniences. Patent lamps will be used, as the Beeston gas-mains do not extend nearer than about half a mile from the place. The grounds adjoining are compact, forming a square reaching from the back of the college, by a gentle descent, down to the Nottingham road. There is a fine grass field of several acres in front of the house, and a smaller field on the north-east of it, which adjoins the gardens of Mr. Pearson. On the north-west, running parallel with the buildings, is a large kitchen-garden, at the bottom of which are out-buildings for cows, pigs, and poultry, and beyond them an orchard of young fruit trees. Before the house is a grass-plot with walks and flower beds, and four glass-houses for vines or flowers. But the gardens have been long neglected, and will require much labour and attention to bring them into order. When this is done, skilfully and tastefully, the place, from its slightly elevated position, will present a very pleasing and interesting appearance, and may be easily recognized by passengers on the Nottingham railway. We understand that a sketch of the property will be executed as early as convenient. The session has been delayed in consequence of the removal; but yesterday, Sep. 23rd, half of the students had arrived, and they all expressed their delight with the situation and its accommodations. We have given this somewhat lengthy but imperfect description of the place, as it is a remarkable fact in the history of the General Baptists, who have never before possessed property of their own. It does not appear from this movement that they "are likely to become extinct," as one who was brought up among them, and ought to have known them better, seemed prematurely to predict in a discussion on the union of the two sections which took place last summer in one of our periodicals. We may just add that the address of the residents will be Chilwell College, Beeston, Nottingham.

**BIBLE TRANSLATION SOCIETY.**—The Committee of this Society have lately voted the sum of £850 in aid of translations of the Scriptures by baptist missionaries. £400 for Indian versions; £150 for the new version by Mr. Carter, of Ceylon; £100 for a version in the Cameroonian language, by Mr. Saker; and £200 towards the Oriya version, by Mr. Buckley, of Cuttaek.

**BAPTIST COLLEGE, Pontypool.**—The session of this college has commenced with thirty-seven students. The support of so large a number of young men far exceeds the amount of the annual income of the society. The committee are doing their utmost to meet the demand, and trust the churches will liberally sustain them. There are still fourteen more applications for admission.

**BRIXHAM, Devon.**—Very interesting services were held here, Aug. 23, on the retirement of Mr. Moses Saunders from the pastorate through age and infirmity, and the introduction of Mr. W. Laskey as his successor. The esteem in which Mr. S. is held was seen in the cordial sympathy of a large assembly of ministers and friends.

**IRELAND, Ballymena.**—The handsome new chapel erected here was opened for divine worship on Lord's-day, Aug. 25th; when two sermons were preached by Mr. W. Brock, of London. The attendance was large, and £132 was collected. This is cheering; and will not only encourage Mr. M'Vicker, the pastor, but instigate the Baptist Irish Society to further efforts.

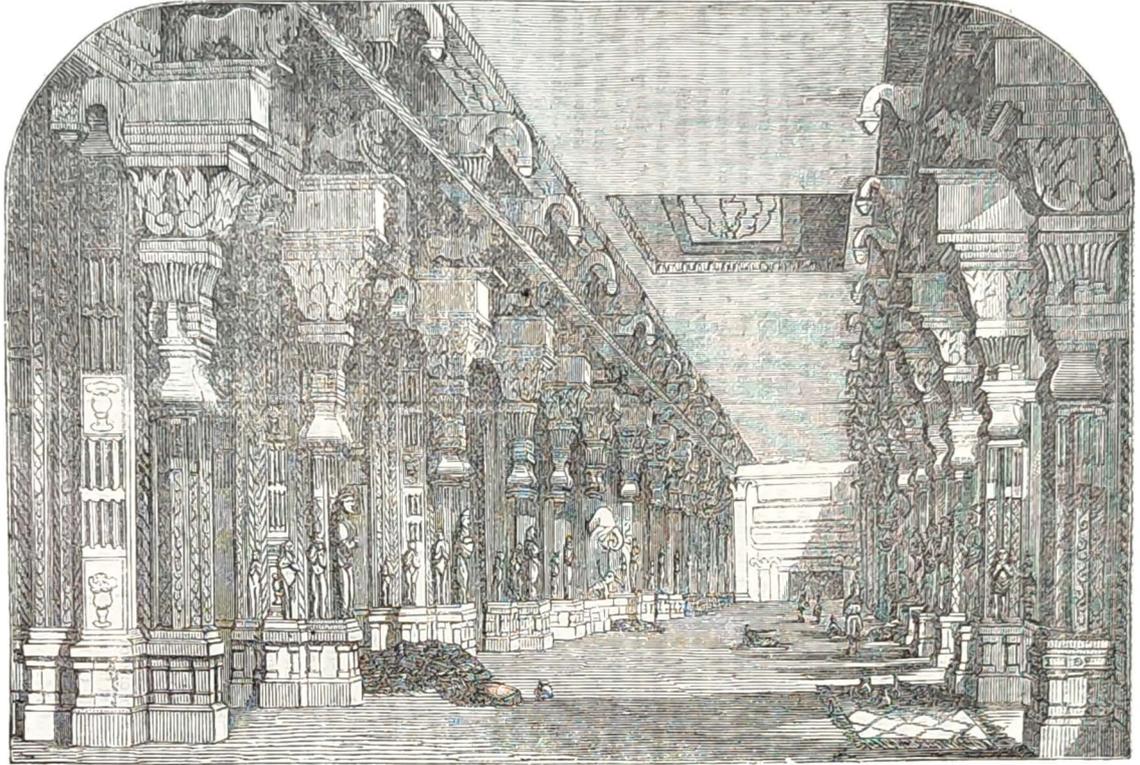
**BIRMINGHAM, Bond Street.**—It affords us much pleasure to find that this place of worship is again appropriated to its legitimate use; Mr. J. Davies, from Rawdon College, having been engaged as the minister. We cordially wish him success in his attempt to restore the "waste places."

**LOUGHWOOD, Devon.**—The ancient baptist chapel at this place has been repaired; and was re-opened with sermons by Lord Teynham, and Messrs. Price of Montacute, and Edwards of Chard, Aug. 15th.

**CHELTEMHAM.**—*Rev. James Smith.*—We regret to hear that this active minister has been visited with a severe stroke of personal affliction, and that there is little hope of his recovery.

**REMOVALS.**—Mr. W. Burton, of Berwick-on-Tweed, to Badcox Lane, Frome.—Mr. W. Davies, of Pontypool College, to Tabor, Brynmawr.—Mr. John Nickalls, of St. Ives, to Princes Street, Northampton.—Mr. John Davies, of Rawdon College, to Bond Street, Birmingham.—Mr. Edward Carey Pike, of Regent's Park College, to West Street, Rochdale.—Mr. C. W. Vernon, of South Molton, to Tetbury.—Mr. A. Powell, of Westmacote, to Appledore.—Mr. H. Hall, of Rawdon College, to Zion, Bacup.

**RECENT RECOGNITIONS.**—Mr. Giles Hester, at Wood Gate, Loughborough, Sep. 24.—Mr. J. L. Evans, late of Haverfordwest College, at Bethel and Soar, Breconshire, Aug. 16.—Mr. Owen Griffiths, of Haverfordwest College, at Risca, Monmouthshire, Aug. 10.—Mr. John Harrison, of Nottingham College, at Lombard Street, Birmingham, Sep. 24.



CHOULTRY, MADURA; A RESTING PLACE FOR PILGRIMS.

## MISSIONARY.

## MORE MISSIONARY MARTYRS AT ERROMANGA.

From a letter dated Erromanga, June 7th, 1861, we extract the painful particulars of this sad event.

"On the afternoon of the twentieth I was in the act of writing a note to Mr. Gordon, when I was startled by a native (David-uti,) followed by others of the Mission boys, rushing across the river and shouting that the Bunkhill natives had killed the 'Missi.' I immediately armed myself, and the few foreign natives which I have, and started in pursuit of the murderers; but unsuccessfully. I found the bodies of Mr. and Mrs. Gordon lying on the ground horribly mangled, and I saw at a glance that anything in the shape of surgical assistance was out of the question, as, from the nature of the wounds, death must have been instantaneous. I went and looked up the mission-house, and set a guard of ten natives, well armed, to defend the property. I then went and selected a spot for the grave: it is situated on the right bank of the river, near the spot where Williams was killed, and over-shadowed by cocoanut and banana trees. In the morning I made two coffins, in which the bodies were placed, and at two o'clock we carried them to the burying-place. There, at my request, a native named 'Mana,' who had been for some time at the Samoan Institution, and who acted as a teacher to Mr. Gordon, conducted the services. A hymn having been sung, he gave an address, which, to judge from the effects produced, must have been deeply felt; and a prayer having been offered up to Almighty God, the bodies were consigned to the earth. It was deeply interesting for me to witness the emotion exhibited by a native standing next to me, who seemed to be utterly overcome by grief; yet this very man, in 1859, murdered another of God's labourers, John Williams. The tears and lamentations of all present at the interment it was painful to witness.

From the accounts which I have gathered from the natives you may rely on the correctness of the following description of the murderous attack.

About noon of May 20th, a party of nine Bunkhill natives, of whom the chief Lova was the leader, called at the mission-house, and inquired for Mr. Gordon. They were informed that he was working a little further down the hill, at a house which he was building as a winter residence. They went towards the place, but in passing through a grove near the house, eight of the men concealed themselves, while the ninth, named Nuru-bu-leet, went further down to inveigle Mr. Gordon into the trap thus laid for his destruction. Mr. Gordon had, unfortunately,

sent all his boys away to gather grass for the roof of the new house, and was unattended, when Nuru-bu-leet walked up to him, and asked for some calico for himself and the others of the party, who, he said, were waiting at the mission-house. Mr. Gordon took up a piece of board, and wrote on it with a piece of charcoal, 'Give these men a yard of cotton each.' This he gave to the savage, and told him to take it to Mrs. Gordon, who would give him what he wanted. This, however, would not have suited the intentions of Nuru-bu-leet. He told the missionary that Lova wished particularly to see him, and to get some medicine for a sick man, and that he had, therefore, better go up to his own house. Mr. Gordon, pointing to a plate containing some food which Mrs. Gordon had sent him, said, 'I have not yet eaten, but never mind, I can do so as well at the house.' And wrapping up the plate in his handkerchief he started up the hill, followed by the native. On arriving at the ambush, Nuru-bu-leet buried his tomahawk in Mr. Gordon's spine. He immediately fell, uttering a loud cry. Nuru-bu-leet gave him another stroke on the right side of the neck, which almost severed the head from the body; and the others, rushing from their concealment, quickly cut their poor victim to pieces. While this tragedy was being enacted, another native, whose name was 'Ouben,' ran towards the mission-house, and Mrs. Gordon, who had been alarmed by the fiendish yells and laughter of the savages, had run out, and was standing near an out-house. She asked Ouben what all that noise was about. He laughed and said 'Nothing: it is only the boys amusing themselves.' She said, 'Where are the boys?' and turned round. Ouben then, with the tomahawk, which he carried concealed behind his back, struck her a blow below the shoulder-blade; and, on her falling on a heap of grass, he nearly cut the head off, and otherwise mutilated her in various parts of the body. Such was the fate of two of God's most zealous servants. It is now four years since Mr. Gordon and his wife arrived here—viz., since 14th June, 1857, and during this time they have laboured hard among the rude and ferocious Erromangans with little apparent success. Privations of the most distressing kind have been cheerfully and uncomplainingly borne, and the many attempts made against their lives, although hitherto unsuccessful, have rendered their residence here continually full of anxiety and alarm.

The cause of the murder, I am informed, and from my own experience I am certain to be the case, is as follows:—Several months ago the measles, which had previously raged in Sydney, made its appearance in New Caledonia, and there, notwithstanding the exertions of the Governor and the other officials,

It rapidly made progress, and a serious mortality was the result. The infection was thence carried by the various trading vessels calling there to all the surrounding islands, and fearful were the ravages of the distemper amongst the natives. At Lefou, Mare, Aniteum, Tana, Sandwich, Espirito Santo, and Erromanga, thousands and thousands died—in fact, some of these places have been nearly depopulated. Strange to say, a similar disease has never before made its appearance among the natives, and they at once attributed it to their connection with the white men, and called it 'the white man's curse.' The consequence of this idea, especially among the more savage tribes, was naturally a bitter hostility against foreigners, and, singularly enough, against the only class who had nothing to do with the introduction of the disease, but, on the contrary, who had tried all means in their power to avert the calamity—I mean the missionaries. At Aniteum, where the mortality was dreadful, the natives repeatedly threatened to take the life of Mr. and Mrs. Geddie, and they burned down the two handsome churches there. At Tana matters were equally bad; repeated attacks were made on Mr. Paton and his property; and I myself, on one occasion, heard Miaki, the chief at Port Resolution, threaten to take his life if he would not go away in the vessel which brought me there. He refused to go, and hitherto his life has been spared; but I much fear that unless he has left before tidings of the Erromangan massacre reach Tana, he will also fall a victim. Here, however, the malady being so virulent as to threaten the extermination of the natives, and their characters being so savagely ferocious, the greatest animosity existed towards the whites; and notwithstanding that Mr. Gordon went daily from morning to night amongst the people, administering medicine and endeavouring to alleviate, as far as lay in his power, their misery, he became the object of their extreme hatred.

We were highly delighted yesterday by a visit from Bishop Patterson, of New Zealand. All the Mission boys wept at the sight of him. We crossed over to the grave, where the Bishop read, with much fervour and feeling, the beautiful service of the English Church over the tomb, and immediately afterwards proceeded on his voyage to the Northern islands."

It appears that Mr. and Mrs. Gordon were sent out by the Nova Scotia Missionary Society.

**BAPTIST MISSIONARY SOCIETY.**—Services were held at the Mission House, London, Sep. 10th, to take leave of Mr. and Mrs. Page and Mr. Bouse, for India; and Mr. Hewitt and Mr. and Mrs. Kingdon, for Jamaica.

## RELIGIOUS.

**CONFERENCE WESLEYANS.**—British Methodism now contains 484 circuits, eight more than last year, and 1,140 itinerant ministers, besides 177 supernumeraries. The metropolis has three of the new circuits, making its number twelve in all. The number of home missionaries is forty-four. During the last six years British Methodism has been increased by 58,924 members, but still requires 98,405 more to make up for the losses sustained in the years 1851-5.

**BURMAH.**—The truth is received among the people with greater readiness and candour. In Rangoon a revival of religion, which commenced on board an American frigate, appears to have extended its influence over many of the community. It is noted that within a period of eighteen months representatives have been baptized in Burmah of some fifteen different nations.

**THE INDEPENDENTS OF YORKSHIRE** contemplate the union of the colleges of Aire-dale and Masbro', in the erection of a New College for fifty students, near Leeds, the cost of which is estimated at £15,000, towards which J. Crossley, Esq., offers £3,000, the property of the old colleges being left to form an endowment.

**GENEVA.**—The "Fourth General Conference of Evangelical Christians of all Countries," has been held in this celebrated seat of the Reformation from popery.

**ITALY.**—The sale of Bibles for the first six months of the present year amounts to 18,000 copies. These are our best hope for Italy.

## GENERAL.

**ROYAL COURTESY.**—A characteristic trait of her Majesty's genuine kindness of heart was exhibited at the Mallow Station, Ireland, where an immense crowd was assembled to witness the arrival of her Majesty. The Queen observing that the ground was kept by the constabulary with fixed bayonets, and that the people were restrained at some personal risk, sent word to the officer in command to direct that the bayonets be returned to their sheaths. The order was instantly obeyed, which the people perceiving, sent up a loud and hearty cheer for their sovereign.

**RAILWAY TRAVELLING.**—The number of travellers by railway in the United Kingdom last year was 103,435,678, besides 47,894 holders of season and periodical tickets, who must have made very many journeys; in the whole there must have been much nearer six than five journeys in the year for every soul in the kingdom. The trains, passenger and goods trains together, travelled 102,243,002 miles, which is further than going 4,000 times round the world.

The goods traffic comprised 12,083,503 cattle, sheep, and pigs, and 89,865,719 tons of minerals and general merchandise.

**IMPORTANCE OF A GOOD HARVEST.**—The cost of the imports of grain of all kinds, as well as flour for the last seven years, were, in the year 1864, £21,790,283; 1865, £17,008,700; 1866, £28,039,622; 1867, £19,380,667; 1868, £20,152,641; 1869, £18,042,069, making a total in six years of £119,893,076, and an annual average of £19,980,618, paid for foreign grain and flour, while in the year 1860 the cost amounted to the large sum of £31,671,918. But we have been paying for the first four months of the current year at the rate of £37,300,305 per annum.

**AT A MIDLAND RAILWAY MEETING**, Mr. Bass, M.P., proposed a grant of money towards a church. This attempt, however, to foist the Establishment upon the Company—a proposal at once unjust and illegal—met with a very proper reception, and was quickly got rid of.

**CAPTAIN FOWKES**, of the Royal Engineers, has received the handsome sum of £5,000 for his plan of the Great Exhibition building of 1862.

## REVIEW OF THE PAST MONTH.

*Wednesday, September 25.*

**AT HOME.**—Her Majesty on leaving Ireland and arriving at Holyhead, proceeded by special train to Balmoral, a distance of 500 miles, in one journey, arriving at 8 p.m. on Saturday, Aug. 31. The Prince of Wales has gone to attend some grand military manoeuvres in Prussia; and Prince Alfred

has departed for Halifax, Nova Scotia, to rejoin his squadron.—The "Great Eastern," which left Liverpool with 400 passengers, met with a hurricane in the Atlantic, which carried away her paddles and rudder, and compelled her to return disabled; but the hull of the mighty vessel was uninjured. Great alarm prevailed on board during several days; the valuable fittings were demolished, and most of the luggage of the passengers destroyed.

**ABROAD.**—The most important event of the American Contest is a proclamation of General Fremont, the Federal commander in Missouri, announcing freedom to all the slaves whose masters have joined the rebels. A report that Jefferson Davis, the President of the South, was dead, has not been confirmed. The Emperor of Russia has addressed a friendly communication to President Lincoln, expressive of his desire for the restoration of peace. Reports have been circulated that President Lincoln had invited Garibaldi to come and take command of the Northern forces. We hope this is untrue. At all events we trust Garibaldi will do no such thing.—From New Zealand we hear nothing satisfactory, and fear that there will be further trouble with some of the natives.—News has just arrived of a murderous attack on the residence of the British Legation in Japan. Two were badly wounded and others escaped. The British vessels had been signalled for protection.—In Italy and at Rome no important event has transpired. The intentions of the Emperor of France with regard to the Pope continue to be inscrutable.—The Poles and the Hungarians continue to urge their claims of nationality, peaceably but firmly.

## Marrriages.

Aug. 15, at Blaenwass baptist chapel, Titus Lewis Jones, Esq., Carmarthen, to Sarah, daughter of Mr. Alderman Jones, Bridge Parade, Cardigan.

As mountain rills on meeting blend in one,  
And, over after, flow together on  
Through verdant valleys, where the lily's head  
Rests on their bosom as on downy bed,  
So may your future lot be free of strife,  
That, blending thus, you taste the sweets of life.

Aug. 15, at Buckingham baptist chapel, Clifton, Bristol, by the Rev. J. Peuny, Mr. W. Frankum, of Bristol, to Elizabeth Gildard Bishop, daughter of Mr. W. Bishop, of Wellington, Somerset.

August 18, at the Independent chapel, Market Drayton, by Mr. Burroughs, baptist

minister, Mr. W. Farnell, to Miss Emma Rylence; and Mr. T. Rylence, to Miss Ann Shucker.

Aug. 10, at Hope baptist chapel, Canton, Cardiff, by the Rev. J. Bailey, Mr. Robert Melbush, to Miss Mary Morgan. This being the first wedding in the new chapel, Mr. Bailey presented the happy couple with a beautiful family Bible, as a gift from the church and congregation.

Aug. 28, at the baptist chapel, Grosvenor Street, Chorlton-upon-Medlock, by the Rev. A. Mursell, Henry, son of Mr. Christopher Parks, of Roke, near Bensou, Oxfordshire, to Elizabeth, daughter of Mr. William Gaskell, all of Hulme.

Sept. 1, at the baptist chapel, Bishop's Stortford, by the Rev. B. Hodgkins, James Bradford, to Emma Sapsford.

Sept. 3, at South Parade chapel, Leeds, by the Rev. F. Edwards, Mr. Thomas Stodhart Stoker, to Mary Ann, only daughter of the late Mr. Nathaniel Walker, Leeds.

Sept. 3, at the Congregational Church, Blackheath, by the Rev. Edward Steane, D.D., baptist minister, uncle of the bride, assisted by the Rev. Thomas Binney, the Rev. Joseph Benzley, of Blackheath, to Louisa, second daughter of the late Leader Stevenson, Esq., Vanbrugh Fields, Blackheath.

Sept. 3, at the baptist chapel, South Molton, by the Rev. C. Harrison, independent minister, the Rev. Moses Saunders, late of Brixham, to Mrs. S. Gillard of South Molton.

Sept. 10, at the baptist chapel, Wirksworth, by the Rev. T. Yates, Mr. Charles Bryer, to Patience, youngest daughter of Mr. Joseph Malin, of Shottle, near Belper.

Sept. 11, at South Parade baptist chapel, Leeds, by the Rev. F. Edwards, Mr. W. H. Fearnside, to Martha, only daughter of Mr. Matthew Parkinson, late of Boutle, near Liverpool.

Sept. 12, at the baptist chapel, Back Street, Trowbridge, by the Rev. W. Barnes, the Rev. J. R. Jenkins, of Tonby, to Ann Maria Tarr, the second daughter of R. Tarr, Esq., of Trowbridge.

Sept. 12, at Lewisban Road baptist chapel, by the Rev. Joshua Russell, John, fourth surviving son of the late William Horn Harvey, Esq., of Russell House, Woodnesborough, to Mary, youngest daughter of William Parnell, Esq., of Greenwich.

Sept. 17, at St. Clement's baptist chapel, Norwich, by the Rev. J. A. Wheeler, the Rev. John Sage, to Priscilla Jane, the third daughter of the late John Rogers, Esq., of Nottingham.

## Deaths.

July 25, aged 61, Mrs. Little, of Aston Mills, Herefordshire, for upwards of forty years a consistent member of the baptist church, Ryeford. At an early age she was brought to know Him whom to know is life eternal; and through her whole life manifested, in a more than ordinary degree, unwavering confidence in God, and warm attachment to the Redeemer and his cause. When near the close of her earthly pilgrimage, she earnestly desired to depart and be with Christ. She has left a sorrowing partner and numerous family to lament their bereavement.

August 7, at Jacmel, Hayti, West Indies, after three days' illness, Eva, eldest child of the Rev. W. H. Webley, baptist missionary, aged seven years.

Aug. 24, at the residence of his brother, Robert Mathewson, Esq., M.D., Belvidere, Kent, Mr. Adam Mathewson, aged 32, lately returned from India. He was highly esteemed on account of his piety, intelligence, and benevolence. His removal is deeply regretted by a large circle of friends, and by none more than by the pastor and brethren of the baptist church in Dunfermline, of which he was a member. His end was such as might have been expected from his life. He died, not only in peace, but triumphantly rejoicing in the grace which is in Christ Jesus our Lord.

Aug. 25, at Dalston, aged 68, after a long and painful illness, Ann, widow of the late Rev. William Groser, editor of the *Baptist Magazine*.

Sept. 5, Mr. Allen Doyley Dunn, son of Mr. Edmund Dunn, of Kingslaud, and nephew of the Rev. Samuel Dunn. Mr. Dunn was on board the Ipswich steamer *Metis* when she was run into by the Guernsey brig *Bertha*, and Mr. Dunn, aged 25, with his wife, was carried into the river Thames, off Erith, and drowned.

Sept. 7, at Glasgow, Henrietta, wife of Henry Mallet, Esq., of Sherwood Rise, Nottingham, aged 55. Mrs. M. had for many years been a very worthy member of the General Baptist church, Broad Street, Nottingham, and was much esteemed by a large circle of relatives and friends. "Sweet is the memory of departed worth."

Sept. 8, at his residence, Boulah Lodge, Thornton Heath, Croydon, after a long illness, George Winsor, Esq., late of Bermondsey, aged 67. He was for nearly a quarter of a century a deacon of New Park Street chapel and the Metropolitan Tabernacle.

Sept. 8, the Rev. John Driver, of the Water, Rossendale, Lancashire, formerly pastor of the church meeting in the baptist chapel, Lumb, in his 70th year.

Sept. 10, at Chesterton, near Cambridge, aged 73, John Paul Briscoe. Mr. B. and Daniel Parkins, who died April 23, aged 70, had formerly been pastors of the baptist church at Folkestone.

Recently, after long and acute suffering, at Uphill, Weston-super-Mare, Bridgetina, the beloved wife of Thomas Gould, missionary, Jamaica. "These are they that came out of great tribulation."

## BAPTIST REPORTER.

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 NOVEMBER, 1861.
 

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## ON BECOMING BEHAVIOUR IN RELIGIOUS ASSEMBLIES.

It is not from a desire to preserve and nourish the remembrance of ancient feuds and follies between churchmen and dissenters that we give in our columns the extracts which follow. We give them, however, that our readers, many of whom we expect have never read them before, may be acquainted with the annoyances to which some of their fathers were exposed, in adhering to the principles we profess, during the past century. Such impudent intrusions into our places of worship would not be attempted or allowed in our day; though we yet occasionally hear of instances of petty annoyance and persecution, from parties who, could they do all they wish, would go the whole length of our suppression and extinction.

We make these selections from the genuine copy of that celebrated sermon of the late Robert Robinson, which he preached at Cambridge, January 10th, 1773, which we find in the second volume of the "Bunyan Library."\* We only select those parts of the discourse which have reference to the rude behaviour

of the young Cambridge gowmsmen of those days. After announcing his text, 1 Tim. iii. 14, 15, the facetious preacher begins—

"Do not imagine, my brethren, that I am going to affront your good sense by attempting to give you rules of behaviour at meeting. If your parents have omitted this necessary part of your education; if your masters and tutors have given you no tuition on this head; if you have had no opportunity of forming your deportment by a genteel acquaintance in the world; if you be strangers to that *benevolence*, which never *behaves itself unseemly*; if you have enjoyed none of these advantages, you are, however, in possession of one, of which common sense will avail itself; that is, the constant attendance of several members of this university, whose presence, in your religious assemblies, is a proof of their candour, and a pattern for your behaviour.

Sons of the first families in the kingdom, they are polite from the womb. Designed for the first offices in the church, they are virtuous by profession. Enriched with a variety of knowledge, particularly with that which relates to the government of

\* Select Works of the Rev. Robert Robinson, of Cambridge. Edited, with Memoir, by the Rev. William Robinson. London: J. Heaton & Son.

mankind, they know the value of religious worship to the happiness of an individual, to the order of a family, to the government of a state, to the glory of God, and to the universal happiness of mankind. In them you have an example how you ought to behave yourselves in the church of God; and should there be one of this number, who should ignorantly or designedly behave ill at public worship, his rudeness, so contrary to the public expectation, and to his own profession, could not fail of operating as an antidote on you. Let us, then, for the present, waive this part of the subject, and, should it appear necessary, let us return to it by and by.

This epistle was written by the great St. Paul, in favour of a young minister, whose family he knew, whose abilities he admired, for whose usefulness he most ardently prayed, for whom, in a word, he entertained the most cordial respect. The good apostle, like a kind father, contemplates everything that could profit his son *Timothy* (as he calls him), and condescends to direct his most minute affairs. Seemingly of a delicate constitution, subject to frequent infirmities, he is advised to a singular regimen,—a little wine, and a deal of episcopal labour. In public he was to *preach the word*, and to *be instant in season and out of season*. In private he was to *give attendance to reading, to meditate on the several branches of theology, to give himself wholly to them*. He was to *consider first what St. Paul said*; that is to say, revealed truth, and then the apostle prays, *the Lord give thee understanding in all things*; as if he had said, may you be, if there can be such a person, an universal scholar; for all knowledge may subserve the gospel of Christ. But, as if all the finest natural and acquired abilities, as if all the accomplishments of nature and grace, as if all the miraculous gifts of the

Holy Ghost were nothing, unless they tended to the good of society, the apostle adds, *I write these things that thou mayest know how thou oughtest to behave thyself in the church of the living God, the pillar and ground of the truth*.

Does not St. Paul here prove himself a perfect judge of mankind? He knew, that miraculous gifts void of popular evidence could answer no valuable end to the bulk of mankind; he knew, that they who could not follow a train of reasoning, could, however, judge of a man's deportment; and, from his imitation of the Deity, would infer that his mission was divine; he knew, that a mere scholar was an useless animal, whom the populace would condemn to moulder away in a college apartment, the world a speculation to him, and he a spectacle to the world; he knew, that the happiness of society did not depend on an arrangement of words, but on a mutual interchange of kind offices; he knew the power of example, and therefore exhorted Timothy to *be an example of the believers in word, in behaviour, in charity, in spirit, in truth, in purity*. Happy the people whose pastors thus impress the gospel on their hearts!

The importance of the *behaviour* recommended in the text, will be a sufficient reason for avoiding all the litigations for which this and the following verse have given occasion. To this behaviour let us wholly attend; and, without pretending to prescribe rules for it, let us only remark, that every idea in the text justifies and enforces a decent deportment in places of religious worship; and each may serve also to confound a contrary conduct.

Behave well in the house of God, because it is a *church*.

Behave well, because it is the church of the living God.

Behave well, because it is *the*

*pillar and ground, that is, the seat, or residence, of truth."*

Mr. R. expatiates on these themes in his own peculiar and forcible style.

"Suppose an assembly met for the worship of God. Is it not the height of brutality to behave ill to such people? There is a God,—that God is to be worshipped, are two truths, which all, but here and there an abandoned libertine, confess. The seat of true religion is the heart, and to love God is that religion. The various modes and forms of worship are only different expressions of that love. If men express their veneration for the Deity in such a way as appears most agreeable to him, God, no doubt, accepts such worshippers; and will you *curse whom God hath blessed?*

These are the just sentiments not of the meeting-house only, but of all denominations of christians; and should any one of our people violate these sacred rights of society, we would assemble the body, execrate his conduct, and expel him from our community.

Let us conclude by remarking the evils that are produced by ill behaviour in the church of God. Who knows but a *plain unvarnished tale* may place this article in a proper light? Forgive me, if it should be long; perhaps I may have a right for once to try the patience of those who often exercise mine.

When I was first called to the pastoral office by this congregation, about fourteen years ago, I had an opportunity of inspecting the papers belonging to the society, among which was the covenant or agreement signed by all the members, before they were admitted to the Lord's supper, as the rule of their actions. I was the more curious to examine this, as it described the manners of the old dissenters in Cambridge from their first toleration, and had been their rule of

life for more than half a century. To my great surprise I found one article forbade their entering, on any account whatever, into the established places of worship. Another prohibited their accompanying with people of that community. A third strictly enjoined them not to intermarry with any of the members of that church. The penalty for a breach of these articles was excommunication. I was surprised, that a people, who were neither required to abjure in form, Atheism, Deism, Judaism, nor Popery, should yet be required formally to abjure the established church. The church of England only was the object of their inveteracy. My astonishment increased on finding that such a covenant was drawn up by the famous Joseph Hussey, one of their former pastors. He was a man of great learning and piety, a very popular preacher, and deservedly respected by all the dissenters in the county. Indeed, his ideas of learning and piety were so refined, that he was very susceptible of an affront from people professing either to be knowing or good. For my part, having been educated in the established church, having conscientiously dissented from it, and having suffered on account of my dissent, I had been naturally led to examine, and to abhor intolerant principles, and my notions of church discipline were very remote from these articles: however, great respect was due to Mr. Hussey's judgment, and I thought it might edify me to inquire the cause of so extraordinary a conduct to the established church. An opportunity soon offered. The congregation invited me again to take the pastoral office. I thanked them for their generous confidence in a person so young, but begged leave to refuse the pastorship. They urged me to give a reason for my refusal; which I did, by assuring them, that I could not in conscience

agree to their discipline, which I thought by far too rigorous. None of the old men attempted to plead for the old discipline; they all agreed, however, in declaring that it was highly proper when it was first established; and assigned the ill behaviour of the gowmsmen at meeting as a reason. Jews and Papists never entered their assemblies; they had a good opinion of them; but the gown came frequently, and always disturbed their worship; they thought them therefore the profanest of mankind, and that the most anti-christian church which nourished such members and ministers in her bosom. I'll tell you, gentlemen, how the gowmsmen of that age behaved in the church of God.

When a young gentleman came first to college, finding no amusement in books, manuscripts, experiments, or any of the riches of literature, he must be amused with the oddities of Cambridge, among which old Hussey, the presbyterian parson, (as the cant of that day was,) was always numbered. Away a posse went to meeting, and in defiance of statutes and proctors, they would publish all along the streets, that they were going to have a little fun with the preacher. Arrived at the house, they would bang the doors, stalk up the aisles, fling themselves on the sides of the pews: just come from country schools, many of them from charity schools, they thought to give themselves airs were the marks of good-breeding. One, with a *lack-lustre eye*, with a vacant countenance, and a harmless heart, would toss, and twirl, and play with his cap; and when tired with that amusement, would walk off. A second, with a *brazen brow and an iron sinew*, if the minister mentioned a word which was not in his school dictionary, would swear he never had heard such a word in his life. A third, who thought he must act some part, would laugh, and, for want of discernment to know when, would often laugh when he ought to have

blushed. A fourth, with *eyes full of adultery*, (I use St. Peter's language,) would stand on tiptoe, stare at all the ladies in the meeting, and sometimes, O lost to all decency! would peep under the women's hats. Do you wonder, my brethren, that there have been instances of the good women's losing all christian patience, and, before the whole assembly, slapping their faces? Ought that young gentleman to complain, who, one day mistaking an old for a young woman, was knocked down by the old lady for his impertinence? These were the glorious criteria of academic politeness at that time of day. Whether the modern practice of hunting for the preacher, as astronomers hunt for Jupiter's moons, with magnifying glasses, were then in use, I cannot tell. If it were, I should think nothing could justify it; for if students' eyes be worn down with hard night-reading and writing, they should remember, that they come to divine worship rather to hear than to see; beside, if *spectatum ventum*\* be allowed, *speo- tentur ut ipsi*† ought not to be refused; and would not that have been, think ye, a very edifying sight? Some hundreds of people worshipping God by spying one another's features through glasses, the preacher in his his turn spying them all! But to return.

When I heard all this, I own I was struck: but having, I know not what partiality for the gown, I tried to excuse what I could not in my conscience approve. I urged their *youth*. That, said the old men, is no excuse; on the contrary, it aggravates their crime. The virtue of youth is modesty, and when a young man has lost his modesty, possess what he will, he is an object of horror. I pleaded their *birth*; but that would not do. For, said my opponents, if they be gentlemen's sons, they sin against their own knowledge; and if they be poor lads, they sin against humility. Does it

\* They come to see. † They come to be seen.

become poor lads, said they, to disguise themselves in a gown, and insult us *who would have disdained to have set their fathers with the dogs of our flocks?* Such as they, said one,

*'Forgot the dunghills where they grew,  
And think themselves the Lord knows who!'*

I said, they were *members of a famous university*. They replied, that therefore they should be concerned for the honour of that reverend body; that this was the way to disgrace the whole university; that the worst part of the worst man's character was, *He ate of my bread, and he lift up his heel against me*. I added, that as Mr. Hussey preached often, preached to a plain people, and for their sakes preferred a popular familiar dialect before a scholastic accuracy, or before an elegant delicacy of style, perhaps he not only thought with Quintilian that perspicuity was the first, but the only virtue of a public speech, and intent on answering the great end of his ministry, the salvation of his people's souls, he might sometimes offend against the laws of speech. They answered, it was not likely that a man of learning should do so; that if he did, it would be easy, though not generous, to say to an undergraduate censor, *Physician, heal thyself*; that every man of sense would attend to a public speaker's design more than to his address in delivering himself. At length, I had exhausted my pleas, and, as I could not excuse, I was forced to content myself with pitying and blushing for young men, whom, with all their faults, I sincerely loved.

Nothing of this, however, was urged for the continuance of the old rigid discipline, and I took the pastoral office only on condition of their abrogating laws the manifest tendency of which was the maintenance of party prejudices, the murder of christian love.

You will perhaps ask me, what effects followed? I will tell you. The *living God*, the guardian of his own gospel, always ready to succour the well-meant though weak efforts of

all who endeavour to extend his empire of love,—this God mercifully overruled providences to answer our wishes, and caused the relief to proceed from the very men whose order had caused the scandal. Aware of the prejudices of the good people of the congregation, I endeavoured to conceal my acquaintance with some pious gownsmen then in college; however, it came out, and, as I feared, offended several worthy people, who even doubted my orthodoxy, and questioned me about it. I made the best apology that I could for my intimacy with these good men. I said nothing of their families; for my dissenting brethren had no idea of a gentleman without virtue. I said nothing of their learning; for they did not care for all their Latin and Greek, unless subservient to piety. I endeavoured to prove them *GOOD MEN*. How! said they, *can any good come out of Nazareth?* Should any say so now, I would answer, *Come and see*. In short, these gentlemen, with their modest deportment at meeting, with their friendly and edifying visits among the people, with abstaining from all that could give offence to any, with practising the virtues that approve men the servants of God, effectually destroyed party zeal; and now, blessed be God, churchmen are seen frequently at meeting, dissenters occasionally at church, and people begin to act as if they thought the religion of christians a religion of love. In those days of yore, how often have dissenting ministers in Cambridge bewailed this thorn in their nest: how often have they envied their brethren whose lots were cast in the least civilized parts of his Majesty's dominions! Happy you, said they, who in seaport towns preach to a rough ship's crew! happy you, who preach to *ploughmen and vine dressers!* you enjoy the toleration allowed to protestant dissenters in the fullest sense. You ask, *where is THE PLACE OF WISDOM?* *The gold and the crystal cannot equal it: for the price of*

*wisdom is above rubies!* For our parts we answer, *The fear of the Lord, that is wisdom, and to depart from evil is understanding.* How often did these good men, when preaching in country towns, remember the saying of a certain nobleman, who, when he saw the kind actions of the beasts in the Tower to each other, exclaimed, We have been mistaking, these are the rationals, and we are the brutes!

To come into our places of worship now, after such scenes as these, is like coming home after a long rough voyage. Indeed, some imperfections attend us still. Still there is, as there always will be, an Ishmael in Abraham's family. Notwithstanding all the just and generous efforts of the heads of houses, notwithstanding the frequent attendance of proctors, notwithstanding the example of hundreds of well behaved gownsmen, there will be now and then an awkward, an ignorant, or an intoxicated lad, whose vanity and brutality will be insensible to all. Such a person appears among you, gentlemen, as Satan presented himself among the sons of God: but, as a proof of the extreme folly of such a lad, to what a disadvantage does he appear in your company in the house of God? Contrasted with you who behave well, he produces the same effect on spectators as an ill-drawn daubing hung by the side of a finely finished picture would produce; the beauty of the one aggravates the horror of the other. With the greatest disgust all, the more delicate sex especially, behold the frightful creature, and every tongue proclaims his enormous praise. All think him too bad for reason, and punish him with the severest ridicule; and should that question, sometimes put up in the schools, be ever put in a circle of ladies, *Detur vacuum?\** they would be provoked to answer, *Detur.†* It is in the brain of him who behaves ill

at divine worship. Let us neither dissemble nor be ungrateful. We derive an advantage from even such as these; an advantage great enough to induce us to waive every power which collegio rules, university statutes, and the laws of the land give us over such culprits. It is never necessary for dissenting ministers in this town to teach their people reasons of dissent. Why should you puzzle yourselves, my brethren, with reading or hearing long dissertations on church discipline? Why compare the established hierarchy with the apostolic simplicity? Why trace this subject through the writings of your Owens, and Goodwins, and Watts's, and Doddridges? Behold a more popular way. Look at these members—members, yea ministers of the established church. *These are thy Gods, O Israel!.....* Behold your reasons of dissent held up in your places of worship to public view in characters of brass! *engraven with a pen of iron in the rock for ever!*

But I have done. Pardon the weakness of speaking about myself. Accept my thanks for indulging me with your attention so long. Assure yourselves, that my aim is to conciliate christians to each other; and the means proposed to you in order to enable you to obtain this end, are *gentleness, goodness, faith.* Ah! why is not every party amongst us, why are we not all building in God's temple as the Jews of old in Solomon's, *whore neither hammer, nor axe, nor any noise was heard in the building?* If this be not worth saying and doing anything to obtain, I know not what is; and, if any be insensible to this, I leave him to the laws of his country, the reproaches of his companions, the regret of his conscience, and the mercy of God."

We may easily fancy how the boldest of those young Cantabs would shrink before such withering sarcasm as this!

\* Is there an empty place in nature?  
† There is.

## Spiritual Cabinet.

### INTEGRITY OF THE BIBLE.

THE records of the Bible cover a period extending from the creation of man to the period when the Gospel was widely spread. They contain accounts of many preternatural occurrences, of many which have no direct confirmation in external evidence, and of many which are attested by competent and independent witnesses. The number of these independent witnesses is increasing every year; and there is every reason to believe it will continue to increase. Antiquarians have collected inscriptions and other ancient remains which verify the Bible narrative. We read upon the tablets of Assyria the names of Jewish kings and the record of events described in the Old Testament. Places only known before by their mention in the Scriptures have been discovered and identified. Ethnology has borne witness to the tenth of Genesis. All nations attest a deluge. Ancient writers in Chaldea and Egypt, in Greece and in Rome, from Berosus to Tacitus, speak of Bible facts. The Jewish nation, with its religious belief and rites, is a standing witness to the Old Testament. The Christian church, with its belief and ceremonies, is a living evidence of the truth of the New Testament. Amid all its divisions and diversities, it accepts the writings of the Evangelists and Apostles as genuine, authentic, and true. A long succession of writers, from the days of Vespasian to our own, repeats the story of the Gospels and the Acts. Chrysostom, Jerome, and Augustine only re-echo the statements of Origen, Tertullian, and Clement of Alexandria. Hippolytus and Tatian, Melito and Athenagoras, agree with Irenæus, Justin Martyr, Ignatius and Clement of Rome. Translations of the New Testament into Ethiopic, and Latin, and Syriac, made in the earliest ages, show that the record remains in its

integrity. The very catacombs of Rome, and the pages of Josephus, bear witness to its truth. The lives and labours of the Apostles, their sufferings and death, justify our faith; and the churches which they planted in so many countries, under such extraordinary circumstances, and by such simple means, all speak with one voice and tell us that the Gospel is true.

But there are still other weighty considerations which ought not to be lost sight of; such as the improbability that imposters would have taught the purest morality and the most spiritual religion. Locke says, "Such a body of ethics, proved to be the law of nature from principles of reason, and reaching all the duties of life, I think nobody will say the world had before our Saviour's time." Let those who can, believe that this immaculate morality was taught and practised by men who forged the histories in which they embodied its laws, or who could not distinguish truth from falsehood. Those who can, may believe that men who professed to speak and act in God's name, and who called on all to love and serve Him "in whose mouth was no guile," presented us with cunningly devised fables for true history. Nor let us forget a curious fact, which is, that a great many forged writings were actually produced, both in reference to Judaism and to Christianity, but were repudiated by all thoughtful men. If the design of the compilers of the Old Testament had been to bring together all that professed to come from early ages, there were the Apocalypse of Adam, and the book of Enoch, and the Testaments of the Twelve Patriarchs. The History of Asenath, the book of Tobit, the rest of Daniel, Bel and the Dragon, &c., might have been included, but they never found a place in the Jewish canon. As for the place some of them

have in the Romish Bible, that is no concern of ours, because we reject them, and the Jews rejected them. If the apostles had wanted to give a perfect life of Christ and history of their times, they could have done it; but they did not. It was for later days to write the Gospel of the Infancy, the Acts of Peter, and thirty other fabulous tales. But these were never received into the New Testament. With all their asserted love of the marvellous, the early churches distinguished as readily between the false and the true Gospels and Acts as we should between Æsop's Fables and the Annals of Tacitus. It could not be otherwise. Their known recent origin, their inferior composition, their palpable inconsistency and falsehood, their utter want of proof, condemned them; and the church, by its rejection of the false, justified our faith in the true.

Modern impiety, under the mask of criticism and philosophy, and even of religion, has reached a climax which pagan hostility to the Gospel never knew. Porphyry, Celsus, and Julian, the refined, the philosophical, the learned sceptics of the first ages, recognised the truth of the Gospel record, although they saw not God in it; but our Porphyry, Celsus, and Julian are

as blind to its historic truth as they are to its Divine character and claims.

The sifting process to which all other ancient histories must be subjected, leaves a residuum of truth; but what is the wheat to the chaff! But in the case of the Scripture history, it is much as with the supposed wood of the cross and the chains of St. Peter, which, after being chipped and filed for centuries, have grown no less. This is a result on which we may well congratulate ourselves; for the sceptical critics have been chipping and filing in good earnest for long ages. Ever and anon they have sung a triumph over a morsel of the Pentateuch, a fragment of the Chronicles, or a particle of the New Testament, and predicted that the rest would soon follow. They have racked their brains for arguments to prove that there is nothing in the sacred books beyond a mere optical delusion. Like Voltaire, they have made ready the "funeral bakemeats," for the decent burial of the Bible. But all in vain. There it stands, strong in its integrity, and radiant in its truth; and we may safely say, if men "hear not Moses and the Prophets," the Evangelists and Apostles, "neither will they be persuaded though one rose from the dead!"

## Poetry.

### MY BIBLE.

It tells me, in beautiful story,  
Of the joys of that happier shore,  
Where the Saints in their white robes of glory,  
Are haunted by sorrow no more.

It tells of that land where no shadow  
Of sin ever darkens the way  
That bringeth for spirits made perfect,  
No night—but a limitless day.

It tells that the Pilgrims are weary  
No more, in that Heavenly scene,  
Where the Shepherd will lead them by waters  
Encircled with pastures of green.

It tells of a friendship unbroken,  
Of love that can never grow dim;  
That God will wipe tears from the faces  
Of all that He calls unto him.

It tells that no sickness can enter;  
No woe that on earth are e'er known,  
Can disturb the repose of the dwellers  
That stand in delight by his throne.

Then who would not yearn for the waters  
Of life on that beautiful shore,  
Enwreathed with a verdure unfading,  
And blossoms that bloom evermore—

For a place among those who adore Him,  
A happy and glorious band,  
Who sing with a crown on each forehead,  
And a harp of bright gold in their hand.

O! teach us, thou Saviour holy,  
To find by the book thou hast given,  
That pathway, though narrow and lowly,  
That leadeth to Thee and to Heaven.

## Reviews.

*Tracts for the Thoughtful on matters relating to the Religious Condition of the Age. No. 1. The Strife of Sects. London: Simpkin & Co.*

WHICHEVER the writer of this pamphlet may be, evangelical churchman, or pædobaptist dissenter, we know not; but we have reasons for concluding he is either the one or the other; for we can scarcely bring ourselves to imagine that he can be a baptist. This, however, is of little matter. He appears to be concerned for the efficient administration of the Gospel, and believes that selfish sectarianism is a serious obstacle, especially in small towns and villages. There is much truth in these remarks:—

“There is a subtle principle of human character which, by its influence upon the lay members of our religious bodies, may tend in some measure to perpetuate the present state of religious disunion. This principle is a certain spirit of egotism, of self-seeking, or of self-worship, a principle which is more easily discerned, both in our own breasts and in the actions of others, than clearly defined or accounted for. To the vulgar mind any sort of greatness, or supposed greatness, is pleasing. More prominence of position, in whatever manner or on whatever terms obtained, is grateful to the mind of small capacity and of ignoble nature. I know no littleness more base than that disposition which would rather rule in a lower sphere of being, than obey in a higher; I know of no disposition of mind which tends more to the general degradation of mankind than this petty love of rule, which will always urge a man rather to keep down his inferiors than to raise himself in the scale of being. For surely it is mainly by contact with our betters that we are aided in our own advance.

This egotism or self-love tends to encourage, in regard to religious concerns as in all other matters, the formation of small and feeble organisations rather than of large and vigorous combinations. We shall often find, in connection with one of our small religious ‘causes,’ a knot of little-great people, of a somewhat busy or fussy disposition, who find some gratification for their love of power and authority in the administration of the small affairs of this small cause. If this little cause were merged in some larger and more influential congregation, these worthies would probably sink down into their own place. I do not

affirm that these excellent people *knowingly* keep aloof their little cause in order that they may enjoy this petty greatness; but we all know how frequently motives of different kinds so interweave themselves in the texture of our desires and intentions, that we find it perplexing to distinguish between our virtues and our vices, between our strength and our weakness. Would to God I could believe that there is no deacon or church-member in all our dissenting bodies who is in the slightest degree influenced by these unworthy motives in striving to maintain our denominational disunions! But we cannot do the work of honest men in this world without looking things boldly in the face, and honestly taking them for what they are, and not for what it would be pleasant to believe them to be. So long as we sedulously close our eyes to the vices and follies of mankind, so long shall we do little to free mankind from their thralldom.”

With regard to the steps he would recommend for the further union of the evangelical sects, the writer says:—

“The first sectarian party-wall that I would see demolished is that between baptists and pædobaptists. But even here I would call for no ‘sacrifice of principle,’ that is to say, of no reasonable principle. We can imagine principles which must be ‘sacrificed’ in order that human society may exist. If my ‘principles’ led me violently to impose ‘baptism by immersion’ upon every one who passed along a certain public highway, the peace of society would demand that that principle should be ‘sacrificed.’ I am quite sure that Congregationalists in general, whether baptists or pædobaptists,—for the name Congregationalist is strictly as applicable to the one as to the other,—might without the slightest inconvenience form one body, and yet afford to each member of their societies a convenient opportunity for fulfilling his own ideas of christian duty. It is not at all necessary that any person should be compelled to witness observances which are offensive to him, or even such as are merely uninteresting to him; it is perfectly easy to appoint times for baptism by immersion and times for the ‘sprinkling’ of infants, so that each observance may be witnessed by those only who find it an edifying spectacle.”

True: such a course might be pursued; nay, is already pursued, to some extent, in certain congregations. But the idea of “violently imposing baptism

by immersion upon every one who passed along a certain public highway" is curious enough! But the writer need not be alarmed. The "peace of society" never has been, and never will be disturbed by such folly. State Churches have done such things, but Baptists never.

*Baptism; or, a Contribution to Christian Union: A Letter on the Distinctive Principles of Baptists; addressed to the Rev. C. H. Spurgeon, London; and to which the attention of the Baptist Ministry and people, and of the church at large, is humbly solicited. By Rev. Daniel Fraser, A.M., Lerwick, Shetland Isles. London: Hamilton, & Co.*

DURING this printed Letter from his "Free Church Manse, Lerwick, 15th July, 1861," Mr. Fraser congratulates Mr. Spurgeon on having lived down the hostility with which he was once assailed. He read, he says, the two first volumes of Mr. S.'s Discourses with "gratitude and joy," and adds, "I was led to wonder where in England you had learned such good Scotch Theology." But he has somewhat against him.

"In the midst, however, of these pleasant feelings, I had one serious drawback, in respect of which I could not but feel that, at least 'one thing thou lackest,' and that, as yet, the treasure is found only in earthen vessels. You are a Baptist! or, expressing more precisely the drawback to which I allude, you administer baptism by immersion, and, holding immersion to be baptism, you baptize only professing believers, or believing adults."

"I am bold to hope for a kindly and patient hearing, even while engaged in showing you the grounds on which I think your views on baptism are unscriptural and untenable, and by reason of which you, as well as all holding distinctively baptist principles, are bound—I hope I may say it without offence—at once to renounce them."

"In view, however, of the enhanced influence which you were likely to exert, I was led to think more seriously than ever of, what I cannot help feeling to be, the unscriptural and pernicious character of your baptist views. At first, I thought of soliciting the favour of a brief private correspondence, but at length, and by various reasons, I was led to prefer to address you in the present, undisguised, and public manner."

Mr. F. then proceeds to the discussion of the question, and if our readers wish

to know what "good Scotch" logic is, we advise them to send for the pamphlet, and they will find "the right use of reason" taking a new course. We give them the writer's own summary of his second argument.

"On the whole, then, as the result of these considerations, the conclusion appears to be inevitable, that sprinkling is the only scriptural and only allowable mode of baptism. Seeing, indeed, that dipping is inadmissible, and that sprinkling is the only other alternative, we are of necessity shut up to sprinkling. But when we consider, further, that an inward sprinkling can only be represented and manifested by an outward sprinkling; when we consider that Scripture leads us to think of all divine ordinances as together constituting a firmament,—that the sacrament of baptism, no less than the word, belongs to this firmament, and that, God communicating himself to us by a firmament, it must be by sprinkling, and is so uniformly represented; and when we consider, in fine, how, in conformity with all this, in reference both to the inward and the outward baptism, both are at once and briefly comprehended under the one term of sprinkling, we cannot but regard ourselves, not only as directed to sprinkling, but as having sprinkling virtually appointed and enjoined."

Mr. F. introduces his third argument thus:—

"Thirdly, then, on behalf of sprinkling, let us come directly to the New Testament, and to the actual instances of baptism, and the language employed in connection with it. These, indeed, have been very strongly urged on behalf of immersion. I am persuaded, however, that if we can but rid ourselves of prejudice, we shall find, not only that there is no place, nor foundation, nor vestige of footing, for dipping in Scripture, but that its whole language in regard to baptism, either employs, or positively directs us to, and enjoins upon us, the opposite mode of sprinkling."

We find, on turning over the pages of our copy of this pamphlet, that we marked on first reading it, many other passages for quotation of a similar character to the above; but we have not space for more. We only add, that both the facetious Daniel Isaacs and the redoubtable Mr. Thorn must yield the palm to this Free-Church minister of the Shetland Isles, as the boldest advocate of "Infant sprinkling" that has yet appeared in this field of controversy.

## Correspondence.

### THE EDITOR TO HIS READERS ON THE REPEAL OF THE PAPER TAX.

THE Parliamentary Session of 1861, though comparatively barren of remarkable legislative results, will be remembered by generations to come, as the period when the last tax on the diffusion of knowledge was repealed. Some of us, though earnestly anxious for a consummation so long and so devoutly wished, were scarcely sanguine enough to expect its accomplishment in our day, being fully aware of the formidable obstacles which would be thrown up against it. One by one the taxes on newspapers and periodicals, and on the advertisements they inserted, were removed, and now the tax on paper is no longer to be imposed; many thanks to the RIGHT HON. MILNER GIBSON and his coadjutors, to whose wise and persevering efforts we are indebted for this invaluable boon.

During the thirty-six years that we

have now, through Divine favour, been permitted to issue our monthly publications in one form or other, as those who have accompanied us during that unusually long period will bear willing witness, we have always most readily given our readers every advantage of enlargement or cheapness within our power. We are now considering what will be most advantageous to our numerous readers for the coming year. For as we have only one more number to issue for the present year, we shall complete this volume in uniformity with the past.

Next month we intend to lay before you our proposals for 1862. In the meantime we shall esteem it a favour if our friends will furnish us with suggestions either as regards the size, contents, or price, they would prefer; as we are mainly desirous to meet their wishes as far as possible.

## Christian Activity.

### EVERY CHRISTIAN MAN'S MISSION.

EVERY Christian has a mission. Every pious Jew had. And, in fact, every man has. Man was not made for himself alone. As a forcible writer has put this matter:—

“Not, as some miserable philosophers imply, that man is destined to sit in his chariot, the world, drawn by the foaming, curbless steeds of fate, careering madly through an orbit fixed by chance, with nought to live for, nought to love above himself. No! when the morning stars sang together as the noble tenant of another sphere appeared his goodly frame and turned his lofty brow to heaven, its native light, God, his maker, surely had some great destiny marked out for him—some holy ministry, some worthy mission. What this originally was, it is useless, as well as beside our purpose, to speculate. As far as time is concerned, that is in great measure lost. And the man who would now give himself to the

fulfilment of his mission, consciously and righteously, must seek amongst his fellow-men the sphere where he can do God most service. Undoubtedly, the entrance of sin into the world has altered materially, in some respects, the character of that service which they must render Him who would devote their life to Him. This sad catastrophe has furnished to them a work, demanding for its proper performance the most thorough consecration, and the most devoted zeal. They have to recover the world for God; to carry, not the terror of his arm, but the might of his loving sway, into regions where revolt prevails, and where foul and tyrannous usurpers occupy his throne. The christian now cannot simply take his stand among his fellow-men, one with them in the possession of all things desirable—virtue, piety, joy, and peace. He must see an appalling amount of woe and wretchedness around him, and must minister to it. His delightful

hours of converse with God, and communion with saints, must be only the recruiting of his energies for the discharge of his loving duties. His very worship must not keep him from his work. He must worship by his work; and his worship must always better fit him for his work.

Now these appear to us to be truths which christians have yet, in a great measure, to learn and adopt. They may be known; but they are not acknowledged and acted out. Can any candid observer of their attitude towards the world—towards the godless at home and abroad, at the present moment, say that it expresses anything like this conviction deeply impressed upon their heart? 'We have a mission to the world. A glorious embassy and office. A work most pressing to be done; for whose accomplishment the world wails and agonizes, though it knows it not. On whose success depends the adjustment of all that is disordered; the extinction of all that is deplorable; the introduction of all that can be desired in the world;—the demolition of tyrannies, slaveries, injustices, undue inequalities, insolences of power and pride, superstitions, blinding and degrading faiths;—the expulsion of wars and envyings, vices, and their prolific woes: which shall blend the confused jarring din of earth's wrathful strife into harmony, and spread an air of peace and love, like balmy odour, over the world. A mission in whose discharge we have the co-operation of God, and the interested sympathy of all holy watchers of God's rule in the world. For whose performance we have all means and all encouragements, including that greatest of incitements, the impossibility of failure, the certainty of success.' Is that the spirit that breathes in the christian activities of our age? Does such a conviction as that indicate itself in each of all our many and multiplying schemes? Is there any sign amongst us of a deep-seated, moving consciousness that we *have a mission*; that God has gathered us into his church, not merely to save us, and educate and sanctify us; but that we may, as his agents, save, and educate, and sanctify the world? Is it apparent to all beyond a doubt (as it should be, if we have any such mission), that we are blending with our cultivation of personal piety, with the 'working out of our salvation with

fear and trembling,' a constant, ceaseless, earnest attempt at the recovery of the world for God, and the regeneration of its disordered, cursed life?

We hesitate not to avow our conviction that there are but *few* signs that this is one of the church's great thoughts in the present age; and we fear that the proofs of the truth of this conviction will be but too numerous to all who have anything to do with the matter. What mean the incessant 'special appeals' of our various religious societies? What, the wide-spread complaints of our sabbath schools and kindred organizations, of a paucity of labourers? What says that voice which is daily waxing louder in our ears, but which as yet has awakened no adequate response, which has almost bewildered us in the attempt to meet the call;—that voice, which, as a confused din, in which the loud tones of atheism, and infidelity, and materialism make themselves distinctly heard above the inarticulate roar, of the utter irreligiousness of tens of thousands of the working classes, calls upon the church to acknowledge her supineness, and to arouse herself vigorously to meet and remedy the evil? What light will our prayer-meetings throw upon this most momentous inquiry? Are they so thronged, and is their tone so eloquent of a restless consuming anxiety for the spread of God's kingdom, that we can augur a speedy and worthy effort for its advance? Is it an uncommon thing for some of our missionary prayer-meetings to be marked by little more than supplication for immediate personal blessing? Do our prayers reveal that our hearts are deeply, sadly pondering the religious state of the millions within reach of our arms, and within hearing of our voices? That we are conscious of our mission to them, and zealous to fulfil it? We may be wrong; we should be happy to be convinced of our error; but our impression is, that we have already more machinery than we have power to work—more benevolent schemes than we have benevolent spirit to sustain. And that the response which is given, on the whole (there are, of course, noble exceptions), to these varied calls, is rather an unwilling submission to a duty, than a glowing, zealous embrace of a glorious mission and privilege. Let this conviction but get itself graven on the consciences of all the real christians of

Britain, that they have in their hands the instruments, and that they themselves constitute the agency by which God, through his Spirit, will evangelize the world, and, in addition, that they have long ago received the command to do it, that God waits for their action; that they are, therefore, in a great measure, responsible for the condition of their neighbours: let them embrace and welcome this condition, and modes of agency will soon start themselves. Truth will soon begin to go forth in the midst of men, not as a suppliant for toleration, but with the majestic, graceful mien of a conqueror, whose charms will subdue scorn, and whose voice will carry conviction."

#### YOUR MISSION.

If you cannot on the ocean  
Sail among the swiftest fleet,  
Rocking on the highest billows,  
Laughing at the storms you meet—  
You can stand among the sailors,  
Anchored yet within the bay;  
You can lend a hand to help them,  
When they launch their boats away.  
If you are too weak to journey  
Up the mountain steep and high,

You can stand within the valley  
While the multitudes go by;  
You can chant in happy measures,  
As they slowly pass along;  
Though they might forget the singer,  
They will not forget the song.

If you have not gold and silver  
Ever ready at command;  
If you cannot, toward the needy,  
Reach an ever open hand;  
You can visit the afflicted,  
O'er the erring you can weep;  
You can be a true disciple,  
Sitting at the Saviour's feet.

If you cannot, in the conflict,  
Prove yourself a soldier true;  
If, where fire and smoke are thickest,  
There's no work for you to do;  
When the battle field is silent,  
You can go with careful tread,  
You can bear away the wounded,  
You can cover up the dead.

Do not, then, stand idly waiting  
For some greater work to do;  
Fortune is a lazy creature,  
She will never come to you.  
Go and toil in any vineyard,  
Do not fear to do or dare;  
If you want a field of labour,  
You can find it anywhere.

## Revivals and Awakenings.

#### TESTIMONY OF AN EYE-WITNESS.

There is at this time a kind of lull in this great work of God. But this is only like his movements in the natural world. The purifying storm, if we may use such a figure, has passed over, but we saw the lightning's flash, we heard the thunder's roar, and we felt the falling shower. God was in that storm. His arm was revealed.

And what is the lesson we should learn from the late wonderful revolutions of his Divine power in the conversion of men? What but to look to Him for a yet greater and wider manifestation of his mercy and grace? Ought we not to cherish the hope in our inmost heart that we shall "see yet greater things than these?" "Is any thing too hard for the Lord?" May not what has transpired within the past few years in

America, Ireland, and Scotland, be regarded by us as intimations that he is about to visit the nations of the earth with such copious effusions of his grace and goodness as the world has never seen? We ought now to stand in the attitude of expectation and hope, our faith resting on the conviction that the late awakenings were his own work. Instead of sleeping now something like a lull has come, we should be more watchful for the rising of the cloud that will bring yet greater showers of blessings.

Yes: a conviction that the late revivals were the work of God, genuine and beneficial in their effects, will greatly strengthen our faith. In order to this we give the testimony of the Rev. W. LANDELS, minister of the Diorama baptist chapel, Regent's Park, who thus

described what he witnessed at the time of the revival:—

“We know from experience that no description will produce in the minds of others such a profound conviction of its Divine origin as is entertained by those who have seen for themselves. We utterly despair of conveying to any one who has not known the previous character of its subjects, and witnessed the change which it has wrought in them, an adequate idea of our estimate of the work. When we only read of what was taking place in localities of which we were ignorant, our convictions, though favourable, were comparatively slight. Since we have had an opportunity of witnessing its progress and results among a people well known to us, we can no more think of questioning that it is attributable to Divine power, than of questioning our own existence. When we saw an entire population, formerly distinguished for their carelessness and indifference, now quietly and deeply anxious about their souls' welfare—when we saw that religion had become the one topic of thought and conversation among a people by whom religion was scarcely ever named—when we saw those who had long been known as utter strangers to religion, careless hardened scoffers, evincing all the marks of deep religious feeling—when we heard how intelligently they gave a reason of the hope that is in them—when we saw in the altered tone and manner, in the new expression of countenance, in the unwonted joy which lit up their features, evidence of their new life—when we saw the transformation which had taken place in their character—when we saw the Bible in nearly every hand and joy in nearly every house—when we saw along with the most intense earnestness the greatest sobriety of mind—when we saw all this, where there was no human agency to account for it, no leader who had the conduct of the movement, no prominent man or men to whom their attention was directed—instinctively we felt and acknowledged that God was moving in the midst of them. With tears of gratitude, of which we do not feel ashamed, we could only exclaim, ‘What hath God wrought? This is the Lord's doing, it is marvellous in our eyes!’

Sincerely do we wish that our readers could see for themselves as we have seen. Nothing more would be needed to con-

vince them how little importance is to be attached to the statements of writers hostile to the movement, who understand neither what they say nor whereof they affirm. Nothing is more obvious than the profound ignorance of many who affect to speak with oracular authority on this question. A writer in the *Westminster Review* has ventured to propound a dogma, than which we can scarcely conceive of anything more groundless—that ignorance is the first condition of revival. Some among the converts, without question, have received but a limited education—some of them are comparatively untaught; but in every district to which the revival has extended, it numbers among its subjects men of every class—professional men, editors of papers, students, and even ministers of the Gospel. Some of these too have been men of sceptical tendencies, who, it may be supposed, had cultivated habits of inquiry, and were not likely to yield an unintelligent assent to any movement, however exciting in its nature. Moreover, the revival is not peculiar to nor has it flourished most in unenlightened districts. The peasantry of Scotland are not proverbial for their ignorance or excitability, and as yet the movement has been much more extensive north than south of the Tweed. In Ireland it has flourished in the province in which the people are most thoughtful, and intelligence is most widely spread, and has as yet failed to penetrate, or penetrated only to a small extent, into more benighted regions. It will hardly be alleged by the reviewer that the Americans are in point of intelligence greatly behind our own countrymen; or that their denser ignorance renders them more eligible subjects of revival. So far as we have seen, the most intelligent are generally among the earliest converts, and in every case an acquaintance with the facts and doctrines of the Gospel greatly facilitates the decisive change. Had the reviewer said that while ignorance does not present an insurmountable obstacle, intelligence greatly helps the progress of a revival, he would have been much nearer the truth than when he pronounces ignorance an essential condition of its existence.

Scarcely less wider of the truth is he when he mentions as a third condition, ‘that the intellect be rendered inactive, the imagination and emotions being

excited, and that the sentiments of fear be specially addressed and powerfully wrought upon.' We do not deny that in some cases the imagination and emotions are excited; it would be strange indeed if the emotions were not; we do not see how otherwise there would be such a thing as religious impressions; nor is it unlikely that the imagination will be quickened by their excitement. So far the reviewer's thesis reminds us of a truism. We do not deny either that the sentiment of fear is awakened—a sense of danger such as attends the conviction of sin can hardly fail to awaken fear. It is *not* true, however, that in order to a revival it must be 'specially addressed' and powerfully wrought upon; any more than it is true that the 'intellect must be rendered inactive.' The most effectual preaching in a revival sense which we have heard, appeals to the judgment more than to the fears; and conversion, as the reviewer afterwards acknowledges, 'proves a first impulse to mental activity,' and brings into exercise powers which the convert was never supposed to possess. And though the sentiment of fear is at first awakened, that fear is rather a feeling of solemn awe than a wild and noisy passion; and as in cases which we have witnessed, where the convert is wisely directed, it soon gives place to a deep and holy joy, until the spectacle presented is not that of a crowd moved by fears, but partially rejoicing over their new found blessedness, partly inquiring, without levity indeed but also without terror, with quiet solemn earnestness, after the way of life. In fine, what

takes place at a revival is, in so far as the individual is concerned, precisely what takes place at an ordinary conversion; the only difference is, that the converting influence is more widely exerted, and that the cases are multiplied in consequence. Philosophically speaking, no mental condition is necessary to the conversion of one. If the reviewer's conditions are not necessary in the case of the one, neither are they in the case of the many.

On whatever principle, however, men may attempt to account for this movement, there is marvellous unanimity in the testimony borne to its results. Facts which speak for themselves are manifest to all who have visited the scenes of revival; and from every class who have had opportunity of judging, we hear of the marvellous moral and spiritual change which has been produced. The fruits are all that would be expected to flow from a genuine work of God. Brothels have been closed, and many of their inmates converted. Drunkenness has wonderfully diminished. Landlords have declined renewing their licenses, because, in some instances, they have relinquished their trade from conscientious scruples; in others their trade has already forsaken them. Profanity has already given place to prayer and praise. Old animosities have been extinguished. Crime of every kind has so decreased, that the judges at the sessions have expressed their surprise and gratification at the change. The character of society is manifestly improved; and, in a word, nothing is wanting which is needed to attest that the movement is a genuine work of God."

## Narratives and Anecdotes.

### DETERIORATING INFLUENCE OF AMERICAN SLAVERY.

MR. THOMAS COLLEY GRATTAN, when British Consul at Boston, U.S., had abundant opportunities of ascertaining the evils of the slave system. In his work on "Civilized America," he thus enumerates them:—

- 1st. Breeding of slaves like cattle.
- 2nd. The ignorance of slaves.
- 3rd. Barbarous and brutal floggings.

4th. The separation of families.

5th. The abandonment of free blacks.

6th. The domestic slave-trade between breeder and dealer.

This domestic slave trade is legalized by the laws of the Union, while the same trade is pronounced to be piracy if carried on in Africa or on the high seas. These, however, are not the only evils of slavery. A spirit of uncontrolled command, even among the humanest

men, vitiates the temperament and destroys the evenness of temper. A loose and inadequate respect for the rights of property follows, according to Mr. Cassins Clay, in the wake of slavery, and duelling, bloodshed, and Lynch law are among the consequences. Under such a system, a general demoralization seizes on and corrupts some of the best minds in the country: for, as Mr. Grattan no less forcibly than truly remarks, the great, the beautiful, the true, only flourish where thought and action are untrammelled. It is not merely in productions of the mind that despotism and slavery have a disastrous influence. Estates of the same quality in the Free are from 100 to 150 per cent. more valuable than in the Slave States, and in some cases 500 and 600 per cent. more valuable. Thus lands six miles from Cincinnati, in Ohio, are worth sixty dollars per acre, while lands in Kentucky are only worth six dollars.

It is not merely over mind and soil that slavery has a deteriorating effect; it exerts the very worst influence over the progress of social and domestic civilization, over manners, morality, and religion. Some of the most interesting works that have been written on America, such as *A Journey in the Back Country*, *A Journey in the Slave States*, and *A Journey in the Texas*, are the production of a native, Mr. F. L. Olmsted; and from these volumes we are enabled to accumulate the worst testimony against the whole economy, management, morality, and administration of the Slave States. Between Mississippi and the Upper James River, Mr. Olmsted states that he slept in beds without curtains, which stank, and which were supplied but with one sheet. During his long journeys on horseback through these territories he washed in utensils common to the whole household, and in the rooms there was no adequate furniture, and no couch. The houses were, in general, swarming with vermin and filth; there were no gardens, no flowers, no fruit, no tea, and no cream; worse still, there was neither sugar nor bread, what was called bread being a vile compound composed of flour, salt, fat, and water, stirred together. The mental fare supplied to the traveller was as execrable as the edible. There were no standard books of literature, no magazines, periodicals, or newspapers; not even Shakspeare or a Bible

was to be found in those houses, the mansions of planters, slave-owners, and cotton lords. The horses of Mr. Olmsted fared as badly as himself. There was neither hay, nor straw, nor oats, to be found in the mangers of the stables; and all he could procure for his steeds were a little mouldy corn and maize. In his *Journey in the Back Country* Mr. Olmsted gives a harrowing description of a hard-featured man, with whip in hand, who was the type of drivers in general. These men are aided by dogs to hunt what they call 'the niggers.' So soon as a 'nigger' flies, the dogs are set on his trail. Sometimes there is a run of twelve or fourteen hours, sometimes of two or three days. When the men-hunters come up they call the dogs off, unless the slave shows fight. 'If the 'nigger' fights with the dogs,' says the relater, 'they allow them to tear him.' In his *Journey to Texas* Mr. Olmsted gives a receipt to break a nigger of running away; this is to bind his knee over a log, and then to tear out one of his toe-nails! In the country in which such humane scenes are enacted, out of eighty panes of glass the author only found thirty unbroken; he found pork-lard used for butter, and corn-bread, treacle, and milk the usual fare. No butter, flour, or fresh meat is to be had, he tells us, in Eastern Texas; and the hotels are log-cabins, in which you suffer from cold air. Every shanty in the country sells spirits and takes in travellers; but though the accommodation and diet are horrible, almost unendurable, the prices charged are 100 per cent. over those of New Orleans. In Texas, as in Kentucky and in the other Slave States, a bowie-knife is universal, and a revolver a usual companion. The observations of Mr. Olmsted lead us to the conclusion that slavery, wherever it prevails, draws out the natural lust of authority in the breast of man, and gives rise to the worst excesses. Tarring and feathering, mob-executions, bowie-knife quarrels, and deadly family feuds are universally characteristic, he observes, of minds educated in the Slave States. Mr. Olmsted found the son of a planter, of eight years old, 'a swearing, tobacco-chewing bully;' and he impresses on his readers that it is indispensable that the children of the planters should, in the interests of morality be free from the demoralizing association with slaves.

Instances are given by this native writer of the immoralities and obscenities incident to such a state of things. Suffice it to say, that the sons of planters constantly spend their nights in Negro huts and cabins, and that the coarsest and most sensual passions of the Southern youths are unchecked. It would appear that the object of the slave-owners is to discourage religious observances among the slaves. Mr. Olmsted states that, when travelling through Mississippi and Alabama, though he attended family prayers in fifty planters' houses, yet he never, in a single instance, saw a field-hand attend or join in the devotion. From what he everywhere observed where slavery prevails, he comes to the conclusion, that if the slaves be not elevated in the social scale by receiving their freedom, their white owners must, year by year steadily degenerate. How, he pertinently asks, can men retain the most essential quality of true manhood who daily, without remonstrance, see men, aye, and women too, beaten in a position which renders resistance totally impracticable? The predominant motive for all these iniquities is that there should be a huge cotton crop from the labour of a servile race; and men and women are daily beaten that they may increase this crop. The intellect of the lower class of whites also becomes debased by habitual contact with slavery. The passion for indolence, and the contempt not only for field-labour, but for all labour, grows side by side with slavery. Slavery is also found to engender a savage impatience of political opposition, or even of social opinion. The advocates of slavery will not tolerate its opponents. They seek to insult, to assault, and to destroy all who differ from them. Frequent duels are the consequence; and sometimes when an opponent is wounded by a pistol-shot, your Southern slaveholder will draw out a bowie-knife, and deliberately butcher his adversary. One would hesitate to cite traits of this kind if related by a foreigner; but Mr. Olmsted is a native-born and native-bred American; and it is on his authority we state that Mr. Brookes was regarded as a hero for coming behind Mr. Sumner and all but killing him. Where men meet to cheer on and applaud cowardly ferocity of this kind, they must not only have abandoned self-restraint but all sense of decency

and self-respect. It is not only morals and manners that are vitiated in the Slave States, but law is overborne. From Alabama and Arkansas to Virginia, Tennessee, and Texas, the machinery of police and courts of justice are dispensed with. Cases are tried and sentences executed, in thousands of cases, by irresponsible judges, which in any other country would be decided in courts of justice by the ordinances of positive law and the regular rules of evidence. In Eastern Tennessee, not very long ago, a slave was burned by this rough-and-ready process of injustice and iniquity, in which the slave-owners delight. Can we wonder at this when an American judge was found bold and base enough to declare that a slave was not to be ranked among sentient human beings, being an article of property, a mere chattel personal? Wherever there are slaves, Mr. Olmsted remarks, that the white labourers adopt their careless and lazy habits. This will not appear extraordinary to any reader of Adam Smith. 'The experience of all ages and nations,' says this sagacious thinker, 'I believe, demonstrates that the work done by slaves, though it appears to cost only their maintenance, is, in the end, the dearest of any. A person who can acquire no property can have no interest but to eat as much and to labour as little as possible. Whatever work he does beyond what is sufficient to purchase his own maintenance, can be squeezed out of him by violence only, and not by any interest of his own.' Bentham also remarks that, degraded to a beast of burden, the slave never raises himself above a blind routine; and one generation succeeds another without any sign of improvement. People that own 'niggers,' says Mr. Olmsted, are always mad with them about something or other, and it in consequence happens 'that half their time is spent in yelling at them.' The so-much-lauded system of slavery also prevents the owners of slaves from having clean, quiet, comfortable, or happy homes. Most of the Southern planters are also in debt, and more especially in the Texas. The cotton, too, notwithstanding compulsory labour, is often entirely unpicked, for want of hands. When it is picked by free labour it is worth from one to two cents a pound more than when it is picked by slaves. In the *Journey in the Back Country*

Mr. Olmstead says, 'In the Texas I was informed that the cotton picked by the free labour of the Germans was worth from one to two cents a pound more than that picked by slaves.'

This relation between master and slave, it stands to reason, must have an unhappy influence on manners, and generally on morals. It is in truth an interchange of boisterous tyranny on one side and degrading submission on the other. The children of tyrant masters perceive and con these lessons. They speedily learn to imitate their parents, for man is everywhere an imitative animal. Thus nursed, thus educated, boys of ten, twelve, fourteen, and fifteen follow in the footsteps of their fathers, sometimes giving loose to more capricious airs, but oftener more ungovernable passions. The errors and crimes of the slaveholders and slavebreeders arise from a total ignorance of the natural rights of mankind. These rights, as Alexander Hamilton, one of the founders of the Republic, said, are not to be rnmaged for among parchments. 'They are written as with a sunbeam in the whole volume of human nature by the hand of Divinity, and can never be erased or obscured by mortal power.'

#### NATIONAL FAST IN THE FEDERAL STATES OF AMERICA.

THURSDAY, Sep. 26, having been appointed by the President and Government as a day of fasting and humiliation before the Most High, because of the present crisis of public affairs, was generally observed throughout the states of the Union. We are gratified to find that many of the preachers spoke out unreservedly against the great cause of all this mischief—**SLAVERY**. We have read a list of extracts from the sermons of several eminent ministers who did not fail to denounce that infamous system. We have also received a copy, from the "Morning Star," of the sermon preached at "Roger Williams' Church," Providence, Rhode Island, on the day appointed, by the pastor, the Rev. G. T. Day, from 1 Kings ix. 4—9, entitled, "The Nation's Sin; its Punishment, its Danger, and its Deliverance," in which the preacher delivers a faithful and fearless protest against the nation's curse.

#### A LAMENT FOR THE FAST DAY.

"O Lord, Rebuke us not."

Thy hand is heavy on us;  
We faint beneath thy rod,  
And cry to thee in sorrow,  
Rebuke us not, O God!  
Rebuke us not in anger!  
But be as thou hast been,  
Remembering in thy mercy,  
Our weakness, not our sin.

We see the clouds about us  
Are black with storms of wrath,  
We hear the muttering thunder,  
And trace the lightning's path—  
Thy helpless creatures tremble  
Beneath thy awful frown,  
And own our guilt is rolling  
Thy bolts of vengeance down.

No more with shouts and laughter  
We fill the summer air,  
No more with songs of gladness  
The autumn feast prepare;  
For those who walked beside us,  
The beautiful and brave,  
Are sleeping cold and lowly,  
In many a nameless grave.

The green leaves droop in sadness,  
The flowers are wet with tears,  
And sounds of woe and mourning,  
Each anxious watcher hears,  
The wail of homeless orphans,  
The widow's cry of pain,  
A voice like that of Rachel,  
Which asks for sons in vain.

O Thou, whose heart of mercy  
Still pities all our woe,  
Give us repentant sorrow,  
And grace our sins to know;  
And while with deep contrition  
Beneath thy hand we bow,  
O make us purer, better,  
For what we suffer now.

V. G. R.

## Baptisms.

### FOREIGN.

**BAHAMA ISLANDS.**—On the first sabbath in May, Mr. Davey baptized fifty persons in *Nassau*,—precisely the same number that were baptized on that day the year before. These were selected from about seventy, who have for some time been visiting him with a desire for fellowship with the Church. Thirty of the candidates were chiefly young men who, having had greater educational advantages than their parents, may become of great service to the church. At the little station at *Fox Hill*, eight or nine persons were also about to be baptized.

**San Salvador.**—Our native brother, Mr. Laroda, reports that he had baptized during his journeys through the island fifteen persons, and that others were awaiting that ordinance.

**BRITISH AMERICA.**—From the report on the state of the baptist denomination in Nova Scotia and New Brunswick, presented at the recent convention at *Nictuax*, Nova Scotia, we learn that there are 266 churches and 22,608 members. They report 892 as baptized during the year—the formation of three new churches—the opening of seven new meeting houses—and the ordination of nine ministers. Twenty candidates for the ministry are studying at *Horton*.

### DOMESTIC.

**COLERAINE, Ireland.**—Mr. Medhurst, in giving an account of the first twelve months of his ministerial labours at Coleraine, says:—"Since I commenced my pastoral duties here, I have baptized fifty-two believers in the name of the Father, Son, and Holy Ghost, one of whom was an old woman aged seventy-seven. Fifty-seven persons have been added to the fellowship of the church, which now numbers one hundred and twenty-nine members. Amongst those added to the church are three converts from popery, and the only daughter of our esteemed brother and deacon, Mr. Edward Gribbon. Our losses during the year are but three—one a painful case by exclusion; one, a dear sister, who has gone to seek a home in America; and one, a young brother, aged fourteen, who

sweetly fell asleep in Jesus on the morning of Wednesday, June 5th, 1861. This dear youth was converted, baptized, and united to the church as a fruit of the 'Revival of '59.' Our brother left behind a good testimony to the reality of the gospel in which he had trusted; just before he died he was asked by a member of the church, 'Do you fear to die?' He replied, 'This side or the other, it doesn't much matter; only it's just a little awkward getting over.' On the 6th of June I buried our brother in the parish churchyard of Coleraine, and addressed a considerable concourse of persons. During the year, I have preached three hundred sermons, besides attending four prayer-meetings each week, at which I generally read a chapter, and make a few observations explanatory of the passage. I have been enabled to preach the Word of Life at the following places:—*Articlave*, *Ballysally*, *Bellefont*, *Garryduff*, *Whins*, *Londonderry*, *Castle Row*, *Camus*, *Tubbermore*, *Portadown*, *Magherafelt*, *Church Hill*, *Belfast*, *Poleentammy*, *Currysiskeen*, *Portstewart*, *Kiltenny*, *Maddebeenny*, *Mill Town*, *Irish Houses*, *Ballymoney*, *Dundooan*, in the open air at *Coleraine*, on the *Fair Hill*, and in the *Diamond*, and in *Glasgow*, *Scotland*. I believe there are fair prospects of a good church being established at *Portadown*, provided a little temporary assistance could be rendered to the friends now meeting together at the *Town Hall*. At *Garryduff*, near *Ballymoney*, the little church, which was first formed about the year 1820, still continues to meet in the dwelling-house of a valued brother, Mr. John Townsend, and now numbers twenty-six members."

**NEWARK.**—Five believers in Jesus were baptized by Mr. Bayly, on Lord's-day evening, Sep. 8. Four of these friends were from the General Baptists at *Grantham*, who have not a baptistry. One of the four, a sister, far advanced in life, received her religious impressions under a sermon by our pastor six years ago, from the words, "How shall we sing the Lord's song in a strange land?" Thus we see how it behoves us to "be not weary in well doing," for "in due season we shall reap if we faint not."

T. F.

Bow, *Middlesex*.—On the last sabbath in June, our pastor, Mr. W. P. Balforn, baptized two believers in Christ, who were received at the Lord's table on the first sabbath in July; and on Sep. 15, seven more put on Christ by baptism before many witnesses. One had been a member of a christian church, but opposed to believers' baptism. He was present at our last baptismal service, and was so convinced by the sermon our pastor preached, that he then felt a desire thus to follow the example of Christ, and wondered how he could so long have remained blind to what then appeared to him so clear. Two were a youthful brother and sister, who were led to seek the Saviour more earnestly through the death of a beloved brother, a devoted follower of the Lord, who was a very useful member with us. Another was the husband of a member, and though greatly opposed to religion, yet thought he would just go once and hear for himself. He went, and felt angry with the preacher, yet went again, and thus "he who went to scorn remained to pray." These, with others, received the right hand of fellowship at the Lord's table, Oct. 6. Others are inquiring the way to Zion with their faces thitherward. The Lord hath done great things for us, whereof we are glad. M. A. H.

LONDON, *Metropolitan Tabernacle*.—On Thursday evening, Sept. 19, Mr. Spurgeon baptized sixteen believers in the Lord Jesus; nineteen on Sept. 26; and twenty on Oct. 3. It may interest our readers to notice the business-like manner in which the affairs of this large religious establishment are managed if we give them the form of the circular which is usually filled up and forwarded to each of the candidates previously to a baptismal service.

*Metropolitan Tabernacle,*

NEWINGTON, S. .... 180

Dear Brother,

I beg to inform you that the Ordinance of Baptism will be administered on .....

.....  
and you are expected to be here at a quarter-past six o'clock.

It will be necessary for you to bring Two Towels, a White Neckkerchief, and a complete change of Linen and Clothes, except the Coat.  
Yours truly,

STONY STRATFORD.—We had a deeply interesting service here on Lord's-day evening, Oct. 6, when our pastor, Mr. E. L. Foister, preached from John xv. 8—"So shall ye be my disciples;" after which, one of the candidates for baptism related to the congregation his religious experience. Twenty years ago he came unto our pastor in a state of intoxication, and asked him if he could tell him, "Who the father of God Almighty was?" This profane question led our pastor to speak closely to him upon divine things; and he then told him that he had that day been preparing a sermon upon that Great Being, and invited him to come and hear it preached on the following sabbath-day. The words of the text were, "For some have not the knowledge of God, I speak this to your shame." He came and heard the sermon—was deeply affected—awakened to reflection—felt the guilt of his past sinful life, and left the place not as he came to it. He went to live in a distant town, and afterwards found peace. Returning to this neighbourhood, he, and his wife, and another friend sought admission into our church, and were baptized. We were favoured with the presence and assistance of brother T. D. Reynolds, of Earls Colne, who kindly gave an address on baptism. Our enlarged chapel was crowded by a very attentive audience. We have no doubt good was done.

LEWES, *Sussex*.—After a sermon by Mr. Holt, from "Come thou with us and we will do thee good," Mr. Beck, from Uckfield, immersed, according to the word of the New Testament, on a profession of their faith in the Lord Jesus Christ, five friends from Uckfield, and three from Lewes. It was an interesting sight to see these friends thus publicly identifying themselves with the church of the living God. Our hearts' desire and prayer to God for them is, that they may prove faithful unto death, and at last receive a crown of life. T. E.

LYDNEY, *Gloucestershire*.—Lord's-day, Sep. 1, Mr. M. S. Ridley, pastor of the church, baptized two candidates, after a sermon from Psalm cxix. 6; and Lord's-day, Oct. 6, three candidates, after a sermon from Ruth i. 16, 17. Other candidates are waiting for baptism.

HASLINGDEN, *Lancashire*.—Six followers of the holy Saviour were baptized by Mr. P. Prout, on the first Lord's-day in October.

*CINDERFORD, Woodside, Forest of Dean.*

—Ten believers in the Lord Jesus were baptized on the first sabbath in October, one of whom was the only son of our esteemed friend, Mr. W. Rhodes. May he tread in the steps of his father, and shew, by his walk and conversation, that he is truly a plant of the Lord's right hand planting! On this occasion the new chapel was so crowded that many were unable to get in. Indeed seats have usually to be placed in the aisles. The friends wish to erect galleries, but they are a poor people, and the debt on their new place is heavy. Their schools too, contain nearly 500 children. We are glad to hear of all this crowding of people and children. The friends *must* make room for them somehow or other. Hearty co-operation will do the work.

*YARMOUTH, General Baptists.*—Brother BARASS writes from Peterborough, Oct. 16:—"I just write you a line to state that I spent last Lord's-day with our friends at Yarmouth. We had very good congregations both morning and evening. In the morning I baptized four young persons, and in the evening received them into the church and administered the Lord's supper. I also preached on Monday evening to about seventy persons. My conviction is that the state of the church is hopeful, and that good is being done. The lamp is already put up outside the chapel, and the rows will be paved forthwith, which will be a great improvement."

*ALDWINKLE, Northamptonshire.*—After the sudden removal of our pastor, Mr. Grant, a year ago last July, we had supplies for six months, but did not make much progress. Since our present minister, who had been a Wesleyan, came amongst us, we have had several additions by baptism. In May, two were baptized; in August, three; in September, ten; and next sabbath (Oct. 16,) we expect to baptize four more. Besides these, we have many anxious inquirers, of whom we hope well. Our place of worship has also been enlarged by the addition of two side galleries, and our sabbath school is increased. We thank God and take courage. R. B.

*SUTTON-ON-TRENT.*—The ordinance of baptism was administered here on Thursday evening, Sep. 19, by Mr. Bayly, of Newark. The text on the occasion was, "I thought on my ways, and turned my feet unto thy testimonies," from

which the preacher proceeded to speak on the Psalmist's *serious reflection*,—"I thought on my ways;" and of the *happy result* to which it led,—and turned my feet unto thy testimonies." After the sermon, Mr. B. baptized a believer in the Lord Jesus. T. F.

*NEWCASTLE-ON-TYNE, Bewick Street.*—During the past three months twenty-eight believers have been baptized and added to the church, now under the pastoral care of Mr. Walters, late of Halifax. S. C.

#### WALES.

*Cardiff, Bethany.*—I regret that the church at Bethany, having been without a pastor for some time, is not in such a prosperous state as it was. But I hope soon to be able to inform you that the Lord has sent them a minister after his own heart, who shall be the means of doing much good in this large and still increasing town, where so much wickedness abounds, notwithstanding the existence of so many places of worship, and so much united effort by a band of devoted men, who spend their time and talents labouring incessantly, in season and out of season, in order that they may win souls to Christ. On Lord's-day, October 6, after a discourse by one of the students from Pontypool College, Mr. Davies, one of the deacons, immersed two females, one of whom had been a most notorious character; both she and her husband having lived a very dissipated life, until the Lord, in his infinite mercy, was pleased to bring them both to the knowledge of himself. The husband was baptized a short time since by our Welsh friends. They were added to the church. J. J.

*Landoverly, Carmarthenshire.*—Our pastor, Mr. D. O. Edwards, on Lord's-day, Sept. 16, led three young females down into the water, and baptized them according to the right sense of the word, by immersion. They were all from the sabbath school, and one of them was the daughter of a baptist minister. On Oct. 13, Mr. E. baptized two young men who had been constant hearers for some years. The morning being remarkably fine, the banks of the river were crowded on both sides. We have lately seen some prodigals returning to their Father's house, so that we rejoice in the Lord for what he has done for us.

*Pembroke.*—Three more friends have been baptized here by Mr. Davies, one on Wednesday evening, Sept. 18; and a young man from the Bible class on sabbath evening, Oct. 13, when an Independent minister, on a visit, preached to us, but not a word was spoken about baptism in his discourse; and on sabbath morning, Oct. 20, a man far advanced in life, who had been twenty-three years a member with the Independents, now yielded to the divine command in

following the Redeemer through the waters of baptism. D. E.

*Wrexham.*—On Wednesday evening, Sept. 25, three believers were baptized on a profession of their faith in Jesus, by Mr. T. Durant, of Liverpool, in the Old Chapel, Chester Street, (kindly lent for the occasion) and were added to the church meeting in the large room at the old Temperance House, on the first Lord's-day in October. E. W.

## Baptism Facts and Anecdotes.

### A PUBLIC BAPTISM NINETY-FOUR YEARS AGO.

ABOUT fifteen miles from Cambridge is the town of Saffron Walden, where was a baptist church with a minister named Gwennap. Midway between the two towns is Whittlesford, a village embosomed in trees, and by which flows a branch of the Cam. In that village lived Ebenezer Hollick, Esq., the lord of the manor, and a member of the church at Cambridge. In the spring of the year 1767, forty-six persons connected with the two bodies were waiting for baptism; and they agreed to meet on the 10th of April, for the administration of that ordinance, at Whittlesford. The morning was very fine. At ten o'clock, about 1,500 persons had assembled and formed themselves into a circle, the outermost being on horseback and in coaches and carts. The opened windows of the house were filled with spectators. A moveable pulpit had been erected: and at half-past ten Dr. Andrew Gifford, who was the pastor of a church in Eagle Street, London, and also Fellow of the Society of Antiquarians, and Sub-librarian of the British Museum, gave out a hymn; the crowd being uncovered and in profound silence. This was followed by prayer, and a sermon on baptism. Half an hour having been employed in preparation, the administrator, Mr. Gwennap—who was a nephew of Dr. Gifford—walked down to the ford which was near, and from which the village takes its name, attended by ministers and deacons, and followed by the candidates, decently and carefully dressed for the occasion. The banks

were lined with spectators on foot, on horseback, in carriages, and in the trees. Mr. Gwennap conducted a short service, and then taking the oldest man by the hand, led him into the water, saying as he went, See, here is water, what doth hinder? When he had reached a sufficient depth he stopped, and with the utmost composure baptized the man in the name of the Father, and of the Son, and of the Holy Ghost. Mr. Robinson stood by in a boat, received the baptized person from Mr. Gwennap, and leading him a few steps, committed him to another attendant, who then gave him his arm, walked with him to the house, and assisted him to dress. In like manner all were baptized. "About half an hour after, the men newly baptized having dressed themselves, went from their rooms into a large hall in the house, where they were presently joined by the women, who came from their apartments to the same place. They then sent a messenger to the administrator, who was dressing in his apartment, to inform him they waited for him. He presently came, and first prayed for a few minutes, and then closed the whole by a short discourse on the blessings of civil and religious liberty, the sufficiency of Scripture, the pleasure of a good conscience, the importance of an holy life, and the prospect of a blessed immortality."

### BAPTISM BY DOWING FORWARD.

THE above report of a public baptism is from the "Memoir of Robert Robinson," recently published; from which we also extract the following:—"The learned

recluse may gather about himself stores of information and luxurious enjoyment, but as the serpent crept into the first garden that adorned the world, so will sorrow disturb or even destroy his tranquillity. Mr. Robinson was a loving and indulgent parent. Among his daughters was Julia, her father's pride; tall, erect, beautiful, graceful, sensible, witty, amiable, devout; the life and charm of the circle in which she moved. For more than two years symptoms of weakness had been apparent, and on the 9th of October, 1787, she died at the age of seventeen. It is evident that the stroke fell in its most crushing severity on the father: who, intellectual more than imaginative, intellectual almost to the absence of emotion, a diamond reflecting the light but not glowing with the heat of truth—such at least is the impression the writer has received—did not perhaps often shed a tear; but now, the strong man was wholly subdued and prostrated: so much so that the other members of the family forgot in some measure their own sorrow, in the common effort to soothe the chief mourner; the effort to moderate the bitterness of paternal

anguish. Some relief was soon found in the resumption of his learned labours; and he was greatly cheered by the impression the death of Julia made on his surviving children, six of whom were two months afterwards baptized by their father in the bath in his garden, and received into fellowship by the church."

Mr. Robinson thus describes, in a letter to the Rev. Dan Taylor, the baptism to which allusion has been made. "Last week I had the happiness of seeing six of my children received on their own profession of faith into this church. I baptized them, not in the church baptistery, but in my family bath at the bottom of my garden; for I had a mind to try the primitive eastern mode of immersing. I led one down the steps, turned her about and set her face toward the steps, placed myself on her left side transversely, and putting my right hand on the back of her head, bowed her forward into the water, and effected a perfect immersion, while I pronounced the baptismal words. We are all so satisfied with this mode, for the rest followed the first, one ascending, another descending, that I think I shall never use any other in future."

## Sabbath Schools and Education.

"SERVE THE LORD, CHILDREN."

*Air—"Breathe the Wave Christian."*

SERVE the Lord, children,  
While life is spending,  
Kings he will crown you  
After life's ending,  
Safe is it on his care  
Through life relying;  
Sweet is it in his arms  
Resting when dying.

CHORUS.—Serve the Lord, children, &c.

Fly from sin, children,  
Serve Satan never,  
Slaves they would make you,  
Now and for ever.  
Hard is it serving them,  
False is the pleasure,  
Bitter the woes they bring—  
Great beyond measure.

Make the choice children  
Now in life's morning;  
Mark how the time flies,  
Hark! to the warning,—

Set not your hearts on earth,  
Fix them in heaven;  
What would a world be worth  
Sin unforgiven!

Blest are the children  
Found early praying,  
Pleasant they find it  
Jesus obeying;  
Sweet are the promises  
On earth he makes them,  
Bright is the land above  
Whither he takes them.

'Tis a land, children,  
Far from all danger,  
Sin never enters,  
Death is a stranger;  
None there are sad at heart,  
Hurt or offending,  
Friends never have to part,  
Joys are unending.

*From the "Intermittent Fountain."*

NOTICE.—To P. B. W.—We have received your long but very interesting report of the formation of a District Sabbath School Union in Suffolk, for which we have not space. We need scarcely remark, that we rejoice to hear of all such attempts to promote union, and improve the qualifications of the teachers.

To "A BRITISH BAPTIST."—You seem to misapprehend the paper on which

you comment in such severe terms. The greater part of your letter too is quite irrelevant to the subject, and the whole is so very lengthy that we should not do justice to our readers were we to occupy so much space in our pages as the inscription of all you have written would require. We say this, not without much respect for the motives which no doubt influenced you in writing your animadversions.

## Religious Tracts.

### TRACTS FOR IRELAND.

CHRISTIANS of every evangelical denomination, established or dissenting, rejoiced when that remarkable revival took place in Ireland about two years ago; and their ministers, when they visited that country, and saw the grace of God, were glad. Among others, the Baptists shared in the labour; and as might be expected, reaped some fruit. But we very much regret to notice that our Presbyterian brethren seem to begrudge us the quiet enjoyment of that portion of our labour which we had fairly and honestly earned. They seem to claim the whole province as their own; and hence the bitter things which some of their ministers have said of us. Indeed at this juncture, not only in Ireland, but in Scotland too, the Presbyterians seem to be very much disturbed by the progress of baptist principles. But we cannot help it. Necessity is laid upon us to propagate what we believe to be the teaching of the New Testament on the discharge of this important act of christian obedience. We have no desire to offend, but we must be faithful to the Word of God and our own conscientious discharge of duty.

In a letter to the Secretary of the Baptist Irish Society, Mr. T. W. Medhurst, baptist minister, Coleraine, says:—"Never were the prospects of the Baptists in Ireland more encouraging than they are at the present time; and never was it more necessary that the hands of your committee should be strengthened by the prayers and liberality of christians in dear old England. Now, if ever, the iron is red hot, and needs but a repetition

of sharp blows to weld it securely. Let not christians now withhold their aid; but rather let them, in stronger forces, come up to the help of the Lord—to the help of the Lord against the mighty—and an impregnable position shall be gained in Ireland, which shall, by the blessing of God, be the means of eventually winning her for Christ. The people are now willing, not only to listen to the Gospel, but also to discover what 'is noted in the Scripture of truth' regarding the will of Jesus in the ordinances and the government of his church. I would be most thankful to receive [from friends in England an occasional supply of tracts on these subjects, for the purpose of free distribution; and can assure any who feel desirous of becoming donors, that such tracts will be largely perused by an intelligent and thinking class of people. Ireland and the Irish have been by many grossly misrepresented. The country has been spoken of as being wild and desolate; instead of which it is lovely and beautiful. Her people have been represented as ignorant, brutish, and vicious; instead of which they are noble, kind, hospitable, and well informed. The curse of Ireland is Popery; not entirely the Popery of Rome, but the Popery of priestcraft amongst so-called Protestants likewise. Christians of England, Ireland needs nothing, save the Gospel, to make her brave, beautiful, 'glorious and free.' Let her have a pure Gospel, then shall she be spiritually, what she is naturally, the 'first isle of the ocean,' the 'first gem of the sea.' May God abundantly bless, increase, and prosper the efforts of the Baptist Irish Society."

# Intelligence.

## BAPTIST.

### FOREIGN.

**SOUTH AUSTRALIA.**—The *Register* of July 26, says:—"We have to welcome another minister of the baptist denomination, the Rev. Silas Mead, M.A., LL.B. The rev. gentleman preached a deeply impressive sermon in the morning at Ebenezer Independent Chapel, Rundell Street. In the evening he gave a most earnest discourse to a large and deeply-attentive congregation, at the baptist chapel, Lefevre Terrace, North Adelaide. Mr. Mead, whose arrival has for some time been anticipated, will be located in South Adelaide, a piece of land on which to erect a baptist church having been purchased in Flinders Street. Plans of the church to seat six hundred persons, without galleries, having been approved of, and it is expected that the foundation stone will be laid in a few weeks. In the meantime, and until the church is erected, White's Assembly Room has been engaged for public worship, and the first services will be held there on the 21st inst. For week-day services, on Wednesday evenings, Zion Chapel, Pulteney Street, has been kindly lent, where for some weeks past a few of the friends of the movement have held a weekly prayer-meeting. Mr. Mead is now staying for a few days with the Hon. G. F. Angus, M.L.C., at Prospect Hall, near North Adelaide.

**AUSTRALIA, Sydney.**—On Tuesday evening, August 13, a tea and public meeting was held at the baptist chapel, Bathurst Street. About 300 persons sat down to tea, and at the meeting which followed the chapel was quite full. The Rev. J. Voller presided, and briefly stated the objects which had called them together, namely, to give a welcome to the Rev. R. Moneymont, recently arrived from England; and to take leave of the Rev. B. G. Wilson, about to return to Brisbane. There was a large number of ministers present, each of whom cordially welcomed Mr. Moneymont, and expressed their wish that he might be blessed of God in his labour—and also that Mr. Wilson might be conveyed back in safety to his sphere of labour, recruited in body and spirit. The Rev. R. Moneymont, in replying to the cordial greeting he had received, mentioned the circumstances which had led him to this colony, and the cordial welcome he had received from that church and his friends generally. The Rev. B. G. Wilson

replied in an animated and lively speech. The meeting closed with singing and prayer.

**JAMAICA, Falmouth.**—The Rev. Thomas Lea, of Stewart Town, Jamaica, has accepted the cordial and unanimous invitation of the baptist church at Falmouth, in the same island, formerly under the care of his honoured and beloved uncle, the Rev. William Knibb. On sabbath-day, Sept. 15, the Rev. Ellis Fray, who has had the temporary oversight of the church, resigned his charge into the hands of Mr. Lea. A large congregation assembled to greet the new pastor. Many fervent prayers were offered up that his ministry may be as signally blessed as were those of his devoted predecessor, whose name and memory will be ever gratefully cherished by the freed inhabitants of Jamaica.

**BAPTISTS IN AMERICA.**—The *Baptist Almanack* states that 242 baptist ministers were ordained during 1860; thirteen ministers received from other denominations; fifty-two baptist ministers have died; seventy-six baptist church edifices have been dedicated to the worship of God; 152 baptist churches have been constituted; the net increase of our denomination throughout the country is placed at 16,314. It is highly probable that if complete returns could have been received from the Southern and border States, this increase would have indicated at least 25,000 members.

### DOMESTIC.

**KETTERING—Opening of the New "Fuller" Chapel.**—This new chapel will comfortably seat about eight hundred and fifty persons; though from its dimensions, seventy feet by fifty feet, it would appear capable of accommodating a greater number. The minister stands in a semi-circular carved oak platform, projecting from a richly ornamented Caen-stone recess, approached from behind. The seats are uniform in plan, and have a good effect, and are very commodious. All the internal woodwork is of clear varnished deal or oak, and the chapel is beautifully lighted by pendant gas stars, rendering needless any pulpit-lights, which are so often in the way of an energetic preacher. Behind the chapel is a minister's and deacons' vestry, wherein is preserved as an interesting relic the oaken pulpit from which, in bygone days, Fuller, Carey, Pearce, Robert Hall, Toller, Knibb, and other departed worthies, frequently or occasionally preached. There is also a lecture-room forty feet by twenty feet, and a school-room ninety feet by twenty feet. The chapel is well-con-

struoted, and answers admirably for speaking and singing. There is an apparatus for heating it by hot-water pipes; in short, nothing has been omitted tending to render it as comfortable as possible to the congregation. The first discourse was on the morning of Tuesday, Sept. 24, by the Rev. W. Robinson, of Cambridge, late the pastor of the church. Mr. Robinson's text was Dent. xxxii. 3, 4. After the service there was a dinner at the Corn Exchange, and a tea festival, which was thronged. In the evening, the Rev. Andrew G. Fuller, of London, read and prayed, after which the Rev. J. P. Mursell, of Leicester, preached from Psalm cxxiii. 8, 9. At the evening service there were probably 1,200 persons present, and numbers crowded the entrance unable to get even standing room. The entire outlay is about £4,000, towards which some £2,000 have been subscribed by the congregation, and £900 has been raised from other sources, leaving a deficit of £1,100. The total amount raised during the day was about £120. Sermons were preached on the following sabbath by the Rev. J. T. Brown, of Northampton, and on Monday, by the Rev. A. Mursell, of Manchester.

**REGENT'S PARK COLLEGE.**—During the past year forty-two students have been connected with the College, twenty-nine as ministerial students, and twelve as lay students. Four of the former have recently left the institution, and have accepted pastoral charges. Two students have also left for foreign labour in India and Australia. Seven lay students left at the close of last session, one of whom has entered as a student for the ministry. To supply the eleven vacancies, the committee have selected nine students for the ministry, and three lay students have been admitted. Three have also been admitted as non-residents to attend the classes; so that there are forty-five students now connected with the College. The progress during the past session was shown from the fact that a number of the students had taken degrees at the London University; others of them having obtained scholarships and other honours in connection with the College. The reports of the examiners were also read, and were, without exception, highly satisfactory. With regard to finances, the total ordinary receipts were £2,254, and there is now a balance of debt as against the institution to the amount of £63. The number of the students is larger than ever it has been, and the committee feel that this debt ought at once to be liquidated. Twenty previous subscribers have died during the year, and thirty new ones have been obtained, of whom eight are students who have left the institution during the last two years. Among the extra dona-

tions was a gift of £1,000, to found a Carey scholarship. £500, has also been promised towards a similar sum in memory of Andrew Fuller; the remaining £500 for the accomplishment of this object it is hoped will be forthcoming during the ensuing year.

**LECTURE ON THE GORILLA.**—On Tuesday evening, Oct. 1, the Rev. C. H. Spurgeon delivered, in his own chapel, a lecture on "The Gorilla, and the Land he Inhabits." The admission was by ticket, at charges ranging from 2s. 6d. to 6d., and the chapel was crowded. Some hundreds of persons could not get tickets. Mr. Layard, M.P., presided, and M. Du Chaillu occupied a chair immediately on his right hand. The proceeds of the lecture were devoted to the Band of Hope Union. Mr. Spurgeon's lecture was received with great applause, and, at the close, a number of dissolving views illustrative of the principal scenes in M. Du Chaillu's travels were exhibited, Mr. Spurgeon acting as explanatory lecturer. The chairman expressed the great pleasure he had derived from the lecture; and, having eulogised M. Du Chaillu, moved a vote of thanks to Mr. Spurgeon. M. Du Chaillu, who was very cordially received, seconded the motion. He appreciated highly Mr. Spurgeon's friendship, and the more so as he had so many enemies. He had written of Africa as he saw it. He thanked Mr. Spurgeon for his criticism on the pictures of the book, and if he travelled again he would give it practical effect. He had learned a good deal of wisdom within the last five or six months.

**Bristol, Pithey.**—This chapel has been re-opened for Divine service. It will be occupied by the congregation which, for the last four years, under the pastorate of the Rev. J. Davis, has been worshipping at Cooper's Hall. The building has, it appears, undergone an entire renovation, and various alterations and improvements have been made, which has rendered it very convenient and comfortable. Rev. Mr. Dickie preached an interesting sermon from John ix. 8, 7. At five o'clock a tea meeting took place in the chapel, to which about 650 sat down. At half-past six o'clock a public meeting was held. The chapel was crowded. The Rev. J. Davis, pastor, occupied the chair, and was supported by several ministers of the city, by whom addresses were delivered. £500 remains to be raised to complete the cost of purchase and repairs of the chapel.

**CONISTON, Lancashire.**—The place of worship here which had been closed for enlargements and improvements, has been re-opened with religious services and collections. John Crossley, Esq., of Halifax, presided at a numerous and interesting tea meeting.

**STRAFORD-ON-AVON.**—The new school-room adjoining the baptist chapel in this town was opened by a tea-meeting on Monday evening, Sep. 30th. Able and interesting addresses were delivered by several ministers and friends. The pastor of the church, the Rev. R. Hall, presided. The meeting, although a protracted one, was sustained with unflagging interest to the end. It was stated that the whole work was expected to lead to an outlay of nearly £450, of which sum £291 has been already subscribed. On the preceding sabbath the Rev. J. W. Todd (one of the former pastors of the church) preached three times, and on the Wednesday following the children of the sabbath-school took tea in the room.

**KILWOOD, Brecon.**—The old chapel having gone into a dilapidated state; there have been new pews, a new pulpit placed instead of the old one, and also the gallery has been altered, which has changed the inside of the chapel materially, and, in consequence of this, a considerable debt has been incurred. This, we are happy to say, has been greatly reduced by the liberality of the members and friends, and the activity of the Rev. G. H. Llewellyn, pastor of the church. Services were held in connection with the re-opening of the place, when many ministers took part.

**LEICESTER, Carley Street.**—After public announcement that the annual tea meeting of the friends at this place would be held on Monday evening, Oct. 14, Mr. James, who had supplied the pulpit fifteen months, sent in his resignation to the deacons. But at the time appointed a large company sat down, and after tea adjourned to the chapel, when Messrs. J. C. Pike, T. Stevenson, E. Foster, J. F. Winks, and others, exhorted the friends to union and perseverance.—[Mr. Winks desires to state that he had nothing at all to do with the introduction of Mr. James to the friends at Carley Street.]

**BAPTIST MISSIONARY SOCIETY—Departure of Missionaries.**—On Tuesday, Oct. 1, the Committee of the Baptist Missionary Society, the Rev. Joshua Russell in the chair, formally took leave of the Rev. J. C. Page and Mrs. Page, the Rev. G. H. Rouse and Mrs. Rouse, departing for India. Dr. Steane was present at the Committee—a sign, we trust, that he is somewhat recovered from his late severe illness.

**PORTSMOUTH, Southsea, St. Paul's Square.**—At our annual meeting on Oct. 23, our new lecture-room was crowded, and about three hundred sat down to tea. Mr. Cooke, our minister, presided, and several ministers were present. The reports were cheering, and told of harmony and progress. The proceedings were of a very interesting character, and the addresses were able and stirring.

**MILDENHALL, Suffolk.**—The baptist chapel in this place, after considerable enlargement, was re-opened, Oct. 3, when the Rev. W. Landels, of Regent's-park chapel, preached two able sermons. During the interval between the services, about 250 friends sat down to tea in the spacious school-room adjoining the chapel. The collections realised proved sufficient (in connection with a legacy lately bequeathed by a generous supporter of the cause) to discharge all obligations. Several ministers took part in the services, and warmly congratulated the Rev. J. Richardson and friends on the completion of their commodious and beautiful sanctuary.

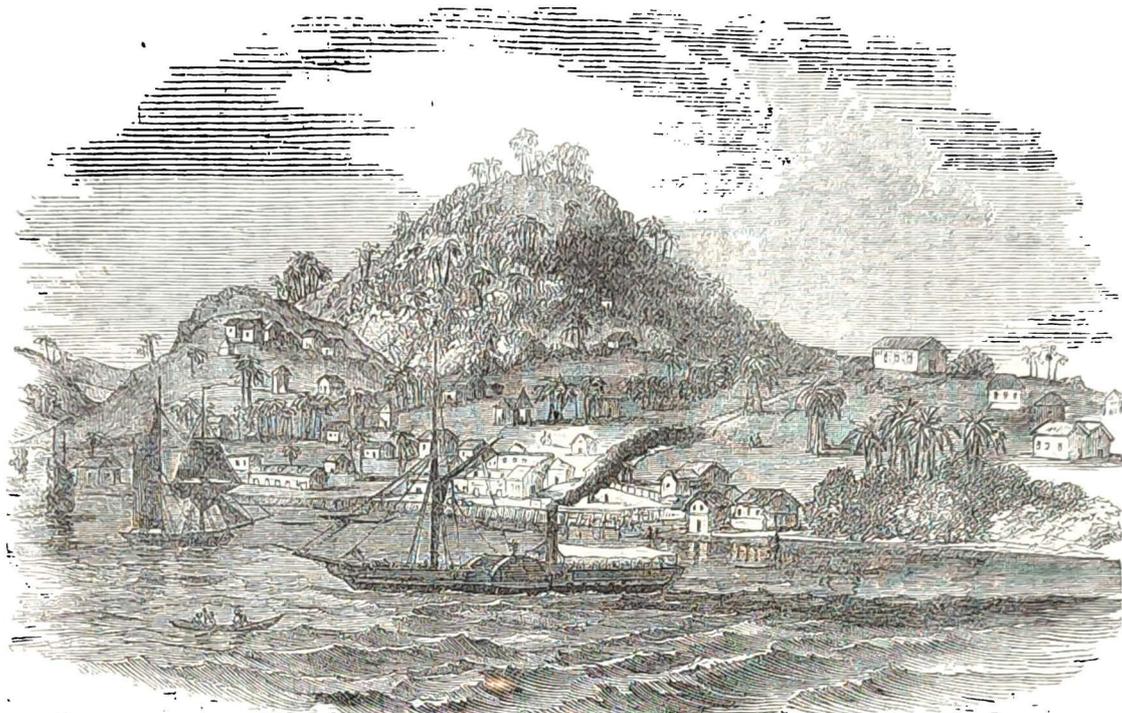
**DRIFFIELD, Yorkshire.**—On Tuesday, Oct. 1, the foundation-stone of a new baptist chapel was laid by the Rev. Dr. Evans, of Scarborough. A large concourse of people assembled to witness the ceremony. In the evening a public meeting was held in the old baptist chapel, when addresses were delivered. The collections amounted to nearly £30. The style of the edifice is Italian, and it is intended to accommodate upwards of 500 people. The cost will be nearly £1000, including ground.

**PURNEY.**—The new chapel erected by the Union Church recently formed at this place, was opened for public worship, Oct. 8. The afternoon sermon was preached by the Rev. J. C. Harrison, of Camden Town; the Rev. W. Brock, of Bloomsbury Chapel, preached in the evening. The attendances were large, and the collections liberal. The chapel is a neat, substantial, and commodious building, surrounded by an increasing suburban population.

**BRADFORD, Zion Chapel.**—It has been resolved to proceed as soon as possible with the erection of a new edifice—the present one being far too small for the accommodation of the gradually increasing congregation. Since the Rev. J. P. Chown undertook the pastoral oversight, the church has very much increased in numbers. All the accommodation which could be made in the present chapel, by internal alterations, have been made, and yet more room is required.

**REMOVALS.**—Mr. John Lyon, of Liverpool, to Wrexham.—Mr. T. G. Rose, of Bristol College, to Per shore.—Mr. T. D. Jones to Cirencester.—Mr. W. Bontems, of Ford Forge, to Hartlepool.—Mr. J. W. Lance, of Newcastle-on-Tyne, to Newport, Monmouthshire.—Mr. S. Hodges, of Norton, Glamorgan, to Chailbury, Oxon.—Mr. H. Hardin, of Regent's Park College, to Towcester.—Mr. P. Gast, of Appledore, to Spencer Place, London.

**RECENT RECOGNITIONS.**—Mr. S. Cowdy, at Arthur Street, Walworth, Sept. 18.—Mr. J. J. Owen, at Princes Risborough, Sept. 18.—Mr. T. N. Roberts, M.A., at Aldborough, Suffolk.



PORT OF SPAIN, TRINIDAD.

## MISSIONARY.

SEBO SAHU,

*The first fruit of Khundittur unto Christ.*

SEBO was born in the village of Arada, situate on the southern bank of the Khursua river, nearly forty miles from Cuttack, and only a short distance from the Juggernath road. At an early age Sebo felt much anxiety about religion, which led him carefully to study many of the Hindoo shastres, and to converse with many brahmins and devotees of great celebrity. When he was twenty-five years of age his father died and the care of the family devolved on his elder brother. This brother's death a few years afterward led Sebo to ponder deeply on a future state. In thinking of his brother he often asked himself where the soul went after death, and who was its Saviour, for he was convinced that idolatrous observances offered no way of obtaining salvation. Meeting with a devotee of some renown, he fell at his feet and said, "Brother, who is the Creator and Saviour of the world? Is he eternal? And where does he dwell? If thou art able, give me instruction on this subject, for, alas! I feel sinful and ignorant and helpless. Oh, tell me how I may find rest." Unhappily the blind leader of the blind could not tell of a Saviour that he himself knew not; he could only exhort Sebo to practise certain heathen rites, but still the burden of guilt was on his conscience, and never did this weary wanderer find rest and peace until he heard of Christ. The first portion of Holy Scripture that he obtained was the gospel of Mark. Man would say that he obtained it by accident or chance, but doubtless it was the Lord's doing. He guided the hand that gave this precious tract to yonder traveller with his loaded bullock at Balsore, and he influenced that traveller, whether because he could not read it himself or because he was indifferent about it, matters not, on his arrival at the village, to give it to Sebo. Other tracts and portions of Scripture were by degrees obtained, which were diligently studied.

At length it became noised abroad that Sebo was a heretic, a blasphemer of the gods, a despiser of the shastres, and a reader of the forbidden books of the English. Representations were made to the rajah of Muddoopore, who told the messengers that he knew nothing at all of this new God, but that he would not allow any of his subjects to worship Him. He also gave them permission to beat Sebo, and if he continued obstinate, and they could do it secretly, they might kill him. In this time of danger Sebo remembered the words of Christ, "Fear not them which kill the body." He spread his anxieties before the Lord in prayer, not

forgetting to pray for the conversion of his enemies and persecutors. Upon this Sebo and his friend Lakshman Das resolved to go to Cuttack, seek out the missionaries, and solicit their advice. After many hindrances they accomplished their purpose.

The time was fixed for the baptism of Sebo, Lakshman Das, and Sanautani. It would require a graphic pen to describe the scene of violence and tumult that ensued when Sebo left his house to join the christian party on their way to the river; how brothers, wife, and daughter resisted with frantic wailings and entreaties, and how with martyrlike firmness he exclaimed, "Christ is more to me than all, and I have given up all for Christ;" how the zemindar threatened, and the aged brahmin by turns argued and pleaded and cursed; and how these and the enraged multitude begged that at least the baptism might be deferred till the next day. Thus two hours passed before they could reach the river, and the shades of evening were beginning to gather. The missionary and the candidates went down into the water, followed by many of the people so as scarcely to leave room for the administration of the ordinance. But the tumultuous crowd in the river and on its banks became silent while the missionary repeated the baptismal words, and consecrated for the first time the waters of the Khursua to the service of the living Jehovah, by the immersion of these three confessors in the name of the Father, and of the Son, and of the Holy Ghost. Next followed the usual difficulties and trials of a native christian. The door of his own house was closed against Sebo. His family told him that he was dead. After tedious and vexatious legal proceedings, he recovered his wife and child, but his property was alienated and gone. The hand of God was soon seen in providing a home for the converts. A generous friend to the Mission, who was on the eve of returning to England, made over about twenty acres of land at a short distance from Sebo's village upon which has since risen the christian village Khundittur.

Not long after Sebo's baptism attention was directed to him as one qualified to become a preacher of the gospel to his countrymen. He was extensively read in the Hindoo system, and well understood the gospel of Christ. He was ready always to give an answer to every one that asked a reason of the hope that was in him. The heathen regarded him as an upright man, and his knowledge of medicine, and his readiness to help his neighbours, increased his influence.

Sebo died in peace in December last, the missionary brethren, Buckley and Hill, being present at his departure.

*General Baptist Missionary Report.*

**GENERAL BAPTIST MISSIONARY SOCIETY.**—The Rev. Thomas Bailey, of the Nottingham College, was set apart as a missionary to Orissa, East Indies, on Tuesday, Sep. 17, at Ashby-de-la-Zouch, Leicestershire. The service, which was conducted in the Wesleyan chapel, kindly lent for the purpose, was numerously attended, and of a very interesting and cheering character. Mr. B. left Southampton on October 20th, by the overland route for India.

### RELIGIOUS.

**ITALY.**—The work of evangelization has arrayed against it immense forces, which only the weapons "mighty through God" can overcome. The number of priests desirous of finding employment in protestant service continues to increase. The words of Baron Ricasoli, addressed to the moderator of the Vaudois Table, deserve to be recorded. "I consider liberty of conscience," he says, "as the principal product of modern civilisation, and I believe it is destined to restore unity to the church. For my part, I am happy to live in a time when every one respecting the sanctuary of conscience lends a hand to everything just."

**SPECIAL SABBATH EVENING SERVICES.**—Several theatres and lecture-rooms in various parts of London are already opened for the winter campaign. At St. James's Hall, Oct. 13, there were two special services, that at three o'clock being conducted by the Rev. William Landels, and that at seven by the Rev. Henry Allou. At the Britannia Theatre, Hoxton, there was an immense congregation, the sermon being preached by the Rev. W. Brock. A series of special services to the working classes of St. George's-in-the-East has been announced in the parish church, formerly the scene of so many serious riots.

**BIBLES.**—It has been computed that the whole number of copies of the Scriptures in existence in the world before the present century, did not exceed four millions. There is one society—the British and Foreign Bible Society—of which the annual issue for 1831 was 470,920 Bibles and Testaments, and in the year 1861, 1,917,897 copies, or an increase of 307 per cent.; and the aggregate issue of Bibles from Great Britain every year is now nearly four millions, or as many as existed in the whole world before the present century.—*Critic.*

**EAST AFRICA** is now open to the free ingress of protestant missionaries, a liberty secured there, as elsewhere, through the skill and energy of the Jesuits. A colony of Jesuits, Sieters of Mercy, and others, was introduced at Zanzibar by the French commodore; the English consul immediately claimed from the Sultan the same privi-

leges for English subjects; these were accorded, and missionaries have been invited to come and settle there.

**ENGLISH BISHOPS.**—Out of the twenty-eight English bishops, no less than nine have been appointed by Lord Palmerston, viz., Archbishop Longley, and Bishops Tait, Baring, Blakersteth, Pelham, Wigram, Waldegrave, Philpott, and Thomson. Seven were nominated by Earl Russell, viz., Archbishop Sumner, and Bishops Short, Lord Auckland, Prince Lee, Hampden, Graham, and Ollivant.

**MADAGASCAR.**—Intelligence has arrived of the death of the Queen Ranavaloa. Her son, after a brief conflict, has been proclaimed by the title of Rakout Radama II. His first measure was to publish an amnesty, and to cancel the edicts of the late Queen forbidding foreigners to enter the country. This change is likely to exercise a most important influence on the history of Christianity in that island.

### GENERAL.

**J. G. WHITTIER, the well known Quaker Poet.**—On a recent occasion he was travelling with a friend over a New Hampshire railroad, and during conversation Mr. Whittier's friend, who is also a member of the Society of Friends, told the poet that he was on his way to contract for a lot of timber, which he knew would be used in building the gunboats at Portsmouth, and asked him whether he thought it was exactly in consistency with the peace doctrines of the Quaker denomination. Without saying anything calculated to decide the question, the two arrived at their parting place, when Mr. Whittier, shaking his friend's hand, said:—"Moses, if thee does furnish any of that oak timber thee spoke of, be sure that it is all sound."

**ADVERTISEMENTS.**—Her Majesty's Commissioners for the Exhibition of 1862 received last week offers for the wrapper of the two shilling catalogues; Mr. Bennett, the watchmaker, for the back page of each of these catalogue wrappers, having paid 1,000 guineas. The Accidental Death Insurance Company, the last page but one for £800; and Messrs. Obappell and Co., of Bond Street, a page at back of title in each catalogue, for £800.

**THE FREE BLACKS OF THE UNITED STATES.**—The number in the Free-labour States, the District of Columbia, and the territories is 223,073; in the adhering Slave States, 116,670; in the eleven Seceded States, 131,401; grand total, 481,115.

**SILVER COIN.**—It is reported that there will be no further issue of fourpenny pieces or half crowns.

**THE ARMIES OF EUROPE.**—The army of Austria consists of a grand total of 738,344 men, and 1,088 guns; that of Prussia contains 710,002 men, and 1,444 guns; the army of Russia, about 860,000 men, and 1,160 guns; the army of France, 626,482 men; and that of Great Britain, in all parts of the world, 531,527 men.

**LONDON STREETS.**—Within a radius of six miles from Charing Cross, there are 2,037 miles of streets.

#### REVIEW OF THE PAST MONTH.

*Saturday, October 26th.*

**AT HOME.**—The Queen and the Prince Consort have returned in health and safety from their Highland residence in Scotland.—Members of Parliament, especially those of the Conservative party, are busy at Agricultural and Dining meetings, discoursing on political matters, home and foreign, in preparation for the next session. Agricultural distress, their old theme, they cannot now plead in the presence of fine weather and higher prices of food.—Death has removed several eminent men: Sir

James Graham, the most experienced member of the House of Commons, but one of the most vacillating; Sir William Cubitt, the celebrated engineer; Earl of Eglinton, late Lord Lieutenant of Ireland; and Major Sibthorp, M.P. for Lincoln, very suddenly.

**ABROAD.**—From America, no general engagement has been reported between the main forces of the North and South arrayed against each other on either side of the Potomac in Virginia. From Kentucky and Missouri conflicting reports of successes and reverses continue to arrive. A large naval armament has been fitted out by the North, destined, it is said, for the bombardment of New Orleans.—The King of Prussia, after visiting the Emperor of the French, was crowned at Königsberg. He put on his own crown, and then placed a crown on the head of the Queen, affirming his "Right Divine." The King of Holland has also paid a visit to the Emperor.—The Emperor of China is dead, and his son reigneth in his stead over a divided and distracted empire.—No important event has taken place in Italy.—Poland and Hungary continue to give their arbitrary rulers considerable uneasiness.

## Marrriages.

July 12, at Adelaide, by the Rev. William Gurr, baptist minister, at the house of the bride's father, Henry Albert Ellis, eldest son of John Ellis, of Bowden, formerly of Portsea, England, to Martha, eldest daughter of Mr. Charles Hooper, formerly of London.

Aug. 8, at the baptist chapel, Saint Hill, Kentisbeer, by the Rev. J. Dann, Mr. W. Venn, to Miss M. A. Finch.

Sept. 10, at the baptist chapel, Diss, by the Rev. J. M. Kerridge, Mr. Edward Coleman, Carleton Rode, to Elizabeth Sarah, only surviving daughter of Mr. William Rumball, late of Cholmsford; and by the Rev. H. T. Sparham, James Mellison Kerridge, baptist minister, of Carleton Rode, to Ann Elizabeth, only daughter of Mr. Robert Hardy.

Sept. 14, at Westgate baptist chapel, Bradford, by the Rev. Henry Dowson, Mr. Alfred Brook, of Saltaire, to Miss Sarah Heaton Dowson, of Windhall.

Sept. 17, at Denmark Place baptist chapel, Camberwell, by the Rev. W. Miall and the Rev. O. Stanford, the Rev. G. H. Rouse, M.A., to Lydia Miriam, second daughter of the late Rev. W. H. Denham, of Serampore College, Bengal.

Sept. 18, at the Mansfield Road baptist chapel, Nottingham, by the Rev. J. F.

Stevenson, B.A., cousin of the bride, Mr. T. A. Rackham, of the Admiralty Registry, Doctors' Commons, to Annie, the second daughter of Mr. W. Stevenson, Shakspeare Street, Nottingham.

Sept. 10, at South Parade baptist chapel, Leeds, by the Rev. S. G. Green, B.A., Classical Tutor of Rawdon College, the Rev. J. Thos. Gale, of Over Darwen, Lancashire, to Jane, second daughter of Mr. William Illingworth.

Sept. 19, at Queen's Road baptist chapel, Dalston, by the Rev. William Miall, John, the fourth son of Mr. Robert Smith, of Park Road, Dalston, to Maria Eliza, the youngest daughter of Mr. James Turner, of Houdaras House, St. John's Road, Hoxton.

Sept. 24, at the baptist chapel, Bridgnorth, by the Rev. D. D. Evans, Mr. Thomas Bullock, of Shifnal, to Fauny, only daughter of Mr. R. B. Southwell, Bridgnorth.

Sept. 29, by license, at Lake Street baptist chapel, Leighton Buzzard, by the Rev. Edward Adey, Mr. Thomas Brunsey, of Daventry, to Fanny Elizabeth Pearce, of Leighton.

Sept. 30, by the father of the bride, Mr. Edward Siminsoo, to Isabella Thomsou, daughter of the Rev. D. M. Thomsou, baptist minister, Hull.

Oct. 1, at 19, Minto Street, Edinburgh, by the Rev. J. Robertson, of Newington, John Hope Simpson, Esq., of the Bank, Liverpool, to Margaret, youngest daughter of the late Rev. Thomas Swan, baptist minister, of Birmingham.

Oct. 1, at the Borough Road baptist chapel, by the Rev. W. Howieson, Charles, son of Mr. R. Whichello, of Bourn, to Hannah, daughter of Mr. W. Farrington, of Windsor Place, Old Kent Road

Oct. 1, at the baptist chapel, Manorbie, by license, by the Rev. B. J. Evans, Mr. William Thomas, of Lydstep, to Miss Charlotte Parcell.

Oct. 2, at Bushey, Herts, by the Rev. Clement Bailhache, baptist minister, of Watford, Caleb Porter, of York Terrace, Regent's Park, to Elizabeth, second daughter of George Tidcombe, Watford.

Oct. 3, at the Congregational chapel, Stockton-on-Tees, by the Rev. W. Leng,

baptist minister, father of the bridegroom, William Steadman Long, Esq., manager of the Stockton and Hartlepool railway, to Jane Sayer Braithwaite, eldest daughter of Samuel Braithwaite, Esq., J.P., of Stockton.

Oct. 5, at Wadebridge, by the Rev. F. Trestrail, Secretary of the Baptist Missionary Society, and father of the bridegroom, Mr. F. G. Trestrail, of Walbrook, London, to Mary Elizabeth, eldest daughter of the late Mr. John Monhinick, of Burnaire, St. Mabyn.

Oct. 7, at the baptist chapel, Tenbury, by the Rev. J. Beard, Mr. Edward Davis, of Tenbury, to Miss Ann Wellings, of Clun, Salop.

Oct. 11, at Salem baptist chapel, Romford, by the Rev. Jesse Hobson, Salter's Hall, John Hill Johnston, Esq., to Mary Jane, youngest daughter of Mr. Harris Lewis, late of Kettering.

## Deaths.

Aug. 12, at Saint Hill, Kentisbeer, Mary Radford, aged 82, many years a member of the baptist church. She died happy in the Lord, having firm faith in him.

Sept. 24, at Stroud, Sophia Yates, daughter of the Rev. Wm. Yates, baptist minister, aged 22. "She sleeps in Jesus."

Sept. 26, at Ash Cottage, Cardiff, aged 66, Frances, wife of Thomas Hopkins, Esq., the senior deacon of the baptist church, Bethany chapel; eminent for piety, her end was peace.

Oct. 1, at the house of his father, at Leven, Fifeshire, whither he had gone a few days previous for his health, Mr. John Ritchie, in his 32nd year. Mr. R. had for about ten years been an esteemed and useful member of the baptist church, Hope Street, Glasgow—Rev. Dr. Patterson's—and had endeared himself to all by his quiet and unobtrusive manners. His earnest piety, his zeal as a sabbath school teacher, librarian, &c., make his death much regretted by the whole church. Removed to the upper sanctuary in the midst of his usefulness and in early manhood, may the death of our brother stir up many who survive him to give themselves to the work of the Lord.

Oct. 2, in the faith and hope of the Gospel, after an affliction of nearly forty years' duration, Jane, the beloved wife of Mr. Teall, of Chipping Norton, and mother of the Revs. J. Teall, minister of Queen Street chapel, Woolwich, and William Teall, of Lucea, Jamaica, also of Sarah, the deceased

wife of the Rev. T. Wilkinson, of Tewkesbury, in the 73rd year of her age.

Oct. 10, at Bury St. Edmund's, Mary Ann Elven, eldest daughter of Mr. William Houghton, and granddaughter of the Rev. Cornelius Elven, baptist minister, in the 17th year of her age.

Oct. 13, at Priory-grove, West Brompton, after a few hours illness, the Rev. Thos. Boaz, LL.D., twenty-five years a missionary in Calcutta, aged 55, deeply regretted by a large circle of friends.

Oct. 16, Mr. A. Anderson, twenty-five years pastor of the baptist church, Bures, Suffolk, aged 56. His departure was awfully sudden. He seemed to be of robust health usually, but that afternoon, feeling rather poorly, he went to his bedroom, and in little more than an hour was found dead. An apoplectic stroke is supposed to have been the cause. Mr. A. was much respected, and has left an orphan daughter.

Oct. 20, at Leicester, in her 80th year, Elizabeth, widow of the late Mr. Sampson Massey, of Ibsatook, many years a member of the General Baptist church at Barton.

Oct. 26, Mrs. Robinson, of Kettering, aged 45, daughter of Mr. Trimmings, baptist minister, Irthlingborough, and widow of the late Mr. James Robinson. Mrs. R. had been to visit her eldest daughter at Tottenham, and on returning, attempting to get out at the Kettering station whilst the train was yet in motion, she fell, and was so injured, that in a few hours she died. Six orphan children are left entirely destitute.

THE  
BAPTIST REPORTER.

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DECEMBER, 1861

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FORTY YEARS AGO.

Forty years is a long period in the life of an individual, or in the history of a nation, during which many events of the highest importance to him, or to the country in which he lives, may take place. In the sacred records it is remarkable how often this number of years is referred to, both with regard to the patriarchs, and the people of Israel and their rulers. The "forty years in the wilderness" were never forgotten by the Jewish people.

And now it is easy to conceive how any man who has reached threescore years and upwards, will often call up to his recollection the events of his own and his country's history during the past forty years. Of himself he may recollect that he was then an unmarried man and without a home of his own, but within that period he found both, and has since seen his children, and his children's children, some of whom are now in heaven he hopes, and some remain until this day. Of his country he may call to recollection that after the great war was hushed into peace, how men turned their attention to science, and made wonderful discoveries, which art and industry carried into execution; how

our liberties were extended, and unjust restrictions on commerce were removed; and how the people generally were prosperous and contented under the mild rule of an amiable and beloved Sovereign.

But our intention is not to take a wide survey, either of politics, science, literature, or even religion, during the past forty years, but of such matters only as more immediately concern ourselves and our readers.

Forty years ago the baptists of this country were not in the conspicuous position they now occupy, either as regards their numbers or their influence. We shall not attempt to seek out and produce statistical records in proof, as we intend only to mention what our personal recollection of general facts may enable us to state.

Briefly, in 1821, ROBERT HALL was yet in Leicester, occupying the pulpit with its overhanging oak sounding-board, in the low-roofed old square chapel in Harvey Lane, many of the seats in which were let twice over, such was the anxiety of the people, both residents and visitors, to hear this "modern Apollon of the church," as JAMES

MONTGOMERY called him. JOHN FOSTER, the celebrated essayist, from his beloved retirement, near Bristol, we believe, continued to lay the thinking part of the community under new obligations by his occasional literary contributions to the *Eclectic Review*; leaving that much-loved retirement once a year to visit his friend, Sir John Easthope, in London, that he might enjoy the pleasure of inspecting the new works of art in the National Gallery.

Abroad, two other distinguished men were engaged in the great work of translating the Holy Scriptures into the languages of the East. CAREY and MARSHMAN were yet pursuing their mighty labours, for which generations not yet born will bless their memory.

We may also remark that in May, 1821, just forty years ago, the smaller section of the body—the General Baptists—sent out their first missionaries, BAMPTON and PEGAS, to Orissa, to commence, what has since been regarded as, “the most successful preaching mission in Bengal.” They went out, as if in answer to the prayers of Dr. Claudius Buchanan, and almost as a forlorn hope, to attack that monster idol of Hindoo superstition, Juggernaut, the horrors of whose worship that worthy clergyman had just witnessed.

In the West Indies, the baptist missionaries were very successful in preaching the gospel among the down-trodden and cruelly-treated slaves. But they were seriously obstructed in their noble efforts by the jealous and wicked planters, who already foreboded that Slavery and Christianity were irreconcilable, and that the contest between them would be “an irrepressible conflict.”

Returning home again, we glance at the institutions of the body, whose incomes were then comparatively small. The Colleges—Academy

was their unpretending name in those days—were at Bristol, Stepney, and Bradford, in Yorkshire; with one at Abergavenny for Wales; and one at Wisbeach for the General Baptists. Beside the Foreign Missionary Societies, there were the Home Missionary, or—as we believe it was then called—the Itinerant Society, and the Irish Society. In addition to which we might mention the Baptist Union, the Society for aged and infirm ministers, the Particular Baptist Fund, the General Baptist Fund, the two latter arising chiefly from ancient endowments.

We must next notice the places of worship, which at that period were for the most part neither eligible in situation, elegant in structure, nor ample in dimensions. In London a stranger must go on a travel of discovery, and make many inquiries in bye streets, up courts, and down alleys, before he could find the whereabouts of many of them, and when found their appearance was more often that of a warehouse than a place of worship. But we must not blame our grandfathers or their grandfathers because they chose such sites or erected such unecclesiastical-looking places. They lived in times when, for the sake of quiet worship, dissenters must not make themselves too conspicuous.

We have said that their places of worship were not ample in dimensions; in proof of which we give an extract from a religious periodical of 1821, from which it will be seen that the baptists of those days had not in the metropolis a chapel of their own large enough to accommodate an expected congregation to hear a sermon for their Missionary Society.

*“Anniversary of the Baptist Missionary Meetings.”*

WE announced the approaching return of these interesting meetings in our last number; and now proceed to lay before our

readers a short detail of the proceedings that have taken place.

In the forenoon of Wednesday, June 21st, the friends of the Baptist Mission were convened for worship at the Methodist chapel, Great Queen Street, Lincoln's Inn Fields. Mr. John Birt, late of Hull, but now of Manchester, read the scriptures, and offered up prayers and supplications to God, for the King, the Queen, for all men; and particularly for the prosperity of the invaluable institution, to promote whose interests they had come together. Dr. Ryland then proceeded to discourse to them, having directed their attention, as the basis of it, to

1 CHRON. XXIX. 5. WHO THEN IS WILLING TO CONSECRATE HIS SERVICE THIS DAY UNTO THE LORD.

Having briefly explained to his audience the occasion on which the king of Israel made this appeal to his people in behalf of the building of the Temple—a work, on which he had set his heart, and though not allowed to carry it into effect, he was nevertheless anxious to forward the necessary preparations by every proper means—the Doctor proceeded to justify the application of the words of the text to the occasion of the present Meeting, and, in order to improve the subject, proposed to discuss the following particulars—viz. The *Importance* of the question contained in the text—the *Justice* of the thing required—and the *Evidence* which is necessary to evince our willingness to comply with the thing required.”

In the provinces too, the ancient places of worship in towns and cities were similar in situation and character. In the villages many of them had first done service for generations as barns or tenements; and it was often surprising to a young and tasty visitor to notice how attached the aged people appeared to be to the humble “meeting-house” where their fathers worshipped.

Never can we forget the very old place of worship over the river from a corporation town, which, fifty years ago, after some inquiry, we found among a row of other buildings down a garden. Youthful curiosity led us to seek it, for we knew not who or what these baptists were; we had only an indistinct idea of their having something to do with water. Venturing just

within the door, we found a small company of aged men and women listening with sober attention to a venerable preacher. The scene was novel and impressive. But we saw no water, and so we went again. The results of our visit we hope to be thankful for in eternity. Another of these old buildings, one sitting by reminds us, had been a barn, and a large beam was left which almost obstructed a sight of the preacher from the little gallery at the further end. On a fine warm summer's day it was always the custom to take the two folding doors off their hinges to cool the place. At both these places handsome and commodious places of worship have since been erected.

We must not, however, be misunderstood. We do not say that all the baptist places of worship throughout the kingdom were in this condition at the time to which we refer. Towards the close of the last century, and up to the period in this century to which we carry back our recollections, there had been many new chapels erected, more eligible in their position, more attractive in their appearance, and more convenient in their accommodations.

We now turn to the periodical publications of those days. It would be an interesting employment to trace the history of weekly and monthly periodicals from the “Reviews” of Daniel De Foe, and the “Tatlers” and “Spectators” of Steele and Addison, to the time when the religious world adopted a similar periodical plan of public instruction. But we must not linger among these. Our object is to notice religious periodical literature, especially among the baptists.

Religious monthly publications appear to have had their origin during the period of the great revival under Whitefield and Wesley. We have not met with any intima-

tions of their existence in the times of Watts and Doddridge. We are not able to say whether the first religious magazine ever published in this country was issued by a party of evangelical christians, or by one individual on his own responsibility. But we have before us a copy of the "Gospel Magazine, or, Treasury of Divine Knowledge, Designed to promote Experimental Religion," for 1777, Vol. iv. This appears to have been published by the Calvinistic party. It contains an emblematic frontispiece, a portrait of Toplady and other ministers of the same theological school, and tunes for popular hymns. About this time Wesley published his "Arminian Magazine." How long the Gospel Magazine was continued we are not prepared to state, but whether as a substitute or not, the Evangelical Magazine was commenced in July, 1793, to which pious Episcopalian ministers, and evangelical dissenters, the baptists as well as others, sent their contributions.

We now come to baptist periodical publications. Dan Taylor appears to have been the first to set up a separate baptist magazine. We have three volumes of his "General Baptist Magazine" before us. We copy the Title and Introduction of the first.

"The General Baptist Magazine for the year 1798. Consisting chiefly of Biography, Baptist History, Sermons and Essays, Correspondence, Christian Philosophy, Sacred Poetry, A Candid Review of Select Publications, An Obituary, and Religious and Civil Intelligence. Vol. I. London: Printed for D. Taylor, No. 20, Mile End Road; and sold by W. Button, No. 24, Paternoster Row; and J. Taylor, No. 15, Union-street, Bishopsgate-street.

#### INTRODUCTION.

We have the highest authority for asserting that they are fools who hate or despise knowledge, Prov. i. 7, 22. God has given understanding to men; and both duty and interest require that it be cultivated and improved to the most valuable purposes.

Hence, the diffusion of knowledge has been regarded as an important object by the greatest and best of men in all ages. But whatever may be said in favour of knowledge in general, it must be granted that sacred knowledge is the most important. This qualifies the possessor of it to be the more useful upon earth; and if duly improved, the good effects of it are eternally durable.

Various are the methods of acquiring and communicating useful knowledge. Among these, Magazines have long been considered as not the least respectable. This is sufficiently evinced by the multitudes of them now in circulation. While they are so constantly read by men of all descriptions, it cannot be fairly disputed that they are generally agreeable, and adapted, at least, to the prevailing taste. They are evidently attended with many advantages. They particularly afford a considerable quantity of reading at an easy expence; and that on a variety of subjects. When properly conducted, and well executed, they communicate information, which could not otherwise be easily or generally obtained.

A new periodical publication of this kind is now submitted to the candour of the public. The contents of it are given on the cover; and it is hoped they will not be thought unworthy of attention. We trust they will contribute to the amusement, and to the present and future advantage of those who may think it proper to peruse them.

The persons who are engaged to support the present publication, pretend to nothing more than to supply it with such materials, and to conduct it in such a manner, as not to disappoint the reasonable expectations of their readers. They earnestly pray that by this, and every other laudable attempt, the interests of truth and holiness may be advanced, and the name of our blessed Redeemer glorified."

The Baptist Magazine followed in 1809. We also copy its Title and Preface.

"The Baptist Magazine for 1809. The Profits arising from the sale of this work are given to the Widows of Baptist Ministers, at the recommendation of the Contributors: Revs. T. Blundel, Luton; J. Belsher, Worcester; F. A. Cox, M.A. Clipstone; J. Cherry, Wellington; J. Dawson, Lyme; T. Edmonds, M.A. Exeter; T. Flint, Uley; David Evans, Doleu; W. Gray, Plymouth-Dock; T. Griffin, Falmouth; G. Hall, Ipswich; John Hirst, Bacup; John Knott, Chatham; S. Kilpin, Loominster; T. Langdon, Leeds; Titus Lewis, Carmarthen; J. Lister, Liverpool;

T. Littlewood, Rochdale; J. Palmer, Shrewsbury; J. P. Porter, Bath; W. Ragsdell, Plymouth; W. H. Rowe, Redruth; J. Saffery, Salisbury; W. Steadman, Bradford; J. Smith, Alcester; T. Smith, Tiverton; I. Taylor, Calne; T. Uppadine, Hammersmith; T. Wako, Leighton Buzzard; C. Whitfield, Hamsterly; Mark Wilks, Norwich. Vol. I. *Speaking the Truth in Love.*—Eph. iv, 16. London: Sold by J. Burditt, 60, and W. Button, 24, Paternoster Row. Tiverton: Printed by T. Smith.

PREFACE.

The importance of periodical works has been long acknowledged by all classes, whether political, literary, or religious; and their advantages have been in no instance more apparent than among the latter. It was not the Spirit of *rivalship* that induced us to open a "Repository for the BAPTIST'S use," on the contrary, we rejoice in the success of our cotemporaries, and perceiving that though they had reaped much, there yet remained, in our own fields, gleanings too valuable to be lost, we solicited our brethren to assist us in gathering them up for our common benefit.

In laying the first Volume of our Work before the Public, we recognise the importance of the Principles which we pledged ourselves to support; and in reviewing the result of our exertions to open a door of communication with Brethren of our own Denomination, we perceive, with pleasure, that the labours of our Correspondents have principally tended to illustrate and recommend that large portion of the Faith once delivered to the Saints which we hold in common with all evangelical Believers in the Son of God.

We never wish any of our readers to forget, for a moment, our steady attachment to the Ordinances of Jesus Christ, and our determination, by his Grace, to keep them as they were delivered. We feel this determination to be fully compatible with our desire to hold a place in the affections of those who love Him, who do not possess our views of his Ordinances.

We have no Party Principles to promote; we hold the Religion of Jesus Christ too sacred to be combined with such a design: but we possess an earnest wish to recommend ALL the Truth of God to the notice of our fellow men, and to see all Christians walking in *all* the Commandments and Ordinances of Jesus Christ. In promoting these objects we hope to please God, and we are thankful to him for the general approbation of our Brethren, the increasing number of whose valuable communications have removed all fear respecting the permanence of our Undertaking.

It is not for us to appreciate the value of our labours; but we offer the production of the year to our Brethren and the Public, as an exemplar of the Spirit which conducts them. Increasing assistance, with increasing experience, will doubtless lead to considerable Improvement; but we hope, by the help of God, never to desert the Principles we have avowed, and to which we are firmly attached; or ever to forget the Apostolic maxim, 'He that doeth not righteousness is not of God, neither he that loveth not his brother.'

From the imprint, "Tiverton: Printed by T. Smith," and from his name appearing in the list of "Contributors," we conclude that he was the Editor of the new periodical, in introducing which to his readers, Mr. S. appears to have penned these humorous lines—

"INTRODUCTORY VERSES.

Who's this, amid our monthly scene;  
'I, sir—THE BAPTIST MAGAZINE;  
Confessed without detection,  
Stranger, thy humid robe will court,  
Like Iris at her show'ry sport,  
The sun-beam of inspection.

I see the men of *dry renown*,  
First smiling arch, then looking brown,  
And browner still and browner;  
Then give thee up without debate,  
With 'Sirs, this doctrine is her fate,  
And her own waves must drown her.'

While lo! thy guardians in reverse,  
Will show their title to immerse  
Their own amphibious daughter;  
They'll dip her, Sirs, without a dread,  
Nor even aim to keep her head  
One inch above the Water.

And oh! if from the flood she rise,  
Unblemish'd with a foul disguise,  
Without a swollen feature;  
Who will not hail her on her round,  
And give her standing on dry ground,  
Like other christian creature?

Sure none, for in our civil age,  
If not too kind, men grow too sage  
To mock each other's station;  
And shall the heavenly wise and great,  
Seen by the factions in their state,  
The less enlightened nation.

Lord, make the men who bear thy name,  
Beyond the stretch of party fame,  
With *one* ambition sigh;  
Nor let the bason and the dood,  
Divide the purchase of that blood,  
Where all must plunge — or die."

We have then, as a Leader, a "Dialogue between an (the) Editor and his Friend" on the propriety of publishing a separate Magazine for the baptists, for which we have not space at this time, but for the entertainment of our readers we may give it next year, with some other extracts from the first number, all of which Dr. Campbell might call "desperately baptistical."

The "General Baptist Magazine" does not appear to have had more than a few years continuance. At this we need not wonder, when we consider the smallness of that section of the body at the time of its appearance. But it was resumed by Adam Taylor, the nephew of Dan Taylor, in 1802, with the Title of "The General Baptist Repository." A few years ago the Editor resumed the Title of "The General Baptist Magazine." The "Baptist Magazine" continues to use both its original Title and Motto—"Speaking the truth in love."

Adam Taylor introduces his "Repository" to the notice of his friends with the following

#### "INTRODUCTION.

At the commencement of this publication, it may not be useless briefly to enumerate a few of the advantages, they, for whom it is principally designed, will, it is hoped, derive from it. This will animate the friends of the undertaking to exert themselves in its support; inform the reader what he is to expect; direct those who are disposed to favour the editor with their assistance, in the choice of proper subjects; and, unite the exertions of all, concerned in the work, in the steady pursuit of the same design.

The churches, which compose the NEW CONNECTION OF GENERAL BAPTISTS, lie at a distance from each other, know very little of each other's proceedings, or circumstances. They have no way to make known their necessities, or to solicit the assistance or advice of their sister churches, except the tedious and expensive mode of private application by letter, or by the minutes of the annual association. As these minutes necessarily are confined to very general accounts, they present but a very meagre view of the state of the connection. Nor

do they allow that circumstantial detail of particulars, which often is requisite to place a case in a just and interesting point of view. To facilitate a friendly communication among the churches, and afford a ready mode of acquainting each other with their several situations, is one primary design of the *General Baptist Repository*; and the churches are earnestly invited to avail themselves of it for that purpose. The happy consequences, it is hoped, will be, that the bond of union will be drawn closer, that churches will be more interested in the welfare of their sister churches, be more zealous and affectionate in their intercessions at the throne of grace on each other's behalf, and more able and forward to assist and promote the common cause.

This publication will also afford an opportunity of proposing useful undertakings, of publishing and examining plans for the promotion of religion, the good of society, and the happiness of individuals; of investigating proposals for the foundation of useful charities, for diffusing knowledge and virtue among our youth, and forwarding that advancement in useful acquirements, which, we trust, has already begun. What great things have been done by similar means, well conducted, no intelligent reader needs be informed. Of what the General Baptists can do for the advancement of the common cause, or the benefit of society, when they can apply to the reason and consciences of individuals, they have lately given very liberal and commendable specimens.

We may therefore indulge a cheerful hope that this pamphlet, by offering a permanent repository for the deliberations and proceedings of the *General Baptists*, will not only preserve honorable memorials of the piety, zeal, and prudence of the present generation; but, under the divine blessing, prove a powerful incitement to pious exertion, in ages yet far distant.

The general account likewise of the proceedings of other religious denominations, which will be given in this work, will, it is presumed, have happy effects. It will check that spirit of bigotry, and uncharitableness, to which persons unacquainted with every denomination but their own, are generally very prone. Protestant Dissenters have many and powerful inducements to unity; and every sincere dissenter must rejoice at the proofs of mutual confidence and esteem, which have lately appeared. To encourage and diffuse these friendly dispositions, will always be a favourite object with the editor of this work, of which he hopes never to lose sight.

But they, for whose use this work is

chiefly intended, are not only *General Baptists*, but *Protestant Dissenters*, *Christians*, *Britons*, and *Men*. In each of these relations they have duties to fulfil. But duties vary with circumstances. To be able therefore to know and perform these various duties, it is necessary that they possess a sufficient acquaintance with existing circumstances. In order to enjoy their privileges, and sustain their characters as dissenters, they must obtain some information respecting the situation and proceedings of the general body of Dissenters, of which they are a part. To be able to contribute to the advancement of religion at large, or even to pray with understanding for the increase of the kingdom of Christ on the earth, some knowledge of the state of religion in the world is requisite. Before they can discharge the duties incumbent on citizens or men, they must acquire some acquaintance with the state of their own nation and of mankind.\* *The General Baptist Repository* is designed to furnish information on these important subjects; and to supply the busy, the illiterate, and the poor, with a general knowledge of them, at a small expence of time and money.

In the private situation, in which divine providence has placed the editor, he is well aware of the difficulty of procuring materials proper for such a publication. Nothing but the earnest request of many, for whom he entertains the highest respect, and repeated assurances of their assistance and encouragement, could have induced him to undertake it. On their friendship therefore he frankly acknowledges, that he, in a great measure, depends both for furnishing materials, and promoting the sale. As long as he is favoured with their assistance, he shall esteem it his duty to use his utmost diligence, to make the work in some degree worthy of their patronage. And he solicits a share in the prayers of the friends of religion, that this small attempt to serve its interests, may enjoy the blessing of Him, who can make a sling and a pebble in the hands of a stripling, more powerful than a spear and a shield wielded by a giant.

London, Oct. 20th, 1802."

These two Magazines, one for each section of the baptists, were, forty years ago, the only regular and recognised organs of the body. We have given, though occupying much of our space, the reasons assigned by the editors, amounting almost to apologies, for their appearance. No doubt our fathers

found that they could not advocate their peculiar views in the pages of a pædobaptist monthly; just as we could not, a few years ago, in the columns of a pædobaptist newspaper. Our readers may easily imagine what would now have been the position of the baptists had not Smith and Taylor ventured on publishing their denominational organs.

But the price of the two magazines, though readily paid by many, was a bar to their circulation among a much greater number of the members of the churches. Sixpence monthly was felt to be a serious sum by the poorer brethren, many of whom on this account were deprived of this means of intelligence respecting the proceedings of the body at home and abroad.

Under these circumstances the *Baptist Reporter* was first published in 1826—the present number completing the thirty-fifth volume by the same Editor.

But remembering that in the present number we have less space at our command than usual, in consequence of several of our pages being occupied with the necessary title, contents, &c., for the volume, we must beg to refer our readers to the Preface within the present covers for some further remarks respecting this publication and its contemplated enlargement at the same price for 1862.

Having thus glanced at the position of the baptists forty years ago, it is our intention in January to review their proceedings during the period which has intervened, and then to notice the more advanced and permanent position they now occupy. If our readers will kindly accompany us in our investigations they will find many motives to gratitude and hope—gratitude to God for the way he has led us this forty years, and hope that there is, indeed, "*A Future for the Baptists.*"

## Spiritual Cabinet.

### SPLENDOUR AND MAGNITUDE OF HEAVEN.

"MANSIONS" are there;—to denote its wealth, magnificence, adornment; all that we know by the name—splendour. We so speak of a city of mansions on earth: the ancient Nineveh—Thebes—Athens—Rome. Although, we should look in vain, in the mightiest and most princely structures on which the hand of man has inscribed the memorials of his genius, for the slightest resemblance, in point of might and magnificence, between them, and what we may imagine to be, the unutterable splendour of heaven. We sometimes think of heaven, as we do of some lovely landscape, pictured by the hand of a master painter; or, told us in the glowing language of an enchanted traveller. How earthly is all this! We may conceive landscapes such as the eye of man never looked upon; fruits of richest sweetness; flowers of unfading hue; climes ever cloudless; lights, that play in brilliancy and beauty. But this is in no wise agreeable with reason, nor sanctioned by revelation.

*"Time doth not breathe on its fadless bloom."*

We know of nothing by way of literal representation, even the most sparkling personifications, portrayed by the banished one in Patmos:—gates of pearl—streets of gold—walls built up of jewels—rivers, whose sunlit waves shone like a crystal mirror—fountains of living waters;—these were but shadowy gleams, aids to our material apprehension of a celestial creation. From the provision, however, which, we are assured, is made to satiate the lofty beings whose possession it is, we may believe, there exist in heaven, in fulness and fruition, the collective glories of the universe. When we think, that amongst those

who occupy its high places are the angels, who have not fallen from their allegiance; redeemed ones, who on leaving this sinful earth have had places assigned to them in its mansions; throned ones amongst the throned; stars amidst the glorious galaxy; we cannot fail to regard it as a world crowned with a splendour unsung, untold. Heaven is a world all life; from which is excluded all those elements which mar and unmake the things of time. Where no breath shall blight, no cloud darken, no tempest trouble.

It is not merely a habitation. "Many mansions" are there. By this figure we understand, magnitude of creation and mightiness of population; with which, the "things that are seen," numerous and great as they are, bear the humblest comparison. There are in heaven, no doubt, heights to which an archangel has not soared—depths which his presence has not yet irradiated.

Measureless in extent, as we may imagine that world to be, still, it is a peopled world; and so peopled, that no place will be unoccupied, no mansion without its inhabitant,—many as those mansions be. It is no difficult thing to conceive heaven, vast as it may be, thronged with a mighty population. There are many elements to make up its possible limitlessness. We know not the extent of an angelic creation. We may gather, however, some idea of their number. On the birth-night at Bethlehem, we are told—and there were eyes that saw them—there was with the angel, "a multitude of the heavenly host." Paul says, "We are come to an innumerable company of angels." That there are "thrones, and powers, and principalities, in heavenly places." "And

I behold," says John, "and I heard the voice of many angels, round about the throne, and the number of them was ten thousand times ten thousand, and thousands of thousands." This earth has now existed nearly six thousand years. How many elect ones have taken their flight from it to the skies! Through indefinite ages, yet possible to make up its history, how will heaven be still further enriched by the gatherings of Time! How vast that world, where the jubilee of the universe will be sung!

In conclusion, remember, that to be an inhabitant of heaven, man,

however pure and spiritual, must undergo an unknown change. "For this corruptible must put on incorruption, and this mortal must put on immortality." We must be part-takers of a spiritual nature on earth. "Flesh and blood cannot inherit the kingdom of God; neither can corruption inherit incorruption." To be as an angel in heaven, man must be little less than an angel now; or, heaven would be to him but an unflowered wilderness. "Holiness, without which no man shall see the Lord," is the inscription written on its portal and its throne. STEVENS.

## Poetry.

### WHERE IS HEAVEN?

PAR. L 23. REV. xxii. 4.

Is it a dream, to be dispell'd at last,  
That, when the toils of human life are past,  
And all the arrows of the foe are spent,  
A glorious world receives the raptur'd salu't?  
O dream delicious! Oh illusion grand,  
That pictures visions of the flow'ry land,  
That wafts the fragrance of its fields of bliss  
Across the deserts of a world like this!  
Ecstatic dream, that gives to mortal eyes  
A passing glimpse of its refulgent skies!  
Transporting dream, that lifts the soul above  
To wondrous regions of eternal love!  
O dream divine—thou art the voice of God!  
By thee allur'd, I seek his grand abode.  
But where, O dream—thou hast not told me where—  
Lies this bright land of rest from sin and care?

Where is the sphere celestial, on whose shores  
No thunder peals, no surging tempest roars?  
Where the resplendent firmament, that bears  
No sigh of woe, no sound of falling tears?  
Where may the pilgrim's drooping eye behold  
The crystal river with its sands of gold?  
The living waters, on whose banks of green  
The tree of life with mellow fruit is seen?  
The gates of pearl, the throne of dazzling light,  
The immortal priesthood clothed in purest white?  
Where the abode of angels, and the place  
Where ransom'd men behold their Saviour's face?  
Where in the vast immensity, untrod  
By mortal thought, resides the incarnate God?  
To questions such as these the answer given  
Is clearly this—To BE WITH CHRIST IS HEAVEN.

## Reviews.

By the kindness of a lady, a relative of the esteemed author, we have been favoured with a sight of the first volume of "Chinese Classics," by DR. JAMES LEGGE, Independent Missionary at Hong Kong. We understand that this laborious work will extend to nine volumes, if the valued life of the esteemed missionary is providentially spared. There are some remarkable facts in the Introduction, by Dr. Legge, respecting the design and execution of this great under-

taking, together with a very interesting Memoir of Confucius, and translations of some of his most remarkable sayings. We have not space this month to say more than this; but it is our intention, next month, to furnish a sketch of the life of the great philosopher, with some of his choicest sayings, and the circumstances which led Dr. Legge to engage in this service. We are informed that only a few copies of this volume have reached this country.

## Correspondence.

THE EDITOR OF THE BAPTIST REPORTER  
TO HIS READERS.

LAST month we invited you to furnish us with any suggestions you might desire to offer with regard to the future appearance of this periodical, and we now desire to return our best thanks to those who have favoured us with their opinions.

In the first place we do not find any objections to the present form or price of the *Reporter*; but we find that some prefer type to pictures, and would rather have "intelligence than illustrations."

We now desire to inform you that we have concluded upon publishing this periodical in its present form, and at the same price; the contents to be arranged as heretofore, but with one important addition.

Many of you are doubtless aware that in 1825 the Editor commenced the "Baptist Children's Magazine." A few years ago its name was changed to "Baptist Youth's Magazine." Being also the Editor of two other magazines for children, mistakes took place in giving orders for them. He now proposes to add the "Baptist Youth's Magazine" to the "Reporter" as a separate department, with occasional illustrations.

Various reasons might be mentioned in favour of this step. The young people in our congregations, schools, and families, will then be furnished with the extended information the "Reporter" affords of the proceedings of the denomination at home and abroad, with reports of numerous baptisms, and other matters

with which it is desirable they should be acquainted, but for which there was not space in the pages of the "Youth's Magazine." That our young friends should be well informed on these subjects appears highly desirable; and there is not, the Editor ventures to affirm, another publication so well adapted to the purpose, or which affords more intelligence respecting the proceedings of the whole baptist body. He therefore hopes that this arrangement will induce parents and teachers to countenance this attempt to benefit the young in our schools and families; for the children in which, not yet in their teens, he hopes the "Children's Magazine" at one penny, and the "Little Child's" at one halfpenny, with their numerous engravings, will be welcome visitors.

Having thus explained his intentions, the Editor respectfully solicits his friends to afford him their assistance by introducing the forthcoming number for January to the notice of their friends. He assures them that, as heretofore, he shall spare no labour in sustaining the character of the "Reporter" as a fair and impartial record of the proceedings of evangelical baptists, without regard to their peculiar views of theology or church fellowship. He is quite aware that since he commenced these labours many new baptist publications have appeared, each of them claiming your attention. He would not be so vain as to affirm in favour of this that the "old is better," but he freely invites you to "taste and see."

## Christian Activity.

BELIEVE AND OBEY.

THE two great commandments of the new law are—*believe* and *obey*. There can be no acceptable activity in religion unless there be faith in Christ beneath to sustain it; but faith in Christ cannot lie still in a human heart,—it will and must be out in an earnestly active life. In the garden of the Lord there cannot, on

the one hand, be fruit ripening above, without a root living beneath; on the other hand, there cannot be a root living beneath, without fruit ripening above.

"The field is the world." And let us not mistake the meaning of that familiar phrase. People seem to think it means only the far distant portions of the world, where the men are of a dark colour and

an unknown tongue. The word means what it says—the *world*. He who really comprehends that the whole world is the worker's field, will forthwith begin upon the bit of it that lies nearest.

But the best direction for the servant are the Master's footsteps. Follow the Lamb whithersoever he goeth. We are not placed at the head of a nation's resources; but if we are christians, we are kings and priests unto God, every one. Where the Spirit of the Lord is, there is liberty;—liberty of the priesthood to go into the Holiest with our prayer; and liberty of the kingdom, to act of our own motion, amenable to none but Christ, and asking no man's leave to do good. Nor are we required to offer costly sacrifices, and see them consumed by fire. God has given us the poor at our door, the unconverted in our very households, as materials to work upon.

Christ did not content himself with sending a messenger; he came himself. He came personally in contact with the poor, the sick, the sinful. He looked upon human misery, and dropped a gentle word on unwilling ears, and laid a healing hand upon sores. These are his steps. This is the way; walk ye in it. He does not require the outlay of ten talents from the possessor of one. He is a good Master. His commandments are not grievous. But he is a Master; and he does lay the commandments on us. His own commendation goes down to all ages, at once a comfort to every faithful servant and the condemnation of every formalist—"She hath done what she could!" He does not require more; and will not accept less.

It is really not modest in any man or woman, who never sets a foot in the

Lord's ways now, to expect an entrance into the Lord's home at last. You expect to rest in the place to which he has gone, and yet you will not desile your feet by following him in the way by which he went—down among the sinning and the suffering! You expect from Christ a safe heaven, and yet you give all your heart and hand to selfish and carnal enjoyment! Ah! you mistake the matter; and it is a matter on which your soul and eternity depend. An idle, self-pleasing, selfish professor is not in Christ. The withered, flowerless, fruitless branch is not in the vine.

Have you no one in the world to whom you can do good? For, let it be laid down as a fixed maxim in the faith, He who is not doing what good he can to his brother, has not gotten the good which he needs from Christ. Is there not an ignorant child whom you can teach—a godless family into which you could make an entrance with the Word of God in your hand—a desolate, cold, miserable heart into which you might try to distil the word of life like dew?

Water, ever the same in its nature, may greatly vary in condition, and character, and effects. As a stagnant pool, it is loathsome and forbidding; as a running stream, it refreshes by its moisture all the neighbourhood, and gladdens by its glance every eye. A christian passing through the world, in the Lord's ways, and his heart lifted up in them, is like a swift rushing rivulet making its way through a thirsty land. As it leaps, and glitters in the sunshine, it is not only doing good as it goes, but manifestly rejoicing in the opportunity of doing it.

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## Revivals and Awakenings.

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**RESULTS OF THE REVIVAL IN SCOTLAND.**  
 FROM the report of a Conference on the subject of the religious awakening, recently held in Aberdeen, we now cull a few extracts:—The Rev. E. Young, of Annan, said, "We certainly have had a very great work of the Lord amongst us. Many hundreds have been turned from darkness unto light; and the work pro-

ceeded among persons of all ages, but more especially among those in the vigour of life. And now that six months have elapsed since a good many were converted, I am happy to think that many of them are making progress as well as remaining steadfast." The Rev. James Aitken, of Paisley, said, "I would just allude to a visit we had some time ago

from Mr. Brownlow North. That visit was very much blessed indeed, not only to the unconverted, but also to God's children. From that time to the present, there has been more or less of activity in the various denominations. The work has showed itself more remarkably during the past eighteen months. Before that, I may say, for the last four years, the Lord had been blessing us with droppings—first one and then another being convicted of sin and brought to a knowledge of the truth. There are many prayer-meetings. Some nights I counted up twenty held on the same night. One will go into a 'land,' and carry the people with him till a number are collected in one apartment. And besides other more private meetings, there are several churches where, in the vestries or side-rooms, there are little prayer-meetings where converts come to spend some time in prayer for the minister specially. As soon as men and women are brought to Christ, they go into the work heart and soul. How foud they are of the Bible! I know about twelve young men in Paisley who have commenced the study of Greek, that they may be able to read the New Testament in the original. One is a lawyer, one or two are clerks, and some are just intelligent working men. I may mention that there are five ministers in a district of Renfrew and Argyleshire who have arranged to have monthly meetings in each other's churches. And every one of these meetings has been blessed." The Rev. Hugh Cobban, of Braemar, said, "The Lord has been blessing us greatly, and the work is still going on. The population is small, but relative to it the work is really great." Mr. D. Ross, Secretary of the North-East Coast Mission, said, "The first indications we had of a work of God on the coast were immediately after a ser-

mon preached by the Rev. Mr. Bain, Chapel of Garioch, in the Free Church of Rathen, from the words, 'My Spirit shall not always strive with man.' That was two years ago last spring. At Peterhead, at the open-air addresses, the gatherings were extraordinary. Immediately at the end of the herring-fishing, some persons who had got good went home, and commenced to keep prayer-meetings at their own villages. Matters were much the same in other places. At Bervie and Gourdon, Mr. Collie, for example, had like results, and the work was spread very much by the fishermen going from one village to another. With regard to one village—Footdee—I would say that, with the exception of the pilots, who are what they were—if not worse—there is a great change. I do not suppose there has been a single bottle of whisky drunk this year at the launching of their boats—while there used to be a whole fortnight of drinking and fighting. There was not formerly a single family that had family worship, but now there is not a single family, except those of the pilots, that have it not." Mr. Duncan Matheson said, "I do not know perhaps one place in the county of Aberdeen where there are not living witnesses to the power of God's grace, and to the might of His Spirit. I might tell this meeting what I have seen in many places; I might speak of what I witnessed in Skene during the last few days—of the awful solemnity upon our spirits—when it seemed as if we felt the immediate power of God in our hearts, and were almost afraid to speak, as if one felt near the very gates of heaven. Some of us felt so at Skene. And when we saw the Lord working, and the slain so many, we lifted up our hearts, and sang, 'Hallelujah, for the Lord God omnipotent reigneth.'"

## Narratives and Anecdotes.

### SUNSET AMONG THE ICEBERGS.

WONDERFUL to behold, there are no less than thirteen icebergs in fair view. We run forward, then run ast, and then to this side, and that. We lean towards them over the railing, and spring up into the shrouds, as if these boyish efforts

brought us nearer, and made them plainer to our delighted eyes.

The book is open to view. The sun on the rugged hills of Labrador, a golden dome; Belle Isle, a rocky, blue mass, with a wavy outline, rising from the purple main pricked with icebergs, some

a pure white, others flaming in the resplendent sunset like red-hot metal. We are sailing quietly as an eagle on the still air. Our English friends are heard singing while they walk the deck, and look off to the lonesome land where their home is waiting for them.

All that we anticipated of the sunset, or the after-sunset, is now present. The ocean with its waves of Tyrian dye laced with silver, the tinted bergs, the dark-blue inland hills and brown headlands underlie a sky of unutterable beauty. The west is all one paradise of colours. Surely, nature, if she follows as a mourner on the footsteps of the fall, also returns jubilant and glorious to these scenes of Eden. Here, between the white light of day and the dark of the true evening, shade and brightness now meet and wrestle for the mastery. Close down along the gloomy purple of the rugged earth, beam the brightest lemon hues, soon deepening into the richest orange, with scattered tints of new straw, freshly blown lilacs, young peas, pearl and blue intermingled. Above are the royal draperies of the twilight skies. Clouds in silken threads and skeins; broad velvet belts and ample folds black as night, but pierced and steeped and edged with flaming gold, scarlet and crimson, crimson deep as blood; crimson deep as blood; crimson fleeces, crimson deep as blood; plumes tinged with pink, and tipped with fire, white fire. And all this glory lies sleeping on the shore, only on the near shore of the great ethereal ocean, in the depths of which are melted and poured out ruby, sapphire, and emerald, pearl and gold, with the living moist blue of human eyes. The painter gazes with speechless, loving wonder, and I whisper to myself: This

is the pathway home to an immortality of bliss and beauty. Of all the days in the year, this may be the birthday of the King-of-day, and this effulgence an imperial progress through the grand gate of the west. How the soul follows on in quiet joy, dreaming of lovely ones, waiting at home, and lovely ones departed, waiting with Christ!

Here come the last touches of the living colouring, tinging the purple waves around the vessel. Under the icebergs hang their pale and spectral images, piercing the depths with their mimic spires, and giving them a lustrous aerial appearance. The wind is lulling, and we rise and fall gracefully on the rolling plain. 'The day is fading into the later twilight, and the twilight into the solemn darkness.' No, not into darkness; for in these months, the faint flame flickering all night above the white ashes of day from the west circling around to the north and east, the moonlight and the starlight and the northern-light, all conspire to make the night, if not "more beloved than day," at least very lovely. A gloomy duskiness drapes the capes, beneath the solitary cliffs of which lies half entombed a shattered iceberg, a ghostly wreck, around whose dead white ruins the mad surf springs up and flings abroad its ghastly arms. Softly comes its sad moaning and blends with the plaintive melodies of the ocean. Hark! a sullen roar booms across the dusky sea—nature's burial service and the funeral guns. A tower of the old iceberg of the cape has tumbled into the billows. We gather presently into the cabin for prayer, and so the first scene closes on the coast of Labrador.

Noble's "After Icebergs."

## Baptisms.

### FOREIGN.

JAMAICA, *Salter's Hill*.—On Friday, Oct. 4, Mr. J. E. Henderson, of Montego Bay, baptized thirty-four men and thirty-six women, in the Orange River, about three-fourths of a mile from Salter's Hill, in the presence of a large concourse of people. After the baptism a service was held in the chapel, Mr. Dondy, the pastor

of the church, presiding, when Mr. H. Fray gave an address to the unconverted, and Mr. Henderson to the members of the church. On the following sabbath-day the newly baptized were received into full communion with the church. Among the number baptized, one was an African, and there was also an Albino, a young man about thirty years old. An

Albino is a white person whose parents are black. The following is a description of such persons from a Cyclopaedia, "Their skin is of a pearly whiteness, without any admixture of a pink or a brown tint. The whiteness of the hair always corresponds to the whiteness of the skin. Not only the hair of the head, but also that of the eyebrows, eyelashes, beard, and even the soft down that covers the external surface of the body, has the same unnatural whiteness."

At *Kingston*, Mr. Oughton has baptized about forty during the year.—At *Spanish Town* thirty have been baptized, mostly young persons from *Sligoville*. We regret to hear that Mr. Phillippo was not able to administer the ordinance from an accident by which his arm was fractured near the wrist, but he is recovering.—Mr. Day had forty approved candidates at *Oracabessa*, and many inquirers at *Port Maria*. Subsequently he mentions that at the baptism, among the candidates were five households.—At *Brown's Town* Mr. Clark had baptized only twenty-two out of above five hundred candidates.—Mr. Reid, at *Montego Bay*, had baptized thirty-nine believers in August.—At *Four Paths* Mr. Claydon states that he has eight hundred inquirers, but is very careful in making selections of only eight or ten at a time for baptism.

FRANCE, *Brittany, Morlaix*. Mr. Jenkins says:—"It was our privilege to receive four persons by baptism, and to administer the Lord's supper. The baptized were Bretons from the country, three of whom were from Tremel. Two of these were the mother and son of the occupants of the humbledwelling wherein I preached when we had the pleasure of Mr. Trestail's company to that neighbourhood. The teaching goes on well there. In April, forty-one were taking lessons, and twelve more were asking to be taught to read. Others are disposed to confess Christ, and follow him. A good feature in the progress of the Gospel here is, that it is quite free from all political influence. Though a cordial friend to religious and civil liberty, I know right well that our mission is of a purely moral and religious character, and consequently I have not only abstained from interfering any way with political matters myself, but have not failed to inculcate on all connected with the mission the duty of duly respecting government and civil authority, going forward in the firm but

peaceable and charitable spirit of the Gospel. The preparatory work for building at Tremel is commenced since the first of this month. One mason and two quarrymen are at work. I will try to increase the number, as it is desirable to have the building completed within the summer season."

INDIA, *Lal Bazaar, Calcutta*.—On the last Sabbath in June Mr. Kerry had the pleasure of baptizing three women. One of them was a Bengalee, the wife of one of the native preachers. She had previously to her marriage belonged to the Presbyterian mission. Again, on the last Sunday in July, three other young persons were baptized. One was the daughter of the senior deacon; the second was the daughter of our aged and estimable assistant missionary, Mr. William Thomas; the other was a young man from Howrah, highly esteemed by both Mr. Morgan and Mr. Kerry, and baptized at Lal Bazaar on account of Mr. Morgan's illness. Other interesting candidates are preparing for the sacred rite. One of these is a Burman youth, a scholar in the Benevolent Institution, who gives every sign of true piety. He has desired to be baptized for the last three months.

AMERICA—*Federal Camp*.—A correspondent of the *Morning Star* of Oct. 16, says:—"A most interesting ceremony took place at divine service of the third New Hampshire Regiment last sabbath afternoon. It was the baptism of seven of the soldiers, in the presence of the regiment, drawn up under arms, and also of a large concourse of civilians. Quite a religious interest exists in this, and also in the 8th Maine regiment."

#### DOMESTIC.

MALTON, *Yorkshire*.—On Lord's-day evening, Oct. 27, our baptistry was again opened, when our pastor, Mr. B. Shakespear, baptized two young men on a profession of their faith in Christ, in the presence of a large congregation. On sabbath evening, Nov. 3, Mr. S. also baptized a female disciple, under circumstances more than usually interesting. She had been a member with the "Primitives," but her mind having been troubled for some time on the subjects of baptism and church government, she could not remain in connection with a society which she believed was not modelled agreeably to the New Testament. She

came nine miles for the purpose of being baptized, without any previous acquaintance with a baptist church, except what she had gained by reading or report. Having satisfied ourselves of her personal piety, she was privileged to follow her Lord and Master; and the same night was welcomed into the church, and communed with us at the Lord's table.

SCOTLAND.—*Airdrie*.—On the first sabbath evening in November, our pastor, Mr. George Dunn, baptized two friends on a profession of their faith in the Lord Jesus, after first delivering an impressive discourse. It was a happy evening. I may also add, that on Sept. 29, Mr. D. baptized five professing christians. Two are sons of a well known missionary, now labouring in Jamaica. They were the subjects of many prayers; and who can tell the joy of their father's heart when he hears that his children are thus walking in the truth? The female candidate is the wife of the elder of the two. Our place was crowded. We are thankful to God for blessing the labours of our pastor. Mr. D. has now baptized 122 since he came amongst us. To God we give all the glory! J. L. M.

MIDDLETON IN TERESDALE.—Mr. W. J. Wilson had the pleasure of baptizing Mr. W. Mc Phail, a Primitive Methodist minister, of the Barnard Castle circuit, on Lord's-day, Nov. 17th. Mr. Mc Phail is desirous of engaging as a baptist minister. We have received a copy of the address he delivered previous to his own baptism. It is a sensible and scriptural vindication of the immersion of believers only. It appears that when his mind was unsettled, he read "Halley on the Sacraments," but the flippancy manner in which that writer indulges on the question of baptism as a burial, produced a feeling of repulsion rather than conviction, and led him to a more attentive perusal of the New Testament, by which he was brought to his present decision.

HONITON.—Mr. W. E. Foote baptized eight believers on the last sabbath in October. Two were husband and wife, three the children of members, and the sabbath school yielded three scholars and two teachers. Others are inquiring the way to Zion, who will, we hope, soon declare themselves on the Lord's side. We are at present in a most encouraging state. "The Lord hath done great things for us, whereof we are glad." T. H. G.

WOTTON-UNDER-EDGE.—We rejoice that the Lord is still blessing us. On the first sabbath in November, our pastor, Mr. Francis, delivered a suitable address—1st, to those who were about to be baptized; 2nd, to those who had been baptized; 3rd, to those who differ from us;—which was listened to with great attention by a large audience. Mr. F. then immersed seven believers: six from our own congregation, who were added to the church the same day, and one from a small church in Gossington. We hope good impressions were produced, and that, ere long, we shall have to report another addition by baptism. G. T.

CINDERFORD, *Forest of Dean*.—On Lord's-day, Oct. 27, our esteemed minister, Mr. Prees, immersed in the watery grave of their Redeemer, six believers on a profession of their faith in Him. Among the number were "three Mary's," who, like one of old, had chosen the "better part." Our beautiful chapel was crowded, and the aisles were also occupied. We want more accommodation. T. W.

RUSHDEN, *Succoth*.—Mr. Drawbridge immersed seven believers, Oct. 27. The chapel was crowded with attentive hearers; and we trust that many more will soon come forward and honour the Lord in this ordinance of his own. May these adorn the doctrine of God our Saviour in all things.

SAINT HILL, *Kentisbeer*.—Our minister, Mr. Dann, had the pleasure of baptizing four believers in the Lord Jesus Christ on Wednesday evening, Oct. 2. May they be followers of them who through faith and patience are now inheriting the promises. C. B.

LIVERPOOL, *Athol Street Welsh Church*.—On the last Lord's-day in October, three young friends from our sabbath school were baptized. These were the first-fruits of the labours of Mr. Williams, our new pastor.

BIRMINGHAM, *Lombard Street*.—On the first sabbath morning in November, three believers were baptized by Mr. Harrison. Two of the candidates were from Sutton Coldfield. J. S. C.

LONDON, *Metropolitan Tabernacle*.—On Thursday evening, Oct. 31, Mr. Spurgeon led nineteen disciples of Jesus down into the water and baptized them.

[We wish our friend who kindly furnishes us with these brief reports would let us have a few further particulars, if agreeable and expedient.]

ARNOLD, near Nottingham. — On the first Lord's-day morning in September, six young friends put on the Lord Jesus Christ by baptism, and were received into the church in the evening. Four of these had been scholars in our sabbath school. Grateful for the past, we earnestly pray for greater prosperity.

M. G.

WALES.

LLANDOVERY, Carmarthen. — We had the pleasure of meeting once more on the banks of the river Bran, on the morning of Lord's-day, Nov. 10th. Although the weather was very wet, a great concourse of people gathered together. Mr. D. Morris, of Carmel, commenced the service by reading and praying. Then the young brother who was to be baptized, a preacher among the Independents, stepped forward and delivered an impressive address on baptism. He commenced by saying that he had been a member among the Independents for some years, and had also practised his talents with them as a preacher; but that for the last twelve months his mind had been unsettled as to the right mode of baptism. His conscience would not now allow him to stay any more among the pædobaptists, consequently he quietly bade them good bye, and determined to follow his Masters steps through the watery grave. After he had thus addressed the people for some time, although the rain continued to pour down, our pastor, Mr. D. Oliver Edwards, led him into the river and immersed him. He now says he has thrown off a burden which he could not bear any longer. He is a promising young man, and is likely to be of great service in the Redeemer's cause. In the evening we had the pleasure of seeing a prodigal returning to her father's house.

EVENJOBB, Radnorshire. — We had another interesting baptismal service on Lord's-day, Nov. 17, when a large number of friends assembled to witness the administration of the ordinance. A suitable portion of scripture was first read, and prayer offered up, by Mr. Ridge, of Knighton, after which, Mr. G. Phillips, the pastor, delivered an address on "Liberty of Conscience," from "One is your Master, even Christ." (Our correspondent then furnishes a sketch of the discourse, in which reference is made to the baptists in Wales so far back as A.D. 167, and to some of the noble-minded

men her mountains and valleys have produced, for which we have not space.) At the close of this discourse five believers were buried with Christ in baptism; one of whom had been an Independent, and another a Primitive. More are on the way.

BULLEN, Brecknockshire. — Being a continual reader of your *Reporter*, I think it a pleasure to send you some account of the proceedings which have been going on among us for the last few months. Since the settlement of Mr. Phillips, late of Langwun, Monmouth, among us as our pastor, things have, under the blessing of God, presented a somewhat cheering aspect. When Mr. P. came among us in March last, the chapel was nearly forsaken, not only by the hearers, but by many of the members. Mr. P. had not, I believe, at first twenty people to preach to. Things, however, soon began to look up, the congregation increased, and a new life seemed to be put in the brethren. The prayers of pastor and people were, "Turn us again, O Lord God of hosts; cause thy face to shine, and we shall be saved." Those prayers were answered. In April Mr. P. baptized one believer in the river Wye, in May another, and in July three. We have now several more waiting for baptism. One of those who were baptized in July was a young man who had been a member with the Independents. Our pretty little chapel, which was almost deserted, is now well filled with listening souls. The Lord has done, and is doing, great things for us, whereof we are glad.

W. T.

HOLYHEAD. — "Adult Baptism. — On Tuesday, Oct. 15, Mr. Padley, L.L.B., Crofton House, Kingstown, a student of Dawning College, Cambridge, called upon the Rev. W. Morgan, D.D., baptist minister of this place, and desired to be baptized. Being fully convinced of the gentleman's sincerity, Dr. Morgan consented to celebrate the rite of baptism by immersion in the baptist chapel, in the presence of many witnesses."

SARN, Montgomeryshire. — Our pastor, Mr. Owens, immersed one young woman in June, in August a young man, and on Oct. 6 five believers were baptized after a discourse on baptism by Mr. T. Bees, of Newtown. Again, on Nov. 3, five young friends were baptized, and received into communion the same day. We hope that all these will ever be faithful to their profession.

## Baptism Facts and Anecdotes.

### A BAPTISMAL PRAYER.

Thine humble tribute, Lord, accept,  
Which now we offer Thee;  
Henceforth our body, spirit, soul,  
For ever Thine shall be.

O guard us by Thy mighty power,  
Nor from Thee let us stray;  
But help us in this solemn hour  
From earth to turn away.

May we come boldly in thy strength,  
Thee as our God to own:  
And may our future conduct prove  
That we are Thine alone.

Our lives to Thee we would devote,  
Thy will would we obey;  
Thy Name before the world confess,  
In Thine appointed way.

May our's no mere profession prove,  
But may we be sincere;  
Our breasts inspire with holy love,  
Our hearts with filial fear.

When we descend into the stream,  
Thy gracious help afford;  
May we by faith behold in Thee,  
Our Saviour and our Lord.

As from the watery tomb we rise,  
O may our thoughts ascend  
On wings of faith beyond the skies,  
To Christ our heavenly friend.

To Him our grateful voice we'll raise,  
For his undying love,  
Till we shall give him nobler praise  
In that bright world above.

Newark. M. H.

## Sabbath Schools and Education.

### GOVERNMENT EDUCATION.

THE Grants from the public funds by the Council of Education have at length reached such an enormous amount, without producing the promised results, that they now find it necessary to pause, and reorganize the whole system on a much more economical plan. This consummation the experienced friends of voluntary education have long expected. But the intimation of this design has raised a great outcry and a tremendous hubbub among the recipients of the Grants. The Report of the Commissioners presented to Parliament in April last, however, furnishes unanswerable reasons for the reconsideration of the whole system. The Commissioners say:—

“The bulk of the children who attend elementary schools, have their names on the books of some school from six to ten years of age, though a considerable number go before six and many remain as late as twelve. The children of the higher classes probably attend longer. We may therefore assume, in order to calculate the number of children who ought to be at school at a given time,

that the average period of attendance for children of all classes, does not exceed six years. Assuming, therefore, six years as the average period of attendance, the names of one half of the children between three and fifteen, or 2,655,767 ought to have been on the books of some school at the time when our statistics were exhibited, in order that all might have been receiving some education.

The number actually on the books of all schools, was 2,535,462. This falls short of the number required by 120,305.

‘Against this deficiency we have to set off children permanently incapacitated by bodily or mental infirmities, of whose number we have no certain estimate, and children educated at home, the number of whom must be small, except in the wealthier classes. Most of the children who, being able to attend, do not belong to any school, appear from evidence given in subsequent parts of the report, to be the children of out-door paupers or of parents viciously inclined. With these exceptions, almost all the children in the country capable of going to school, receive some instruction.’”

## Religious Tracts.

### OUR GRANTS OF TRACTS.

DURING the past year we have not failed in one instance, that we are aware of, to forward parcels of Tracts on the Gospel and on Baptism to any of our friends who have applied for them, and who, at the same time, sent six stamps to pay the book postage of the parcel. These grants we shall continue to make; but as some

of the applicants feel reluctant to have the name of the place published from which the application comes, we have not, this year, published lists of our grants. We make this explanation that none may suppose we have given up making donations. Next month we shall give our usual summary of grants.

## Intelligence.

### BAPTIST.

#### FOREIGN.

**KAFFRARIA, South Africa.**—On Lord's-day, Aug. 25, a church, consisting of about thirty members of the baptist persuasion, was formed among the German Immigrants at Frankfort, in this province. The Rev. A. Hay, of Graham's Town, accompanied by one of his deacons, Mr. S. Stranger, was present at the ceremony, and Mr. Langheim, an immigrant, by trade a mason, and formerly a member of one of the German Baptist churches in Holstein, under the pastorate of the Rev. Mr. Oncken, was unanimously chosen pastor. For some time past services have been held every sabbath at Frankfort, which have been attended by immigrants from Izeli, King William's Town, Hanover, Cambridge, and other German villages, some of them fourteen miles distant. A sabbath school has also been established, and is well attended. I believe an application is about to be made to the Lieut. Governor for the grant of a piece of ground for the purpose of erecting a chapel and school, and some friends in Graham's Town and Kaffraria have signified their intention to subscribe amounts for that purpose. Considering that no spiritual provision has been made by any denomination for the poor German population in Kaffraria, this movement will no doubt be supported by christians generally throughout the colony. *Cape Chronicle.*

**UNION OF THE BAPTISTS IN AUSTRALIA.**—A writer in that colony believes that both ministers and people would derive advantage from association, so long as there was no infringement of the rights of congregational order. He says:—"What is to hin-

der the baptist churches of Victoria from combining for the common good? With two large and prosperous churches in Melbourne, and others in the suburban districts, two churches at Geelong, and churches with settled ministers at Ballarat, Kyneton, Castlemaine, Newstead, Sandhurst, the White-hills, and other places, meagre as this enumeration may appear in comparison with the statistics of other churches, there are numbers and strength to form a phalanx, that need not fear to face the common foe, and that may, in the might of the Lord, undertake a great work for the extension of the church and the evangelisation of the colony."

#### DOMESTIC.

**BURTON-ON-TRENT.**—Our readers will have in recollection that the baptist chapel in Station Street was destroyed by fire a few months ago. Mr. Pitt and his friends promptly proceeded to replace it by erecting a new and elegant edifice in the Grecian style, which was opened during last month with various sermons and services in which Messrs. Dr. Acworth, J. A. Spurgeon, A. Mursell, and J. H. Sturmer, were engaged. A large tea-meeting was held on Monday, Oct. 28th, followed by a public meeting, Mr. Pitt presiding. Collections about £80. The cost is about £1250. There was a debt of £350 on the old building, but so vigorously have Mr. Pitt and his friends exerted themselves that only £150 now remains on the new one, which, externally and internally, is "a model baptist chapel." A raised open baptistry stands in front of the spacious platform. More ground has been secured for school rooms, which are much needed. We congratulate the worthy pastor on his success, and now heartily wish him enlarged spiritual prosperity.

**ISLE OF MAN.**—A correspondent of the *Freeman* says:—"I am led often to visit the Isle of Man, of which our able brother, Mr. Stowell Brown, of Liverpool, is a native; and I do think that, with his assistance, and the aid of the Home Mission, a baptist church might be raised in Douglas, where the baptistate worship with the Independents; and, as the town is large, and hundreds of baptists flock there during the season, I have long felt impressed that an efficient pastor would soon obtain a numerous congregation. I doubt not the same result would follow a similar effort at Bamsey, and the mining village of Laxey, with its numerous population; also at Castletown, the assize town; and at Peel, with its busy fishing population. The Wesleyans have large interests in each locality, and as the salubrity of the isle is appreciated more and more by invalids with small incomes—for house-rent, and all the necessaries of life, are so reasonable, and its freedom from taxes, induces numerous families to settle there—it will doubtless become more populous. I think it a disgrace to so numerous a body as the baptists, however, not to have an interest on an island already more populous than some of our counties."

[This writer hopes that Liverpool will take up this subject. We confirm what he states from a personal visit to the island, when we heard Mr. Brown preach at the Independent Chapel. A few years ago, Mr. Burness, an occasional preacher from Harvey Lane, Leicester, went to reside there, and attempted to introduce baptist preaching, but did not succeed, and afterwards left the island. When returning on the steamer an elderly respectable man, a resident on the island, introduced himself, and after much conversation, expressed a strong desire that the baptists would make an attempt. He stated that he was well acquainted with Mr. B., having known him from childhood. We wish to add that the attempt, if made, should be of an efficient character, as the other places of worship are spacious and well supplied.]

**BIRMINGHAM, Heneage St.**—Mr. W. Hanson, on resigning his pastoral charge from failing health, was invited to a tea-meeting of 150 friends in the school-room, and presented with a handsome purse of twenty guineas. Two beautiful pictures were also presented to Mr. H. from the young people of the "Band of Hope."

**SHERBURN BUSH, Oaklands Chapel.**—Mr. C. Grabam, who has accepted the invitation to the pastorate of this church, was formerly an Independent minister at Kendal. Mr. C. is brother of the popular minister of the Independent church at Craven chapel, London, formerly Dr. Leifchild's.

**MARLOWES, Hemel Hempstead.**—A new and elegant Gothic chapel was opened here on Tuesday, Oct. 15. After a sermon from Mr. F. Tucker, of Islington, about seventy sat down for dinner in the Town Hall. Tea was provided in the same place and in the Corn Exchange, when nearly 500 sat down. In the evening Mr. H. Alton, of London, preached. Sermons were also preached on the next Lord's-day. The collections reached nearly £90. The internal fittings are beautiful and appropriate. The cost, about £2,900. It is intended to erect a minister's house, with school-rooms behind the chapel. The present pastor, Mr. W. Emery, entered on his ministerial engagements in the old chapel, in 1857. The site of the new chapel is excellent.

**RETFORD.**—The anniversary services of the General Baptist sabbath school were held on Lord's-day, Oct. 27, in the Town Hall. The preacher on the occasion was the Rev. Richard Bayly, of Newark, who delivered two characteristic discourses—the afternoon subject being, 'The Grave of Jesus'; and the evening, 'Israel at the Red Sea.' The congregations, which completely filled the hall, listened with marked attention to the sermons, and presented liberal offerings at the close."

[We have copied the above from a public paper, but do not comprehend it. The baptist chapel is in West Retford. The corporation town is East Retford, in which the Town Hall is situated.]

**LOND TERNHAM.**—We have seen a paragraph in the papers stating that his Lordship being engaged to preach for the funds of a Congregational chapel in Shropshire, one shilling was charged for admission, and a special train engaged on the Lord's-day! We have also heard that there, or elsewhere, his lordship was announced as "a Peer in the Pulpit." If such things were really done, we have reasons for believing that they were not done with the knowledge of the worthy peer, whose unassuming manners are a sufficient reproof of such silly folly.

**THE BAPTISTS IN GLAMORGANSHIRE.**—On the occasion of the removal of Mr. B. Evans of Hirwaen, to Neath, a tea meeting was held, Oct. 31, when Mr. Evans was presented with a copy of "Benedict's History of the Baptists," and a purse of gold; and Mrs. Evans with a portrait of her husband. Mr. E. stated that nineteen years ago he found that district with only 236 members of baptist churches, now there were 2,718.

**"BAPTIST MAYORS."**—We copy a newspaper paragraph—"In the list of new Mayors we find Mr. Birkin (Scotch baptist), at Nottingham; Mr. J. B. Flint, at Margate; and Mr. S. Higgs, at Sudbury." And, we add, Mr. S. Viccars, at Leicester.

(Continued on page 382.)



FEMALE PEASANT OF CEYLON.

## MISSIONARY.

## FRANCE.

*Brittany*.—We rejoice to hear that Mr. Jenkins has had the pleasure of baptizing Mr. A. W. Monod, the son of the late eminent servant of Christ, the Rev. Adolphe Monod. Mr. Monod has recently concluded his studies for the ministry of God's word in the Theological Academy of Montauban; but, pressed by conscientious views of duty, he has abandoned his prospects in the Reformed Church of France, and cast in his lot with the few and feeble Baptists of his native land.

As Mr. Monod, by his piety and education, is well-fitted for the ministry of the Gospel, Mr. Jenkins urgently represented to the Committee the importance of availing ourselves of Mr. Monod's adhesion to our sentiments, to strengthen his hands, and to seize the openings Brittany now presents for further missionary labour. The extension of the work to Tremel also renders it necessary that assistance should be given to Mr. Jenkins, who will manifestly be unable to supply the two stations efficiently with that at Plougasson, in addition to the itinerant work of the district. The circumstances of Morlaix render it important that attention should be given to the French-speaking population of that rising town.

The Committee, therefore, invited Mr. Monod to visit this country. This he has done; and we have now the pleasure of stating that the intercourse enjoyed with Mr. Monod has so favourably impressed their minds, that a most cordial invitation has been given him to join Mr. Jenkins in the work of the Lord at Morlaix. He entered on his work in the early part of October. May his and our desire be accomplished—to see rising in France many self-supporting churches, to testify to the grace and mercy of our Lord Jesus Christ.

The chapel at Tremel is going on to completion as rapidly as circumstances will allow. Mr. Jenkins is cheered by the promises of assistance he has received from at least four of the Welsh associations. Adverse parties in Brittany begin to exhibit some degree of uneasiness; but it is hoped that no material impediment will arise. In a recent letter, Mr. Jenkins furnishes the following particulars of the mission:—

"Boloch the colporteur has been labouring of late in a mountainous district in the interior of the country. He found the people very ignorant and savage, still he was able to sell several New Testaments among them. Priestly opposition was on the *qui vive*. One priest announced from the pulpit that a dangerous wolf had come among his

flock. Nevertheless the colporteur continued his way, speaking and arousing people's attention to the word of God, with his usual energy. He happened to come to a farmer who had a French Bible (a rare thing) and Testament. This man, having heard of the priests' opposition, went at once to compare the Breton Testament with his French Testament, and having found them the same, he bought the Breton one, and cordially encouraged Boloch to go on with his work without fearing any one.

The scripture reader also is usefully employed. He lately sold, in less than a fortnight, within a few miles from Tremel, twenty-eight Testaments, two Bibles, nine Barth's Bible Stories, and distributed a goodly number of tracts. He found several opportunities to read the New Testament. A fortnight ago, I preached at Quimper to about thirty Bretons. Last Sabbath, after our morning service, I went to Plougasson and preached in Mdlle. Smith's chapel to a similar number. It appears considerable effect, of a beneficial kind, is produced on the people by the building of our place of worship at Tremel. In a wide extent of country public opinion is becoming more enlightened and favourable to the Gospel and Protestantism. We are encouraged to go forward in the name of the Lord."

As the stock of Breton New Testaments is becoming low, Mr. Jenkins is anticipating shortly the preparation of two new editions—one for the pocket, in 32mo., and another in 12mo. It is hoped that the British and Foreign Bible Society will on this, as on a former occasion, undertake the cost of the reprints. *Bas. Mis. Herald.*

**MUNIFICENT DONATION.**—We rejoice to hear that at the meeting of the Committee of the Baptist Missionary Society, Nov. 5, a very gratifying announcement was made. It was that an unknown friend had paid to the account of the Society, at its bankers, the sum of *five thousand pounds* as a "thank-offering." We have no doubt that the Committee will devote this sum, for which they are grateful to the Lord, either to extending the mission in China, or to reinforcing that in India.

**MADAGASCAR.**—The directors of the London Missionary Society have requested the Rev. William Ellis, well known as the author of the "History of Madagascar," and of a much more recent work called "A Visit to Madagascar," once more to proceed to the island, in order to ascertain the state of Protestant christianity, and the amount of liberty which, under the Government of the new Sovereign, will be conceded to missionary labours.

## BAPTIST, SUPPLEMENTARY.

*(Continued from page 378.)*

LONDON, *Gray's Inn Road*.—The new chapel in Arthur Street, erected for the church under the pastoral care of Dr. S. Wills, formerly of Vernon chapel, Pentonville, was opened, Oct. 29th, with sermons by Dr. Hamilton of Regents Park, and Dr. Winslow of Bath. Sermons were also preached by Messrs. Woollacott, Henderson, Noel, Dr. Wills, and Dr. Angus. The place will seat about 500 hearers, and is convenient in its internal arrangements.

MARGATE.—Those of our friends who are aware of the circumstances under which a former pastor of this church, Mr. Gamble, left them to join the Independents (!) a few years ago, will be gratified to hear that the heavy debt then existing of £1,800, through the efforts of the pastor, Mr. I. Haycroft, and the people, is now entirely removed. This pleasing fact was announced at a tea meeting of the friends, Nov. 6, amidst much rejoicing.

COLERAINE, *Ireland*.—Since Mr. Medhurst, formerly of Kingston-on-Thames, removed to Coleraine, more than sixty members have been added; and the attendants requiring more accommodation, the friends have resolved to erect a new place of worship to seat 800 hearers. These new movements in Ireland are highly encouraging, after hope so long deferred.

LLANELLY, *Greenfield, English*.—We hear with pleasure, that our friends here, finding it needful to erect a new gallery for 300 hearers, reopened the place on Friday, Oct. 25, when, after sermons by Lord Teyham, £309 15s. 4d., were collected. This noble and generous effort reflects great honour on the parties.

GORTON, *Manchester*.—A new baptist church was formed at this suburb of the great manufacturing metropolis by Mr. Chenery, of York Street, Oct. 25, consisting of twenty-three members, with Mr. Richard Stanion as pastor.

BRADFORD, *Yorkshire*.—An eligible site has been secured for the contemplated new chapel for the church and congregation under the pastoral care of Mr. Chow, for which £3000 have been already subscribed by the friends.

RECENT REMOVALS.—Mr. C. H. Hoskin, of Fenny Stratford, to Gilden Croft, Norwich.—Mr. J. Shaw, of Ross and Lays Hill, to Whitestone.—Mr. H. H. Bourn, of Buckingham, to Riddings, Derbyshire.—Mr. John Lewis, of Naunton, to Truro.—Mr. B. Evans, of Hirwaen, to Neath.—Mr. T. Goadby, of Coventry, to Commercial Road East, London.—Mr. C. Graham, to the Oakland's Chapel, Shepherd's Bush.—Mr. C. W. Smith, of London, to Kingston.—Mr. W. Davies, of

Pontypool College, to the English congregation, Holyhead.—Mr. E. Curtis, of Rawdon College, to Hatch, near Taunton.

RECENT RECOGNITIONS.—Mr. T. Michael, late of Evesham, at Pellon Lane, Halifax, Oct. 13 and 14.—Mr. W. Perry, at Bromyard, Oct. 15.—Mr. T. G. Ross, at Pershore, Nov. 6.

## RELIGIOUS.

THE MIDNIGHT MEETING MOVEMENT.—A meeting was lately held when Colonel Worthy presided. It appeared the movement in London and the provinces had resulted in the reclamation of 658 unfortunates. These facts may well encourage those who are engaged in this good work. General Godwin remarked upon the difficulty they experienced in reaching the higher class of unfortunate women, and suggested that an industrial home should be founded for their especial benefit. The committee intend to arrange for a series of midnight meetings during the winter.

THE REVIVAL IN THE WEST INDIES.—We find accounts of continued revival in Jamaica. Of course we must make allowance for the peculiarities of an ignorant population of African descent. But we are informed that the extravagant manifestations have decreased, and that "the better orders of society have caught its faith without its fanaticism." Judges of courts speak of the remarkable decrease of crime to the extent of one-half. Special stress is very properly laid upon the fact that multitudes of those formerly living without marriage have been lawfully joined in wedlock.

MISSIONARIES IN CHINA.—It is stated that China has already been entered by nearly 100 protestant missionaries. In the Canton province there are about 28, of whom 17 are in the city of Canton itself. In Fuhkeen there are 18; in Chi-Kiang 10 or 12; in Kiangsi about 23, all in Shanghai; in Shantung 7; in Chit-li 6, all at Tientsin. In Hankow there will soon be two, and in Nanking there is one.

SANDWICH ISLANDS.—The whole number of additions to the Churches during the year, by profession, by letter, and by restoration, has been 514. Most of these have been examined individually, from two to three times, by the pastors. The dismissions, deaths, and exclusions, have been 117; making the net increase of the churches, 397.

THE METHODIST NEW CONNEXION.—This respectable body are about to erect a Theological Institute for the instruction of young ministers, encouraged by a bequest of £5,000 left by the late T. Firth, Esq., for that object. They have lately erected a spacious chapel on one of the best sites in Leicester.

**MISSIONS SUSPENDED.**—One of the sad results of the Southern rebellion has been the painful interference with the Indian missions to the Choctaws and Creeks. Violent and lawless white men, and Indians instigated by them, have seized the missionary premises and property, and compelled many of the missionaries to leave. Over four hundred interesting children and youth in the mission-schools among the Choctaws, and over one hundred Creek boys and girls, are thus deprived of the Christian instruction and influence they were enjoying.

**MR. CORDEW, M.P.**—We regret to learn that this gentleman is still troubled by the bronchial affection from which he suffered last winter, and that he contemplates the possibility of having to spend some of the winter months in a warmer climate.

AT A BULL-FIGHT at Saragossa, in Spain, held on a sabbath-day, 10,000 spectators were said to be present! This explains why Spaniards wont have the Bible.

**POST OFFICE SAVINGS BANKS.**—About 900 of these have been opened already. Many more are contemplated.

## GENERAL.

**THE ORDER OF THE STAR OF INDIA.**—The new order of the Star of India was inaugurated by her Majesty at Windsor Castle with great pomp and ceremony. The Prince Consort, the Prince of Wales, Lord's Gough, Harris, and Clyde, Maharajah Dhuleep Singh, Sir John Lawrence, Sir James Outram, and Sir George Pollock, were invested with the badge of the new order.

**IGNORANCE IN SPAIN.**—According to recent official statistics, out of 489,832 in the province of Madrid, 266,992 could neither read nor write. In the province of Tarragona, out of 321,886 inhabitants, 271,404 could neither read nor write; and in the district of Moncada alone, out of 26,000, 23,000 could neither read nor write.

**THE NAPOLEON DYNASTY AND THE JEWS.**—It is said that the first Bonaparte proposed to re-establish the Jewish nation in Palestine, and that preparations were begun to give effect to the proposal; and it is now reported that a mysterious personage has expressed the belief that he will be the temporal Messiah of the Jews.

**THE QUEEN AND THE PRAYER-MEETING.**—The other day, at a week-day prayer-meeting held at Craithie, her Majesty gave express orders to the Royal household that anyone who felt disposed to attend, would, for a time, be freed from any duties he or she might have to discharge.—*Scottish Guardian.*

**THE AMERICAN WAR** has quite changed the course of emigration. In the summer quarter of 1851, the number of emigrants to the United States was 68,931. In the same quarter last year, 21,104; but this year, the number for the same quarter who emigrated to the States has fallen to 6,348.

**COTTON FROM INDIA.**—On Tuesday, Nov. 5, five large ships from Bombay arrived in the Mersey with an aggregate of 25,461 bales of cotton on board. The quantity of East India cotton now on its way to Liverpool is set down at 135,094 bales, against 50,812 bales at a corresponding period last year.

## REVIEW OF THE PAST MONTH.

*Tuesday, November, 26th.*

AT HOME.—The Queen, since her return from Scotland, has remained at Windsor Castle. The Prince of Wales is now at Cambridge. The youngest son of her Majesty, Prince Leopold, who is eight years of age, has been sent, for the benefit of his health, to the south of France.—Several seats in the House of Commons have become vacant by death. The most remarkable, besides Sir James Graham, is Thomas Slingsby Duncombe, familiarly known as "Tom Duncombe," the member for Finsbury, a consistent and unwavering radical reformer.—A Conference has been held at Leeds, for the purpose of promoting progressive Reform, with an extension of the suffrage.—Our coasts have again been visited by heavy storms, causing numerous shipwrecks and the loss of many lives.—More murders continue to be recorded, almost every week. The past has been a dismal year for these outrages on the lives of men in our land.

ABROAD.—The American contests continue, but no decisive battle has yet been fought. There is some expectation that one will soon take place. The Federal Squadron, with 15,000 soldiers on board, has taken and occupied Port Royal, in South Carolina, the district of the celebrated rice fields, where are 40,000 slaves and only 1200 whites.—Mexico is in such a state of anarchy, that England, France, and Spain, are sending out an expedition to protect their countrymen and restore order.—The King of Portugal died of typhus fever, aged 25, Nov. 12. His brother reigns in his stead.—The Emperor of the French, finding at last that he has been spending too much money in arts and arms, has called M. Fould, a celebrated financier, to his aid, who hopes to restore the finances by a tax on stamps and lucifer matches!—Floods in Egypt, by an extraordinary overflowing of the Nile, have done extensive damage to the crops of corn and cotton.

## Marriages.

Oct. 11, at Salem chapel, Romford, by the Rev. Jesse Hobson, baptist minister, Saler's Hall chapel, London, assisted by the Rev. Mr. Gibbs, John Hill Johnston, Esq., eldest son of the Rev. Robert Johnston, St. Andrews, Fife-shire, to Mary Jane, youngest daughter of Mr. Harris Lewis, late of Kettering, Northamptonshire.

Oct. 16, a young man and woman, respectably connected, and both deaf and dumb, were married at the office of the Superintendent Registrar, South Parade, Leeds. The ceremony was conducted by Mr. George Beckwith, the registrar, who wrote down the usual questions, the answers being given by the bride and bridegroom in writing.

Oct. 16, by licence, at the English baptist chapel, Llangollen, by the Rev. Hugh Jones, Thos. Hughes, Esq., the Tower, Llangollen, to Mary, only daughter of the Rev. J. Richard, D.D., of the same place.

Oct. 20, at the baptist chapel, South Molton, Devon, by the Rev. M. Saunders, Mr. John Bowden, to Miss Ann Trebble, all of South Molton.

Oct. 22, at Salem baptist chapel, Bradford, by the Rev. J. P. Chown, Mr. Gilbert Keighley, to Priscilla Louisa, eldest daughter of the late John Whitley, Esq., of Morton, near Pingley.

Oct. 23, at the baptist chapel, Honiton, Devon, by the Rev. W. Evans Foote, Mr. William Collins, of Halo Farm, Honiton, to Mrs. Sarah Long.

Oct. 29, at the baptist chapel, Fishergate, Preston, by the Rev. Fitzherbert Bugby, Mr. Richard Fare, to Miss Rachel Knott.

Nov. 7, at New Colloge Chapel, by the Rev. W. Brock, jun., the Rev. Morris S. Ridley, baptist minister, of Lydney, second son of Frederic Ridley, Esq., of Ipswich, to Annie, second daughter of Richard Ellington, Esq., of Tuddenham, Suffolk.

## Deaths.

June last, drowned at sea, on board the *Wellesley*, Wm. Knibb, youngest son of the Rev. C. Armstrong, late of Jamaica, aged 14.

Oct. 19, the Rev. D. Griffiths, one of the tutors of the baptist college which was formerly maintained at Acerington, in Leicestershire. He was well known and much esteemed.

Oct. 17, the Rev. John Cockin, of Halifax, in his 79th year. He was the Independent minister at Holmfirth forty-three years, having resigned the pastorate in 1840, since which time he has lived in retirement in Halifax.

Oct. 29, at his residence, Thorpe Hamlet, Norwich, the Rev. Thomas Scott, General Baptist minister, aged 66.

Nov. 7, James Richardson, Esq., aged 75, Clerk of the Peace for the Borough of Leeds, many years a respected deacon of the baptist church, South Parade. The *Leeds Mercury* says, "Mr. Richardson was a man of ability and public spirit,—of great earnestness of character and high moral and religious excellence. He early took an active part in public affairs, and had a share in conducting the opposition of the Yorkshire

manufacturers and merchants to the Orders in Council towards the close of the great French war. He was a zealous Liberal and Nonconformist; and during the contests for Parliamentary Reform, the abolition of Colonial Slavery, and the repeal of the Corn Laws, he rendered important service both with his pen and as a public speaker. He was also a decided opponent of the Government measure of Education introduced in 1847. On the platform he often produced a powerful effect by the evident sincerity of his feelings and depth of his convictions as well as by the force of his reasoning and the boldness of his appeals. He threw his whole soul into any cause in which he embarked, and his enthusiasm was always kindled on behalf of justice, humanity, and civil and religious freedom. Mr. R. married the eldest daughter of the late Rev. Edward Parsons, and was therefore brother-in-law of the Rev. James Parsons, of York."

Nov. 10, at Bridgeend, after a long and painful affliction, Mrs. E. D. Marks, the beloved wife of Mr. Samuel Marks, and daughter of the late Rev. John James, baptist minister.