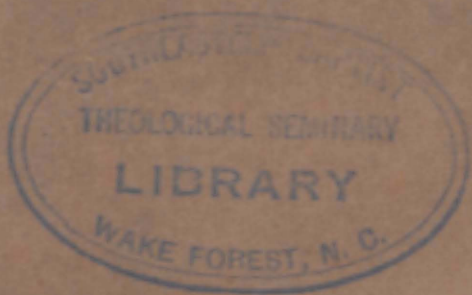
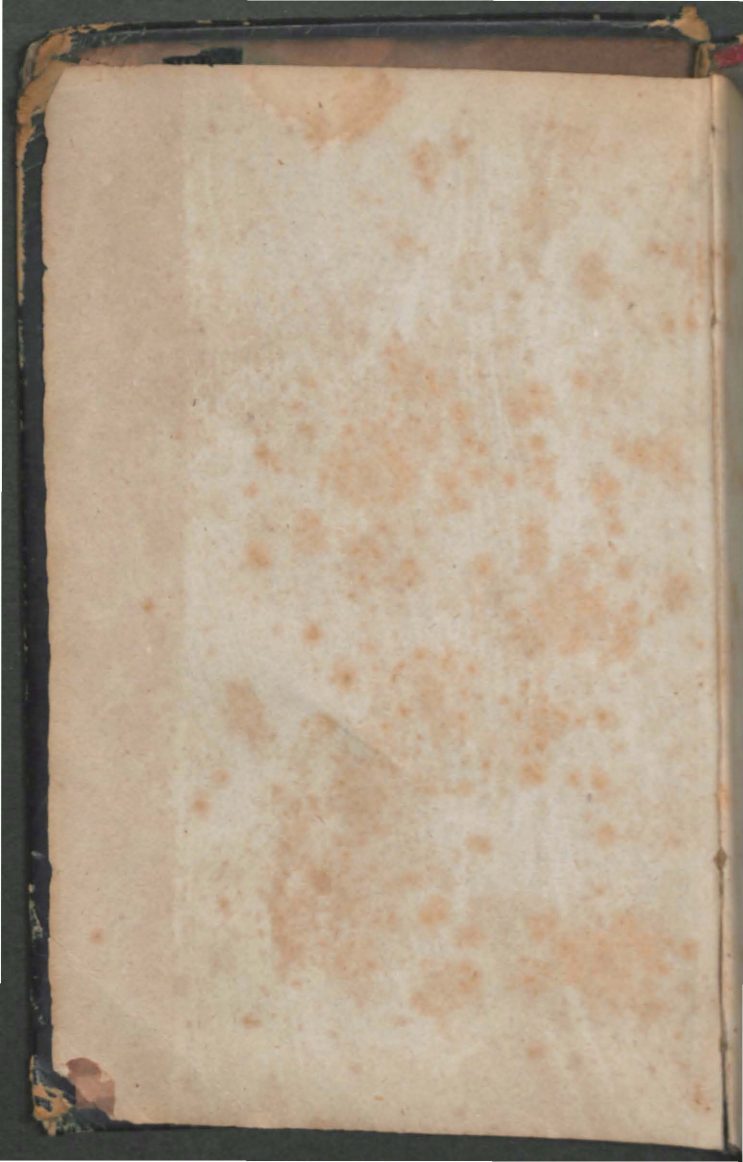
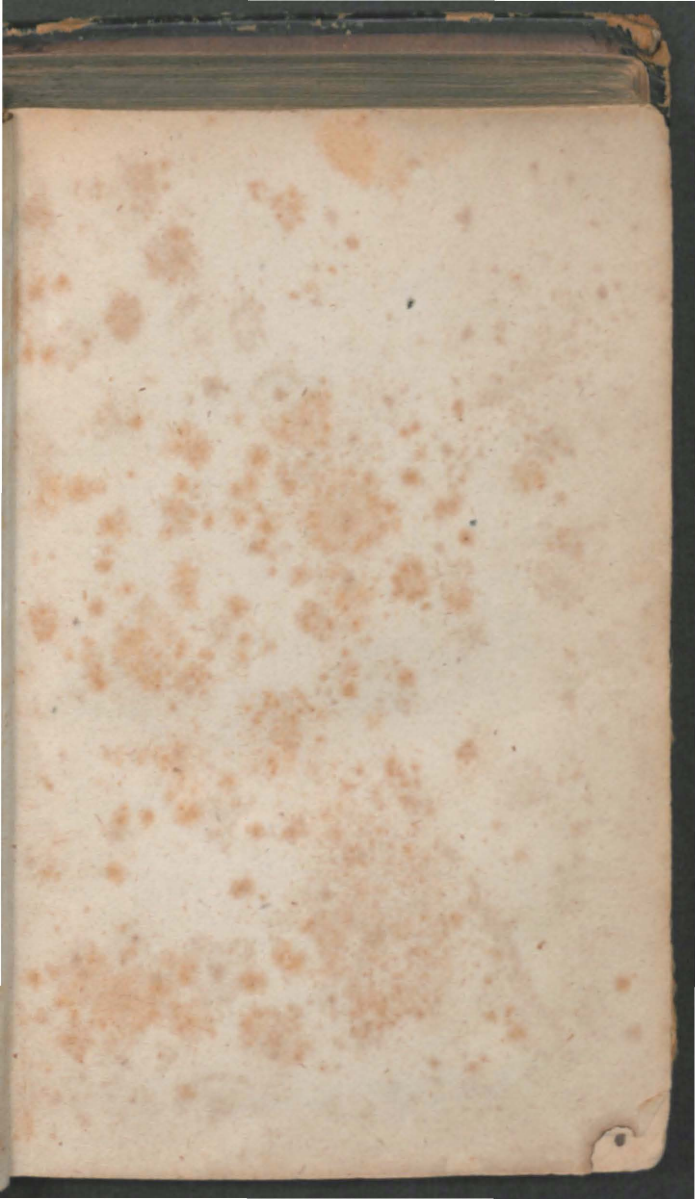


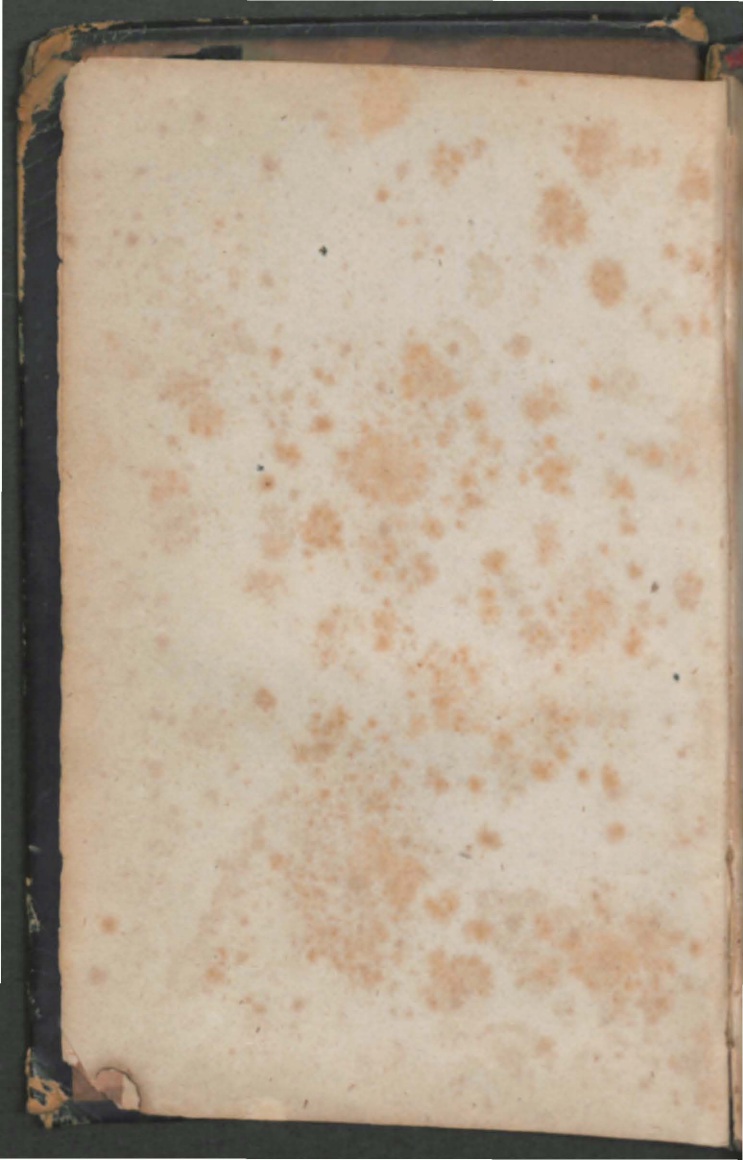
MRS. ANN ROLLOW;

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This Book Belongs
To

Amie M. Rollins
Library

Prince William County

Ya

When this you see

Remember me

and keep me in your mind

Let all the world say

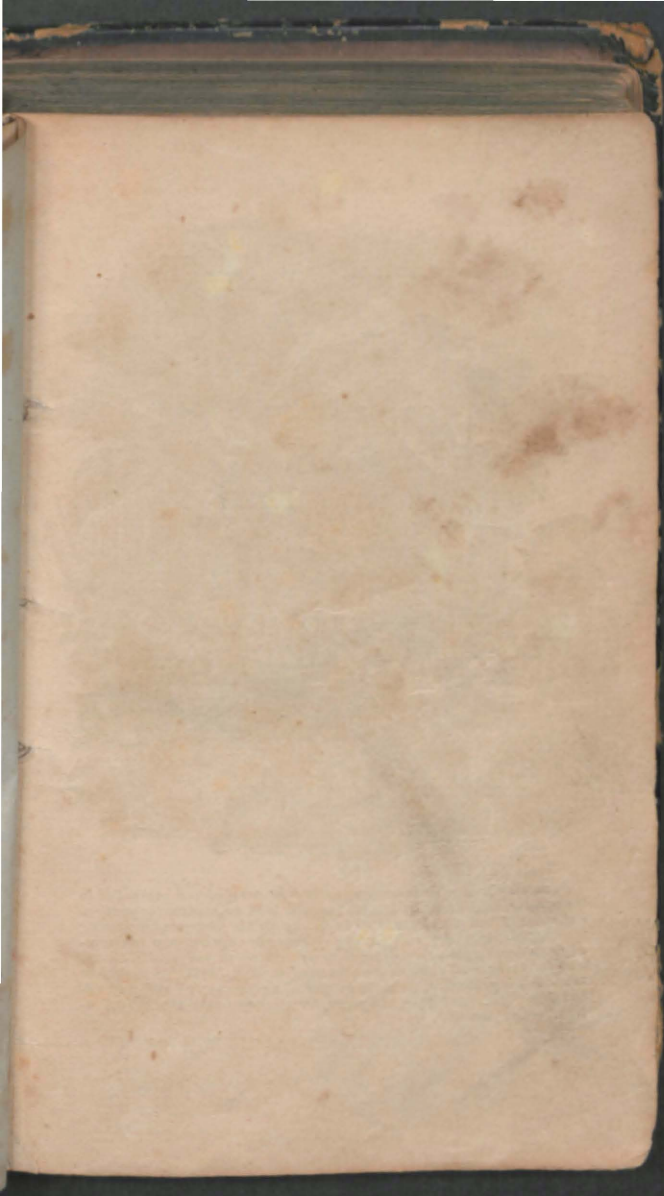
What they will

Speak of me as you find

Amie

Rollins

James T. Pullen.





Accordingly a little before sunset he was carried out in his bed to the water-side, where, lifting his languid head to gaze on the gratifying scene, I had the pleasure of baptizing in his presence thirty-four individuals, who gave satisfactory evidence to all, that they had passed from death unto life. After this, he seemed to feel that his work was done; he had said in the course of the day, that if he could live to see this ingathering, he could in special mercy say, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."—See page 397.

THE BAPTIST
TRACT MAGAZINE,
YOUNG
CHRISTIAN'S COMPANION,
AND
COTTAGER'S FRIEND.

////////////////////////////////////
VOL. II.—NEW SERIES.
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LEICESTER:
PRINTED AND PUBLISHED BY J. F. WINKS.
AND
SOLD BY G. WIGHTMAN, PATERNOSTER-RROW, LONDON.
—
1836.

THE BAPTIST
TRACT MAGAZINE
PREFACE

The object of this Magazine is to
publish such tracts as shall be
found to be of the greatest utility
to the souls of men. It is
intended to be a repository of
the most valuable and interesting
tracts, and to be a medium
through which they may be
distributed to the most
beneficial use.

The Magazine is published
quarterly, and is sold by
all the booksellers in the
Kingdom. It is also
sent gratis to all the
Baptist Societies in the
Kingdom, and to all the
Baptist Ministers in the
Kingdom.

PREFACE.

THIS small periodical has been in existence upwards of ten years. In its infancy it had to contend with frowns from some, who ought to have welcomed the little stranger as a coadjutor in the great cause of Scriptural Christianity. Through the good hand of God upon it, and the firm support which a number of fast friends afforded, it has weathered the storm which at one time threatened to overwhelm it. The circulation of this Baptist periodical, for the young and the poor, for it is for these chiefly that it is published, is extensive and increasing, and the Editor is still as desirous as ever to render it a useful and entertaining vehicle of communication.

During this year cuts of Baptist Meeting Houses, with histories of the Churches, have been given. The Editor designs to pay attention to this department for the ensuing year. Other improvements, with an increase of matter, are contemplated.

On account of the peculiar state of the times in which we live, and the vast importance of passing events, we have occasionally devoted more space than some would deem desirable to public matters ;

but as the Editor of this work has undertaken to publish a Baptist Newspaper, in which these subjects will have full attention, it is not his design to enlarge upon them in this work. More room will, therefore, be found for purely religious subjects. We shall not fail, however, to furnish our readers (many of whom probably have no other means of information,) with a brief but comprehensive summary of what is doing, not only in the religious, but in the moral and political world.

During the past year, also, donations of hand-bill Tracts, to the amount of several thousands, have been made to poor Baptist churches, from the profits of this work and the Baptist Sabbath School Hymn Book. The Editor designs to continue to make gifts of this kind.

The Editor will, by divine permission, enter upon the duties of another year with an ardent desire to promote the edification of his numerous readers, and he respectfully requests them to aid him by the communication of interesting facts, and by extending the sale of the work among their acquaintance and friends. "WISDOM AND KNOWLEDGE SHALL BE THE STABILITY OF THY TIMES. MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL BE INCREASED."

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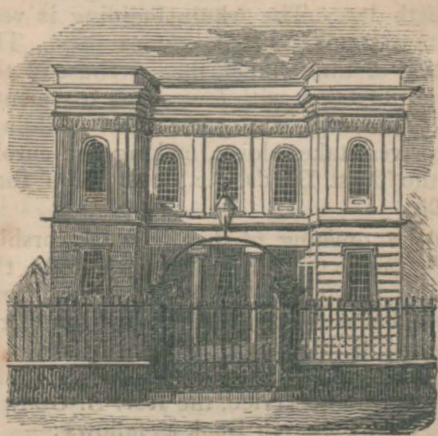
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CHARLES-STREET MEETING-
HOUSE, LEICESTER.

THE church assembling in the above place of worship are *Particular Baptists*, practicing "open or mixed communion." It originated with a few individuals who separated from the church in Harvey-lane, between three or four years after the removal of the venerable Robert Hall to Bristol, all of whom were members of that church during the greater part of his ministry, and some of them prior to his becoming their pastor.

This chapel is in a central part of the town, and furnishes accommodation for up-

Baptist Chapel, &c.

wards of 700 persons, besides the School-rooms, where 100 children are taught on the Sabbath-day. The whole building is very substantial and neat in its appearance. The erection of this chapel, the purchase of the ground, together with four small tenements, (now standing) and some other buildings which were taken down, making and enrolling the Trust Deeds, &c., cost more than £3000.

At the opening of this place of worship, which was on the 19th of January, 1831, the late Rev. Isaac Mann, of Maze Pond, London, and the Rev. B. Godwin, of Bradford, preached and presided. In the afternoon of that day the church was organized, at the close of which service, the Rev. B. Godwin wrote in the Church Book as follows:—

“We whose names are undersigned, being Ministers and Pastors of Churches of the Baptist denomination, have with great pleasure and satisfaction, witnessed the union of the brethren and sisters (whose names will follow) who have given themselves to each other as a church of Jesus Christ.”

To the above, the Rev. Isaac Mann, the Rev. B. Godwin, the Rev. F. W. Dyer, of Bacup, the Rev. John Hinners, of Oakham, and the Rev. John Davis, of Burton-upon-Trent, affixed their names; which were followed by the signatures of the members, consisting of fourteen persons.

Inquisition in Spain.

'The Rev. James Simmons, M. A. (late of Olney) is the present pastor; and it is with great pleasure we state that the number of members is increased from fourteen to seventy four. May "the little one become a thousand!"

THE INQUISITION IN SICILY, IN 1724.

[WE have extracted the following horrible narrative from an Italian work, a history of Naples, by General Coletta. Our readers will not wonder that it has been put into the Index Expurgatorious; and perhaps the author escaped "the tender mercies of the wicked," which are here seen to be "cruel," only by death, which removed him, soon after printing his able history. As it is not likely to be published in English, we may, perhaps, make use of it in some future numbers of our journal. Enough has already been done to show the horrible consequences of allying religion to the state.]

Nothing very remarkable occurred in Naples, with the exception of earthquakes, volcanic eruptions, deluges, and other destructive natural phenomena. But in the neighbouring island of Sicily, in the year 1724, an atrocious deed excited such terror in the kingdom, that I think it my duty to narrate it, in order that it may be fixed on the memory of the reader, and that the Neapolitans may be confirmed in their just hatred of the inquisition, now that—through an alliance of absolute dominion with the priesthood—superstition, hypocrisy, and a false veneration of antiquity, verge towards times and customs abhorred; and that tremendous office, called holy, is seen again to arise in

Inquisition in Sicily.

not a few parts of Italy,—as yet quiet and discreet, but ready to become, if fortune aid it, sanguinary and cruel, as it was in the sad ages of universal ignorance.

In the year 1699, Romualdo, an Augustine laic, and Gertrude, a nun of the order of Saint Benedict, became subject to the holy office, the former for *quietism*, *molinism*, and *heresy*; the latter for *pride*, *vanity*, *temerity*, and *hypocrisy*. Both were maniacs,—for the monk, together with many opinions contrary to the dogmas and practices of Christianity, said, that he received angelic messengers from God, and spoke with them; that he was himself a prophet, and infallible: and Gertrude, that she held spiritual and corporeal commerce with God; that she was pure and holy; with some other opinions sufficiently revolting to reason. The holy inquisitors, and the theologians of the holy office, had often disputed with these poor wretches, who obstinately repeated their ravings and heresies. Shut up in prison, the woman for twenty-five years, the priest for eighteen; the other seven, they suffered the most cruel martyrdoms—the torture, the whip, hunger and thirst; and at length arrived the wished-for moment of death. As the inquisitors condemned both to death, the sentences were confirmed by the bishop of Albaracin, stationed at Vienna, and by the grand inquisitor of Spain. The devout Emperor, Charles the Sixth, afterwards commanded that these condemned persons should be executed with the pomp of an *auto-da-fe*. The most holy tribunal exalted the gentleness, the mildness, and the benignity of the sentence, and, contrary to the opinions of the humane and the pious, magnified the wickedness, the irreligion, and the obstinacy of the two culprits. They then declared the necessity

Inquisition in Sicily.

for maintaining the discipline of the most holy catholic religion.

The sixth day of April, 1724, in the piazza of St Erasmus, the largest in the city of Palermo, the scene of execution was prepared. In the midst was a very lofty white cross, and on either side two funeral piles, each ten cubits high, covered with a wooden machine in the form of a scaffold, the ascent to which was by a flight of steps. A stake was fixed in the cover of each pile; here and there altars and tribunes, richly adorned, were disposed in the form of an amphitheatre. Opposite the cross, and in the middle, a higher and larger edifice, extremely rich, ornamented with velvet, gold lace, and emblems of religion. This was for the inquisitors. The other boxes were for the viceroy, the archbishop, the senate, and for the nobles, the clergy, the magistrates, and the ladies of the city; the ground was for the people. At the first streak of dawn, the bells sounded to penitence. Soon were in motion processions of monks, priests, and brotherhoods, who, traversing the streets of the city, having marched round the cross, arranged themselves at the appointed place.

The piazza was crowded from an early hour in the morning; parties of spectators filled the tribunes, habited in gala dresses, to see the sacrifice. The arena was filled,—the victims were anxiously looked for.

Two hours from mid-day were elapsed, and innumerable richly-laden tables covered the tribunes, so that the scene prepared for death was changed to gladness. Amidst these festivities, the wretched Gertrude first appeared, tied on a car, in a lurid dress, her hair dishevelled, and wearing a large paper cap, on which was written her name amidst

Inquisition in Sicily.

the representation of infernal flames. The car was introduced drawn by black bulls, and preceded by a long procession of monks, numerous princes and dukes, on superb horses, and behind, riding on white mules, followed the three father inquisitors. The cortege having arrived, and the woman being consigned to other Dominican monks and theologians for the last pretended ceremonies of conversion, a procession, similar to the first, re-appeared with the monk Romualdo. The inquisitors then sat down in the magnificent tribune prepared for them.

Having gone through the usual forms, the obstinate determination of the culprits being proclaimed with a loud voice, and the sentences read in Latin the woman first ascended the scaffold. Two monks, executioners, then tied her to the stake, and set fire to her hair, previously anointed with resinous unguents, in order that the flames might burn brilliantly round her head. They then burned her clothes, which had also been dipped in the same composition, and departed. The wretched creature remaining alone on the scaffold, and whilst she groaned, and the flames blazed around and beneath her, fell with the cover of the pile, and, her body disappearing, her groans alone met the senses of the spectators, and the flames and smoke obscured the lofty cross of the dishonoured Christ. In the same way died the monk Romualdo, after having witnessed the martyrdom of his companion. Amid the spectators was noticed a squalid, sorrowful company twenty-six prisoners, involuntary witnesses of the ceremony. These alone, amid all the rest, deplored the wretched end of the culprits; for the rest, either through depravity, or ignorance, or false religion, or impious superstition, applauded

Love of Christ.

the infamous holocaust. The three inquisitors were Spanish monks. Of the joyful assistants I will not give the names, for their descendants, less guilty than their ancestors, would blush at them; but they are registered in other records, for rarely do public virtues, and still more rarely public faults, remain concealed. Antonio Morgatori described this affair in a thick volume, and, from his style and his opinions, he revealed himself a devout partisan of the holy office. He is praised for his other works, and especially for his "Sicilian Library;" but has clearly shown that the mildness of polite literature had been extinguished in him by the errors of his time, and by the intolerance of his profession.

Ecc. Jour.

THE LOVE OF CHRIST.

How hath He loved us?—Ask the star

That, on its wond'rous mission sped,
Hung trembling o'er that manger-scene
Where He, the Eternal, bow'd his head;
He, who of Earth doth seal the doom,
Found in her lowliest inn,—no room.

Judea's mountains,—lift your voice,

Deep legends of his love to tell,
Thou favour'd Olivet, --so oft
At prayerful midnights lov'd so well,—
And Cedron's brook, whose rippling wave
Frequent his wearied feet did lave.

How hath He loved us?—Ask the band

That fled his woes with faithless haste,—
Ask the weak friend's denial-tone,
Scarce by his bitterest tears effac'd,

Ministerial Encouragement.

Ask of the traitor's kiss,—and see
What Jesus hath endur'd for thee :—

Ask of Gethsemane, whose dew
Shrank from that moisture strangely red,
Which, in that unwatch'd hour of pain,
His agonizing temples shed,
The scourge, the thorn, whose anguish sore,
Like the unanswering lamb, he bore.

How hath He loved us ?—Ask the cross,—
The Roman spear,—the shrouded sky,
Ask of the sheeted dead, who burst
Their cerements at his fearful cry :—
Oh, ask no more!—but bow thy pride,
And yield thy heart to Him who died.

Mrs. Sigourney.

MINISTERIAL ENCOURAGEMENT.

“ God moves in a mysterious way
His wonders to perform!”

Thus sang Cowper, and the experience of every Christian minister responds to the sentiment. Sometime since, at the commencement of the year, I was engaged to preach at a town many miles distant from home. Having spent a very comfortable sabbath, I departed, cherishing the hope that my humble efforts had not been ineffectual. Sometime after, I received intelligence that a respectable, aged member of the church, who had been for some time in a low desponding state of mind, was greatly cheered and comforted under the morning's discourse, which was upon the words of the Apostle, Heb. xiii. 8, “Jesus Christ, the same, yesterday, to-day, and for ever.” From that time his confidence was restored, his evidences were

Ministerial Encouragement.

bright and clear, and he died rejoicing in Christ Jesus. Twelve months after, I paid a second visit, and was requested to preach at G——, in the afternoon. A young gentleman of the congregation offered to accompany me to the village. While riding along, he said very emphatically,

“Do you recollect your last visit to M——?”

“Yes, perfectly.”

“And the texts of your morning and evening discourses?”

I replied in the affirmative.

“I have reason,” continued he, “to remember the sermon in the evening. Till then I had lived in a state of unconcern as to my everlasting welfare, but, blessed be God! under that sermon my mind was convinced of the importance of religion, and I hope I am now on the Lord’s side.”

“Was there any thing remarkable connected with your hearing that discourse?”

“Very remarkable; as much so, perhaps, as any thing within your recollection; and it points out that the Lord has many methods of bringing sinners to seek salvation in Christ:

“During the week preceding, I had an extraordinary dream, in which I found myself at the chapel at M——, where I seldom attended. A stranger appeared in the pulpit whose features were strongly impressed on my recollection, and after some time he read his text from Revelation i. 7, ‘Behold he cometh with clouds and every eye shall see him,’ &c. The sermon, of course, was on the second coming of Christ. I awoke from my dream in a state of considerable agitation, nor did I lose the impression during the week. I determined, if alive, to attend the chapel the next Lord’s day evening, having previously understood that a

Awful Death.

stranger was to preach. The instant I entered, my attention was fixed on the pulpit, for there I beheld the perfect likeness of the minister I had seen in my dream. You may conceive, dear Sir, what were my feelings. The whole circumstances of the vision presented themselves anew. But how can I describe my sensations when you named your text, Revelation i. 7. 'Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all the kindreds of the earth shall wail because of him, even so, amen.' I listened to the sermon as I had never listened before. It was a sermon to *me*: the minister was sent to *me*. Deep was the impression on my heart. From that time I sought the Lord: blessed be his name I found him, and at length united myself to his people, to serve him on earth, and, I hope, to praise him in heaven."

"This is indeed the Lord's doings, and marvelous in our eyes!"

AWFUL DEATH OF A CONSCIENCE-STRICKEN SINNER.

"This then is the message which we have heard of him and declare unto you, That God is light, and in him is no darkness at all."—1 John i. 5.

LATE one evening, a loud knock was given at the door of a minister in the city of Dublin. A servant enquired, Who is there, and what is your business? A voice replied, Open the door and I will tell you. The servant cautiously opened the door, and beheld an ill-formed looking man, with a hardened and abandoned cast of countenance, who said, I want your master to go with me immediately to see a sick man, who is dying. The

Awful Death.

servant replied, It is now too late for my master to go out. indeed he has retired to his chamber. Go tell him my business, said the stranger, and tell him also that I will not leave this door unless he go with me. The servant obeyed; her master came down, and on seeing so desperate a looking character before his door, said—I cannot go with you now, it is too late; besides, to tell you the plain truth, I do not think it safe or right to go with you. Sir, replied the man, though I were the devil himself, if you be the minister of Jesus Christ you will go with me. Well, rejoined the minister;—after a short pause and a short prayer—I will commit myself to Him who is greater than the devil, and will go with you. He then followed his guide through back streets and narrow alleys into a part of the town inhabited by the lowest and most abandoned characters; the minister became alarmed, and stopped. Pray come along, sir, said the leader, the man is dying. He followed down a narrow alley till he came to a high building. The guide gave a signal by twice stamping heavily on the ground, when immediately a kind of trap door opened near their feet. Come down hither, said the man. The minister fearfully obeyed, and entered a large cellar-like room, in which were collected a company of abandoned looking men and women, such as great cities alone can afford. Passing to one corner of the room, his guide drew aside an old green baize curtain, and on a miserable bed lay a wretched and dying man. There, said the guide, that is the man I have brought you to see. So soon as the dying man saw the clergyman, he said, yes, this is the minister whom I heard—this is the minister whom I wished to see, for he can tell me one thing, and he must tell me one thing

Awful Death.

before I die. Not many days ago I went out of this place with the full purpose of committing a capital crime, and I know not how it happened, but it did happen, that while wandering about and waiting for darkness, I entered a church, and heard a preacher give out this text, and it went through my heart, *God is light*. God is light! I fearfully muttered to myself, then God sees in the dark, and I am damned for ever. Oh! sir, the thing, the one thing I want to know before I die is, whether it be true that God is light. I am, said the minister, the preacher you heard, I did preach from that text, and it is true—"God is light, and in him is no darkness at all." O then, said the dying man, it is true that God is light—God sees in the dark—God has seen all my crimes committed in the dark—then I am damned for ever! The minister, after some appropriate advice, read the 139th Psalm, and when he came to these words—"If I say, surely the darkness shall cover me, even the night shall be light about me, yea, the darkness hideth not from thee, but the night shineth as the day—the darkness and the light are both alike to thee." The wretched dying man writhing on his bed in agony of mind, again muttered to himself, *God is light*—God sees in the dark, then I am damned for ever. By this time several of his companions had collected round the bed, and when the minister knelt down, they knelt down trembling at his side, while he prayed for their dying comrade. The dying man having again, in a feeble tone, exclaimed, Oh, God is light—God sees in the dark—I am damned for ever—expired in the presence of the minister.

FAMILY PRAYER.

SOME time ago, I was invited by a lady, who was a member of the Methodist New Connexion, to make an excursion to a village situate on the borders of Wales, at which place a chapel had been enlarged, belonging to that body; and on that day was to be re-opened for fresh dedication to the Lord. It was early in the morning, when we arrived, and the villagers all appeared to be looking for strangers to participate with them in the sacred festivities of the occasion. We were very hospitably entertained at a cottage, the appearance of which seemed to say, "Godliness with contentment is great gain." The family consisted of a man, his wife and child, a boy between three and four years old. After dinner, the good host observed with seriousness that that was the time for commencing his domestic worship; he further remarked, by way of explaining what might seem to us unseasonable, that his employment during the week required his attendance, from very early in the morning, until late in the evening, consequently left him without the usual opportunity of performing his family devotions. The Scriptures were read with great solemnity; then we all joined in singing a hymn of praise,—after which, the lady whose companion I had been, was called upon to pray. When we were rising from our knees, the little boy exclaimed, "Father, father, she did'nt pray for William!" The little fellow began to weep most piteously; but on being assured that his heavenly Father never forgot him, he became appeased. The conversation then turned on the great intensity which ought to be felt by every Christian parent while kneeling at the family altar, to engage the attention and arrest the hearts of their children. The good cottager said, he never failed to present his child by *name*

A Father to his Motherless Children.

to the Father of mercies, at the same time particularizing the faults to which he was most liable, endeavouring to impress his mind with an habitual sense of the presence of God. Let all Christian parents go and do likewise.

A FATHER TO HIS MOTHERLESS CHILDREN.

COME, gather closer to my side,
My little smitten flock,
And I will tell of Him who brought
Pure water from the rock,—
Who boldly led God's people forth
From Egypt's wrath and guile,—
And once a cradled babe did float,
All helpless on the Nile.

You're weary,—precious ones,—your eyes
Are wand'ring far and wide,—
Think ye of her who knew so well
Your tender thoughts to guide?
Who could to Wisdom's sacred lore
Your fix'd attention claim,—
Ah!—never from your hearts erase
That blessed Mother's name.

'Tis time to sing your evening hymn,—
My youngest infant dove,
Come, press thy velvet cheek to mine,
And learn the lay of love;
My sheltering arms can clasp you all,
My poor deserted throng,—
Cling as you us'd to cling to her,
Who sings the angels' song.

Begin, sweet birds, the accustom'd strain,
Come, warble loud and clear,—

Family Anecdotes.

Alas!—alas! you're weeping all,
You're sobbing in my ear;—
Good night—go say the prayer she taught,
Beside your little bed,
The lips that used to bless you there
Are silent with the dead.

A Father's hand your course may guide
Amid the thorns of life,—
His care protect these shrinking plants,
That dread the storms of strife,—
But who upon your infant hearts
Shall like that mother write?
Who touch the springs that rule the soul?
Dear mourning babes, good night.

Sigourney.

FAMILY ANECDOTES.

(From the Life of the late Samuel Drew, M. A.)

TALKING one day about success in business, Mr. Drew said, "I always think it advantageous to a young tradesman to have a narrow capital." "Why so, sir?" it was asked. "For this reason, it makes him guard every penny, and lay it out to the best advantage; it makes him cautious how he credits, and diligent in collecting his debts. You rarely see such a man in the list of bankrupts."

Advising some individuals of his family, on their first becoming parents, Mr. Drew remarked, "Do not decorate the babe in expensive finery. This is a grand foible, into which most young parents fall; and hence the adage, that where is beheld a father, mother, and one child, you generally discover three

Family Anecdotes.

fools in the house. It is a satire upon human nature to reflect, that the cradle and the coffin, our entrance and our exit should be scenes of fantastic foppery; of which neither subject can be conscious. I think that the seeds of vanity are sometimes sown in the cradle by parents, who afterwards complain how difficult it is to weed them out."

There were few things Mr. D. reprobated more than the disposition of people, in middling life, to bring up their daughters as fine ladies, neglecting useful knowledge for their accomplishments. "The notion," said he, "which they acquire of their own importance, is an inverse ratio to their true value. With just enough of fashionable refinement to disqualify them for the duties of their proper station, and render them ridiculous in a higher sphere, what are such ladies fit for? Nothing, that I know, but to be kept like wax figures in a glass case. Woe to the man that is linked to one of them! If half the time and money wasted in their music, lancing, and embroidery, were employed in teaching them the useful arts of making shirts and mending stockings, their present qualifications, as wives and mothers, would be increased fourfold."

OH may we meet in Heaven—may we
In Heaven that Friend of Sinners see,
And join to sound Immanuel's praise,
Through the long round of endless days.

Oh, when we think of that bless'd place,
We long for large supplies of grace,
To tread the path the saints have trod,
And work, and live, and die for God.

HORACE WALPOLE'S ACCOUNT OF WESLEY'S PREACHING.

Wesley is a lean elderly man, fresh coloured, his hair smoothly combed, but with a little soupçon of curl at the ends. Wondrous clean, but as evidently an actor as Garrick. He spoke his sermon, but so fast, and with so little accent, that I am sure he has often uttered it, for it was like a lesson. There were parts and eloquence in it; but towards the end he altered his voice and acted very vulgar enthusiasm.—*Evangelical Register.*

A NEGRO'S PRAYER.

HE was first seized with an attack of fever in March, which confined him to his house for about three weeks. The first Sabbath after his recovery, some of his expressions struck me very much, and as soon as I could get alone I took a note of them. They were as follows:—"O Lord, I tank de dat dou bring me once more from my house of 'fliction to dy house of sanctuary. O blessed Massa, make my pain keep me from sin; and if dou see me go astray again, fetch me anoder slap of de back." "O bless de shepherd, whom dou send among we; make him tan (stand) as upon de top of Mount Carmel, and call to dy flock; make de pen gate tan open, and all de wandering sheep hear him voice, and come into dy fold."

From Jamaica.

—'Tis an awful thing to die;
Yet, the dread path once trod,
Heaven lifts its everlasting portals high,
And bids the pure in heart behold their God.

REMARKABLE AFRICAN CITY.

"Ethiopia shall stretch out her hands unto God." If we do not engage in the plan some others will. And there are, not only in Jamaica, but there are those in Africa, who have made the same joyful and happy effort. The geographical problem has been solved by one who has fallen a victim to the persecutions of the diabolical slave-owners—the discovery of the river Niger; that discovery which has been just made in time for Africans to go back. One recently returned from that embassy assured me, that three hundred and fifty miles up that river, there is a town, occupying a space almost as large as Liverpool, untrod by European foot, except his own, that there, being confined by sickness for three months, he lost not a single article, though they were extremely poor; that they worship one God, but to them he is an unknown God; they know not how to serve him; they know not that he sent his Son to die for them. Ignorantly they raise their voices unto him; but no idols yet pollute their tents. Oh, if in a few years ten or twenty of our black converts should go there—if plying up that mighty stream, they may be permitted to plant the banner of the cross in that large city, and there tell of Him who died, of Him who stretched out his hand unto them; and to assure them that he is no respecter of persons; then should we say, "He hath done all things well." Though secret things belong unto him, though his designs stretch over a large compass, he is too wise to err, he is too good to be unkind. If, fellow Christians, when the last stain is washed by the returning tide—if when the last moan that the captive has uttered has retired with the breeze, there shall come a voice from the Isles of the West, speaking better things than the blood of Abel—there come those who proclaim

First Meeting House in Jamaica.

liberty to the captive, and the opening of the prison-door to them that are bound—if there are found those who shall tell of Him who, though he was rich, yet for Africa's sake became poor, that they through his poverty might be rich; then shall we say indeed, Africa is compensated for all the wrongs that have been heaped so unjustly upon her.

FIRST BAPTIST MEETING HOUSE
IN JAMAICA.

The origin of the West India Missions is very imperfectly known; but its cause marks so distinctly the hand and finger of Providence, that it is atheism not to perceive it. Though we had the dishonour of first enslaving Africa, we had not the honour of first teaching Africans the way to heaven. About sixty years ago a man was stolen from the land of his forefathers, and immured in one of those watery dungeons called a slave-ship; he was sent to the coast of America, where he continued a hopeless slave. From the descendants of some who fled from your country, because they could not obtain religious liberty here, he first heard of Christ and him crucified: the news affected his heart, and governed his life. Being impelled by the influence of the Holy Ghost with a restless desire to do good, and not being permitted to do that in America on account of the colour of his skin, he worked, and by some means obtained his freedom. Amidst trials that will not be revealed till Jamaica gives up her dead, and the appalling spectacle shall be presented, of slave and slave

The Things that Differ.

owner, standing before the tribunal of a justly offended God—amidst trials unequalled, he proclaimed salvation by a crucified Redeemer. It is in some respects pleasing, and in other respects painful, to reflect, that the first chapel that was erected was built on different Lord's days. At the time I speak of, the slaves had no time to call their own, except the day devoted by the Christian Church to rest. As they laboured they sung the praises of God; while they worked he preached: and thus the first Baptist Chapel was erected in which God was worshipped in that Island. It was my happiness to know that distinguished individual, who will be esteemed in future generations, the Apostle from Africa to Africa. He died in a good old age, triumphing in redeeming love. Amidst the tears and sobs of numbers of his fellow countrymen, I committed his remains to the tomb.

Knibb.

TRY THINGS WHICH DIFFER.

THE ESTABLISHED CHURCH.

Is national.

Owens as its members persons who have been baptized and confirmed according to its forms.

Acknowledges the reigning Sovereign, whether a King or a Queen, as Head of the Church, and Defender of the Faith.

A DISSENTING CHURCH.

Is scriptural

Admits none as members but those who profess "Repentance towards God, and faith in our Lord Jesus Christ."

Owens no other head than Jesus Christ.

Try Things that Differ.

Maintains that Civil Governments may make and enforce laws for the regulation of the Church.	Allows no other rules than those of the New Testament.
Has among its Officers Archbishops, diocesan Bishops, Archdeacons, Priests and Deacons, &c.	Has only Bishops and Deacons.
Its Ministers are generally appointed to Parishes by Patrons.	Chooses its own Officers.
The Ministers are supported by tithes, &c.	The Minister is supported by voluntary contributions
Separate congregations do not manage their own affairs.	Receives its own members, separates from its communion, and manages its own affairs.
Uses a Liturgy.	Conducts divine worship by free prayer.
Acknowledges infants baptized according to its form as members of Christ, children of God, and heirs of the kingdom of heaven.	Maintains that none are members of Christ, children of God, and heirs of the kingdom of heaven, but such as are in Christ Jesus.
Buries such as have been baptized according to its forms, in sure and certain hope of a resurrection to eternal life.	Maintains that none will rise to eternal life but such as die in the faith of the Gospel.
Calls itself a christian church.	Calls itself a christian church.
Maintains that a christian church is one formed upon the principles of the New Testament.	Maintains that a christian church is one formed upon the principles of the New Testament.

These appear to be some of the points of difference between conformists and nonconformists. Each party may plead that there have been excellent men in the church to which they adhere, and each party may say that there have been dishonourable persons, and lamentable evils in the denomination to which they *do not* belong: these things then ought not to govern us in forming our opinions of the constitution of the Christian Church. *The Standard by which we*

Baptismal Hymn.

are to try the things that differ is the New Testament. And while one conscientiously adheres to the established Church and another from principle dissents from it, each party should view all sincere Christians as members of the mystical body of Christ, whatever may be the denomination to which they may belong; and should fervently pray that "Grace may be with all them who love our Lord Jesus Christ in sincerity."

A BAPTISMAL HYMN.

This watery grave thy sorrows tell,
My Saviour and my God,
Who, lest my soul should sink to hell,
Didst offer up thy blood.

My Jesus bore my sin and shame,
And sunk beneath my guilt;
For my poor wretched worthless name
His precious blood was spilt.

Buried in floods of wrath divine,
And overwhelmed by grief,
I in this figure read the sign
Of suffering and relief.

Thou mad'st my helpless case thine own;
For crimes against my God,
I must have bore thy Father's frown
In hell's dark dire abode.

'Twas love, 'twas sovereign boundless love,
Which suffered in my room,
And left celestial joys above
To seek an earthly tomb.

In honour of my suffering Lord,
I seek this watery grave;
May He who honours his own word,
Display his power to save.

THE BAPTIST PULPIT.

CHRIST THE ALPHA AND OMEGA OF THE COVENANT OF GRACE.

*By the late Rev. Thos. Hutchings, 31 years Pastor of
the Baptist Church meeting in Unicorn Yard, Southwark.*

SURELY no Christian will deny, that our Divine Lord is the first and the last, the beginning and the end. "He (says the Apostle) was fore ordained from the foundation of the world, but was manifested in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." And ere he assumed our nature to effect the great work of redemption, his language was, "Lo! I come (in the volume of the book it is written of me,) to do thy will O God." As he appeared, once in the completion of the ages, to put away sin by the sacrifice of himself—so unto them that look for him shall he appear a second time without sin unto salvation. As to the *promises* he is the first and the last—and in him they are yea and amen. As to the *types*, he is the first and the last—from him they took their forms, in him they find their substance. As to the *blessings of salvation*, he his the first and the last—being made of God, unto us wisdom, righteousness, sanctification, and redemption; from his complete atonement all our hopes begin, and all our blessings flow. He is the great link of union that connects man with God, and earth with heaven. In the economy of salvation, he is all in all—the author and finisher of faith. "He loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word—that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." The economy of grace, in all its amplitude and grandeur;—the vast designs of sovereign goodness which it includes—the millions of the human race, whose welfare and eternal salvation it ensures—the triumphant results in which it will find its termination—originated in the purpose and grace of God, in Christ; and by him, it will at length be realized in complete perfection and finished glory;—while all the host of heaven unite in ascribing salvation to Him that sitteth upon the throne, and to the Lamb for ever and ever!

OUT-DOOR PREACHING.

THE Committee of the Christian Instruction Society have, during the past summer, fully redeemed their pledge, in reference to out-door preaching.

Forty weekly services have been regularly conducted in various parts of the metropolis and its suburbs, at which an average attendance of, at least, 10,000 persons, weekly, has been secured; who have, in every instance, attended to the preaching of the Gospel with marked attention and decorum. The list of preachers, who have conducted these services, contains the names of forty-seven London ministers, of different denominations, who have readily afforded their cordial co-operation to the Committee in this apostolic work.

The season being now too far advanced to allow the continuance of such efforts, two courses of public lectures have been commenced at Fetter Lane and Albion chapels; and arrangements are in progress to open different school-rooms, and other apartments, in neighbourhoods where the open-air services have been conducted, with a view to enable the poor to attend during the winter.

We trust that these, and the other benevolent objects of the Christian Instruction Society, will receive the liberal support of all classes who desire the extension of the Redeemer's kingdom, especially amongst the poor and untaught population of our crowded city.

BAPTISMS.

JAMAICA.

Port Maria.—Mr. Baylis writes, August 4th. "On the 28th of last month, I had the pleasure of baptizing forty-nine persons at Port Maria. We had a good day; great crowds attended at the sea-side, where the ordinance was administered, and in the chapel; at the services through the day, great numbers more than could get into the chapel came, many of whom stood outside, and heard through the windows, and many went away to seek admittance into some other place of worship.

In examining the candidates for baptism, I was very much pleased to hear several of them mention the services attended to at this place, on the first of August last year, as the means of first leading them to think seriously about the salvation of their souls. May the Lord enable them to stand fast in the faith!

Baptisms.

Savanna la Mar seems determined to maintain its unenviable notoriety for opposition to religious instruction. How deeply are those persons to be commiserated who give occasion for a minister of Christ to say, as does Mr Hutchins, July 14th:—

Our poor people are persecuted beyond measure. Scarcely a Sabbath passes, but my blood runs cold at hearing the heart-rending tale of one or more, who were coming to the temple of God, and calling for a brother or a sister to travel with them, while in the very act of singing or praying to God, have been arrested by some daring zealot, who has caused their feet to be thrust into the stocks.

But, amidst it all, we are prospering. Our congregation here continues to increase, and prospects are as pleasing as the persecutions are severe. I baptized for the first time in my own church, eleven persons the first Sabbath in this month. We now are looking forward, with feelings of more than ordinary pleasure, to the AUGUST day; we then have a day of thanksgiving; and on the Sabbath morn we have twenty-two more to baptize, and a special collection for the new chapel. We are anticipating a glorious day. I shall be very glad when the chapel is finished, for the accommodation of the poor creatures who travel so many miles. I am much concerned for its payment. I am convinced it will be much too small; but what am I to do?

Stewart Town.—Writing from this place June 26th, Mr. Dexter says,—“The chapels are going forward as quickly as can be expected. At Stewart Town, we shall not be able to open till September or October. At Rio Bueno we hope to do so about the beginning of August. The corner-stone was laid, at the latter place, on the 23rd of May; brethren Burchell, Knibb, and Dendy were present, and we had a most interesting service. Our poor people exerted themselves nobly, raising, on this and the following day, £60.

I believe I have now said enough respecting my building and repairing affairs; and may, therefore, turn to matters of higher moment, and more lasting interest. Our churches are, I hope, in a prosperous state; though in giving you a brief account of them, I shall have to “sing of mercy and judgment.” There were, at Christmas, when I took charge of the stations, in each church about 100 members. Since that time, there has been added to the one in this place 124,

Baptisms.

and to that at Rio Bueno, 160; making a total of 284 baptized during the half year which has just closed. I have many more who are only waiting for a final examination, previously to their being admitted to a participation of the same privileges; and many others of our inquirers appear to be going on very hopefully. Every thing in the conduct of the members towards each other has, with only one exception, been characterized by peace and love.

Salter's Hill.—Mr. Dendy writes, July the 23rd: My builder at Salter's Hill is proceeding very slowly with his work. Having, however, some temporary rooms erected as a shelter and lodging place for myself, I ventured upon a service on the 28th ult., for the first time, under a shade made of bamboos, cocoa-nut branches, &c.; and on the occasion had about 1000 persons present.

On the 12th inst. I held another service; the morning of the day was pleasingly employed in baptizing thirty-four persons; the first that have ever been baptized at Salter's Hill (the former church met at Crooked Spring), and the first baptism I have had in the country, which is now about three years and a half. The remembrance of former days rushed into the minds of many of the old members—having been destitute of a full supply of the means of grace since the latter part of December, 1831; and during this vacancy no less a number than ninety-two members have been called out of time into eternity; several by the hands of violence, others by the visitation of God. This number of deaths forms no less than an eighth part of the whole number of the Salter's Hill church. Thus you see our breach has been wide; God will, however, I hope, soon repair it; prospects are pleasing; we had 1500 hearers on the baptizing Sabbath, and there are now many candidates for baptism.

My secondary station, Endeavour, also presents great encouragement. A church was formed on the 26th of April, of dismissions from Salter's Hill and Falmouth, which now consists of 161 members. On Sabbath-day I expect to baptize thirty-two persons, who will be added to this church. The number of attendants is about 900. In consequence of the grant of the Society for this place, I am now looking about me to find an eligible spot to purchase, upon which a chapel can be built.

The British Reformers on Baptism.

We are still exposed to calumny and reproach, and to evil reports concerning us, by newspaper attacks, &c.; but all this we care not for: if God be with us, all will be well.

TWERTON NEAR BATH.—The first sabbath in November I baptized two persons, (man and wife) both young, and of promising character. The wife was convinced of the truth of the ordinance by what I advanced while advocating the doctrine of believers' baptism at our last baptizing. In the afternoon they were received into the church, and I delivered an address on the occasion. It was a very pleasing day.

J. C.

THE BRITISH REFORMERS ON BAPTISM.

(From Newman's *Baptismal Immersion.*)

Wickliffe: 'Fadir Abraham, have mersy on me, and sende Lazarus that he *dippe* the ende of his finger in water, to kele my tunge: for I am turmentid in this flawme.' (Luke xvi. 24.)

The Compilers of the Book of Common Prayer. It appears from the book of Common Prayer, that the Rubric requires the child to be *dipped* in the font, unless the priest be informed that on account of weakness the child cannot bear it. The large dimensions of baptismal fonts in parish churches, make it evident that immersion was accounted necessary.

In the *Catechism*, when the Minister asks, 'What is the outward, visible sign or form in baptism?' The answer is, 'Water: *wherein* the person is baptized in the name of the Father, and of the Son, and of the Holy Ghost.' To this I shall add, that King James's translators, the authors of our common version, when the ordinance was out of sight, have translated two words of the same root, in our favour. Of this remark you may see six proofs in Matt. xxvi. 23, Mark xiv. 20, Luke xvi. 24, John xiii. 26, (twice) Rev. xix. 23.

Tyndall was the first man that *printed* the New Testament in *English*, and he became a martyr in that great cause. He says, when speaking of baptism, 'The plunging into the water signifieth that we die and are buried with Christ, as concerning the old life of sin, which is Adam: and the

Alas! Poor Baptists.

pulling out again signifieth that we rise again with Christ in a new life.'

Frith: (burnt in Smithfield, 1553.) 'The signe in Baptisme is the ploungyng downe in the materiall water and lifyng up agayne, by the which, as by an outward badge, we are knowen to be of the number of them which professe Christ to be theyr redemer and saviour.'—*Works* p. 91.

Abp. Cranmer: 'The dipping into the water doth betoken that the old Adam, with all his sin and evil lusts, ought to be drowned and killed by daily contrition and repentance.'

MODERN PERSECUTION OF BAPTISTS.

PÆDOBAPTISTS have reviled and misrepresented their opponents. A Pædobaptist society who rejected Mr. and Mrs. Judson (immortal names!) from being their Missionaries, merely because they could not help believing the Baptists to be right; others in America, banished their brethren into exile; and some in England, restricted the resources of the Bible Society, to which Baptists had contributed their quota, from aiding the circulation of a Bengalee Bible, acknowledged by all to be incomparably superior to any other, solely because a conscientious man had translated the mysterious word baptizo!!

ALAS! POOR BAPTISTS.

A writer in the North, in a pamphlet recently published, says of us:—

"The Baptists are altogether wrong;" they are "continually disturbing peaceable congregations, and hindering the usefulness of ministers;" "are well aware the covenant with Abraham saps the foundation of their cause;" "hence, they strain every nerve to make their ground tenable," but "seem much at a loss how to *manage* the matter;" "their system is built upon misrepresentation, or gross perversion of Scripture;" "I know no parallel to the absurdities of the Baptists;" "if they were not blinded by system, they would never be guilty of such an insult to common sense;" "they are ignorant of the manner in which Christ was interred, or they *impose* on those who are so;" "the Baptist system is a jumble of misrepresentations and absurdities, from be-

Sabbath Schools.

ginning to end;" "a system set up by those who are the refuse of society, and a disgrace to human nature, ought to be regarded with suspicion; more especially if that religion were (*as is the case with the Baptists*) founded only on misrepresentation of Scripture, and false assertions, or mistaken views of primitive practice."

Mr. Aldis, of Manchester, has put this writer in the balances, and made him kick the beam; see his "*Scales turned.*"

SABBATH SCHOOLS:

LEICESTER SUNDAY SCHOOL UNION.

DURING the month of August last, a canvass of the town was made by kind and benevolent females from the several Schools connected with the Union, when upwards of 500 children who did not attend a Sabbath school were recommended to the various Schools. The number who do not receive religious instruction has not been accurately ascertained. Thus by united efforts, purposes great and noble, affecting the well-being of society, are accomplished, which to individual effort would appear formidable—would destroy their ardour and cause them to abandon their praiseworthy intentions.

The means already in operation for the good of the rising race are obviously inadequate to the requirements of the present day: the state of some densely populated districts in this increasing town, calls loudly for the assistance of those Christians who feel concerned for the present and future welfare of their fellow-creatures. The opening of Schools in suitable parts of the town, is one plan contemplated by this Union to effect its usefulness, because in this way its influence penetrates the abodes of the most ignorant and degraded part of our population; they are irresistibly constrained to listen to the voice of benevolence and love; and thus under the blessing of God, the abounding of ignorance and immorality may be in some measure removed, and the result we hope ultimately will be that the poor will have the Gospel preached unto them, when it will be seen that the moral wilderness will be turned into a fruitful field.

THE SUNDAY SCHOOL.

GROUP after group are gathering. Such as prest
Once to their Saviour's arms, and gently laid
Their cherub heads upon his shielding breast,
Though sterner souls the fond approach forbade,—
Group after group glide on with noiseless tread,
And round Jehovah's sacred altar meet,
Where holy thoughts in infant hearts are bred,
And holy words their ruby lips repeat,
Oft with a chastened glance, in modulation sweet.

Yet some there are, upon whose childish brows
Wan poverty hath done the work of care;
Look up, ye sad ones!—'tis *your Father's house*,
Beneath whose consecrated dome you are;
More gorgeous robes ye see, and trappings rare,
And watch the gaudier forms that gaily move,
And deem, perchance, mistaken as you are,
The "coat of many colours" proves *His* love,
Whose sign is *in the heart*, and whose reward *above*.

And ye, bless'd labourers in this humble sphere,
To deeds of saint-like charity inclined,
Who, from your cells of meditation dear,
Come forth to gird the weak, untutor'd mind,—
Yet ask no payment, save one smile refined
Of grateful love,—one tear of contrite pain,—
Meekly ye forfeit to your mission kind
The rest of earthly Sabbaths.—Be your gain
A Sabbath without end, mid yon celestial plain.

Sigourney.

THE DYING KAREN.

"I have to lament the loss of the leader of the little church in this quarter, the first of the Northern Karens, who we hope has arrived safe in heaven. I ought perhaps to except the case of a man and his wife near the head of the Patah river, who, though not baptized, and never seen by any foreign missionary, both died in the faith: the man enjoining it on his surviving friends to have the Tract, 'View of the Christian Religion' laid on his breast and buried with him."

Rev. Dr. Judson.

HE never saw

The book of heavenly wisdom, and no saint
Had told him how the sinner could be sav'd.

But to his hut

A little *Tract*, a messenger of love,
A herald of glad tidings, found its way:
Borne over rapid streams, and deep blue lakes
Embower'd in trees, and o'er the waving wood,
Perchance upon the pinions of the breeze,
At length it came. It was not like the bunch
Of brittle palms on which he learn'd to read;
Its letters were more nice, its texture fair;
Its words—he wonder'd as he look'd on them.
There was some holy love he never knew;
There was a spirit breathing in each line.
He felt unutterable thoughts, as now
He scann'd the whole, now read each wond'rous word.
It told of God the Maker, and of Him
Who died for man's salvation.
He wept, and pray'd, and mourn'd a wretched life
Of constant sin; and gave himself to God.

The hue

Of death was on his cheek. His burning brow
Told of the pain he felt. Still no saint was near
To tell of joys to come. No man of God
Stood by his bed to soothe the final hour.

But he had peace.

"When I am dead," he saith, "put ye the little book
Upon my breast, and let it go with me
Down to my sepulchre. It taught me all
That I have learn'd of God, and heaven, and hell.
I love the man who wrote it, and that God
Who brought it to my home."

Sigourney.

RELIGIOUS TRACTS.

AMERICAN BAPTIST TRACT SOCIETY.

THE General Agent has been chiefly employed in travelling for the purpose of exciting an interest in the concerns of the Society, and of establishing a general system of operations. He has been over North and South Carolina, Georgia, Alabam, Tennessee, Kentucky, Ohio, New York, Pennsylvania, and most of New England, having travelled more than 10,000 miles, attended the meetings of several Conventions, Associations, and other religious bodies, assisted in the formation of three Branch Societies, and of several Auxiliaries, besides establishing nine Depositories, making collections, distributing tracts, and carrying on at the same time the correspondence of the Society. There is good reason to believe that his arduous and multifarious labours have not been in vain.

"We have lately had the pleasure of baptizing several hopeful converts, and among them an amiable young lady who is another instance of the beneficial effects of tract distribution. In telling the church what "the Lord had done for her soul," she stated, that she was first awakened by my presenting her the tract, entitled, "Are you prepared to die?" and connecting with this, personal conversation on the subject. By these means she was deeply convicted, and in due season found Christ the hope of glory. She is now "going on her way rejoicing." May the Lord bless the tract cause abundantly."

THE NEW CORPORATIONS.

At the time for our going to press the Elections for the New Corporations were just taking place. We have delayed the printing of our pages two days that we might furnish our Readers with the latest information, since we consider these expressions of public sentiment as being of the utmost importance, not only to the towns where they take place, but to the country at large, and indeed as affecting the great cause of Civil and Religious Liberty throughout the world. The Municipal Elections will affect the Parliamentary, and the proceedings of the British Parliament have an influence on Europe and the World.

We have then great pleasure in reporting, that in Liverpool, Norwich, Cambridge, Nottingham, Boston, and other

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important places, the triumph of the people has been complete.

In this Town, Leicester, notorious for its corrupt Corporation, we have succeeded beyond our most sanguine hopes—38 out of the 42 being decided Reformers.

IRISH NATIONAL SCHOOLS.

Our Readers will remember the great disturbance created by Tory Churchmen, about the proposed plan for schools in Ireland. All manner of evil was said of it. But our Liberal Government persevered, and success beyond expectation has followed. 1297 Schools have been established, containing 200,000 children: towards which, Government has voted £33,000, and £23,000 have been subscribed by the public. Who can calculate the immense benefits that must follow these enlightened efforts for the diffusion of knowledge. Only let justice be done in other respects, and especially on the Church question, and this long-injured land will rise from its deep degradation to the enjoyment of light, and liberty, and peace.

RELIGIOUS INTELLIGENCE.

THE MICO CHARITY.—More than a century ago a sum of money was bequeathed by a generous individual in London, the annual proceeds of which were to be applied to the redemption of Christian slaves in Barbary. As slavery in that form has ceased to exist for a considerable time, this fund accumulated till it amounted to upwards of a hundred thousand pounds. The Court of Chancery has therefore been applied to for direction as to the mode of its employment, and a scheme has been proposed and sanctioned by the authority of the Court, for devoting it to the establishment of Schools in the British Colonies, where slavery has recently been abolished. The Trustees have lately dispatched the Rev. J. M. Trew, formerly rector of the parish of St. Thomas in the East, Jamaica, as their agent to that colony; and we have great pleasure in adding a copy of the wise and liberal regulations laid down for the Schools about to be established by means of this fund.

1. All Schools to be supported, in whole or in part, from the funds of this Charity, shall be open to Children of Parents of all religious denominations.

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2. The grand object of this Charity to be the promotion of Education in general, especially of Religious Education; the basis of the system to be the Holy Scriptures, with such extracts as are at present used by the British and Foreign School Society.

3. No Catechisms or Books, of peculiar religious tenets to be taught in the Schools, but every Child to be at liberty to attend regularly the place of worship to which its Parents belong.

4. These Regulations to constitute the basis upon which Pecuniary Aid is to be extended to Schools, whether public or private; where such aid is given, the Schools to be under the superintendence of the Trustees of the Charity.

5. No Teacher to be employed who does not bring satisfactory recommendations as to his religious and general character, and competency as a School Teacher; his efficiency to be approved of by the Agent of the Trustees, who shall have power to remove him.

SUPPRESSION OF RELIGIOUS HOUSES.—Within the past three years, upwards of 3000 convents have been suppressed in Russia, Prussia, Spain, and Portugal. 1,800 of these were in Spain, and 300 in Portugal. The property in Portugal has been regularly advertized in the London newspapers. How is light breaking in upon the darkness!

BAPTIST INTELLIGENCE.

SPECIAL PRAYER MEETING.—At a meeting of the ministers of the Baptist Board, held at Fen Court, on Tuesday, Nov. 25, 1835; Rev. W. H. March in the chair, it was resolved:—

“That, the Rev. Dr. Cox having reported that the churches of the Redeemer in the United States of America, of various denominations, have determined to devote the first Monday in 1836 to especial prayer for the general diffusion of the Holy Spirit, and, it being understood that the churches of the Congregational denomination in our own country intend to act in concert with them, this Board, rejoicing in every opportunity of combining with their fellow-Christians in devotional exercises, recommend to the churches of which they are severally the pastors, to employ the day in a similar engagement; and they affectionately request, that their sister churches in the country will unite with them.”

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BAPTIST IRISH SOCIETY.—The principal stations occupied by this Society are Ballina, Easky, Coolany, Boyle, Kilbeggan, Limerick, Clonmel, and Mount Shannon. The ministering brethren who reside at these places extend their labours through a considerable tract of country around them; and direct and superintend the exertions of the scripture readers, and the schoolmasters. Circumstances ruled by providence rather than official arrangements, have fixed the localities both of the principal and subordinate stations; and it is exceedingly desirable that the same administration should become apparent in any change that may be deemed necessary, or any new sphere which may be selected. The schools are situated in those parts where the benefit they communicate seems to be peculiarly needed. The masters and mistresses have succeeded, beyond expectation, in training a large number of almost destitute children to a considerable acquaintance with the sacred scriptures, and an elementary knowledge of several branches of useful information. The readers have been instrumental in enlightening many a benighted mind, and of assisting the inquiries of numbers who have been seeking deliverance, from the dominion of superstition. While the ministers have had the unspeakable happiness of perceiving their efforts owned to the conversion, and gathering into Christian churches, of a goodly number of persons who were formerly believing they knew not why, and worshipping they knew not what. The arrangements of the Society are adapted to effect great good in the sister country, and have already occasioned many to bless God for its formation, and sincerely to pray for its continuance and prosperity; but its agency must be reinforced, and its funds must be replenished.

KINGSTHORPE, NEAR NORTHAMPTON.—We are informed that a new Meeting house was opened at this village Sep. 2, under very pleasing prospects.

LOUGHBOROUGH. G. B. MEETING HOUSE.—Our friends here, directed by the energy, and led on by the example of their indefatigable Pastor, have made another noble effort to release themselves from the burden of the debt on their large Meeting house. We understand that, including the collections made on December 25, after sermons by Mr. Mursell, the sum £1,100 has been paid in for the liquidation of the debt during the past year.

GENERAL INTELLIGENCE.

Accidents on the Ice.—The loss of life on the Serpentine river, near London, has been very great this year. Several persons were drowned on Christmas day. Four brothers are said to have perished in attempting to rescue each other.

Legal Knowledge.—At the Revising Barristers' court in this County, when the case of the trusters of a Baptist Meeting House was before the court, one of the Barristers inquired if the Church and Congregation were distinct, and whether the congregation could be excluded! A Tory lawyer said, the Church were the Presbyters of the congregation. No, said the other Barrister, (a sprig of Aristocracy—the son of a Peer,) the Church is *conservative* of the congregation!

Distressing Calamity.—Nine whaling vessels have been left with their Crews on the Ice in Greenland. Our Government has, with commendable promptitude, fitted out an expedition for their relief.

The United States we are told has this day, January 1st. 1836, twenty-three millions of dollars in its Treasury.

Russian Influence has deposed the Greek Patriarch; and so the Autocrat is after using the priests, the old agents of tyrants, in promoting his ambitious views.

Lady Russell, who was related to the Cromwell family, was one 31st of January, engaged in attending on the Princess Amelia, when George, Prince of Wales, entering the apartment said, "Come, Lady Russell, you ought to be at church, asking pardon for the sins of your ancestors." "Surely it is a sufficient degradation," replied the noble Lady "for a descendant of the great Cromwell to be engaged in pinning up the tail of your Sister!"

Sir James Cust, Speaker of the House of Commons, once told the Oxford Corporation, that "in Bribery and Corruption, they had committed the most enormous

sins of which men could be guilty."

Orangemen—It seems that the designs of these men, from their own confessions, were of a very serious nature, involving the succession of the Crown. But no man need be alarmed. The Duke of Cumberland is not likely to be King of Great Britain.

Scotch Newspapers.—It is a singular circumstance that in all Scotland, there is not a single Daily Paper.

Unstamped Newspapers.—Government is at length taking very decided steps for the suppression of the Unstamped Newspapers, by seizing all they find in the possession of the persons who vend them.

Two Persons returning from a Missionary Meeting, which for the first time they had attended, were overheard conversing, "What did that man mean who said the people were in gross darkness?" "Mean, why that they were 144 times more ignorant than we are, to be sure!"

Accidents to Children.—We have lately read in the papers of more accidents to children than usual, chiefly through careless mothers or still more careless servants. And still we wonder that more do not occur, since hundreds of houses have no guards to the fire-places.

The Railways proposed or in progress in this country, are calculated as requiring 35 millions of pounds sterling!

In Smithfield Market, last year, it is calculated that there were sold 156,000 beasts—21,000 calves—1,500,000 sheep, and 20,000 pigs—the estimated value being £8,500,000.

The Boroughreeve of Salford and one of the Chief Constables of Manchester, are members of the Society of Friends.

The Quarterly Review informs us that whilst one-sixth of the English are paupers, there is only one in 1150 in the United States.



CANNON-STREET MEETING HOUSE, BIRMINGHAM.

WE gather the following interesting facts respecting this ancient Baptist church, from a Pamphlet published triennially by MR. SHOWELL, Birmingham; containing the names and residences of the members of the church and when they were admitted, alphabetically arranged; a mode which must be found very convenient in a populous town like Birmingham, and facilitating, no doubt, very materially, the intercourse of the members, and the duties of the Pastor and the Deacons.

Cannon-Street Meeting House.

A Chronological Table of Events, connected with the Baptist Church, in Cannon-Street, Birmingham.

- 1737 Aug. 24, The Baptist Church now assembling in Cannon-street, was formed this day—At its formation it consisted of seventeen members, viz seven men and ten women; who met for divine worship, in a yard back of No. 38, in High-street, previous to the erection of the Meeting House in Cannon-street.
- 1737 Oct. 11, Mr. Thomas Craner, (the first Minister) was settled over the Church this day. He was originally a member of the Baptist church at Coventry.
- 1738 Meeting House, in Cannon-street, built.—Mr. Thomas Bennett Minister.
- 1740 The Association held in Birmingham, for the first time.
- 1749 Mr. James Morley entered on the work of the ministry, and ordained Pastor over the church in June, 1751.
- 1755 Mr. Turner ordained Pastor,—Total number of members, forty.
- 1763 The Meeting House enlarged the first time.
- 1780 Jan. 8, Mr. Turner died, aged 54.
- 1780 The Meeting House enlarged the second time—Total number of members, 130.
- 1782 April—Mr. Taylor ordained Pastor.
- 1785 Sept. 5, Mr. Edward Edmonds, and four other members, at their own request, were dismissed from the church, for the purpose of forming a new church in Needless Alley—which afterwards was removed to Bond-street.
- 1788 May 25. The relationship between the church and its Pastor, Mr. Taylor, was dissolved by mutual consent, He having embraced Arminian sentiments.—The number of members in the church at this period, was 242.
- 1790 Aug. 18. Mr. Pearce ordained Pastor.
- 1798 Dec. 2, Mr. Pearce preached his last sermon.
- 1799 Oct. 10, Mr. Pearce died, aged 33.—During his ministry 335 persons were added to the church.
- 1802 June 23. Mr. Morgan ordained pastor.
- 1806 The present Meeting House, measuring 70 feet by 45 feet, was erected and opened for public worship July 16, 1806, when sermons were preached by Dr. Ryland, Rev. A. Fuller, and Rev. C. Anderson.

Cannon-Street Meeting House.

- 1811 July 13, Mr. Morgan resigned the pastoral office.—
There were 240 members added to the church during
his ministry.
- 1814 Jan. 1, Mr. Birt entered on the pastoral office.
- 1814 Dec. 6, Mr. E. E. Elliott, appointed afternoon
lecturer.
- 1814 March 16, fifty-two persons were dismissed for the
purpose of forming a new church in Newhall-street.
- 1825 June. Mr. E. E. Elliott left, for the purpose of becom-
ing Pastor of the Baptist church, Burton-on-Trent.
- 1825 Dec. 25, Mr. Birt resigned the pastoral office.—438
members were added during his ministry.
- 1821 Jan. 20, six persons dismissed for the purpose of being
formed into a new Baptist church at Harper's Hill.
- 1829 Jan. Mr. Swan entered upon the pastoral office.

*The following Persons, members of the Church in Cannon-
street, have entered the ministry.*

NAMES.	WHERE SETTLED.
1757 Samuel Soden.....	Woolverston in Suffolk
1762 Walter Richards.....	Devonshire Square London
1762 William Gregory.....	Leicester, (their first Pastor)
1781 John Edmonds.....	Guilsborough
1785 Edward Edmonds.....	Bond-st. (their first pastor)
1786 Thomas Edmonds.....	Sutton in the Elms, Leicestersh..
1794 Benjamin Cave.....	Leicester—now in Birm.
Thomas Uppadine....	Hammersmith, near London
William Newell.....	Derby
William Scarlett.....	in the neighbourhood of Hull
Wm. Staughton, D. D.	Philadelphia, North America
1809 John Davis.....	Upton on Severn
1805 Thomas Jones.....	
1806 Samuel Cooper.....	Romsey, Hampshire
1809 Joseph Lakelin.....	Inskip, Lancashire
1813 Joseph Price.....	Alcester, Warwickshire
1817 Thomas Cooke.....	Oswestry
1823 Manoah Kent.....	Shrewsbury
1825 James Sprigg.....	Dublin, but now at Ipswich
1826 James Allen.....	Ballina, Ireland
1828 Charles Room.....	London
William Hands.....	Afternoon Lecturer Cannon-st
1830 John Griffiths.....	Missionary to Jamaica

Cannon-Street Meeting House.

We are indebted to the same source for the following gratifying details, connected with the more recent history of this flourishing and useful Christian church. Long may the people and their active respected Pastor, enjoy together in peace, and love, and union, the rich blessings of the everlasting Gospel!

The Rev. Isaiah Birt, late of Plymouth Dock, entered on the pastoral office, January 1, 1814, and resigned his trust December 25, 1825, in consequence of the infirmities of age, and an afflictive disease, from which he could not hope to be relieved except by the hand of death. The church, desirous of testifying their regard to their retiring Pastor, unanimously voted him an annuity during his life. He is now totally incapacitated from preaching, and resides at Hackney, in Middlesex. Four hundred and thirty-eight members were added to the church during his ministry; and when he resigned the pastoral office, the total number of members was about 550.

In the beginning of the year 1828, six friends were dismissed from the church, for the purpose of being formed into a church under the pastoral care of the Rev. Thomas Thonger, late of Hull, having taken the large and elegant chapel on Harper's Hill. This church was subsequently dissolved, and in the year 1831, thirteen more friends were dismissed from the church in Cannon street, and with the above-mentioned six friends

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were formed into a new church under the pastoral care of the Rev. James Hoby, late of Weymouth, and it is pleasing to record that their numbers are now increased to about a hundred members.

The church in Cannon-street continued destitute of a Pastor, from December 1825, till January 1829, when the present Pastor, the Rev. T. Swan, late Professor of Theology in the College of Serampore, East Indies, accepted that important office. From that period the church has enjoyed uninterrupted peace and prosperity. The present number of members is 681.

Connected with the church and congregation is a Sabbath-school, containing 591 children and about eighty teachers.

An Adult School, which has received from its commencement in the year 1814,—2,753 males, and is perhaps the largest and most flourishing institution of the kind in the kingdom; there are at present in the School 130 male and sixty female *scholars*.

There is also a Village Sabbath-School Society, to promote Sunday-schools in the adjacent villages. At the present time, three stations are supported by this Society.

Connected with the Sunday-schools are four libraries—a sick club—and a Tract Society.

Connected with the church in Cannon-street, are eleven brethren who preach in the neighbouring villages under the auspices

Cannon-Street Meeting House.

of the Cannon-street Home Missionary Society. The present number of stations regularly supplied by these brethren is five.

In addition to the above Societies, there is an Auxiliary Missionary Society—a Benevolent Society for relieving the poor belonging to the church and congregation—a Stranger's Friend, or Sick Society, for visiting and relieving the sick poor, at their own dwellings, of all denominations—a Dorcas Society for clothing poor females—and a Loan Tract Society.

The present Meeting House was erected in 1806; its dimensions are 70 feet by 45 feet; it will seat nearly 1000 persons besides accommodation for the Sunday-school children, who are taught in three spacious School rooms adjoining the Meeting House. The whole erection cost about £4000.

HISTORY OF THE PULPIT.

WE extract the following from the preface of the British Pulpit: a selection of original Sermons, delivered by some of the most talented evangelical Preachers of various denominations; a work conducted with considerable ability, and sold by the publishers of this periodical.

It is a very concise account which the Scriptures furnish of the ministry of the prophet Enoch, and of his doctrine. *Enough,

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however, is recorded to convince us that he taught the principal truths of natural and revealed religion : the unity of God, and his natural and moral perfections—the nature of virtue and its essential difference from vice—with a day of future retribution. (See Gen. v. 24 ; Heb. xi. 5, 6 ; Jude, 14, 15.) Conviction of sin was in his doctrine, and communion with God was exemplified in his conduct. “Enoch walked with God,”—and prophesied, saying, “The Lord cometh to execute judgment on all that are ungodly—and to convince ungodly sinners.” He held communion with God by sacrifice, and the apostle Paul reasons from his “testimony, that he pleased God ;” that he had faith in the promised seed ; for without faith it would have been impossible for Enoch to have pleased God.

From the days of Enoch, to the time of Moses, each patriarch worshipped God with his family : probably several assembled at new moons, and alternately instructed the whole company. Noah was “a preacher of righteousness ;” and by him, as an instrument, Christ by his Spirit preached to the disobedient souls of men, imprisoned in ignorance and vice, and continued with great long-suffering so to do, during the hundred and twenty years that the ark was preparing. (2 Peter ii. 5 ; 1 Peter, iii. 19, 20.) Abraham “commanded his household after him, to keep the way of the Lord, and to do justice and judgment ; (Gen. xviii. 19.) and Jacob when his

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house lapsed to idolatry, remonstrated against it, and exhorted them, and "all that were with him, to put away strange gods, and to go with him to Bethel, (Gen. x. xxv. 2, 3.) to that God who had answered him in the day of his distress. In all these records of matters of fact, we perceive, short as they are, the same great leading truths that were taught by Enoch. They saw a heavenly country, and were mindful of it: they firmly believed the promise made to our first parents, concerning a seed which should bruise the serpent's head—they viewed the day of Christ though afar off, and rejoiced in the promise and prospect of his appearance upon earth; which promise exercised their faith and hope, made a principal part of their public informations, and they all died in the faith of its accomplishment. (Heb. xi. 13.) How charming, upon a primitive mountain, beneath the shade of a venerable grove, must have been the voice of a Melchizedec, the father, the prince, and the priest of his people, publishing to his attentive audience, the glad tidings of salvation—peace between God and man; and then lifting up holy hands, without wrath or doubting, and "calling upon the name of the Lord, the everlasting God." (Isa. lii. 7; Rom. x. 15; Gen. xiv. 18, 20; xxi. 33.) A few plain truths, proposed in simple style, addressed to the understanding and conscience, and expounded by the feelings of mankind, enforced by paternal argu-

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ment and example, animated by the Holy Spirit, and productive of genuine moral excellence, accompanied with sacrifices, comprised the whole system of patriarchal religion.

Moses was both a legislator and a prophet; and under his ministry, copious and most important were the additions made to divine revelation. The scripture, speaking in general terms, tells us, that by Moses came the law. But, strictly speaking, the religion which Moses taught, consisted of two parts—the law and the gospel; the former a system of moral duties, embodying the religion of nature, clearly explained in written precept, and enforced by awful penalties and threatenings; the latter, the promise of a mediator, and an exhibition of him in various sacrifices. The whole composed a fine body of religious science, which may be compared to twilight—light in comparison with the night of past ages, and darkness in contrast with the succeeding day of the Christian economy.

Moses had much at heart, in the promulgation of his doctrine: he directed it to be inscribed on pillars, to be transcribed in books, and to be taught in public by word of mouth.

He himself, set the example of each; and how he and his brother Aaron sermonized, may be seen from several parts of their writings. The first discourse was heard with profound reverence and attention—the last was both uttered and received in raptures.

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(Exod. iv. 31; Deut. xxxiii. xxxiv.^m7, 8.) But public preaching does not appear, under Mosaic economy, to have been attached to the priesthood: priests were not officially preachers; and we have numerous instances of discourses, delivered in religious assemblies, by men of other tribes besides that of Levi. "The Lord gave the word, and great was the company of those that published it." Joshua was an Ephraimite; but being full of the spirit of wisdom, he gathered the tribes to Shechem, and there expounded to them the law of God. (Deut. xxxiv. 9; Joshua xxiv.)

Revelation was short before the time of Moses, and might easily be deposited in the memory: but when God saw fit to bless the church with larger communications of his will, by the ministry of Moses, a book became necessary. This book was the standard of divine truth, and they who "spoke not according to this word," were pronounced to "have no light in them." Hence the distinction between scriptural instructors, who taught according to the law, and the testimony, and were called "seers," and fanciful declaimers, who uttered visions out of their own hearts, and were deemed "blind," and thought to be in a "dream;" that is, under delusion or deception. The ignorant notions of the heathens, their vicious practices, and their idolatrous rites of worship, were, under some of the degenerate princes, incorporated

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into the Jewish religion. Ordinances were instituted to serve secular purposes, and hireling priests were employed to sanction practices which the law of Moses forbade. (1 Kings xii. 25, 33; 2 Kings, xvi. 10.) But all the true prophets of God, and his seers, protested against this apostacy, and in so doing brought upon themselves the severest persecutions. In process of time, the apostacy became the established worship, and they who adhered to the pure original standard, either fled their country, or concealed themselves, or lived under disgrace. First, the ten tribes, forming the kingdom of Israel, revolted thus from God: and afterwards the little kingdom of Judah, consisting of the other two tribes, followed their bad example. (2 Kings, xvii. 13; 2 Chron. xi. 13, 17.) All this time the seers lost no opportunity of preaching against the crimes of their countrymen. Shemaiah preached to Rehoboam, to the princes, and to all the people at Jerusalem. (2 Chron. xii. 5.) Azariah and Hanani preached to king Asa, and to his army. (2 Chron. xvi. 1, &c., and xvi. 7.) Micaiah preached to Ahab. Some of them opened schools, or houses of instruction, in which they taught their sons or disciples the pure religion of Moses. There was one of these schools at Naioth, in the suburbs of Ramah, where Samuel dwelt: there was another at Jericho: and a third at Bethel; to which Elijah and Elisha often resorted. Thither the people repaired

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on Sabbath-days and at new moons, and received public lessons of instruction in the law and the prophets. These schools were places of worship, in which prayer was offered to God and his word taught to the people. (1 Sam. xix. 18 : 2 Kings, ii. 3, 5; 2 Kings, iv. 23.) Through all this period, corruption and iniquity prevailed, and there was a dismal confusion of the useful ordinances of public preaching. Sometimes the people had no open vision, and the word of God was precious, or scarce—the people heard it only now and then. At other times they were left “without a teaching priest, and without law.” And at others again, itinerants, both princes, and priests, and Levites; were sent through all country, to carry the book of the law and to teach in the cities.

The doctrines taught in this period were, the perfections of God—his providential government of the universe—the moral obligations of men—the precepts of the law, and the penalties of disobedience—the depravity of man, and the necessity of renovation—the good tidings of salvation, the approach of a Redeemer, and the necessity of faith, repentance, and universal obedience to him—a future state of rewards and punishments—and in effect, the same gospel that was afterwards more clearly revealed by the Lord Jesus Christ and his apostles; only, they looked forwards to the Messiah as about to be manifested in the flesh, whereas the latter

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proclaimed that most important event as having actually taken place (Heb. iv. 12; 1 Pet. iv. 6; Gal. iii. 8.)

The Hebrew lawgiver had not appropriated the office of preaching to any order of men, but he had given a general command, "Thou shalt teach the words of this law: which was equivalent to saying, Let it be taught. Persons, places, times, and manners, would seem to have been all left open and discretionary. Some of the discourses which remain to us, are probably analysis or abridgments of sermons that had been delivered at large. Many were preached in camps and courts, in streets, schools, cities and villages, sometimes with great composure and coolness, at other times with vehement action, and rapturous energy:—sometimes in plain blunt style, adapted to the humblest class of the people, at other times in all the magnificent pomp of Eastern allegory; and, on some occasions, the preachers appeared in public with visible signs, with implements of war, yokes of slavery, or something adapted to their subject. They gave lectures on these, held them up to view, girded them on, broke them in pieces, rent their garments, rolled in the dust, and endeavoured by all the methods they could devise, agreeably to the customs of their country, to impress the minds of their auditors with the nature and importance of their instructions; nor was it uncommon for the

hearers to express their emotions during the delivery of the sermon.

The sermons of the old prophets often produced amazing effects, both in the principles and morals of the people. Single discourses, at some times, brought a whole nation to repentance, although at other times the greatest of them complained. "Who hath believed our report? All day long we have stretched forth our hands to a disobedient and gainsaying people." In the first case they were in extacies, such was their benevolence; in the last, they retired in silence, and wept in secret places. Some, in the first transports of passion, execrated the day of their birth, and, when deliberation and calmness returned, committed themselves, their country, and their cause, to God.

These men were highly esteemed by the pious part of the nation, who consulted them in cases of doubt; to them they fled for consolation in distress, and sometimes loaded them with benefits. The good king Josiah although he sometimes performed the office of reading the law in public, and expounding it also, nevertheless kept one who was styled "the king's seer, and others who were scribes, and who read and expounded the law to him and his court. Indeed it had been common with his ancestors to do the same. Hence false prophets, walking in disguise, crowded the courts of princes, seeking the wages of unrighteousness. Jezebel, an idolatress, had

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four hundred of the prophets of Baal; and Ahab, a pretended worshipper of Jehovah, had as many pretended prophets of his own profession. (2 Chron. xviii, 15; xxxiv. 8. &c., 29, 30; xxxv. 15, and xxxvi. 15, &c.) These covered their want of principle with an exterior like that of the true prophets, and in some respects went beyond them—of which we have a memorable instance in the frantic zeal of those who publicly disputed with Elijah. By means of these decisions, the true prophets of the Lord, the faithful preachers of the divine word, were often treated with obloquy and contempt. Zedekiah would not humble himself even when Jeremiah spoke to him from the mouth of the Lord. The chief of the priests imitated the prince, and the people imitated them! The God of their fathers sent to them by his messengers, rising up betimes and sending: but they mocked the messengers of God, and misused his prophets, till the wrath of the Lord arose and there was no remedy. Into captivity, therefore, for seventy years, they were obliged to go. Here we pause for the present, intending to resume the subject in the preface to our next volume, and give a sketch of public preaching during the period of the captivity.

ANTICIPATIONS OF THE CHRISTIAN.

THEN, in the sphere of *grace*, what can we anticipate with regard to the future in the *present* life, but those enjoyments which "make rich," and can "add no sorrow!" We anticipate that we shall be kept: that we shall receive larger communications of knowledge, of holiness, of love, and of zeal; that we shall receive additional and nearer visions of Jehovah in spiritual intercourse and fellowship with him; and that we shall be made more and more like unto Him who was given "that he might be made the first-born among many brethren;" becoming etherealized in our own nature, and made thus to partake of the beginning of heaven below.

Nor can we anticipate but that when the *end* of our pilgrimage is come, we shall go and stand by the rolling stream of Jordan; not terrified nor shrinking back, as we behold it bear upon its flood the wrecks of departed beauty and departed power; for we shall find the ark of the covenant there, and the glory of the Shekinah there; and no sooner shall the foot touch the stream than the waters, as by magic power, shall cleave assunder, and will permit us to pass dry-shod through the deep, exclaiming in triumphant language, "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 who giveth us the victory through our Lord Jesus Christ." And so, to use the language of Bunyan, we may anticipate that "all the trumpets shall sound for us from the other side."

And, my brethren, the future good which we may anticipate in time, must be also connected with the fact, that we must anticipate future good *throughout* immortality. My brethren, there is not a bless-

Anticipations of the Christian.

ing in providence or in grace received by one who, as the result of an enlightened retrospect, has dedicated himself to the service of God, but what must be considered as a pledge and foretaste, a decisive promise of higher and more holy and extatic blessings which are reserved beyond the grave. My Christian brethren, here arises the choicest nobility of the state in which we exist. There is nothing, absolutely nothing, which we can anticipate on this side the grave, but what we must also anticipate and receive as a token of what is to follow when time to us shall be no more; just as the bud is the promise of the flower, as the first-fruit is the promise of the harvest, and as the first tender streaks of the dawn are the promise of the burning splendours of the perfect and the meridian day. We have no dim outline and sketch of the scenes which are to be displayed in the palpable glories of their reality, when mortality shall be swallowed up of life. We look, my brethren, from the type to the antitype; from the Canaan which is earthly to the Canaan which is heavenly: and soon, when we have suffered the allotments of our mortality, shall we possess a peace and plenitude of anticipation, in the fruition of the beatific vision. Thus shall we stand justified in the presence of assembled worlds, crowned with imperishable laurels by Him who has gathered them from the unfading bowers of Paradise itself, ushered to the high companionship of an innumerable company of angels, and the spirits of just men made perfect, brought near to the vision of that glory before which seraphs have veiled their wings; having in our hearts the fulness of joy, and around us the pleasures which are for ever: and so shall we be for ever with the Lord! This is the end of our anticipations—"the glory which shall be re-

A Canticle of the Covenanters.

vealed"—“the building of God;” “the house not made with hands, eternal in the heavens;” “the new Jerusalem;” when God shall pitch his tabernacle with men; when there shall be no sorrow, nor pain, nor death; when the former things shall be passed away; and when all things shall become new.

James Parsons.

A CANTICLE OF THE COVENANTERS.

BY D. M. MOIR.

Ho! Watcher of the silent hill,
What of the night? What of the night?—
The winds are hushed; the earth is still!
The voiceless stars are sparkling bright:
From out this heathery moorland glen,
By the shy wild-fowl only trod,
We raise our hymn, unheard of men,
To thee,—an Omnipresent God!

JEHOVAH! though no sign appear
Through Earth our aimless path to lead,
We know, we feel, thee ever near,
A present help in time of need;—
Near,—as when pointing out the way,
For ever in thy people's sight,
A smoke-wreathed column in the day!
A fiery pillar in the night!

Whence came the summons forth to go?
From Thee was sent the warning sound!—
“Out to your tents, Oh Israel—Lo!
The Heathen's warfare girds thee round:

A Canticle of the Covenanters.

Sons of the faithful! Up; Away!
The lamb must of the wolf beware!
The falcon seeks the dove for prey;
The fowler spreads his cunning snare!"

Then all was seeming peace around,
Was seeming peace by field and flood,—
We woke—and on our lintels found
The mark of death, the sign of blood:
LORD! in thy cause we mocked at fears;
We scorned the ungodly's threatening words;
Beat out our pruning hooks to spears;
And turned our ploughshares into swords.

Degenerate Scotland! days have been
When freemen o'er thy pathways trod;
When mountain rude and valley green
Poured forth the loud acclaim to GOD!
The fire which Liberty imparts,
Refulgent in each patriot eye,
And graven on a Nation's hearts,
THE WORD,—for which we stand or die!

Unholy change! the scorner's chair
Is now the seat of those who rule;
Tortures, and bonds, and death, the share
Of all, except the tyrant's tool;
The Faith in which our fathers breathed,—
And had their life,—for which they died,—
That priceless boon which they bequeathed
Their sons, our impious foes deride!

And we have left our homes behind,
And we have girded on the sword,
And we in solemn league have joined,
And covenanted with the LORD,—

A Cantic of the Covenanters.

Never to seek those homes again—
Never to give the sword its sheath—
Until our Rights of Faith remain
Unfettered as the air we breathe!

Oh Thou who reignest in the sky,
Encircled round with heavenly thrones,
Cast down an all-protecting eye
Upon our wives and little ones!
From hallelujahs surging round,
Oh! for a moment turn thine ear—
The widow prostrate on the ground,
The famished orphan's cries to hear!

And Thou wilt hear—it cannot be
That thou wilt list the raven's brood,
When from their nest they call to thee,
And in due season send them food;—
It cannot be that thou wilt weave
The lily such superb array,
And yet unfed, unsheltered, leave
Thy children—as if less than they!

We have no hearths—the ashes lie
In blackness, where they brightly shone;
We have no homes—the desert sky
Our covering, earth our couch alone:
We have no heritage—deprived
Of these, we ask not such on earth;—
Our hearts are sealed;—we seek in Heaven
For heritage, and home, and hearth!

Literary Souvenir.

PIETY IN THE ESTABLISHMENT.

I FEAR it might have been said with truth, in days not long gone by, that any appearance of evangelical religion would have been sufficient to extinguish all hope of preferment in a secular establishment; and to such an extent was this the case, that genuine religion, instead of inspiring feelings of delight, would have excited nothing but disgust. A sporting, a hunting, or an intemperate clergyman, has found desolation in his parish, and has made desolation itself more desolate. Or, content with the fleece, where piety had existed in the church he has expelled it, and preached to nearly empty seats, while his flock have been compelled to build a dissenting meeting-house, and seek the gospel without the pale of the establishment. Happy indeed would it be if this were the greater or only calamity. But sinners have been hardened, God has been blasphemed by the very men who profess to be the sacred guardians of truth and piety. Nor has any character been treated with more marked scorn and contempt, by those who have made no pretensions to religion, than the pretended minister of the gospel of Christ.—*I. Mann.*

A PRAYERLESS FAMILY.

THE late Rev. John Ryland, of Northampton, being on a journey, was overtaken by a violent storm, and compelled to take shelter in the first inn he came to. The people of the house treated him with great kindness and hospitality. They would fain have showed him into a parlour, but being very wet and cold, he begged permission rather to take a seat by the fire-side with the family. The good old man was friendly, cheerful, and well stored with entertaining anecdotes, and the family

Prayerless Family.

did their utmost to make him comfortable; they all supped together, and both the residents and the guest seemed mutually pleased with each other. At length, when the house was cleared, and the hour of rest approached, the stranger appeared uneasy, and looked up every time a door opened, as if expecting something essential to his comfort. His host informed him that his chamber was prepared whenever he chose to retire. "But," said he, "you have not had your family together." "Had my family together! for what purpose? I don't know what you mean;" said the landlord. "To read the scriptures, and to pray with them," replied the guest: "surely you do not retire to rest in the omission of so necessary a duty." The landlord confessed that he had never thought of doing such a thing. "Then, Sir," said Mr. R. "I must beg you to order my horse immediately." The landlord and family intreated him not to expose himself to the inclemency of the weather at that late hour of the night; observing that the storm was as violent as when he first came in. "May be so," replied Mr. R. "but I had rather brave the storm than venture to sleep in a house where there is no prayer. Who can tell what may befall us before morning? No, sir, I dare not stay." The landlord still remonstrated, and expressing great regret that he should offend so agreeable a gentleman, at last said, he should have no objection "to call his family together," but he should not know what to do when they came. Mr. R. then proposed to conduct family worship, to which all readily consented. The family was immediately assembled, and then Mr. R. called for a Bible; but no such book could be produced. However, he was enabled to supply the deficiency, as

Anniversary of Negro Emancipation.

he always carried a small Bible or Testament in his pocket. He read a portion of scripture, and then prayed with much fervour and solemnity, especially acknowledging the preserving goodness of God, that none present had been struck dead with the storm, and imploring protection through the night. He earnestly prayed that the attention of all might be awakened to the things belonging to their everlasting peace, and that the family might never again meet in the morning, or separate at night without prayer. When he arose from his knees, almost every individual present was bathed in tears, and the enquiry was awakened in several hearts—"Sir, what must we do to be saved?" Much interesting and profitable conversation ensued. The following morning Mr. R. again conducted family worship, and obtained from the landlord a promise, that however feebly performed, it should not in future be omitted. This day was indeed the beginning of days to that family; most, if not all of them, became decided and devoted followers of the Lord Jesus Christ, and were the means of diffusing a knowledge of the gospel in a neighbourhood which had been proverbially dark and destitute. "A word spoken in season, how good is it!" "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, whether this or that, or whether they both shall be alike good."

ANNIVERSARY OF NEGRO EMANCI-
PATION.

On the 2nd of August, Mr. Burchell says, we had the largest congregation that was ever known in Montego Bay. We had full four thousand persons

Anniversary of Megro Emancipation.

present at our prayer-meeting at 6 o'clock; and at the lowest estimate we had seven thousand at our morning service. The house we occupy as our chapel; the shed in the chapel-yard, measuring 70 feet by 35; indeed, every part of the chapel-yard, which is large, were all crowded; the streets also, the yard opposite the chapel-house, the new chapel, and the yard in which it stands, which is also large, were thickly occupied. Mr. Ward preached in the chapel-house, and I preached in the new chapel, standing upon one of the large joists. After the service, the church assembled to commemorate the death of Christ, when I had the pleasure of giving the right hand of fellowship to about a hundred and seventy new members, most of whom had been baptized in the river adjoining the town on the preceding morning, August 1st. The scene was impressive and delightful; every part of the chapel-house was crowded with communicants, and hundreds also were obliged to be in the yard: there were present not less than fifteen or sixteen hundred members. We had no public collection, but I recommended all who were sensible of God's mercies in their emancipation, and who were of a willing mind, to come with a thank-offering, however small, and present it as a token of their gratitude to God; and they came in *crowds*—*young and old came*. Mothers bringing their one, two, and three children, who were under six years of age when the Bill came into operation, and their little infants in arms, to present their mite; and many a tear of joy was shed as they cast it into the treasury of the Lord. It was interesting and deeply affecting to witness the scene; and it is with much pleasure and with sincere gratitude to God I am enabled to inform you, that this church came forward with

Lancasterian School, Falmouth.

its former liberality, and has taken the lead of all the churches in the amount raised, although no public collection was made.

LANCASTERIAN SCHOOL, FALMOUTH.

THE foundation stone of the first Lancasterian school in this parish was laid in this town on Saturday last, Sep. 26th. The number of persons assembled, both patrons of the institution, and those for whom the institution was designed to prove a blessing, was immense; the children alone being about 1200. Previous to the time at which the ceremony was to begin, the children proceeded to the spot in procession, with banners bearing the clauses of the abolition law which had emancipated them from slavery. The service was commenced by the Rev. Mr. Vine, Independent minister of Arcadia, assisted by the Rev. Mr. Woolridge of Clarendon, who read the portions of Scripture selected for the ceremony. The verses of Deuteronomy, in which the children of Israel delivered from bondage, were called upon to remember the mercy of God, in the fidelity with which they should serve him, and the zeal with which they should bring up their children in the remembrance of Him, their deliverer, were strikingly appropriate for the occasion. The foundation stone was laid by John Kelly and T. R. Vermont, Esqrs., magistrates of the parish, and bore the following inscription:—

“ Falmouth, Trelawny—Jamaica, ss.

“ This corner-stone of a building intended for the purpose of Education on the liberal and comprehensive plan adopted by the British and Foreign

Do Something.

School Society, was laid by JOHN KELLY and THOMAS R. VERMONT, Esquires, on the twenty-sixth day of September, in the year of our Lord one thousand eight hundred and thirty-five, being the second year of African Freedom, and the sixth year of the reign of William the Fourth, HOWE PETER, Marquis of SLIGO, being the Governor of this Colony, and the Honourable WILLIAM FRATER, the Custos of this parish.

"The building to be erected under the superintendence of the Reverend WILLIAM KNIBB, Baptist Missionary, and the advantages of the institution to be available to all Children, irrespective of the Religious denomination of their Parents."

We were much gratified to notice among the company present, the Rev. Messrs. Griffith and Panton, of the established church, who had that morning arrived in the parish on a missionary excursion, and who, consistent with the pious zeal by which they have been ever animated, were present on this occasion of public usefulness and benevolence.

DO SOMETHING.

I have often had occasion to observe (says Mr. Cecil,) that a warm, blundering man, does more for the world than a frigid wise man. A man who gets into the habit of inquiring about properties, and expediencies, and occasions, often spends his life without doing any thing to the purpose. The state of the world is such, and so much depends on action, that every thing seems to say to every man, "Do something" "do it, do it!"—

We would also say, Do something to promote

Divine Aid Implored.

the spirit of love among the followers of the Redeemer—do something towards restoring peace to a distracting and warring world. Do something *now*, for there is no work, nor device, nor knowledge, in the grave, whither thou goest. Do something *now*, before thou art called away to give an account of favours slighted—of opportunities lost.

DIVINE AID IMploRED.

MY REFUGE! my Saviour! my hope is in Thee;
For thy succour I ask, to thy shelter I flee.
O thou who hast been the kind "Guide of my youth,"
Who still art "abundant in goodness and truth!"
Behold me, all weakness, and hear while I plead
For the help of thy grace in the time of my need;
While I combat the world, its temptations and snares,
And encounter the host of its trials and cares;
Equip me, great Captain of Israel, for fight,
And gird me entire with the armour of light.
Let thy fatherly goodness thy Spirit impart,
To bless me and keep me, and dwell in my heart.
Let him teach me, and wisdom itself shall be mine;
Let him lead me, and light on my pathway shall shine;
Let him hold up my goings, and I shall be safe,
Immoveably steadfast, and strong in the faith;
In grief let him cheer me, and sorrow shall cease,
And my soul shall rejoice in assurance and peace.
Let him check all the pride in my nature that lurks,
And humble, and give me the zeal of good works;
Let him take of heaven's treasures and show to my soul,
And strengthen my faith in embracing the whole;
Let him leave and forsake me, O never, O never,
But bless me and keep me for ever and ever!

Martin.

REFLECTIONS ON ARRIVING AT MOUNT SINAI.

THE first view I enjoyed of Mount Sinai made the deepest impression upon my mind. I felt myself, as it were, transported among the Israelites, whom the Lord here had separated from the rest of the world, and led into this solitude, in order to declare them his chosen people. I saw, as it were, Jehovah in the pillar of clouds, on the summit of this bold mountain: and when he lifted his voice, saying, *I am the Lord thy God*, and when the thunder of his voice re-echoed from all the surrounding mountains, my heart exclaimed: "Yes, O Lord! Thou art mine in Jesus; and I am thine to eternity, purchased by his blood." This impression was strengthened by the circumstance, that it was the day after Whit-Sunday when we arrived here—the day when the Israelites solemnized the giving of the law, and when the Holy Spirit was poured out to write the new law of the Gospel upon the hearts of believers.—*Rev. C. W. Isenberg.*

USE OF SALT.

Many people do not eat salt with their food, and the fair sex have a notion that this substance darkens the complexion. Salt seems essential for the health of every human being; more especially in moist climates, such as ours. Without salt the body becomes infected with intestinal worms. The case of a lady is mentioned in a medical Journal, who had a natural antipathy to salt, and never used it with her food: the consequence was, she became dreadfully infected with these animals. A punishment once existed in Holland by which criminals were denied the use of salt; the same consequence followed with these wretched beings. We rather

Baptism Facts and Anecdotes.

think a prejudice exists with some, of giving little or no salt to children. No practice can be more cruel or absurd.

BAPTISM FACTS AND ANECDOTES.

REGENERATION AND BAPTISM.

THE pious and excellent John Newton, when writing to a friend on the subject of regeneration and baptism, thus appropriately expresses himself: "You suppose," says he, "a difference between Christians (so called) who are devoted to God in Baptism, and those who in the first ages were converted from abominable superstitions and idolatrous vices. It is true, in Christian countries we do not worship heathen divinities *eo nomine*. And this is the principle difference I can find. Neither reason nor observation will allow me to think human nature is a whit better now than it was in the apostle's time. I know no kinds or degrees of wickedness which prevailed among heathens which are not prevalent among nominal christians, who have perhaps been baptized in their infancy; and therefore, as the streams in the life are equally worldly, sensual, and devilish, I doubt not but the fountain of the heart is equally polluted and poisonous, and that it is as true as in the days of Christ and his apostles that, unless a man be born again, he cannot see the kingdom of God.

PERSECUTION.

IN the reign of Queen Elizabeth, 1575, a congregation of Baptists were seized, while quietly worshipping God in their Meeting-house, near Aldgate, London, some of whom were shut up in a dungeon, some banished, and some burned at Smithfield!—*Stow's Chronicles*, p. 678. These were "the Golden days of good Queen Bess!"

Baptisms.

PROSELYTES TO JUDAISM.

THREE things were required in a complete proselyte: baptism, circumcision, and sacrifice; but for women only baptism and sacrifice. It is thought our Saviour alluded to the baptism of proselytes when he told Nicodemus that, for those who would obey his law, it was necessary they should be born again. 'Except a man be born of water, and of the Spirit, he cannot enter the kingdom of God.' And, when Nicodemus appeared surprised at this doctrine, our Saviour says to him, 'Art thou a master of Israel and knowest not these things?' As though he would insinuate that what he had now told him had nothing extraordinary in it, since the baptism of proselytes was a thing practiced every day in Israel."—*Calmet*.

BAPTISMS.

WEST RETFORD.—On Lord's-day, October 31st, the ordinance of believers' baptism was administered to eight persons, seven males and one female: three of the mens' ages amounted to above 200 years. The baptism took place in the chapel, on account of the advanced age of some of the candidates. At an early hour the friends met to implore the Divine blessing on the services of the day; and long before the chapel doors were opened, many were waiting to gain a sight of the ceremony. At ten, the place was quite full, and Mr. Fogg spoke on the subject of baptism, from Matt. iii. 16, 17, and though the chapel was filled, the greatest order prevailed. At the close of the address, Mr. F. led down into the water those whose heads were covered with silvery locks, and whose bodies were bowed down with age. This sight was truly affecting, and suffused the eyes of many with tears; some said, "this is indeed the right way." The scene was delightful; to witness the old and decrepid, courageously enter the flood to be baptized in the name of the Lord Jesus. In the Afternoon, Mr. F. preached from Gal. iii. 1. He then gave the newly-baptized the right hand of fellowship, and spoke to each in a very impressive manner, after which, in the presence of the congregation, he administered the Lord's supper. This was a solemn occasion. In the evening the chapel was crowded, when Mr. F. preached from Zech. viii. 23. "We will go with

Baptisms.

you, for we have heard that God is with you." We hope that this sermon will not be forgotten. A prayer meeting was held in the chapel at the close of the service, when many friends stayed to implore of God to bless the labours of the day, and to give his word success. Thus ended one of the happiest days we have ever enjoyed. God grant that this day may be the commencement of a great and glorious harvest of souls!

We have several candidates, and our Sabbath-school is prosperous, and our tract distributors go on well. W. R.

OLLERTON.—On Lord's-day, Nov. 15, the ordinance of believers' baptism was administered, at Weller-Green, near Ollerton, to five persons; four males, and one female. Although the morning was wet, and but little notice was given, a great number attended to witness the followers of Jesus go down into the flood.

Mr. Fogg, of Retford, preached on the Green, on the duty of searching the Scriptures, Acts xvii; the candidates were then immersed beneath the liquid wave. The greatest order prevailed, with the exception of two individuals, who seemed inclined to make mock of the awful and important ceremony; but when spoken to by Mr. F. order was restored. In the afternoon Mr. F. preached in Broughton chapel, which was quite filled; he administered the Lord's-supper, and received the newly-baptized, by giving them the right hand of fellowship. From this days labour we hope we have been strengthened; and shall take courage, going on our way rejoicing. We have reason to believe that God will revive his work in this place. W. R.

CUTTACK, ORISSA.—"June 7th. This day three persons were baptized at Christian-pore, the assembly was very large, all the native Christians were present, and a multitude of the heathen: their conduct was usually quiet and orderly, and it was a delightful scene, such as cheered my heart and made me truly thankful. Brother Goadby gave out a hymn, Pike's selection, and spoke and prayed in English. Several Europeans and country-born people were present. Gunga Dhor gave out an Oriya hymn, I followed and spoke and prayed in Oriya, and Brother Brooks baptized. It was his first time, but he performed this part of the service in a very satisfactory way—May the Head of the Church send us many such days as this, and give us a large increase.

Sabbath Schools.

JAMAICA.—*Kingston*.—On the first Sabbath in August, Mr. Gardner writes:—"I had the happiness of baptizing fifty-three persons, who, by their previous conduct, and the relation of their experience, gave me reason to hope that they were truly the disciples of Jesus. Do pray for me, that wisdom to direct and grace to support may be given me, and that in the last day I may rejoice that I have not run in vain, nor laboured in vain."—*Old Harbour*.—Mr. Taylor says, "I have recently had a baptism at Old Harbour, when sixty were added to the church; and among the rest, a man of colour, well known to our missionaries in that quarter, who has long been engaged, with much acceptance, as a preacher of the gospel in connexion with another body of our fellow Christians."—*Savanna la Mar*.—Mr. Hutchins states, in a letter written August 25th, "We had delightful days on the first and second of this month, when many flocked to the house of God to thank him for his goodness. I baptized twenty one on the morning of the Sabbath, which, with the eleven baptized four weeks before, have made a considerable addition to our small church. We had from a thousand to eleven hundred present at the services; and never was such a day known before in this town. Persecution and tyranny prevail to a great extent; but, thanks be to God, it turns out for the furtherance of the gospel. Let me intreat you to pray for me, that I may be blessed and made a blessing, that my life may be spared, and that the glory of God may continue in our midst."

SABBATH SCHOOLS.

HAPPY EXPERIENCE OF A SABBATH-SCHOOL ORPHAN GIRL.

WHEN visited during her affliction, she said—"I love Jesus my dear Saviour, and I shall soon be with him in heaven—and I shall be with my father and mother there!—O how I long to die—O how I long to be there." On being asked how long it was since she began to think about seeking the Lord since my father died; yes, ever since; and now I am going to be with him in glory."—(Her father died happy in God more than three years before this time.) "I would not recover again if it were left to my choice, I would rather die now and go to my dear parents and friends in

Religious Tracts.

heaven." She nobly maintained the short, but severe trouble with the king of terrors, and was enabled triumphantly to quit the field. She not only desired to depart, that she might speedily enter the kingdom of her Saviour, but actually reproved death's dull delays. She declared that she had been ardently looking out for the day of her happy summons, long before that sickness, and rejoiced exceedingly that she was going to join that great and glorious company in heaven. At intervals her joy increased to an ecstasy, so as to constrain her attendants and neighbours to acknowledge the power of saving grace. It will be perceived from the foregoing information that this amiable girl had, for a length of time, been receiving with good effect, the gracious instructions given at the Sunday-school,—and if not discovered by others, yet the Lord was secretly carrying on a work of grace in her heart. Her teachers now remember (with reproof to themselves) her quiet, orderly, and diligent attendance at School. They recall to mind the profound attention she gave to the various exhortations and admonitions given—when her meek eye seemed rivetted on the speaker. She was greatly delighted with prayer by whomsoever performed, and was unusually thankful when any one came to visit her for that purpose. She joined in that holy exercise as one that was "alive from the dead." It is worthy of special notice that even to the last, she continued in the same steadfast, happy state, without one fearful apprehension of death, or of an approaching judgment:—

Just as an infant sinks to gentle sleep,
Her spirit fled!—and left her friends to weep!

She died on the 19th of June, 1834, aged seventeen years and three months.

RELIGIOUS TRACTS.

THE PRACTICAL USES OF CHRISTIAN BAPTISM.

A Circular Letter, originally addressed to the Baptist churches of the Northamptonshire Association, in 1802.

Mr. PENGILLY of Newcastle, has introduced to our notice this excellent Tract of eight pages, which is sold by the Publishers of this Magazine. We give the following extract, not to recommend it,—the name of the Author is sufficient—**ANDREW FULLER.**

Baptist Intelligence.

"The baptism of a number of serious Christians is an interesting and impressive spectacle. Often on such solemn occasions, have we witnessed the falling tear; not only from the parties baptized, and others immediately connected with them, but from indifferent spectators. We could appeal to the consciences of many sincere Christians, whether they did not receive their first convictions of the reality of religion at such opportunities? We could appeal to all of you who have been in the habit of attending the administration of this ordinance, whether it has not frequently furnished you with the most solemn and tender reflections? Has not the sight of a number of young Christians, offering themselves willingly to the Lord, touched the secret springs of holy sensibility? Yes; you have been reminded by it of your own solemn engagements, and led to inquire in what manner they have been fulfilled. You have remembered the days of your espousals, when you first went after your Saviour as in the wilderness, and have been sweetly impelled to renew the solemn surrender. Nor have your reflections been confined to yourselves; you have considered these new accessions to the church of God as supplying the place of others that were taken away, and as fulfilling the promise, "Instead of thy fathers, shall be thy children." When a number of dear friends and useful characters, have, one after another, been removed by death, you have been ready to ask, Who shall fill up their place, and by whom shall Jacob arise? But when others of promising gifts and graces have come forward, and yielded up themselves to the Lord in baptism, they have seemed in a manner to have been *baptized for the dead*. Thus, when the ranks of an army in a besieged city are thinned by repeated engagements, and the hearts of the survivors are ready to faint, a reinforcement arrives: a body of new companions throw themselves in to its relief, and inspire them with new vigour."

BAPTIST INTELLIGENCE.

A NEW BAPTIST MEETING HOUSE has been recently opened at Stratford-upon-Avon—Stratford-upon-Avon, a name familiar to every English school boy—the birth-place and burial-ground of Shakspeare. We admire the genius of the great poet; and have visited the place of his birth, and the undisturbed resting place of his bones, and were powerfully reminded of

Baptist Intelligence.

—————"The poor player,
Who frets and struts his hour upon the stage
And then is heard no more."

So was it with Shakspeare. He appeared, and astonished the world; but he is gone! and what good! The people of Stratford almost worship Shakspeare; and we fear his name is more honoured there than that of the great Redeemer. Useful and blessed will that humble minister of the Gospel be, who turns the attention of the people of Stratford to the cross of Christ!

DEPARTED THIS LIFE, December 30th, 1835, in her 77th year; greatly respected by all who knew her, Mrs. Frances Smith, wife of Mr. William Smith, Grocer, &c., Gedney. She was an humble and sincere Christian, a loving and affectionate wife; and had an unshaken confidence in her Redeemer. As to her present and future happiness, he was precious to her. Precious in the sight of the Lord is the death of his saints. Let me die the death of the righteous, and may my last end be like hers. Her remains were interred in the General Baptist burying ground, Fleet, on the following Lord's day evening; of which church she had been an honourable member for nearly thirty years; she and her husband, and twelve more being baptized and admitted into that church April 27, 1800, then under the pastoral care of Mr. William Burgess. The present pastor, Mr. Rogers, delivered an appropriate sermon to a large congregation, from Psalm cxxxviii. 8, words of her own choosing. The hymns given out on the occasion, were words quite suited to her experience, which are the following—745, 746, and 636 in the General Baptist hymn book.

DR. NEWMAN departed this life, December 22, aged 63. He was forty years pastor of the Baptist Church at Bow.

THE AMERICAN TOUR, by Drs. Cox, and Hoby, is preparing for the Press.

MR. MORRIS, SENR., of Bungay, author of the memoirs of Fuller and Robert Hall, died Jan. 20.

MR. JOHN PIKE, son of Mr. Pike of Derby, is we are told, invited to supply the G. B. church at Boston, and Mr. Stephen Taylor, late of Sibley, has removed to Duffield.

GENERAL INTELLIGENCE.

Taxation.—The French, Austrians, Germans, Prussians, and Italians, pay from 15s. to 30s. per head to the state.

England, the average sum paid by each inhabitant	£3	2	4
Scotland, ditto	2	3	3
Ireland, ditto	0	11	4

The Commissioners of Public Charities have examined cases involving £27,841 per annum. Property to the amount of £11,000 remains to be examined. The whole of the Charitable endowments of this Country are said to amount to one million per annum!

The meaning of the word *Sect* is thus defined by Dr. Johnson, "men united in certain tenets."

Rothschilds, the rich money lenders, are said to be worth four millions of pounds sterling; but Louis Phillippe the King of the French, is said to be worth eleven millions!

Seven Hundred Acres of land are necessary for the growth of corn and hay, for the support of horses for one daily coach from London to Manchester.

Refreshment.—It is a mistaken notion with many persons, who have endured the fatigue of a long journey, that they should eat to refresh themselves. If they have a good appetite they may with safety; but if not, the best thing they can do is to go to bed.

Infatuation.—In the district of Appeln, in Silesia, a woman aged 100 years, hanged herself lately. All her family having been successively conveyed to the tomb, she laboured under the idea that God had forgotten to call her out of the world.

Power of Steam.—A cubic inch of water being converted into steam, will, by the condensation of that steam, raise a ton weight a foot high—Lardner's Steam Engine.

The Rev. Dr. Penfold, rector of the Trinity Church, New-Road, has determined, it is said, to put the whole of the Vestrymen of Marylebone in the Ecclesiastical

Court, for attempting to light his pulpit with gas!

Infernal Machines.—A tradesman at Sheffield, named Rose, has been committed to take his trial at the next Assizes, charged with making and sending "infernal machines" containing from five to six pounds of gunpowder, to two other tradesmen in the same town.

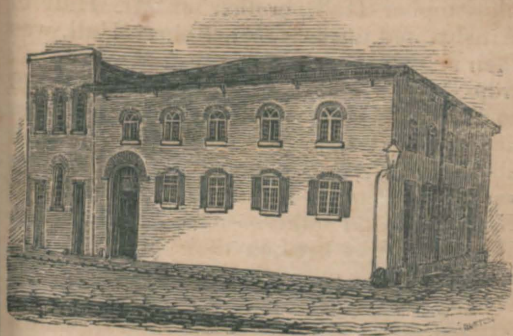
Weights and Measures.—The new Act relating to weights and measures came into operation on the 1st of January. Weights and measures according to the Imperial Standard only are now legal, and to make use of any other for the purpose of business will subject to a penalty.

Mr. George Thompson, the intrepid advocate of negro-emanicipation, arrived safely, at Liverpool on the 4th January, in excellent health and spirits, after a voyage of 38 days, from St. John's, New Brunswick. His wife and family have also arrived from Baltimore. Mr. Thompson is now at Glasgow where he will deliver one or two addresses on the subject of American slavery, and thence proceed to Edinburgh, to address the friends of emancipation there. He is then expected in London.

Captain Ross, commanding H. M. S. *Cove*, arrived safe at Longhope Sound a few days ago, on his way in search of the missing whale ships.

Earl Fitzwilliam.—Lady Milton, relict of the late Viscount Milton, having given birth to a daughter, the title and vast estates of the Earl Fitzwilliam after his death, devolve to his Lordship's second son, William Thomas Spencer, who will be 21 in October next. He is a Reformer.

An Appalling Conflagration broke out in New York, on the night of the 15th of Dec. and which destroyed, in the fifteen hours during which it raged, upwards of 600 houses, and property stated by some accounts to be worth nearly thirty millions of dollars.



HARVEY-LANE MEETING-HOUSE,
LEICESTER.

THIS building will always be regarded with peculiar emotions, as the place where the venerable WILLIAM CAREY exercised his ministry, and as the principal scene of the pulpit exertions of our modern Apollos—ROBERT HALL.

It appears from a document, with a perusal of which we have been favoured, that the Church meeting in this place was formed in 1756, and consisted of ten females and three males; dismissed for the purpose from the church at Sutton-in-the-Elms, a village seven miles off. Mr. Woodman, the pastor of the Sutton church, supplied them until 1760, when a small Meeting-House was erected;

Harvey-Lane Meeting House, Leicester.

during the erection of which, the congregation assembled in an adjoining barn. Mr. Christopher Hall, brother of Mr. Hall of Arnsby, and uncle of Mr. Robert Hall, was their minister eighteen months. Mr. Gregory, from 1763 to 1768. Mr. Lloyd, from 1769 to 1774. Messrs. Wildbore, Butler, Wykes, and Blackshaw, succeeded each other until about 1779. The church was supplied by various ministers—Hall of Arnsby, Fuller of Kettering, and others—until 1789, when William Carey became their minister, and was ordained over them May 24, 1791. During his ministry the congregations increased, and a gallery was built. Mr. Carey went to India in 1793, and Mr. Cave succeeded him. Mr. C. was ordained in 1794, and exercised the ministerial office amidst various scenes of success and discouragement, nearly 14 years. On Mr. C. resigning, Mr. Robert Hall succeeded him, and preached his first sermon October 7, 1807. In February 1809, the place was enlarged to twice its former size; and in 1817, it was again considerably enlarged. The circumstances which led to Mr. Hall's removal need not be detailed. His last pastoral address, was not a farewell sermon, that could not have been borne by either preacher or people, but a missionary discourse, delivered March 26, 1826.

In the document from which the above brief facts have been extracted, are some rare

Harvey-Lane Meeting House, Leicester.

and valuable specimens of the piety and affection of the pastors and people of this favoured Christian community; especially the Church Covenant drawn up by William Carey—and the letter of dismissal of Mr. Carey to the infant church in India; also the letters which passed between Mr. Hall and the Church on the subject of his removal, all which we propose to insert in future numbers.

MR. J. P. MURSELL was the successor of Mr. Hall, and has now been about ten years the minister of this church. The congregations are quite equal to those which usually attended Mr. Hall—about 1000. Recently the burial-ground has been extended, and new School-rooms have been erected, at an expense of £1800. There is a Sabbath-School, which (with a Branch School) contains about 440 scholars and sixty teachers. There is also a Youths' School for young men and women, and Libraries and Sick Funds connected with the Schools.* Forty Tract distributors visit about 1000 houses

* We give the following extract respecting the first Sabbath-School at Harvey-Lane; it may be interesting to the Teachers.—“In January, 1804, a Sabbath-School was established in this place, which was supported by voluntary contributions from individuals in the church and congregation, until a public collection could be obtained. Miss Gurney, of Walworth, procured from the London Sunday-School Society, forty small reading books, ten testaments, and four bibles, for this institution; and also forwarded for its use several small books at her own expense.”

On Prayer.

with Tracts. A fund for the relief of urgent cases is also connected with the Tract Society. An efficient Benevolent Society is in active operation; last year about 770 poor or sick families were visited by its agents, and £65 13s. 6d. expended. A Dorcas Society of ladies provides clothing for the poor. For the Baptist Mission about £50 per annum is raised; and considerable sums are raised for the Building Fund—Baptist Irish Society—Home Mission—Leicestershire Association—Bristol Education Society, &c. The number of members of the church is about 300. The Deacons are elected for five years.

“PEACE BE WITHIN THY WALLS, AND PROSPERITY WITHIN THY PALACES.”

“I GIVE MYSELF UNTO PRAYER.”

WHILE some give up themselves to sin,
Nor death nor judgment fear,
Lord, I resign my soul to Thee,
And give myself to prayer.

While others, overwhelm'd with woe,
Yield to distracting care;
I'll cast my burdens, Lord, on Thee,
And give myself to prayer.

Unto the Saviour's throne of grace,
With joy I would repair;
And in my great Redeemer's name,
Will give myself to prayer,

Whate'er my trials, doubts, and fears,
Preserve me from despair;
O help me, Lord, in every need,
To give myself to prayer.

DISSENTING MUNICIPAL OFFICERS.

Municipal honours have been often possessed in connexion with eminent piety. The Ashursts, both father and Son, combined with their civic duties, a large share of serious religion. Sir Thomas Abney, when Lord Mayor of London, in 1701, quietly retired from the festivities of the evening to his own house, performed his usual acts of family worship, and then returned to his civic guests.* There are individuals named on the lists of our new corporations, who, by the grace of God, will, I doubt not, emulate the Christian decision of those eminent saints. But there are also younger men and younger Christians, of whom it is not uncharitable to stand in doubt. The festivities and card-playing that disgraced the convivial meetings of our old corporators, I trust, will never be revived; but still there is not a little danger of their conformity to the manners and spirit of this present evil world. I will, therefore, transcribe the admirable remarks of my lamented friend Mr. Orme upon this subject, which form the close of an excellent discourse he published in 1828, entitled, "The Repeal of the Sacramental Test a Cause of Gratitude and Joy."

"It would be foolish to amuse ourselves with the idea that the step which has been gained will be productive of an increase of spiritual prosperity to the Dissenters. I expect no such effect from freedom of access to corporations, magistracy, and Government offices. On the contrary, if there be not the powerful counteractions of religious principle, these secular advantages will only tend still further to secularize the body. Close connexions with the men of the world are not, on various accounts, desirable for Christians. The natural affinity sub-

* Bogue and Bennett's History of Dissenters, vol. iv. p. 5.

Dissenting Municipal Officers.

sisting between the corrupt affections of man and earthly things, is of itself sufficiently powerful. It requires not to be aided or strengthened by the temptation of worldly honour or greatness. Genuine Religion generally prospers more in the shade than in the sunshine. Its best fruits are matured in privacy and retirement, 'far from the madding crowd's ignoble strife.' It has generally appeared to greater advantage in connexion with suffering than when enjoying preferment and honour. The walks of earthly ambition, the distractions of business, the bustle and tumult of public life, are not favourable to those principles and feelings which constitute the 'life of God in the soul of man.' Like the sensitive plant, it shrinks from every touch; and if touched too often or too rudely, loses its natural power.

"Should the day ever arrive, when the Dissenting body shall be distinguished for the number of its members who adorn the walks of public life, and wear its honours, rather than for the number of its humble, active, and holy disciples;—for its weight in politics, rather than for its weight in religion; for its zeal in contending for public rights, rather than for its devoted attachment to the cause of a suffering Saviour—its glory shall then have passed away, and its existence cease to be an object of interest to its best and warmest friends.

"To prevent so disastrous and melancholy a consummation, let me entreat all who value their profession and attach importance to their principles, to cultivate those views of Christianity which tend to elevate and purify the soul, and to secure it against those dangers to which a state of ease and prosperity necessarily exposes us. It is vain to exhort against the love of the world and the intoxi-

Dissenting Municipal Officers.

cating influence of its glory, if the soul is not possessed of a greater good, and under the influence of higher and purer enjoyments. It will naturally cleave to that which ministers to its satisfaction, and neglect which it does not appreciate. What are the highest gratifications the world can present, compared with the blessings the Gospel provides for them that believe? Whosoever partakes of the former shall thirst again; they excite and disappoint, rather than satisfy; but whoso drinketh of the latter shall never thirst; for it shall be in him a well of water springing up unto eternal life. The world and the desire of it pass away; but he that doeth the will of God abideth for ever. Many things are now objects of interest to us which have little connexion with eternity.—Soon we must have done with them for ever; and only those things which have contributed to meeten us for the enduring inheritance, shall appear to us to have been of real moment. Let us look at them so now, and ‘use them as not abusing them, for the fashion of this world passeth away.’—The time will come, and we know not how soon, when what we were as Englishmen, as the children of freedom, as Dissenters, shall all be nothing: and when what we were as Christians, shall be every thing; and when God shall be all in all.’ ”

What solemnity comes over the mind in reading this impressive passage, when we remember that its gifted author sank, in the flower of his manhood, to an early grave. It is a voice from his sepulchre—“being dead, he yet speaketh.”

Congregational Magazine.

A REMARKABLE AFFAIR.

(From Morris's Memoirs of Fuller.)

IN the summer of 1807 a very delicate piece of business fell into Mr. Fuller's hands, and which few men could have managed with so much success. A missionary in India, since deceased, had taken with him a pious young woman for his wife. Some time after their arrival at Serampore, the missionary was stationed at a great distance, about four hundred miles up the country. For want of necessary aid, which the neighbourhood did not afford, he lost his amiable consort in the season of parturition. He afterwards married the widow of one of the missionaries who died at Serampore, and sustained a second bereavement under similar circumstances, but still more painful. Rendered disconsolate by his misfortunes, and still anxious of retaining a situation where his missionary efforts had been successful, he addressed a letter to an intimate friend in England, imploring him if possible to send some pious female to his assistance. He was surrounded with Bengal natives, not a single religious European was known unto him in all that part of the country, his labours were extremely arduous, his habitation was left to him comfortless and desolate, and he had no hope of relief but from England.

Mr. Fuller was on a journey to London soon after this letter arrived, and the minister who had received it put it into his hands. After reading it he said, Well, he is a valuable missionary, and in such a trying situation fully entitled to our sympathy. There are many pious females in your congregation, and surely some one of them might be willing to share his labours and his friendship. The minister stated the insuperable difficulty attending such an application, the person of the mission-

A Remarkable Affair.

ary being unknown; and that as Mr. F. was going to London, enquiry might there be made with a better prospect of success. He might perhaps be as fortunate as Abraham's servant, who sought a wife for Isaac. Well then, said Mr. F., I will try what I can do; and if I do not succeed, I will leave the whole to your management.

On his arrival in town he mentioned the subject to a minister, who quickly intimated that he could furnish he believed the very article that was wanted. There is, says he, at this time in our church a godly young woman who has long wished to go to India to serve the mission in any capacity, and she can be well recommended for character and ability. An interview was accordingly appointed, and Mr. Fuller introduced the subject somewhat in the following manner.

Well Mary, and so you would have no objection to go to India? No, sir: if I could be of any service to the family at Serampore I should wish to go, were it only to wash the disciples' feet. Do you happen to know Mr. C.? With some hesitation, Yes, I know him. And have you heard of his bereavement? I heard of it lately, but wished to go to Serampore, long before I knew of that event. Well, we do not say that you should join Mr. C.'s society; we hope you will be advised in every thing by the family at Serampore, after your arrival; and if Mr. C. should offer you his friendship, you will be at full liberty to act for yourself. But should you be inclined in that case to accede to his wishes, and to join hand and heart in his missionary labours, it will give us great pleasure and satisfaction.

The sequel of this singular adventure develops some of the mysteries of providence, affecting the

A Remarkable Affair.

tenderest interests of human life; for it appeared afterward, that this pious young woman was the *first* object of attachment to the devoted missionary, but that she had declined his acquaintance in consequence of his determination to labour in the work of the Lord among the heathen. Mr. Fuller however, in a letter to a friend, tells the tale with an air of pleasantry, which it is hoped will not be displeasing to the reader.

"It appears, says he, that Mr. C. had proposed marriage to the young woman, before his acquaintance with his first wife; that she at that time did not accept his offer, or rather as it should seem, said 'No,' as women often do, to save their modesty, and to try whether he was in good earnest; that he, like some other men, expecting to be sure that she would have made a low curtsey, and said 'Yes, and thank you sir,' took her 'No,' as final, and so they parted. Now however the young woman's heart is strongly inclined to missionary service, and would go to India, free from all engagements respecting the missionary. I told her all that I knew of him, and of his failings; but she is still willing to go, if the Committee should approve."

In the course of a few weeks, August 1807, the female adventurer embarked with a few pious friends for Philadelphia, where she was detained a considerable time, in consequence of a national rupture with America; but arrived eventually at Serampore, and was soon afterwards married to the missionary, who had been the first and only object of her attachment. It is scarcely necessary to add, that since the missionary cause has been better understood, and diffused a more lively interest, the zeal of pious females has not been wanting; but in the commencement of the undertaking, the amiable

Last Hours of Mr. Morris, Sen.

Mr. Ward and some others had to forego every prospect of this kind, and to forsake all for Christ's sake and the gospel's. Dr. Carey, himself, in the first instance, embarked with only two of his sons; but having at length prevailed with his wife and family, they accompanied him to India.

LAST HOURS OF MR. MORRIS, SEN.

THE last two years of his life were spent in editing a Commentary on the Holy Scriptures, by the Rev. J. Sutcliffe, A. M.; a work abounding with pious reflections, which often deeply affected his heart. On the evening of the 19th of January, he revised a proof of the last sheet of this work, and being asked if he would see a clean proof in the morning, he replied, "No, let me see no more, the work is finished:" and he might have added, in the language of the Patriarch—if the events of futurity were not wisely concealed from mortal vision—"Thou shalt seek me in the morning, but I shall not be." After a slight supper, he retired to rest apparently in perfect health; but, failing to make his appearance at the usual hour of breakfast, his chamber was entered to ascertain the cause of his absence, when it was indeed found that he had slept "the sleep of death." So slender and precarious is the tie by which we hold our connexion with all sublunary interests! From the calm and placid appearance of the deceased, it was evident that the spirit had fled without a struggle, probably shortly after he had retired to rest.

Mr. Morris's friendly association with Mr. Fuller in early life, and his intimate acquaintance with the products of his pen, enabled him to furnish a valuable record of one of the greatest and best of men; and a lasting monument of the biographic

Last Hours of Mr. Morris, Sen.

skill and fidelity of the writer. Mr. Morris died at Bungay, in the 74th year of his age.

In a letter received a few days ago from Mr. Morris, jun., the well-known publisher, he says, "I thank you for your sympathy in my late bereavement; I assure you it has greatly afflicted me. The loss of a kind and affectionate father is no light affliction; and the circumstance of his being taken away so suddenly, has, if possible, added to my grief, as he appeared so well when I left him the previous evening. But it has so pleased our Heavenly Father—and I must not murmur—his ways are right. I beg to condole with you under a similar bereavement. My father had just seen the proof of the last page of Sutcliffe's Commentary on the previous evening, and as I was anxious to shew him the last revise, (it was put to press in the morning) I went as usual to his room soon after breakfast, to shew it to him, and congratulate him on the completion of a work on which he had bestowed so much time and labour. I did not find him as usual at the breakfast table, and the lady of the house said, 'they had not heard Mr. M. stirring this morning;' I felt a little alarmed, and the thought instantly flashed across my mind that he was gone, always fearing that he would die suddenly. I hastened up stairs, and on opening the door, involuntarily called out 'Father,' and hastened to the bed where he was laid as if asleep. He had evidently died instantly, as he laid down, and before he was settled in bed, as he appeared in the act of drawing the bed clothes over his chest. It is supposed some vessel near the heart gave way, or in the head, which caused instant death. You may suppose my finding him in this state was a great shock, and I have not yet recovered from it."

THE WATERS OF LIFE.

BY J. MONTGOMERY.

"From thence [Arnon in the Wilderness] they went to Beer; that is the Well whereof the Lord spake unto Moses, —Gather the people together, and I will give them water.

"Then Israel sang this song,—Spring up, O Well! sing ye unto it.

"The Princes digged the Well, the Nobles of the people digged it, by the direction of the lawgiver, with their staves."
—Num. xxi. 16—18.

SPRING up, O Well! sweet Fountain! spring,
And fructify the desert sand;
Sing, ye that drink; the waters sing,
They dance along the smiling land,
With flowers adorn, with verdure dress
The waste and howling wilderness.

Ho! every one that thirsts, draw nigh,
Fainting with sickness, worn with toil;
Let him that hath no money, buy,
Buy milk and honey, wine and oil,—
Those four-fold streams of paradise,
Priceless, because above all price!

Come to the pool, ye lame and blind!
Ye lepers! to this Jordan come,
Sight, strength, and healing, each may find;
Approach the waves, ye deaf and dumb;
Their joyful sound ye soon shall hear,
And your own voice salute your ear.

In every form the waters run,
Rill, river, torrent, lake and sea;
Through every clime beneath the sun,
Free as the air, as daylight free,
Till earth's whole face the floods o'ersweep,
As ocean's tides the channell'd deep.

Education in the West Indies.

As moved, with mighty wings outspread,
God's Spirit o'er the formless void,
So be that Spirit's influence shed
To new create a world destroyed,
Till all that died through Adam's fall
Revive in Christ, who "died for all."

RELIGIOUS EDUCATION IN THE
WEST INDIES.

The Missionaries in Jamaica are exerting themselves with most commendable zeal to promote the education of the Negroes and their free-born children. Some interesting and very affecting particulars have been published in the Baptist Missionary Herald on these subjects. The Governor General and his Lady are sanctioning these proceedings, and Government have presented £500 in aid of the Schools, erecting by Mr. Philipppo, at Spanish Town. Our Independent brethren also, are acting with great spirit in furthering the education of this injured people. May the blessing of Him who delivered his people from the land of Egypt, sanction and succeed all their labours of love!

Donations in aid of these praiseworthy exertions would be highly appropriate and acceptable, and we scarcely know of any object, which at this moment, is more deserving the attention of a liberal-hearted Christian.

Mr. Burchell says,—“ I have stations situated in the most important districts of the country for the establishment of Lancasterian day-schools; and I would most cheerfully undertake them, could I but procure some pecuniary assistance. I feel intense-

An Interesting Question.

ly anxious for the rising generation, now growing up to be a free people; and I feel deeply interested in their prosperity and welfare. At present I have strength, and I think I have a disposition equal to my strength, to work: all I need is help—pecuniary help. I will pledge myself to establish schools, and to have 1000 children of apprentices under daily instruction, as soon as you will give me the necessary pecuniary aid.”

AN INTERESTING QUESTION.

It seems to have become a question in the United States whether the money of slave-holders ought to be accepted for Missionary purposes. The Rev. David Greene, of Boston, one of the Secretaries of the American Board of Foreign Missions, has endeavoured to justify the practice. He observes:—“If the dealer in ardent spirits or the slave-holder brings money to our treasury, we see no propriety in asking him how he obtained that sum, or in refusing to receive it. We take it, and make the best use we can of it, though there may have been sin in the manner of obtaining it. Perhaps scarcely any man conducts his business wholly without sin. It may be inseparable from the business itself, or it may be in his manner of prosecuting it; and it may be perceived or unperceived by him. The difficulty lies in drawing a line, and saying that the gains of a business which has more than this specific amount of sin in it shall not be received. Here casuists would disagree endlessly. We suppose, that, with the exception of some classes of sinners who are not at all likely to offer money to our object, we are to receive contributions, as Paul

Poetry.—Seek her not.

directed the Corinthian Christians to take meats sold in the shambles, or set before them at a feast, 'asking no questions for conscience' sake;' believing, if it is rightly appropriated, and in a right spirit, it will be, as the same apostle told Timothy in a similar case, 'sanctified by the word of God and prayer.'" On this, the Editor of the *New York Evangelist* remarks:—"But it seems to us, that, setting aside all other difficulties, there must be a difference between taking the money won by gambling, "asking no questions," and taking the same money *when told* that it is the price of guilt; and so, between receiving into the Lord's treasury money offered by transgressors, and giving to open transgressors as brethren, and *soliciting* their co-operation in the works of Christian benevolence. When a man in Tennessee, some years since, offered to give to the Bible Society a per centage on his winnings at the race-course, it shocked the moral sensibilities of all."

SEEK HER NOT.

SEEK her not amid the throng
List'ning to her lovely song,
Seek her not where harps are sweet
Tinkling to the dancer's feet,
Not where beauty loves to shine,
Not at feasts of flowing wine,
Not 'mid jewels rich and rare,
She is not there—she is not there.

Seek her not in home or hall
Nor beside the water-fall,
Nor in bowers green and dim
Whispering out some holy hymn,

On Orthodox Dissenters, &c.

Not where clustering roses glow,
Not where glittering streamlets flow
From morning bright to evening fair,
She is not there—she is not there.

Seek her not within the gloom
Of the cold and darksome tomb ;
There her snowy vestments lay
Clinging to the house of clay ;
But all that lives hath soar'd above
To the fountain-head of love :
For heaven's eternal joys prepare,
And seek her there—oh! seek her there.

J. S.

ON ORTHODOX DISSENTERS JOINING
WITH SOCINIANS TO OBTAIN THEIR
CIVIL RIGHTS.

THE object of such an attack is, to cast suspicion upon the orthodoxy of the nonconformists—to frighten timid and uninformed religious people—to appear themselves to be the only men zealous to maintain the glorious doctrine of Christ's divinity, while they scruple not to reject his authority in spiritual matters, and submit to the anti-christian power of kings or queens as heads of the church! But the large portion of the Dissenters, it is well known, abhor Socinianism, and, are indeed, the greatest enemies of that system; and, by their sermons and writings, have done as much, at least, as all the government-favoured clergy, in support of Scriptural doctrines. And at the same time they have maintained jealously, strenuously, and without vanity we may say, with unsurpassed learning, ability, and patient research, orthodox principles.

Church Separation.

They have generally no objection to act in concert with the Socinians *as citizens*, to remove an old, overgrown, and stupendous nuisance, which has weighed long upon the moral, intellectual, and religious energies of the people of these realms. But such tricks to frighten people out of Dissent, and to keep them from it will not succeed. It reminds us of the practice of Coiners, who feigned apparitions to drive the inhabitants from lonely castles, under the idea that they were haunted, so that they might carry on unmolested and successfully their nefarious trade; but schemes of this kind must prove futile in these days of good sense and information. It is, however, with a bad grace that this charge against the Dissenters for leaguings with Socinians, comes from a member of that church which is supported in part by Socinian tithes, church rates, and other imposts—which retains them if they choose as members,* and to whom she administers all the ordinances, as though they could give the most hearty amen to the “Athanasian Creed!” So much then for consistency.

CHURCH SEPARATION.

WITHOUT pretending to be prophets, we may predict that all this railing, censure, lamentation, and woe, now going forward at various Public Meetings, will not save the Establishment. The hour of separation from the State is rushing down upon her. The decree has gone forth! and it is truly affecting to see “MOTHER CHURCH” in the certain prospect of becoming a widow, and her

* Are not some of our Lord Bishops at this time Socinians?

Cultivating an Acre of Land.

children fatherless; but we would say to her, as sincere consolers, "Be of good cheer! God is the husband of the widow, and the father of the fatherless." We would recommend her to leave in godly sorrow and shame the kings of the earth, with whom she has been playing the harlot so long, and return with her legitimate sons and daughters to Christ, who is the first and true husband of his church, and then he will defend, love, and cherish her as his bride. The unbelievers' cry "The Church is in danger," will cease; and under the protection of the Prince of the kings of the earth, the Episcopal church, emancipated from state trammels, will with others go forth, "fair as the sun, clear as the moon, and terrible as an army with banners!" And if the kings of the earth should attempt to injure her, she had better suffer persecution and cruelty, poverty and contempt, than for the sake of momentary riches, earthly splendour, and meretricious ornaments, throw herself into the adulterer's embrace!

ON CULTIVATING AN ACRE OF LAND.

PLANT potatoes on one half, and wheat on the other; the potatoe-land is left in excellent condition for wheat the following year; reserving a small piece for onions, cabbages, lettuces, &c. alternately. The produce on an average, would be as follows:— Between four and five coombs (of four bushels each) of wheat with litter for the occupier's pig; the stubble would furnish him with thatch for his dwelling, or out houses, or with fuel to heat his oven; 150 bushels of potatoes, besides other vegetables; which, after using as many potatoes as may be wanted for his family, with a small quantity of

Coffee as the French make it.

corn, would fatten him three or four pigs in the year; and thus, as he would live more on animal food and vegetables, he would not consume half the quantity of flour which now constitutes nine-tenths of his subsistence. If he were to pursue this plan, the greater part of his crop would be consumed upon his land; which would continue to improve it. If a sober man, his rent would be always ready, and he would be able to give more for his land than any farmer in the country. Take a view of him after his day's work; see him employed in his garden; his wife assisting, his children weeding, another employed in carrying the refuse to their pigs, a little one prattling by the side of the father till the dark of evening calls them to their repose! Rudely as I have drawn this picture, to me it is delightful; and all this might be effected, to the benefit of the landlord, as well as that of the community at large.—*British Farmer's Magazine.*

COFFEE AS THE FRENCH MAKE IT.

HAVE a coffee-pot with a lid; pour into it as many cups of boiling water as you wish to make cups of coffee; let the water boil, then put in as many table-spoonsfull of coffee as there are cups of water, stir it in, and let it simmer till the head falls. When the coffee is done, take it off the fire, pour in a cup of cold water, set the coffee on the hearth, and let it stand ten minutes, when it will be fine. For breakfast, put one cupful of this coffee to three or four cups of boiled milk, and sweeten to your taste, and you will find it a luxury at a small expense, as great as wealth can procure.

THE BAPTIST PULPIT.

THE FATHERS AND THEIR CHILDREN.

"In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord; But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God and they shall be my people."—Jeremiah xxxi. 29—33.

God is the governor among the nations, as well as the judge of the spirits of all flesh: he rules men both in their national and their individual capacity. For want of duly distinguishing his acts of government towards each of these, many errors creep into the church. It must be allowed that there is a vast difference between judging men in the lump, and judging them as individuals. Now God does both; and one mode of government embraces relative religion, and the other personal religion. In the one case, parents and children suffer together or are blessed together, and sometimes the one for the other; in the other case, every man is treated according to his own deserts. The Jewish dispensation had much of a relative character; but the Christian dispensation has chiefly to do with personal characters. The confounding of the two dispensations was the aim and sin of the Judaizing teachers, whom Paul condemned, as bringing the people into bondage; and *now*, the bringing in of a relative religion is that which obscures and destroys the beauty of the new covenant.

It must be recollected, that when God deals with men in a national or relative capacity, his government of them, in so far, is *confined to this life*; and justly so; for nations will not exist as such in the life to come, and therefore cannot have their judgment referred to that time. When God visits the iniquities of the fathers upon the children, it is only temporal judgment that he inflicts, for no one will

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be doomed to eternal death solely on account of the sin of another.

There are two passages of the law, which I think cannot be reconciled on any other principle than that here advocated: the one is found in Exodus xx. 5—"I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me, &c." This passage relates to national government, wherein the child often suffers for the parent. The other passage is Deuteronomy xxiv. 16—"The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin." This passage refers to personal crimes not connected with national affairs; and is the principle on which God will judge individuals.

By this distinction, you may easily account for all Scripture examples of one suffering for another. Achan's children suffered with him, because it was a national sin that Achan committed; which is proved by the facts that all Israel suffered in consequence, and that God said he would be with them no more till the sin was atoned for. And it was a temporal death they died; if they died eternally, it was not for national but personal sins. Again, Saul's children were put to death for the father's crimes, because Saul's was a national crime; and God sent a famine on the nation for Saul and his bloody house (2 Samuel xxi. 1); and the sacrifice of his children, as a national act, removed the famine; but then these children were not sent to hell for Saul's crime, but if they went there they went for their own.

The infant children of the Canaanites were slain for their father's sins; and so were Babylon's children dashed against the stones; but who will say these children are lost? It is common that when heads of nations and royal families are guilty of crimes, all the nation suffers in consequence.

But on the other hand, individual actions, not done in a national capacity, are not punished on the children. The murderers of Jehoshaphat (2 Kings xiv. 6) acted on their own responsibility, and their children were not put to death.

Now God has a perfect right to judge men in a national capacity; he gave life and he can take it when he pleases; but to punish one eternally solely for another's crime, is contrary to all ideas of the justice and love of God.

Observe in relation to this subject, that the former or Jewish dispensation, was one in which God treated his people or

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church in a national way. He chose one entire nation from the world and governed it as a nation. The children often suffered temporal judgments on account of their parents, and also received great blessings on the same account. Their connection with Abraham entailed great blessings, while their connection with Jeroboam and Manasseh entailed many evils. It happened however that when God punished the nation, the people began to complain of this treatment. They did not consider their national mercies; but were eager to arraign God and condemn him for national calamities. "*The fathers have eaten a sour grape and the children's teeth are set on edge.*" This complaint of theirs is further treated of in Ezekiel xviii.

Now the answer that God gives in my text, is that the days were coming when they should have no longer to complain of this; for they as a nation embodying the church should be broken up, and a *new covenant* made with the church or spiritual Israel, in which *not relative* but personal religion should prevail. They should not be God's people because of a relation to Abraham or any other man, but because God's law should be written in their hearts. Any one therefore who pleads for the children of believers being interested as such in the new covenant, does not rightly or fully understand its nature; because God expressly says the new is *in this matter* "*not according to the old covenant.*"

This is the sentiment of the text; and a further examination will confirm it. Consider

I. *Rebellious Israel's complaint.* *The fathers have eaten* &c., i. e. the children suffer for their parents or in consequence of their connection with them. Observe 1. Sin is a sour grape, as all forbidden fruit is. Observe 2. It will be very hurtful to those who eat it—"it will *set their teeth on edge*"—i. e. it is very nauseous. Observe 3. The spirit of this complaint is very unnecessary, because it cannot but be that a child should temporarily suffer with its parent. It was very unjust in them to blame God, because though God said he would visit for Manasseh's crimes, yet their own sins ought to have stopped their mouths. Consider further,

II. *God's answer to that complaint.*

1. He avers that, notwithstanding his thus dealing with the nation as a body; yet each individual should be reckoned with for his personal sins. "*Every one shall die for his own iniquity, and every man that eateth the sour grape his teeth shall be set on edge.*" God's national government does

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not destroy his individual government. This is seen at large in Ezekiel xviii.

2. God said the time was coming when even the complaint in a national sense should cease as it regarded their being his people; for his church should no longer be identified with a nation. "*In those days they shall say no more,*"—i. e. have no occasion or shadow of reason for such a complaint.

III. Consider the ground on which this answer is given. It is the new covenant. "*Behold the days come saith the Lord, that I will make a new covenant, &c., &c.*"

Observe 1. The old covenant was a national covenant. He made it with the ancestors of Israel,—"*When he took them by the hand and brought them out of Egypt.*" The foundation of this was made with Abraham, and the promise given to him which was now fully carried into effect. Fathers and children were included in this covenant. Circumcision was the seal and sign of it. It required no change of heart. It gave a right to temporal blessings, and was the type of spiritual ones. It embodied Israel as one nation, chosen of God to be the depository of truth, and the type of the spiritual church. Therefore they were governed as a nation, and sometimes blessed and sometimes punished.

Observe 2. They rendered themselves unworthy even of this covenant. *They brake it: God was a husband to them but they rebelled against him.* It was not a covenant that ensured salvation; not an everlasting one, ordered in all things and sure. 2 Samuel xxiii. 5.

Observe 3. God hath therefore made a new covenant with his church. *The house of Israel and the house of Judah* are types of believers; as Paul expressly says, "*He is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God.* (Romans ii. 29.) They are not all Israel which are of Israel; but the children of the promise are counted for the seed. (Romans ix. 6. 8.) If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." (Galatians iii. 2—9.)

Observe 4. This new covenant is not according to the old. So the text expressly says. The old one was to be done away to make room for this new one; as Paul argues in commenting on this very text in Hebrews viii. 13.—"*In that*

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he saith a new covenant, he hath made the first old, now that which decayeth and waxeth old is ready to vanish away."

From this we learn

1st. The Christian church is not to be a national church; for that would be like the old covenant, and require a similar government, and again give occasion for the complaint.

2nd. Learn too, that children are not to be admitted into the new covenant, as they were in the old on account of their parents, for then it would be of the same kind. This covenant requires not a *relative* religion, but a *personal* one. "If ye be Christ's then are ye Abraham's seed." (Galatians iii. 29.)

Observe 5. What this new covenant is. If it is not national, not temporal, not relative, what is its nature? Hear the text:—"But this shall be the covenant which I will make with the house of Israel after those days saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people;" and then the promise goes on to speak of Divine teaching, and the full pardon of sin. Now learn hence

1st. That this must be *personal religion*; because in verse 34 it mentions every man separately and singly.

2nd. That this must be *regeneration* or heartfelt religion, not only personal but heartfelt—"write it in their hearts."

3rd. These only are God's people. Then what have unbelievers to do with it? They have no right to take his covenant in their mouth. Consider

IV. The time of this covenant—"In those days"—"the days come"—"after those days." Now that we may be at no loss to know that this refers to the Christian dispensation we have the express testimony of Paul, in Hebrews viii which see and meditate on. Apply

1st. By this argument the cavils of the Jews were silenced.

2nd. Those who contend for relative church-membership are Judaizing teachers.

3rd. Church establishments, and infant baptism, are at variance with the Gospel, and founded on the old covenant of bondage, which God says is unlike the new, and is vanished away.

D. I.

Gold Hill.

OPEN-AIR PREACHING.

RELIGIOUS PERSECUTION IN HOLLAND.—The recent Dutch papers are filled with reports of the prosecutions instituted against certain seceders from the Reformed Church of Holland, for assembling to worship God in meetings of more than twenty persons, and against the Rev. H. P. SCHOLTE, for the high misdemeanour of preaching in the open-air. On the 19th ult, Mr. SCHOLTE was convicted under the Dutch *Conventicle Act*, at Utrecht, with some of the congregation. On this occasion, the Court declared that the acts charged were contrary to law; but, taking into consideration the circumstance, that no indecorum or disorder had been committed, it adjudged the preacher to pay only a fine of twenty-five florins, and three of his associates eight florins each. Such is the Church and State system all the world over. Whether it wears the mitre, or the bonnet, or the cowl, whether it takes the form of Prelacy, or Synod, or Consistory, the Usurper of the Church betrays its true character,—“forbidding” the zealous ministers of Christ “to speak to the people that they might be saved,” without having the command of our Lord countersigned by its own mark; and in effect prescribing to the Almighty in what places, and under what restrictions, He shall be permitted to receive the worship of his creatures. We do not read that PAUL was fined twenty-five florins for preaching on Mars Hill; but the Apostles were more than once committed at Jerusalem for street preaching; and the cry was raised against them when they assailed the established faith of the synagogue, “These that have turned the world upside down, are come hither also.” Eighteen hundred years have since elapsed, and yet the world has grown so little wiser on some points, that the preaching of the Gospel in the method by which alone Christianity could have been originally taught to the people, is deemed a crime against Society, an offence in the eyes of the State! We were not aware that the Dutch Ecclesiastical law was quite as foolish and wicked in this respect as our own.

Patriot.

DUTCH DISSENT.—The proceedings against the Rev. H. P. Scholte, so often tried for preaching in the open air, appear to be viewed with no slight interest. The columns of the papers are frequently filled with reports of the trials of this priest. Two fresh prosecutions are now added to the number he had previously sustained. On the 19th ultimo

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he was convicted at Utrecht, along with some inhabitants of Loosdrecht, seceders from the reformed church, who were included in the same indictment with him, on the charge of having assembled in meetings of more than twenty persons. On this occasion the Court declared that the acts charged were contrary to law, but taking into consideration the circumstance that no indecorum or disorder had been committed, adjudged the preacher to pay a fine of twenty-five florins, and three of his associates eight florins each. Other three of the parties accused were acquitted, on the ground that, though they had spoken, it was not proved that they had taken any leading part in the meeting. On the 25th, Scholte was again brought before the Correctional Tribunal of the Hague for performing public worship on the 29th of November, in a house at Bodegraven, where more than twenty persons were assembled. The owner of the house was indicted along with him. The pleadings were postponed to the 27th, and on that day the rev. gentleman replied to the statement made by the public prosecutor; the other prisoner was defended by a barrister. It appears that in this instance Scholte had taken pains to avoid exposing himself to the effect of the law, for it is stated that on entering the house, he declared he had not come for the purpose of either prayer or preaching; and that accordingly nothing did take place at the meeting but reading the Bible, and conversation on religious topics. At the conclusion of the defence the Court adjourned to this day, when it was expected judgment would be pronounced. These prosecutions do not seem calculated to accomplish the object Government has in view in instituting them; on the contrary, letters assert that they have procured for Scholte a larger share of public sympathy, and increased the number of his followers. Several pamphlets have been published in defence of the new sect. One entitled *Ook dit nog*, by P. de Wit, a disciple of the preacher, is described as having excited much attention. It is in the form of a prayer to the Almighty, in which sentiments of pious resignation are accompanied by a confident assurance that the Separatists will be blessed with strength to withstand any persecution to which they may be exposed for conscience' sake.

Times.

Papers from Holland state, that the Rev. P. Scholte, has been sentenced to pay a fine of one hundred florins, and the peasant in whose cottage the preaching took place, has been

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fined twenty-five florins. Mr. S. has appealed from the sentence passed on him by the tribunal of Utrecht to the Court of Appeal at the Hague.

BAPTISMS.

NOTTINGHAM, BROAD-STREET.—Last Lord's day, the General Baptists enjoyed pleasing sensations while they were employed in baptizing three males and seven females. The Rev. R. Ingham, delivered a sermon very suitable to the occasion, from John xiv. 15, "If ye love me keep my commandments." After which, J. Smith, the senior deacon, went down into the water and immersed them in the name of the Father, and of the Son, and of the Holy Ghost. In the afternoon, the pastor addressed the ten persons which had been baptized, and then in the name of the church gave to each the right hand of fellowship, after which he administered the ordinance of the Lord's Supper. May they all be such that hold out unto the end, knowing that such, and such only will be saved. *Feb. 9, 1836.—J. S.*

WIRKSWORTH.—On Lord's day, January 17, 1836, the ordinance of baptism was administered in our chapel at this place, by brother Richardson, to three candidates, when Mr. Underwood, who has been spending the vacation with us, preached a powerful and conclusive sermon in defence of believers' baptism by immersion, from Mark xvi. 16—"He that believeth and is baptized shall be saved." It was a truly interesting day, and awakened feelings which will not be soon forgot by many of us. *M. S.*

SABBATH SCHOOLS.

THE LAST WORD.

"Out of the mouth of babes and sucklings hast thou perfected praise."

"Little Julia," says a teacher in Princes-Street Sunday School, "was admitted in August 1833, and evinced her attachment to the school by her timely and constant attendance, and her affection to her teacher. Early in December,

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she was taken ill with the scarlet fever, the violence of which sometimes occasioned delirium and loss of speech; but in her sensible moments, though suffering severely, she shewed the greatest patience.

“Previous to her illness she appears to have been very much impressed by a sermon preached from the words—‘It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; and these impressions were deepened by the school exercises.

“The last time she was at the school, while yet in health, was the 1st of December, when she dwelt with peculiar delight on the twenty-third and twenty-fifth psalms, which she requested might be read in the class a second time, little thinking that she was on the declivity of that valley there spoken of, where nothing but the Divine presence can be of any avail; and which it is humbly hoped she enjoyed when she passed through its dreary shade; for the last word that quivered on her dying lips was ‘JESUS.’ She expired on the 10th of December, 1833, aged nine years.”

“Happy if with my latest breath,
I may but gasp his name;
Preach him to all, and cry in death,
Behold! behold! the LAMB!”

THE SABBATH SCHOOL-BOY AND HIS FATHER.

NOT long ago a friend of mine, who assists in keeping a Sabbath school, sent me the following narrative:—“In our school we require the children every Sabbath evening to read a chapter of the Bible, and then examine them from it. It happened lately, that the subject of the chapter read was prayer. I took occasion from it to exhort the children to pray. I spoke of the advantages of family prayer; and, at the same time, reminded them that it was not sufficient merely to be present when their parents prayed at the time of family worship, but that they should pray secretly for themselves. One of my scholars, a boy of between ten and twelve years of age, was much impressed with what he had heard. Having gone, he took an opportunity that evening of speaking to his father on the subject. He said to him, ‘Our teacher spoke to us about families worshipping God, and parents praying for their children; and told us also, that we should pray for ourselves.’ This artless, but affect-

Religious Tracts.

ing appeal, went not to his parent's heart, at least his heart was not softened, though it might be stung by it; for he struck the child a blow on the head, and left the house abruptly. After he had gone out, the boy said to the younger children who were about him, 'Our father will not pray for us, let us sing and pray to God ourselves.' He then read some lines of a hymn, and the little ones all joined in singing it. He next read a chapter; but not having confidence enough to pray before the rest, he could conduct their devotions no further. At his suggestion, however, they all went to separate places and prayed in secret." This narrative furnishes one of the innumerable instances of the good impressions which are often made on the minds of the young in Sabbath schools.

RELIGIOUS TRACTS.

AMERICAN BAPTIST TRACT SOCIETY.

THE Tracts printed during the year amount to two hundred and forty-eight thousand, three hundred and twelve copies: making five millions, three hundred and twenty-four thousand, six hundred and thirty-six pages: being an increase of two millions, five hundred and forty-nine thousand, six hundred and thirty-six pages beyond the preceding year.

The number of pages issued from the Depository, is four millions, three hundred and seventy-eight thousand, three hundred and eighty-two, being an increase of one million, seven hundred and two thousand, one hundred and twenty-eight pages, beyond the preceding year.

The number of Tracts remaining on hand, is one hundred and twenty four thousand, four hundred and fifteen: making two millions, one hundred and eighty-six thousand, four hundred and ten pages.

THE PROFANE SCOFFER RECLAIMED.

We were informed, says a distributor, of a very wicked and profane man, who scoffed at religion, was particularly hostile to all Missionary operations, and had repeatedly refused to receive Tracts, or allow them to be read in his family. Being alone one day, he was induced to open a Tract which had been left by some person unknown, and

Dissent.

had not read far, before his feelings were powerfully arrested, and he felt convinced he was a lost, guilty sinner, and must for ever perish, unless the God he had so often defied, had mercy on him. He continued in great distress of mind for some months, but *found peace to his soul in the atoning blood of Christ*. His house is now open for the reception of the friends of the Redeemer, and his talents, property, and life are devoted to his service.

DISSENT.

NOTICES of motions have been given in Parliament affecting the Dissenters and the great cause of Civil and Religious Liberty—For the redress of the Grievances of Dissenters—Admission of Dissenters to the Universities—Total Abolition of Tithes in Ireland—Removal of Bishops from the House of Lords, and that Deans and Chapters not having cure of souls are useless.

Lord John Russell has introduced a Bill to allow the celebration of Marriages by Dissenters—and a Bill for a General Registration of Births, Marriages, and Deaths. We understand these measures are approved by the leading Dissenters in the House of Commons. The Bill proposes that Dissenters be married by their own Ministers and in their own places of worship. This is excellent. They need not, as Sir Robert proposed they should, apply to sporting parsons or sneering justices for permission. The machinery of the bills is to be worked by the Poor Law Agents

It is urged strongly on the Dissenters to be at their posts and demand their rights. It is proposed that Deputations be sent through the kingdom, to lecture on the principles of Dissent, &c. We should like to see this done. More good would be done thus than by any other means.

The Dean of York, has actually refused to pay Church rates, on the ground that he has not a seat in the Church. This is right, quite right, very right. We thank thee, Dean, for teaching us that word. Let those who have pews at Church pay the rate, and we are satisfied.

Church Rates have been refused in the parishes of All Saints, and St. Nicholas in Leicester. At *Sileby* they have had "a pretty considerable stir," as Jonathan would say, but the Reformers have defeated their Parson Magistrate, and

Passing Events.

the rate is not carried. The Parson says he will pay them himself in future. In many other places the rate has been refused or resisted.

A *New University* is proposed to be established in London, to grant degrees in Medicine, Law, and Arts, to all who merit such Distinctions; and of which the Foundation and Corner Stone shall be, that *tests shall be abolished*, and that Literary Honours shall be equally accessible to Dissenters as to Churchmen; and that in such matters the rights of Conscience and of God shall no longer be infringed.

PASSING EVENTS.

THE MAYOR OF LEEDS,

Who, as we have before stated, is a Baptist, having engaged to go to Church, and hear a sermon from the Vicar, on behalf of the Infirmary, he took an opportunity of asking the Council, as to whether he should take the mace or not. Mr. Gaunt having given it as his opinion that the mace ought to precede his worship, Mr. Alderman Clapham, an Independent, said, until the Mayor could carry the mace to his own place of worship, it was invidious to carry it to the Church at all. Mr. Priestman thought it a great piece of folly to take the mace to a place of worship at all. Mr. Gaunt regretted as much as Mr. Alderman Clapham could, that the mace could not go to the Mayor's place of worship. Alderman Clapham said, I don't regret it. In the end, it was agreed that the mace should go, and his Worship went to church, preceded by the sergeant-at-mace, and the usual corporate officers, and followed by the Aldermen and Councillors, dressed in their usual habiliments, but none of them wearing municipal costume. The collection after the service amounted to £48. being about double the sum obtained on similar occasions. On the following Sunday, the Council attended the Mayor to his own place of worship in South Parade.

DISSENTERS IN MUNICIPAL OFFICES.

By Statute 5 George I., cap. iv. ann. 1718. intituled "An Act for strengthening the Protestant Interest in these kingdoms," it is enacted "That if any mayor, bailiff, or

Passing Events.

other magistrate, in that part of Great Britain called England, the domain of Wales, or the town of Berwick-upon-Tweed, or the Isles of Jersey or Guernsey, shall knowingly or willfully resort to, or be present at, any public meeting for religious worship, other than of the Church of England as by law established, in the gown or other peculiar habit, or attended with the ensign or ensigus of or belonging to such his office, that every such mayor, bailiff, or other magistrate, being convicted by due course of law, shall be disabled to hold such office or offices, employment or employments, and shall be adjudged incapable to bear any public office or employment whatsoever within that part of Great Britain called England, the domain of Wales, or town of Berwick-upon-Tweed, or Isles of Jersey and Guernsey."

THE CRY OF BLOOD!

At a Public Meeting in Birmingham, Mr. O'Connell thus depicted the horrid scenes now being enacted in Ireland in the name of our Holy Religion.—

"They are carrying on, at the very hour I speak—they are 'waking' the corpses, as it is called—preparing the nightly funeral ceremonies of more than one wretched man who has perished in Ireland within the last ten days—shot to death for tithes. (Shame, shame.) In Limerick, yesterday week, a widow's son—it may be laughed at, to be sure, by the Tories—a widow's son, who supported his mother, three sisters, and an idiot brother, upon his daily labour, went out to earn the wages that were to serve for their support during the week: he was brought home a blood-smear'd corse to his wretched mother. It is no romance: it is sad reality; and the poor widow Slattery—even her name may become the subject of ridicule—has gone mad, screaming through the country on the subject of tithes. Is this thing to continue in the name of Religion?" (No, no.)

Mr. O'Connell then told the simple tale of Bridget Doyne, of Waterford. "This child, eleven years old, was playing with her little comrades about the cabin, when the old grandfather came out.—He was blind, and the only enjoyment of his life, besides listening to the voices of his grandchildren, was in the sunny hour of the day to take a walk, led by one of them. His voice was heard, calling for this little creature. "Ah, do not mind the old man," said her playmates, "he can have his walk by and bye." "Oh,

Religious Intelligence.

no!" said the girl, "grandfather must have his walk." She took him by the arm, and as she led him by a sunny bank the firing commenced at a distance. A shot, of course not intended for her, she had not even heard the firing—penetrated the girl's heart, and with a wild scream she fell into the arms of the old blind man, who felt the warm blood gurgling from the wound into his hand. And these scenes are to continue! (Great excitement, and cries of 'they shall not.')

Human Sacrifices continue to be offered at the shrine of the Tithe Moloch in Ireland. At Inascarra, a peasant was shot by one Hudson, a Bailiff, who was killed by the crowd. At Newtown, a youth was shot. In both cases the Parsons led on the police force. Parson Beresford of Inascarra, actually loaded the pistols with swan-shot himself? O Christianity! how art thou injured by these wolves in sheep's clothing!

RELIGIOUS INTELLIGENCE.

CITY CHAPEL LATE "CITY THEATRE," Milton-street, Cripplegate.—This place was opened for public worship on Sunday last, under circumstances calculated to make a deep impression on those who were present, and, we trust upon our readers. The building retains the form of a theatre, but the evil spirit has been exorcised. At all the services there were crowded congregations. The importance of this chapel to the poor and wretched population among whom it stands, can scarcely be too highly estimated. All the sittings are free. The expense of carrying on the worship, will be, it is thought, about £200 per annum, to meet which subscriptions are invited from all friends to the religious instruction of the poor.

Patriot.

LADY HEWLEY'S CHARITY.—The decision of the Vice-Chancellor in Dec. 1833 against the Unitarians, has been confirmed by Lord Lyndhurst and two of the Judges; that persons who deny "Our Saviour's divinity," and "original sin," are not entitled to the Charity, and that the Trustees be removed.

THE REV. ISAAC SAUNDERS, a justly-esteemed Clergyman of the Establishment, of evangelical sentiments, lately expired in the pulpit, while preaching that everlasting gos-

Baptist Intelligence.

pel which had been the great theme of his discourses for many years!

"He ceas'd at once to work and live!"

BAPTIST INTELLIGENCE.

REVIVALS.—Some very pleasing articles from Mr. Godwin of Bradford, and Mr. Crapps of Lincoln, have appeared in the Baptist Magazine, on Revival Services. The facts and arguments are incontrovertible. All who would do good will approve and imitate them.

AN APPEAL has been made on behalf of the P. B. Church in Lincoln. We hope our friends in this high-church city will meet with the aid they solicit.

MR. ACWORTH, late of Leeds, has removed to Bradford.

A NEW CHAPEL was opened Jan. 1 at Cheltenham.

DR. NEWMAN has left the whole of his valuable library to Stepney College.

REVIVAL MEETINGS have been held lately in several of the G. B. Churches in Leicestershire.

MR. DYER secretary of the Baptist Mission, recommends persons emigrating to America, to provide themselves with a certificate of their church membership.

MEMORANDUMS AND OBSERVATIONS.

BEING requested to preach in two neighbouring villages in January last, I walked home, about 7 miles, with a Rant-er preacher, after evening service. On our way we called at a small cottage for another preacher, when one of these warm-hearted friends instantly proposed prayer, and we all kneeled down together. The night was wet and dirty, and we were all well tired ere we arrived home. The next Sabbath evening, I was requested to speak to a congregation of Independent Methodists, in a new and populous part of the town. The place was crowded. I just set down this memorandum by way of contrast. Never was a Dissenter admitted into our notorious Corporation under the old system. The test and corporation acts when enforced drove all dissenters to a distance from the Borough. Now a member of the Body can not only attend any of the twenty dissenting places of worship in the town, but can preach with perfect impunity in village conventicles, "no man daring to make him afraid."

GENERAL INTELLIGENCE.

Died Suddenly, on Tuesday, at his seat, Whitley Abbey, near Coventry, Lord Viscount Hood, grandson to the celebrated Admiral Hood. The night before his death, he was present at a Ball; and while sitting for his portrait next day, the hand of Death fell upon him.

Lord Brougham, is much better, but no time is yet fixed for his return to town. His spirits are good, and he exercises daily.

The Press in Greece.—A new paper has been established at Cruxa, in the Isle of Candia. It is written in Turkish and modern Greek, and bears the title of "*Cretan Ephemerides*." There are now five newspapers in Greece; the *Epoch*, the *Ephemerides*, the *Saviour*, and the *Journal of Smyrna*.

Society of Friends.—Mr. Aldam of Trinity College, who occupied the fourth place in the recent list of Cambridge honours, is a member of the Society of Friends. Though thus distinguished in the examination, he is hereby debarred by the present system from the privilege of a degree, and consequently from competition for the Smith's prizes, to which the taking of the B. A. degree is a necessary preliminary.

Unbrotherly Brothers.—The *Western Times* mentions as now living at Feniton, Devonshire, two persons, sons of a farmer, who have slept together by night, and worked together by day, for the last three years, and in all that time neither one has spoken to the other. They often thrash in a barn together for many days following, and maintain the same silence; some angry words three years ago were the cause of this heartless behaviour to each other.

The late Fire at New York.—Recent letters mention that 15 dead bodies had been dug out of the ruins, and the labourers continued digging for more persons who were missing. The demand for bricklayers, masons, carpen-

ters, &c., was so great that they expected their wages would be raised to 20s. a day.

The First Railway in Asia is about to be formed between Calcutta and Sangur Harbour.

The King rises every morning at eight o'clock. His Majesty passes the mornings in business connected with the affairs of State, and in the afternoon takes an airing for two or three hours. The King retires for the night generally at eleven.

Canonical Obedience.—On Sunday, the 17th ult., the clergyman at Horndon declined to perform baptism upon three babes, because the sponsors had not been confirmed.

The Apprenticeship System.—We are glad to state, that Mr. FOWELL BUXTON has given notice of his intention to bring both the working of the apprenticeship system, and the subject of Slavery under Parliamentary investigation early in this session.

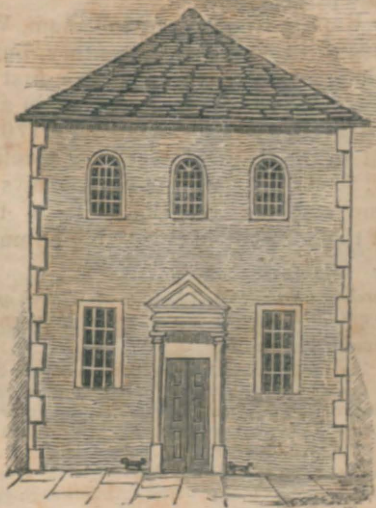
France and America are not yet reconciled. Surely they will be without having recourse to war.

Fieschi, Morey, and Pepin, the former the person who discharged the infernal machine at the King, and the others as accessories, were executed by guillotine at Paris, last week.

The Sale of Corporation Property at Leicester, consisting of Dishes, Glasses, and Cooking Utensils, with a portrait of W. Pitt, produced about £1,200.

A Verdict of Wilful Murder was returned against certain parties for the murder of Patrick Ryan, who was found buried in his own clothes.

A Smith near Leeds, in fastening some iron bars on a window, actually screwed on the last bar, with his head within the room and his body on the outside. It was some time before he was relieved from the disagreeable situation in which he had fixed himself.



BAPTIST MEETING-HOUSE,
MELKSHAM.

EVERY department of the christian church is interesting to the believer; and it is particularly instructive to the members of a christian community to review the Lord's dealings with them—to look back to the time when a small number of saints met together for the service of the Lord Jesus—to notice the

Baptist Meeting House, Melksham.

changing scenes through which they passed—their increase or their declension—and the continuance of the Society from year to year until the present time.

The Baptist Church at Melksham, Wilts., has existed upwards of a century, but how much longer is not known. The first mention of it that is preserved, being in a copy of a letter sent by them in October, 1707, addressed to the Church of Christ meeting at Pitbay, in Bristol. As the letter shows what in some respects was the state of things at that time, a copy of it may not be uninteresting.

The Church of Christ at Melksham, to the Church of Christ meeting at the Pithay, in Bristol, sendeth greeting,

HONOURED BRETHREN,

As our hearty wishes are that you may be built up in your most holy faith, and be made to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, so our earnest desire is that you would be pleased yet to permit our honoured brother, Mr. Andrew Gifford, to come among us, as (blessed be God, and many thanks to him and you), in time past you have done. And through grace we can assure you that his visiting and labour amongst us hath been very useful and of great comfort to us, and we are fully persuaded you will never have cause to repent either what you have already done in this matter, or may yet do pursuant to our present desire, wherein as we apprehend the glory of God and the good of souls are so much concerned. And hereby we are ready to presume you will nothing prejudice yourselves, seeing you have now another pastor that may be at home to officiate in his absence; nor do we see any reason to think that his coming to us as formerly will be a means to impair his health, or shorten his days, but rather the quite contrary, and otherwise. Indeed such is our great respect for him, we should not have given you this trouble—and our desires being not more urgent than our

Baptist Meeting House, Melksham.

real necessities, we hope, therefore, you will suffer yourselves to be prevailed on by us, who are a poor people, and having no gift among us, neither are in a capacity to keep up the ministry, but what we enjoy from our christian brethren at Bradford. We therefore lay these lines before you, and shall remain your christian brethren, committing you to God and the word of his grace.

Your very affectionate though unworthy brethren,

JAMES WEBB, JAMES CLARK,
JOHN TAYLOR, DANIEL BUCKLAND.

Signed at our Church Meeting, 10th day of October, 1707

At the date of the above letter, it is, however, known that the brethren worshipped at a place then used for a shearing shop, and now as a barn.

The first Meeting-house was began at the latter part of Queen Anne's reign, but on account of public affairs, was suspended until after her death: some having been heard to say before she died that it would soon be pulled down again. It was probably completed immediately after George the First came to the Throne. The first pastor whose name is recorded, is Zebulan Marshman. He was a maltster at Broughton, a village two miles from Melksham. He previously belonged to the Established Church. On his change of sentiment, his clergyman offered to baptize him by immersion, but he preferred uniting with the Baptists. He died in May 1731, aged fifty-seven. After his death, the church seems to have been supplied by Ministers and lay preachers from the neighbourhood; and to have decreased in 1776 to the number of ten members. At this time the

Baptist Meeting House, Melksham.

family of the Ledyards removed hither from Trowbridge; they consisted of Mr. and Mrs. John Ledyard, and his sister Miss Mary. Mr. Ledyard, though not a member, was generous in his support of the interest. The ladies, particularly Miss Ledyard, became eminently useful in the little Society which they joined, and which they assisted under the Divine blessing to guide and advance in piety and numbers. It pleased God to make the only child of Mr. and Mrs. Ledyard a partaker of his grace. She joined the church September 1784, and soon afterwards married Mr. Edward Phillips, then a member of Broadmead, Bristol, who removed to Melksham and was chosen a deacon there. He died the 5th of May, 1831, aged seventy-six. And he and his family have ever since contributed greatly to the welfare and prosperity of the church, one of his sons being a deacon at this time.

In 1767, the church requested John Matthews, who had been just called to the ministry by the church at Bradford, to take the pastoral office among them. He complied, upon which it was judged necessary to erect a new Meeting-house; and while Mr. Matthews was at Portsmouth in order to obtain subscriptions for the object, he caught the small-pox, of which he died soon after his return home. The people then met with some other disappointments as to a minister, notwithstanding which a new Meeting-house

Baptist Meeting House, Melksham.

was built in 1776. They seem indeed to have met with peculiar difficulties in endeavouring to obtain a pastor for some years. About this time the church gave Mr. Freeman, a member of the Baptist church, Bath, a call, which he accepted; but when he was about to remove from Bath hither, it pleased the wise Disposer of all events to remove him by death, to the general assembly and Church of the first-born in heaven. It was not until 1798 that Mr. Thomas Ward settled among them. All this time, however, both the church and congregation increased, and galleries were erected in 1795, and the congregations continued to increase. The place of worship was enlarged in 1806, now measuring forty-six feet by thirty. Mr. Ward resigned his office in 1818, and Mr. John Shoveller, jun., succeeded him early next year. He removed in 1823, and was much beloved while here. Afterwards he went out as a Missionary, and died abroad. There were several changes from that time to 1830, when Mr. William Keene was chosen pastor, and he resigned in 1833, in consequence of embracing the sentiments of Mr. Irving. A few members of the church fell into the same error, but the greater part were mercifully preserved in the simplicity of the true faith. The present pastor, Mr. Russell, was chosen in the spring of last year.

The number of members in this church was reduced on Mr. Keene's leaving to

Prayer Answered.

seventy; there are now eighty-two. The attendance is encouraging, and it is earnestly hoped that a spirit of prayer will prevail among the people, and draw down the vivifying and sanctifying influences of the Holy Spirit. Children in the School 220.

The discipline of the church has been generally attended to with vigilance during its whole existence.

The church at Broughton was formed by a few members who separated from this on account of distance, in 1805, and a small church which meets in Union-Street, Melksham, separated themselves some years ago on account of some difference in sentiments.

PRAYER HEARD AND ANSWERED.

"For what knowest thou, O wife, whether thou shalt save thy husband."—1 Corinthians, vii. 16.

I AM requested by a friend, who has recently become a reader of your valuable Magazine, to transmit to you the following interesting fact:—

A few years since there lived in a village not far from Leicester, a poor woman, whose heart the Lord opened to attend to the preaching of the Gospel. But as she could not hear to her satisfaction in her own village, she felt it to be her duty to go to another, about four miles distant, where, I believe, the late Mr. D., of Leicester, preached. Here she heard the word of life, which was the joy and rejoicing of her heart, and became united to the General Baptist church which was formed in that place. Having now made a public profession of

Prayer Answered.

religion, and become a decided dissenter, she had to endure much persecution and cruelty from her husband, who was a stranger to that divine change which she had so happily experienced. He avowed himself a hater of all religion, but especially a hater of Dissenters. Still, however, this pious woman was regular in her attendance on the means of grace, knowing it to be her duty to obey God rather than man. With this determination she went on for a considerable time, seeking for and richly enjoying the bread of life for herself; and with cries and tears, besought the Lord to have mercy upon her wicked husband, that he might share with her the peace and enjoyments of true religion. But it pleased God still to try the faith and patience of this pious and devoted servant of Jesus Christ. Her husband began to treat her with the utmost severity and cruelty. At length, finding he could not succeed by all his cruelty and rage, he resolved to put an end to his own existence.

One Sabbath morning as she was preparing to go to the chapel, her husband positively declared he would destroy himself that day; and if she went, she would certainly find him a corpse when she came back in the evening. Here the poor woman was at a stand. She went to the throne of grace—laid her case before her Heavenly Father—received fresh strength from heaven, and committed her husband into the hands of Him who has the hearts of all men at his control. She set off as usual to the house of God, where she had often been refreshed when she was weary: but when she had got over a few fields, she began to feel some misgivings, and to reflect on the awful state in which her husband would be found if he should be left to perpetrate the horrid deed. Here again she knew not

Prayer Answered.

what to do. She dare not go back, and knew not how to go forward. In this fearful dilemma, she earnestly prayed to God for direction; and finding her strength and courage renewed, she resolved to go forward, and leave her infatuated husband into the hands of Him who would do all things well. She went: but what must have been her feelings while in the house of God? and what must have been her surprise when she returned home? For instead of finding her husband dead, she found he had just began to live!

During her absence his conscience smote him, and his heart was broken—the lion was turned into a lamb—and the eye that before flashed with vengeance, now beamed with kindness and affection. The next Sabbath he went with his wife, hungering and thirsting after the bread and water of life. And having given himself to God, he united with his people in church-fellowship, lived an honour to his profession, and at length died happy in the faith of that gospel he had so long endeavoured to oppose. Thus we see “that the effectual fervent prayer of the righteous availeth much.” His wife had the satisfaction of seeing a Baptist chapel erected in her own village—lived to the advanced age of eighty-two years—and died happy in the Lord. Her last words were, “Come Lord Jesus, come quickly.”

The substance of this narrative was given by their own daughter, who wishes to have it published, in hopes that it may prove useful to some poor Christian who may be tried in a similar way.

Arnsby.

J. SMITH.

DR. CAREY.

IN the Minute book of the Church meeting in Harvey-lane, Leicester, is the following memorandum respecting this eminent man, which will, doubtless, interest our Readers.

“ By a letter from Mr. W. Carey (our former worthy pastor, and whom we resigned to the Mission in Hindostan in Asia,) we were informed that a small church was formed at Mudnabatty; and he wished a dismissal from us to it, that he might become a member, and have also an opportunity of becoming its pastor. We therefore agreed, not only to send his dismissal, but also to insert it at large in our Church-book, to preserve to posterity, the memory of an event, so pleasing and important—the planting of a Gospel Church in Asia.”

“ The Church of Christ meeting in Harvey-lane, Leicester, England, in Europe; to the church of Christ, of the same faith and order, meeting in Mudnabatty, Hindostan, in Asia, sendeth greeting:

“ Dear brethren,

“ As our brother William Carey, formerly our beloved pastor, requests a dismissal from us to you as a member, we comply. We earnestly desire that he may be very useful among you, both as a member and as a minister. Though few in number, may you be as a handful of genuine corn in Hindostan, which may fill all Asia with Evangelical fruit! The Lord has already done great things for you, whereof you have cause to be glad; we hope you will make it your great concern to prize and conform to the glorious gospel and its holy institutions. That ye may be filled with spiritual light, and life, and joy; and abound in the practice of all the fruits of righteousness, is the ardent prayer of

Your affectionate brethren in Jesus Christ.

March 18, 1798.

INCREASE OF FAITHFUL PREACHERS.

(From the late Isaac Mann's Sermon on Phil. i. 18.)

NOTWITHSTANDING there are many parts of Britain where the gospel is imperfectly preached, and with very suspicious views; yet there are thousands of holy men who preach Christ from the purest motives. Some of us present have observed, with unfeigned gratitude, that in some neighbourhoods, where thirty years ago, a worldly profane clergyman resided, in the same places such a character could not be endured at the present day. The tone of moral feeling is elevated, a pious clergyman fills the pulpit in the parish church, and numbers are converted. Yes, we bless God that the national establishment has, within the last few years, been distinguished by eminent talents and piety in many of her public functionaries. To whatever cause this may be attributed, we would trace in it the hand of God, and rejoice in the good that is effected; and we may be assured that, if the tranquil and prosperous state of that church be prolonged, it can only be from her excelling in talent, learning, and moral worth. Her endowments are as a mill-stone around her neck; the cupidity of her avaricious enemies will assail her for the purpose of stripping her of her secular attire; but, if her ministers continue to excel in pious and benevolent labours, God will smile upon them, however the anti-christian alliance of the church may be broken or her cumbrous wealth be removed. The operation of the church upon dissenters, and of dissenters upon the church, is truly wonderful. Many of elevated rank in the establishment perceive that, unless an evangelical clergy are sent forth, the church must be deserted; and many dissenting ministers feel that unless they study more,

A Riddle.

read more, pray more, and labour more, their congregations will desert them. In all this we rejoice, yea and will rejoice.

A RIDDLE,

Which every one may solve for himself, but none to another.

(Written in an Album by J. Montgomery, 1825.)

I KNOW not what these lines will be,
I know not who these lines may see ;
But since a word in season sent,
As from a bow at hazard bent,
May reach a roving eye, and dart
Conviction through a careless heart ;
O that an arrow I might find,
In the small quiver of my mind,
Which, with unerring aim, should strike
Each who encounters it alike.

READER ! attention ! I will spring
A wondrous thought—'tis on the wing ;
Guard well your heart—you guard in vain,
The wound is made, yet gives no pain ;
Surprise may cause your cheek to glow,
Yet courage ! none but you shall know ;
The thought awakened by my spell
Is more than I myself can tell.
How ?—search the secrets of your breast,
And think of *that which you love best !*
Then ask within—“ *What will this be,
A thousand ages hence to me ?*”
And if it will not pass the fire
In which all nature shall expire,
Think,—ere these rhymes aside you cast,
(As though the thought might be your last,)

The Sacrifice of Christ.

*"Where shall I find below, above,
An object worthy of my love?"*
Now hearken! and forget it never—
Love that which you may love for ever.

THE SACRIFICE OF CHRIST.

"THERE is one God, and one mediator between God and man, the man Christ Jesus;" now observe—"who gave himself a ransom for all, to be testified in due time." Not that it was not testified in a degree under the Law; for Jehovah had said by the prophets, that Messiah should be for salvation to the ends of the earth; a light to lighten the Gentiles, as well as the glory of Israel. But it was more plainly, more extensively testified under the evangelical dispensation. The great sum and substance of the whole is, that Christ died for all—that Christ tasted death for every man—that he is the propitiation, not for the Jews only, but for the sins of the whole world. The substance of the Gospel is this—"God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." These expressions, and others which are found scattered in various parts of the Book of God, appear to clothe the Mediator and his work with a more abundant honour as they evince that he is able to save all mankind, and that there is a worth in his mediation, and in his work, adequate to have met the wants and moral circumstances of the entire population of the globe. I respect all good men; I value the exhibition of their solid sense, and when that sense flows out in theological discussion: but I must call no man master on earth; and I cannot help thinking that some very excel-

The Invocation.

lent divines, under the idea, and doubtless with the best intentions of honouring the supremacy and sovereignty of God have spoken in language somewhat unwarrantable on the vicarious sacrifice of Christ. They have represented that as equal in value only to the number of those who were to be redeemed, and have stated that Christ never shed one single drop of his blood in vain. Christ's sacrifice was the sacrifice of God as well as of man. "Feed the church of God which he hath purchased with his own blood." What a solemn and striking and comprehensive expression is that. It intimates that Christ, when he gave himself a ransom for sinners, displayed a sacrifice of infinite value, able to save the whole mass of mankind if they had received the advantage. This appears to clothe the person and work of Christ with a dignity and grandeur which in the other case seems merged and almost lost. Christ died for all, for his sacrifice was a ransom that would have redeemed all.

Rev. John Clayton.

THE INVOCATION.

FOR all the blessings of creation, providence, and redemption, we are indebted to Jehovah our Elohim, the Father, the Son, and the Holy Spirit; in whose name we have been baptized, whose blessings we invoke.

Nor is this doctrine or this invocation of blessings peculiar to the Christian Church, to the Israel of the new covenant: the Jews of old acknowledged the same. If you refer to Numbers, vi. at the close of the chapter, you will find that "the Lord spake unto Moses saying, Speak unto Aaron and unto his sons, saying, On this wise, ye shall bless the

Mortality and Immortality.

children of Israel, saying unto them, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace." And this form of benediction, commanded by Jehovah himself, and pronounced by the high-priest upon the children of Israel, is in every respect analogous to the Christian blessing, and to the divine offices of the Trinity. Thus, "Jehovah bless thee and keep thee," corresponds with the office of the Father, the Author of blessing, the God of providence and preservation. "Jehovah make his face to shine upon thee, and be gracious unto thee." "Grace and truth," says St. John, "came by Jesus Christ." By him we are illuminated; by him, even the Son, we have "the light of the knowledge of the glory of God in the face of Jesus Christ." "Jehovah lift up his countenance upon thee, and give thee peace." The office of the Spirit is to give peace. He is the Comforter, the Spirit of truth, whose best, whose first, whose choicest fruit is peace. *Rev. J. R. Barber.*

MORTALITY AND IMMORTALITY.

WHAT is the Body?—fragile, frail
As vegetation's tenderest leaf—
Transient as April's fitful gale,
And as the flashing meteor brief.

What is the Soul?—eternal mind,
Unlimited as thought's vast range,
By grovelling matter unconfined,
The same, while states and empires change.

When long this miserable frame
Has vanish'd from life's busy scene,
This earth shall roll, that sun shall flame,
As though this dust had never been.

Tindale's Testament.

When suns have waned, and worlds sublime
Their final revolutions told,
This Soul shall triumph over time
As though such orbs had never roll'd.

EASTER EVE;

OR, THE WOMEN AT THE SEPULCHRE.

By Henry Alford, Vicar of Wimeswould.

I SAW two women weeping by the tomb
Of one new buried, in a fair green place,
Bowered with shrubs; the eve retained no trace
Of aught that day performed; but the faint gloom
Of dying day was spread upon the sky.
The moon was broad and bright above the wood,
The distance sounded of a multitude,
Music, and shout, and mingled revelry.
At length came gleaming through the thickest shade,
Helmet and casque, and a steel-armed band
Watched round the sepulchre in solemn stand:
The night word passed, from man to man conveyed;
And I could see those women rise, and go
Under the dark trees, moving sad and slow.

TINDALE'S TESTAMENT.

PROPOSALS have been made by Mr. Bagster, of Paternoster Row, to publish New Editions of Tindale's Testament and Coverdale's Bible. Mr. B. is not quite correct about the copy of Tindale's Testament in his possession being the *only perfect one* now in existence. There is a perfect copy in this neighbourhood. At Swarkstone Bridge, the place at which the Scotch Rebels under the Pretender, arrived in 1745. there is a good copy, the Title Page of which we give below. It is in the possession of the daughter of the late Francis

Coleridge and the Clergy.

Smith, of Melbourne, and sister of the late Mr. Robert Smith, of Nottingham—both, in their day, eminent Baptist Ministers. The original title is in Old English Type.

THE NEW TESTA-

ment yet once agayne corrected by Wilyam Tindale; whereunto is added a necessarye Table: wherein easely and lightelye may be founde any storye contaynd in the foure Evangelistes, and in the Acts of the Apostles.

The Gospel of { S. Matthew.
S. Marke.
S. Luke.
S. John.

Jesus said Marke. xvi.

Go ye into all the worlde, and preache the glad tydinges to all creatures, he that beleveth and is baptised, shall be saved.

Prynted in the yere of our Lorde God. M. D. and xxxui.

COLERIDGE AND THE CLERGY.

COLERIDGE, lamenting that the pressing necessities of the present hour prevented him from employing his time on enduring works, exclaims,—“I must abrogate the name of philosopher and poet, and scribble as fast as I can, and with as little thought as I can, for ‘Blackwood’s Magazine,’ as I have been employed for the last few days, in writing *M.S. sermons for lazy clergymen.*”

A SHORT SERMON.

“Be sober, grave, temperate.—Titus ii. 9.

1st.—There are three companions with whom you should keep on good terms—

1. YOUR WIFE.
2. YOUR STOMACH.
3. YOUR CONSCIENCE.

2nd.—If you wish to enjoy peace, long life, and happiness, preserve them by Temperance.

INTEMPERANCE PRODUCES—

1. DOMESTIC MISERY.
2. PREMATURE DEATH.
3. INFIDELITY.

TO MAKE THESE THREE POINTS CLEAR,

I REFER YOU—

1st,—*To the Newgate Calender, the Old Bailey Chronicle, and the Police Reports.*

2nd.—*To the Hospitals, Lunatic Asylums, and Workhouses.—and*

3rd.—*To the past experience of what you have seen, read, and suffered, in mind, body, and estate.*

READER !—DECIDE !!

WHICH WILL YOU CHOOSE ?

Temperance with happiness and long life, or
Intemperance with misery and premature death ?

PUBLIC PRINCIPLES OF THE BAPTISTS.

WITH great satisfaction we copy the following from the pages of the Baptist Magazine. It is written by the Editor, introductory to an excellent article entitled "Cautions to Nonconformists." This is consistent and honourable. We wish some other publications conducted by Baptist Dissenters were equally decided. However, with such an example, we shall persevere in the humble but straightforward path which we have hitherto pursued.

By no section of the Dissenting interest are the great principles of civil and religious liberty better understood, and by none in times past have they been more strenuously defended, than by Baptists. Who more eloquently pleaded for them than John Milton? Who more patiently and manfully suffered for them than John Bunyan? And they were both Baptists. Nor is our denomination unmindful of its duty at the present juncture. Our ministerial brethren and respected laymen throughout the country are, we believe, taking part in all the public measures relating to the subject. They are at their posts; and they will find us at ours. We must watch with a close observation, but yet with a generous because merited confidence, the movements of the Government. The nation is in long arrears to the Protestant Dissenters; and what is now proposed to be done for them, can only be received as in part payment. We are not to compromise our full demand. It is not to be concealed, that we consider the union of church and state to be the foundation of all our wrongs. Out of this root all our grievances have grown; and though these grievances be redressed, as far as our present liberal ministry can redress them, we state plainly, that nothing

The Horrors of War.

short of an entire severance of things ecclesiastical from things civil can give us satisfaction. We do not affect to hide our real sentiments. We make a surrender, no, not of one jot of that precious liberty wherewith Christ has made us free. His kingdom knows nothing of compulsion, or of a state church. Every concession we gain must and will be used by us only as a vantage-ground, from which to achieve further victories, till all religious sects are left upon equal terms, and Christianity, purged from every earthly adhesion, be left to run her race of glorious and triumphant benevolence through the world—unfettered, unaided, and alone.

THE HORRORS OF WAR.

Santander, February 5th.

A PRINTED paper has been put forth by the Governor here, stating that the famous Santuario del Hort, a fortress upon a lofty and precipitous rock in Catalonia, had been taken by Mina, and the revolutionary junta, with the Carlist chiefs Mirales and Cirera, with the garrison, altogether about three hundred persons, put to the sword! For the last four months Mina has been making preparations to take this place, and when all was complete he sent a message to the commander of the fortress, that if it was surrendered the lives of all within should be spared. The answer of the Governor was in the negative, accompanied with the ferocious threat that for every shot fired by Mina against the fortress, one of the 160 Christiano prisoners in the fortress should be hurled over the walls down the precipice. This diabolical threat was literally put in execution, and the crushed, mutilated, yet still palpitating remains of 160

The Common Honey Bee.

human beings, came rolling down to the feet of the besiegers! On Mina getting possession of this nest of demons, he cleared the earth of their presence by putting all without exception to the sword! We know not which was the greater monster—Mina or the Governor. But this is War. O Lord! scatter the men who delight in War.

COMMON HONEY BEE.

At a late meeting of the Verulam Philosophical Society, Kenton Moore, Esq. Vice President, in the chair, the secretary (C. Dewhurst, Esq.) read some interesting observations on the natural history and management of the *Apis Mellifica*, or common honey bee, wherein he detailed a plan of securing the honey without depriving the bees of life, and which is now generally adopted in the county of Suffolk, and originated, with his father, the Rev. C. Dewhurst, of Bury St. Edmund's. It is as follows: The hive which is employed by this gentleman is similar to the common one, but with an opening in the roof, of about four inches in diameter, with a moveable top, and which is pegged down during the period the bees are filling the hive. As soon as the hive is full, Mr Dewhurst then carefully removes the top (while the bees are absent,) and then places a wooden box of about eight inches square in its place, and into which the bees work; when this box is full of honey, it is removed, and another substituted, and by repeating this process great quantities of honey may be yearly obtained, without the least loss or injury to the community.

NEGRO EDUCATION.

His Majesty's government, under a strong and just persuasion of the admirable fitness of the missionaries to carry on the work of educating the West India negroes in the most efficient manner, has spontaneously offered to place the sum of £10,000 at the disposal of the London Missionary Society, to be employed entirely at the discretion of that Society in the education of the negroes, on the sole condition that the additional sum of £5,000 be subscribed by the friends of the Society for the same purpose. The Directors have gladly embraced the generous proposal, and the Rev. Mr. Ellis, Foreign Secretary of the London Missionary Society, has been on a journey to several of the principal towns of England with a view to raise the sum required. There cannot be a doubt that it will be most readily subscribed. Manchester, so nobly distinguished for its missionary zeal, is likely to raise the sum of 1,000 for this excellent object.

ATTEMPTS TO DO GOOD.

MATERNAL ASSOCIATION.

THESE Societies are of American origin. Drs. Reed and Matheson speak of their good effects. We are certainly strongly disposed to favour whatever is calculated to promote Family Religion.

The first quarterly meeting of the London Maternal Association took place on Thursday, the 14th of January; on which occasion the Rev. Dr. Reed addressed the assembled children with great earnestness and simplicity. He congratulated all present on the happy occasion which had brought them together, and regretted that mothers had not sooner united in prayer and effort for the early conversion of their offspring. He brought to the recollection of the dear children, the hourly proofs they received of the care and tenderness of their earthly parents, and assured them

Out-Door Preaching.

that their Heavenly Father was much more anxious to promote their best interests, and to secure for them a place in the kingdom of which Christ has condescendingly said, little children shall constitute a part. He also urged upon them the necessity of giving their hearts to the Saviour; and then requested them to unite with him in fervent prayer, that they might be able to do so without delay. An appropriate hymn for mothers was then sung; and Dr. Reed gave them a few words of advice and encouragement, and concluded this very interesting service with prayer. It will be pleasing to the friends of these institutions to know that the London Maternal Association has originated three societies in the neighbourhood; and encouraging to those who may be contemplating the establishment of similar ones, that every mother thus united has evinced a deepening concern for the eternal welfare of her own children, and of the young around her.

OUT-DOOR-PREACHING.

IRELAND.

It was exceedingly gratifying to see so many of our friends, from various parts of the country, attracted together on such an occasion. It put me in mind of this passage: "They go from strength to strength; every one of them in Zion appeareth before God." Every thing seemed to concur in the completion of the object which had called us together; and to show the approbation of our God. Our purpose to have preaching out of doors was not frustrated; though some threatening clouds occasionally passed over us, yet they only gave us a momentary shade from the penetrating rays of the sun, which assisted the speakers. The place was peculiarly adapted for it too, quite shut in from public view, surrounded with fields, houses, trees, and walls, with a respectable approach. Besides our own forms, we were accommodated with others which were well arranged before the place fixed on for the preacher to stand. Punctually at the time appointed, I ascended the large table, upon which we stood, and gave out that excellent hymn,

"All hail, the power of Jesu's name," &c.

which was sung with animation; and after prayer, brother Hardcastle preached from 1 Tim. i. 11. He seemed as if

Revivals.

he had received immediate inspiration from heaven. The sermon was delivered in a masterly manner; the sentiments were evangelical; his language eloquent; his voice sufficiently loud; and it was to all pleasing, and, I hope in God, profitable. Until nearly the close of his sermon I was in expectation of the arrival of the Rev. Mr. Brown, of Parsonstown, who had promised to give us the aid of his services, but was unavoidably prevented; and as the people expected the second sermon from him, I had to make his apology to them, and without hesitation, and consequently without preparation, make up my mind to stand in his place. I preached from 2 Cor. iv. 7, and sang that hymn,

"Come, ye sinners, poor and wretched."

There were about 300 persons present, many of them highly respectable, and all of them exceedingly decent—far above the common. Not one of them left the place after the first sermon, nor until mine was concluded, which was a thing probably never known before, at out door-preaching; nor was there the slightest annoyance or appearance of inattention during the whole time, which was close upon three hours. Well done, Ireland! After such a soul-enlivening specimen of the moral and religious effects of the operations of the Society—combined with every other means employed for Ireland's reformation, can our English friends and brethren say that the fragrance of their money has been wasted in the desert air? Will it not rather be a fresh stimulus to them to renew their exertions and continue their beneficence to an almost sinking people?

REVIVALS.

HAWORTH.—At this place a pleasing work is going on—there is a general movement amongst the people of the village, and God appears to be in their midst. On Monday and Tuesday, Feb. 15 and 16, special meetings were holden in Hall Green Chapel, commencing at five o'clock each morning. At these meetings most of the neighbouring ministers attended, and the excitement and good feeling produced was of the most cheering and delightful character, surpassing any thing ever seen or felt in that village before.

Revivals.

Many appear hopefully converted to God, many are inquiring their way to Zion with their faces thitherward. The meetings are kept up daily, and the places of worship are crowded. May the Lord go on to be gracious.

Several churches in Yorkshire are experiencing a pleasing revival of religion among them. ABRAHAM.

QUEENSHEAD.—We have lately had to pew one side of our chapel in the bottom, which has made sixty-six more sittings, and I expect it will not be long before we shall have to do the other side likewise. Our congregations are increasingly good, and I hope a good feeling is beginning to diffuse itself through the whole body. T. H.

MONTREAL.—In consequence of the state of his health, the Rev. John Gilmore, the esteemed pastor of the Baptist church in this place, resigned his pastoral charge in the autumn of last year, and is succeeded in his office by our well known and much respected friend, Mr. Newton Bosworth.

We have been favoured with the perusal of a letter from Mr. Gilmore, from which we make the following interesting extract; only premising that Mr. G. now devotes himself to the labours of an evangelist, itinerating through various parts of Canada.

“I am at present at Soul; the people here, having heard I was leaving on account of my health, wished me to pay them a visit, and try and do them some good. I remain here about eight days longer; then proceed up the Ottawa. We had a protracted meeting at Foxes' Point in the beginning of July, which issued in a most interesting revival of religion. About seventy have been added to the church, and the work still goes forward. The consequence of the revival has been, the formation of another church, at Ponticute Bay, consisting of about twelve members. We purpose to commence a series of meetings at this place, and hope that God will bless our attempt. Mr Jamieson, who is stationed at Hull, has formed a church; and many are turning to God. He purposes having a protracted meeting soon. We intend, also, to form ourselves into an association.”

BAPTISM FACTS AND ANECDOTES

VALUABLE TESTIMONY.

THE following are the closing remarks of Dr. Newman's valuable Tract on Baptismal Immersion.—“While this sheet has been passing through the press, it has occurred to me that I might have mentioned (when referring to scholars of the highest eminence in philological attainment) the name of the late learned and ever-to-be-lamented *William Greenfield*. In his defence of the Serampore Mahratta Version, page 43, he says, ‘That such is indeed the primitive sense of the Greek word, its derivation from *Bapto*, to dip, is sufficient to evince; and is thus expressly affirmed by Schleusner, with whom the most respectable lexicographers agree.’ Schleusner's words are, ‘Proprie; immergo ac intingo, in aquam mergo,’ &c.

Mr. Greenfield examined the antient Peshito Syriac, the Arabic, the Coptic, the Gothic of Ulphilas, the Modern Versions, the German of Luther, the Dutch, Danish, and Swedish, which with many others, all agree.

At the same time he says, p. 39, ‘I wish it to be distinctly understood, that I am neither a Baptist, nor the son of a Baptist; nor is it here my business to undertake a defence of their cause.’

REQUISITES FOR BAPTISM.

(From “*Pædobaptism a stumbling block to the Jews, by Theophilus.*”)

Now on the part of Baptist churches, what is required of persons desirous to become candidates for baptism? Repentance and faith in Christ, and his ability and willingness to save his people from their sins. In short, it is the answer of a good conscience towards God, by an outward and open avowal of an inward resolve to act henceforward from conscientious motives. Now the sincerity of this belief—the result of an internal conviction of their need of a Saviour,—a disposition wrought in the heart by the operation of the Spirit of God, is made manifest to the senses of mankind by a walk and conversation conformable to the rules of the gospel, that is, a bringing forth of the fruits of the Spirit, (Gal. v. 22—26;) the church possessing an inherent right to cut off from the fellowship of its members, such as shall in

Baptism Facts and Anecdotes.

anywise disgrace its communion. Now this is the *index* of the church, according to the edict of its sovereign Head, "By their fruits ye shall know them." And churches thus constituted, infallibly tend to produce those visible effects which afford a moral demonstration of the truth of that religion which its followers profess.

TEN REASONS for Strict Communion, with Thirteen Objections to Open Communion; and the arguments of the Free Advocates Scripturally considered under Nine Particulars. In three Letters, by G. H. Orchard, Steventon, Beds. Published at the request of the Church. "I esteem all thy precepts concerning all things to be right; and I hate every false way."—Psalm cxix. 128.

This small pamphlet is well filled with facts and arguments in favour of close communion. We have not room, neither would it be perhaps expedient for us, to discuss this controverted point in our limited pages. The Author has evidently studied the subject with much research and patience. The celebrated Robert Hall was, it will be remembered, the great modern advocate of the open system. Our author has selected out of the life of Mr. Hall, the following sentiment on the Sabbath, which he adroitly applies to the subject of Baptism:—

"Once break down the barrier between a sacred and civil employment of time, and the sanctity of the Sabbath is violated: nor is it possible to know where to stop. A principle is broken in upon which is plain and determinable, nor will it be possible to assign any consistent reason for resisting a second or third encroachment which will not equally prohibit the first!"—*R. Hall* on the Sab. Life, p. 347. This reasoning is equally good respecting every positive institution.

We only add, that any person who wishes for much information in a small compass on this disputed point, would find it in this small pamphlet of Mr. Orchard's.

PATNA—EAST INDIES.

Mr. Beddy says,—“A circumstance took place after our first baptism, which I doubt not will give you pleasure to hear. My landlord, a Frenchman and a Roman Catholic,

Baptisms.

gave me, without being solicited, bricks to build a baptistry in our compound near the chapel, as he saw we had to suffer a good deal of inconvenience by having to go the river; and three other friends sent me twelve rupees to assist in building the baptistry; so that I have now a chapel, a church, and a baptistry. "Praise the Lord, O my soul!"

BAPTISMS.

BARTON, Mar. 20th.—After an excellent Sermon by Mr. Derry, from John x. 27, "My sheep hear my voice, and I know them, and they follow me;" nine persons were baptized by Mr. Poyser. In the afternoon, after again being addressed from the above words, the newly-baptized were received into the church. This day was one which will be long remembered by the friends of the Redeemer here. Our chapel was crowded to excess—it is thought there was nearly 1000 persons present. May the word preached be blessed; and may those who this day professed their faith in Christ by baptism, follow the Lamb whithersoever he goeth. F. C.

KEIGHLEY.—On the 16th of October, 1835, four persons were baptized by Mr. Nichols, in the open air at Slacklane, near Keighley, after an address to a large concourse of persons, founded on Matt. xiii. 51—"Have ye understood all these things?"

A short time before, three persons were baptized by Mr. N. in the chapel at Keighley, after a sermon from Luke vii. 30—"But the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptized of him."

HAWORTH, NEAR KEIGHLEY.—At this place seven persons were baptized by the Rev. Mr. Saunders, on the 2nd of February, 1836, and eleven on the 6th of March, 1836. N.

SABBATH SCHOOLS.

Extract of a letter from the Rev. Asa Bullard, Secretary and General Agent of the Massachusetts Sunday-School Society, to a lady in London.

"We feel a great interest in learning the success that is

Sabbath Schools.

continuing to crown Sunday-School efforts in your country. This institution is emphatically a nursery of the church; it is the infant school of the prophets; it is the garden of the Lord, where is cultivated many a plant hereafter to be watered by the river of God, and flourish in everlasting verdure and beauty in his paradise above. More than half the sheaves which have been gathered in, in our revivals for several past years, have been gathered from the reapings of what has been sown in our Sunday-schools. The influence of this institution upon the young, as regards the future guardians of the church and all our institutions of benevolence is highly important. In the United States we are making greater efforts than formerly for the salvation and the *early* conversion of *little* children. Much criminal incredulity respecting the practicability of early conversions has been removed. The Lord has been surprising many a pious father and mother by converting some of their *little* children, for whom perhaps they seldom or ever *thought to pray!* Yet much practical unbelief relative to this subject still exists in the church. O that mothers were more like Hannah, then many a Samuel would be lent to the Lord as long as he liveth."

A GIRL TEACHING HER MOTHER.

SEVERAL of the teachers, being at the same time active agents of the Christian Instruction Society connected with their place of worship, have extended the distribution of religious tracts to this benighted hamlet; and one friend has taken the vicinity of the school into his own special charge. In the path of his twofold duty he has met with the following "token for good:" At his suggestion, the father and mother of an ignorant and neglected family had agreed to enter into weekly subscriptions towards the purchase of a bible. In the course of his consequent visits to the house, he succeeded in persuading the parents to allow three of their children to attend the Sabbath-school. They did not at that time know the alphabet; and now, one can read her testament fluently, and the others are advancing to the same invaluable attainment. The former, a girl of seven years old, one day brought to her teacher four hymns which she had committed to memory; and which she repeated so cor

Religious Tracts.

rectly that he was induced to inquire if her mother had not assisted her,—she immediately replied, “No, please sir, my mother can’t read *yet*; but I am learning her the A, B, C.” Enquiry was made at home, and the account proved to be perfectly correct. Under the tuition of her “little one,” the mother has already passed through the first, and commenced the second class book; and will soon, we trust, be able to read the sacred Word to her household.

RELIGIOUS TRACTS.

TRACT DISTRIBUTORS IN NEW YORK.

WE were every where received with pleasure and even gratitude, says a young female distributor, and we have found two young ladies who wish to become distributors. In one instance, a lady was irritated at our presenting the Tract on Intemperance, saying that she needed not to be reminded of her duty more than others. We explained to her that the distribution was general throughout the city, and she received the Tract with pleasure. Another, who refused the Tract before, on our calling this month, expressed sorrow, and thankfulness that we had called again. An Englishman refused the Tract on Intemperance, saying it would do him no good. He was not a drunkard, though he had once been one. He renounced the habit twenty years ago, and had since drank nothing but water. He avowed himself an infidel, and boasted that he never read his bible. He at length consented that we should leave the Tract, but said he should not read it. This month he told us he had been much pleased with the Dairyman’s Daughter! it had convinced him there is a God, induced him to read his bible, and he was now thinking more seriously of the concerns of his soul than he had ever thought before. The mother of a poor family said ours were the first kindly words that had greeted her ears for many months. They were entirely without employment, and we were enabled to obtain situations for the father and eldest daughter. On our last seeing the mother, she expressed great thankfulness, and said we had been kinder to her than we thought we had been; your Tracts, said she, have done me good; but a few words you said, a few texts of Scripture you repeated, God has blessed to my soul! I shall never cease to thank God for sending you here. Herself and her husband now daily

Dissent.

read their bible with prayer, and he has become anxious for the salvation of his soul. The poor look to our monthly distributions with pleasure, and often part from us with tears of gratitude. Old and young, rich and poor, seem pleased to read the Tracts, and some old ladies already regard us with affection, and say they have never seen any thing which is calculated to do so much good as the distribution of Tracts.

DONATIONS, &c.

SINCE our last publication of Grants, the following have been made from the profits of this Publication, and the Baptist Sabbath School Hymn Book.

Dover Lock, near Wigan . . . 1000 Hand Bills.

Holt, Denbighshire . . . 500 do.

We are preparing a series of Hand Bills on plain Gospel subjects, adapted for distribution, especially at open-air services. Applications for these, and for Hand-Bills on Baptistism or Dissent must be made (post paid) to Mr. Winks, Leicester.

DISSENT.

Many Church Rate contests have lately occurred in London and in other places. The Dissenters ought never to rest until this question is settled, and settled satisfactorily. It is reported that Lord Althorpe's plan of taking £250,000 from the public revenue will be again proposed by Ministers. This will never do.

Other matters are meeting with friendly notice. The proposed Registration and Marriage Bills are not yet passed, and we hope the Marriage Bill will be reconsidered.

A Petition from 4,800 landowners in Essex for redress, and another from Great Marlow, exposing a shameful affair at that place by certain church dignitaries, have excited much attention.

The Bishop of Durham, who it will be remembered figured in the annals of religious persecution a few years ago, in the case of a poor peasant, Amos Norroway—departed this life a short time ago, and other Bishops being ill, the Tories became alarmed lest Lord Melbourne should have

Religious Intelligence.

the power of electing several Spiritual Peers. And this has opened their eyes to see that the Archbishop of Canterbury and not the King, should nominate the Bishops!

One thing we cannot but point out as showing the secret tricks of the High Church party, to secure and increase their power, and the necessity there is for the utmost watchfulness on the part of the Dissenters. The Commissioners of the New Poor Laws have power, and they have used it, to impose a Church Parson upon a Union with a salary of £50 per annum, *to be paid from the Poor Rates*. So we are getting worse instead of better. Hundreds more of paid Parsons may thus be foisted upon the people against their will:

PASSING EVENTS.

Mr. Buxton has just introduced the working of the apprenticeship system to the notice of the House of Commons.

In Jamaica, the Governor—the Marquis of Sligo, and the House of Assembly, are in open contention.

Mr. Baines has obtained leave to bring in a Bill to relieve the Dissenters from making "Declaration" on entering a Town Council.

In Ireland, it is said, a Protestant Clergyman cannot obtain a Life Insurance on the usual terms. Shocking! And yet there are men who would perpetuate the system which has produced this awful state of things. The Rev. Sir Harcourt Lees says to the *Orange Clubs*, "Orangemen, increase and multiply, be tranquil—be vigilant—put your trust in God—still revere your King—and, *keep your powder dry.*"

RELIGIOUS INTELLIGENCE.

LONDON CITY MISSION.—A pressing appeal, stating many appalling facts, has been published by the Committee of this Institution, calling upon the "rich disciples of the Lord Jesus Christ" especially, to come up to the help of the Lord against the mighty.

MODERN APOSTLES.—A few days ago the Archbishop of Canterbury received a visit from Henry Drummond, Esq. and Mr. Woodward two of the twelve Apostles who lead the Irvingites. They presented to his Grace a written paper, requiring of him to take his mitre and put it on the floor, and

Religious Intelligence.

they, or one of them, in the character of Apostle, would put it upon his head; by way, we suppose, of restoring the Apostolic succession. The Archbishop bowed, and said he would peruse the communication. What next?

THE UNITARIAN MEMBERS of the Presbyterian Board have seceded from the "Three Denominations." An extraordinary General Meeting was convened at Dr. WILLIAMS'S Library, to receive the communication. The orthodox members of the Board, who alone adhere to the Presbyterian discipline, have intimated their resolution to remain in the United Body, and will henceforth, we presume, constitute a distinct Board. The Union of the Three Denominations will, therefore, still be preserved.

THE VOLUNTARY PRINCIPLE.—Messrs. Reed and Matheson state, that in all parts of the United States, among all classes of Christians, they found but one opinion, and that was in favour of the voluntary in preference to the compulsory system.

BIBLES FOR THE BLIND.—A Society has lately been established in Bristol, for embossing Bibles for the use of the blind. Some of our readers may not be aware of the nature of the art of embossing. It is the raising of lumps on leather or other substances in the form of houses, letters, figures, or any thing else, so that a person by feeling with his fingers may ascertain their form, and by that their meaning.

THE REV. JAMES CULVERTSON, an American minister, assigns the following, among his reasons for declining the honour of D. D. :—"Because I feel myself totally unworthy of such a distinction, and my friends could not mortify me more than by addressing me under this title."

CHURCH REFORM.—The following is the new plan of Church Reform proposed by the Government and the Bishops. It is, it is true, one step on the road; but really, at this pace, when shall we get to the end?

<i>Bishops.</i>	<i>Now have.</i>	<i>Are to have.</i>	<i>Saving.</i>
Canterbury	17,000	15,000	2,000
London	12,200	10,000	2,200
Durham	17,800	8,000	9,800
Winchester	10,700	7,000	3,700
Ely	11,000	5,500	5,500
Worcester	6,500	5,000	1,500
St. Asaph	5,200		
Bangor	3,800	5,200	3,800
	£84,200	£55,700	£28,500

Baptist Intelligence.

MALTA.—Mr. Joseph Wolff, the indefatigable missionary to the Jews, embarked last week in the steam packet African, for Alexandria. His object is to penetrate into Abyssinia and Timbuctoo, preaching the gospel to the Jews and the Mahomedans through Egypt, Yemen, and all the other countries through which he will have to pass.

BAPTIST INTELLIGENCE.

SHEPSCOMB NEAR PAINSWICK.—We learn from a circular which we have received from our indefatigable friend, whom Providence has, we hope, fixed in this place, that a place of worship is about to be erected here. Preaching has been conducted for two years in a building which must now be relinquished. There is a good congregation, and a Sabbath-school of 100 children. A day school has also been formed. Several have been converted, and the prospect of doing good is highly encouraging. We sincerely hope our worthy Friend will meet with that sanction and support from the churches, which her well known and disinterested services deserve.

MARKET HARBOROUGH.—We are informed that Mr. Thompson of Gosberton, has agreed to remove to the G. B. church in this place, on the first of this month. As we feel much interest for both parties, we hope the engagement will be for the mutual benefit of both minister and people.

MR. ACWORTH.—Before this respected Minister removed to Bradford, his friends at Leeds, where he had resided twelve years, presented to him and to Mrs. A. some valuable tokens of their respect and affection.

MARGATE.—Mr. Pledge, late of Bristol Academy, has accepted an invitation to become the pastor of the P. B. church at this place.

MR. TULLY CRYBBACE, whose curious conduct at Leicester we thought proper to notice a few months ago, has we find been busy in London lately. We are glad the respectable Dissenters have not sanctioned him. The *Prriot* describes him as "the Quixotic apostle of Church Reform."

DR. CAREY.—A memoir of this eminent Missionary by his nephew, Eustace Carey, has recently been published.

LEEDS, SOUTH PARADE.—We understand that Mr. Giles,

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of Salter's Hall, London, has accepted an invitation to serve the church meeting in the above place.

DEATH.—Mrs. Creaton, the wife of Mr. Creaton, G. B. Minister, of Billesdon, near Leicester, departed this life, March 10. She was an amiable christian, and her end was peace.

LOUTH.—Two hundred and fifteen pounds were collected on Feb. 21, after sermons by Mr. Cameron the Minister, to liquidate the debt on the G. B. Meeting-house in this town.

MRS. DANIELS, wife of Mr. Daniels late Minister at Luton, but now Missionary at Ceylon, died at sea, on her way to England with three of her daughters for the recovery of her health.

BAPTIST IRISH SOCIETY.—The following proposal has been made on behalf of this valuable Institution.

"I would beg leave to suggest a plan, which would very much augment the funds of the Baptist Irish Society.

"Suppose a day were set apart, in our denomination expressly for Ireland; a collection to be made on that day, in each respective congregation, and, as the Jews of old were wont to cast into the treasury, each according to his ability, let us do likewise. Mute and motionless, the harp of Erin hangs on the willows. We would retune it to the sweet songs of Zion, until its *thrilling* tones pierce through every Irish heart; and the wild wastes of their country echo with the glorious response, "Worthy is the Lamb that was slain. Alleluia, for the Lord God omnipotent reigneth."

NEW SOUTH WALES.—The Governor of this colony has agreed to present a piece of ground for the erection of a Baptist place of worship, providing a place of the value of £800 is erected in eighteen months. At present the room will not admit the numbers who crowd to hear. Three hundred pounds has been raised at Sidney, and to England they look for the rest. Men of Israel! help these outcasts.

LADY HEWLEY'S CHARITY produces about £3000 per annum; and as it is left for the "godly preachers of Christ's gospel," the Baptist denomination may obtain a share in the distribution. Other endowments of a similar kind to this, now in the hands of the Unitarians, are expected to be brought into Chancery.

ANOTHER BAPTIST CHURCH has been formed at Northampton, under gratifying and encouraging circumstances. Mr. Tunley, late of Brington, is their minister.

GENERAL INTELLIGENCE.

A Baby lately suffocated itself by stuffing a silk handkerchief into its mouth whilst lying in its cradle.

A Suspension Bridge lately fell in near Wakefield. Two carts, a waggon, and a gig, were upon it at the time. The driver of the gig escaped, the gig and the horse were caught in the chains, and the horse was killed.

A Tower at Walcheren lately fell down, when, although 700 persons here in it, only seven were killed.

School Boys will be interested to hear that Juan Fernandez, the island of Alexander Selkirk, alias Robinson Crusoe, is not only peopled, but a short time ago, an insurrection took place among the inhabitants.

A New Silver Coin, value fourpence, is about to be issued.

Irish Corporations.—The majority in favour of Ministers for reforming, and not destroying the Irish Corporations, was 64. This has sealed the doom of the Tories for this session.

Councillors Declaration.—Petitions have been presented from the Lord Mayor, Aldermen, and Common Council of the city of London, praying for the Repeal of this Declaration. On a similar Petition being presented from Nottingham, the Attorney General and Sir John Hobhouse spoke in favour of its abolition. Notice has been given that a Petition will be moved at the next Meeting of the Leicester Council.

The Liverpool Police Report states that there are 300 brothels in that town, in which there are nearly 5000 prostitutes. Is not this alarming?

Leeds.—Six days before the 5th of June 1835, the Old Corporation at this place, alienated about £7000 of Corporate property.

Mr. Buckingham's Claims having been rejected by the House of Commons, his friends are raising a fund for his assistance. We consider the case of Mr. B. a

hard one, and wish he may meet with liberal support. Many unworthy persons have met with encouragement, but this man who has done so much for the trade and liberty of his country is rejected! It is too bad.

County Reform.—It has been proposed to have County Councils, for laying and expending rates, and nominating magistrates, as well as Borough Councils. This would be excellent.

Thieves in Liverpool.—In this town there are 1,600 male thieves, and 1,200 boys who plunder upwards of £700,000 per annum from the public. So says the Police Report.

Ecclesiastical Courts.—The reform of these notoriously infamous and tyrannical courts, will, it is supposed, save the country £40,000 per annum. Well may the parsons and lawyers oppose their reform.

Public Walks.—Mr. Buckingham has given notice of a motion for the formation of Walks, Gardens, &c., in the neighbourhood of large towns.

The late Elections in Spain have terminated in favour of the decided Reformers.

The Chancellor of the Exchequer proposes to consolidate 150 Stamp Acts. The principal alterations are—*Conveyances* to be charged, as much for large amounts as for small; in other words, the rich must pay as much as the poor. *Insurances* on Farming Buildings not to pay duty. *Leases* if £20 and under, to pay 2s. 6d. duty, if £200 to pay £3. *Apprentice's Indentures* now 20s. duty, if under £10, are to be 5s., if less than £20, and all above £20 are to be 20s. *Newspaper Stamps*, to be reduced from fourpence to one penny.

The New Highway Act, requires the election of a Surveyor or Surveyors on the 25th of March, or within fourteen days, or the Magistrates may appoint if the Parish does not. He may have a salary,

General Intelligence.

and has power to levy a rate to a fixed amount.

Louth.—In this spirited and enlightened town, the Council have set apart the Mansion House as a Public Reading Room, and voted £60 a-year to supply it with Newspapers, &c.

Slavery in the United States.—The question of the abolition of Slavery was agitated in the United States Senate, on the 13th ult. when several alterations and amendments were proposed, all of which were negatived; 58 voting for entertaining the subject, and 156 against it.

Languages of the World.—A Russian writer has recently published a view of all known languages and their dialects; according to which, there are 937 Asiatic 587 European, 226 African, and 1,204 American languages and dialects.

The Sandwich Islands' Newspaper is a quarter-sheet, handsomely printed, and published twice a month at Honolulu, in the Sandwich Islands, under the care and at the expense of the mission there.

National Education.—The native love of civil liberty in England, must ever present an insuperable obstacle to a compulsory system of National Education.

The Speech of General Jackson was conveyed from Washington to New York in 13 hours and 5 minutes, a distance of 230 miles.

Honesty.—The greatest things, and the most praiseworthy that can be done for the public good, are not what require great parts, but great honesty.

Scotch Church.—We understand there are upwards of 600 prosecutions carrying on in Edinburgh for Ministers' stipend.

Tobacco Smokers will not be indulged this year, as Government will not reduce the tax on their favourite weed.

A Treasure Hid in a Field was lately discovered at Stannore. Crowds of people soon collected, and as much as 2000 pounds in

Foreign Gold Coin was scrambled for by the eager multitude.

The Mother of Napoleon.—This remarkable woman—the Mother of Kings and Princesses, died at Rome on the 1st, of Feb., aged 86. She had long been blind and very infirm.

A Theatre in Russia lately took fire, and several persons were killed, and many sadly injured.

A New French Cardinal has recently been made in the person of the Bishop of Bordeaux, at the cost of £2,200.

Five Women were lately killed by the falling of a Cliff on the sea side in France, under which they had taken shelter from a storm.

Ireland.—O'Connell and several Irish Gentlemen have waited upon Government, to propose new Railway from London to a Welch Port, and thence to Ireland, which will reduce the distance, so that it may be performed in 12 or 15 hours!

Awful Calamity.—Last Month a fire broke out in the house of Major Watson at Plymouth, in which himself and two of his daughters perished.

The Duke of Wellington when asked if Drunkenness was the great parent of crime in the British Army—replied "Invariably."

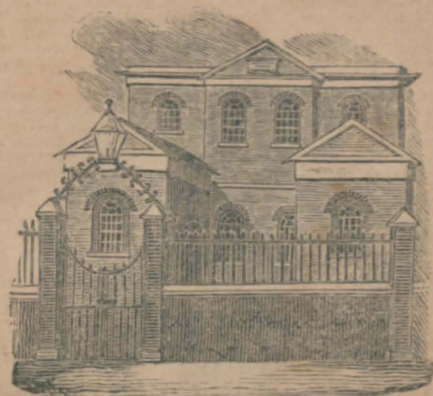
Lord Bentinck abolished flogging in the Native Regiments in India.

Petitions very numerous signed have been sent from Leicester for Irish Corporation Reform—the Redress of Dissenters' Grievances—and the Repeal of the Newspaper Stamp Duty.

Death of the oldest Woman in the World.—Yesterday, departed this life at the great age of 162 years. Joice Heth, stated to have been the nurse of General Washington.—*New York Paper, Feb. 23.*

Joice Heth was a Baptist. She was baptized in the Potomac above 100 years ago. She said "her only hope was in Christ."

Whale Oil has lately advanced £3 per Tun. All the ice-bound whale ships but one have now returned.



BAPTIST MEETING-HOUSE, FRIAR-
LANE, LEICESTER.

THE origin of this Society cannot be traced. The deed of conveyance of the premises, which were afterwards used as a Meeting-house, is dated August 8, 1719. They were consigned, by Elias Wallin, to T. Davye, W. Arnold, and S. Durance, in trust, for the congregation of Baptists at Leicester. An annuity of £4 10s., was for a few years imposed upon them; but this was soon relinquished in favour of the pastor, MR. T. DAVYE, who appears at this time to have been the pastor, and was an attorney by

Friar-Lane Meeting House.

profession; a man of considerable abilities and great piety. In 1719, he published a work intitled—"The Baptism of Adult Believers only, Asserted and Vindicated; and that of Infants Disproved." This is a well written piece, and discovers extensive reading. Mr. Davye was succeeded in the pastoral office by MR. W. ARNOLD; who was elder in 1750, when the number of members was twenty-four. After his decease Mr. J. JOHNSON laboured among them during a few years. MR. S. DURANCE afterwards was the minister; but the cause declined under his care. After the death of Mr. Durance, MR. GREEN, of Earl Shilton, and several neighbouring ministers preached occasionally for the people. But their number diminished. The preacher only visited them five or six times a year. In 1781, some Baptists came to reside in Leicester, and a child having died in the family which had not been christened, the clergy refused burial in the church yard. MR. POLLARD, of Loughborough, a G. B. Minister was sent for to inter it. After the service he met several of the old members of the Church, one of whom addressed Mr. P. with great earnestness in these affecting terms, "Young man, we are six of us now with you, and we are all apostates!" From this time they humbled themselves before God—supplies were arranged for their pulpit, a congregation was again gathered, and good was done.

Friar-Lane, Meeting House.

About this time, MR. JOHN DEACON, who had been preparing for the ministry under the well known DAN TAYLOR, of London, was requested to preach to them. He accepted the invitation, and the church was reformed with fourteen members in Sep. 1782. The next year twenty-four were baptized, and ten added, and they had nine candidates. The congregations were large, and preaching was extended to the villages. A new Meeting-house was erected in 1785, when they had seventy-five members. April 26, 1786, MR. DEACON was ordained by DAN TAYLOR and W. THOMPSON. In 1794, a separation of several members took place, which led to the formation of the church in Archdeacon-Lane, now in a very flourishing condition.

The chapel was enlarged and re-opened October 14, 1818, having cost nearly £1,600. The Rev. J. A. James, and the Rev. I. Birt preached on the occasion. Collections £73. MR. DEACON died March 10, 1821, and MR. WIGG, the present minister, was invited to become the pastor of the church in October, 1821, and was ordained in 1827. Above 400 persons have been baptized since Mr. Wigg entered on the pastoral office. In the year 1822 another separation took place, which resulted in the formation of the church now meeting in Dover-Street, and which also is in a prosperous state.

The building, of which the above sketch is the best our engraver could take, on ac-

Baptist Revivals.

count of the confined view, the street being very narrow, is a large handsome erection, standing in about the centre of the old town. The School-rooms are now included under the same roof. The number of members in the church is about 300—scholars 400.

In the early part of the last century, several members of the church embracing high calvinist sentiments, left its communion, and laid the foundation of another interest in Leicester, which we believe is still in existence.

BAPTIST REVIVALS.

IN some of our late numbers we briefly noticed the good effects which had resulted from protracted meetings held in Bradford and Lincoln, and other places, for the Revival of Religion. Our heart rejoices to hear that this most blessed work is advancing in other places. Mr. SPASSHATT of Redruth, Cornwall, says,—“For the past few years we have had occasion to thank God and take courage, in witnessing the gradual increase of members to the church; but within the last two or three months, we have had an unusual display of the power of God in our midst. Very many are hungering and thirsting after righteousness; and it has been our unspeakable happiness to witness numerous conversions to God. We are now

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happily compelled to hold meetings every evening in the week; and very frequently, after such meetings have been concluded, we have been obliged to commence another service; and, although I endeavour to dismiss the people at a prudent hour, yet I am persuaded that it would require no effort to detain them in the house of God until morning.

There are some instances of sound conversion in persons somewhat advanced in years; but, more especially, extensive good appears to be doing among the young. Several of the senior scholars in our Sabbath-school are become our joy; and some of them are already "planted in the house of the Lord;" and, if we may judge from the present appearance of this lovely field, it is white already to harvest—the first fruits of which our God has given to us. Several of the dear youths of my Bible class, that I meet on Sabbath evenings, have come to my house, and, with a sacred joy beaming in their countenances, have said: "O Sir, we have come to tell you that we have found the Lord; and we know that God, for Christ's sake, has pardoned our sins." Others have met me in the street, and have not been ashamed to tell what the Lord is doing for their souls.

Indeed, for several weeks, such delightful scenes have been witnessed by us, while our excellent teachers have rejoiced over these

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young disciples with feelings not easy to be expressed. Our beloved young friends are, generally, from fourteen to seventeen and eighteen years of age, and some younger still, who are thus brought to God. The accounts given to us by Drs. Cox and Hoby, about the very young members in the American churches, have tended to encourage and to strengthen our hopes concerning these our babes in Christ. Yesterday they commenced a juvenile prayer-meeting. May the smile of Heaven rest on it! In the very streets we frequently hear the song of praise; while, in other instances, we often meet the desponding penitent.

On Wednesday last we had special meetings for prayer; and a more interesting day has seldom been witnessed. Our dear brethren, Clarke, from Truro, and Burchell, from Falmouth, kindly visited us, with about forty of their members. Addresses were delivered during the day by brother Burchell and myself; solemn and fervent prayer was offered by various brethren; while the soil appeared quite prepared to receive the seed. In the evening brother Clarke preached to a crowded congregation from Matt. xv. 9: "But in vain do they worship me, teaching for doctrines the commandments of men." After the sermon it was my unspeakable happiness and honour to baptize twelve persons, who, we trust, will be bright and shining lights. Others have since proposed themselves for

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baptism; while the arm of the Lord appears to be made bare.

Yesterday we were again blessed with a baptism of the Holy Ghost. In the evening, after the Lord's Supper had been administered and the benediction pronounced, we found that there were persons, who had been spectators, who were in deep distress. Prayer was again offered; and we were compelled to exclaim, "What hath God wrought?"

Such are our present happy circumstances; and you, dear Sir, can sympathize with us, when I say, "we rejoice with trembling." I ought, however, to add, and it is with pleasure that I do so, that this blessed revival of religion is not confined to us. Among the Wesleyans and Primitives there is a gracious work going on. I should suppose that hundreds must be adding to their societies. In this "we do rejoice; yea, and we will rejoice." It is, indeed, cheering to see how old professors are quickened; they have caught an inspiration which they will not soon forget. Some of our members have already witnessed the conversion of their dear children; while others appear, also, to be determined to serve the God of their fathers.

MR. PRICE, of New Town, Montgomeryshire, says,—"I am happy to inform you, that we are going on well in the church. There are from eighty to a hundred waiting to be baptized at present. Revival meetings

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have been the means of doing great things with us. The Lord be praised!"

This is delightful intelligence! Our readers we are persuaded, will feel much indebted to the brethren who have furnished us with the present and preceding narratives of those "times of refreshing," with which they and their churches have been visited, "from the presence of the Lord." May they long continue to enjoy the gracious season! We have reason to believe that the hearts of many have been encouraged, and their zeal stimulated, by the letter from our esteemed brother, Mr. Godwin of Bradford, which we published in our January number. By more recent intelligence, of a private nature, we rejoice to learn that in many ways his church is now reaping the blessed fruits of the extraordinary meetings then held. In other instances, we know that similar measures have been adopted, and that the most happy results have followed. Particularly, this has been the case in Dr. Cox's church, at Hackney, and in Mr. Steane's church, at Camberwell. By the latter, a series of meetings were held for special prayer and pastoral exhortation, beginning on a Monday morning, and continued through Monday afternoon and evening, Tuesday evening, Wednesday morning, and Thursday evening. The pastor was kindly assisted by the brethren Dyer and Eustace Carey, and the meetings increased in interest and solemnity to the last

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The last but one was in its design more special, and in the mode of conducting it more novel, than the rest. It was an assembly of Christian parents bringing their children with them, to present them before the Lord in his holy temple. After prayer, by one of the deacons, the word of God was read, and the parents were addressed in the presence of their children, on parental obligations and responsibilities. They were then requested to withdraw into the chapel, and plead in earnest prayer for them; while they remained in the vestry with the pastor, to be affectionately exhorted and prayed for by him. When these separate exercises were finished, the parents returned to the vestry. Their hearts were full—they wept over their beloved offspring; and when two verses had been sung, and a few parting admonitions had been given by the pastor, he commended them in prayer, and so the meeting concluded. Since then, another evening has been appropriated to special exhortation and prayer, with a view to the spiritual interests of the servants. The families in the congregation were requested from the pulpit to make such domestic arrangements as might permit all their servants to attend on the occasion. This was willingly done, and they came in great numbers. It was an evening which some who were there will have reason to remember with thankfulness as long as they live. From another of our pastors we

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have received a private letter, in which he says:—"The entire neighbourhood of our chapel is under constant and most excellent visitation by the very best men and women in my church."

Being in possession of these facts, we have added them as an appropriate sequel to the foregoing letter. Perhaps our ministerial brethren in different places can furnish us with accounts of a similar nature. We respectfully invite them to do so. Such communication will do good. They will incite to holy activity; they will teach the efficacy of prayer; they will spread the glow of a warmer piety through the churches; they will bring about a union of hearts; pastors will sympathize with pastors, and churches with churches: we shall rejoice together, and when occasion calls for it, we shall weep together; and "our hearts, being comforted, will be knit together in love."

There is only one caution which we wish to add, and we are sure it will be received aright; and that is, that in writing and publishing such accounts, we should be very careful to guard against the vain-glorious temper of him who blew his trumpet, and said: "Come, and see my zeal for the Lord." There should be no disposition manifested to exalt ourselves, or to make it appear that our prayers and our agency were things of great importance in promoting these revivals. If there be, we shall grieve the Holy Spirit; our vanity will drive away his grace; and we

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shall be left to deplore our folly, when we might, had we been humble, have continued to rejoice in his strength. Let us feel our nothingness, and give all the glory to God.

Reader, the above remarks were not written by the Editor of this magazine. We are happy to tell you that they are to be found in the pages of the Baptist Magazine, and are written by its Editor. Time was when we wrote and pleaded for these extraordinary exertions, and many of our good friends thought us too warm. Right glad are we to find that we are now sanctioned by our senior Periodical. Yes: blessed be God! the Church itself is being converted. She is obeying the call, "Arise and shine." The glory of the Lord has risen upon us. The coldness and darkness of a long and dreary winter are breaking up and passing away. The Millennial Spring is commenced!

DEATH OF A DEAF AND DUMB BOY.

Birmingham, April 13, 1836.

DEAR BROTHER,

About last August, you published an account of the baptism of James Fogg, a deaf and dumb boy, the son of our respected friend, Mr. Fogg of Retford. I have now the painful task to inform you that he died at the Institution for the deaf and dumb, at Edgbaston, near this town, on the 11th Inst., after the short illness of seven days. I call-

Death of a Deaf and Dumb Boy.

ed at the Asylum with his father, who came over on the melancholy occasion, and received from the Head Master some particulars, the substance of which I communicate to you. Thinking they would be interesting to the numerous readers of your Tract Magazine, and especially the younger part of them, they are at your service.

Yours sincerely, G. CHEATLE.

For the last three or four months he has appeared more serious than usual, and anxious for the spiritual welfare of others, as his letters testify. A little time since, the Master of the institution lectured the children on the nature and importance of the Lord's Supper, which made a deep impression on the mind of our young friend; he communicated his feelings, and on Easter Sunday morning expressed his desire to attend to the ordinance. He asked the Master whether he would recommend him to receive it in the established church, or among the dissenters? No doubt he proposed this question because the school regularly attended the church. However he was informed he should not be troubled, but was advised to make it a matter of prayer. He did so—and after an hour's absence returned and said, "My father baptized me; I am a dissenter, and a baptist, and should like to receive it among that people." No objection was made, and he attended.

On the following day he was out with the children and appeared as well as usual; but on Tuesday morning being absent from prayers, the master on inquiry, found he was ill. No serious consequences were at first apprehended; however the disorder increased, and the physician was called in. On Thursday the complaint assumed a still more alarming aspect, and being informed of his danger, he desired to see his father, and seemed very im-

Death of a Deaf and Dumb Boy.

patient till the letter requesting his attendance, was sent off. After this he rapidly grew worse, and on Monday, before the arrival of his dear father, he expired. During his short but heavy affliction he said to the Matron, "I know that my passover has been offered, and I am happy." To the Master he said, "My body is very weak, but my soul is strong." And again, "Say to Mrs. B. take much care of the poor deaf and dumb." He was also often engaged in prayer, both by signs and spelling on the fingers. On the 13th his mortal remains were committed to the silent grave, followed by his afflicted father, the Head Master, the assistants, and the whole of the children in the Institution. This was truly an affecting scene,—a number of children, *all deaf, and all dumb*, each boy wearing crape round his arm, and each girl with black ribbon on her bonnet, following the corpse of one whom they all loved, and whose loss they all lamented! The following notice, very honourable to the deceased, appeared in the 'Birmingham Advertiser,' of Thursday April 14th,—"Died, on Monday last, aged 19, after a short illness, James Fogg, one of the Assistants at the Edgbaston Deaf and Dumb Institution. Being well suited to the situation which he filled, his loss is much deplored. He bore his complaint with unparalleled patience and Christian resignation, and full of hope of immortality through the crucified Redeemer."

Thus died this interesting young man, who though deprived of speech and hearing, gave evidence that he knew whom he believed, and who is, doubtless, now with Christ. May this affliction be sanctified to survivors, and especially may our beloved brother be able to bear it with Christian fortitude and resignation.

NEGRO INTELLIGENCE.

WHILE some of our neighbours are settling the question of intelligence by the "bump or no bump" system, we give for the amusement and encouragement of our friends the following pleasing facts. Yes: facts are stubborn stupid things. Here will be found intelligence, wit, and piety. Mr. Dexter who writes, says nothing about the "developments" on the skulls of the negroes.

DURING the Christmas holidays there appears to have been a determined attempt, among the overseers on the surrounding properties, to lead or drive our members back into their old practices of fiddling, dancing, &c. Some have stood their ground nobly; whilst four or five, I regret to say, have been unable to withstand the torrent, and will consequently have to be brought under church discipline. In some cases the overseers have gone so far as to procure lists of all the apprentices on their properties who were, previously to their conversion, accustomed to play the fiddle; they have then by persuasion, by the exercise of their authority, or, where these have failed, by deceitful measures, drawn them to the place where dancing was going on, and insisted on their taking the instrument. Considering the influence which these men from their situation possess, it is a wonder, not that four or five have fallen, but that so many have maintained their integrity. One overseer, after having in vain attempted to get one of our members to play for him, began in a rage to accuse his ministers with being a set of needy rascals, who came out just to get their *maccaronies* from them. The man stopped him in the middle of his abuse, by saying, 'Will busha (overseer) allow me for ask him one question? Did ever busha, or any other buckra,

Negro Intelligence.

tell we before minister come, dat we have a soul for save, and a God for serve?' On his not replying, the man continued, 'If busha please I will *argufy* wid him from de Bible that these tings are no good, and that what ministers tell we is right.' Another member in similar circumstances, being told by his master, 'that the Baptists would all go to hell together,' replied, 'Busha, Baptists *may* go to hell, but the gate of hell stands as wide open for busha as for the Baptists.'

Another circumstance has recently come under my notice, which is worthy of being known. The member concerned in it suffered severely during the persecution for the sake of the truth. His wife resides on a property adjoining to that to which he belongs. Being sent thither one day with a letter to the overseer, the following dialogue took place:—
Overseer. 'Well F., if it had not been for your sake I should have sent your wife to the treadmill, for her insolence and abuse.' *F.* 'I am sorry to hear that for true; but busha, I am constable on our estate, and when the magistrate come up he tell me that if any of we people abuse me, and I bring them to him, he will punish them. But him tell me that if I abuse them again before I take them up, he will punish me as well as them. And if for me wife abuse busha, and busha no abuse her again, let she be punished too.' *O.* 'Aye, F., you know more about these things than I do, but it's a pity you should go to hear the Baptists, who tell you not to work for your masters, nor to cultivate your own grounds.' *F.* 'Is it *so* they tell we, busha? Well, I can show you what they teach.' Saying this, he took from his pocket the Tract Society's hand-bill, '*Our Duty to the King, to Masters, and all in Authority,*' and requested him to

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see for himself what instructions were given them. Having read it very attentively, he said, 'Well F., while you keep to that you will never do wrong; but why don't you teach your wife this?' F. 'Busha, 'tis not for want of teaching; but if she will not do what I teach, I can't help it.' O. 'Aye, well F., you Baptists are a bigoted set after all; you think that if every body does not pray in your way, they will be sure to go to hell if they are ever such good people.' F. 'If busha will take him Testament, and turn him to the 18th chapter of Luke and the ninth verse, he will see what we think on that matter.' He turned to the chapter, and read the parable attentively, and then said, 'Well, but F., how is it you can bring chapter and verse to back all you say? You had better come over some night and give us a psalm at the great house.' F. 'If busha please, I will come and bring the family (i. e. the class) with me.' O. 'Well, come to-morrow night.' The next evening a boy was sent to remind F. of his promise. He and the whole of the class went over, and the service was conducted in the following manner:—F. gave out the hymn beginning, 'Behold the wretch whose lust and wine,' and requested the overseer to read the 15th chapter of Luke, when they had done singing. F. then prayed and made a few remarks on the parable of the prodigal. Another prayer was offered, and the assembly broke up. The overseer expressed his surprise and pleasure, told the people that he would never disturb them at their meetings, and promised F. that, if he would get on with his reading, he would give him a Bible. This promise he has since fulfilled, and he and the people are getting on comfortably. Happy would it be for masters if they would all go and do likewise!

THE ESTABLISHMENT AND VOLUN- TARY CHURCHES COMPARED.

THE total number of congregations separate from the Established Church at the close of 1835, stands thus :—

Roman Catholics.....	416	Quakers	396
Presbyterians.....	197	Home Missionary and	
Independents.....	1840	other stations.....	453
Baptists.....	1201		—
Calvinistic Methodists	427	Total of Nonconform-	
Wesleyan Methodists	2818	ist Congregations ..	8414
Other Methodists....	666		

Now it appears from the best authorities, that the number of Episcopalian churches and chapels in England is 11,825, giving to the established denomination 3,411 more places of worship than are possessed by all the other denominations united. It is possible that some ardent churchmen will not be satisfied with this, and will protest against the introduction of our Home Missionary stations, and other such humble places of worship into the account at all. We cannot however, admit that protest, and will show reasons why their number ought to be much increased.

It doubtless has a very imposing sound to talk of 11,825 churches and chapels; but what will our readers say, when we prove that more than half of them are not equal to our Home Missionary stations in the number of their worshippers.

It is generally known that the population of the parishes is very unequal, but few who have not attended to the subject would expect to find it to the extent which the following summary of the parishes and townships of England demonstrates, and which we extract from the Report of His Majesty's Commissioners on the Poor Laws.

The Establishment, &c.

Parishes, &c., with a population			
From	2	to	10 souls.... 54
From	10	to	20 145
From	20	to	50 511
From	50	to	100 1117
From	100	to	300 4411
From	300	to	500 2843
From	500	to	800 2042
From	800	to	1000 733
From	1000	to	2000 1409
From	2000	to	3000 402
From	3000	to	4000 199
From	4000	to	5000 122
From	5000	to	10,000 239
From	10,000	to	50,000 116
From	50,000	upwards 10

Thus it appears that there are 6,308 parishes in England alone, that have only an average population of 120 souls each. Now it must be remembered, that about three-tenths of that number are children under ten years of age, another two-tenths are made up of the sick and the aged; it is therefore obvious that, if we assume that all the villagers are disposed to go to church, (but alas! how unlikely an assumption!) there will not be an average of more than sixty persons that *can* attend public worship in each of these parish churches. We should like to learn the average number of those who *do* attend them. Now we know that in the rural districts there are scores of places which do not appear in our lists, where the gospel is preached to more than sixty persons weekly! and we leave every impartial inquirer to judge, whether our little chapel congregations may not take their stand beside the little congregations of more than six thousand churches of the Establishment? We therefore are disposed to believe, that were all the nonconformist body in England to return all the

Mode of Baptism.

places which are used by them exclusively as places of public worship, they would find the gross number, both of places and attendants, would approximate very near to, if not actually exceed, that of the Established Church. If this assumption be correct, we come to the conclusion, that the *voluntary principle* in religion, has enabled the nonconformists to provide by their ministers an equal amount of religious instruction with that afforded by a richly endowed Establishment, while they have, at the same time, been burdened with its legal, yet unrighteous imposts.—*Congregational Magazine.*

THE MODE OF BAPTISM,

Illustrated by extracts from some of the most celebrated British Poets.

I.—MILTON.

Them who shall believe
Baptizing in the profluent stream, the sign,
Of washing them from guilt of sin, to life
Pure, and in mind prepared (if so befall)
For death, like that which the Redeemer died.
Paradise Lost, xii. 441—445.

Before him a great prophet, to proclaim
His coming, is sent harbinger, who all
Invites, and *in the consecrated stream*
Pretends to wash off sin——
Paradise Regained, i. 70—74

I saw
The prophet do him reverence, on him rising
Out of the water——

Ibid. l. 79—81.
163

Mode of Baptism.

But as *I rose out of the laving stream,*
Heaven open'd her eternal doors——

Ibid. l. 280, 281.

II.—YOUNG.

Ye brainless wits! ye baptized infidels!
Ye worse for mending! *washed to fouler stains!*
Night 4.

III.—COWPER,

Philosophy baptized
In the pure fountain of eternal love.
Task, book 3.

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

Olney Hymns.

IV. SOUTHEY.

Then when the sacred sisters for their own
Baptized thee in the springs of Helicon.

Carmen Nuptiale, p. 4, on the Marriage of Her
Royal Highness the Princess Charlotte, May 2,
1816.

Their robes were like the mountain snow and
bright
As though they had been *dipped in the fountain*
springs of light.

Ibid. p. 39.

Similar allusions may be multiplied, by readers
who are more extensively acquainted with those
poets of our own country who have immortalized
their names by their productions. I shall only add
a few remarks.

The Twenty-Third Psalm.

It may be objected, that the argument is fallacious; for nothing is more common, or more allowable in poetry, than exaggeration. The answer is, that exaggeration is one thing, and transformation another—that poetic license itself, with all its liberties and privileges, is not allowed to change sprinkling into immersion in the administration of a divine ordinance—and that Christian poets must not lightly be charged with a crime, which would at once implicate their character both as poets and as Christians.

These extracts were made, we believe, by the late Dr. Newman. Will any of our Readers who are acquainted with the Poets give us a few more extracts?

THE TWENTY-THIRD PSALM.

BY DAVID MC. NICOL.

Air.—“The Flower of Dumblane.”

JEHOVAH I boast, as my Shepherd attending,
No want shall distress me, he'll guide me safe home;
In pastures of pleasure there safely depending,
By rivers of waters, as softly they roam.
How oft from the fold am I foolishly straying;
But Jesus restores me to safety again,
He shews me his way, and his precepts obeying,
I sing of his mercy, and cheerful the strain.

Though soon I must pass through the dark gloomy valley,
And the shadows of death quickly darken my eye,
No foes shall distress me though oft-times they rally,
His rod and his staff all my wants shall supply;
He spreads me a table, my foes all around me,
My head he anoints with the oil of his love;
With goodness and mercy how oft has he crown'd me,
My Shepherd shall guide me to glory above!

FOR A WATCH PAPER.

Onward!—

Perpetually moving,
These faithful hands are proving
How quick the hours steal by!
This monitory pulse like beating
Is constantly, methinks, repeating,
Swift! swift! the moments fly.
Ready! be ready! or, perhaps,
Before these hands have made
One evolution more, life's
Spring is snapp'd,
You die!

A BAPTISMAL HYMN.

DESCEND celestial Dove,
And make thy presence known;
Reveal our Saviour's love
And seal us for thine own,
Unbless'd by thee, our works are vain,
Nor can we e'er acceptance gain.

When our incarnate God,
The sovereign Prince of light,
In Jordan's swelling flood
Submitted to the rite;
In open view thy form came down,
And Dove-like flew, his head to crown.

The day was never known,
Since time began its race,
On which such glory shone,
On which was seen such grace,
As that which shed in Jordan's stream,
On JESUS' head the heavenly beam.

Baptisms.

Continue still to shine,
And fill us with thy fire :
This ordinance is thine,
Do thou our souls inspire !
Now thine anointing influence shed
On every heart—on every head !

CIRCUMCISION AND BAPTISM are the distinguishing characteristics of the two dispensations. Circumcision gave to the seed of Abraham the name of Jew; and in like manner, baptism appropriates to the seed of Christ the name of Christian. Now the disciples, that is, believers, are the seed of Christ; and such alone were called Christians first at Antioch. Therefore, as pædo-baptism is not in keeping with this principle, the truth of believers' baptism is immediately apparent. Surely this is demonstration! And thus the truth of believers' baptism is discovered in its utility.

THEOPHILUS.

BAPTISMS.

CALCUTTA—*Lakhyantipur.*—In the early part of December last, Messrs. W. H. and G. Pearce visited this station, when eight persons were received into the church by baptism. The brethren observe, respecting these eight, that the account they gave of their religious experience was very satisfactory, while the brethren on the spot bore testimony to the rectitude of their conduct. They noticed with peculiar satisfaction the progress which the female candidates had made in Christian knowledge; an attainment for which they considered them in a great measure indebted to the instruction of their husbands:—a pleasing circumstance, as it discovers a laudable concern felt by them for the salvation of their families.

CEYLON—*From Mr. Daniel.*—Our friends will rejoice that, under his heavy afflictions, this valuable missionary is cheered with such pleasing evidences of success in his great work.—“I think God is reviving his work both here and at the Fort. I expect to baptize seven Singalese next Saturday, and in a little time three Europeans in the Fort; and

Baptisms.

I believe six or seven will speedily join us at Byamville thus we have to sing of mercy as well as judgment.

August 22.—To-day I baptized seven natives at Mattachooly. We had on the whole a solemn, and I hope profitable, time, and tolerable congregation. Whyto read the 16th of Matthew, and prayed. I preached from Acts ii. 37—47. Mr. N. lent the use of his bungalow for the exchange of our clothes. As he had a party of Europeans there, two persons belonging to the army, with their wives and two others, they became spectators. That they might understand as well as the natives, I addressed the people at the water-side by an interpreter. The scene and sentiments were, I think, new to them.

On Sabbath day last, the newly baptized persons were taken into the church. As several members from Byamville were there, we had a larger number of communicants present than I ever remember seeing at the Lord's table since I left England. It was very pleasing to see our Singalese church and congregation in so different a situation to what it was when we came here. The glory be to God alone! At Byamville we examined eight candidates for baptism. Agreed to receive six and defer two. One of the received candidates was an old man of near ninety years of age.

JAMAICA.—*Spanish Town*.—Mr. Phillippo says, January 5th —“The work of God continues so to prosper in this island that the scenes exhibited Sabbath after Sabbath, carry us back to Apostolic times. “Who are these that fly as a cloud, and as doves to their windows?” is a universal exclamation. My own congregation has increased, I estimate, full one-half since the 1st of August, 1834; and within that period I have added, by baptism, between 5 and 600 to my church at Spanish Town; many of whom are young and interesting characters. Of this number I baptized seventy-two on Sabbath week at Passage Fort; and last Sabbath, the first of the new year, I administered the sacred rite of baptism to ninety-five at Spanish Town. The congregations throughout the day were immense. Multitudes went away unable to approach even the walls of the spacious building, notwithstanding the late addition (providing for 500 more hearers.) The communicants crowded the lower part of the chapel, the portico, and gallery stairs. I baptized in the morning at six o'clock; preached at half-

Baptisms.

past ten, previously opening the Sabbath-school. At half-past one the service was again commenced, when the Rev. J. Thomson delivered an address to the new members, 165 in number. I gave to all the right-hand of fellowship, accompanied with a few remarks; distributed the sacred elements of the Lord's Supper, and concluded by an address. The whole service occupied three hours. I was so exhausted as to be wholly inadequate to the evening service.

Gratifying as all the incidents of this blessed day must be to me, there was one circumstance, which, more than all the rest, excited my sympathies, and inspired my heart-felt gratitude to God. I allude to the number of young people in the ranks of the newly baptized; and to the number among them who were our scholars, but now teachers in our Sabbath-school. Since the establishment of our Sunday-school, not less than forty of these interesting characters have thus declared themselves the disciples of Christ. What encouragement is this to Sabbath school teachers! You have heard of our Schools. The Sabbath school (at Spanish Town) contains between 3 and 400 children, and about thirty excellent teachers, principally females. We have also an adult Sabbath school for males and females, adult evening schools, &c. These are established, and in operation at Spanish Town; and I am about establishing one of each at my out-stations respectively.

RIO BUENO.—Mr. Dexter writes January 11th:—In reverting to the spiritual condition of the people under my care, during the first year of my stated labours, I find much to rejoice me, though there are some things which have grieved me. There have been baptized at the two stations 339; excluded five; and several have died, some of them rejoicing in the hope of the Gospel.

A SIX HOURS BAPTISM.—Your correspondent remembers reading, many years since, in an American Baptist Magazine, an account of the baptism in one day of from two to three hundred persons, in one of the Bahama islands, by a black minister, who was upwards of eighty years of age. It was said that he was in the water about six hours, occasionally leaving it to take refreshments, and that the service was most solemnly impressive.

IRELAND.—Mr. M'Carthy, an agent of the Baptist Irish Society, residing at Kilbeggan, West Meath, says—"I have

Religious Tracts.

baptized 163 persons from the commencement of my labours here. Others, many others, to whom the Lord has rendered me the instrument of conversion, have joined other denominations. Several are inquiring the way to Zion, and I mean to baptize some of them next Sunday." His letter is dated, February 23, last. "Among them there is a young man who has an excellent gift for the ministry, yea, is a local preacher in the methodist Society; but, has been led, through my instrumentality, to see some errors in the system, and of course when he is baptized he will not be allowed to preach for them any more. If the funds of the Society would justify them in engaging him, I have no doubt that he would accept of a moderate salary."

RELIGIOUS TRACTS.

THE YOUNG COTTAGER.

SHOULD your Magazine ever reach the family of that amiable and devoted servant of God, the late Rev. Leigh Richmond, they will be rejoiced to find that the reading of his tract, called "The Young Cottager," was the means of bringing one dear young friend to the Saviour. I daily witnessed her struggles of mind, and with intense anxiety watched the unfoldings of piety. That dear friend has since enjoyed the witness of the Spirit, although she has not, as yet, attained her twelfth year. Out of the mouths of babes and sucklings God is perfecting praise. "This is the Lord's doing; and it is wondrous in our eyes!"

APPLICATIONS AND GRANTS.

From Brough, Westmoreland.—"In the Tract Magazine, I observe you give grants of Tracts on plain Gospel subjects, for distribution at open-air services, and hand-bills on Dissent and Baptism. A few Tracts would be of great service to us in this place. This is an infant cause, established only two years and-a-half ago. We have a settled pastor. We have only fourteen members at present, but we expect three more young friends will follow the Lord in his own way next ordinance day."

P. R.

We have sent 1000 Hand-Bills to the Friends at Brough.

Sabbath-Schools.

From Sutton-in-Ashfield.—"I should like to beg a few of your Hand-bills. You know that ours is a poor church."

We have sent 500 to Sutton.

J. E.

From Brington, Northamptonshire, we have also received an application through Mr. Tunley, and have forwarded 500 Hand-bills.

CORRESPONDENCE.

We continue to receive the most encouraging expressions of approbation in favour of this Periodical. Of course we cannot but feel gratified that our labours are so well-approved. Our sale has considerably increased this year, and we assure our Friends that we shall continue to use our best efforts to render the work agreeable and useful.

A Yorkshire Minister says,—“The Magazine is much read here, and is obtaining a more extensive circulation amongst us., and if I may be allowed to express my opinion respecting it, it is well adapted to the end designed, and to promote the interests of the denomination to which we feel from principle attached.”

SABBATH SCHOOLS.

THE GENERAL BAPTIST SABBATH SCHOOL UNION will hold its Annual Meeting this year, at Castle Donington on Whit-monday. Services as usual.

THE MAYOR OF LEICESTER has not only attended the usual Charity Sermons at the Churches in this Borough, but has also attended those at the Wesleyan Chapel, and at the General Baptist Meeting-House, Archdeacon Lane. What a change! A Mayor of Leicester attending Methodist and Baptist Meeting Houses! His Worship is willing, it is said, to attend whenever he is invited.

THE RENT OF THE PARISH PIECE in Leicester, has again been voted to the charitable Church and Dissenting Schools in the parish. The land was let for £91 this year.

GRATIFYING FACTS,

*Selected from the Report of the Baptist Sabbath-School,
Cannon-Street, Birmingham.*

SINCE the establishment of these Schools thousands of destitute children have been taught to read that word which is able to make them wise unto salvation. For many years the Schools have been a nursery for the church; hundreds who have been scholars in them have come forward to declare what the Lord has done for their souls, have been baptized in the name of Jesus, and admitted members of the church; many of whom, after a consistent walk and conversation, have been called to exchange time for eternity, and are now joining the heavenly choir in singing praises to Him that redeemed them, and washed them from their sins in his own blood. One-fifth of the present members of the church in Cannon Street, were once scholars in your schools, viz., one hundred and thirty-two. Fourteen of the present scholars are now members of the church, and one is waiting for baptism.

During the past year the Spirit of God has been manifestly at work, and seven of the scholars, after a profession of repentance towards God, and faith in our Lord Jesus Christ, have been admitted members of the church.

The numbers now in these Schools, are, 325 boys, 189 girls, and forty female adults. Many youths are retained in the School who are from sixteen to twenty-one years of age. Eight young men and thirteen young women are about to be honourably and publicly dismissed with copies of the Bible. Writing and arithmetic are taught on the week-days. The Boys' Sick Club, which has a fund of £80, has done great good to children in affliction. The Teachers visit the sick scholars, and they hold a quarterly meeting for prayer.

Many who received their education in these Schools, have by their own industry and perseverance, raised themselves to affluence, and are now filling honourable and respectable stations in society.

The printed Report from which we have selected the above, is usually circulated a short time previous to the annual sermons. This mode diffuses information, and induces the public to attend.

CHILDREN'S HYMN.

WHEN his salvation bringing,
To Zion Jesus came,
The children all stood singing,
Hosanna to his name.
Nor did their zeal offend him,
But as he rode along,
He let them still attend him,
And listened to their song.
Chorus.—Hosanna to Jesus we'll sing.

And since the Lord retaineth
His love to children still,
Though now as King he reigneth,
On Zion's heavenly hill—
We'll flock around his banner;
We'll come before his throne,
And cry a loud hosanna,
To David's royal Son.

For should we fail proclaiming
Our great Redeemer's praise,
The stones our silence shaming,
Would their hosannas raise.
But should we only render,
The tribute of our words?
No, while our hearts are tender,
They too shall be the Lord's.

And let the flame now kindled,
Burn bright in heaven above,
Where joys are found unmingled,
And all is light and love!
May we his throne surrounding,
Our songs for ever raise,
With saints and seraphs sounding,
The great Redeemer's praise!

DISSENT.

THE MARRIAGE BILL.

WE said in our last, that we hoped the New Marriage Bill would be re-considered. It is on the whole, an excellent measure—too good we suppose for the Lords to pass into law. But there are a few things in it objectionable. The payment of £5 for instance, for a certificate to register a Meeting House in which to celebrate marriage. This would be a heavy tax on the Dissenters, and surely they are taxed enough for their dissent already. Jews and Quakers are not now taxed, and why should we be? This taxation would compel the Dissenters to register only one or two places in a district, to which all the neighbourhood might resort, or to divide the ceremony, and perform the civil part before the Registrar in his office, and the religious part in their own houses, for as the Editor of the Baptist Magazine observes,—“But now the question arises, What course shall we adopt? Many congregations, we suppose, will register their chapels. But if marriage be a civil transaction why perform it in a place of religious worship? If it be a religious rite, why, by complying with the requirement of this Bill, in having the chapel registered, recognize the authoritative interference of the civil power? Is it not an infraction of the main principle of our dissent, to ask permission of civil rulers to observe religious institutions? The course which strikes us as most consistent, is for parties to be married before the Superintendent Registrar, and afterwards to connect their religious observances with that civil ceremony in any place, and in any manner, which may please them best. If they choose to go to the house of God they may do so, and in such a case without its being registered; but as we attach no sanctity to places, they could invite their minister to their own home.”

The attendance of the Registrar might on some occasions be found inconvenient, but we do not think this a matter of much consequence. We are glad that Dissenting Ministers are not to be in any way drawn into connection with the state, by this business. Church Parsons may, but Dissenting Ministers should not, be the Agents of Government. Having to pay 10s. for the attendance of the Registrar will have the effect of driving many to a cheaper Marriage Shop—the Parish Church. We ought to be allowed to carry on business on equal terms.

TRUST DEEDS OF MEETING-HOUSES.

It is to be desired, says Mr. Stovell, that this year may not pass away without some vigorous effort to remove the necessity for renewing trust deeds. By a subterfuge in law dissenting churches are supposed to have no existence. They can hold no property, but by means of individuals named as trustees. When these are all dead, excepting two or three, the deed must be renewed; and, if that be neglected, as it often has been, the property is lost. The law expenses thus incurred, and losses together, often amount, in a few years, to more than a rent on the whole property during the time it was possessed by the church. In every instance, the expences are considerable, and exceedingly unjust. Should not the associations make a firm stand here? No church in the establishment is encumbered with such expences, or exposed to such hazard. Why should Dissenters alone be supposed to have no existence? Every association ought to petition the present parliament to enact such a law as might seem, in their wisdom, suited to relieve the Dissenters from this oppression.

THE Tory party had a grand muster in London lately. Covent Garden Theatre was fitted up for them. "Church and King" was the first toast. The Chairman designated the Voluntary System—"a system of Voluntary Wickedness." After the health of the Bishops and the Clergy, they sung "With a jolly full bottle let each man be armed!" and then they defied the Dissenters. This was too bad. "Sound the loud timbrel, &c.," was next sung. N. B. The Dissenters were the Egyptians! As the Patriot says, the piety was worthy of the place and the patriotism of the cause.

Great Changes are taking place by deaths and removals among the Spiritual Peers—the Lord Bishops. We sincerely regret the death of the late Dr. Ryder, Bishop of Litchfield and Coventry. He was a truly good man.

In Edinburgh, Counsellor Russell has been sent to gaol for not paying Ministers tax. This has caused a great sensation.

Some excellent Lectures on the Voluntary System have been given in London and Birmingham, by Messrs. Morell, Clayton, Cox, and Burnett.

Mr. Child, of Bungay, has just received a present of a handsome silver inkstand, in token of respect for his decided conduct.

BAPTIST INTELLIGENCE.

AFFLICTIVE EVENT.—In our last, we said that Mr. Thompson, late of Gosberton, was about to remove to the G. B. Church at Harborough. He did remove with his wife and five small children. On Lord's-day, April 3, he was expected to enter upon his labours; but on the morning of that day he was taken seriously ill. He continued in an alarming state for several days, and on the following Sabbath morning expired! This distressing event produced a great sensation in the town and neighbourhood. A Subscription was opened in Harborough, and in a few days £100 was subscribed. W. de Capell Brooke, Esq., and his lady, and two clergymen, subscribed liberally. The Banks in Leicester, and Sir James Esdailes of London, will receive subscriptions. It is designed to purchase an Annuity for Mrs. T., who is suddenly left without any means of subsistence, or any prospect of support. Mr. WINKS of Leicester has engaged to receive subscriptions, and we venture to say, that our publisher, Mr. WIGHTMAN, will be kind enough to receive them also. May pure and undefiled Religion, dispose many to come forward, and pour the balm of comfort into the heart of the Widow and Fatherless.

MR. CAMERTON, G. B. Minister of Louth, has, we are glad to see, come out into the controversial field, with a Mr. R. S. Bayley, who has said some strange things against immersion. All who know Mr. C. will be content to leave the subject in his hands. His pamphlet is one of the best of the many good things which have appeared on this controverted subject.

BRADFORD, YORKSHIRE.—The G. B's are about to erect a good substantial Meeting House in this populous place. This attempt, we are happy to state, meets with the most friendly countenance from our respected P. B. brethren in the town.

PORTSEA.—The G. B. interest in this sea port is in a state of considerable improvement. During the past year, successful efforts have been made to reduce the debt—the congregations are larger, the Sabbath-School increased, and many have been baptized.

GENERAL BAPTISTS.—We observe in the Repository, proposals for better conducting the Annual Association. Most of the Rules are excellent; some a little too synodical. The independence and liberty of Churches should be jealously guarded. The end of the wedge must not be

Baptist Intelligence.

admitted. But what does Mr. Ingham mean, about Churches manufacturing their own Ministers?

JUVENILE ZEAL.—After an address by MR. ROE in the Meeting-house, in the Alley, Portsea, the young people of the congregation engaged to collect £20 to send a Home Missionary to a station of peculiar destitution. The young folks overshot the mark. They collected £28 14s.

BAPTIST HOME MISSIONARY SOCIETY.—We are glad to find that inquiry is making after this Society. We have long regretted that it is so little known. We ourselves have often wished to get hold of some details of its proceedings, but we could not find them in the usual organs of communication. It would be better supported if it were better known. We feel it to be our duty to say respectfully, yet faithfully, that its Managers will not discharge their duty to God or their country, if steps are not taken to bring this valuable Institution more prominently before the public. By the-by, what has become of the General Baptist Home Mission?

THE LATE DR. NEWMAN.—Mr. Pritchard in his funeral sermon for this esteemed Minister, says—"And may we not embrace the present opportunity of adverting to public opinion in reference to his moral worth? What an expression of this was afforded on a recent day, when we saw throughout this neighbourhood, not only the houses of business, but also the private dwellings, almost entirely closed! Did we not witness an unusual, but most gratifying, token of clerical respect to our departed brother in the directions given for the tolling of the bell as the funeral procession proceeded to this place? Connected too as it was with other incidents expressive of personal regard and consideration, a more distinct reference to which, however, is not here deemed necessary. In short were it required, what numbers of unobjectionable witnesses, in every direction, would cheerfully press forward and bear their willing testimony to the moral worth of our dear departed friend."

DEBTS ON MEETING-HOUSES.—It is stated by Mr. Stovell, that the debts on the P. B. Meeting-houses may be calculated at nearly £100,000, requiring £5,000 per annum for interest. He proposes a plan for paying these in seven years, and points out, as we think, with great force the propriety of more orderly and efficient measures for the erection of places of worship.

Baptist Intelligence.

SHEEP WITHOUT A SHEPHERD.—In many parts of the world where Baptist Christians are to be found—in New South Wales—in South Africa—and in the Canadas, there is a great demand for Ministers. The people are literally as sheep having no shepherd. Not only is this the case where the people are already Baptists, but light and liberty is spreading rapidly in every direction, and in many parts ancient prejudices are giving way, and the people in great numbers are coming over to our views, and these are wanting pastors to guide and comfort them. Here is an instance. "In New-foundland, nearly a whole congregation of people renounced infant sprinkling, conceiving that it had no Scripture authority, and many of them would have been baptized, had a Baptist Minister gone to their assistance. A fine field there for Missionary operations!"

A NEW MEETING-HOUSE has recently been opened at Cullingworth, near Haworth, Yorkshire, capable of seating 300 persons. Mr. Saunders, of Haworth, has been very active in establishing this interest. The Baptists in the West Riding are beginning to feel the influence of the Revival spirit, and much good appears to be doing.

BURMAH.—The American Baptist Missionaries, stationed at Ava, have lately been disturbed by the Government, who appear to be jealous of their attempts to convert the people. After much prayer and anxiety the cloud passed away, and they were permitted to reside near but not in the city. They say, "Blessed be the name of God, our prospects are encouraging." The brethren are contemplating a mission to Sudiya, in Assam, 400 miles north of Ava, near to China.

ASSOCIATIONS.—There are thirty-three Associations of the P. B. Churches in England and Wales. The G. B's have one annual Association of the whole body, and six conferences which meet quarterly.

THE EATING AND DRINKING SYSTEM at associations, ordinations, &c., is severely censured in a well-written article in the Baptist Magazine of last month. No one can, we conceive, gainsay the arguments of the writer, who supports himself by scripture precedents for abstinence rather than indulgence on such occasions, and insists that the money thus wasted ought to be devoted to Christ.

GENERAL INTELLIGENCE.

British and Foreign Bible Society.—At a Meeting of the Finsbury Auxiliary of this Society, held on Thursday last, at the City-road Chapel, it was stated that during the last three or four years the Society had circulated upwards of 2,000 copies of the Scriptures per day.

Sunday-School Union.—From the report just published, it appears that in London alone there are at present about 102,000 children receiving instruction, and 6,000 teachers.

A Young Woman was charged before the police with stealing wood in Brussels. She denied the charge, and said it must have been her sister, who when produced in court resembled her so closely, that the tribunal, fearful of condemning the innocent, acquitted both.

Spalding Town-Hall Clock, instead of striking 3 at the usual time, is said to have struck 146.

Scarcity of Crime.—In the town of Sunderland, it is stated, that for three consecutive Sessions and the intermediate Assizes, not one Criminal Case was sent from this town of 50,000 inhabitants.

Sparrows.—The charge for killing Sparrows in one parish, amounted last year to the almost incredible sum of £54 5s. 10d.—which at 3d. per dozen, would be a total of 52,600—or 4,838lb weight. Enough, one would have thought, to have supplied the tables of the Paupers.

Cabal.—This word is formed of the names of five noblemen who formed themselves into a political party—Clifford, Arlington, Buckingham, Ashley, Lauderdale.

The Bishop of London, and a Deputation of Parsons have waited on Lord Russell, begging and praying that they may have their fees secured in the New Registration and Marriage Bills.

Richard III is said to have established Posts. Alarmed for the safety of his kingdom, he fixed

himself at Nottingham and stationed his agents at the seaports, who were directed to hasten to him with any intelligence of importance.

The Statue of King William III. in the College Green, Dublin, has been blown down and broken. The Tories were dreadfully alarmed at the circumstance; as for the people, it afforded them some amusement to see the old emblem of orangeism upset.

Slavery.—Nearly six millions of human beings are at this time enduring all the horrors of slavery in North and South America! One hundred thousand Africans, it is calculated, are annually stolen from their native Homes—one-tenth of whom perish at sea.

The Law of Primogeniture, the strong hold of the Aristocrats, has been attacked by Mr. Ewart, in the House of Commons.

Twenty-four Shops were lately destroyed by fire, in Old Bond Street, and the Burlington Arcade London. Property of great value was destroyed. One Picture dealer is said to have sustained a loss of £40,000.

Sheriff Salomons (a Jew) and his wife were presented at the Queen's Drawing Room, by Lady Russell.

A Man of Colour in America, was lately destroyed by wolves. He had been butchering, and was returning home in the evening carrying some meat, which attracted a gang of these animals. His remains were found next day. The poor fellow had killed five of the wolves.

Hanging by Accident.—A person named Hanlon, in the neighbourhood of Stradbally, Queen's County, came by his death under the following circumstances:—It appears that a great number of the peasantry assembled at a wake in the neighbourhood, where plays were performed during the night. One of those represented a mock trial, in which the unfortunate man was sentenced to be

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hanged. They tied him up to a collar beam; while standing on a chair in this position, two men kicked the chair from under him—he fell, and though cut down in a few seconds, it was found that he was strangled. The man it is reported, died in a short time, and the two men absconded.

A Young Midshipman, the son of a merchant, passing near one of the houses on fire in New York, hearing the shrieks of a female, ran into the house; her distress was not for herself, but for her child, which was in a higher room then on fire. He was warned not to go, but heeded not; and having got to the room, he found the little innocent playing on the bed, and delighted with the blaze around. He snatched it up, escaped in safety, and delivered it to the agonized mother, who frantic with joy, threw her arms round about the neck of the benevolent hero, and exclaimed, "My God, my God, thou hast not forsaken me!"

Tory Courtiers.—The greater number of guests at their Majesties parties, are still of Tory politics. The Liberal aristocracy seem to shun the palace, where, probably, they are no great favourites—at least not with "the lady of the house."

Irish Church Bill.—We contradict as utterly without foundation the reports which the Tory prints are at present busily engaged in circulating—that Ministers have abandoned, or intend to abandon the appropriation clause in the Irish Church Bill.

A few weeks ago, as a woman and her two children, one in arms, were crossing the railway near Darlington, they were overtaken by a waggon train, and crushed to death instantly. Mrs. Lister who was not twenty-two years old, has left one child and her husband behind her.

Irish Suicides.—It is a remarkable trait in the character of the

Irish, that, notwithstanding the most adverse visitations of fortune we rarely have recorded an instance of suicide.

Extraordinary Sheep.—Henry Heeley, Esq., of High Risby, had his two-sheer sheep, William IV., shorn on Thursday last. This sheep was by all allowed to be the most wonderful animal ever produced by this or any other country, as the following statement of weights will amply testify:—Live weight, 434lbs. 10 $\frac{1}{2}$ oz.; dead weight, 304lbs. 10 $\frac{1}{2}$ oz.

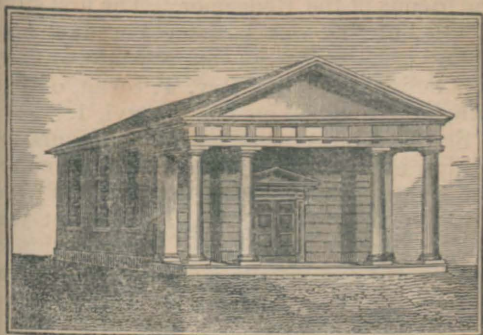
Mr. Wakefield estimates that the property of six of the Irish Bishops when out of lease, would produce £580,000 a year; a sum which would give an income of £500 a year for each of the clergy and a fund for the establishment of a school for every parish.

Wood Pigeons.—There was lately shot by one of the gamekeepers upon the most noble the Marquis of Ailsa's estate of Culzean, a wood pigeon; and there was taken from its crop in a perfect state, the number of 2,160 grains of wheat!

Drunkenness.—In the evidence given by Colonel Sir John Woodford before the Commissioners on military punishments, are the following question and answer:—We are led to suppose that the great root of all offences in the army is drunkenness?—I think it is.

The Duty paid to government annually upon the omnibuses which run from the Bank to Paddington, by the New-road and Oxford-street, amounts to nearly £22,000.

The House of Lords are expected to spoil the Irish Corporation Bill. If they persevere a general Election may be the consequence. These Lords seem infatuated. Well: they are only hastening their destiny. They must go sometime, and the sooner the better.



NEW BAPTIST MEETING-HOUSE,
STRATFORD-ON-AVON.

“The cloud capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherits, shall dissolve,
And like the baseless fabric of a vision,
Leave not a rack behind.”

Shakspeare.

WE have the pleasure this month of presenting our friends with an engraving of the New Baptist Chapel, lately erected at Stratford-on-Avon, and which we are informed will be opened for public worship, on Wednesday the 15th of this month, (June.) The committee of management have secured the services of the Rev. T. Swan of Birmingham, the Rev. J. Simmons of Leicester, and the Rev. J. A. James of Birmingham, for this interesting occasion; and we trust they

New Baptist Chapel Stratford-upon-Avon.

will be favoured with a large company of the friends of the Redeemer. The first stone of this building was laid on Tuesday, Aug. 18th, 1835, when an appropriate address was delivered by the Rev. T. Swan, of Birmingham, founded on Isaiah xxvi. 1.

Stratford-on-Avon contains a population of upwards of 6000 persons, out of which not 1000 regularly attend any place of worship. In the year 1826, an attempt was made to raise a church and congregation of the Baptist denomination: a small place was fitted up, and opened in July 1827. Here, the late Rev. Abraham Smith, (then a Student at Bristol), and other ministers from neighbouring churches often proclaimed the word of life; and we rejoice that their labours were not altogether in vain.

On the 26th of February, 1832, a church was formed of ten members; some of whom date their first serious impressions from attending the ministry of the word in that place. The church having waited for Mr. Smith till he had finished his studies, had no doubt he would have settled amongst them; but soon after his return from Bristol, it pleased God to lay him aside from his public work, by a very painful and lingering affliction; and on the 1st of February, 1832, he was removed from this scene of labour to enter into rest.

Soon after his death, it having pleased God to remove some from the town who

New Baptist Chapel Stratford-upon-Avon.

took an active part in the work—the place not being regularly supplied with the ministry of the word—and the Meeting-house being private property, and in an obscure situation—circumstances (unnecessary to mention here) soon occurred which rendered it unavoidably necessary to shut up the place. But previous to this, a suitable piece of ground, in a populous part of the town, was purchased, and secured in the hands of fifteen trustees, with a view to erect a neat and commodious place of worship. The friends connected with the cause, lamenting over the spiritual condition of the people, and the Lord having been pleased to augment their number, they feel it their bounden duty to put their hands a second time to the work; and having erected the present building, which is 50 feet by 28 feet in the clear, including vestries, and will seat about 300 persons. The Rev. W. A. Salter from Stepney College, has engaged to supply the place for the first month.

We trust that this interesting station will soon be favoured with a faithful and successful labourer—that this attempt to extend the cause of Christ may be crowned with the Divine blessing, and rendered eminently conducive to the advancement of the Redeemer's kingdom. May this town become as eminent for its united and zealous efforts in the cause of Christ, as it is now renowned in being the birth-place of SHAKSPEARE.

THE FIRST ORIYA CONVERT.

(From the Quarterly Papers of the General Baptist
Missionary Society.)

WE have been favoured by Mr. Lacey with an account of the conversion of Gunga Dhor, the first fruits of Orissa to God; for Erun, who was the first Hindoo baptized by your Missionaries in Telega, and though he was baptized before Gunga Dhor, his conversion was subsequent to Gunga's. His name signifies "*the Dawn.*" How significant! On this occasion we shall detail Gunga's progress till the important day when he left Juggernaut's temple never to go back till he returned as a preacher of the Gospel. In a future paper we may narrate his history, till the still more important day, when he parted with kindred and friends, and all for Christ.

The conversion of Gunga Dhor, the first Oriya convert, a Brahmun of high caste, of great respectability and influence among his own people of every class, was an event of no ordinary importance. It may in truth be said, that, when Gunga threw off his poita, the badge of his divinity, and assumed a Christian profession by public baptism, the temple of Juggernaut received a severe shock. Then, that progress of ruin commenced, which will work till "one stone shall not be left upon another, which shall not be thrown down." Hitherto the chain of caste, which rivets idolatry, with its degrading observances, on the attention of the people, remained

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unbroken in Orissa, but now it was separated to be repaired no more.

The Brahmuns, in their countenances expressed all this, when they stood in the Chowdry bazar, and heard him deliver his first Christian address; they gnashed their teeth upon him, and abundantly uttered their curses and imprecations, wishing most sincerely that he might die; these curses and imprecations however, our friend, had now learned properly to value; and what added greatly to their vexation, was, that they saw clearly he cared nothing at all about them. Caste is frequently forfeited either by accident or wilful violation of some of its provisions, and as soon as discovered the poor unfortunate delinquent is accursed and cast out. He generally pleads guilty, and sets himself to work in obtaining the means of propitiating the priests and so restoring himself to lost favour and his proper station in society; but here was a man and a brahmun too, who could publicly degrade his gods, who despised his caste, respected not his high character, and feared not the curses of a brahmun, before which others tremble, and which they are ready to prevent, even at the expence of all they possess on earth.

The first Christian light which entered Gunga Dhor's mind, was from a small Tract entitled "Jugernatha Ruth na chullebar a kottha," or "The account of the not-proceeding of Juggernaut's car."

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The consternation and dismay produced by Juggernaut's car sticking in the mud, made that a favourable opportunity for thus ridiculing idolatry, and for exhibiting the Saviour of the world to the people; and Mr. Ward hastily composed and printed this tract for this two-fold purpose, and it was pretty extensively circulated among the people. It was not confined to the Bengalee language, but printed also in Oriya, and probably in other dialects.

Gunga Sagur, is a place of religious resort, much celebrated among the Hindoos, and there is an annual festival held there, numerously attended by all classes. Hither the Serampore Brethren went to preach the Gospel, and distribute religious publications, among which was the Tract above mentioned. On one of these occasions that publication fell into the hands of an inhabitant of Orissa, and by him was carried into the neighbourhood of Cuttack, more than two hundred miles from the place where it was received. The man does not appear to have read it, but had laid it aside among his other books. Gunga Dhor, before his conversion, was a great reader of all kinds of books, and used to travel from village to village through a very extensive range, reading his Shastrus to the people in their evening or midnight assemblies of "Satsung," or communion of the faithful.

In one of his peregrinations he entered the

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house of the owner of this tract and begged it of him. It was soon perused, and its subject and style was just such as to suit the mind of Gunga, and he saw at once, and felt that it clearly disproved the divinity of the Serampore Juggernaut; and he contracted a supreme contempt for that idol. But this was not all, for he felt his confidence in the large image of this god, which is worshipped at Pooree, very much weakened, and his reverence for all idols much decreased; for he could not avoid applying the same arguments to them which Mr. Ward had used in speaking of Juggernaut at Serampore. His mind was occupied with thoughts like these for some months, and he began to think seriously of renouncing the worship of idols altogether.

A thought however, occurred to Gunga, which is exactly characteristic of the man, that he would prove Juggernaut, and so give him an opportunity of evincing his right to divine honours, and the following was the method by which he concluded to put his divinity to the test; namely, to go to Pooree, and propose a question to the god, his answering which either by dream or vision, should prove his divine power, but his failing to do so should prove his want of it. Accordingly he set out on his journey, and having arrived at Pooree, took lodgings there.

Next morning, after having attended to

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his ablutions and prayers, he proceeded to the temple, where putting off his robe from his head, and approaching the presence of the idol with his hands devoutly united, he repeated his question to his god, and requested an answer by dream or vision* that night; and then he returned to his lodging without communicating his business to any one. Night came, and Gunga Dhor cooked his rice, and then laid himself down on his rushen mat and slept, prepared for the appearance of Juggernaut; however he awoke and arose in the morning without having had a dream or seen a vision, and there was none to answer.

Next day Gunga Dhor mentioned to the officiating Punda of the temple, that Juggernaut did not attend to his prayer; the priest said, "Know you not that Juggernaut is Joge dhyae,† and requires to have his attention awakened by some peculiar and powerful means;"‡ and he promised him, on the adoption of such means, that his prayers should be answered.

The worshippers of Baal in their extremity,

* The natives believe their gods communicate with them by dreams and visions.

† Absorbed in abstract meditation.

‡ The conviction that their gods are absorbed in abstract thought is universal, and different means are used to awaken their attention; generally the severity of devotion, or infliction of self-torture, but sometimes loud bursts of blasphemy and abuse, succeeded by adulation and praise, lest being awakened they should be angry. How contemptible!

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inflicted punishment upon themselves, by crying aloud and cutting themselves with knives and lancets, till the blood gushed out upon them, (1 Kings xviii. 28.) in hopes thereby of attracting the notice of their god, but our friend Gunga, determined to adopt the wiser and more likely method of punishing the god. To this end, he proceeded to the town and procured a piece of rod iron some inches long, and had this iron well pointed at one end. Having furnished himself with this means of awakening Juggernaut he proceeded to the temple, with his goad concealed under his cloth. Arrived there he went through the proper forms of worship in the presence of the idol; and then, unobserved by either priests or pilgrims, he stept behind the god, and there from underneath his robe goaded and pierced the idol about the back and ribs with all his strength. After the application for some time of these awakening means, Gunga again proposed his question to Juggernaut, requesting an answer as he had done before by a dream or vision. He laid down to rest, and expected the god, but notwithstanding having acted on the Punda's advice, and having moreover his promise of success in consequence, "there was no voice, nor any that answered," and Gunga Dhor rose in the morning divested of all reverence for Juggernaut, and left Pooree, to which he never afterwards returned an idolater.

TIME'S TAKINGS AND LEAVINGS.

WHAT does age take away ?
Bloom from the cheek, and lustre from the eye ;
The spirits light and gay,
Unclouded as the summer's bluest sky.

What do years steal away ?
The fond heart's idol, love that gladden'd life,
Friendships, whose calmer sway
We trusted too in hours of darker strife.

What must with time decay ?
Young hope's wild dreams, and fancy's visions
bright ;
Life's evening sky grows grey,
And darken clouds preclude death's coming
night.

But not for such we mourn !
We know them frail, and brief their date
assign'd :
Our spirits are forlorn,
Less from time's thefts than what he leaves
behind.

What do years leave behind ?
Urruly passions, impotent desires,
Distrusts and thoughts unkind,
Love of the world, and self—which last expires.

For these, for these we grieve ;
What time has robb'd us of we know must go,
But what he deigns to leave,
Not only finds us poor, but keeps us so.

It ought not thus to be ;
Nor would it, knew we meek Religion's sway ;
Her votary's eye could see
How little time can give or take away.

The Late Solar Eclipse.

Faith, in the heart enshrin'd
Would make time's gifts enjoyed and used, while
lent;
And all if left behind,
Of love and grace a noble monument.

THE LATE SOLAR ECLIPSE.

SIR,

I could wish to occupy a small space of your publication with a few remarks on that rare and beautiful phenomenon which occurred last Sunday, (the solar eclipse.) I am anxious to place these observations on record for the use of those who may live to see the next, which will take place about half-past nine in the morning, on the 9th of October, 1847, and which will be the largest solar eclipse during the present century. I need scarcely say that total eclipses of the sun are of very rare occurrence. It is nearly sixteen years (7th September, 1820,) since the last partial eclipse, which was less than the one just now past; from which time youths in their adolescence have become novice philosophers, and in eleven years more boys of the present day will be in the same situation, and the noviciates of 1836 will become mature, able to make correct observations, and in many of peculiar aptitude, capable of calculating their successions. Such must be the effect of the establishment of Mechanics' Institutes, and of the extraordinary facility they afford of obtaining excellent philosophical instruction.

The day (Sunday,) was, in the extremest sense of the word propitious, from the first appulse of the moon's body to its final exit, the gradual progress was never for one moment interrupted by the slight-

The Late Solar Eclipse.

est interposition of cloud; the sun being at sufficient altitude above all possible reach of horizontal vapour, the effect of powerful evaporation. The whole firmament was without spot. The successive diminution of light could be remarked at every measurable interval. The extreme warmth of the atmosphere sensibly diminished. The brilliant blue of an unclouded sky successively assumed that grave hue of neutral tint which takes place during the progress of twilight; this was more strongly marked in the north-east, where the sky darkened to the leaden aspect of evening.

Expectations had been inconsiderately entertained that the obscuration would have been sufficient to make the stars visible, and some disappointment has been expressed that such hopes were not realized. This must have arisen from a false estimate of the intense power of the solar rays, and which it is one object of this communication to render more correct and more intelligible. If remembered, this will prevent all future disappointments on such occasions. It is computed that the force of light of an unclouded sun is equal to that of 90,000 full moons! In the eclipse, last Sunday, not more than eleven-twelfths of the sun's disc was covered, and consequently there was an illuminating energy left equal to at least 7000 full moons! If the power of one full moon is capable of rendering stars of the seventh magnitude invisible to the unassisted eye, it may be assumed that the power of 1000 would produce the same effect on those of the sixth and fifth,—2000 would on the fourth and third,—3000 on the second and first, and 4000 on the more brilliant planets—Jupiter and Venus. These loose conjectures still leave an unappropriated power of light equal to 3000 full moons! From

The Late Solar Eclipse.

these premises it may be asked what chance there could be of seeing stars last Sunday? What effect might have resulted from the interposition of a thick, dense, and extenuated cloud, can only be matter of guess but not of demonstration, perhaps the more vivid planets, Jupiter and Venus, and stars of the first magnitude might have become visible—this indeed would have been a delightful sight.

Mankind, however, were not the only part of the animated creation which experienced disappointment. Towards three o'clock the feathered tribes evidently betrayed symptoms that night was approaching. They exhibited the usual bustle on such occasions. They congregated in flocks, and poured out their melodious vespers preparatory to taking roost. Their instinct, however, proved no better guide than our boasted philosophy. The darkness soon passed its extreme point, and a second dawn apprized them of their mistake.

There is another topic remains to be noticed: as the obscurity increased there was an evident change in the tone and character of colour. Countenances exposed to the direct rays of the sun partook of a partially jaundiced cast. The complexion assumed a visible tinge of yellowish green. This was more strikingly perceptible in the light reflected from white garments, which had the appearance of being washed in some tinged solution. Whence did this sensible change arise? We are almost daily accustomed to experience a diminution of the direct rays of the sun, yet with no such observable effects. Can this peculiar change of colour be accounted for on any of the received principles of optics? Here is a singular disturbance of the refrangibility of light without any apparent adequate cause. It is to me unaccountable. I could not be deceived;

The Worm.

it was observed by others in various positions, and could not be an optical illusion.

Leaving this as a moot point, I cannot conclude this paper without expressing the pleasure which is derived from every such additional evidence of the extreme degree of accuracy to which we have arrived of the mechanism of the solar system, and of the power and wisdom of its Almighty Creator. How much is that pleasure enhanced when these phenomena are accompanied, as in this instance, with new features—new incentives for investigation in another branch of natural philosophy. When will our inquiries cease? When, and under what circumstances will it be possible for us to say that we are brought to a close for want of subjects? Happily for mankind Science and Nature are equally inexhaustible. Men will never cease to find new objects to excite their wonder, new motives for fervent, sincere, and sublime adoration!

May 17, 1836.

G. B.

Since writing the above, an intelligent friend has informed me, that he and others with him, discerned Venus with the naked eye for at least 15 minutes during the height of the Eclipse. This will serve to show the possibility of seeing other stars, had the atmosphere been darkened by clouds to the southwest.

THE WORM.

(From the Missouriian, an American Publication.)

WHO has not heard of the rattle-snake or copper-head? An unexpected sight of either of these reptiles will make even the lords of creation recoil: but there is a species of worm, found in various

The Worm.

parts of this state, which conveys a poison of a nature so deadly, that, compared with it, even the venom of the rattle-snake is harmless. To guard our readers against this foe of human kind, is the object of this communication.

This worm varies much in size. It is frequently an inch through, but, as it is rarely seen, except when coiled, its length can hardly be conjectured. It is of a dull lead colour, and generally lives near a spring or small stream of water, and bites the unfortunate people, who are in the habit of going there to drink. The brute creation it never molests. They avoid it with the same instinct which teaches the animals of Peru to shun the deadly coya.

Several of these reptiles have long infested our settlements, to the misery and destruction of many of our fellow citizens. I have, therefore, had frequent opportunities of being the melancholy spectator of the effects produced by the subtle poison which this worm infuses.

The symptoms of its bite are terrible. The eyes of the patient become red and fiery, his tongue swells to an immoderate size, and obstructs his utterance; and delirium, of the most horrid character, quickly follows. Sometimes, in his madness, he attempts the destruction of his nearest friends.

If the sufferer has a family, his weeping wife and helpless infants are not unfrequently the objects of his frantic fury. In a word, he exhibits, to the life, all the detestable passions that rankle in the bosom of a savage; and, such is the spell in which his senses are locked, that, no sooner has the unhappy patient recovered from the paroxysm of insanity, occasioned by the bite, than he seeks out

Baptist Marriages.

the destroyer for the sole purpose of being bitten again.

Would you know the name of this reptile—a reptile which “outvenoms all the worms of Nile?” It is the WORM OF THE STILL.

BAPTIST MARRIAGES.

(From Rippon's Register.)

THE MANNER OF MARRIAGES AMONG THE BAPTIZED BELIEVERS, 1689.

We are not against, but for, the public solemnization of marriage according to the law of the land, save that there are some ceremonies used therein which we cannot comply with. And because some of the priests will not marry us at all, and others will not do it unless we conform to all the ceremonies required in the service-book, this puts us upon a necessity to have it done without them, and the manner thus: ‘The parties to be married being qualified for that state of life, according to the law of God and the law of the land, as to the degrees, &c., therein limited, they call together a competent number of their relations and friends, and, having usually some of our ministry present with them, the parties concerned declare their contract formerly made between themselves, and the advice of their friends, if occasion require it; and then, taking each other by the hand, declare, That they, from that day forward, during their natural lives, together, do enter into the state of marriage, using the words of marriage in the service-book, acknowledging the words to be very fit for that purpose. And then a writing is signed by the parties married, to keep in memory the con-

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tract and covenant of their marriage, to this effect:

“These are to testify to all men, that we, A. B., of, &c., and C. D., of, &c., have, the day of the date hereof, entered into the covenant and state of marriage, according to a solemn contract heretofore made between ourselves, and with consent of such as are concerned, in order thereunto; and we do now, in the presence of Almighty God, and the witnesses hereafter named, ratify the said contract and covenant act of marriage this day verbally made; in both which we do, in the fear of God, mutually and solemnly, and, for our parts, respectively, promise, in the strength of God, to live together in the state of marriage, according to God’s ordinance, from this day forward, to love each other as husband and wife, and faithfully to perform all the duties to which we are bound by God’s law, and the good laws of the land in that case provided, till the Lord by death shall separate us. In testimony whereof we have hereunto set our hands, the day of, &c.

Then is annexed a certificate of the witnesses, thus:—

‘We, whose names are subscribed, do testify, that the above-said A. B. and C. D., the day and year above-said, did mutually take each other into the state of marriage, acknowledging the contract and covenant, and ratifying the same by word, and by the subscription thereof, as above said. In witness whereof, we do hereunto set our hands the day and year abovesaid.’

After these things, some suitable counsel or instruction is given to the parties, and then prayer is made to God for his blessing upon the parties married, &c.

THE VOLUNTARY PRINCIPLE A PRINCIPLE OF PHILANTHROPY.

(From Burnet's Lecture on the Voluntary Principle.)

PHILANTHROPY, which raises in the heart of each man a fellow feeling toward every other,—philanthropy, from which social feeling, good-will, brotherly kindness, and love, arise in the heart, and sweeten society and existence, strengthening the essential bonds of society, and weakening the jealousies of mankind.—This is the philanthropy which the coercive system can never admit. It is only the Voluntary Principle that calls forth from the Christian's heart the finest feelings to their fullest exercise. Coercion bears down upon all our professions at once, sweeping from the mind in which it exists, every vestige of loveliness. It sets forth in a wrong path, it brands with the mark of despised inferiority those whom it would coerce into a better state: instead of inspiring love, it begets hatred. Let me rather go to my fellow men, and inform them that I am anxious to do them good.—that I am willing to give my whole time and energies in my endeavours, and that all I ask in return, is, that they will voluntarily reward me for those labours in which they see I am employed, and in the performance of which, they must discover that I am desirous of doing good.

SPRING MORNING.

(By Thomas Ragg.)

HAST thou e'er watch'd the morning's birth,
When light down stooping from above,
Awakes the softly slumbering earth,
With its first playful kiss of love?

Spring Morning.

Swift from the womb of darkness springing,
It gilds the east with fairest beams,
And all around rich lustre flinging,
On hills and dales, and groves and streams,
Recalls to active energy
Their many colour'd tenantry,
That with ten thousand pranks, new zest
To all the busy landscape giving,
Appear as though supremely blest
In the sweet consciousness of living.

Hast thou e'er mark'd the Spring's return,
When nature 'neath the sun's warm ray
Feels her long frozen bosom burn,
And casts her snowy robe away?
The trees put on their leafy dress,
And smile again in loveliness;
The birds again begin their song,
And skip their verdant boughs among;
And gardens, fields, groves, floods, and bowers,
Laugh joyous in their festive hours.

From morning's birth, and spring's return,
A lesson of heaven's dealings learn,
And see a faint imperfect trace
Of God's best work—the work of grace.
Far fairer than the day-beam bright,
That first dispels the shades of night,
Is truth's celestial cheering blaze,
When shining down on error's maze;
And more reviving than the spring,
To pallid winter's slow decline,
Is the sweet warmth of love divine,
To virtue cold and slumbering,
That torpid in the bosom lay,
Till roused by its life-giving ray.

LINES FOR AN ALBUM.

“WHEN thinking on the ways of man,
This little rule did rise,—
That he who lives without a plan,
Will die without a prize.

Reflection still to those who hear
This further guide hath given,—
That the best plan is godly fear,
And the best prize is heaven.”

D. I.

THE BAPTIST PULPIT.

Jeremiah xxxi. 34.

“*And they shall teach no more every man his neighbour, and every man his brother, saying Know the Lord! for they shall all know me, from the least of them unto the greatest of them saith the Lord; for I will forgive their iniquity and I will remember their sin no more.*”

The great point which I wish to prove before attempting further to illustrate these words is, that they relate to the new covenant or Christian dispensation, in opposition to the old covenant or Jewish dispensation, and that therefore they describe the state of the church of God under the Gospel. This may be done by three considerations; viz. the connexion, the Apostle's quotation, and the words themselves.

1. The connexion proves their reference to the Christian church, for verse 29, 30, teach that relative or national religion should give way to personal religion. The Jewish religion was relative, and the Christian is personal; in verse 31—33, is contrasted the nature of the two covenants, as being *old* and *new*, as being essentially *different* in constitution, and as containing *different blessings*, and these words are stated to refer to the new covenant; and the terms “*In those days*”—“*After those days*”—“*Behold the days come,*” are all commonly used in reference to Gospel times.

2. The Apostle's quotation proves the point so clearly that we need only read the eighth chapter of the Hebrews, in which it is found, to be convinced of the fact. See Heb. viii. 8—12, and also Heb. x. 16—18, which clearly prove that the Apostle considered the words as describing the Christian church in distinction from the Jewish.

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3. The words themselves speak of those blessings which Christians enjoy under the Gospel as distinct from what the Jews possessed under the law. The latter having had a dark and typical form of truth and temporal blessing, and the former possessing, according to the text, personal knowledge of truth and important spiritual blessings.

This point being established, we discover how erroneous is the view of these words which those persons take who think them applicable exclusively to the millenium, and who pray for their fulfilment as that which has never yet been realized. The fact is, these words have been fulfilled ever since the Apostle's time, and they contain a prophetic description of what a Christian church is under the Gospel dispensation. A more particular examination of them will, I think, fully confirm this interpretation.

These words describe—

I. The universal instruction of the members of the church, the real citizens of Zion. "*All shall know me, &c.*"

II. The laying aside the old method of instruction. "*They shall teach no more every man his neighbour, &c.*"

III. The salvation of all who are so instructed. "*I will forgive their iniquity and remember their sin no more.*"

I. The universal instruction of the members of Zion. "*They shall all know me.*"

Consider 1. To whom the promise of instruction refers. It has been generally thought to refer to the world at large, and to be equivalent to that passage which says that "the knowledge of the Lord shall cover the earth as the waters do the sea," but this is quite a gratuitous assumption. The context limits it to spiritual Jews, or to those with whom the Lord would make his new covenant after the old one was done away, and therefore it includes Christians and only Christians in all ages from the time of Christ. The prophet speaking of the new covenant with the house of Israel says, "They shall all know me from the least of them unto the greatest." It is not, and never can be, literally true of the world at large that from the least infant to the oldest or greatest man, all people shall personally know the Lord; but it is literally true, even now, that from the least believer, the babe in Christ, to the oldest father, or greatest Christian, all the true members of Zion do know the Lord.

Consider 2. The nature of the instruction confirms this. It is a *knowing the Lord*; and this is not a nominal or relative knowledge of him, for this was obtained under the old cove-

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nant, but a personal apprehension of him as revealed in his word and by his Spirit, and this knowledge is peculiar to believers. "To know the Lord" is a phrase equivalent to conversion to the Christian truth. "This is eternal life, to know thee the only true God and Jesus Christ whom thou hast sent."

Consider 3. How this interpretation accords with the Scriptural account of the Christian church. It agrees with the promise to that church recorded in Isaiah liv. 13, "All thy children shall be taught of the Lord;" which promise is universally allowed to refer to believers only.

It agrees with the nature and design of a Christian church, which is described to be "a spiritual house, built up of lively stones," and founded together on "the apostles and prophets, Jesus Christ himself being the chief corner-stone."

It agrees with the Apostolic constitution of individual churches, into which none were admitted that did not know the Lord. All the members of Christian churches do theoretically know the Lord, and all profess to know him experimentally.

Consider 4. That the Christian church consists of persons of various degrees of faith. There is the least and the greatest, with many intervening degrees; but every one is brought to the grand essential truth,—to know the Lord. All obey one Lord, and all look to one Mediator for salvation, though in regard to the knowledge and experience of Christian doctrines there are some weak in the faith and some strong, some babes and some fathers in Christ. Salvation does not depend upon the degree of knowledge, beyond the knowledge and belief of the grand fact that Christ is the Messiah, the Saviour. See these degrees of faith alluded to in 1 John ii. 12, 13.

II. This being the case that all under the new covenant know the Lord, we may lay aside all the old methods of instruction adopted for this end. *They shall teach no more every man his neighbour.*

Observe 1. Some of these methods of instruction are recorded in Deut. vi. 6—9, Deut. xi. 18—20. "And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as

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frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gate."

This was every man teaching his neighbour and his brother to know the Lord; and the most religious people, as the Pharisees, &c., were very scrupulous in observing these precepts. They made broad their phylacteries, and loved to pray standing in the streets to be seen and heard of men.

Observe 2. Other methods of instruction were the monuments of God's dealings with Israel; and the laws of their country, the types and shadows of the ceremonial law in particular, which they were to expound to one another. See Deut. vi. 20—25, Joshua iv. 21—24, Joshua xxii. 26—29. These types needed much exposition. The Levites were appointed to teach them; the prophets also, and as seen above, every man his brother; but now the Lord is so plainly revealed as our Saviour that the children of Zion need no such teaching, for all know for themselves.

Observe 3. The words do not set aside all teaching under the Gospel, for the Saviour instituted a public ministry, and enjoined mutual exhortation for growth in grace; but they refer to such old means as were used to teach the essential doctrine of Christ the Messiah, the saving knowledge of the Lord. If a man does not thus know the Lord he has no right to be in the church; and though the members of a national church might need the information, yet it would be an insult to the understanding of a member of a Scriptural church to say to him, "Brother, I have to inform you that Jesus is the Messiah, our Lord, and that you must be saved by him." Still this individual will find much important doctrine to learn, that he may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. 2 Peter, iii. 18.

III. As a further confirmation of this view of the text, consider now the promise of salvation to all those who are so instructed. "*I will forgive their iniquity, and I will remember their sin no more.*"

Observe 1. Pardon of sin is one of the "exceeding great and precious promises" spoken of by Peter, as belonging to those who have been called to glory and virtue. The phraseology of this promise is very sweet to the believing mind. It shows the guilt of sin removed; all sin and iniquity forgiven, and it shows that all the consequences of guilt are removed, and all traces of it are blotted out—"I'll remember it no more." We sometimes say, we forgive but we don't

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forget; there's a shyness left; but God will remember our sins no more, i. e. he will treat us as though we had not sinned.

Observe 2. This promise of pardon cannot belong to any but those who are in Christ, or those who know the Lord. It is not confined to the millenium, but is the happy portion of all Zion's true children who know the Lord and the power of his resurrection.

Application. 1. Learn the superiority of the Christian dispensation over the Jewish. The Jewish church was dark, outward, carnal, hardly discovering the plainest Gospel truth, and being national contained thousands who did not know the Lord, but all those who really belong to the Christian church know him for themselves.

2. Learn the antichristian nature of establishments, whose supporters, by abiding by the old covenant, virtually deny that Jesus Christ is come in the flesh. 1 John, iv. 3.

3. Learn the error of Pædobaptism, which by introducing a relative religion, opposes and destroys the necessity of personal knowledge of the Lord, in order to belong to the church of Christ.

Gold Hill.

DAVID IVES.

LONDON ANNIVERSARY MEETINGS.

With brief Statistics and Extracts from the Speeches.

The Christian Instruction Society includes 82 Associations, with 1862 gratuitous visitors, having under their care 46,938 families, and holding 115 prayer-meetings; being an increase of seven Associations, 232 visitors, 5,759 families, and 24 prayer-meetings, during the last twelve months; within the same period 766 copies of the Holy Scriptures had been circulated; 1,814 cases of temporal distress had been relieved, and 3,572 children had been obtained for Sabbath and Day Schools. The local prayer-meetings, preaching stations and schools, had been increased from 91 to 115.

The State of London, at this hour, was such as their fathers in their most fearful forebodings never anticipated; who would ever have expected at so early a period to see juvenile depravity to such a fearful extent, and in such a disgusting form? Who could have anticipated such brutal and disgusting displays of intemperance in the male part of

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the population? and, yet more revolting, among the women of this City. All this was seen from day to day, but most of all, and worst of all, upon the day of God! The Report had brought before the meeting a section of the metropolis with which he had some acquaintance. It had presented some of its fearful and mournful features. They had been told that of the population of that section, not one in ten attended public worship; they had been told that one half the children were untaught; they had been told that more than one half of the shops were open on the Sabbath-day; and they might have been told that amongst those houses devoted to business, every eighth house was occupied by a retailer of beer, or more generally by the retailers of that deleterious fluid which was rapidly bringing the lower classes of the population to brutalism and to beggary.

A. Tidman.

A most devoted Christian brother was visiting one Sabbath in one of the lanes of that mournful neighbourhood, and was invited by the inhabitants of one of the houses to ascend the stairs and see a poor sick woman. Of course he obeyed the call galdly. He found a family consisting of the husband, the wife, the wife's mother, and four children, destitute of any thing bearing the resemblance of a bed, and almost destitute of every article of household furniture. He found the wife's mother exceedingly ill, and to all appearance near to eternity. He requested to know the object of the invitation. They told him it was, to pray with the poor sick dying woman. He asked for a Bible, saying he should like to read first. "A Bible!" said the wife, "is it a book, Sir?" After making it a little plain to her ignorant mind, he obtained the remnant of a Bible, in which, however, he found a record of Christ's sufferings, and the glory which should follow. He read the 53rd chapter of the Prophecies of Isaiah, and offered a prayer for the salvation of the dying, and for the improvement of the whole family—most vicious as they appeared, and most wretched as they were. He soon made another call; and it was not difficult to discover that the father of the family was the source of all the misery they endured. His earnings, which were not small, were all prostituted to the very worst of purposes; he was an habitual drunkard, and left his wife and his dependent children desolate and miserable. It pleased God to bless the kind instructions of this minister of mercy to the father of the household: he became another

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man; and was at this hour as exemplary as a Christian, as he was once infamous and degraded by his wickedness. He (Mr. T.) had the happiness of giving the right-hand of fellowship to that once miserable outcast of society; and a most simple-hearted, more useful, more devoted Christian, in his humble sphere, he knew not. He attended the out-door preaching stations regularly, while they were continued, through the summer months; and there, officiating as clerk, stood forward with a simplicity and fearlessness that made him (Mr. T.) ashamed of his own misgivings.

A. Tidman.

A Nobleman had occupied that chair, who in the days of his better health, which they would all pray God speedily to restore, who amid the fatigues of office, and the claims of rank, found opportunity for visiting a district in the neighbourhood of Charing cross, and where he might be seen going into wretched cellars, or ascending up to miserable garrets, seeking out the vicious, and relieving the suffering poor. And could they imagine that the poor people of that district which he visited, when they saw this consecration of his time and energies, and heard the kind accents of his voice, and found him ready to pray by the side of the sick and the dying, could they imagine that they would not receive from such service a moral influence, and a conviction of the truth of the principle by which such a man was actuated, far more powerful than could possibly be received from the application of his lordship's superfluous wealth to the support of half-a dozen stipendiary agents.

A. Tidman.

Was not London a Missionary field? They stood in the midst of a population where there were not fewer than 500,000 Sabbath-breakers; 100,000 gin drinkers; 100,000 individuals devoted to systematic vice and impurity; and 30,000 individuals upon an average who lived by theft. When they cast their eyes over the dense population of this metropolis, so destitute as it was of moral character, did they not stand in one of the most important missionary fields upon the surface of the globe?

Dr. Cox.

An individual in New Hampshire had long acted under the impression to which he had referred, that he could do nothing; at last, however, he began to think otherwise. He sat down, and began to mourn over the state of the Church, and over the state of the country in his immediate neighbourhood. Thinking what he as an individual, by his own personal effort, might do, he resolved to walk round

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for a considerable distance, and call at different places, and distribute tracts, or speak to the people on the subject of religion. In a short time he called at every house within seven miles of his own dwelling, and delivered to them the tidings of eternal salvation. What was the effect? There was reason to believe that there was not a single house in the whole vicinity where some powerful impression was not received, and within a very few weeks, not less than 200 persons, through the instrumentality of that very individual, who once thought he could do nothing, were converted to God, and associated in acts of Christian benevolence.—*Dr. Cox.*

Open-Air Preaching.—But the question still recurred, How was that Gospel to be brought into contact with the class to which he had just referred? It would not do to build churches and chapels, for they would not enter them. The principle upon which they must act was this. If those persons would not come to the preaching of the Gospel, they must go to them. If ordinary means failed, then extraordinary means must be called into operation; if what was honourable and dignified would not suffice, then they must descend to what was base and despised; if what was of good repute would not do, then they must descend to what was spoken against; but they must and they would preach to them. He had never heard any objection, at least from professing Christians, to that part of the plan of this Society which consisted in the distribution of tracts, or the visits of its agents; but he had heard objections against that part which consisted in open-air preaching by approved ministers. It had often been said to himself, even by professing Christians, that open-air preaching was degrading to the ministerial character. He knew of no dignity of a Christian minister higher than that of preaching the Gospel of His Master. He did not intend to defend any abuse that might have been committed by imprudent persons, who laughed at the confusion and turmoil they produced, and were ambitious to raise the hue and cry of religious persecution. This Society was not connected with them. But he never felt a more firm conviction of being in the path of duty than when addressing his fellow-sinners in the streets and in the market-places of this city. The persons who assembled there were the choicest, the selectest objects of the Christian ministry. If the dignity of the Christian ministry were raised to a higher pitch at one time than at another, he held that it was when they

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were addressing those whose condition was the most hopeless, and whose danger was the most imminent. England owed a debt of gratitude she could never repay to out-door preaching. Wesley and Whitfield were open-air preachers—and could it be denied that they were the instruments of reviving religion in this country at a time when it was at the lowest ebb? The Covenanters of Scotland were open-air preachers. Amidst all the recollections which encircled that land there was none to him so spirit-stirring as when her rocks and dells and moors echoed to the voice of praise from the lips of men who were hunted and persecuted as beasts of prey. He had lately had much to do with the church of Rome, and one of her claims was that she was an Apostolic church. He denied it. There were, however, marks of true apostolicity, which it was his desire that protestant churches might more than ever exhibit. The apostles of Christ and the Redeemer himself were open-air preachers. Give him to stand upon a level with martyrs, with holy men, with apostles, and with Christ himself, and he asked no higher honour. Let the wise talk and let the worldly laugh; let him be despised with Christ and blunder on with apostles and with godly and faithful men, and in the dishonour he would glory. He begged to move “That the melancholy indifference which vast multitudes in this metropolis manifest to the sanctity of the Sabbath, and the claims of public worship, render it necessary to employ additional means of Christian instruction, and this meeting therefore recommends to the respective associations united in this Society, to increase in their different sections the number of stations for preaching and prayer; and especially approves of the increased exertions made during the past year to proclaim the Gospel of salvation in the public thoroughfares and other parts of the city, and trusts that this Society will continue to enjoy the valued sanction and assistance of the stated ministers of the Gospel in the furtherance of this apostolic work.”—*J. Young.*

BAPTISMS.

EAST LEAKE.—On Lord's-day, April 24th, the sacred ordinance of believers baptism was administered to twenty-four individuals in a large brook near Leake. The service commenced at half-past ten in the forenoon; appropriate hymns were given out, a chapter read, and prayer offered

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by the Rev. C. Lacey, late Missionary in Orissa; after which a scriptural and convincing sermon was delivered by the Rev. J. Stubbins, from Acts ii. 41, "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." After the sermon the candidates and people were addressed by Mr. Lacey, who then descended into the water and administered the ordinance. Notwithstanding the wetness of the day, the congregation was large, amounting, it is thought, to upwards of three thousand souls. The seriousness and attention were pleasing, and the whole scene truly delightful. On examining the experience of the candidates previous to their baptism, several of them dated their first serious impressions from the labours of the teachers either of the Leake or Wimeswold Sabbath-school.

In the afternoon Mr. Lacey preached a very appropriate and encouraging sermon in the chapel to a crowded congregation, (and many went away who could not obtain admittance,) from Num. x. 29, "We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel," after which he received the newly-baptized into the fellowship of the Church, and administered the Lord's-Supper. It was good to be there; and instances have come to our knowledge of benefit resulting from the services of the day, which, we hope, will not be like the morning cloud and the early dew, which pass away; but like a nail fastened in a sure place. W. C.

THURLASTON.—On Lord's-day, May 22nd, the ordinance of baptism was administered in this village. Mr. Winks of Leicester preached in the morning from John i. 25, "Why baptizest thou." The congregation was large and attentive. After this service the friends repaired to the baptistry, which is situate at the extremity of the burial ground, when Mr. Yates, the minister of the Church, delivered an address; and, after singing and prayer, Mr. Gilbert went down into the water and was followed by nine candidates, who were baptized in the name of the Sacred Three. The best order prevailed, and the proceedings appeared to excite much interest. In the afternoon Mr. Winks preached, and Mr. Yates received the candidates and administered the ordinance of the Lord's-supper. Our friends here had anticipated a day of sacred pleasure, and they were not dissappointed. May pastor and people continue to enjoy the blessing of their Lord!

SABBATH SCHOOLS.

ANNUAL MEETING OF THE GENERAL BAPTIST SABBATH-SCHOOL UNION.

THIS Meeting was held at Castle Donington on Whit-Monday, May 23, 1836. The Rev. Richard Stocks in the Chair. After several verbal and written Reports had been made from various Schools, MR. WINKS furnished a brief history of the Union, and alluded to some circumstances which had recently prevented its success. Several teachers having expressed their desire and anxiety that the Union should be preserved,

It was resolved—

1.—That a vigorous effort be made to re-establish and revive this Union.

2.—That a Committee of seven persons be appointed to consult on the best means of effecting this object.

(The Committee having met, at a subsequent hour made its Report to the Meeting, on which, the following Resolutions which passed unanimously, were founded.)

3.—That MR. WINKS be requested to act as Corresponding Secretary—the REV. MR. WIGG as Cash Secretary—and MR. JOHN SEALS as Treasurer for the ensuing year.

4.—That a Committee of twenty-four persons be appointed. (As this list is not completed it will be published in a future number.)

5.—That the Committee be recommended to form a Sub-Committee, for the purpose of ascertaining the present state of the Cash accounts.

6.—That providing the cash accounts can be satisfactorily adjusted, another Public Meeting of this Union be held in September next—the time, place, and arrangements for which be left to the Committee.

(Application was afterwards made by the Teachers from Kegworth, that the Meeting might be held there.)

7.—That the proceedings and resolutions of this Meeting be signed by the Chairman, and forwarded to the Editors of the G. B. Repository and the Baptist Tract Magazine, with a request that they be inserted in the next number of those Publications.

The services of the day were as follows:—Before breakfast a prayer meeting was held. At ten the teachers met for business. At eleven Mr. Winks read and prayed, and the Rev. Thomas Yates of Melbourne, preached from Psalm lxxii. 17. In the afternoon, after passing the above reso-

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lutions, several interesting questions proposed by the Chairman were discussed, mingled with prayer and thanksgiving, and the singing of several lively and pleasing hymns and pieces. The Chairman, and Messrs. Hutchinson, Osborne, Green, J. Seals, J. Winter, A. Seals, Winks, Stenson, Shepherd, Brooks, and others, addressed the Meeting.

In the evening, the Rev. R. STOCKS read and prayed, and MR. WINKS preached from Romans i. 16.

A pleasing spirit of Christian love pervaded those Meetings, and it is hoped that this token for good is an earnest of the return of those delightful seasons which were once enjoyed at these annual interviews of the Teachers, and that having gathered wisdom and prudence from the past, they will seek to avoid whatever might tend to destroy that harmony and love which ought ever to prevail amongst Christian brethren.

R. STOCKS, *Chairman.*

TO CHRIST THE CONQUERER.

Tune, "Sound the loud Timbrel."

BY THE REV. T. SWAN.

Sung by the children of the Cannon Street Sabbath-school Birmingham, May 8th, 1836, when twenty-one scholars, who had completed their attendance, were each dismissed with a copy of the Bible.

Sound the high praises of JESUS our King!
He came, and He conquered! His victory sing!
Sing; for the power of the tyrant is broken!
The triumph's complete over Death and the Grave!
Vain now is their boasting! JEHOVAH hath spoken!
And JESUS proclaimed himself mighty to save!
Sound the high praises of JESUS our King!
He came, and he conquered! His victory sing!

Praise to the CONQUERER! Praise to the Lord!
The Enemy quailed at the might of His Word!
To heaven He ascends, and unfolds the great story.
The hosts of the Blessed exult in his fame!
In love He looks down from the throne of his glory,
And rescues the ruined who trust in his NAME!
Sound the high praises of JESUS our King!
He came, and He conquered! His victory sing!

Dissent.

RECENT COLLECTIONS.—Loughborough, General Baptist, £52. Hugglescote, £26. In this collection there were 280 sixpences. Archdeacon lane, Leicester, £31. On this occasion the Mayor and Town Clerk, and about twenty Councillors and Aldermen were present. The Congregation was overflowing.

QUERY—Is it advisable under any circumstances of ill-behaviour, to expel a Scholar from the School. J. C.

DISSENT.

THE PROTESTANT DISSENTERS SOCIETY has spoken out nobly against the Church Rate.

FOR several weeks the *Patriot* has been endeavouring to rouse the Dissenters on this subject by declaring

MINISTERS DO NOT INTEND TO ABOLISH CHURCH RATES!

CHURCH RATES MUST BE ABOLISHED.

In Leicester, Beccles, Rochdale, Kettering, the rate has been resisted. The Quakers have petitioned, as a Body, against it; and the Dissenters ought now to petition from every congregation. In a note we had from Mr. Baines, the member for Leeds, the other day, he says,—

“As to the intention of the Ministers with regard to Church Rates, I believe that the plan suggested by Lord Althorp in the session of 1834 will be adopted, and that the sum of £250,000 annually will be taken out of the Land Tax, or the Consolidated Fund for the purpose of upholding the edifices of the established church. This I think very objectionable, seeing that by an appropriation of the surplus revenues, or rather the sinecure revenues of the church, the edifices might be upheld without taxing the people.”

Let all who would have Church Rates abolished *Petition, and PETITION NOW!*

In the House of Commons a few weeks ago, Mr. JERVIS said he hoped the new Durham University would be open to Dissenters as well as Churchmen, and appealed to the honour and justice of Government not to allow one sixpence till this was done. This brought up Mr. TREVOR, who said, “In his opinion, the Dissenters, if they wanted universities, should found them for themselves, and not claim to participate in the benefits of those which were founded and supported upon the funds derived from an establish-

ment whose doctrines they denied and opposed. He would never consent to see the dissenters eating the bread of an establishment to which they were opposed both in principle and practice."

Verily we have need of patience with such men. How insulting! But we tell this man calmly and deliberately that the dissenters will never forego their claim as members of the national family to enjoy the privileges of those Institutions which belong to the public, or which they and their forefathers have been taxed to support.

SIR R. INGLIS said, "The Bishop of Durham had always been styled the Prince Bishop of Durham; and the proposal now made to separate its civil character and honours from the Bishopric of Durham, was another step in those almost countless aggressions of late years against the dignity of the Church Establishment of England."

Prince Bishop of Durham indeed! Let us see how the crown of this Ecclesiastical Prince will fit the head of a New Testament Bishop:—"Paul unto Prince Bishop Timothy, my dearly beloved son in the faith," &c.

Behold the picture! Is it like?

Religious Persecution, Scotland.—The committal to prison of Councillor Russell and Mr. Chapman, for refusing to pay the annuity tax or Ministers money, has excited great attention both in and out of Parliament. Mr. Child of Bungay, who a year ago suffered in the same cause, has sent a letter to Mr. Russell encouraging him to the full discharge of his duty, and reminding him that it is only by "firmness founded on principle" and by thus "placing the subject palpably before the public, the good *half-thinking* people can be made to understand it."

These prisoners for conscience sake, were honoured by the visit of a deputation from a large meeting, consisting of Ministers, Doctors, and Professors. We have heard that Mr. Russell and Mr. Chapman have since been liberated.

Dissenters' Grievances are not clearly understood by themselves, much less by Churchmen. Who would have thought that a £2000 Chapel pays for duty, on timber, bricks, glass, &c., £120? The Church Buildings pay no duty. Or, that the renewal of trust deeds, costs the Baptist Churches above £1000 per annum—enough to support a Mission to Canada! Every Dissenting Church ought to be in law, what every bishop and parson is—a *Corporation*, then all this expense would be saved.

BAPTIST INTELLIGENCE.

MR. JOHN EARP of Melbourne was called away by death April 21. He was a benevolent Christian, and was very useful to his neighbours, not only in alleviating the sufferings of the afflicted, but also in directing the trembling inquirer to the Cross of Christ. His name will be cherished, and his memory blessed, by all who knew him. Mr. Goadby of Ashby preached his funeral sermon to a crowded audience, from 1 Cor. 15—55—57. May his children inherit the piety and benevolence of their justly-esteemed Parent!

It may be right to state here, that the "Midland Depository for Tracts &c." was first established upon the premises of our departed friend, who for some time acted as its Treasurer, and in various ways promoted its designs.

MR. J. B. PIKE late of Stepney College, son of Mr. Pike of Derby, author of "Persuasives to Early Piety" &c., and Secretary of the G. B. Mission, has lately accepted an invitation to the G. B. Church meeting in High St., Boston.

We most sincerely wish our esteemed young friend may be as useful as his Father, and as happy as he is useful.

BOW, MIDDLESEX.—The Church at this place, 42 years under the pastoral care of the late Dr. Newman, have invited the Rev. W. Norton of Stepney College, to be their Minister.

BAPTIST ACADEMY, BRADFORD.—At the Annual Meeting of this Institution, a Resolution expressive of the highest esteem for the venerable Dr. Steadman was passed. For nearly 30 years, Dr. S. occupied the office of Tutor. We understand that the Students have agreed to place a marble bust of Dr. S. in the Library.

SEVERAL MISSIONARY FRIENDS going out to the West-Indies, were most providentially delivered from imminent danger of Shipwreck, on the 28th of March at Torbay.

STRONG PROTESTS are being made by English Baptist Ministers and Associations, against any union with American Baptists so long as they support slavery, especially in excluding the blacks from the Lord's Table.

MR. MIDDLEDITCH late of Biggleswade, has removed to Ipswich, and commenced his labours with every prospect of extensive usefulness.

EVERY BAPTIST should read "Cautions to Nonconformists," now appearing in the Baptist Magazine.

GENERAL INTELLIGENCE.

Clerical Vigilance.—It appears from the *Court Circular*, that the Bishop of London and a numerous deputation of the clergy had a long interview with Lord John Russell at the Home-office, on Thursday, the 10th of March, the object of which, it is said, was to impress upon his Lordship the necessity of securing to the clergy of the Established Church their accustomed fees, whatever alteration may take place in the law for the registration of births and deaths, or in the form of marriages as proposed by the bills now before Parliament for the relief of Dissenters.

Tithe.—In the beginning of the last century, Dr. Smith, the rector of Bishopswearmouth, set up in the Ecclesiastical Court of Durham a demand of "Plow-penny, Rook-penny, and Peter's-pence!" This demand, however, was not admitted.

The Ladies.—No small amusement was excited in the House of Commons, by a motion to admit ladies to the debates. One member caused much laughter by his witty puns on the subject—he did not know what might be the result of admitting ladies! The motion was carried by a majority of 42. At present the ladies are admitted into the room or attic above the House, and look down upon the members through the ventilators.

Dublin Election Committee.—The costs of this proceeding have been enormous. One calculation carries it already to near £100,000.

Sir A. Agnew has obtained leave by a majority of 200 to 82 to bring in a bill for the better observance of the Lord's Day. On the second reading the bill was thrown out.

Capital Punishments.—Mr. Hume lately stated, that during the three years ending the 1st of September 1829, the number of committals in the cases of coining, forgery, horse stealing, sheep stealing, £5 larcenies in dwellings, housebreaking,

and burglary, was 4,622; and the number executed was 96. In the three years ending 1835, when capital punishments were in many of these cases discontinued, the committals were 4,292, and only two persons were executed. He thought these facts spoke volumes in favour of the system of amelioration that had of late years been adopted by the Legislature. When he looked abroad he was happy to see the criminal code of almost every State in Europe undergoing the same ameliorating change, and the punishment of death, except for murder, abolished.

Poor Laws for Ireland.—It is said to be the intention of Ministers to introduce a measure of Poor Laws for Ireland this session.

Two Blind Boys were lately sent by coach, from London to Birmingham, with a direction attached to their persons, where they were to be delivered.

The Country is at this time in a state of great Commercial Prosperity. Never perhaps more so. But on this account there never was greater need of caution and prudence in men of business.

In the Village of Rampton, Notts., it is stated that the Vicar is 90, the Curate 87, and the Clerk 82, and that none of these aged men use spectacles.

A Bribery at Elections Bill is before Parliament, which contains some severe provisions. Treating with Bread and Cheese and a pint of Ale, will be as bad as a Twenty Pound bribe. Buying Canaries or any other evasive trick of that kind, will also be severely visited by it. But the most serious provision is, that persons convicted shall lose their political franchise for life.

The Greta Green Blacksmith, Peter Movolie, died a few weeks ago, but his place was not vacant one hour.

Executions.—A proposal has been made, to extend the period between the sentence and execution of a felon. Forty-eight hours

only, is now allowed except Sunday intervene, and hence cases of murder are usually tried on a Friday. In counties distant from London, it is almost impossible to do anything on behalf of a prisoner left for execution, as it would require the whole time to go up to London. In Scotland not less than 15, or more than 27 days are allowed. It is proposed to adopt this plan in England and Wales.

A Religious Society.—Among the religious communities suppressed in Madrid, is that of San-Salvador which possessed thirteen valuable houses in the capital, and two millions in government securities; this society consisted of one solitary member.

Mr. O'Connell, who lost his seat for Dublin, has been again returned for Kilkenny.

Royal Weddings.—The young Queen of Portugal was again married on the 8th of April, to the Prince of Saxe Coburg. The King of Naples, it is said, will shortly marry the daughter of the Earl of Shrewsbury—Lady Mary Talbot. The banns have lately been published in one of the London churches, between an Italian Prince and Miss Penelope Smith.

The House of Lords having so altered the Irish Corporations Bill, as to abolish those Institutions in Ireland, Lord Russell has declared in the Commons that they cannot agree to accept the measure. Now then for the crisis. Are the Peers or the People to rule? In Ireland considerable excitement prevails on this subject.

Poor Rates.—A Bill is now before Parliament for equalizing these Rates by means of the Poor Law Commissioners, throughout the whole kingdom.

The Hon. Berkeley Craven shot himself a few days ago in a fit of desperation, having lost £30,000 at Epsom Races! So much for gambling.

Leicester Corporation.—On the motion of Mr. Winks and Mr. Austin, a Petition has been sent

from the Leicester Town Council to the House of Commons praying for the abolition of the "Declaration" required to be made by Dissenters on entering upon office.

The Marriage and Registration Bills are to be read a third time on the 6th of June.

Corporate Rights are possessed by every church parson and vicar in the kingdom; by the colleges and British universities; by the church of Scotland; by the Baptist church in Montreal; and by all sections of the Christian church in the United States of America. They can buy and hold property; and when it has been once conveyed to them as a corporation, no renewal of deeds is required, though the minister and people should change every year.

Reform of the House of Lords.—Mr. O'Connell has given notice of a motion for the Reform of the Peers. This is a bold stroke, but the peace and welfare of the Empire require it.

Tithe of Eggs.—A Parson at Melton, with £600 a year, the son of a London Banker, lately summoned a poor man for tithe of Eggs! The people of the town were greatly excited, and the bench itself seemed disgusted. Verily, there is no bounds to the rapacity of some men! Read the 11th chapter of Luke, from the 37th verse forward, and then say if the Church Parsons of the present day are not the real successors, not of the Apostles, but of the hated old Pharisees!

Strange News.—It is stated in the public papers, that Sir John Herschell at the Cape of Good Hope, has discovered in the Moon, by means of his telescopic apparatus, seven tons weight—Rocks, and Rivers, and Trees, and Birds, and Beasts, and beings like men, with wings like bats, and flocks of sheep "that would not disgrace the farms of Leicestershire." What shall we have next? Perhaps a Moon Balloon Company.



GENERAL BAPTIST MEETING-
HOUSE, BROOK-ST. DERBY.

THE General Baptist cause may be said to have been first introduced into this town by the celebrated Dan Taylor, who preached in the open-air near the place where the above chapel stands, in May, 1789, from Luke ii. 10. The success of this effort, and of some other out-door services which followed, encouraged the G. B. churches at Castle-Donington and Melbourne to commence regular Lord's-day services; for which purpose a room was hired, and Messrs. N. and T. Pickering, of Donington; F. Smith, and J. Smedley, of Melbourne, and other brethren at-

tended in rotation. These labours of love were favoured with the divine sanction and blessing, and in August, 1791, nine persons owned their Lord in baptism, and were formed into a church.

This little band continued steadfast in the Apostle's doctrine; and, by the friendly and disinterested aid of neighbouring churches, carried forward the cause, though with diversified success, and sometimes under serious discouragements, for several years. In 1800, Mr. James Taylor, now of Hinckley, by the advice of the Midland Conference, settled at Derby. At this time the number of members had reached thirty. In about two years afterward they erected a small chapel, which was opened by Messrs. Felkin of Kegworth, Pickering of Ilkestone, and Whittaker of Melbourne. This event was followed by a season of cheering prosperity. Mr. Taylor was invited by the church to become their pastor, and he was ordained in 1804. In 1807, however, not being satisfied with the amount of good resulting from his labours, Mr. Taylor accepted an invitation from the church at Heptonstall Slack, in Yorkshire, where, for a number of years his ministry was greatly blessed.

The destitute church was again supplied by ministers from the neighbourhood, till the year 1810, when their present pastor, Mr. John Gregory Pike, settled among them. The following year fifty-eight persons were

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added to the church, and it was found necessary to erect galleries to accommodate the increasing congregation. In 1814, the cause having continued gradually to prosper, the Meeting-house was considerably enlarged, and in 1819, the cry still being "the place is too strait for us," additional galleries were erected. The chapel now contains about 700 sittings, which are scarcely adequate to the present congregation. The number of members is about 370.

This church may be considered the parent of those at Duffield, Belper, Wirksworth and Shottle, Ashbourne, and Sacheverel-street, Derby; and the friends have recently introduced the cause into Willington, and Repton, (the latter a village of great antiquity and some importance,) with encouraging success.

The pastor, Mr. Pike, is no ordinary man,—the facts now related go to prove this; and to these we may add the devoted affection his people bear for him—the deeply solemn character and awakening power of his preaching—the very high order of his printed works, some of which, particularly the "Persuasives to Early Piety" may, we conceive, in their adaptation for usefulness, vie even with Baxter's "Call," or Doddridge's "Rise and Progress"—his indefatigable zeal in promoting the interests of the G. B. Foreign Mission, in the formation of which institution he was a leading instrument—these and other cir-

cumstances, equally commendatory, which might be mentioned, unitedly bear testimony to his great worth as "a good minister of Jesus Christ." Sincerely do we pray that he may be long spared to the people of his charge; to the Connexion of which he is an ornament; and to the world in which he is truly a burning and a shining light.

Of the nine persons baptized in 1791, and who formed the nucleus of the present extensive body, two yet remain. The history of one of these, Mr. John Etches, is very interesting.—In early life he was a sailor, and lost his right arm while fighting under Admiral Rodney. Of that daring intrepid spirit which has long characterized the British sailor, he had an uncommon share. Disqualified for service, by the loss of his limb, he returned home. A sailor's avocation is not, we apprehend, the best school for morals. This friend, at least, had not been improved by it, and by his natural temperament he was well qualified for what he soon became—a leader in all the vain and wicked practices of this neighbourhood. We may particularly notice a custom, which prevails at Derby, on Shrove Tuesdays, in which he always bore a conspicuous part. A ball is procured, three or four times the size of a man's head, and is thrown up in the marketplace. The individual who catches it is instantly surrounded by scores if not hundreds of men, some pushing one way and some

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the opposite; the object being to get the ball at one of the two goals placed at the extremities of the town. It generally happens that, during the contest, they get to the river Derwent, into which the ball is thrown, and followed by numbers of the men, almost as senseless as the object they pursue. Sometimes some of them are drowned; and seldom does the sport, as it is called, terminate, without several having to repent their folly over a broken limb or other serious injury. This custom is a relic of the barbarism of bygone days; yet it has been suffered to remain even to the present day, greatly to the disgrace of a town, which, in many points of view, is highly respectable.

When John Etches became the subject of divine grace, he went down into the water for a far better purpose—to be buried with his Lord in baptism; on which occasion some one cried out, “Jack, where’s the ball?”

It was now interesting to witness the transfer of such a mind from the service of Satan to that of God’s dear Son. It was analagous to the case of the Apostle of the Gentiles, whom at one time we hear breathing out threatenings and slaughter against the saints, being exceedingly mad against them—and at another, exclaiming, “None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify

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the Gospel of the grace of God." Through a period of nearly fifty years. Mr. Etches has manifested a degree of liberality, firmness, and zeal in the cause of Christ, and at the same time, of meekness, humility, and consistency of deportment, which, we apprehend, are not often found united in the same individual. It has been our happiness to enjoy his acquaintance for some years. We have worshipped with him in the sanctuary, and have felt our own lukewarmness rebuked while witnessing his deportment there, especially when singing the praises of his Redeemer; his whole frame being then excited. his noble countenance beaming with holy joy—his eyes sparkling with brightness, or suffused in tears, have discovered a soul within "pregnant with celestial fire." He resides in a small cottage a short distance from Derby. "Coming to his grave in a full age, like as a shock of corn cometh in his season." His work nearly done—

"He looks to heaven's eternal hill,
To meet that blessed day,
When Christ his promise shall fulfil,
And call his soul away."

R. P.

We may add that the exertions of this Church in Sabbath-school instruction, Tract distributing, village preaching, visiting the sick, contributing to Foreign and Home Missions, Academies, &c., &c., are very great.

E. D.

THE NEW POOR LAW UNION.

As this subject is occupying much of the attention of all classes, we have thought it proper to put our readers in possession of some valuable information. By way of introducing which, we shall only make a few general remarks.

“In the sweat of thy face shalt thou eat bread, till thou return unto the ground,” is the standing order of Providence. In all ages, and in every nation, there have been those, who either by their own idleness and neglect, or by the injustice and oppression of others, have been in a state of destitution and dependance. These are the Poor. The Scriptures of the Old and New Testament, enjoin attention to the Poor. They pronounce the richest blessings on the head of the man who befriends them, and pour forth their bitterest curses on their oppressors. Yea: so far does the Bible go in vindicating their cause, that to treat them with ridicule or neglect is represented as an insult to God himself; for “whoso mocketh the poor reproacheth his Maker,”—that is, he calls in question the arrangement of Divine Providence, that “the poor shall never cease out of the land.” Regard for the Poor, is not less the command of God, than it is the voice of nature and the dictate of prudence. We ought to feel for each other in distress; for no man knows whether in twenty years he will not be asking the relief and the sympathy he may now be refusing to others.

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In our own country, long agitated by wars and commotions, the poor obtained relief at the castles of their Lords—the Barons, or at the Religious Houses—the abbeys, convents, or monasteries which were then scattered over the face of the country. At the Reformation from popery, in the reign of Henry the VIII, the property of these Religious Institutions, together with the Tithe, was transferred into other hands and for other purposes, and the poor were left unprovided. The clergy of our Establishment have obtained the greater part of this property, and only so much as they are called to pay in common with others is devoted to the benefit of the poor. In the reign of Henry's daughter Elizabeth, an Act was passed, imposing upon the inhabitants of parishes the maintenance of their own poor. This Act, with various alterations, modifications, and enlargements, continued in force in this country until the passing of the New Act, in 1834.

Poor rates, for many years after they were levied, were not felt as a burden; and no regular account of them in a national view appears to have been preserved until the year 1710, when they amounted to about £600,000 per annum, and they averaged rather more than that sum until 1770, when they amounted to £1,520,732. At the close of the late war, in the year 1815, they were £5,418,846, but in 1833, they were

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£8,606,501. This was certainly most alarming, and called for the attention of a Parental Government. Commissions were sent out to gather information as to the causes, and amount, and remedies of pauperism. The result was the introduction of the New Bill.

THE NEW POOR LAW.

(To the Editor of the Baptist Magazine.)

SIR,

I SHOULD esteem it a favour if you or one of your correspondents would, through the medium of your pages, oblige me with a reply to the following enquiry:—

Is it lawful for a member of a church of Christ to act as a guardian under the New Poor Law? Not only is that law, as I conceive, framed in an unmerciful spirit, but one of its enactments is in direct contravention of the law of Christ. I allude to that part of the act which enjoins the separation of man and wife and the children from both. I find it enjoined by Christ himself, that "those whom God hath joined or yoked together, no man is to put asunder;" and Paul requires, that "they shall dwell together according to knowledge." Had they committed any crime to justify such hard treatment, the case would have been different. What I wish to know is this: Can a member of a Christian church lend his assistance, to carry into operation the provisions of an act of parliament, which violates the law of God, and inflicts an unmerited and heavy punishment on some of his pious, though poor brethren, as well as upon others? Ought they not, from love to Christ, and from love to the brethren, to lift their voice against so harsh and cruel a law? Expediency, I am aware, may be pleaded; but that is inadmissible, where the authority of Christ is concerned. An answer from some intelligent correspondent, will confer a favour on several of your readers, and on

Yours truly,

NEXUS.

The inquiries contained in the above communication, relate to a subject which, we have reason to know, has been

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felt in other quarters to involve considerable difficulty. It is worthy of being calmly considered. With a view to obtain the best information respecting it, for the satisfaction of our respected correspondent and others, we put a copy of his letter into the hands of a gentleman, whom we knew to be thoroughly and practically acquainted with the new system, and we feel obliged to him for having favoured us with the following article, distinguished by perspicuous statement, sound argument, and Christian feeling.—Ed.

DEAR SIR,

I will endeavour, as succinctly as possible, to furnish your readers with such information as may serve for a reply to the questions contained in the letter you have received on the subject of the New Poor Law.

Your correspondent's opinion clearly implied, is, that it is not lawful for a member of a Christian church to be a guardian of the poor under the new system. His reasons are, 1. The unmerciful spirit of the law. 2. The anti-scriptural regulations which it enjoins.

With regard to the first, as no proof is attempted, assertion may be fairly met by counter assertion. I have no hesitation in affirming, after a minute consideration of the act, and a familiar acquaintance with its practical operation, in the process of forming a union, that, so far from being "unmerciful," the Poor Law Amendment Act is a salutary, wise, and benevolent measure, admirably adapted to promote the true interests of the lower classes, to improve their characters and habits, and raise them in the scale of society. It is true, they will not be able, as before, to throw themselves upon the parish as soon as work ceases or becomes slack; they will not be allowed to be thoughtless and extravagant in summer, and idle pensioners on the public in the winter; nor will the workhouse, under the new system, afford food and accommodation superior to what the independent labourer enjoys in his own cottage. On the contrary, it will be found, that when a man has work, he must study to keep it, and to economise his earnings, so as to provide against a rainy day; that if employment fails in one district, he must be content to remove to another, and thus assist in equalizing the demand and supply of labour; and that in the event of his falling into entire destitution, he will be sent to the workhouse, where his food will be plain and wholesome, and his clothing and lodging

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of a suitable character; but all so arranged, as to make him rather desirous to get out, than to remain in, to convince him that the condition of the pauper is not so good as that of the independent labourer, and to rouse his energies, and guide them in a right direction, to the attainment of habits of industry and frugality.

Now, I beg leave to ask, Mr. Editor, whether these plans are not benevolent? whether they have not a direct tendency to promote the welfare of the labouring man? Of this I am sure, that the working of the act is decidedly and universally favourable, and that not merely in diminishing expenditure, but in producing those moral effects which issue in the improvement of the lower classes, and make them better members of the community. For the truth of this assertion, I appeal to the "First Report" of the Poor Law Commissioners; a volume, by the way, which ought to be in the hands of all who feel interested in this subject.

It may be added, that though the able-bodied poor are not now regarded as fit objects of the public charity, provided by the poor rate, and will shortly be altogether excluded from parochial relief, sickness presents claims which cannot be rejected; and I speak from experience when I say, that on such occasions the assistance afforded under the new system is as liberally and kindly bestowed as before, and in many cases much more so.

Another feature of the new system deserves to be mentioned. It is the power given to lend sums of money to unemployed labourers, payment being made by instalments when they are again in the receipt of earnings. This is a humane arrangement; and that it may be extensively carried into effect, an act has been passed, legalizing the establishment of Loan Funds by subscription, and regulating their management. That act may be regarded as an offset of the Poor Law Amendment Act; and the Assistant Poor Law Commissioners are actively engaged in promoting its success. By means of these institutions many a man is prevented from becoming a pauper: the loan of a few shillings, or a few pounds, as the case may require, preserves his independence, and saves him from ruin.

Your correspondent refers in the second place, "to that part of the act which enjoins the separation of man and wife, and the children from both." It is rather unfortunate for

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his argument, that he is completely in error here, and could not have written in this manner if he had read the act. Your readers will, perhaps, be surprised to hear that the Poor Law Amendment Act makes no reference whatever to the "separation of man and wife," or of "children from both!" There is not a syllable on the subject from the beginning to the end of the statute! I might therefore avail myself of this glaring mis-statement, and close my letter by simply denying the fact. This, however, I am not disposed to do, as I am anxious to bring the subject fully and fairly before the public. Although the Poor Law Amendment Act contains no reference to the discipline alluded to, the Poor Law Commissioners, exercising the authority committed to them by the act, have issued orders and regulations for the government of unions, by which the separation of man and wife, with an exception presently to be noticed is expressly enjoined. The in-door paupers are ordered to be classed as follows: 1. Aged, or infirm men. 2. Able-bodied men, and youths above thirteen. 3. Youths, and boys above seven years old, and under thirteen. 4. Aged or infirm women. 5. Able-bodied women, and girls above sixteen. 6. Girls above seven years of age, and under sixteen. 7. Children under seven years of age. The children under seven years of age are usually placed in the ward appropriated to the female paupers; and it is directed that "the mothers of such children shall be permitted to have access to them at all reasonable times."

There is an exception made in favour of the aged infirm, to this effect; that "if for any special reason it shall at any time appear to the majority of the board of guardians, to be desirable to suspend the above rule on behalf of any married couple, being paupers of the first and fourth classes, the guardians shall be at liberty to agree to a resolution to that effect;" (Report, p. 97;) and on reporting the same to the Poor Law Commissioners, and receiving their sanction, such married couple are allowed to live together.

I have now to request the attention of your readers to a few observations in reply to the animadversions contained in your correspondent's letter.

1. His interpretation of the passages of Scripture he has quoted, is obviously erroneous. I need not waste your time in attempting to prove, what must be evident to every one, that our Lord, in the text alleged, was speaking of *divorce*,

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and not of any temporary separation. As for the other passage, Peter's meaning (not Paul, as your correspondent has it; see 1 Pet. iii. 7) plainly is, that when a husband and wife *are* together, they are to "dwell according to knowledge."

2. Your correspondent's argument would prove too much. According to his view of the texts quoted, a man and his wife are never to be separated from each other; they must always dwell together; and it is consequently unlawful for either of them to enter into any engagement, involving their separation during the continuance of such engagement. Our soldiers and sailors, our mercantile travellers, and a large proportion of our members of parliament, and public officers, are, therefore, living in direct violation of the law of God! This is too monstrous to be entertained for a moment. The Poor Law Commissioners well observe, that "the temporary separation of married persons, is an inconvenience which many thousands of the married, in every rank in society, undergo, not as the condition of an escape from any imminent evil, but for the purpose of sustaining or advancing their condition in society. Neither can we admit that a separation which has ever been endured, without complaint of peculiar hardship, by all who have served in the army, or in the navy, can be justly regarded as too great a sacrifice for those who, as paupers, are relieved from the pressure of destitution." Report, p. 33.

3. This is no new regulation. The practice has prevailed in every well governed workhouse throughout the kingdom, for many years; and it is adopted "in the most efficient workhouses in the United States, and generally in every civilized country in Europe, where a system of relief analogous to relief in a workhouse prevails." Report, p. 33.

4. If married persons were permitted to live together in a workhouse, they must either have separate rooms, or be inmates of the public sleeping wards of the establishment. The latter plan would be a violation of all decency, and would inevitably produce scenes of immorality and disorder. On the other hand, it would be impossible to grant them separate rooms, without incurring a tremendous additional expense; while the permission to be together would tend to reconcile the paupers to their lot, and lead them to regard the workhouse as a permanent abode, where they might live and enjoy themselves, and increase and multi-

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ply, at the expense of the public. It is most desirable to prevent this, and nothing can do it so effectually as the separation of the sexes. As an illustration of the tendency of the regulation, I will mention a case which recently occurred. A man applied for relief, and received an order for the house for himself and his wife. When he was informed that if he entered the house he and his wife would be separated during their continuance there, he promptly quoted the text alleged by your correspondent, and began to be insolent, on which he was instantly sent out of the room. At the next meeting he appeared again, but with the greatest submission, and requested a small sum to hire a horse and cart for the conveyance of his goods to a neighbouring town, where he expected to get employment. He went accordingly and found work, and was thus elevated, by the operation of a salutary rule, from the condition of a pauper to that of an independent labourer.

5. The preceding observations apply chiefly to the able-bodied. It is thought by some that an exception ought to be made in favour of the aged. I have already stated that to a certain extent this is allowed; and there are at this time four couples in the workhouse of the union with which I am connected, for whom we have asked and obtained permission from the Poor Law Commissioners to remain together. They are, I believe, the only married persons among the aged in our establishment, that class chiefly consisting of widowers and widows. If, however, the infirmities of the husband or wife are such as render the attention of a third person necessary, separation is unavoidable, as it would be, in such cases, in common life.

Should there be any aged couples for whose dwelling together no "special reason" exists, they must submit to the regulations, or seek a livelihood out of the workhouse. If they have children, let them "show piety at home, and requite their parents." If by their previous conduct they have secured a good name in the neighbourhood, charitable aid will not be withheld. While parochial relief was administered, as it was too frequently under the old system, with indiscriminate lavishness, private benevolence had little or no scope; but the wealthier portion of the community will now see, that the public fund is so cautiously and discreetly managed as to leave ample range for their kindness: and it cannot be doubted that they will readily lend

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their assistance in cases of real necessity, and thus prevent the deserving poor from becoming paupers.

6. Your correspondent particularly mentions the "pious though poor brethren" in our churches; and he calls upon Christians, "from love to Christ and from love to the brethren, to lift their voice against so harsh and cruel a law." It would have been wiser, I think, and not less Christian, if instead of endeavouring to excite prejudice and disaffection, he had exhorted the churches to show their love to the poor brethren by supplying their wants, and keeping them out of the workhouse. Perhaps this may be one result of the new regulations; yet it is not very creditable to the churches that human law should effect what the gospel had failed to accomplish.

I trust that your readers will now be convinced, that the Poor Law Amendment Act does not "violate the law of God," and that a member of a Christian church may act as a guardian of the poor, without any surrender of principle. I am disposed to go further still: it appears to me to be the duty of a Christian, if he is placed in a suitable situation in life, to undertake those offices which recent enactments have thrown open to all parties, and in which he may render eminent service to his country, by infusing the leaven of Christianity into our public business, and sternly resisting all corruption, oppression, and wrong doing. Our Lord has "not prayed, that we should be taken out of the world, but that we should be kept from the evil:" and we may confidently rely on his grace and faithfulness.

In conclusion I have only to observe, that if your correspondent should still retain the opinion he now holds, he is bound to show his consistency by refusing to pay the poor rate. Were the sums levied for the maintenance of the army and navy limited to the produce of any particular tax, he might in like manner avow his principles, by abstaining from the use of the article so taxed; but as those departments are supplied from the general revenue of the country, I fear that he will be compelled to contribute to the support of our soldiers and sailors, even though the system by which they are governed is one which, in his opinion, is "in direct contravention of the law of Christ."

A CHAIRMAN OF A BOARD OF GUARDIANS.

April 19, 1836.

Opinions on the New Poor Act.

We have given this correspondence in full, and leave our Readers to form their own judgment, as to whether the reply is satisfactory. We think it is not on the subject of separation. We know the power is not in the Act. But so much the worse, that a power so monstrous should be held, although it is not given by the words of the Statute. By this writer's own shewing, only the aged in certain cases, will be allowed to live together. As to soldiers, and sailors, and merchants leaving their wives, that is *voluntary*, but the Poor Law system is *compulsory*. The Loan Fund alluded to would certainly be a great benefit if properly managed.

OPINIONS ON THE NEW POOR ACT.

We received from MR. HUME the other day, a copy of his speech on the Corn Laws, and we only think it fair to give his opinion with that of a Tory Duke.

THE land and its proprietors have been extensively relieved from general taxation in former years: and the recent Poor Law Amendment Act, accompanied by that moral improvement and independence of the labourers, which I consider to be the certain tendency of the measure, will relieve the land from a large portion of the poor-rate. I have been much maligned for the support I gave to that Bill; but, after the experience of two years, I see no reason to regret the part I took. I have taken the trouble to ascertain, and am enabled to state what has already been the effect on the landed interest. A reduction has been effected in the poor-rates, in those parishes which have come under the Act, of 40 per cent. of the whole rate—and nearly one-half of England has been already formed into unions. The relief to the tenantry, in some parts of the country, has been such that the landowners have declared they will not allow, to the

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farmers, in future, the reduction of 10 or 15 per cent, which, for some years past they had made in their rent.

A Noble Duke (Rutland), in another place, has said—

“That for his own part he had not such sanguine expectations from the result of the labours of the Committees now sitting in the two Houses of Parliament. He felt himself warranted in predicting that the most sure and efficacious relief of agricultural distress would be derived from the Poor Law Act; and he could state the facts upon testimony which could not be doubted, that the reduction of the poor-rates in those parts of the kingdom, which have been already brought under the operation of the Act, amounts to no less a sum than £1,500,000 per annum. If this saving were effected by the sacrifice and at the expense and comfort of those whom we must always consider as deserving our most tender care and considerate attention,—he meant the labouring and pauper classes—he was sure they should not, and he was convinced that not one of their Lordships would, countenance the continuance of the measure for another day. But he was certain that no such result of the Act would take place.”

This Act (continues Mr. H.) will also be a great benefit to the country at large, inasmuch as there will be a moral population depending on their own industry,—instead of a demoralized population depending upon the parish—for support. The labourers themselves are also in a better condition, being at liberty to seek employment wherever it can be procured, instead of being, as they were by the old system, confined to one parish, or confined in one poorhouse, inducing a system of debasement and idleness; and inevitably causing those mischievous habits and propensities which every Honourable Member knows to be consequent upon a number of idle persons congregating together. I was much gratified at finding, by the Return of criminal prosecutions in the last year, lately laid on the Table of the House, that they amounted to 715 fewer than in the previous year, which may be owing, partly to the operation of the Poor Law Amendment Act, and partly to the improved situation of the industry of the country.

In our next we shall notice an arbitrary decision of the Commissioners, in preventing the poor from attending Public Divine Worship.

AN EARLY DEATH.

" Long do they live, nor die too soon,
Who live till life's great work is done."

JOHN G. UNDERHILL was the son of John Underhill, Baptist Minister, Liverpool. After a long illness, borne with truly christian fortitude, he departed this life, Dec. 5th 1835. He was much esteemed, not only by his family, but by many christian friends. From a child he knew the Holy Scriptures—could read the Sacred Word at four years of age, and from that time was a student. At twelve, many were surprized at his literary knowledge; at fourteen, he commenced writing a History of Liverpool, in six volumes, a work that has much surprized all who have examined it. When little more than seventeen, he was deeply convinced of his lost and ruined state as a sinner, and led to pray in earnest for salvation. He was still more deeply impressed at witnessing his father baptize; and such was his exercise of mind, that he made known, by letters to his father, the great concern he felt for his souls salvation. He soon found mercy, and was led to rejoice in Christ Jesus, and the richness of his grace to sinners. After sometime he was baptized, being little more than eighteen. The solemn scene will be long remembered. His great zeal for Sunday Schools, and his instruction and prayers with and for the children, and the young friends in the congregation, much endeared him to the church and the people; and his pleasing manners, and great talent, led many to expect, and especially his fond parents, brethren and sisters, and christian friends, that he was raised up for great usefulness.

After he was called by grace, he commenced writing the very interesting History of the Baptists

An Early Death.

in Cheshire and Lancashire, which is left in manuscript, as well as his own life and diary. But He whose ways are in the deep saw good to call him from this vale of sorrow in the very bloom of life. He was born August 2nd, 1814, at West Bromwich, and died Dec. 5th, 1835. His sickness, which commenced in March, and continued till December, was consumption, brought on by intense study. Such was the value he set on time, that his mind seemed fully engaged; and from his diary it seems that he was looking forward soon to be at his journey's end. In his long illness he was highly favoured, indeed his rich experience might fill a volume; and as his strength declined his prospects brightened, and his confidence was strong. It was evident the only desire he had to stay here was the cause of Christ, and his love to his family, but it was obvious that he longed to be with Christ which was far better. After his death a writing was found signed Nov. 10, in which he says, "I freely yield my spirit to him from whom I received it, to be by him glorified according to the promise and assurance imparted to me by his Holy Spirit, of eternal salvation through the blood and righteousness of the Lord Jesus Christ." A little before he departed he took his leave of his weeping mother and two sisters, and said with a whisper,—

"His name was in the Book of Life engraved."

This promising youth was a contributor to the Baptist Tract Magazine; he sometimes signed "Timotheus," and sometimes "John the Baptist." We remember receiving from him one of the largest and neatest letters we ever saw penned; all to whom we have shewn it have been struck with the great beauty of its execution. It was filled

A Remarkable Answer to Prayer.

with elegant extracts and choice anecdotes. We wish our young friends would, instead of puzzling their brains with poetry, give us, as he did, the fruit of their reading; it would do the writers great good, and be rendering us the most essential service.

A REMARKABLE ANSWER TO PRAYER.

"This poor man cried, and the Lord heard him."

Psalm xxxiv. 6.

STRETCH'D on his bed, and rack'd with pain,
A faithful pastor* lay;
Whose life from every bleeding vein
Seem'd ebbing fast away.

His church assembled, and besought
Their God his life to spare;
And one, by heavenly influence taught,
Thus pour'd his fervent prayer

"O Lord, thou did'st in ancient days
A suppliant's life prolong,†
And change his mourning into praise,
His sorrow to a song;

"And thou art quite as able now
Such wond'rous things to do:
O deign thy gracious ear to bow,
And spare our pastor too.

* The Rev. Thomas Charles, of Bala. In one of his preaching excursions amongst the mountains of Wales, his thumb was frost-bitten: and to prevent mortification it was necessary to have it amputated. His life was at this time considered to be in imminent danger. — This was the occasion of the Prayer Meeting.

† See Isaiah xxxviii. 5.

A Remarkable Answer to Prayer.

“ In mercy, Lord, for fifteen years
Defer the painful stroke ;
And thus dispel our gloomy fears,
And cheer this weeping flock.

“ For fifteen years, O Lord, we pray
The fatal dart may pause ;
And thus thy honour'd servant may
Still advocate thy cause.

“ Do Lord yet spare him fifteen years,
For Jesus' sake we crave ;
Then will we dry our flowing tears,
And sing thy power to save.”

This prayer came up before His throne
By whom it was inspir'd ;
Who had decreed to grant the boon
Thus urgently desir'd.

The pastor from his couch of pain
Was speedily restor'd ;
And soon began to preach again
The gospel of his Lord.

He heard how God had been besought
To shew his healing power ;
And in his holiest moments thought
The supplication o'er.

“ If fifteen years will end my way
And bring me to the tomb,
I've need to labour while 'tis day,
For soon the night will come.

“ There is no time for me to waste
On vain and trifling things ;
For my last hour comes on in haste
With Death upon its wings.”

A Remarkable Answer to Prayer.

Thus to himself he often spake,
And thus his friends address'd :
Appearing every step to take
As hastening to his rest.

And when the fatal year was reach'd,
With undiverted aim
He taught and travell'd, wrote and preach'd,
Until the summons came.

*For fifteen years the prayer went forth,
And fifteen years were given ;*
The saint then clos'd his eyes on earth,
And open'd them in heaven.

But ere the lamp of life was quench'd
How many did he bless !
The widow's tears he often stanch'd,
And cheer'd the fatherless.

From him the gospel's joyful sound
In all directions spread ;
While Knowledge in her ceaseless round*
Her genial influence shed.

He ask'd for Bibles for his flock,
And thus the work began
Of sending forth the sacred book
To all the tribes of man.†

* Alluding to the Circulating Schools which he established.

† The British and Foreign Bible Society originated in the efforts of Mr. Charles to procure Bibles for those who had been instructed in his Schools. This important result occurred during the fifteen years.

Baptists in America.

All this, and more, one poor man's cry
Procured from sovereign grace ;
Which is to suppliants ever nigh,
Their sorrows to redress.

His prayer was an important link
Of God's eternal chain ;
Nor can a saint or angel think
What one wish may contain.

Though others at devotion scoff,
May we its fervour share,
Since God affords such striking proof
That still *He* answers prayer.

Kettering.

J. J.

BAPTISTS IN AMERICA.

From the interesting volume published by Drs. Cox and Hoby, we intend in future numbers to give extended extracts. At present we have only room for the following, and to say, that when the deputation were introduced to the Convention of Ministers, they were received with the most cordial affection, "many a manly face being bedewed with tears." At Washington they were received with great urbanity and kindness, by General Jackson, the President of the United States.

Foreign Missions.—There are, under the direction of the board, twenty-five missionary stations, at which 112 agents are employed; eighteen churches have been formed, containing about 1350 members; and five presses are at work, multiplying copies of the word of God, and printing hundreds of thousands of tracts. The stations occupied by the

Baptists in America.

society are situated as follows:—In America, among the native Indians; in Africa, at the settlement of Liberia; in Europe at Paris; and in Asia, in Burmah and Siam. Missions to Arracan and China have been determined upon. The spirit of enterprise which pervades the churches was manifested in a resolution passed at this meeting, “recognizing the duty of American Baptists to engage in far more enlarged and vigorous efforts for the conversion of the *whole world*, instructing the Board to establish new missions in every unoccupied place, where they may be a reasonable prospect of success: to employ, in some part of the great field, every properly qualified missionary, whose services could be obtained; and proposing to raise 100,000 dollars for the service of the year, in so doing.” No doubt was entertained that the whole amount (about £20,000 sterling) would be collected before the close of the summer.

Home Missions—The American Baptist Home Missionary Society, the anniversary of which closed the proceedings of the Convention, is nobly supported by the churches. Ninety-seven preachers are employed. During the year, sixty new churches had been constituted, and 2500 members added. In the great valley of the Mississippi, which is the principle field of this society's operations, and the common centre of the streams of emigration, all the forms of evil seem contending for the mastery. By the ravings of fanaticism, the follies of infidelity, and the childish superstitions and pompous pretensions of popery, the “god of this world” is aiming to possess himself of the whole country, and convert it into a moral desert. It is well that the church of Christ is alive to her duty. The struggle will be costly and severe;

Baptists in America.

although, we doubt not, ultimately successful. It is there that the voluntary system will have its sharpest trial. We are under no apprehensions of the results. The churches of Christ in America are fully able to meet the wants of the population, even at its present enormous rate of increase; and God has given them the will as well as the power.

Statistics—There are in the United States, (including the General Baptists, and some other minor subdivisions,) 8355 Baptist churches, 5347 ministers, and 644,802 members. Allowing the number of members to be in proportion to that of their families and of general hearers as one in five, we have a total of 3,224,010 individuals, or one-fourth of the entire population of the United States, in connexion with the Baptist body.

Pastoral Support is, on an average, and when general circumstances are taken into consideration, better than in our native land. The actual stipend is frequently greater, and incidental additions arise from sources with which we are unacquainted; as for instance, marriage fees, and 'donation parties.' In large cities and towns 1800 or 2000 dollars or upwards are often given, that is, four or five hundred pounds; and while sometimes ascending higher, and in any other cases descending through every scale of gradation much lower; a salary of 200 or 300 dollars is common in very retired places. And with even this sum a pastor is enabled, in agricultural districts, and by the *voluntary tithings* of Christian benevolence, to keep a horse and dearborn (a light four-wheeled carriage on wooden springs), if his duties require it. In a word, a truly pious man may generally find what he asks for—*work*; and what he needs—*sufficient support*.

The meaning of this (a "donation party") is

Church Rate.

that a day of social entertainment is held at a beloved pastor's house; but the feast is furnished by the visitors, who take upon themselves the whole management. Whatever needlework is performed on that day, is with materials brought by the guests, and left in the shape of garments for the family—the books read or looked at, are presents for the children—many of the articles used are an addition to the household goods of the parsonage. Once a year, a seasonable token of a people's regard is, in this way, left at the minister's abode, in the shape of money, meat, meal, or otherwise; for no one comes empty handed, and cheerful devotion sanctifies the scene.

Among the *Universities or Colleges* in the United States, there are fifteen belonging to the Baptist denomination, eight of which are theological seminaries, and these contain about 400 students for the ministry.

THE CHURCH RATE.

Nothing but the want of room prevents our entering, at greater length than now we can, upon this subject. The government, by the late speech of Lord John Russell, in reply to a question by Lord Stanley, in the House of Commons, have thrown it off from themselves upon parliament. It is time then for the Dissenters to take it up. We must convince them that, though we may be patient, we are nevertheless determined. Patient we have been, with a most exemplary forbearance. We have waited session after session, and have held back from all agitation, and even from petitioning. But if our silence is misunderstood, or misinterpreted, then it is time to speak. It is possible to be too confiding. We may have trusted too much

Church Rate.

to the minister's promises. Lord John Russell's speech at the Bristol dinner, when our own friend, J. G. Smith, Esq., was in the chair, was every thing at the time we wished for; but it may have operated too powerfully as a sedative. It seems now that we must act for ourselves. The deputies are in motion; the United Committee are in motion; the Protestant Society for the Protection of Civil and Religious Liberty is in motion; and throughout the country, Dissenters must put themselves in motion. We have a powerful adversary to grapple with; but if we put forth our strength, we are adequate to the struggle. Ours is a righteous cause. We contend only for justice; and by every legitimate method, we must convince the legislature that we are in earnest, and that we mean to be satisfied with no half measure, with no commutation, with no compromise, with no shifting of the tax from one shoulder to the other; in a word, with nothing short of the total abolition of so iniquitous an impost.

The above are the sentiments of the Editor of the Baptist Magazine. Since they were written, Lord Russell has again declared in the House, that he can do nothing until he finds a substitute for the rate. Why does he not take the church sinecures? But why do we thus talk? We ought to know that he will not. Now then, as the *Patriot* is at length ready to allow, is the time come for the Dissenters to make a stand. WE MUST RESIST THE RATE. Had we done this years ago, as the Quakers did, the thing would have been settled long ere this. Every man, yea and every woman too, must be willing to make the sacrifice. Yes, yes: *you ladies* must not throw any obstacle in the way; you must part with your *favourite furniture* if needs be!

BAPTISMS.

QUORNDON.—On Lord's day, May 15, eleven persons were baptized in the G. B. chapel Quorndon—three males and eight females: excepting one, a middle-aged man, they were all young—some very young. The greater part of them either now are, or once were connected with the Sabbath-school.

Mr. Smith preached from the commission, as recorded by St. Mark; his remarks on baptism were few but judicious, and well calculated to convince the unprejudiced mind that believers are the only proper subject of baptism, and that the ordinance can only be scripturally administered by immersion. It was considered an excellent sermon. The congregation was large, and it was difficult for all to be seated. Mr. Joseph Belm administered the ordinance of baptism. One of the candidates was his own daughter.

In the afternoon, Mr. Smith addressed the church in a very affecting manner; he also addressed the newly-baptized giving to each the right-hand of fellowship, and when he had administered the ordinance of the Lord's Supper they sang a hymn and went out. E. P.

RETTFORD.—On Whit Sunday, May 22nd, the ordinance of believers' baptism was administered to fifteen persons, in the General Baptist Chapel Retford—four males and eleven females, most of whom were in the prime of life, and some of them from our Sabbath school. The service was of an interesting nature. Parents were deeply affected whilst assisting their children into and out of the water; whilst many stood with flowing eyes, and in silent prayer to God for his blessing. Much desire was manifested to obtain a sight of this solemn scene; but the smallness of the chapel prevented. Notwithstanding this, great numbers stood patiently at the door all the time of the service, attentively listening to an appropriate sermon by our minister, Mr. W. Fogg, from Matt. xxviii. 18—20. He spoke of the primitive practice of believers' baptism, and then baptized the candidates in the name of the Holy Three. At Two o'clock, Mr. John Fogg opened the meeting with a feeling prayer, and our minister spoke again on the love of Christ, from Eph. i. 7. "we have redemption through his blood." He then received the newly baptized by giving them the right hand of fellowship.

A great number sat down together, and felt the Lord precious indeed. At five o'clock, Mr. Fogg addressed about

Baptisms.

400 people in the street from Matt. xi. 28, "Come unto me all ye that labour," &c. It was pleasing to see the people come flocking to the chapel, in which, at six o'clock, Mr. F. addressed a large and respectable congregation, from Ruth i. 11. "Thy people shall be my people, and thy God my God." Thus closed one of the days of the Son of Man. And the prayer of the whole church is, "O Lord, send now prosperity."
J. G.

AT KEIGHLEY, May, 1836, two persons were baptized, and one restored to the church, by Mr. Nichols.

AT HAWORTH, sixteen persons were baptized by Mr. Saunders, pastor of the second Baptist church in that village.

AT CULLINGWORTH, near Keighley, five persons were baptized in the open-air, by Mr. Saunders, as the first fruits attending the opening of a new place of worship in this populous village. Five persons have also been baptized by Mr. Marsh, this month, at SUTTON-IN-CRAVEN, near Keighley.

June 2nd.—Mr. Winterbotham, pastor of the first Baptist church at HAWORTH, had the pleasure of baptizing twenty-three persons on a profession of their faith.

Mr. Saunders again administered the ordinance of baptism to twenty-one; and it is a pleasing circumstance to record that the two churches at Haworth have received by baptism since the commencement of February last, more than 100 persons.

AT CULLINGWORTH, June 15th, seven more were baptized by Mr. Saunders of Haworth, and Mr. Harvey, from the Bradford College.
A. N.

UPPER BROUGHTON.—On Lord's Day, June 12, the friends of Christ enjoyed a season of refreshing. The Rev. Mr. Ingham of Broad Street, Nottingham, preached in the morning, from "If ye love me, keep my commandments," and Mr. Henry Mantle baptized nine candidates. The Congregation was very large, and listened with great attention to the, as we think, unanswerable arguments of the Preacher. In the afternoon, the Rev. Mr. Hoe of Spalding, son of the Pastor of the Church, opened the service, and Mr. I. again preached and administered the ordinance. It was, our correspondent states, a highly interesting and profitable

Sabbath-Schools.

opportunity. We sincerely sympathize with the venerable and much-loved Pastor in his infirmities, and have no doubt his pious spirit would be refreshed by hearing of the increase and happiness of his flock, although not permitted to witness the solemnities.

CHILDREN'S HYMN.

BY THE REV. T. SWAN.

(From "*Anniversary Hymns.*")

How pleasing is the morning light ;
The setting sun inspires delight ;
The evening star is bright and fair,
And soothes the mind oppress'd with care.

Sweet is the breath of early spring,
And song of birds upon the wing ;
Nature, when first array'd in bloom,
Dispels the horrors of the tomb.

But more delightful to behold
The young enclos'd in Jesus' fold ;
There real happiness is found ;
There peace, and love, and joy abound.

Blest SAVIOUR ! may our early days
Be all devoted to thy praise ;
From every snare our souls preserve ;
Nor from thy precepts let us swerve.

Our kind Instructors richly bless,
And crown their efforts with success ;
Our generous friends with love inflame,
Now to advance thy matchless fame.

Redeemer ! may thy wondrous love
Prepare us for that world above,
Where rob'd in light, and crown'd with gold,
We all thy glories shall behold.

SABBATH SCHOOLS.

RETTFORD SABBATH-SCHOOL UNION.

The Schools in Retford held their Twenty-first Anniversary,* on Whit-Tuesday. At nine o'clock in the morning the children assembled in their respective schools, and then proceeded to the Market-place; and from thence, accompanied by their Teachers and Ministers, went to the common and were refreshed with buns. After they had sung twice, they returned to the Independent chapel, where they were suitably addressed by the Baptist Minister, Mr. Fogg, from John xxi. 15, "Feed my lambs." We hope this powerful appeal will not be in vain.—In the afternoon, the Teachers and friends of Sabbath Schools met and took tea in the Baptist School-room, to the number of 150. The great attention paid on this occasion by the Baptist Teachers was very satisfactory.—In the evening the meeting was addressed, and the cause of Sunday-schools advocated, by the Rev. B. Ash, Independent, Skidmore and Fogg, Baptists, and Thornelaw, Methodist, concluded with prayer. Thus ended this delightful day. The appearance of the children was very gratifying; and the Teachers felt that it was good and pleasant for brethren to dwell together in unity. J. G.

GENERAL BAPTIST SABBATH-SCHOOL UNION.—We hope to be able in our next to give a list of the Committee, and the time and place when it meets to attend to the business mentioned in our last.

CHARITY SERMONS.—We have received several notes respecting Collections, &c. We shall thank Teachers to send us an account of such services—the Preacher, amount collected &c., and then we will arrange them and publish a regular List of the whole.

RELIGIOUS TRACTS.

APPLICATIONS FOR TRACTS.

I have just been informed, by my friend Mr. Ewen of Knoyle, Wilts, that you have tracts for distribution, and that you are waiting for applications from individuals who will put them into circulation. Your publications, which I have already seen, I highly approve, and I consider them well calculated to excite attention to the subjects to

* Twenty-first Anniversary! How time flies. We well remember taking part in the formation of this Union.—ED.

Dissent.

which they refer. I should, therefore, feel obliged if you would grant me some of those tracts on Baptism, as I trust the present excitement produced in the village in which I live, by our last baptizing, will be ultimately found to lead the minds of many to Him who is able to save to the uttermost. On that occasion the circulation of sheet tracts, and the baptism of an individual who for many years was accustomed to worship at the parish church, caused the clergyman to distribute certain publications of the Christian Knowledge Society—to preach a sermon against baptism of believers, and to vindicate infant sprinkling; and since that time to publish a paper containing assertions relative to this subject, and to which I intend to reply. Satan appears to have long held uncontrolled dominion over the minds of my neighbours; and now their attention is in any measure excited by religious subjects, I am anxious to increase the feeling by every means in my power. I hope when we again baptize, by the circulation of suitable tracts, to diffuse still more widely a spirit of inquiry.

J. P.

We have forwarded 500 tracts as directed.

A Minister in Northampton says,—“Should be very glad of a few pointed, pungent, religious Hand-Bills.”

To this Friend we have also sent 500.

We were very glad to hear from our old Friend S. T. who says,—“A few Tracts on Baptism or Dissent, might be distributed to advantage in this country.”

To him we have also sent 500.

By an oversight we omitted sending the Parcel to Shepscombe last month.

We have now sent 1000.

DISSENT.

CLERICAL PLURALITIES.

The name of Dr. Maddy thus stands in the last edition of the *Clerical Guide*, and really our indignation rises as we copy the shameful programme:—“Maddy, John, Prebendary of Ely, Chaplain in Ordinary to his Majesty, Hartest Rectory,” (and with that we find also the rectory of Boxted united, yielding together a net income of £652 per annum,) “Somersfield Rectory, and Stansfield Rectory

yielding a net produce of about £600 more." If this be not scandalous, we know not what scandalous is, or what can injure and disgrace the established church? And we will add further, that these iniquities might have been at least glossed over, if the perpetrators of them had been men distinguished in the paths of literature or science, but they are simply dull, stupid, unfeeling plunderers.

Times Newspaper.

SPIRITUAL COURTS.

I REMEMBER, says Mr. Fox, in his lecture on "legal morality," an instance which took place in a parish in Wales. The churchwarden seeing a carpenter at work in the church, told him to drive a peg into a certain pillar that he might hang his hat on it when he came to church. The next churchwarden brought him for this before the Spiritual Court! The first decision was against him, and it was carried from that Court to another, and from that to another; it produced a litigation of many years duration; and at length a decision was obtained—that the churchwarden *was* at liberty to drive a nail into the pillar, and to hang his hat upon it; and that an *apology* should be made to him for the *vexation* to which he had been subjected. The parties were adjudged to pay their own costs, and those costs amounted to upwards of £700.

WESLEYAN MEETING IN A TOWN HALL.—This was one of the most singularly interesting scenes we ever witnessed in Leicester. On Thursday evening, May 24, the Hall and Parlour were well filled with little companies of both sexes, who partook of copious libations of "the cup which cheers but not inebriates." We peeped in after tea, and saw the Superintendent standing on the bench, surrounded by Local Preachers, Teachers, and Friends, singing in a solemn tune a pious hymn, and after this we heard this "Methodist Parson" address his friends on the propriety of a man's religion being grounded on the Scriptures and on the Scriptures alone. Spirits of departed high church Tories! ye who pelted and hooted WESLEY and his followers out of Leicester, ye little expected such a day as this would come!

BAPTIST INTELLIGENCE.

THE ASSOCIATION MEETINGS of the Yorkshire and Lancashire churches, held at Sutton-in-Craven, were deeply interesting—and the Letters from the various Baptist churches evinced a good degree of prosperity.

HORKINSTONE, NEAR HAWORTH.—On the 7th of June, the foundation-stone of a new Baptist chapel was laid, by the Rev. Mr. Saunders, of Haworth, at Horkinstone, in the presence of a large concourse of people, when addresses were delivered by Mr. Saunders, and Mr. Winterbotham, of Haworth—Mr. Harvey, from the Bradford College—and Mr. Nichols, of Keighley.

ORDINATION SERVICE.—June 13th. Mr. Driver was ordained Pastor over the Baptist church at Lumb, in Rossendale, Lancashire; when Mr. Edwards, of Bacup; Mr. Crook, of Hebdenbridge; Mr. Harbottle, of Accrington; and Mr. Dawson, of Bacup, were engaged. The devotional parts of the service were conducted by the venerable Mr. Robert Heyworth, of Cloughfold; Mr. William Fawcett, Ewood hall; Mr. Nichols, of Keighley; and the newly-ordained pastor.

A NEW CHURCH was formed at Cullingworth, June 15, when twenty-one persons, after giving themselves to the Lord, gave themselves to each other according to his word. Nearly all the neighbouring ministers were present to take a part in the pleasing services of the day, and to show their good will towards this infant church—viz. the Rev. Messrs. Jordan, Forster, Godwin, Saunders, Winterbotham, Nichols Taylor, and Evans.

RETFORD.—The G. B. church at this place is about, to enlarge its place of worship. We rejoice in the success which causes this step necessary.

MISSIONARY ORDINATION.—Mr. Stubbings, late a Student at Wisbeach, will, it is expected, be set apart to the work of a Missionary, on Thursday, the 7th of July, at Fleet, near Long Sutton. Mr. S. is about to proceed to the G. B. Mission, in Orissa, East Indies.

THE ORDINATION of Mr. John Pike, is expected to take place on the first Tuesday in July, when his esteemed father, Mr. Pike, of Derby; his tutor, Mr. Murch, of Stepney; Mr. Goadby, of Ashby, and Mr. John Stevenson, of London, are expected to engage in the services.

A NEW BAPTIST MEETING-HOUSE has recently been opened at Wooton, near Bedford, under pleasing prospects of usefulness.

Baptist Intelligence.

AMERICAN BAPTISTS AND SLAVERY.—Almost every Baptist Association in the kingdom is entering its protest against Slavery in the United States, and especially among the Baptists there. On going to press we had not heard how the Baptist Union had decided at their Annual Meeting, but we hope that their decision will be favourable.

SYDNEY, NEW SOUTH WALES.—A new Baptist Meeting is erecting at this distant corner of the globe. There have been Baptists at this station thirty or forty years, and they hailed the day when the foundation-stone was laid with great delight. Government gave the ground.

AN ANNUITY of one hundred pounds per annum, has been provided for the venerable Dr. Steadman, late of Bradford Academy, Yorkshire.

ORDINATIONS.—Mr. Kent, late of Stepney College, has been recently ordained over the Baptist church at Biggleswade; Mr. Tunley, late of Brington, over a new Baptist church at Northampton; and Mr. Pledge, late of Bristol College, over the Baptist Church at Margate. At Northampton £50 were collected after the service towards erecting a New Place of Worship.

MR. WM. UNDERWOOD, of Loughborough Academy, has received an invitation to supply the G. B. church at Wirksworth, with a view to his settlement over them.

MR. TAYLOR a Missionary in Jamaica, has been both persecuted and prosecuted for excluding a Deacon of his Church who had flogged a Negro Woman. The Missionaries on the Island have vindicated him.

THE VOLUNTARY PRINCIPLE.—The Baptist congregation, South Parade, Leeds, having met to make final arrangements for the enlargement of their place of worship, it was proposed that an immediate effort should be made to raise the sum requisite for the completion of their object; when a sum exceeding £1,000 was subscribed upon the spot. What renders this triumph of the voluntary principle the more worthy of observation is, that this congregation has before paid upwards of £5,000, for their own chapel, and are at this very time engaged in erecting another in the neighbourhood, that will accommodate above 700 hearers.

N. B. In our next we design to furnish an account of the Baptist Annual Meetings in London this year. We understand that the prospects of the Baptists generally were never so promising as they are at this time both in Britain and America.

GENERAL INTELLIGENCE.

Ploughing by Steam.—Mr. Heathcote once of Loughborough, now Member in Parliament for Tiverton, has invented a machine which worked by steam will effectually plough up light ground. This was done a few days ago, in the presence of a great number of respectable gentlemen near Bolton.

General Election.—In a Note we received from Mr. Hume a day or two ago, he states his expectation that the Lords will stand out for the destruction of the Irish Corporations. If they do, an Election may be expected directly, and in that case Parliament might be called to meet in November.

The Parish Clerks also, imitating the example of their masters the Parsons, are petitioning for Compensation if the New Marriage Bill passes into law. Sir Robert Peel presented their petition.

Newspapers.—The Tories made a desperate attempt to prevent the reduction of the duty on Newspapers. The Chancellor of the Exchequer's motion to reduce the duty, was met by a proposal to take off the duty on soap. The Government had only thirty-three majority in a full house. This is another proof that the Tories are opposed to the spread of information among the people.

Irish Distress.—The Papers state, that a few days ago, a vessel laden with potatoes for the relief of the distressed peasantry, entered the port of Drogheda in Ireland, and was immediately besieged by the famishing creatures who, impelled by biting hunger, could not be restrained from seizing the cargo and bearing off the contents in the most disorderly manner. How long are the Irish, connected as they are with the greatest, richest, and most prosperous nation in the world, to be reduced to a worse state than wild uncivilized savages? *Answer.* So long as there is the Irish Church, as they call it. Peace and Plenty

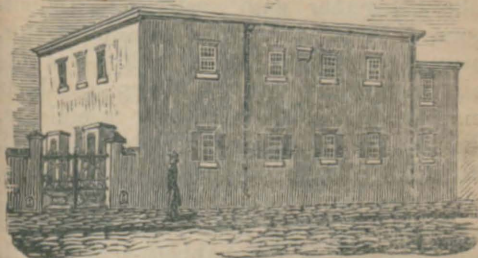
will never visit suffering Ireland whilst that libel on Christianity is allowed to exist.

Coventry Show Fair.—We were gratified when we heard that the Coventry Town Council had declined attending the show of *Lady Godiva* this year. Such relics of barbarous days ought to be discountenanced. Like the Stamford Bull running, the Derby football, and the Leicester Whipping day in the Newarke, they are only supported by the most worthless characters in society.

Norton, v. Melbourne.—This was an action got up by the Tories against our popular Prime Minister, for criminal conversation with the plaintiffs wife—the Hon. Mrs. Norton. The Jury without hesitation, found a verdict in favour of the defendant. What dirty trick will the Tories take in hand next?

Mr. Buckingham.—A meeting of the friends of this distinguished yet injured individual, has been held in London, to promote a subscription to compensate him for his losses. We hope every town in which there is a friend to Civil and Religious liberty will do something. So intelligent—so amiable—so excellent and useful a person as Mr. B. is, ought not to be neglected.

The Princess Victoria was of age (18,) on Tuesday, May 24. There was great rejoicing and illuminations at Kensington, where the Princess and her royal mother reside. Several young Foreign Princes are seeking an opportunity to show off before the heiress of England's crown, to gain her admiration and affections. The son of the Prince of Orange is a candidate, but a young prince of the House of Cobourg is said to be the favourite. It is remarkable this is the second time a Cobourg has defeated an Orange. The Prince of Orange applied for the hand of the Princess Charlotte, but she preferred the Prince of Saxe Cobourg!



GENERAL BAPTIST MEETING-
HOUSE, DOVER-STREET,
LEICESTER.

THIS Building stands in a new, and populous, and improving part of the town. Its position is by no means favourable for taking a sketch of it, and in addition to this disadvantage our engraver has hardly succeeded so well in this as in some former attempts. We received from one of the deacons a full account of the origin and progress of the Church meeting here, but too late to be inserted at this time. In future numbers we may give some extracts. But we now state, that the church was composed originally of a number of friends who

Baptist Anniversaries.

withdrew from the G. B. Church in Friar-Lane, about fifteen years ago. For some time they met in a School-room, and were supplied. Afterwards a Meeting-house was erected, which in 1828 was pulled down and rebuilt, 54 feet by 45 within, and one large gallery, together with vestry and school-rooms. Mr. Goadby, the present pastor, entered on his ministry in 1826—was ordained in 1829, and continues to labour amongst them with increasing usefulness. The present number of members is 190. Preaching has been carried on in some neighbouring villages. Tracts have been distributed. There are 300 children and forty teachers in the Sabbath-school, with which is connected a Sick Fund.

THE LATE
BAPTIST ANNIVERSARIES.

IN our last we said we would give this month, some account of the late Annual Meetings of our denomination. We find in the Baptist Magazine of last month an excellent summary of the proceedings, which we give below. Further details will be given in future numbers. The allusion to apprehended "discord" has reference to the conduct of our late delegates to America. Every pious Baptist who reads the following statements, will entertain devout gratitude to God for our past success, and feel himself called upon to press forward with the thou-

sands of our Israel, and occupy the vast and extending fields which now open before us in every direction. TRUTH IS OMNIPOTENT: IT MUST PREVAIL.

THE meetings of the past month were anticipated with much anxiety by many. Friends and foes were filled with conjectures respecting the result to which they might lead. Some were ready to predict a division of the body; and others who went not quite so far, were fearful lest the elements of discord had been so combined as to render the peace of our churches exceedingly precarious.

It is true that we have been in danger; but happily, the danger was connected with measures sufficiently important to awaken the energy of Christian principle. The great question of American Slavery, with all the interests and cruelties which it involves, had been necessarily forced on public attention; and there were not wanting those who seemed intent, either on setting the Baptists in England at war with those in America, or on dividing and shattering our interests at home.

When the honour of God and the consistency of Christian principle demand it, neither the Baptists in England nor those in America will, we trust, withhold from each other the severest exercise of Christian faithfulness; but they will not be driven, under that pretext, to expend their resources, and tarnish their high honour, by acts of discord.

To this they will not be easily driven at any time ; much less now, when labours of so great importance call for their universal and holy co-operation.

A few days since, measures were in progress, which must have produced on the public mind an impression, that ours were the only churches in America that have members who inherit slaves. Perhaps there might have been no design in this. But whether there was or no, it will be seen in our present number, that, whilst all sections of the church were stained with the pollution, the Baptists have most distinctly protested against the evil, and publicly adopted those measures which must lead to speedy and perfect emancipation.

Our churches in America are of three classes. First, Those composed of slaves, and men of colour, which are numerous and constantly increasing. Secondly, those composed of whites holding anti-slavery principles : of these, one part may be called moderate, and the other radical, from which a letter has recently reached England, bearing the signatures of more than 180 pastors. The third class of our churches contains slave-proprietors : of these, some admit slaves to equal fellowship with their masters, no other distinction being observed than we see in England between masters and servants ; but others are guilty of withholding equal fellowship from their slaves. Of these three classes,

the two former are all anti-slavery men ; and all the slaves in the latter class may be added to them. This will make an immense number of Baptists in America, who are zealous in seeking emancipation. The measures that have been adopted in London this year will strengthen our fellowship with these churches, encourage them in their work, and act upon those which remain mistaken and guilty, with a vigour which they cannot resist ; and speedily lead to other measures, which will either free the slaves, or terminate our Christian fellowship with their masters.

Meanwhile nothing can be more important than union at home. For the report of every society presents fresh claims on Christian fortitude and zeal. The continent of Europe with its sinful necessities ; Ireland, with her numerous woes ; the villages at home, with their endeared families ; the Indies, both East and West ; appear before us as suppliants asking additional favours, in a way which demonstrates that those which have been received were highly appreciated, and thankfully improved.

The report of the Baptist Mission, replete with interest on many accounts, announced the final rejection of the New Testament translated by the Rev. Mr. Yates, of Calcutta. The British and Foreign Bible Society was led to this step by his translation of the word *baptize* with its derivatives. A version of the New Testament is thus thrown upon our

hands, which has been produced by our own agent, which has received the highest testimonials to its accuracy, and which is now rejected because the corruption of a sacrament ordained by our Redeemer cannot be maintained, where a faithful translation of his law is possessed and studied. If, through inertness or division, the Baptist churches in England and America should suffer this golden opportunity to pass without producing an apparatus that shall supply their churches and the world with *faithful translations* of the word of God, they will not merely become the ridicule of their adversaries, but God will frown on their infidelity, and unborn generations will deplore the folly of their fathers.

The liberation of our churches at home from compulsory exactions in favour of the Establishment, received the attention which might have been expected from the operation of our principles.

The liquidation of chapel debts has not only occupied the attention of brethren in town, but through the whole country an interest is awakened to its importance, as subsidiary to all other movements in the church of God.

During the whole of these labours, in which are comprehended the support of our colleges, and the relief of the poor widows, God has been pleased to manifest his gracious benediction. Within the memory of no one present has there been exhibited so

General Baptist Anniversary.

full and so delightful a triumph of Christian principle over every feeling of the human breast. The advance of every affair evolved an especial interposition of mercy; and the conclusion, as full of promise for the future, as of comfort for the past, unfolded the triumph of grace. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake."—EDITOR.

The above extracts have reference to the proceedings of the Particular Baptist body.

THE EVANGELICAL GENERAL BAPTISTS held their 67th annual Association at Bourn, Lincolnshire, on Tuesday, June 28th, and three following days. During the past year a very handsome new Meeting-house has been erected in this town. The old place was a very ancient building, and its history would go back to the earliest times of non-conformity, and bring before our view the venerated names of Grantham, Denne, and others. The late pastor, Mr. Binns, was a very valuable man, and the good effects of his consistent piety are evident in the place and the neighbourhood. Mr. Peggs, the present pastor, is the well known and successful advocate of suffering humanity in India, where for several years he was a useful Missionary. The new building is certainly one of the most substantial and well-finished erections in the G. B. Connexion.

General Baptist Anniversary.

It stands nearer to the street than the old one, which has not been removed. The burial-ground has been enlarged; and the late venerable pastor lies there beneath a beautiful Laburnum-tree which his own hand had planted. We give these particulars supposing they may be interesting to our friends.

But to return: Mr. Ingham was again chosen Chairman; Mr. Wallis, Deputy Chairman; and Messrs. Goadby and Bissil, Moderators. Letters from about one hundred churches were read, and, writing from memory, we believe the increase to the churches during the past year, will be found on the minutes being published, larger than usual. A very affectionate letter from Mr. Pickering of Nottingham, (who was too feeble to undertake the journey,) was read to the Meeting, exhorting the brethren to love and unity. Mr. Stevenson of Loughborough, was not present, owing to domestic affliction. Mr. Jarrom of Wisbech, was there, and appeared to be rather improved in health. The business of the Association was conducted, on the whole, with good temper and forbearance. The letter to the Churches on the Lord's Supper, (which for the future is to be read not at the close, but on the second day of meeting,) written this year by Mr. Jarrom, excited some little discussion on the subject of a note which reflected rather severely on the parties who wish to substitute *must* for wine at the Lord's Table.

General Baptist Anniversary.

Several new Churches were admitted into the Union. Some of the Regulations proposed last year were agreed upon, and others were postponed to next year. Some most decided resolutions were passed against American Slavery, and the conduct of the Bible Society in refusing to sanction Mr. Yates's translation of the New Testament. A Memorial to Lord Auckland on the sanction given to Mahomedanism and Hindooism by our Government in India, was also agreed upon, and a Committee was appointed to correspond with the Baptist Irish Society on the subject of their application to this Union for assistance.

We congratulate the General Baptists on the decided and successful stand which was made at this Meeting against the slightest approach to the "coercive system," and "qualification by office." These things ought not so much as to be named amongst us.

At the Missionary Meeting, Mr. John Stevenson spoke out in the most decided language on the necessity of sending the gospel to all men, inasmuch as our Divine Redeemer had by his sacrificial death made an ample atonement for the sin of the world. Allusion having been made in the Report to the "disgraceful silence" of some of the Baptists in America on the subject of slavery, Mr. Wallis said we need not and we would not be silent. We were not holding a "Triennial Convention." The

American Slavery.

General Baptists in America as a body denounced the system, and so would we. (*The proceedings of the body are usually carried on in silence, but a loud and general burst of approbation followed this declaration.*)

Mr. Ingham preached from Phil. i. 27, and Mr. Goadby from Acts xxvi. 18. Mr. Pike also addressed a considerable congregation in the booth. The accommodations afforded were very satisfactory, and beneath "the tall ancestral trees" of Mr. Wherry's paddock, a spacious booth was erected, under whose shade breakfast and tea were served up to many hundreds.

There are about 120 Churches in this Union, and about 13,000 members. The last Association held at Bourn, was in 1808. Only six representatives who were then present were at this meeting. "Your Fathers where are they? and the Prophets, do they live for ever?"

AMERICAN SLAVERY.

On this important subject, which is now absorbing so much public attention, we give the following information :

The American Congress recently passed, by a large majority, the following resolution :

"That Congress possesses no Constitutional Authority to interfere, in any way, with the institution of slavery in any of the states of this confederacy."

At the Baptist Missionary Meeting at Birmingham, Mr. Sturge, a Quaker, exposed the conduct of the Methodists in America. At their Conference,

American Slavery.

by a majority of 120 to 14, they condemned the conduct of two of their ministers, for attending an anti-slavery meeting. One speaker said, the parties were guilty of "damning iniquity!" that "the question was a political moral heresy, opposed alike to our discipline and the Scriptures," and, "that abolition movements were evil, and only evil, at all times and in all places!" Let our readers notice here, that the Baptists have been blamed above all sects for American Slavery. Do they deserve this? No: The American General Baptists as a body denounce the system. And here follows a letter from 185 Baptist Ministers, and if time had allowed, it would have been signed by as many more.

Will the English Methodists at their coming Conference speak out, as the English Baptists have done, to their Brethren in America?

GRATIFYING COMMUNICATION FROM
THE AMERICAN BAPTISTS.

To the Members of the Board of Baptist Ministers in and near London.

Respected and dear Brethren,

The undersigned are pastors and ministers of the Baptist denomination in the United States of America. Your letter, addressed to us in common with our brethren throughout our country, dated London, Dec. 31, 1833, and signed in your behalf by W. H. Murch, Chairman, Theological Tutor, Stepney College, has but recently reached us, or we should have given you an earlier reply. Indeed, the fact that your letter had been received in America, was not known by most of us, until the month of February of this year. We sincerely regret that we and our churches, and the denomi-

From the American Baptists.

nation at large, did not earlier receive the light which your excellent letter sheds on our duty as Christians, and feel the sacred influence it is so happily adapted to exert on our hearts.

We do not attempt to exonerate the nation, as such, from the charge of upholding *slavery*. This cannot be done so long as the laws of the *nation* hold, or allow to be held in bondage, a single slave; and the number of persons now so held, in the district of Columbia and the territories of Arkansas and Florida, which sections of the country are under the exclusive jurisdiction of Congress, is about twenty-six thousand, whose posterity, if the present state of things should continue a half-century longer, will amount to several times that number. Emigration into those territories from the slaveholding states is so rapid, that during the period named, the slave population may be reasonably expected to increase to a million or more.

Neither can the non-slave-holding states be exonerated from the charge of *upholding* slavery, so long as they aid in restoring to their masters the slaves who escape from them. We are verily a guilty nation before God, touching the "inalienable rights" of many of our fellow-men. "Partakers of the same faith," it is reasonable that Christians should desire "to cultivate an intimate and influential intercourse, that they may mutually benefit each other, and extend the kingdom of our common Redeemer." Distance of place ought, certainly, never to occasion distance of feeling between intelligent beings—*brethren*—who expect soon to meet in one society, and to be for-ever "fellow-citizens" in that city whose Builder and Maker is God. It is not to be denied that, as *patriots*, Christians owe special regard to the community or

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nation of which they are constituents. But we know and feel that, between the citizens of the different nations of the world, the gospel of equal and universal love sets up, and allows its disciples to set up, no high wall of separation, obstructive of the salutary religious and moral influence which they may reciprocally exercise. On the contrary, it breaks down every such "middle wall of partition," and gives explicit assurance that *union* shall be effected by it among all men of all nations, so that there shall be "one fold and one Shepherd." By such union the true interests of the several nations are not put in jeopardy, but are rather secured, for mutual benevolence begets mutual benefit. "Love worketh no ill to his neighbour," is as true of nations as of individuals; and when this bond of love shall unite all nations, *then* "shall swords be beaten into ploughshares, and spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Armies and navies will be superseded by the better bulwarks of righteousness and peace. "Salvation will God appoint for walls and bulwarks." We believe that frequent intercourse between Christians of different nations, by literary correspondence and personal representation, is a wise and efficient means for accomplishing the prophecies of millennial peace. If Great Britain and America shall never again dash against each other in mortal conflict, it will be owing to the gospel being understood, felt, and obeyed alike by both nations, on all the duties which, in its principles, and by its precepts, are enjoined on all men towards God and towards each other. Among these latter duties is that of reciprocating counsel and encouragement, warning and reproof. If it is the duty of benevo-

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lence "not to suffer sin upon a neighbour;" but by "rebuke," and the power of truth, and a generous exercise of personal influence, to arrest his progress in wrong, and to convert him from the error of his way; how much more imperative and urgent is this duty between communities comprehending large bodies of men! If the vice of intemperance, for example, has become prevalent in one community, and its ruinous influences—its destructive effects, are spread before the eyes of another once equally guilty, but now penitent and reformed; it may not be objected that the voice of remonstrance, lifted up by the latter addressing themselves in tones of entreaty and alarm to the reason and conscience of the former, is an arrogant intermeddling with their *rights*; for to *sin* is not the *right* of any man; and sin can never be practised by any in the remotest corner of the earth, without being *itself* an unworthy, unwarranted interference with the real and proper rights of man. If only a single individual on the globe were given to a vicious practice, the united voice of all other men might, with great propriety, be raised against him for, even by one sin, polluting a world which, but for him, would be unsullied. It is, moreover, peculiarly fitting that the penitent *man*, and so the penitent *nation*, should rebuke the same mal-practice in others, of which that man or that nation was once guilty, but is so no longer. Such, indeed, is the ordination of divine wisdom for the reformation of the world. The commission of Christ was addressed to penitent men, once sinners—"Go ye into all the world, and preach the gospel." "When thou art converted, strengthen thy brethren"—indicates the *order* in which the reformation of mankind and their confirmation in righteousness are to be accomplished. This order

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is most reasonable, since moral reform never springs up in the sinner spontaneously, but issues from a purer source—all moral reformation having its origin in God, and being effected by the instrumentality of men.

In view of these considerations, we certainly regard your entire communication, not only as unexceptionable, but as a strictly proper and benevolent exercise of the moral power with which our common Benefactor has blessed you, that you might be a blessing to us, and to others circumstanced like ourselves. SLAVE-HOLDING is now the most heinous and prominent sin with which America is chargeable. Of the same enormous sin, Great Britain has for centuries been guilty; but the world now beholds her penitent and reformed. For this reformation, important as the sin was great, surpassing in injustice, and cruelty, and infamy, any other sin, every nation ought to rejoice and give God thanks. Its bearings on the destinies, its tendency to promote the welfare of the rest of the world, must correspond with its magnitude, and with the mighty moral influence of the nation which, at the bidding of the King of kings, has risen up and has shaken off the chains that, fettering thousands of her subjects, bound *herself* also; limiting—immensely weakening, her power to do the good she was disposed to attempt, and was in fact attempting, previous to this noble act of justice, in other departments of Christian enterprize. We were not careless spectators of the evils which existed in awful, shameful association with slavery in the British West India Colonies. We saw the immense expenditure of human happiness—nay, of human *life*, to gratify the cupidity of those to whom pertained the power, never the *right*, of re-

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ducing their fellow-men to slavery; thus nourishing that "covetousness which is idolatry," and that sin of "oppression" so often and so severely condemned in the Holy Scriptures, and so frequently punished by the heaviest inflictions of retributive justice ever executed on nations. We saw the arrogance and unholy pride which lifted up the hearts of the oppressors against God, and put at defiance his authority, while it degraded, brutalized, and destroyed thousands of immortal beings. We saw the missionaries of the cross putting out of account their own ease and earthly interests, and, at the hazard of life, standing amidst the long-benighted and perishing victims of slavery, as the heaven-ordained messengers of glad tidings to both the oppressed and oppressors: and we saw those servants of the Most High God treated with obloquy and scorn and severer persecution; and the poor souls who had gladly received their word, suffering as *martyrs* for Christ's sake. But at length we beheld, in Great Britain, the majestic rising up of a godlike spirit and power amidst the churches, awakened by the gospel to rebuke and hush the tempest of aristocratic anarchy and violence in the Western colonies, to deliver the oppressed and persecuted, and to vindicate the honour of insulted Christianity. The first day of August 1834, we hailed as a harbinger of good things to the emancipated and to the world. We thought with the deepest interest of the effect this triumph of Christian principles is adapted to produce on slavery in our own beloved country, and hoped that the eyes of all our fellow-citizens would by it be opened to see the things which belong essentially to the peace of the nation; and we still cherish the animating belief that America will not long persist

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in a course which God has taught the world in every age is sure, if not abandoned, to terminate in disaster and ruin. Your letter, for which we cordially thank you, and bless Him who moved you to write it, will yet, we believe, produce a good result among our own denomination and others. It is now circulating through the length and breadth of the country; thousands have already acknowledged its excellence; and thousands more will soon feel its influence, and be moved to vigorous action by its weighty and stirring appeals.

The holy cause of emancipation is already occupying the minds of many of our fellow-citizens, and is exciting in them the anxious inquiry, *What must be done?* To this inquiry a host stand ready to give that reply which JEHOVAH has put into their lips—“*Let the oppressed go free! Break every yoke!*” Scriptural views are becoming more general. Still, we are aware, the work is but in an incipient state. Erroneous speculations pervade the people to an alarming extent. Even the churches have not fully emerged from the darkness which has so long covered them in regard to this subject. Great apathy yet prevails. Some of our ministers remain lamentably inactive: comparatively few even now venture to preach on this great moral subject, which certainly presents claims as high as any other, to the solemn and prayerful consideration and holy action of both ministers and churches, in every part of the land and of the world.

We are pleased that you urge our duty by motives purely religious, leaving all strifes about political measures to those whose faith reaches not to the doctrines, and precepts, and promises of God. “The principle we adopted was,” you say, “the utter repugnance of the colonial system to the

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spirit and precepts of the Christian faith. Leaving to others the *commercial* and political bearings of the question, we felt it a sacred duty loudly to denounce negro-slavery as a palpable violation of the law of God." It is not wonderful that, so acting, you "greatly contributed to the successful termination of the anti-slavery struggle lately carried on in your country." We, dear brethren, have adopted and desire to act on the same principle, believing it to be the only method which is in agreement with Divine Wisdom, and, therefore, the only method adapted to the work. That this application of the gospel's power to the sin of slaveholding, for its removal, is adequate, admits of no question in our minds. We should as soon question its adequacy in the case of any other sin as of this. Our hope is therefore strong, and our confidence entire and unwavering.

You have prefixed the word "*negro*" to the word "slavery." Allow us to remark that we esteem the enslavement of one class of *men* as heinous a sin, and as heaven-daring an outrage, as that of another class. The simple inquiry with us is—Are the slaves *men*?—and we regard them as really men as were their African ancestors, the *Egyptians* and *Ethiopians*, the posterity of *Mizraim* and *Cush*, two of the *three* sons of *Ham*, who, in their descendants, agreeably to the true intent and plain reading of the often-perverted *prophecy* of *Noah*, were made *masters* of their youngest brother, *Canaan*, who in his *posterity*, for sins most foul, fore-known to God, was doomed to be punished with menial servitude. It must not be overlooked, however, that even that servitude was restricted and regulated by divine precept, so that it differed essentially from modern slavery. In our country, thousands

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of the slaves are naturally related to the whites; some of them being, *in complexion*, as light as their masters. The same was probably true of the slaves in your West India Colonies. We suppose that you regard this point as we do; but we think it worthy of notice. We usually employ the phrase "American slavery," or the word "slavery," since of whatever complexion the enslaved may be, he is a man, and ought to be regarded as a man, and treated in all respects as a man, having equal inalienable rights with all other men.

To the cause of the oppressed, wherever we may find them, whether in slavery or in nominal freedom, we are and desire ever to be solemnly pledged;—and so, also, to every cause of virtue and Christian philanthropy, in opposition to all error and sin.

The broad ploughshare of gospel truth and moral influence ought to be thrust deep beneath the foundations of all unsound principle and all wrong practice, and driven all the way through the great Babylon of sin, till the place she now occupies, encumbers, and pollutes, shall know her no more for ever.

Slavery, be assured, appears to us, as to yourselves, "a sin to be abandoned, and not an evil to be mitigated; a high crime against the Majesty of heaven, for the suppression of which, every believer in Christ is bound strenuously and prayerfully to labour." Other species of oppression are generally, at the worst, but partial; this is entire.

We doubt not, you will sympathize and co-operate with us, and that you will be much in prayer for us, and for those, both masters and slaves, for whose good it is our purpose to labour in the use of weapons not carnal, but mighty through God, to the

Last Hours of Mr. Ivimey.

pulling down of strong holds—to the overthrow of this, as well as every other work of wickedness.

Many other topics of deep interest present themselves to our minds, and solicit the expression of our thoughts; but our letter has already spread beyond the limits we had prescribed, and we must omit them. It is probable that you will receive communications from other brethren in our country on the subject of your letter, which we take to be intended for our churches as well as ourselves; and we are happy to say that we commend it to their serious perusal and prayerful consideration.

And now, dear brethren, we commend you to God, and to the word of his grace; and pray that the Father of lights will pour his light on your future path—and that he will bless your country, and our country, and every nation, and all people, with the special influences of his Holy Spirit; that his way may be known in all the earth.

This letter was prepared and approved in a convention of more than fifty Baptist ministers, held in the city of Boston, on Tuesday and Wednesday, May 26th and 27th, 1835. It is signed by the subscribers, individually, as our personal act.

With Christian courtesy and affection,

We are,

Respected Brethren,

Yours in a common Redeemer.

(Signed by 185 Baptist Ministers.)

LAST HOURS OF MR. IVIMEY.

SLAVERY all over the world had not a more decided opponent than that "good minister of Jesus Christ," whose last moments are here described by one who has since joined him on the shores of the celestial country—Dr. Newman.

Last Hours of Mr. Ivimey.

ABOUT five o'clock in the morning he said, 'Hold out faith and patience; and, on my expressing a wish (says Mrs. I.) that I could do something to relieve him, he replied, 'You can do nothing, my dear, but commend me to God, and the word of his grace.' I assured him that I did not fail to do so; he thensaid, 'You can do so now,' and requested me to read the 32nd Psalm before prayer; at the conclusion of the Psalm he said, 'Beautiful! O for faith to apply it!' About eight o'clock, he said, 'My struggles will soon be at an end.' Dr. Ryland said, 'O for the last groan! the wicked never have a last groan;' pausing a little, he added, 'I will never leave thee, I will never, never, never forsake thee. Come, Lord Jesus, come quickly, O! come quickly.'

About nine o'clock, he said, 'I have waited for thy salvation, O Lord, and now I only want the promises to be fulfilled; and then, as if a momentary cloud passed over his mind, he said, 'I don't know that there is any thing in the Word of God which should forbid me to hope, and yet my fears are not entirely removed.' He continued to speak for a few minutes, quoting different passages of Scripture, concluding with, 'Behold, God is my salvation; I will trust, and not be afraid.' After this, he laid very quiet till near eleven o'clock when he had a fit of coughing, but not so severe as many times before; he requested to be raised up; we did so, and, turning to me, he said, 'It's all over. These were his last words; and, in about ten minutes, the emancipated spirit quitted its clay tenement without a groan.'

Burns's Christian Sketch Book.

REVIVALS.

HAWORTH.—Mr. Saunders of Haworth has furnished, in addition to those of Mr. Godwin and Mr. Crapps, a most delightful account of the results of prayer and exertion for the Divine blessing. A year before this revival began they had not one hopeful candidate, and the minister entertained serious thoughts of relinquishing his post. But a Prayer-meeting was established—the congregation increased—a series of meetings were held, and crowds attended—about fifty were baptized—inquirers were numerous—the old members were revived—public worship and ordinances were delightful—other denominations in the place, even the Episcopalians felt the movement, and were also revived—the Minister declared he felt as if just beginning his ministry—and such numbers required spiritual direction that he was embarrassed how to proceed—and yet all was quiet, serious, deeply penitent, and devotional. Mr. S. expresses his conviction that these meetings are an order of means on which the Lord has set the seal of his approbation. We have long thought so, and can therefore heartily second the proposal which Mr. S. makes to the churches, to “*Give the plan a fair trial.*”

BAPTISM FACTS AND ANECDOTES.

MOVEMENTS OF THE PÆDOBAPTISTS.

It appears that in various parts of the country, our brethren of other denominations, who hold with Infant Sprinkling, are unwittingly rendering good service to the Baptist cause by publishing pamphlets against Believers' Baptism. At Bury, a publication of this sort “is making Baptists by wholesale.” And well it may when the writer affirms roundly “that there is no authority in Scripture for what is called Believers' Baptism.” Had he never read of Philip and the Eunuch? Wise and prudent was that learned and respectable Independent Minister, who when asked by a friend why he baptized infants in private, replied “Silence, you know Sir, is our strong hold!”

Let not the Baptists be provoked into any thing like petty, angry controversy. They stand on the Rock of Truth. Let them not be tempted from their elevated and dignified position by the attacks of ignorance or bigotry. Secure in this invulnerable position they should rather pity and pray for, than despise or vex their opponents. We can afford to be good-natured.

BAPTISMS.

DARLINGTON.—It is with peculiar pleasure I sit down to address you on a subject, which, I trust, is becoming increasingly interesting to the followers of the meek and lowly Saviour, viz. the solemn dedication of his people to himself in the ordinance of Baptism. I ought, however, in the first place to observe, that we have a small Baptist Church at Darlington, of about twenty members. Another worthy brother and myself have preached the word and administered the ordinances to them for a number of years, free of charges. Not having a suitable place for baptizing, we have generally had recourse to a neighbouring church on such an occasion, with the exception of one person, a male, whom I publicly baptized just twelve months ago, in the river. But for the performance of the ordinance which has called forth these remarks, we had recourse to Stockton, where there is a Baptist Chapel with a baptistry in it, in which nine baptisms have taken place during the last seven months. At this place, on Lord's-day, the 3rd inst., after preaching from the words, "One baptism," I had the honour of baptizing four persons, (two were females) on a profession of their faith in the Saviour: and I am happy to say the services were truly interesting to the church and congregation, as well as to myself. I hope, from what was afterwards expressed, the prejudices of many were removed. Three of the candidates belonged to one family. While remarking upon the fact that God had in this instance exceeded his promise, in taking three of a family, the parents, who are Baptists, and who were then present, were deeply affected; while the spectators stood with eyes suffused in tears, silently imploring the blessing of God upon the ordinance, and upon the youthful candidates. I believe all found it good to be there. In the afternoon I preached from "God so loved the world," &c., and then administered the ordinance of the Lord's Supper (in the absence of the resident pastor) to the church and the newly baptized. It was indeed a time of refreshing from the presence of the Lord; and if one might read the sentiments of every heart, they were these:—

"My willing soul would stay," &c.

But the blessing of God was not implored in vain. A young lady in a delicate state of health, was on a visit to Darlington,—she accompanied the party to Stockton, was there met by the Saviour—and brought to a saving

Baptisms.

knowledge of the truth. During the week I had the unspeakable happiness of receiving a note from her applying for baptism, and ascribing her conversion to the Spirit of God, through the instrumentality of his unworthy servant, who now addresses you. Last Lord's-day, we again repaired to Stockton, where this interesting person followed her Lord and Master through the liquid grave. She was accompanied by a gentleman from Darlington, whose wife is a member with us, and who has for some time been convinced of the propriety of baptism by immersion: his mind was much impressed on the preceding Sabbath, when witnessing the ordinance. On Lord's-day Evening, after our return, the newly-baptized were admitted into the church by the right hand of fellowship; and I pray God they may still adorn the doctrine of God their Saviour in all things. For my own part, I cannot but greatly admire the goodness of God in this instance, considering it as an increasing encouragement to be steadfast, unmoveable, always abounding in the work of the Lord, having proof that our labour is not in vain the Lord.

P. S.—A number of your hand-bills, (for which I now thank you,) were distributed on the occasion, also a number of the annexed "Contrast," on cards, which you will recognise as partly taken from a previous number of your Magazine, were distributed. I got 500 printed—they are doing good.

W. H.

BARTON.—On Lord's day, June 19, the ordinance of believers' baptism was administered. The congregation assembled in the morning, when Mr. Derry preached an appropriate sermon from Revelations xiv. 4. "These are they which follow the Lamb, &c." After singing and prayer at the water, Mr. Poyser administered the ordinance to seven persons—two males and five females, who had previously made a profession of their faith in a crucified Saviour. Met again in the afternoon, when Mr. D. preached to a very large congregation from the same words as in the morning, after which Mr. D. addressed the newly-baptized and received them into the church, by giving to each the right hand of fellowship, and administered the emblems of a Saviour's dying love to a large number of communicants. This was a good day to many, and much good feeling was excited. May the Lord send many such days.

W. P. N.

Baptisms.

RETTFORD.—ON Whit Sunday morning, fourteen persons were added to the church of Baptists in Retford, by public baptism. Their zealous pastor, Mr. Fogg, preached an appropriate and impressive sermon on the occasion, and immediately after its conclusion, and before the congregation were dismissed, proceeded with the ceremony of dipping. This congregation has increased so much lately, that the present building cannot contain the people who are anxious of obtaining seats. A few of the leading members have set themselves about collecting from their neighbours, as much money as will enable them to enlarge their present building very considerably, and the laudable design has obtained so many friends, that little doubt remains but that their efforts will be crowned with complete success, and the enlargement of the chapel be immediately proceeded with.

The above we give from the "Doncaster Gazette." There are no Baptists in Doncaster, and this Editor seems mighty ignorant of their ways and works. We are glad to hear that our friends at Retford are enlarging. They expect to reopen on the 14th of August, when their worthy pastor will be ordained. A Revival too has taken place at Gamston, the village where Dan Taylor was baptized, and where there is an old G. B. chapel belonging to the Duke of Newcastle, one of whose ancestors had a servant who was a G. B. preacher, and out of respect for whom, that Nobleman erected this place, which they now wish to enlarge, if his Grace will permit them. Mr. Fogg has preached above twenty sermons in the open-air this summer.

JAMAICA.—*Kingston*.—Mr. Gardener says, (Feb. 15.) the great Head of the church has continued to us the blessing of peace; and, we trust, blessed the preaching of his word to many who have gone to his house with the multitude who love to keep holy day. I think I wrote you that in August last I baptized fifty three persons, on a credible profession of their repentance towards God, and of their faith in the Lord Jesus Christ. On the first Sabbath of the present year I again administered that divinely appointed ordinance to seventy four more persons, to whom we had previously listened, when they said, "Come and hear all ye that fear God, and I will tell you what he hath done for my soul." To me the receiving of candidates is a work of great labour. It is all done at church-meetings; and, be-

Baptisms.

fore the last baptism, we had two a week for three months, and I think the number of applicants could not have been less than 300. We began at half-past six, and generally closed a little before nine. One great advantage in thus publicly examining persons is, the church has an opportunity of knowing who is desirous of being united to them, and can give testimonials as to character. Just as these meetings commenced I preached on the necessity of caution in receiving persons into the church, and of the duty of welcoming those to our communion who gave satisfactory evidence that the Lord had received them, from Acts ix. 26, 27. The examinations were carried on with great strictness, and, I trust, in the spirit of love. Every means was employed to impress upon every one received, the indispensable necessity of a change of heart, in order to salvation; and to show them that, while baptism was a divine ordinance, every one was awfully deceiving himself who trusted in it for salvation, and that, according to our views, none ought to attend to it but those who saw their lost and wretched condition, and loved and believed in him whom they had not seen. The baptismal service commenced a little after six. The chapel was much crowded, but all behaved as they ought in the house of God. At half-past ten Mr. Vine preached for me, after which I received the newly-baptized into the church, when "a great multitude" surrounded the table of the Lord to commemorate the love of Jesus. In the evening I preached to the young people. Thus I spent a day I shall not soon forget. Our public services occupied seven hours and a-half of the Sabbath. To use the expression of many of our friends, "Massa was well and tired," yet he would be glad of a frequent return of such a season. May God grant that those baptized may endure to the end!

It will, no doubt, be additionally gratifying intelligence that all our Sunday-school teachers, with the exception of one, are members of the church; six of whom have been baptized by myself, and the one not yet baptized I have cause to hope has chosen that good part which shall not be taken away from her.

Mr. Tinson states that on the 3rd of January, he baptized twenty-five, and on the 10th fifty-five. Some of the people came twenty miles to worship. He wishes a deputation could be sent over to Jamaica, to examine and report

Baptisms.

the present condition of the stations, and then it would be found that great good is doing, and that nothing has been exaggerated.

Mr. Dendy writes, December 8th, that in a fortnight he should baptize about fifty. Bible associations and Sabbath Schools were forming on every hand. At Salter's Hill, and Bethsephil 178 had been baptized last year, and there are 899 members, 887 inquirers, and an average congregation of 2000. During the past year Mr. Dendy had celebrated 206 marriages, and distributed 277 copies of the Testament.

Mr. Clarke of Jericho, has baptized during the past year above 500 persons.

BAHAMAS.—From these interesting islands the most gratifying intelligence has been received, calculated to awaken gratitude and renew exertion. There are about twenty churches situate in eight islands, containing about 500 members, 200 of whom were added last year. We give a few particulars:—

The church at *Nassau* has received a clear addition of eighty to its number during the year: ninety-six have been received, including six restored; but one has died, and fifteen have been excluded for conduct that was not according to the Gospel of Christ. The present number in the church is 228. Of those who have been received during the year, we rejoice in having to say that three were from among the Sabbath-school teachers, and two from the children.

The church at *Carmichael* has received an addition of four: and a new church has been formed at Good-hope hill, which has eight members in it. At each of these places a Sabbath-school has been commenced.

Eleuthera was visited by brother Bourn in August. At *Tarpum-Bay*, where there was a church consisting of twelve members, two were added on this occasion. At *Governor's Harbour*, where there had not been any church previously formed, after a long-continued examination, forty seven were received and united in church-fellowship. A Sabbath School has been formed there under the superintendence of Mr. S., the resident Magistrate, which has been eagerly attended, and for which the people have manifested very much thankfulness.

Our brethren conclude with a deeply affecting appeal for additional aid:—

Religious Tracts,

We could not give you an adequate conception of the claims and wants of these people, without taking up more of your time than we have a right to occupy: we should have to tell you all we have seen and heard, and send you all the letters we have received. You know a little of Turk's Islands; we have no need, therefore, to write of the claims of that station: but respecting Rum Key, we may just remark, that the brother who might be placed there would have, on the five Islands under his care, between two and three thousand inhabitants speaking only the English language, who at present have not a single minister of the gospel; and the majority of them are nominal Baptists; yet, even this is far from being the most affecting part of the case. We entreat the attention of the Committee to the fact, that in many places around us the people are perishing one by one, while sensible of their sin and their ignorance; and *while asking in vain for some one to point them to heaven.*

No words of ours can add to the force of this simple statement. We can only express our earnest hope that He, whose providence led the way to this interesting Mission, will incline his people seriously to lay it to heart, and so to listen to the cry of these destitute outcasts that the *blessing of those who were ready to perish* may come upon them.

TO TRACT DISTRIBUTORS.

Sow in the morn thy seed,
At eve hold not thine hand;
To doubt and fear give thou no heed,—
Broad-cast it o'er the land.

Beside all waters sow,
The highway furrows stock;
Drop it where thorns and thistles grow,
Scatter it on the rock.

The good, the fruitful, ground,
Expect not here nor there;
O'er hill and dale, by plots, 'tis found;
Go forth then, everywhere.

Religious Tracts.

Thou know'st not which may thrive,
The late or early sown ;
Grace keeps the precious germs alive,
When and wherever strown.

And duly shall appear,
In verdure, beauty, strength,
The tender blade, the stalk, the ear,
And the full corn at length.

Thou canst not toil in vain ;
Cold, heat, and moist, and dry,
Shall foster and mature the grain,
For garners in the sky.

Thence, when the glorious end,
The day of GOD is come,
The angel-reapers shall descend,
And Heaven cry, " Harvest home !"

James Montgomery.

GRANTS OF TRACTS.

SINCE our last publication of grants, the following have been made from the profits of this Publication, and the Baptist Sabbath-School Hymn Book.

General Baptist Foreign Missionary Society—for the Native School—6 British Reader—6 Abbot's Little Philosopher—1 British School Book—25 Principles of the Christian Religion—25 Easy Books.

To Brough, Westmoreland, 1000 Hand-bills—Sutton-in-Ashfield 500—Northampton 500—Duffield 500—Bourton, Dorset, 500—Shepscombe 1000—Stamford 500—Dover Lock, near Wigan, 500.

We beg to inform Mr. Parkinson that several months ago we sent 1000 Hand-bills, and last month 500 more, and in each case they were directed thus—"Mr. S. Parkinson, Dover Lock House, near Wigan, by the Wigan Packet from Manchester." The first parcel was sent nearly a year ago.

SABBATH SCHOOLS.

GENERAL BAPTIST SABBATH SCHOOL UNION.

The following are the Teachers nominated at the late Annual Meeting at Donington to form the Committee for the present year:—

Mr. Shepherd, Donington; Mr. Brooks, Ticknall; Mr. Ellis, Mount-Sorrell; Mr. Osborne, Leake; Mr. Lowe, Quorndon; Mr. Green, Whitwick; Mr. Charles, Wimeswold; Mr. Hallam, Rothley; Mr. Riley, Thurlaston; Mr. Saville, Hugglescote; Mr. Walker, Broad-Street, Nottingham; Mr. A. Seals, Stoney-Street, Nottingham; Mr. Mence, Friar-Lane, Leicester; Mr. Parker, Dover-Street, Leicester; Mr. Sharp, Archdeacon-Lane, Leicester; Mr. Webb, Carley-street, Leicester; Mr. Dunncliffe, Melbourne; Mr. Raynes, Kegworth; Mr. Draper, Long Whatton; Mr. Hackett, Barlestone; Mr. Poyser, Newbold; Mr. Hickingbottom, Loughborough; Mr. Pegg, Brook-Street, Derby; Mr. Bacon, Sacheverel-Street, ditto; Mr. Gaize, Sutton Bonington; Mr. Norton, Barton; Mr. Orchard, Ashby. Mr. John Seals, Nottingham, Treasurer. Mr. Wigg, and Mr. Winks, Leicester, Secretaries.

The Committee are requested to observe, that at the late Annual Meeting, it was arranged that the Committee should meet as early as convenient, in order to take steps for adjusting the cash accounts of the Society, and to prepare for another public meeting, to be held in September next, at Kegworth.

The Members of the Committee will meet for the above purposes at Friar Lane School Rooms, Leicester, on Tuesday, the 16th of August, at 11 o'clock in the forenoon.

S. Wigg, } Secretaries.
J. F. Winks, }

Leicester, July 23, 1836.

TO SABBATH-SCHOOL TEACHERS.

FOR the information of our friends, we here state that Sabbath-schools of any denomination may be supplied with Bibles, Testaments, and Spelling Books, from the Sunday School Society, whose assistant Secretary is Mr. Bruce, Trump-street, King-street, Cheapside, London, to whom applications should be made, post paid. Mr. Winks of Leicester, has received a number of schedules to be filled up for application, with which he can furnish any of the Baptist schools in this neighbourhood.

DISSENT.

The Legal Interests of Dissenters have been well pointed out in the Baptist Magazine of last month. The writer notices the various fiscal exactions which are imposed on the Dissenters, but from which the Episcopalians are exempt; especially in building materials and legal documents. Some valuable thoughts are also offered on the best mode of obtaining relief, which must be, this writer affirms, and we think truly, by the Dissenters uniting as one man. One matter of importance is noticed, to which we call attention—that when all the trustees of any chapel or property are dead, *the legal representatives of the last surviving trustee* are the proper parties to appoint new Trustees, and if such are not to be found, or if found, unwilling to act, then the Court of Chancery will, on application in a summary way, do what is requisite, according to 1 William IV. chap. 60. We insert this, as it has been said that if all the Trustees should die, the property would be lost; which is not the case.

PASSING EVENTS.

ENGLISH CHURCH REFORM.—This is a sad affair. A Commission of Bishops and others, appointed by Sir R. Peel have proposed what they call certain Reforms of the Church. They propose to alter the Bishops' salaries, taking off some, and adding to others. The Archbishop of Canterbury will still have three times as much as the Prime-Minister. The Bishop of London is to have above as much more as he had. They are also to have certain benefits now enjoyed by Deans and Chapters, at which proposal the said Deans and Chapters, who love money as well as the Bishops, are mightily offended, and have petitioned that they may keep what they have got. They say it was too bad of the Bishops,—and it was, to recommend such a thing for their own advantage. They say also that they should make as good or better use of it than the Bishops—that the Bishops have given all the good things of the church to their own relatives for the last thirty years; and they have, for five Bishops sons and sons in law, have among them £92 per annum more than 300 clergymen! Yes, and twenty-four of our church dignitaries receive £148,000 per annum, whilst 2026 of their brother clergymen receive £141,820. But this is our *excellent Establishment*, against

Passing Events.

which if you say one word, you are branded as an infidel and an atheist!

But worse than all this has been found out. When they could not with bullets and bayonets get tythe in Ireland, Government obtained a loan of one million of public money to aid the *poor starving Irish Clergy!* Who have received this money? Why Bishops, and Noblemen, and other dignitaries, received the greater part of it.

One of these Orange parson agitators has been found out in a scandalous attempt to impose upon the public a letter, which he pretended was from the Pope to the Irish priests, exhorting them to act deceitfully.

What will not these men do for the sake of keeping up an Established Church.

CHURCH RATES.—Lord Russell's declaration, that he can do nothing for our relief from this odious impost, has at length roused the spirit of the Dissenters. We are mistaken if this foolish speech of his Lordship will not excite the spirit which appeared when Wellington declared himself against Reform. We are right glad to observe the increase of determined opposition in all parts of England and Wales. We cannot stay to enumerate the places, or the circumstances, of the opposition. In our own neighbourhood, All Saints, Northampton, has refused, although the Vicar said, he would pay rates, if the Dissenters had a law to exact them. He might well say so. At Whitwick near Leicester, the rate was refused by a great majority. Our old opponent the Vicar, was rather roughly treated by the colliers, which we do not approve; but he should act more in consistency with his station. At Leicester, a Voluntary Church Society has been formed, and a memorial sent to Lord Melbourne against the Rate. At the Public Meeting, Mr. Miall, Independent Minister, declared he would never pay another rate, and expressed his penitence for past neglect, whereupon Mr. Mursell placing his hand upon his brother's head, gave him "absolution." Mr. Mursell, like Mr. Clarke at Truro, said, we must as the Quakers do, refuse to pay. Mr. Winks said he could not approve of sending any more petitions or memorials, as it was now the duty of every honest Dissenter to refuse to pay.

Baptist Intelligence.

We can only add, that the Dissenters have only to be resolute for three years in refusing to pay the rate, and no Government, Whig or Tory, could resist their just demands with impunity. At all events the thing is now in our own hands.

RELIGIOUS INTELLIGENCE.

DR. STYLES.—We are gratified to find that the friends of this talented minister who adhered to him in his adversity, have erected for him a new Meeting-house, which has been opened under the sanction of several of the leading London ministers.

NEW CHURCHES.—The Church-folks are all alive just now. A King's letter orders collections in all the churches for the erection of new churches. One person offers £1,090 for new places in the metropolis, another 2000 guineas for Glasgow, another is said to be about to erect two new churches in Leicester. Well: only let them build and support them with their own money, and then we do not complain.

AGITATION IN THE IRISH CHURCH.—At a meeting of upwards of 200 clergymen in Dublin, a petition has been adopted to his Majesty, praying for "the privilege of self-direction, government, and control, in the matters relating to the internal discipline of the Church, and its spiritual conduct and efficiency."

OPEN-AIR PREACHING.—We are delighted to hear that many influential ministers in London, and elsewhere, have been preaching in the open-air. Accounts of these services in our next.

BAPTIST INTELLIGENCE.

STRATFORD-ON-AVON.—The new Baptist chapel lately erected at this celebrated town, in Clayton-Street, New Town, was opened for divine worship on June 15th, 1836. The congregations were overflowing; the sermons preached were most appropriate and impressive; and the Christian harmony which was manifested by other denominations of Christians in the town and neighbourhood was truly exhilarating and encouraging. It was a day of much spiritual education and profit, and we trust impressions were made which will never be forgotten. The collections amounted to £108 15s.

ORDINATION.—The Rev. J. B. Pike was on Tuesday last, (July 5,) ordained pastor of the General Baptist church,

Baptist Intelligence.

High-street, Boston. It is contemplated to erect a new Chapel, in place of the present uncomfortable and incommo-
dious building.

MR. STUBBINS, G. B. Missionary for Orissa, ordained at Fleet a few days ago, is expected to leave England with his wife in the course of the present week.

MR. BURNS, G. B. Minister of Paddington, has in the Press a second edition of his Christian's Sketch Book. Forty Pounds, the profit of the first Edition, have been applied to the support of the Baptist cause in Perth.

ACCRINGTON.—It gives us considerable pleasure to hear that a New commodious Meeting-house has been erected and opened in a more eligible situation at this place; the Lord having blessed the devoted labours of the worthy minister, so as to render this step indispensably necessary. £200 were collected at the time, and £750 have been raised toward the expense of the building—about £1000. The services of the day, April 1st, were commenced by a Revival Prayer-meeting, and the baptism of eight persons. Much good is doing here.

BAPTIST FOREIGN MISSION.—It was stated at the late Annual Meeting that the Society was indebted to the Treasurer £3000. Mr. Gurney, the Treasurer and Chairman, offered £300, and since the meeting, the sum of £1,500 has been sent in towards paying off the debt.

NOBLE RESOLVE.—A Resolution was passed at the Birmingham Missionary Meeting, disapproving of the acceptance of any votes of money from Government, to aid our missions in the West Indies. This is acting consistently on the Voluntary Principle.

BAPTISTS IN ENGLAND. The Report read to the Baptist Union this year, stated, that in 36 associations connected with the Baptist body, there were 892 churches, in 660 of which there had been, during the past year, 4,376 baptisms; 689 had been received by dismission from other churches; and 479 previously excluded had been restored to communion; that 1,271 had been removed by death; 684 dismissed to other churches; 197 had withdrawn from fellowship; and 844 had been excluded. The clear increase in these 660 churches being 2,548 members; the whole number of evangelical Baptist churches in England alone, we understood to be 1,123. We believe the General Baptist churches are included in this statement.

GENERAL INTELLIGENCE.

Another attempt has been made on the life of the King of the French, by a young man named Alibeau, who fired an air gun loaded with a bullet at the King as he was coming from the Palace in his carriage. The assassin was seized, tried, and executed, in a few days. These horrible attempts at murder cannot be too strongly condemned; but why does the King of the barricades provoke them by his unwise and harsh proceedings. The wretched man refused to ask for pardon, and died glorying in the deed.

Mr. Harvey lately presented a petition from a Vicar in Rutland, who had to pay £380 for stables built by his fox-hunting predecessor in the priestly office.

A very Violent Parson in Dublin lately advised his people to come to worship with orange emblems, and declared that if disturbed, he would preach with a couple of carbines in his pulpit. What a madman!

A French Lady was lately killed on the Pyrennees, by a rock, dislodged by some peasants, falling upon her. Her child had just left her to run to her mother and her husband, who were on the road before her.

A Wretched Woman lately destroyed herself in France, by wrapping herself in straw, and then setting fire to it.

A Young Woman in Northamptonshire lately fell a victim to the foolish custom of going under a tree in a thunder storm. The electric fluid struck the back of her head, and she died on the spot.

The Bishops again!—An Evening Paper, the "Standard," asserts "we know that we have foolish bishops, and knavish bishops, and bishops that are both." Forshame! Mr. Standard, thus to expose your own friends. If we had said so what would you have said?

The last Quarter's Revenue was unusually large, shewing the pre-

sent very prosperous state of the country.

The Hon. and Rev. Divine who officiates at Watford, lately preached a regular political sermon from that text, Prov. xxiv 21. At the close of the service he ordered the choir to strike up "God save the King!"

Speculators who are "making haste to be rich" should remember that by joining certain companies, they will be liable to pay the debts of their partners for three years after they have withdrawn from such company, and also that their property may be seized by the crown for excise, stamp, or revenue duties—that their wives, families, trustees, or executors, will also be liable. Christians should be cautious, and especially *Females*, how they invest their money in the numerous "Bubble Companies" which are now floating with such attractive and deceitful splendours around us.

One of the most horrible accounts we ever heard or read of, has appeared in the papers, of the burning of a man alive in America, for stabbing a police officer who was conveying him to prison.

Caution to Children.—A Boy nine years of age, lately pushed a child of seven years of age into a well 185 feet deep. Awful to tell, the mother went to the well for water, which came up muddy and bloody. She called for help, when lo! her own child was brought up—its skull shattered, and nearly all its limbs broken. The Boy has been sent to prison on a charge of *manslaughter*.

A Dividend.—The 147,200th part of a penny was lately declared as the amount of an instalment of a Bankrupts effects.

Buonaparte.—At the sale of the effects of the late Barry O'Mears, once surgeon to Napoleon on St. Helena, a tooth, which had been extracted from the head of the Emperor, was sold the other day for £7 17 6.

General Intelligence.

A Foolish Girl in France, lately tied two children to a cow's tail. The animal being alarmed, set off at a furious rate, and one of the children was killed.

A Christening Extraordinary.—The *Salisbury Herald* informs us that a child was lately christened in Shropshire by the following pretty little name:—"Senora-Donna-Maria-da-Gloria-Johanna-Charlotta-Leopoldina-Isadora-du-Cruz-Francesca-Xavierra-du-Paula-Michaela-Gabriella-Lusa-Gonzala."

The Stamp Duty on Newspapers will, it is now said, be reduced on the 1st of September.

Tea-Total.—This term originated with a temperance man at Preston who had an impediment in his speech. "He" he said, "was for tee-tee-total abstinence."

Maynooth College.—If the reports are true which are in circulation respecting this Roman Catholic establishment, it is a sink of iniquity, and a den of infamy.

Reform.—One of our friends says, "I was present at a prayer-meeting held in the house of the Mayor of Retford. What will not Reform do? This gentleman has attended tea-parties, and missionary meetings, and joined the Wesleyans."

Great Seal of England.—On every new accession to the throne a new seal is struck, and the old one is cut into four pieces and deposited in the Tower.

Steam Marriages.—The Preston and Glasgow railway passes through Greta Green. It will be easily possible to travel from London to the forge-matrimonial and back again on the same day, and as the rail-road trains cannot overtake each other pursuit will be vain!

Revising Courts.—It has been proposed in Parliament, that, instead of sending Itinerating Barristers to revise the lists, there be permanent courts opened, to which parties can apply. This will be a great improvement.

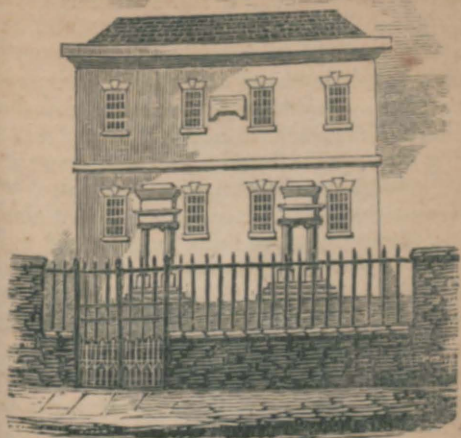
Irish Affairs.—There was a majority of 39 against Stanley's Irish Tithe Bill, and of 86 for rejecting the Lord's Bill for the destruction of Irish Corporations.

Irish Corporation Reform.—The Petition from Leicester was signed in one day by 5280 persons besides several other sheets of signatures which were received too late. The Manchester Petition was signed by 29,663 in one day.—The Nottingham by 7,660, the Glasgow by 25,000, and the Birmingham by 30,400.

Horrors of Slavery.—100,000 wretched creatures are still dragged every year from their native land into all the miseries of Slavery. In some of the American States it is death by law to teach a slave to read; and they will get up Lotteries and put up a human being with a brute beast—a Girl and a Cow, as a prize!

The New Poor Laws are in some respects unjust and unchristian. We understand the Commissioners have refused to allow the inmates to go out of the work-house to worship on the Sabbath, but have ordered chaplains to do duty in the House; thus setting up as it were, for every union, a kind of new Church Establishment. For be it not forgotten, these Chaplains must be paid, and they must, of course, be all members of the Church of England. Yes; and they are doing these things before our faces, and whilst we are crying out for redress of Grievances! A large public meeting was lately held in the Town Hall at Leicester, where a union is forming, Mr. Winks in the Chair, when a memorial was sent to the King, against certain regulations of the Commissioners.

The King's Ministers at the time of our going to press, were in the greatest difficulty how to proceed, in consequence of the opposition of the Reformers to the English Church Bill.



**BAPTIST MEETING HOUSE, TOWN-
HEAD-STREET SHEFFIELD.**

THE Particular Baptist church assembling in Townhead-street chapel, Sheffield, was formed on the fourth of March, 1804, of twelve persons, one of whom, Mr. William Downs, became the pastor, and was ordained April 17, 1805. This commencement was encouraged chiefly by Mr. Isaac Senier, who rendered pecuniary help, but who died in faith May 7, 1806, leaving a legacy of £200 in support of the infant cause, which was to be applied towards the erection of a chapel when other sufficient help could be obtained; the interest of the money in the mean time

Townhead Street Meeting House, Sheffield.

to go to the support of the Minister. The interest was for several years obtained, but the principal was ultimately lost. Notwithstanding this loss, the church, which had increased to about sixty members, and had hitherto assembled in a small rented place, being encouraged by Mr. William Bowman, who offered his aid, and who in donations at different times gave towards the object about £600, determined to build a place of worship; that determination was effected, and the present chapel, containing about 750 sittings, was erected on freehold ground, and was opened April 20, 1814. Mr. Downs preached his farewell sermon and resigned his charge September 10, 1815, leaving about eighty-eight members. In October, 1815, the Rev. John Jones, from Bristol Academy, came to Sheffield, and succeeded Mr. Downs as pastor of the church, being ordained August 21, 1816. On the 26th of the same month, Mr. Charles Larom, having been previously called to the ministry by the church, went to Bradford Academy, then under the care of Dr. Steadman. The Rev. John Jones resigned his charge in June, 1820, and Mr. Charles Larom having been four years at Bradford, accepted, after a probation of nine months, a perfectly unanimous call to become the pastor. He was ordained May 16, 1821, at which time the church consisted of 105 members.

In 1824, Mr. Isaac New was called to the

Townhead Street Meeting House, Sheffield.

ministry, and went to Bradford Academy. He became the pastor of the Baptist church at Loughborough, in Leicestershire, July 16, 1828, which charge he subsequently relinquished, and in 1831, became the pastor of the Baptist church at Arnsby, in Leicestershire.

In 1831, the Rev. David Clark of Dronfield, Derbyshire, for many years an Independent Minister, having his views altered on the subject of baptism, was baptized by the Rev. C. Larom, and became a member of the church. Mr. Clark himself preached the sermon on the occasion—the text 1 Peter iii. 15. Mr. Clark continues the respected pastor of the Independent church at Dronfield, several of whose members have subsequently been baptized.

In the the same year, 1831, Mr. Benaiah Hoe, nephew of the late Mr. Thorp of Bristol, was called to the ministry, and recommended to Bradford Academy. Having spent four years there, he was ordained pastor of the Baptist church at Broomsgrove, in the year 1835.

In the same year, 1831, a new and large School-room, with a library and vestry were built behind the chapel, and the entire cost immediately liquidated.

In 1834, about thirty-five members withdrew in consequence of troubles excited respecting G. C. Smith of the Mariner's Church, and formed themselves into a

Sabbath Evening.

church assembling in another part of the town. These friends still assemble for worship, with the view of perpetuating and increasing a second Baptist church in Sheffield, and are about to be favoured with the probationary labours of Mr. Stalker from Bradford Academy.

In 1836. the whole of the original debt upon the chapel was removed, and a considerable sum raised to meet the expense of altering, repairing, and improving the chapel.

The Baptist church in this place is thirty-two years old—has worked through a debt of about £2,500—has had connected with it since its commencement about 340 members. Its present number of members is about 150. It has two Sunday-schools, containing 300 children and forty teachers, and an excellent library of 450 volumes for the use of the children, teachers, and congregation. It has also a small Dorcas and sick society—and it sends about £60 per annum to the Missionary Society. There has also been established in the School-rooms an Infant School, which instructs already about 180 children.

SABBATH EVENING.

How solemn is the thought,
Another Sabbath's past!
And, O my soul! thou knowest not
But this may be thy last.

Before another week,
Its circuit shall have run

Sabbath Evening.

The brittle thread of life may break,
And all thy work be done.

Ah! how have I employ'd,
This consecrated day?
What foolish thoughts have occupied
And led my heart astray.

In the accustom'd round
Which I this day have trod,
How much hypocrisy is found!
How little love to God!

Thou Just and Holy One!
I shrink from thy survey,
And dare not rest my hopes upon
The duties of this day.

Before thy throne I stand,
Convicted and undone;
But Faith would raise her trembling hand,
To thy beloved Son.

O spare me for his sake;
Lord for his sake forgive:
May I his righteousness partake,
And through his merits live:—

Live to perform thy will,
While I am spar'd below;
Then, when the pulse of life stands still,
To endless glory go.

To this my fervent prayer,
Thine ear propitious bend;
And grant me with thy saints to share,
A Sabbath without end.

Kettering.

J. J.

GUNGA DHOR'S BAPTISM.

In a former number we gave some account of the conversion of this Hindoo brahmun; the following description of his baptism will be perused, we have no doubt, with much interest.

At length the Sabbath dawned which was to witness the baptism of the first Oriya Christian convert, the gathering of the first fruits of our Society's labours in the field of Missionary exertion. Joy, new and peculiar, sprung up in our hearts, as we arose in the morning and contemplated the events of the day.

The place fixed on for his baptism was the Maha Nuddy or great river, just opposite the mission bungalow. To this spot we repaired about half-past four o'clock in the afternoon. Solemn prayer and thanksgiving were offered in Oriya. Some questions were finally put to the candidate eliciting his views and motives for renouncing the religion of his ancestors, and embracing the christian faith, which he answered with great decision and propriety. This being over, the administrator descended into the water followed by the candidate, the people maintaining a breathless silence, wondering what this new thing could be, and what were its consequences. Gunga wore his poita* till he stood in the water prepared to put on Christ, and

* A poita, the brahminical thread. It is the badge of a brahmun's divinity.

Gunga Dhor's Baptism.

then it was remarked to him that he had better now take it off in the sight of the multitude, he immediately did so, and threw it with apparent pleasure into the hands of the minister. There was a grumble of disapprobation when the poita was thrown off, among the hindoos present, but it soon subsided. Gunga having divested himself of the badge of hindooism and braminhood, was directly baptized in the name of the sacred Trinity. He no sooner rose from the water than his relations and acquaintance departed and left him for ever.

On the Monday morning after his baptism, Gunga Dhor, satisfied and happy in his mind, set out for Thangee to see his wife, and break the event to her. He found her in grief, but determined to adhere to her husband. During his absence, her parents had taken her to their house, promised her protection and support if she would renounce him, but she found that even now she had partly lost caste, and the brahmuns were talking over the terms of her restoration: added to which she began to be insulted by her brother's wife, so that she made up her mind to continue with her husband. On their first meeting, she raised his robe and looked for the poita, which she had begged him to keep; it was gone! and her distress of mind was for some time extreme; poverty and scandal seemed to look them in the face, for the poita had been their support and honour. Gunga endeavoured to console her mind, in which he

Native Account of Gunga's Baptism.

partly succeeded, yet it was long before she could entirely reconcile her mind to see her parents and friends no more. For some time after his baptism, Gunga's house was avoided as an infected place, and week after week passed within its walls without a single friend going in to see either him or his wife. His removal to Cuttack had a tendency to remedy this evil; there they were near to the Missionary, and some few Christian friends.

NATIVE ACCOUNT OF GUNGA'S
BAPTISM.

The report of Gunga's baptism spread every where, and became the subject of public and private conversation among all classes, and many were the imprecations uttered upon the apostate from the faith of his forefathers, and many were the misrepresentations got up and circulated as to his baptism. The following is one specimen, which was heard by my Pundit and related to me by him. It is a conversation he overheard between two brahmuns, as he walked behind them as he came up from the river.

Did you hear the news? What news! say? Why, that a Brahmun has been dipped and so become a Pheringee! Say; how was it? Why, a brahmun named Gunga Dhor Suringee, from Thangee, has been in the house of Padree Sahib. He got nothing to eat, and so he being starved, and having

Native Account of Gunga's Baptism.

a bad forehead,* has run for a bit of rice. Well, last Sunday he was baptized, and it was after this manner. All the half castes and the Padrees, and some Sahibs came to the river, and he was with them,—first they threw him down on the sand, and there gave him a sound pummelling, till he was very near dead; then they got a cow (Ram Ram†) and killed her, and opening her breast they cut out a bit of flesh, which they forced down the brahmun's throat, and so forced him to eat cow's flesh; these people are cow eaters, and all who become christians must eat cow's flesh. He was then raised from the sand, and led into the water,—there they tore off his poita, and took his caste; after which, Padree put him under the water, and held him there till he was very near dead, when he was raised up and led away. This wretch (let him die) has become fond of flesh and liquor, but will not Juggernaut punish him? His friends all discarded him, and his wife has forsaken him.

Nothing is more calculated to shock the mind of an Hindoo more than such an account, and nothing could tend more to prejudice the people against the Christian religion: it is the work of some artful interested

* Unauspicious fate.

† It is a great crime to mention the cow in connection with her degradation and suffering, and therefore to atone they immediately repeat the name of some god, generally Ram.

Marriage.

brahmun, no doubt; but it was rather too gross to be believed except by the most ignorant vulgar.

The baptism of Gunga Dhor operated well; after it, baptism assumed the shape of a test. Those who were insincere among the inquirers immediately began to form excuses, and shrank back from it; but the sincere, began to seek for grace that they might obtain courage and fortitude to go through it, and sustain all the odium and loss consequent upon it.

MARRIAGE.

“Wilt thou go with this man? And she said, I will go.”

WILT thou go with him, sister? it resteth with thee;

Will thy heart yet permit thee to say?
For, much as we love thee, our labour shall be
To send thee light-hearted away.

Thy bosom is tender, and objects are here,
On which thy love long hath been set;
The scenes of thy youth are so lovely and dear,
Thou wilt not—thou canst not forget.

Thou usedst to dream of a happier state,
And wish a more intimate friend;
And now we will pray that thy bliss may be great,
Nor, like a false vision, soon end.

Sweet will be thy home, and delightful thy lot,
If the path of devotion be trod;
No heart can be happy or trusted, that's not
Enrich'd with the favour of God.

An Aged Pilgrim.

New scenes will now ever expand round thy way,
New pulses arise in thy heart;
Yet think of us, sister, when far, far away;
We must not eternally part.

May thy sun be as bright, and thy roses as fair,
As the morn of thy life hath display'd;
And thy full flow of love to the man of thy care,
Be ever as amply repaid.

Be thou the dear mother of many, to bless
The evening of life ere it close;
And let them, exalted in virtue, possess
The gate of their envious foes.

Oh! meet us, dear sister, with all that is thine,
On heaven's unassailable shore,
Where distance, and fortune, and nature's decline,
Shall break our communion no more.

David Ives.

AN AGED PILGRIM.

A FEW days ago, being honoured with a visit from a venerable member of one of our G. B. churches, who had been speaking (he would be offended if we said preaching) the word in a neighbouring village, we asked him a few questions respecting his first setting out, and of the way his Lord had led him, and requested him to commit a few thoughts to writing. All we could get from him was the following, which we hope will do good by being published. Let young candidates and members regard its weighty words, and walk with care. Our aged friend has been a consistent, upright, and generous supporter of the cause of Christ for above half-a-century. His father and his brother were very useful ministers in their day. He forbids us to

American Slavery.

mention his name, but his speech bewrayeth him.

He says, "I am getting a feeble old man, and very little exertion tires me. Last Sunday but one, (July 30,) it was fifty years since Mr. Robert Smith baptized thirty-two persons in the river Trent at Nottingham, and I was one; it was said at the time there were 10,000 spectators: and O what changes have I seen since then! For myself, I must say I have had many slips, and have been nearly down at times; but the Lord had mercy on me, or I might have "broke my bones." And though preserved till now, I am constrained to say, I am an unprofitable servant! I am the only one left in the church out of that number. I trust the Lord will enable me to be faithful unto the end. Some of those then baptized have been ruined by the love of the world—and some conquered by their own lust, have fallen to rise no more. But while Satan in these and other ways ruined some, still I feel persuaded many others are gone to heaven O it was a memorable day!"

AMERICAN SLAVERY.

RESOLUTIONS adopted at the annual Association of the Evangelical General Baptists, held at Bourne, on June 30, and three following days, and representing 115 churches, containing 13,000 members.

1.—That we have long beheld with pleasure the apparent prosperity of the Baptist denomination in America; have heard with delight the accounts of their religious revivals, and have felt a lively interest in their efforts to diffuse the Gospel in long benighted Burmah.

American Slavery.

2.—That the recent disclosures which have been made, respecting the extent to which American Baptists are implicated in the horrid sin of maintaining African slavery, have produced a most painful change in our views and feelings, and lead us to look with suspicion on their revivals and seeming prosperity; that we abhor, as most wicked and unjust, the conduct of those who are themselves slaveholders; and behold with unmingled disgust, the temporizing and unchristian proceedings of those Americans, who, not themselves slaveholders, sanction the wickedness of their brethren, as was done by their disgraceful silence at the last Triennial Convention.

3.—That indulging these feelings we learn with much satisfaction, that the American General Baptists, are, as a body, abolitionists, and feel our union with them closer on this account; that we admire the truly noble and Christian declaration, and vigorous efforts of the American Anti-Slavery Society; that we express to these friends of humanity and religion our sympathy with them in the arduous struggle they have commenced; and would urge them to persevere in their Christian exertions, till America shall no longer bear the dreadful stigma of being professedly the land of liberty, but, through the wickedness of professing Christians principally, in reality the land of slavery.

4.—That these Resolutions be printed in the Patriot; and be forwarded to the Baptist Repository, and the Baptist Magazine; and that they be transmitted with a suitable letter to the Secretaries of the American Anti-Slavery Society, of the Free Will Baptist Conference, and of the Baptist Triennial Convention.

THE NEW POOR LAW BILL.

To the Editor of the Baptist Magazine.

Sir,

The leading article in your Magazine for June, is a letter by a Chairman of a Board of Guardians, in justification of an order of the Poor Law Commissioners, which letter you have eulogized as distinguished by sound argument and Christian feeling. Being unable to discover the Christian feeling evinced in separating an aged couple, or the soundness of the argument by which this separation is sustained, I beg leave to express my dissent.

Permit me to premise that my difference with your correspondent is confined to the separation of aged couples. I have nothing to write on behalf of the young and able-bodied pairs, who have been thrown into workhouses rather, it may be, by the mismanagement of others, than by their own fault: in these cases, something may be found to prove the separation either lawful or expedient. Nor am I hostile to the New Poor Law; it is working great and obvious benefits to the community, and will especially conduce to elevate the moral and social condition of the labouring classes. The principle of the law I have practically advocated many years; and at this time, such help as I am able to contribute is exerted in carrying it out to a greater extent than the rules of the Commissioners have hitherto required. But my approbation of the principle, and of the greater and most important part of the details, shall not blind me to the unnecessary severity of some of those rules by which it is sought to be carried into effect; rules, some of which combine the strictness of military with the severity of prison discipline; rules, which my observation and experience have led me to believe are perfectly unnecessary, and which, so far

from promoting, will in fact materially retard, the beneficial working of the measure.

A workhouse conducted under a good system of moral government, will, if judiciously employed, prove the best means of suppressing or arresting the progress of pauperism; but if its regulations be unduly harsh or oppressive, a board of guardians influenced by the ordinary sympathies of humanity, or acted upon by public opinion, will in some way or other, evade the rules, and thus increase rather than diminish the amount of pauperism.

Your correspondent appears to regard with great complacency the power to separate man and wife; and in certain cases, and for special reasons, the power to relax the rule of separation in favour of aged couples. "If, however," I quote his words, "the infirmities of the husband or wife are such as to render the attention of a third person necessary, separation is unavoidable, as it would be in such cases in common life." I deny that this unavoidable necessity is practically found to exist in one case out of fifty, and the writer must be strangely ignorant of common life, or he would not have committed himself to a statement so truly fastidious. It is not common for an aged man, under growing infirmities, to be separated from the partner of his life from youth to old age; nor ought it to be so in any workhouse whatever. But he adds, "should there be any aged couples for whose dwelling together no special reason exists, they must submit to the regulation, or seek a livelihood out of the workhouse." Sir, I scarcely dare trust myself to comment on this indescribably unfeeling and unchristian sentence. If aged couples are entitled to relief at all, it is because they have become incapa-

New Poor Law Bill.

ble of labour; but what is there in such a case to constitute a "special reason," but that, inasmuch as it is a common case, these poor old couples must separate or starve?

I happen to know a couple who have been married and lived together above fifty years; the infirmities incident to advanced life have overtaken them, and issued in their admission into a workhouse. If that were a union workhouse, before they could be permitted to resume the conjugal intercourse of half a century, it must,

1. For some "special reason," appear desirable to the Board of Guardians to suspend the rule on their behalf.

2. Should it appear desirable to the Guardians that the old couple should be re-united, they may agree to a resolution; such resolution, and the reasons for which they deem it desirable, must be entered in the minute book.

3. A copy of the resolution, with the special reason, must be transmitted to the Poor Law Commissioners, for their consent and approval. And,

4. Until their consent be obtained, the resolution of the Guardians is of no effect.

You will observe, Mr. Editor, that the relief to be obtained by this circuitous route turns upon a "special reason;" but where is the Board of Guardians, who in the ordinary case of an aged, and therefore infirm, couple, can discover anything special, or, as the word is explained by Bailey, particular singular, extraordinary? yet such as this case must in reality be, forty-nine out of every fifty.

Your correspondent reminds Nexus that our Lord, in Matt. xix. 6, is speaking of divorce: perhaps he will explain the difference, in effect,

Church and State Question.

between forced separation and divorce; and although the latter is forbidden, show us where the former is sanctioned; it might be further edifying to illustrate the subject by a reference to 1 Cor. vii. 1—14.

I will trespass no further on your pages than to express my regret that the ill-advised communication of *Nexus* obtained insertion; and further, to regret the ingenious sophistry which, in the fact of the short and voluntary separation of married persons under peculiar circumstances, and for a temporary purpose, can find a justification for the separation of an aged couple, whose crime is poverty, or whose affliction is the inability or unwillingness of their children to support them. The word *crime* I use advisedly, because the infliction is in direct contravention of the law of nature and of God; has hitherto been lawfully resorted to only in the case of criminals; and never ought to be inflicted but in the form of merited punishment.

AN ADVOCATE FOR POOR-LAW REFORM ON
CHRISTIAN PRINCIPLES.

THE CHURCH AND STATE QUESTION.

DRS. COX and HOBY, state, that when they visited the venerable President of the United States, General Jackson, over a friendly cup of coffee, they conversed with him and the Vice President, on the affairs of Europe. The mind of the Chief Magistrate of this mighty nation was as far from prejudice as his person and Court were from pomp and etiquette. On the Church and State question, he said, with great emphasis, "Human legislation in matters of religion may make men hypocrites, but it cannot make Christians." On the Irish

Duty of Masters to Servants.

Tithe system, the old General exclaimed, "I had rather die a thousand deaths, than see my wife and children starve while I was robbed of one-tenth of my labour to support a religion I disapproved."

DUTY OF MASTERS TO SERVANTS.

(From S. Deacon's "Choice of a Wife, &c." Just Published.)

Some few there are I freely will allow,
Humble and docile, who to duty bow :
Faithful and capable, and just and wise,
Who keep the fear of God before their eyes.
But who they are, or even where they dwell,
I frankly must confess I cannot tell ;
But if you find them, treat them with respect,
But don't your own important place neglect.
Leave not your business in a servant's hand,
Till you that servant fully understand.
And if you find him capable and just,
You may a little to his virtue trust,
But not too much, lest interest should prevail
Against integrity, and virtue fail.

Take not a servant from a former place
Without a character ; and in that case,
Prove him yourself, before you much rely
On his discernment or fidelity.
For some will give a character with those,
In whom you can't with confidence repose.
And when you've got a servant to your heart,
Dont for a trifle with that servant part.
For when he's gone and has your service quitted,
It may be long ere you again are fitted.
Still, better part, than suffer him to rise
Above his character, and you despise.

Duty of Masters to Servants

And when you part, let it become a rule,
To part in peace and with a temper cool.
And heap some coals of fire upon his head,
To burn his anger and resentment dead.
He may be quite unworthy, but you know,
'Tis better that he be your friend than foe.

Through want of understanding, or of thought,
Some masters are exceedingly in fault.
Some are so passionate, so fierce and loud,
Morose, ambitious, obstinate, and proud,
That conscientious servants hardly dare [swear.
Tell them the truth, lest they should curse and
Others there are, so affable and free,
They sacrifice their own authority.
I've seen a prodigal, conceited fool,
Hold such a master up to ridicule.
And if he sent him either here or there;
Would treat his orders with a haughty sneer.
You as a master must your station fill,
And exercise authority, with skill.
You must not rule with rigour, but you must
Rule, or be trampled down into the dust.
Still make allowance for infirmity;
From faults of nature none were ever free.
And if you see they wish to serve you right,
Cherish the disposition with delight.
In many cases you'll perceive the need,
To take the disposition for the deed.

While you are neither servile nor ambitious;
Guard well against a temper avaricious.
Do you your station with decorum fill,
That they may serve you with a ready will.
And when they please you well, or labour hard,
Show satisfaction by a small reward.
Let them enjoy a comfortable table,
Nor work them harder than they well are able :

Duty of Masters to Servants.

Nor yet deprive them of their proper rest:
When they're afflicted show a tender breast.

Don't let your lower servants be abus'd,
Nor by the higher insolently us'd.
Dont take the loud accuser's furious word;
A fault too common, cruelly absurd.
But hear the accused in his own defence,
And candidly attend to evidence.
Remembering you've a Master in the skies,
Who often spares you when he might chastise.
You might have been a servant, or you may
Have children servants, on a future day.

But in your care about their civil state,
Dont you their spiritual wants forget.
You are their master and their guardian too;
Then, as their guardian, your attention shew.
Like Abraham of old, teach them to know
The blessed Fountain whence their comforts flow.
Teach them the nature of his holy law,
That they may fear him with religious awe;
The nature of his attributes and grace,
That they with reverence may seek his face;
The rich provision he for them has made,
In the Redeemer and the Spirit's aid;
The very great necessity, that they
Devout attention to the Saviour pay;
What vast events upon each sinner wait;
A future judgment and eternal state!
Dont suffer them to spend their leisure time
In sabbath-breaking, that ungrateful crime.
But take them with you to the house of prayer,
And pay attention to their conduct there.
Then ask them questions when they home return,
That they the nature of the truth may learn.
And with a serious, affable address,
The vast importance of the doctrine press.

Open-Air Preaching.

That they may feel its force and take good heed,
They dont on barren ground receive the seed.

Never forget that you're a servant too ;
And to your Master pay obedience due.
If you're entrusted with superior grace,
And kindly honour'd with a steward's place,
" Faithful and wise," must be your motto here,
To keep good order and a conscience clear.
Behave in such a manner that you may
With pleasure meet your Lord on reckoning day.
That you, and all entrusted to your care,
A kingdom of eternal bliss may share.

OPEN-AIR PREACHING.

OPENING OF A NEW CHAPEL BY OPEN-AIR PREACHING.

OUR Readers may smile at this title and think it is an Irishism, but it is a fact. On July 28, at Brington near Northampton, Mr. Milner of Northampton, and Mr. Mursell of Leicester, preached in the new building on the former part of the day, but the fineness of the day, the celebrity of the preachers, as well as the importance of the object, attracted a larger number of persons than could possibly find room within the walls of the chapel, in consequence of which, many individuals, some of whom had travelled a considerable distance, were prevented from hearing the above excellent discourses, which so much delighted, and, it is hoped, benefited those who were privileged to gain admittance into the place.—Under these circumstances, as the Rev. J. P. Mursell was engaged to preach again in the evening, it was thought desirable that the service should be conducted in the open-air, especially as a larger meeting was anticipated than even that of the morning. Accordingly the loan of a friend's orchard was obtained, and preparations made, by the erection of a pulpit for the minister, and a variety of novel and rustic accommodations for the audience. When the time for the commencement of the service arrived, a very large congregation had assembled, amounting, it is supposed, to 800 persons,

Open-Air Preaching.

who, being ranged in a kind of amphitheatre, presented a most gratifying and imposing aspect, which, with the calmness of the evening, the deep attention and devout feeling which prevailed, all added to the sacred solemnity and beauty of the service. After the devotional services, the preacher ascended his rural pulpit, and directed the attention of his hearers to the 2nd chap. Romans, 11th verse, from which he delivered a discourse containing a masterly illustration, defence, and improvement of the great doctrine of the impartiality of the great and blessed God in his dispensations towards the children of men. The powerful reasoning, the tender feeling, and scriptural sentiment, that pervaded the address, produced an impression not easily described, and not soon to be forgotten. The devotional exercises of day, which were in accordance with the solemnity and interest of the occasion, were conducted by the Rev. Messrs. Barker, Milner, Tunley, Davis, Porter, and Islip. The ground on which the chapel is erected, was nobly and kindly given by one of the friends connected with the place: the expense of erection is about £350. The villagers have raised amongst themselves £200, and collected from their several connexions £20 more; and, as if animated by their conduct, the congregation assembled contributed the sum of £60, manifesting thereby a corresponding liberality, and, happily, leaving only the comparatively small debt of £70 on the new building. So much liberality, amidst the rural population of a humble village, aided by the friends from a distance, exhibits, we think, the force of the voluntary principle more than a thousand arguments. And we cannot but congratulate the Dissenters at Brington on the happy event; and heartily wish that others may imitate their example, in the economical way in which the building has been erected, as well as in the noble and liberal efforts they have made to liquidate the expense incurred.

Northampton Chronicle.

LONDON OPEN-AIR SERVICES.

WE feel great delight, in being able to state that Mr. John Clayton, and other respectable London Ministers, have been preaching in the open air this summer. Often have we said, and again we say, that this is the way, and the best way, to make an impression on the Infidelity and Vice of London.

BAPTISM FACTS AND ANECDOTES.

ADVOCATES OF INFANT BAPTISM AT VARIANCE.

(From "*Principles of the Baptists*," by D. Ives.)

If you ask what are the grounds of Infant Baptism, some found it on a supposed necessity of baptism to salvation. (See Westlake on Baptism, p. 60. et seq.) Dr. Wall, Mr. Seldon, and Dr. Hammond, suppose Christian baptism was borrowed from *Jewish proselyte baptism* which infants received. Sir Norton Knatchbull rejects this, and recurs to *circumcision*. Vitringa and Venema object to *circumcision* as a ground for Infant Baptism, and suppose with Witsius, that some infants are in a *relative state of grace*. Bishop Prideaux and Heidegger contend, that infants have the *faith of the covenant*. Mr. Baxter makes the *faith of the parent* the condition of their children's church membership and salvation. And Mr. Henry considers a *profession of faith, made by parents*, an infant's title to baptism; but Archbishop Leighton opposes this, as "neither clear from Scripture nor sound reason." "Calvin, Melancthon, and generally the Lutheran churches," says Bingham, "own a sort of *faith in infants*." The Church of England, and of course most of her divines, proceed on the *profession of faith made by the sureties*, the godfathers and godmothers. Many contend that infants have a right to be baptized, *because they are holy*; others, because if they are the children of believers, *they are in the covenant of grace*; and others, because by baptism they are *brought into the covenant*. (See Peggilly, p. 76, Eighth Edition.) And Dr. Priestly, while believing that the child has *no interest in baptism*, yet baptizes his children as *part of his own profession of Christianity*. Some found it on the *baptism of households*; some give up this, and look to the *commission* as including all nations, and therefore infants; and some lay the greatest stress on the *tradition of the church*.

Ask for what purpose infants are baptized,—the Church of England will tell you, to make them the children of God. Others, to give them a legal title to all means of grace, and to make them heirs of the covenant. In short, the Pædobaptists are always shifting their ground, and trying to find out something new; but a Baptist, having drunk plentifully of the old wine of the kingdom, doth not desire the new, for he saith the old is better. Ask a Dutch, or an English,

Baptism Facts and Anecdotes.

or a Scotch, or an Irish, or an Indian, or an American Baptist, Who ought to be baptized and what is the proper mode! He will tell you, without quibbling or hesitation, the subjects are believers, and immersion is the mode; and he will refer to the plain Scriptures as the foundation and rule. Why is there so much diversity of opinion among our opponents! Surely, because, as Booth says, "they all differ in this affair from the Word of God;" for, as Dr. Beattie observes, "They who allow themselves to contradict matter of fact, either in conversation or writing, will find it no easy matter to avoid contradicting themselves, and it will be morally impossible for them to avoid contradicting one another."

A YOUNG CANDIDATE'S REFLECTIONS.

(From "*Memoirs of Miss Ann Smith,*" now re-printing.)

"Sep. 2. There has been a church-meeting to-night. Two have sent their names, wishing to join the church; and a young man, named Owen, has been received. I wish my name had been sent in; I cannot think why I feel so backward. Why should I be afraid of man? If I cannot stand before man, how shall I before the great God? I will pray to the Lord, that he will enable me to open my mind to my uncle, or some of the older friends."

From a conversation the writer had with the minister, her uncle, she went to him, and told him her desire, and why she wished to be baptized, and join the church. She saw that she was a poor unworthy creature, but hoped the Lord had pardoned her sins, for Christ's sake. She said, "I believe he suffered and died for me; I have no other hope: and he says, 'If ye love me keep my commandments.' You know, uncle, I am a poor, weak, feeble creature, I do not expect to live long here; I should like to join the church below, before I go to join the church triumphant above."

"Sep. 24. Friday Morning. To-night I am to go before the Committee. What different sensations I feel; joy and fear. Joy, that I am deemed worthy to be conversed with; and fear, lest I should not be able to say what will give satisfaction. But it is written, Isa. xli. 10, 'Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee, yea,

Baptisms.

I will uphold thee with the right hand of my righteousness.' And my Saviour himself says, Luke xxi. 14, 15, 'Settle it therefore in your hearts, not to meditate before, what ye shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist.' Then, O my God, in thee will I trust, I will rely upon thy promise."

NEWARK.—The Independent Chapel in this respectable town was re-opened a few weeks ago, when, says a writer to the Patriot, two of the Minister's children were publicly baptized, by the Rev. John Clayton of London, "who stated the nature of the ordinance upon Scriptural principles." Did he indeed? How glad we should have been to hear him!

BAPTISMS.

WARSON.—On Lord's day, May 29, the ordinance of believers' baptism was administered to six persons in the river near this place—two males and four females: and though we have been neglected, God is visiting us again with his favour. Mr. Fogg, with upwards of thirty friends from Retford, and many from Mansfield, Boughton, and the surrounding villages assembled at an early hour. At nine o'clock we met on the Show Green. We concluded that there were upwards of 2,000 spectators, who with the exception of a few individuals, behaved well, and listened with attention to the truths delivered on the occasion. We commenced by singing—

"Jesus, and shall it ever be."

M. F.'s son, John, read Matt. iii., and offered up a solemn prayer. Mr. F. preached on the nature of believers' baptism. His remarks were striking, and self evident. Mr. John Fogg then led the candidates to the water side, and spoke on the example of Christ, and led down into the stream those in the bloom of youth and middle life and baptized them in the Saviour's way. Mr. Fogg exerted himself to keep order, and in a great measure succeeded. At one o'clock, J. F. preached in the open-air, and his father prayed. Many were present. At two o'clock, Mr. Fogg preached, and received the candidates, and administered the Lord's Supper. This time will not be soon forgotten. We

Baptisms.

thought of former days. J. F. preached at night, from—"Come thou with us and we will do thee good." Thus ended one of the best days we have seen at this place.

P. S. J. F. is come to reside at Warsop. We hope his coming will be made a blessing. Our chapel is well attended
J. F. S.

NETHERSEAL.—The ordinance of believers' baptism was administered in this place on Lord's-day morning May 8, 1836, to seven persons—five males, and two females. This day was one of a most pleasing and interesting nature. The Meeting-house was crowded; many could not gain admittance, and our Minister preached from Acts ii. 41—"Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." The congregation then went to the water, and one of the candidates, a young man, gave out the 514th hymn, beginning—

"How great the readiness of those,
Who heard the voice of John, &c."

Mr. Wilkinson of Ashby delivered a brief address to the spectators at the water. John Shakspeare prayed, and went down into the water and administered the sacred ordinance. This was a solemn and interesting opportunity. The afternoon service commenced at half-past two o'clock, our Minister preached again from the following verse—"And they continued stedfastly in the apostles doctrine and fellowship, and in breaking of bread and in prayers." Our young friends were addressed, and received into the church in the usual way. The two following verses were then sung—

"Ye saints below, and hosts above,
Join all your praising powers;
No theme is like redeeming love,
No Saviour is like ours.
Had I ten thousand hearts, dear Lord,
I'd give them all to thee;
Had I ten thousand tongues, they all
Should join the harmony."

Our young friends then sat down for the first time to partake of the Supper instituted by our Lord. These were refreshing opportunities. Many said that it was good to be there. May the church of Christ planted in this dark neighbourhood enjoy prosperity, and may many be added to her of such as shall be saved; and may they which have been added to us this day be approved in heaven. May they be useful and active in the cause of Christ in this world, and

Baptisms.

at last hear the Judge say "Well done." All of them are young, and in the bloom of life; and all have been scholars in the Sabbath-school.

"When we from earth to heaven ascend,
The glorious prize have won,
We'll tell the listening hosts around,
What Sabbath-Schools have done."

On Lord's day, July 31, the ordinance of believers' baptism was administered again in this place. The service commenced at half-past ten o'clock. John Shakspeare, son of our Minister, opened the service with prayer, and Mr. S. preached a useful and Scriptural sermon, from Gal. iv. 22—"Nevertheless, what saith the Scriptures!" Many heard with seriousness, and the prejudices of others were removed. A short address was delivered at the water, and J. Shakspeare prayed and baptized three young men. The congregation was large. Met again at two o'clock; our Minister preached from Col. iii. 1—"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Those that had been baptized were received into the church in the usual way, and joined us in celebrating the Lord's Supper. One of those baptized and received this day was quite a youth—the youngest brother of the Rev. E. H. Burton of Portsea. May this youth grow in piety and in grace, and in the knowledge of Christ Jesus; and if his life is spared, may his heart be well established with grace, and may he become as eminent and as useful as his brother. I might have said that all that large family are members, and I believe useful members in different churches in our connexion. With what pleasure can thoughtful parents look on their offspring when they choose early piety, and walk in the ways of wisdom. The congregations were large; and I hope good has been done to-day. May we enjoy many more opportunities like these, and to God shall be the glory!

On Lord's day, August 14, the ordinance was administered here again to one man. At an early hour a few friends met, and one of our friends went down into the water and immersed the candidate in the name of the Sacred Three. May he adorn his profession, and be found among them that follow the Lamb whithersoever he goeth! This friend would have been baptized before, but being violently opposed by his family, and to prevent a disturbance, it was thought prudent to baptize him without making it public. J. S.

RELIGIOUS TRACTS.

METROPOLITAN SOCIETY FOR THE MONTHLY DISTRIBUTION OF RELIGIOUS TRACTS.

A New Society has been formed in London with this title. Its objects are stated in the address from which we extract as follows :—

LONDON is not only the seat of government, the source of law, the arbiter of custom, the great concentration of wealth, and the principal emporium of commerce to the empire—but London is also the mainspring of its intelligence, the focus of its moral influence, the moving power by which its condition is regulated in the world of intellect, of knowledge, of happiness, and of religion.

Just what the heart is to the body, that London is to the empire—unless there be health and vigour at the source of circulation, there must be debility in every fibre and disease to every extremity of the frame.

In our practical reference, then, to the spiritual enlightenment and improvement of the British Empire, our first and principal attention ought to be devoted to the effectual and permanent amelioration of the whole body of the inhabitants of the metropolis. Until this is achieved, the best, the wisest, and most persevering efforts to accomplish the religious elevation of the country, must invariably prove deplorably limited in their operations, and comparatively abortive in their results. London will ever be a fountain of good, or a fountain of evil to the country—the spring must be purified, and its qualities must be rendered sanative, in order that its emanating waters may diffuse refreshment, and fertility, and verdure, throughout the length and breadth of the land.

What Christian is not now appalled by the moral and religious condition of London? In London, there are eight hundred thousand immortal beings who seldom or never enter within the walls of a house of prayer. In London it is supposed that more than ten thousand abandoned women are every year hurried into the eternal world, and an equal number of previously virtuous females are precipitated into sin and shame. In London, the temples of intemperance are so numerous, that were an individual to enter a fresh one every day, more than ten years would have elapsed before his work would be done; and such are the numbers, who in these places beggar their families, disease their bodies, and destroy their souls, that in a single week,

Religious Tracts.

into fourteen of them, entered more than two hundred and sixty-nine thousand individuals, of whom more than eighteen thousand were children. In London, theft, and imposture, and gambling, and blasphemy, and every species of profligacy and crime, are incessantly stalking abroad—and the fearful work of temporal and eternal ruin is proceeding, without interruption, to an extent which will never be known until the day of doom shall dawn.

CONSTITUTION OF THE SOCIETY.

1.—The name of the Society shall be, "THE METROPOLITAN SOCIETY FOR THE MONTHLY DISTRIBUTION OF RELIGIOUS TRACTS."

2.—The object of the Society shall be to present a Religious Tract *gratuitously* every month to every Family in the City and Environs of London within the Threepenny Post, and to give to *all* a copy of the same Tract.

3.—The Tracts issued by this Society shall not be of a *controversial* character; and to avoid the diffusion of *doctrinal error*, and to secure a selection of appropriate Publications, no Tract shall be issued until approved of by not less than four Evangelical Ministers.

4.—The business of the Society shall be managed by a Treasurer, one or more Secretaries, and twelve or more Managers, who shall appoint Superintendents and Distributors, and fill up vacancies which may occur in their own number. No person shall be employed in any of the above offices who is not of decided piety and evangelical principles.

5.—The City and its environs shall be divided into twenty-four Parts, each Part shall be subdivided into Districts containing about six hundred Families, and each District into Sections averaging fifty Families.

6.—Every District shall have a Superintendent and Treasurer, and each Section a voluntary Distributor.

7.—The Managers shall publish an Annual Statement of the Proceedings of the Society for the satisfaction of the Contributors.

8.—All Meetings of the Society shall be opened and closed with Prayer.

Religious Tracts.

TRACT MEETING, RETFORD.

We have proof that the Lord is blessing our work of faith and labour of love. Still, we want more zeal in this good work. In some of our districts swearers and Sabbath breakers have been reclaimed, and several have been brought under the sound of the Gospel. Infidelity has been attacked at its strong hold, and has, we believe, in some good degree quitted the field. We believe that the piety of our friends has been augmented by being thus laudably employed. Our minister met with us, and spake to us on our duties. We hope that we derived profit and encouragement from this meeting.

J. F.

APPLICATIONS FOR TRACTS.

The Baptist church in this village, over which I am pastor, is very poor, and I partake with them of their poverty, having been pastor over them nearly twenty years, during which time the subscriptions to my ministry have not averaged £6 per annum. In consequence of this I am under the necessity of keeping a School for my support. I learn from your excellent miscellany that you are accustomed to give away Tracts, Hand-bills, &c. I shall feel very grateful if you will favour me with a few for gratuitous distribution in this village and neighbourhood.

Earby in Craven.

W.

Ours is an extensive neighbourhood, without any Baptist Meeting-house in it; and the term Baptist is so strange a thing, that we go under the name of "new lights." We are therefore very thankful for your grant of tracts, as they will help us to make our light shine in this dark corner of the earth. We have a Sunday-school, and preaching every Sunday evening by a young man, an Independent from Hindley, who is so kind as to preach for us gratuitously. We distribute tracts in the neighbourhood when we can get them; and our congregation is upon the increase. The harvest truly is great, but the labourers are few. Pray ye the Lord of the harvest, that he would send forth labourers into his harvest.

Near Wigan.

S. P.

N. B. 500 Hand-bills have been sent to each of the above; and 500 to Barnoldswick in Craven.

SABBATH SCHOOLS.
CHILDREN'S HYMN.

WITH grateful emotions we bring
Our tribute of prayer and of praise,
To Jesus, our merciful King,
The fountain of life and of grace ;
To him that first gave us our breath,
And all the good things we enjoy,
And shields us from danger and death,
And blessings unknown will supply.
To save us from folly and crime,
To make us both useful and wise,
To fit us when summon'd from time,
In honour and glory to rise,
Instructors have kindly been given,
Who feel it their joy to impart
The news of salvation and heaven,
Of pardon and peace to the heart.
Blessed Spirit of mercy and truth,
Thine influence sweetly bestow,
To lead in the days of our youth,
Our Maker and Saviour to know :
O teach us his laws to obey,
His worship and service to love ;
Till angels shall bear us away,
To join in his worship above.

I. COLLINS.

GENERAL BAPTIST SABBATH SCHOOL UNION,
LINCOLNSHIRE BRANCH.

THE Annual Meeting was held this year at Spalding, on Thursday, the 28th July. The weather was fine and favourable, and a considerable number of Teachers and Friends, from surrounding Towns and villages were present. A lively Prayer Meeting was held in the morning at 7 o'clock. Breakfast, Dinner, Tea, and Supper, were provided by the friends of Spalding, in the extensive school room, and the whole was furnished in excellent style, and in good order.

Sabbath Schools,

At Dinner, and Tea, the place was not able to accommodate the numbers, and they had to follow each other in succession. After Breakfast the business commenced, and Mr. Noble of Boston, was requested to take the chair. The Reports were read, most of which were of a cheering kind, but several stated that the Church party were using their utmost efforts to draw away children from our schools.

Mr. Judd, G. B. Minister of Coningsby, preached an excellent discourse to the Teachers in the morning, and in the afternoon a Public Meeting was held, when Mr. Noble made some suitable remarks, encouraging the Teachers to persevere, notwithstanding the attempts of their opponents of the Church. Various addresses were then delivered by the Minister of the place, Mr. Hoe, J. Butters Esq., and Messrs. Wake, Peggs, G. Wilkinson, H. Wilkinson, Sharman, White, Everard, Scargill, J. B. Pike, Judd, and Winks. Much interest was excited at this Meeting, by the statements of the brothers H. and G. Wilkinson, from Wisbech. They had been scholars, but one for his rude and violent behaviour had been excluded, and the other severely reprov'd. But the grace of God had changed their hearts, and they were now both candidates for missionary labour,—one as an Independent, the other as a General Baptist. Mr. Peggs also related a very striking instance of the early conversion of a child—the daughter of that venerable clergyman the Rev. Thomas Scott the Commentator. Mr. P. also reminded the Meeting, that another G. B. Missionary lately ordained at Fleet, (Mr. Stubbins,) and who was expected to leave England next Tuesday, had also been a scholar.

This Meeting, which had been protracted with increasing interest until half past five, was adjourned until half-past six, to afford the Secretary of the Midland Union an opportunity of communicating some information and proposals. At the close of this Meeting a large congregation assembled, and Mr. Winks preached.

We have not been furnished with a copy of the Resolutions, but Mr. Wake was chosen Secretary, and Mr. Newling, Treasurer; and it was agreed, that the next Meeting should be at Bourne or Fleet, on the last Thursday in May Messrs. Sharman and Wake, were appointed a Deputation to the Midland Union, next year.

This was a truly good day, and reflected great credit on the zeal and piety of our Lincolnshire Friends.

Sabbath Schools.

SABBATH-SCHOOL SERMONS,

Preached this Summer ; principally Baptist Schools.

<i>Place.</i>	<i>Preacher.</i>	<i>Collection.</i>
Bonsall ..	S. Taylor ..	7 0 0
Barlestone ..	Derry ..	_____
Bagworth & Thornton	Beale ..	_____
Broughton ..	Winks ..	_____
Bosworth ..	Yates, Jun. ..	_____
Birchcliffe ..	Hudson ..	40 8 7½
Clayton ..	Nicholson ..	21 9 1½
Donington ..	Wild ..	18 7 0
Earl Shilton ..	Wigg ..	_____
Fleckney ..	Hawley & Chater ..	4 3 0
Goodshaw ..	M. Saunders ..	_____
Haworth, Hall Green	Whitewood ..	_____
Haworth, Welsh Lane	Harvey ..	_____
Huncoat ..	A. Nichols ..	_____
Hugglescote ..	A. Smith ..	26 0 0
Hose ..	Winks ..	_____
Kegworth ..	Stevenson, Sen. ..	_____
Keighley ..	Acworth, A. M. ..	_____
Long Whatton ..	Ayrton ..	_____
Longford, Union Place	Dunkley ..	_____
Leicester, Dover street	Goadby, Sen. ..	27 15 0
Ditto Archdeacon lane	Legge & A. Smith	31 0 0
Leicester, Denman-st.	Winks & Brierly ..	6 0 0
Lumb ..	J. Crook ..	_____
Loughbro, Baxter-gate	Wild ..	52 0 0
Macclesfield ..	Goadby, Jun. ..	_____
Mansfield ..	Stevenson, Jun. ..	_____
Nottingham, Stoney-st.	Pickering & Watson	42 14 0
Newbold ..	Derry ..	_____
Queenshead ..	Hudson & Whitewood	40 17 1½
Queniborough ..	Lacey ..	6 5 0
Rothley ..	Crabtree ..	6 7 0
Syston ..	Winks ..	4 0 0
Sileby ..	Ingham ..	_____
Sutton Bonington	Yates, Jun. ..	_____
Thurlaston ..	A. Smith ..	10 0 2½
Thornton ..	Winks ..	9 10 0
Whetstone ..	Goadby, Jun. ..	3 5 0
Whitwick ..	Winks ..	12 10 0
		321

PASSING EVENTS.—DISSENT.

THE REGISTRATION OF BIRTHS ACT, AND THE DISSENTERS MARRIAGE ACT are now the law of the land. They are on the whole excellent measures, but there is a dead fly in this apothecaries' ointment. Some of the provisions are degrading to the Dissenters, but we must give an abstract of the acts in our next.

Lord Russell, a day or two before Parliament broke up, said that he had been misunderstood, he hoped he should be able to satisfy the Dissenters. He will if he totally abolishes Church Rates, but he never will if he does not.

But whilst Government is hesitating, the Dissenters are deciding. Bungay and Manchester are again leading the way, and many other Cities, Towns, and Villages, are following closely in their steps. St. Mary's parish in Leicester has also refused a rate, after a strongly contested poll. This makes three parishes in Leicester where there is no Church Rate!

PARLIAMENT was prorogued on Saturday, August 20th, by the King in person.

Out of fifty-one Bills sent from the Commons to the Lords this session, only nineteen escaped mutilation or destruction!

RELIGIOUS INTELLIGENCE.

EMBOSSSED BIBLES.—The Bristol Society for embossing and circulating the authorized version of the Bible for the blind has received a grant of £100 from the British and Foreign Bible Society, "towards printing the Scriptures for the use of the blind, by means of an embossed stenography, after the invention of Mr. Lucas." The Society expect to commence printing some time next month.

A LIBERAL DONATION of one thousand pounds was presented to the Home Missionary Society last week.

THE DUTCH DISSENTERS continue to be severely prosecuted for holding religious meetings of above 20 persons in houses and the open-air.

MR. REECE, an opulent Planter lately deceased, bequeathed £11,000 to the Wesleyan Mission, and half an acre of land to each of his negro apprentices.

THE METHODIST CONFERENCE was held this year, for the first time, at Birmingham. Gold Medals were given to Dr. Bunting, the President—R. Newton, the Secretary, and others. The New Ministers were ordained by laying on of hands.

BAPTIST INTELLIGENCE.

NEW SELECTION HYMN BOOK.—About £100 have again been presented from the profits of this Hymn Book, in sums of £3, £4, and £5 each, to thirty Baptist Ministers' widows, and £23 to the widows and orphans of Baptist Missionaries.

GENERAL BAPTIST MISSIONS.—Mr. Lacey late Missionary in Orissa, and now in England, is about to proceed to America, to promote the interests of the G. B. Foreign Mission among our brethren in the New World, after which, Mr. L. proposes to return to the scene of his former labours in India.

BEESTON, NEAR NOTTINGHAM.—We hear that our friends in this populous village are rebuilding and enlarging their place of worship.

WEST INDIES—JAMAICA.—There are at this time about fifty Baptist Churches on this Island, and fourteen thousand members, besides a great multitude of inquirers.

THE BAPTISTS IN SCOTLAND.—An attempt has been made in the pages of the Baptist Magazine, to attract attention to the state of the Baptist Churches in this country. The writer very wisely urges the necessity of a greater degree of union, love, and energy, amongst them. It appears that there is but one association in all Scotland.

ABERGAVENNY.—The Rev. Micah Thomas, who has been thirty years Tutor of the Baptist academy at this place, has resigned his office. Mr. Thomas Thomas of Pontypool, is the new Tutor.

ORDINATIONS.—Mr. Dowson as co-pastor with Dr. Steadman at Bradford,—Mr. Norton at Old Ford, Middlesex,—Mr. Kendall at Romford,—Mr. Edge at Sutton on Trent,—Mr. Davis at Golcar, Yorkshire,—and Mr. Crofts at Ramsay, Huntingdonshire.

A NEW ASSOCIATION has recently been formed of the P. B. Churches in Lincolnshire.

NEW P. B. Meeting-Houses have recently been opened in Granby-Row, Manchester, for the Welch Baptists—at Stourbridge—at Penzance, and on the Waterloo-Road, London. Also at Berkeley, and Lower Guiting, Gloucestershire; Helston and Penzance, Cornwall; and Blockley, Worcestershire.

A NEW P. B. MEETING HOUSE is about to be erected at Waltham.

A NEW G. B. MEETING HOUSE is in the course of erection at Coalville, near Whitwick, Leicestershire.

GENERAL INTELLIGENCE.

A Jew was lately sworn on the Old Testament to act as a Juror in the City of York.

Mr. Rothschild the rich Jew died a few weeks ago, at Frankfurt. He was buried in London with great honour. He was a benevolent man. The foundation of the fortunes of this family was laid, in the severe honesty of their father, in preserving the jewels of a German Prince when the French invaded that country. The Jew restored the unexpected treasure, and the Prince well rewarded him. Mr. R. died worth above four millions.

Curious Cause of Complaint.—The Americans have fifty millions of dollars in their Treasury, and they are actually perplexed to know what to do with them. One of their Senators wished they were in the Crater of Vesuvius! Let them use them to liberate their negro bondsmen.

Shocking Affair.—At Preston, a few days ago, an Irishman, offended at a person who had been taunting him with not being a good mower, took up a scythe and cut the man's legs so that he bled to death.

Offa, King of Mercia died in the eighth century. His remains have just been discovered in a stone coffin, at Hemel Hempstead.

British Shipping.—By the Parliamentary Report, it appears that 1000 lives, and three millions of money are lost every year, by the shipwreck of British Vessels.

The Corporation of Dublin, acknowledged even by Lord Lyndhurst and Sir Robert Peel to be an intolerable nuisance, has voted £405 to a clerk of the town for opposing the Bill, the object of which was to reform that corporation. Well, but we can beat that in Leicester. Our Town Clerk's bill for opposing Corporation Reform was above twice as much!

School Grants.—His Majesty's ministers have this year renewed the grant, in aid of the erection

and establishment of schools under the National and British and Foreign School systems.

Euphrates Expedition.—On the 21st of May, the Tigris steamer was sunk in a hurricane on the Euphrates. Col. Chesney was on board, and happily escaped; but twenty persons perished. The steamer Euphrates yet remains, with which Col. Chesney may reach India, but his valuable papers are lost.

Information for the Blind.—A correspondent wishes us (the *Bristol Mercury*) to state, for the information of the blind, that persons so afflicted, not having received parish pay, and being 50 years of age, may obtain an annuity of £10 per annum, for life. Our correspondent will give all necessary particulars, and her address may be obtained on application at the office of this paper.

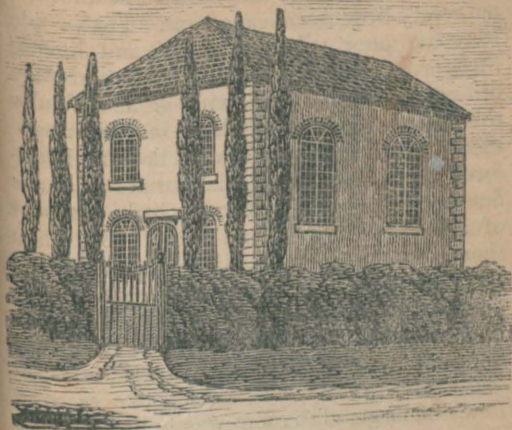
The Emerald Steamer, on Monday week, on her voyage from Boulogne to London, with 135 passengers on board, burst her boiler when about two miles from Boulogne, but was enabled, with assistance to reach that port in safety.

Notice to Dog-keepers.—An Act of Parliament, still in force, enacts that "if any person shall keep at large any cur-dog, mastiff, or bull dog, within 50 yards of any public street, without a log of wood of the weight of five pounds attached to his neck, such person for every such offence shall forfeit the sum of ten shillings, and every constable may kill such dog."

Sir Grey Skipwith, Bart., has a family of 18 children; namely 10 sons and 8 daughters.

Railroad Fares.—In fixing the amount of railway fares, each passenger is charged at the same amount as a ton of goods.

Mr. Madison, ex-president of the United States, died on the 28th of June, in the 86th year of his age.



BAPTIST MEETING-HOUSE,
BROUGHTON-GIFFORD.

THOSE who were acquainted with Broughton-Gifford forty or fifty years past, remember it to be a dark and ignorant village—the greater part of the people living without God and without hope in the world. Very few paid any respect or reverence to the Sabbath, by attending a place of worship. There was no dissenting place of worship here, except occasionally there was preaching in some cottage, which was very irregular from the year 1780 up to the year 1801 and 1802.

Baptist Meeting-House, Broughton-Gifford.

Now and then there had been Sabbath-day preaching; sometimes preaching once; and sometimes twice, in one cottage or another, with very little encouragement. The people were too poor to rent a room; and having little or no relish for the Gospel, when they did rent a room it was with great difficulty the rent was paid. With these discouragements a few ministers from Melksham, Bradford, and Trowbridge, laboured at times amongst the people with very little prospect of any good being done until 1802, when there was a regular supply of ministers from the above places, and the congregations increased, so that they saw it needful to rent a room, called a club room, in a public house; but this room was too small, and the congregation increased. After two years, a new and larger club room was built adjoining the same house, which they removed into. After two years here, with an increase of congregation, and having four Baptist friends living in the village, three of whom were members of the Baptist church at Melksham, the other was a member of the Baptist church, Back-street, Trowbridge, with another, Mr. Samuel Tucker, living at Melksham, member of the Baptist church, Westbury Leigh—perceiving there were tokens of God's presence; for the glory of God, and their own benefit, they desired to be formed into a church. To this end they applied to their different churches to be given up for this

Baptist Meeting-House, Broughton-Gifford.

honourable purpose, which was readily acceded to. It was then requested that Mr. Ward, pastor of the Baptist church, Melksham. Mr. Barnett, pastor of the Baptist church, Bradford, and Mr. John Kinton, pastor of the Baptist church, Beckington, Somerset, would form these five into a church, which they did on the 1st of April, 1806, and on the 22nd day of June following, there were eleven persons (six men and five women,) baptized here by Mr. Ward, who were added to the church the same day. Being straitened for room, and a club room not being suitable for public worship, it was agreed, by the advice of those ministers who laboured here, to build a chapel. Accordingly a piece of ground was purchased, and a neat chapel built—forty-one feet by twenty-six, with ground to bury in. A great part of the money was raised among this poor people, with the assistance of friends; and at present a weekly subscription is going on, and they hope soon to be free from a burden which has been heavy upon them for many years. In the year 1813, Mr. Benjamin Marshman of Trowbridge, having laboured among them some time, and the Lord blessing his ministry to the conversion of many, the church gave him a call to become their pastor; this he accepted, and remained with them until 1822, when he removed to the Baptist church, Road, Somerset. During Mr. Marshman's ministry at Broughton, many were called

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from darkness to light; the church was in a prosperous state, and his name is still dear to many. After his removal, the church had supplies until the year 1829, when the church gave Mr. William Blake of Bradford, a call to become their pastor, which he accepted. The church was in a low state—church discipline had in many instances been neglected, and the congregation but few; only two persons had been added from the removal of Mr. Marshman until after Mr. Blake's settling amongst them. The Sunday-school had been given up, and the love of many waxed cold. The church consisted of forty members. The Lord has been pleased to bless the labours of Mr. Blake—a great revival soon was felt—a Sunday-school was opened, in which we have upwards of eighty scholars—the congregation much increased. There not being room to accommodate the people, a gallery was erected in 1830, since which thirty four members have been added, some of whom are gone home to glory. The church is now in a state of prosperity, and well attended. We have about sixty members. In the year 1833, we buried seven members. Since the church was first formed in 1806, there have been twenty-six deaths. May we not say "What hath God wrought!" What miracles of grace are to be seen here; even in some of the ringleaders of sin—bold champions of Satan, "Behold they pray."

Manchester Musical Festival.

Those who knew Broughton-Gifford fifty years past, and are acquainted with it now may see what the gospel, when made the power of God unto salvation, can do.

P. S. One of our members was born deaf and dumb: a very great change took place in his conduct in the beginning of the year 1830, and in 1831 he was baptized—he is a very consistent character.

LINES

On seeing the preparations for the Musical Festival at Manchester, September, 1836.

(For the Baptist Tract Magazine.)

YE people of Manchester, hear and be wise,
Let Babel's confusion astonish your eyes;
Behold the huge placards affix'd to the wall,
With "Creation," "Messiah," "Last Judgment,"
and "Ball!"

The musical festival now is at hand;
Th' performers engag'd are the first in the land;
For the grave and the gay—for the great and the
small—
With "Creation," "Messiah," "Last Judgment,"
and "Ball!"

The chief of the people their patronage lend,
And merchants, and tradesmen, and artizans blend;
When the sackbut shall sound, to the image they fall,
With "Creation," "Messiah," "Last Judgment,"
and "Ball!"

Manchester Musical Festival.

The *Church* and the *Playhouse* in marriage unite ;
The banns are well publish'd—who questions their
right ?

The *Clergy* will doubtless be prompt at the call,
With "Creation," "Messiah," "Last Judgment,"
and "Ball !"

Let the Whig and the Tory in harmony meet ;
Let Churchmen and Infidels joyfully greet ;
For music can soothe the rough passions of all.
With "Creation," "Messiah," "Last Judgment,"
and "Ball !"

Oh ! Christian, if godliness dwell in thy breast,
Bewail thy religion, disgraced and depress'd ;
Canst thou tarry in Babel, in fetters and gall,
With "Creation," "Messiah," "Last Judgment,"
and "Ball !"

Ye stern Nonconformists, whose fathers have bled,
Be warn'd by the counsels and dust of the dead :
Shall your presence encourage the sin and the thrall,
With "Creation," "Messiah," "Last Judgment,"
and "Ball !"

Ye souls that delight in Jerusalem's hymns,
Hang your harps on the willows by Babel's dark
streams ;
Refuse such vain mirth, and your steadfastness shew,
Nor sing the Lord's song at the nod of the foe.

Shall men their Creator and Saviour despise ?
Are the terrors of Judgment thus small in their eyes ?
Do they treat them as sport, and to finish the whole,
To crown the strange climax—"a Fancy Dress Ball?"

But the *day* is at hand when Creation must shake ;
When the hearts of the chief men and mighty shall
quake :

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MESSIAH despised, shall ascend the white throne,
And the scoffers that mock'd him in agony groan.

Then the trumpet of Judgment *new music* shall pour,
More deep than the bass in the festival hour ;
And the shrieks of the damn'd, and their wailing
shall swell,
A concert of woe everlasting in hell !

Creation abused leaves a reck'ning in store ;
MESSIAH insulted, is gracious no more ;
And Judgment shall doom the ungodly to fall
To the pit of despair, as their Fancy Dress Ball.

Accrington, Sep, 9, 1836. REPREHENSOR.

ANNIVERSARY MEETING OF THE
FREE-WILL BAPTISTS.

(From Drs. Cox and Hoby's Baptists in America.)

BEFORE detailing the events of the following three or four days in Lisbon, I may briefly allude to the doctrinal peculiarities of the body with whom I was now brought into contact. The term *free-will*, by which these associated churches are distinguished, is intended to represent the fundamental principle of those peculiarities. In England, the word *general baptists*, is employed, and being placed in contrast with *particular*, points out the former as arminian, in contradistinction from the latter as calvinistic. It is a very common error, both in England and America, to imagine that *particular* has a reference to strict communion ;

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whereas it is solely descriptive of a calvinistic theology. Hence, both a strict and open communionist, may be a particular, that is, a calvinistic baptist. Neither of these bodies, however, in England or America, is accurately described by their appellation. In both countries, the general or free-will baptists stand at acute angles to the methodists, nearly in the line of Baxterianism, and approximate a considerable portion of the calvinistic body in England. Among what may be termed the moderate of both parties (I presume not to graduate or decide upon the merits of the degree of moderation) there have lately been some movements in the form of private conferences to accomplish a union, and I was present at a discussion on the subject. It is proper, however, to state, that these have been very partial, and restricted to a section of one state: hitherto they have had no practical result.

On arriving at Sugar Hill, we found that the public meetings had already commenced, in a conference on missionary affairs. Soon afterwards, the assembly was adjourned to the evening. The place of worship is finely situated on a gentle ascent, encompassed with an amphitheatre of romantic hills, whither it appeared by the flocking of people, in the waggons of the country, on horses, and on foot, as if "the *tribes* went up." A sermon was preached by Mr. Herriman, of Ware, on the words "pure religion." It

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contained many just and pointed sentiments. The morning of the next day was occupied with the affairs of the annual meeting, and especially reports from the districts. In these districts, the ministers meet quarterly, prepare accounts of the state of their respective churches, and furnish a general account of the whole at the annual meeting. I minuted down the following items, as the proceedings advanced.

New Durham	34 churches	. . .	2356 members.
Sandwich . . .	20 ditto	1478 ditto.
Ware	17 ditto	827 ditto.
Wolfborough .	8 ditto	439 ditto.

Revivals were reported in some of the churches of Ware, in Franconia, Bethlehem, and Whitefield; and Sunday-schools were greatly promoted. The Rockingham Quarterly Association requested to be incorporated into the body, consisting of eleven churches, and 1,120 members. About 300 had been added to the churches since September, and doors of usefulness were opening on every hand, especially along the seaboard. A motion was made in favour of the abolition of slavery, which was unanimously carried, and with great demonstration of zeal in the cause. On this occasion, I felt it a duty to express myself with decision, not only to show my consistency in the sentiments I had always entertained, but to prevent any misunderstanding of the motives which had influenced my neutrality on the

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question at New York. I wished it to be understood, that while I was one in principle with the abolitionists of America, I could not be in action; especially because of the existing ferment, which a foreign interference would only exasperate, and because, however great and holy the cause, I had a still greater and holier to accomplish in the ecclesiastical union of distant nations, and the general progress of christianity itself.

In the afternoon Mr. Buzzel of Parsonsfield was appointed to preach. The heat of the place induced me to take my station in one of the waggons which stood in the shadow of the building immediately opposite an open window, so as to afford a distinct view both of the pulpit and the congregation. Every hearer seemed powerfully affected; audible expressions of feeling often arose upon the ear, like the repetitions of a distant echo, and sometimes concurrently like the sound of many waters. I could not withhold a mental participation in those ardent emotions. To this the age of the speaker, his warmth of manner, and his references to olden times eminently conduced. His text was taken from Is. lxii. 6, 7, "I have set watchmen upon thy walls," &c. A few sentences transferred to paper at the moment of their utterance, may serve to convey some idea of the nature of the discourse, and the characteristic oratory of this useful class of preachers:—"I have been

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standing on the walls of Zion, watching for souls, and proclaiming the gospel, for five-and-forty years; and now, brethren, I know that I must soon come down—yes, my age assures me, being sixty-seven, I must soon come down, brethren; but not, I trust, I hope not, I would not could I help it—no, I would not come down till I have seen Babylon, the mother of harlots, fall—not till I have stood long enough to preach a funeral sermon for Babylon, and pronounce it over her ruins. Oh! she must come down, and if I read prophecy aright, it must be very soon. Dear young brethren, pray for and aim at this great consummation. ‘As a young man marieth a virgin, so have I married thee.’ Yes, the Lord married the church in these lands when she was a poor despised virgin; but see how beautiful she has grown now! I remember when all the people we could muster together amounted to only forty; now see what thousands assemble to worship and glorify their Lord! The watchmen ‘are not to keep silence day or night.’ Not by *day*; I think this may refer to times of comparative prosperity: nor by *night*; this may refer to seasons of adversity—to dark times. Amidst the present prosperity, let us remember the church has had her dark times in this land. They were dark and difficult seasons when I traversed these woods forty years ago, with an eminent brother minister now in glory, and we

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threaded our way by the spotted trees through the forest, then uncut and uncleared, to search for persons to preach to and places to preach in; when we used to lie down in the woods by night in the blankets that covered our saddles for a bed, and the saddles themselves for a pillow. But, blessed be God, we kept not silence then—we kept not silence day or night; and I speak it for your encouragement, dear young brethren! I must, as I said, leave the walls very soon; but let me tell you never to keep silence day nor night, in prosperity or adversity. No, not even when it is night in your own souls. Why, here is an encouragement. It has been often found, and I have often felt it, that when ministers have their worst times in preaching, they have been really the most successful. I remember that on one occasion in particular, I was so shut up and so miserable in my own soul in preaching, that the words seemed as if they would not come forth, they were like icicles freezing in my mouth; but still I struggled on and on, and in the midst of my embarrassment I secretly said to God, if he would but help me and grant me but one, one soul for my hire, I would never be unbelieving again, as I had been when I begun; and, lo! the result was fifty additions in a short time. Oh, keep not silence—go on, go on in your darkest times!"

In the evening there was another service, when Mr. Woodman of Sutton preached, at

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the close of whose sermon an invitation was given to any who might be concerned about their salvation to come forward to the front seats, which were appropriated to such under the designation of *anxious seats*. About ten or twelve advanced to the spot, and were prayed for most fervently by different ministers in succession, who knelt in the aisles, and gave full vent to the impulsive feelings of the moment. Conversations also were held from time to time with the individuals in question, some of whom, at the instigation of the ministers, publicly confessed their faults, and the evening terminated amidst much excitement. These demonstrations were again exhibited, and on a larger scale afterwards, to which I shall presently refer.

The next day being the sabbath, was one that cannot easily be forgotten. In addition to the usual attractions of a denominational anniversary, the presence of persons from such distant places, Mr. Sutton from India, and myself from Europe, together with the proposed ordination of a missionary to accompany Mr. Sutton on his return to Orissa, and of another to proclaim the gospel in the valley of the Mississippi, were concurrent circumstances well calculated to awaken extraordinary interest. As an overflowing attendance was anticipated, arrangements were made to conduct the services in the woods, which constituted it in fact at once an annual, missionary, and camp meeting.

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When I looked abroad from my window in the early morning, I saw what would probably prove a preventive of our out-door meetings. Vast masses of vapour rested like heaps of wool upon the mountain tops, and a chilly breeze portended descending showers. When the romance of feeling is awakened, how apt are we to imagine that all things must be in harmony with our wishes and projects; and indeed, throughout life, and every day, we are foolishly forgetting that there may be other and higher harmonies in the economy of providence, than those which the little selfishness of individuals contemplates as so important. Sometimes the threatening vapours appeared to be retiring, and then clung again by long and pendant arms to the summits, as if unwilling to depart. At length, however, they withdrew, revealing one of nature's fairest amphitheatres, in which we had fixed an altar for the living God. The day, was the day of "sacred rest;" the place, was the place no more of savage existence and infernal immolations; the hour, was the hour when thousands and tens of thousands in America, and in many a land, encompassed their Father's throne, with the sounds of worship, and the love of children.

The place of assembly was aptly chosen. At the appointed time, we walked up a gentle ascent, preceded or followed by the gathering multitudes, to a grove, where

Baptists in America.

the solemnities were to be conducted. From north and south, from east and west they came; like the predicted flow of earth's last and best population, "to the mountain of the Lord's house, which shall be established on the top of the hills." Here was a stream of people treading the verdant vale, and there a little company or family marching with a sabbath step, with "hearts burning within them," like the disciples on their journey to Emmaus—and yonder, a train of the small country waggons hastening down the slope, as if the very horses trotted along in sympathy with the happy worshippers they conveyed.

The reader may now imagine himself entering the leafy temple. On the right, is an elevated stand of wood, on which five or six of the ministers have already taken their stations, while before and around you are long benches filled with the ever-increasing throng, and beyond them, many a modest worshipper or recent convert, forming the outer ring. Many of the waggons in the rear, are occupied with those who could not obtain seats, while the horses are let loose among the trees, and wander for a time at will. Some of the beautiful beech and maple trees, too, stretch their arms to sustain the eager youth, or wearied saint and sage. A hymn is announced as the commencement of the worship, and anon, the voice of praise from 3000 worshippers as-

Baptists in America.

cends to the skies, and echoes among the hills! Heaven and earth are now adoring "the Lamb that was slain!"

After prayer, having been requested to deliver an introductory discourse on the general subject of missions, I preached from our Saviour's declaration, "I am the light of the world." The attention was solemn, universal, and unbroken. An ordination service, conducted on the usual plan in England, then followed, when Mr. Eli Noyes was appointed to accompany Mr. Sutton to Orissa. Mr. Sutton delivered an excellent charge to his young brother. Immediately afterwards, another ordination service was performed, when Mr. Benjamin F. Neely was set apart for the valley of the Mississippi. All religious denominations are waking to this project, roused by the rapid extension of catholic influence. An impression has gone forth, that the supporters and advocates of popery, encouraged by the far reaching policy of the great European centre, have commenced a series of efforts, with a view to the spiritual occupation of the west. The American churches have determined on the only legitimate method of opposing these plans; namely, the circulation of the scriptures, the encouragement of missionary enterprise and itinerant ministrations; the use, in short, of every spiritual, and the rejection of every carnal weapon of warfare. It is a glorious contest, the final struggle as we

The Reign of Time.

believe of one party, which has voluntarily transferred the battle field from Europe, and the victory on the part of pure evangelical truth, will furnish a brighter page for future history, than Thermopylæ or Salamis.

In the afternoon of this day, Mr. Sutton excited great interest by a sermon, which was at once a missionary and farewell discourse. The specimens of Indian gods which he had been accustomed to exhibit in his journeys through the States with considerable effect, were once more presented to the multitude, whose mute attention, and weeping eyes, told the story of their compassion for the deluded millions of Asia.

THE REIGN OF TIME.

THE proudest earthly buildings show,
Time can all things devour;
E'en youth and beauty's ardent glow,
And manhood's intellectual brow,
Betray the spoiler's power:
How soon we sink beneath his sway;
He glances and our heads turn gray.
Though over all this earthly ball,
Time's standard is unfurl'd;
And ruins loud to ruins call,
Throughout this Time-worn world.
Yet from this wreck of earthly things,
See how the SOUL exulting springs!
And after the archangel's sound,
Has wav'd o'er earth and sea,
And time has stopp'd at his command,
The SOUL will flourish and expand,
Through all eternity.

Removal of the Late Robert Hall.

RELIGION—lovely, fair, and free,
Holds forth this Immortality.

By all the glories of the sky ;
To mortals yet unknown ;
And by the worm that ne'er shall die,
The fires that always burn :
By all that's awful or sublime,
Ye sons of men, Improve your Time.

G. J. H.

REMOVAL OF THE LATE MR. R. HALL.

The removal of the late Mr. Hall from Leicester to Bristol, was, as most of our Readers are aware, a very painful circumstance to the friends of Religion in the former place. When it was known that Mr. H. was disposed to entertain the application from Bristol, the church in Harvey-lane met and addressed a most faithful and affectionate letter to Mr. Hall ; stating their concern and alarm—entreating him not to listen to their request—assuring him of their strong attachment, and desire to promote his comfort—reminding him of the state of the church when he first came among them, and its great increase ; 240 having been added—197 of whom had been baptized by himself, or under his direction—many more were under serious impressions, and thirty-four had died in the faith—that his influence in this increasing town was great in promoting a better knowledge of civil and religious liberty, and in supporting various institutions—that many highly-respectable persons who now attended, would, it was feared, forsake the place if he left them.* This well-written letter

* This proved correct—they returned to churchism and toryism.

Removal of the Late Robert Hall.

was signed by the four deacons and 120 members, in a very short time. For some time after this Mr. H. appeared disposed to remain in Leicester, but being again strongly solicited from Bristol, on the 3rd of April, 1826, he sent a note, of which the following is a copy, to the church in Harvey-lane:—

“ My dear Brethren and Sisters,

“ I take this opportunity of solemnly and affectionately resigning the pastoral charge which I have long sustained among you, and of expressing at the same time the deep sense I shall ever retain of the marks of affection and esteem with which both collectively and individually you have honoured me.

Though the providence of God has, as I conceive, called me to labour in another part of his spiritual vineyard, my solicitude for your spiritual welfare will ever remain unimpaired, nor will any thing give me more joy than to hear of your growth, peace, and prosperity. My prayer will never cease to ascend to the God of all comfort that he will establish your hearts in love, unite you more and more in the fellowship of saints, and make you fruitful in every good work. Let me earnestly intreat you to guard most anxiously against whatever may tend to weaken your union, diminish your affection, or embitter your spirits against each other. Let brotherly love continue. Seek peace and pursue it, and may the God of peace, who brought again from the dead the Lord Jesus that Great Shepherd of the sheep, establish, strengthen, settle, and make you perfect. I hope that in the choice of a successor you will earnestly and unanimously seek divine direction; prefer the useful to

Our Light Affliction.

the splendid, the solid to the glittering and the showy, and be supplied with a pastor who will in doctrine exhibit incorruptness, gravity, sincerity, sound speech that cannot be condemned, and in manners and behaviour a pattern to believers.

Permit me on this occasion to return you my sincere acknowledgments for the uniform kindness with which you have treated me; the respectful attention you have uniformly paid to my ministry, and the candour with which you have borne my infirmities.

With my most earnest prayers for your spiritual and eternal welfare,

I remain,
My dear Brethren and Sisters,
Your affectionate Friend and Brother,
ROBERT HALL.

OUR LIGHT AFFLICTION.

(2 Cor. iv. 17.)

“LIGHT affliction,” let me ever
Think on what my SAVIOUR bore;
Sorrow like to his was never,
When baptized in bloody gore.
May I never
Think of my own sufferings more!

“Light affliction”—when contrasted
With the misery of the lost,—
In eternal darkness blasted,—
On destruction’s billows tost:
See them writhing,
All their hopes of mercy lost!

To a Lady.

Here, as for a day, we sorrow ;
‘ But a moment ’ is our pain ;
Oh ! ‘ the exceeding weight ’ to-morrow !
Oh ! the ‘ glory ’ we shall gain !
And ‘ eternal ’
As Jehová’s lasting reign !

This shall be the termination
Of our every sigh below ;
But to CHRIST, for such salvation,
Glow my heart, in praises glow :—
From his sorrows
All these streams of blessings flow !

Addlestone, Surrey.

R. G.

TO A LADY.

MADAM,

As you are a tenant at will in a very handsome genteel house, and are now capable of furnishing it by the strictest maxims of economy and decorum ; permit a friend to give a few hints in an affair of so much importance. Your building is composed of some of the finest materials I ever saw, and is so much the more liable to discover a flaw or spot that may touch it. It is erected of a proper height, a just size, reared on a regular plan, and finished with accurate proportion. On the top stands an eminent turret furnished with a room of globular form, which I observe has two crystal windows in the front. These are so constructed as to be exceedingly useful, as they command an extensive prospect ; and if always kept clean and bright, will prove a very great ornament to the house. I advise you not to look through them at every object that passes by—be sure to shut them soon at night, and open them as soon as you please in the morn-

To a Lady.

ing. On each side I discovered a small portal to receive company—take care they do not always stand open, for then you will be crowded with visitors, and perhaps with many such as you will not like—let them never be shut against the instructive parent, the advising friend, or the supplicating orphan. I took notice of one gate in the front at which all your company goes out; let that generally be barred close—be cautious what visitors you let out publicly, lest any ill characters be seen coming from it, and you draw a scandal upon your house. It will be necessary therefore to lay a strict injunction of vigilance on your two porters, who stand centinels in livery of the deepest scarlet, just without the ivory palisades. I have seen some paint the two pannels just below the windows, but I would advise you to the contrary; for the natural colour far exceeds all the decorations of art. This part of the edifice is supported by a pillar of Corinthian marble, whose base is generally ornamented with a curtain of admirable needlework. Beneath is the great hall, in which you have a small closet, of exquisite workmanship. This, I suppose, is the place of your secret retirement, open to none but yourself, or some faithful intimate friend; I advise you to keep this always clean, furnish it well, make it a little library of the best practical authors, and visit it frequently, especially when you return home from a place of worship, or when you leave a circle of acquaintance which you met at the table. Let not the outside of the hall appear like a hearse, hung round with escutcheons, nor like a coach of state, bedaubed with gilt and borderings; but let it be plain, neat, and clean, to convince the world that it is kept more for use than ornament. You are sensible that time

The Aged Christian's Farewell to the World.

defaces the beauty, and demolishes the strength of the noblest structures, and therefore, you will not be surprised to find that your little tenement will be subject to the same change. Doubtless it has often wanted repairing, though you have lived in it no longer, which is a plain intimation that the house will one day fall; you may soon be turned out of it; the landlord may give you warning, or he may not, this is uncertain; but be always ready to go when called upon, and then you will not be afraid to leave it at the shortest notice. One thing I would observe, that when you quit the house no other tenant will inhabit it, but it will be waste and in ruins, yet the Proprietor will, some time or other, rebuild it for your reception in a more beautiful and durable manner, with the same materials, but so refined and fortified that it will be liable to no accidents nor decays. And as it is absolutely necessary that your habitation be again reared in another place, I heartily wish it may be in a better country, under a milder climate, and sheltered from all storms; then will your situation be happy and honourable, and your lease will never expire.

THE AGED CHRISTIAN'S FAREWELL TO
THE WORLD.

Too long, vain world, I've had to do with thee;
Too long I found thee my sore enemy.
Too long I tasted thy forbidden fruit,
Too long I drank the poison from thy root:
Too long I've tried thee and much sorrow found;
Too long afflicted with sins painful wound;
Too long, with shame I own, thy paths I trod;
Too long a rebel 'gainst a gracious God.
On I was hasting without dread or fear,
Till grace divine said, "Stop his mad career!"

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O matchless love! (when so far gone astray,)
That drew me back to walk the narrow way.
O blessed day! when grace first drew my heart
From this vain world to choose the better part.
One half the praise I would, I cannot give
To my Redeemer while on earth I live.
So hence I go to join the choir above,
In endless praise to sing his dying love.
So farewell world, I've seen enough of thee,
To teach me thou art nought but vanity.
In faith and hope I leave thee now behind,
A "better country" I would go to find.
There tears and sorrows all shall flee away;
There no more night, but one eternal day.
There I shall see my Saviour face to face;
There find an everlasting dwelling-place.
Farewell my friends, I hope to meet you there,
Where no farewell shall ever cause a tear!

Clifton.

T. D.

THE BAPTIST PULPIT.

NON-ESSENTIALS.

"These ought ye to have done, and not to leave the other undone."—Luke xi. 42.

There are very few persons who are disposed heartily to enter into religion. Many who profess to do this, will attend to those of its duties which require the least self-denial, and neglect the rest. This was the case with those whom our Lord reproved here and elsewhere. (Matt. xxiii. 23.)

We may be told in reply to these remarks, that many of our Lord's hearers did not profess to be his followers; and that we can, therefore, scarcely expect to hear of their entire obedience to his laws. True; but the same remarks will apply to many Christians, who need again and again to be reminded of the sentiment of my text—*that every part of the divine law ought to be practically regarded.* How many tell us that some portions of the law of God may be neglected, because they are "non-essential."

It might be asked, where did they get the word? We never met with it in the sacred volume. Was it from that direction—"If ye love me keep my commandments;" or from that statement—"then are ye my friends if ye do what

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soever I command you;" or from that command—"see that thou do all things according to the pattern shewed thee in the mount;" or from that declaration—"he that offendeth in one point is guilty of all!" The word came not from heaven.

Look at the sentiment.—"*There are some things commanded by Jehovah which need not be done.*" Christian, look at that sentiment and see if it be correct. Will you act upon that doctrine? Before you do so look

I. *At the authority of the language.* Can you think of the infinite perfection of Jehovah, his greatness, purity, and love, and wilfully slight his law? Can you remember that Jesus as a mediator, has, in addition to his authority as God, power arising from his death, his offices, and his present engagements? Why should you violate his law?

Can you forget the work of the Holy Spirit? Do you not know that he now rules in the church to bring your every feeling and act under the government of Christ; and who are you that you should wilfully disobey God? Is disobedience a non-essential matter?

II. *Look at the character of the law of God.* Is it not pure, harmonious, and lovely? Point out, if you can, the single precept that is objectionable. State some reason, if you can, why you should disobey it! Take, for instance, the so generally disliked ordinance of baptism, and calmly, in the sight of God, tell us wherein its hardship consists. Yes: it is true that it does require a small, and it is but a small portion of self-denial. And pray, was there ever yet a law which did not require it? Did not the law given to our first parents in Eden demand more self-denial than they were prepared to yield? Is not the whole system of Christianity constructed on the principle laid down by its authority—"If any man will come after me, let him deny himself, take up his cross, and follow me!" Nay, was not the whole career of the Saviour's own life one of constant self-denial? Is it not recorded as a leading feature of his character—"Even Christ pleased not himself!" Who are we that we should declare any portion of the holy law of God non-essential, because it opposes those inclinations of ours which are opposed to God?

And who are those who thus talk of non-essentials? Not infidels, not the profane, but those who avow themselves the followers of Christ. Look then

The Baptist Pulpit.

III. *At their character and profession.* They tell us that they are the subjects of regenerating power and mercy, and that they are new creatures in Christ Jesus. They say that they owe this change to the free favour of heaven. They avow that they have given their hearts, their lives, their all to their Redeemer; and that they are no longer their own, being bought with an infinite price. They profess that Jesus is their great pattern, and that they glory in following his example. And are these the persons who dare to set a limit to the obedience they will render to the divine law? May they say that when a difficulty occurs, even though it may only exist in imagination, it is not needful to regard it? Look

IV. *At your influence.* Every thing that Christians do has a bearing on others as well as on themselves. If your children perceive that you select some portions of the law of Christ, which you mean to obey, and leave the others neglected; will they not suppose that they may, without any very great danger neglect the whole? If infidels look at your conduct, (and rely on it they are keen-sighted,) they ridicule the idea of your piety, and spurn the religion you so inconsistently, and therefore so feebly recommend. Finally, look

V. *At the future world.* When he, who is your Judge, shall summon those to his bar who now neglect what they call "non-essentials," will he say to them—"Ye have done whatsoever I commanded you;—ye have followed the Lamb whithersoever he went?" And if heaven should supply you with the recollections of earth, will not a blush of shame suffuse your cheek whenever you think of your present excuses for the neglect of duty?

Christians, let it be remembered that love to Christ is essential to salvation, and that love can only be proved by obedience to his requirements. Be found constantly and fully walking in his ways. Give yourselves entirely to him, and do it in his own manner, according to the ordinance of his own appointment. Study the will of Jesus, and seek his honour. Practically remember that all you do should tend to his glory. Neither trifle with the sacred duty of baptism on the one hand, nor be satisfied with baptism only on the other. Let all remember the solemn declaration of the infallible Teacher—"He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

Greenwich,

350

J. B.

BAPTISM FACTS AND ANECDOTES.

TERTULLIAN ON INFANT BAPTISM.

From "The Scales Turned."

BUT I come to Tertullian, whom you designate "our great idol." The facts of the case are these. Two rich ladies, very fond of young boys, and who were heretics, and preachers into the bargain, wished to have these lads (not infants) baptized, because they requested it. Tertullian, a Lawyer and Officer of the church at Carthage, wrote against the practice as heretical, and says, "Nolite dare sanctum canibus," Do not be disposed to give that which is holy to dogs; and again, "Fiant christiani quum christum nosse potuerint;" "Let them become Christians when they know Christ." This demonstrates infant baptism was not the doctrine of the orthodox at that time.

CHURCH OF ENGLAND DIVINES ON BAPTISM.

Abp. Tillotson: Anciently, those who were baptized, put off their garments, which signified the putting off the body of sin; and were immersed and buried in the water, to represent their death to sin; and then did rise up again out of the water, to signify their entrance upon a new life. And to these customs the Apostle alludes, Rom. vi. 2—Gal. iii. 27.

Works, vol. i, Sermon 7, p. 176, 8vo. ed.

Bp. Burnet: 'We know that the first ritual of baptism was by going into the waters, and being laid as dead backwards all along in them; and then the persons baptized were raised up again, and so they came out of them.' *Four Discourses &c.*, p. 281, 1694.

Bp. Sherlock: 'Rom. vi. 4, that is, Baptism, or our immersion under water, according to the ancient rite of administering it, is a figure of our burial with Christ, &c. *Discourse concerning the Knowledge of Jesus Christ, &c.*, ed. 2, 1674.

Dr. Cave: 'The party to be baptized was wholly immersed, or put under water,' &c.

Primitive Christianity, vol. 1, p. 220, ed. 1834.

Abp. Secker: 'Burying, as it were, the person baptized in the water, and raising him out of it again, without question, was anciently the more usual method, on account of which St. Paul speaks of baptism as representing both the death and burial, and resurrection of Christ,' &c.

Lectures on the Catechism, sect. 35.

BAPTISMS.

PADDINGTON.—On the last Lord's-day in August, the ordinance of believer's baptism was administered to twelve candidates in the General Baptist Chapel, in this populous place. Mr. Burns, the Minister, preached in the afternoon, to a large and listening audience, on the prejudices of Naaman the Assyrian, and adroitly applied the subject to existing prejudices against baptism by immersion. The writer was gratified to observe the progress which the cause in this place appears to be making. May the word of the Lord take deep root, and bring forth good and lasting fruit!

A BAPTIST MINISTER writes,—“The Lord is blessing us abundantly: his goings forth in this place are indeed glorious. The spirit of truth having descended, the errors and prejudices of ages fall like Dagon before the Ark. I entered on this station, December, 1835. At that period things appeared rather discouraging. Persecution was raging in every direction; and in a manner which threatened destruction. In a few weeks, however, opposition abated,—the congregation increased—prayer ascended—religion revived, and sinners were converted to God. In May, I baptized six, who continue to adorn their profession. In July I baptized seven, part of whom had been rigid Episcopalians, and intimately connected with the Vicar of the Parish. The young men under my care are becoming increasingly acceptable. They regularly supply seven places, where they have good congregations, and other proofs of success. Our enemies are now silent—the church party are at their wits end—the debt on our chapel is rapidly decreasing—our Sabbath-school is considerably enlarged, and money is collected for a library. Our devotional meetings are very numerous attended, and we are fully anticipating another most delightful baptizing. The Lord preserve us from temptation!”

BOSTON.—Four were baptized the first Lord's-day in this month—we have six more candidates. I hope we are getting on nicely.
J. N.

SUTTON-IN-CRAVEN.—“I have been within the borders of Yorkshire this week. The cause at Haworth continues to advance, I hope, though at present there is a warm contest about baptism, and sundry small tracts issued on each side. Brother Winterbotham has published an excellent six-penny pamphlet, in the form of a dialogue, between a

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Baptist and a Methodist, in which the arguments of the latter on infant sprinkling are totally routed.

Lord's-day September 4th, three persons were baptized at Sutton-in-Craven, by Mr. Harvey, a grandson of the late Mr. Medley of Liverpool, after a discourse by J. Harbottle, on Rom. vi. 3, 4 in which he endeavoured to prove that Paul was a staunch Baptist—inasmuch as he maintained burial in baptism—addressing “as many as had been baptized,” as conscious of the manner and circumstances of their *own* baptism—as baptized into Christ, and “into his death,” which can only apply to those baptized into the faith of Christ, or profession of that faith—and representing them as “buried” with him, which must imply that they were first regarded as dead to sin—dead to the world—and dead to all self-righteous hope. The morning was wet, but the congregation was very attentive.”

SABBATH SCHOOLS.

EARLY CONVERSION.

Sabbath School Teachers will do well to read this remarkable account of an early conversion, as furnished by that excellent clergyman, Mr. Scott, the Commentator, who was well known to be a sober experienced Christian. It has been sent by an active minister, who wishes the pleasing fact to be known for the encouragement of Teachers.

The Rev. T. Scott, in his history of his life, published under the title of *The Force of Truth*, thus narrates the work of grace in his little child:—

“At the age of three years and a half, she had a most extraordinary and distressing illness, so that for several weeks she could not be induced to take either medicine or nutriment of any kind, but what was poured down her throat almost by main force. I had little expectation of her recovery: but I was under a full and deep conviction that all the human race are born in sin, and are utterly incapable of happiness hereafter, without regeneration and renovation by the Holy Spirit. This, if actually wrought in childhood, I was satisfied would begin to show itself about the time when children become actual sinners by personal and wilful transgression; and I was fully assured that she had

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become an actual sinner. Seeing therefore no ground to believe that any gracious change had taken place in her, I was greatly distressed about her eternal state; and I repeatedly and most earnestly besought the Lord that he would not take her from me, without affording me some evidence of her repentance, and faith in his mercy through Jesus Christ.

“To the surprise of all, she recovered, and lived just another year. Half of this year was remarkable for nothing, except the proofs which she gave of a very good understanding, and the readiness with which she learned whatever was taught her. Indeed she almost taught herself to read; and was so much the astonishment of our neighbours, that they expressed a persuasion that she would not live long—which I treated with contempt. But about the middle of the year, on my return home one evening, my wife told me that her daughter had behaved very ill, and had been so rebellious and obstinate, that she had been constrained to correct her. In consequence, I took her between my knees, and began to talk to her. I told her she had often heard that she was a sinner against God; that sin was breaking her commandments of God; that he had commanded her to honour and obey her father and mother; but that she had disobeyed her mother, and thus sinned against God, and made him angry at her—far more angry than her mother had been; that she must have a new heart or disposition; that, if her heart or disposition were not wicked, she would not thus want a new one; but that her obstinate rebellious conduct to her mother, with some other instances which I mentioned, showed that her heart was wicked: that she therefore wanted both forgiveness of sins and a new heart, without which she could not be happy in another world, after death. I went on to talk with her, in language suited to her age, concerning the love, and mercy, and grace, of Christ, in a manner which I cannot now particularly describe; but my heart was much engaged, and *out of the abundance of my heart my mouth spoke*: and I concluded with pressing it upon her constantly to pray to Jesus Christ to forgive her sins; to give her a new heart; and not to let her die till he had indeed done so.

“I have good ground to believe that from that time to her death no day passed in which she did not, alone, more than once, and with apparent earnestness, pray to Jesus

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Christ to this effect; adding petitions for her father, mother, and brothers, and for her nurse—to whom she was much attached. At times we overheard her in a little room to which she used to retire; and on some occasions her prayers were accompanied with sobs and tears. Once she was guilty of an untruth; and I reasoned and expostulated with her on the wickedness of lying. I almost seem now to hear her subsequent confessions in her retirement; her cries for forgiveness: her prayers for a new and better heart; and that she might not die 'before her new heart came.' She could scarcely proceed for weeping.—In short there was every thing in miniature, which I ever witnessed or read of in an adult penitent: and certainly there were *fruits meet for repentance*: for nothing reprehensible afterwards occurred in her conduct.

"Just at this time the Olney Hymns were published: and, without any one putting her upon it, she got many of them by heart; and for some months the first voice which I heard in the morning was hers, repeating these hymns, and those of Dr. Watts: and frequently she would come to tell me what a beautiful hymn she had found, and then repeat it without book.

"I might recite many of her sayings, which were very striking from one so young. The favourite servant, who has been mentioned, sometimes used the name of God or Lord in an improper manner, and the child would affectionately remonstrate with her, and say, 'Do not use such words, Kitty; you will certainly go to hell if you say such naughty words.' She evidently understood the great outlines of the plan of salvation. 'Papa,' she said, 'you preached to day concerning the Lamb's blood.' I answered, 'What does that mean?' She replied, 'She blood of Jesus Christ, the Lamb of God, which taketh away the burden of sin out of our hearts.' The day preceeding her death, she read to me a chapter of St. John, in which the Jews charged Jesus with breaking the Sabbath. On this she paused and said, 'Papa, did Jesus Christ ever break the Sabbath?' I answered, 'No: but he did good on the Sabbath-day, and his enemies called that breaking the Sabbath.' 'I thought so,' she said; 'Jesus was always good: but we are all naughty till he makes us good. Peter was a good man: but Peter was naughty till Jesus Christ made him good.'

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"When any minister or pious friend came to see me, no play or amusement would draw her away from us when our conversation was on religious topics. She would stand fixed in attention, and evidently interested in what was said. She seldom spoke on these occasions; but she would sometimes ask me questions afterwards on what she had heard.

"I had scarcely got into the house to prepare for my visitant, when she came to me and said, 'I am very sick; what must I do?' I said, 'You must pray for patience.' She asked, 'What is patience?' and before I could answer, she was so ill that she could only go into the next room to the servant, where the most violent symptoms followed. As I was engaged with my friend, and with the preaching, having ordered her some medicines, I did not see her for several hours: but when I did, I was fully convinced that her sickness was fatal. Some further means were used, but wholly without effect; and she expired at ten o'clock the next morning, while repeating the Lord's prayer, the concluding words of which were the last she spoke.

"Her disorder was an attack of scarlet fever, which Dr. Kerr stated to be of a very peculiar kind, and that the case was hopeless from the first. I had attended fifty or sixty persons in that disease, and all recovered except my own child.

"She died on the Thursday morning, and on the next evening at my lecture at Ravenstone, where I had undertaken to preach through part of the book of Job, the text which came in course was Job i. 21, *The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!* and on this I preached notwithstanding the death of my child. It would be in vain to attempt to describe either my anguish or exultation on this trying yet animating occasion. Sorrow and joy succeeded each other in the highest degree, and often in the most rapid manner, that I ever experienced; and sometimes they were pathetically, dolefully, intermingled. Prayer and thanksgiving seemed my main employment. I never obtained such a victory over the fear of death as by looking, for a long time together, on her corpse. Gradually sorrow abated, and joy prevailed; and I often said, I would not exchange my dead child for any living child in the world of the same age. Some have told me that her religious turn was only the effect of her hearing

Religious Tracts.

so much on the subject, and had nothing so extraordinary in it; but I could never see any thing of the same kind in my other children at so early an age, nor till they were much older; though they had at least the same advantages."

RELIGIOUS TRACTS.

PRACTICAL SUGGESTIONS ON DISTRIBUTING TRACTS TO EVERY FAMILY.

1. THE results of this system of effort afford great encouragement to persevere in its prosecution.
2. The Tracts distributed are the means, under the Divine blessing, of the conversion of many souls.
3. Personal conversation, accompanying the distribution, is often blessed.
4. The distributor is welcomed as a messenger of good by many who felt that "no man cared for their soul."
5. Many, by these distributions, are induced to read the Bible.
6. Many, to attend public worship.
7. Children are brought into Sabbath and other Schools.
8. The temporal as well as spiritual good of families is promoted.
9. Some of the immoral and dissolute are reformed.
10. Some avowed infidels are led to serious reflection.
11. Enemies of religion become acquainted with Christians, and learn the spirit of meekness and expansive benevolence which true religion inspires.
12. The *system of distributing to every family* is important, as it removes the suspicions of invidious distinctions.
13. It reaches all who can be benefited by Tracts, and multitudes who would otherwise be overlooked.
14. It carries the means of grace to multitudes, who otherwise might be given over by Tract distributors as hopeless.
15. It commends itself to the approbation of the wealthier portions of the community, no less than others.
16. The system being carried into effect throughout the whole extent of any place, each distributor feels encouraged as he could not, if labouring alone.
17. The *distributor* should be in heart devoted to the cause of Christ, and the welfare of the souls of men.

Dissent.

18. He should feel his need of the aid of the Holy Spirit, and continually pray for his guidance and blessing.

19. He should consider the district committed to him as his particular charge, feel the sacred responsibility devolving on him, and make the distributions personally.

20. He should be familiar with the Tract he is distributing, that he may intelligently recommend its perusal.

21. He should see the heads of the families, and become acquainted with them as far as practicable.

22. He should fully explain the system of distribution, especially that it is made to all, and is gratuitous.

23. He should pass by no family, however obscure or far removed from the public eye.

24. He should not be discouraged by one refusal, when any hope remains of success in future.

25. He should regard the interests of every family with the most tender sensibility, both when present with them and absent from them.

26. He should do his work *punctually*, within the time specified.

27. The reports of distributors should, as far as practicable, be made in writing.

DISSENT.

PARLIAMENT having terminated its sittings, the country is comparatively still. But the Dissenters are, we are glad to say, buckling on their armour for a moral contest with our money-loving Establishment. Meetings in London, and various provincial towns have been held, and it is proposed to organize the whole dissenting body, ready for a general movement.

Neither is there any abatement of the spirit of resistance to *Church Rates*. Many more parishes, hitherto high church, have refused the rate. Villages, towns, and cities, are now speaking in language not to be misunderstood.

The REGIUM DONUM question has called forth some spirited remarks in the "Patriot." A Quaker writer asks, where is the difference between taking his money in the shape of taxes, and paying Dissenting Ministers with it—and taking Church Rates of him to pay for the worship of the Establishment. This is a poser? who can answer it?

RELIGIOUS INTELLIGENCE.

RELIGIOUS MINISTRY IN BENGAL.—It appears by an official statement, that in the presidency of Bengal there are, exclusive of the chaplains paid by government, 31 Roman Catholic ministers and missionaries; 28 Episcopalians; 21 Baptists connected with the Serampore mission; 15 Baptists connected with the Baptist Missionary Society; 10 Independents; 9 American Baptists; 7 Armenians; 3 General Baptists; 3 Presbyterians (Scotch); 3 Presbyterians (American); and 2 Greek; making, altogether, 133; of which 48 are Baptists. The preponderance in favour of Baptists is accounted for by the circumstance of the first Protestant missionary establishment having been under the care of Dr. Carey, who belonged to that denomination.

BAPTIST INTELLIGENCE.

RET福德.—We had our chapel re opened on Lord's day, Aug. 14. Mr. R. Stocks, of Castle Donington, preached in the morning and evening, and Mr. W. Fogg, in the afternoon. Collected £21. The place was so crowded in the afternoon and evening, that many had to stand outside.

BAPTIST ANNUAL MEETINGS.—It has been proposed that these be held in the month of May, and not in the month of June, as heretofore; and that for certain good reasons.

A NEW BAPTIST CHURCH has been formed at Lydney, Gloucestershire.

A NEW ASSOCIATION of Baptist churches has been formed, to be called "The East Worcestershire Association."

NEW MEETING HOUSES have recently been opened at Freshwater, Isle of Wight—Bittern, Hants—Town Malling, Kent—and Foots Cray, Kent.

RECENT ORDINATIONS.—Mr. Edwards, at Builth, Brecknockshire—Mr. R. Grave, at Battle, Sussex—Mr. Price, at Marlow, Pembrokehire—Mr. Kendall, at Romford, Essex.

BAPTIST MISSION SOCIETY.—The Christian public have responded to the call made upon them, and have sent in above £3,000 to make up the deficiency in the funds of this valuable society. A very earnest appeal is made for further aid to send out four missionaries to various stations, where they are greatly needed.

THE G. B. MEETING HOUSE at Beeston, near Nottingham, has been enlarged and re-opened.

GENERAL INTELLIGENCE.

A War Monster.—Cabrera was born in 1812 at Tortosa, and was prosecuting his studies to become an ecclesiastic, when the proclaiming of Don Carlos King by the Juntas, called Cabrera to other occupations. Already, at the age of 25, he has murdered, in cold blood, between 3,000 and 4,000 persons.

The Sabbath.—The Proprietors of the Sheffield Botanical Gardens have decided, by a majority of 733 to 77, that the gardens shall not be opened on Sunday.

Thomas Henry Lister Esq.—is gazetted as Registrar-General of Births, Deaths, and Marriages in England.

New Medical Bill.—By this Bill which is now law, all medical practitioners must attend on a summons from the Coroner to give evidence at inquests, under a penalty of £5. The fee is one guinea; and two guineas on a *post mortem* examination. The Coroner is compelled to issue the summons at the request of a majority of the jury.

Retaliation.—The church party at Gildersome, mortified at the non-allowance of the church-rate, have deprived the inhabitants of the village of the benefit of the church clock, by refusing to have it wound up!

The Voluntary System.—The amount received for the establishment of the new schools in Liverpool, in connexion with the Church of England, is upwards of £8,000. This is a splendid instance of the efficiency of the much-derided "voluntary principle," and it is the more valuable as being afforded by those who have hitherto opposed and ridiculed the system. The zeal of these new converts is great; we hope it will be lasting.

Mrs. Fox, the widow of the late Right Hon. C. J. Fox, is still living, and in good health, at St. Ann's Hill, although she has completed her 89th year.

Good Old Times.—One of the earliest provincial newspapers in the Southern part of the kingdom was printed by a man named Mogridge, who used to insert the intelligence from Yorkshire under the head, "Foreign News."

Quakers.—The Attorney-General's opinion having been taken as to the fine of £50 levied on Mr. John Wilson, a Friend, for not serving the office of town councillor when elected at Leeds, and this opinion being, like Mr. Archbold's that the Act does not render Mr. Wilson liable to any fine, the town council have abandoned their intention of levying it.

Iron Steam-Boats are coming into general use. One was launched at Perth about a week ago. It is 105 feet in length on the deck, and 17 wide between the paddles, and draws only two and a half feet of water.

Prostitution.—It is calculated that in London, there are 80,000 abandoned women, most of them under 18 years of age, who live by prostitution. About 800 of them die every year, in a state of body and mind the most loathsome and awful. Four hundred fiends in human form, live by trepanning girls into the paths of sin.

Balooning seems to be the chief amusement of the English, this season. It is a dangerous proceeding, and ought to be managed with great care, and by the most experienced persons. At all events *women* ought not to undertake such perilous exploits.

Spain.—The people of this once splendid nation are in a wretched condition, torn by contending parties. We have some fear that Carlos will yet reach the throne. The Spaniards seem hardly ripe for liberty. They want a free Press.

The Small Pox is increasing in the country, owing, it is feared to neglecting vaccination.



GENERAL BAPTIST MEETING
HOUSE, BROAD-STREET,
NOTTINGHAM.

NOT much can be said respecting the General Baptists in Nottingham, prior to the formation of the church, meeting in this place.

Though there were Baptists there in the reign of Charles the First, who met privately in a room called the Cannoneer's Cham-

Broad-Street Meeting-House, Nottingham.

ber, during the disturbance between the King and Parliament. We know nothing of their number, or whether they had any minister, or not; but being obnoxious to the Presbyterians of that day, they were by them disturbed when they met together—for they prevailed on Colonel Hutchinson, (who at this time (1647) was Governor of Nottingham Castle and Town) to go and disperse them. The Colonel brought away from the place, several papers which he found, and some notes on pædo-baptism, and took them to his lodgings; by the examination of which both he and his lady concluded to have no more children sprinkled. See his Life, Vol. 2, p 103.

We know but little of them for several years, but tradition in Nottingham says, "The General Baptist Ministers were imprisoned in the County Gaol, and that they preached to the people in prison, and when they were not permitted to go into the prison to hear, they assembled near the gaol in a street called Narrow Marsh, and they preached to them through the bars of the window." This was the time when so many ministers suffered much for nonconformity.

There are some letters written by John Kelsey, and published by Aaron Jeffery, (one of the ancestors of the late minister of that name at Gamston, and of Mrs. Elliott, now living at Nottingham) some remarks in which pamphlet correspond with the above

Broad-Street Meeting-House, Nottingham.

tradition, for it is there said, "Our author was minister to a congregation at Kirton, in the county of Lincoln, in the time of Charles the Second, when those acts of parliament were put in force for prosecuting, fining, imprisoning, or transporting of Dissenters that were found at meetings, or would not come to church once a month. Our author notwithstanding the hardness of the times, continued faithful to his great Lord and master, still preaching the truth as it is in Jesus, for this, and no other cause, he was taken up, and sent to Lincoln prison. But after he had been imprisoned some time, there were so many Dissenters in Lincoln prison, that some were sent to Nottingham, of which our author was one." In a letter which he wrote to his congregation while in Nottingham gaol, and speaking of his sufferings and imprisonment, he says, "The Lord is with me, and blesses me, and the truth is spread, even by my removal to a prison at Nottingham and he adds,

"When I perceive what they intend,
I am constrained to smile;
To see God's providence prevent,
And them so much beguile.

They think to crush me with their stroke,
And then it proves God's rod;
It is in vain for any man
To strive against a God.

Broad-Street Meeting-House, Nottingham.

They blame my going up and down,
And send me further still,
To speak the truth at Nottingham ;
And thus they get their will.

Had I now gone to Nottingham
If I had not been sent ;
If the effect thereof they knew,
I think they would repent.

The marvellous great hand of God !
What things he brings about
By men's means, that the truth may spread,
Which they would fain put out.

A wise and wonder-working God,
To make such use of those ;
That they should help to spread the truth.
That to his truth are foes.

They thus serve God, and know it not,
And make against their will :
When they think to throw down the truth,
They set it on a hill."

The above is signed, "From my prison-house at Nottingham, the 4th of September, 1663. Your dear brother, and the Lord's unworthy prisoner, John Kelsey."

From this simple account, it appears, this despised and persecuted sect was increased at Nottingham, even through the imprisonment of John Kelsey.

Soon after this, they erected a meeting-house in Friar-lane, Mr. Jeffery, our minister at Gamston, occasionally came to preach in

Broad-Street Meeting-House, Nottingham.

it; but for some reason, which we know not, the cause declined. Within the memory of persons living, Mr. Lomax supplied; then a Mr. Fletcher, a Particular Baptist; after him, Mr. Richard Hopper, and then Mr. Jarman.

We hear no more of the General Baptists till 1773, when a person, (Wm. Fox) came to Nottingham, and began to preach. In May, 1775, six persons were baptized, and a church formed of ten persons. In 1779, they hired a room in Jack Knutter's lane. 1783, they purchased the Octagon Meeting-house of the Methodists, for £250. In 1784, Mr. Robert Smith became their minister. In 1799, they erected the Meeting-house in Stoney-Street, fifteen yards square, with galleries on three sides. At the Boston Association, 1816, the church had increased to 450 members, and had four places of preaching every Lord's day. At this Annual Meeting, a young man was mentioned to be an assistant to Mr Smith, he came, but in a few months a circumstance occurred, which deeply affected his moral character; through this unhappy affair the church was rent in pieces, and several of the trustees were excluded; at one meeting there were read over the names of between fifty and sixty, and it was proposed, that they be cut off from the fellowship of the church; which was done without hesitation at one vote. Being thus circumstanced, about 150 of Mr. Smith's friends united with him, and in 1818 erected this chapel in

The Great Sin of Covetousness.

Broad-Street, (which is sixteen yards and a half long, and fourteen yards and one foot wide, and galleries on three sides, with a vestry five yards clear, and the width of the Meeting-house, with two school-rooms over it) at about £2,000 expense. Mr. Richard Ingham is their present Pastor, and there are 296 members, and a good Sunday-School.

They have also preaching three times a week at New Basford, where they have a new Meeting-house, and Sunday-School.

J. S.

THE GREAT SIN OF COVETOUSNESS.

(From Mammon, a Prize Essay.)

LET it be supposed that at some past period in the history of Britain, news had arrived of an awful visitation of nature, by which one of her distant colonies is in a state of famine. Multitudes have died, numbers are dying, all are approaching the point of starvation. Besides which a powerful enemy is gathering on their frontiers, and threatening to hasten the work of death. The government at home opens its stores; public charity bursts forth, and pours relief through a thousand channels. A fleet is freighted with the precious means of life, and despatched to the scene of suffering, wafied by the sighs and prayers of the nation. For a time, it steers direct for its object. But, having lost sight of land, the ardour of those em-

The Great Sin of Covetousness.

ployed, abates. Though engaged in a commission which angels might convoy, their impressions of its importance fade from their minds. A group of islands lies in their course, and, though far short of their destination, they decide to call. Prospects of mercantile advantage here present themselves; the spirit of gain takes possession of them; they are inclined, solicited, prevailed on, to remain. Their original object of mercy is forgotten; the stores of life with which they had been intrusted are used and bartered as if intended only for themselves; and thus an enterprise of beneficence on which God had smiled, sinks into a base mercantile adventure.

“But the supposition is impossible; if any thing in the least resembling it had ever transpired, humanity would have wept at it, —religion would have turned from the tale with horror; it would have been viewed as an ineffaceable stain on our national character at which every cheek would have blushed and burned.” Impossible, in the sense supposed; but in a higher sense it has been realized, and far, far, exceeded. The world was perishing; the compassion of God was moved; the means of salvation were provided —and, O! at how costly a price! —the church was charged to convey them without delay to her dying fellow men, and to pause not in her office of mercy till the last sinner had enjoyed the means of recovery. For a

The Good Servant Rewarded.

time, the godlike trust was faithfully executed. "An angel flying through the midst of heaven," was an apt representation of the directness and speed with which the church prosecuted her task. Jesus beheld the travail of his soul, and was satisfied. Souls were snatched as brands from the burning. But a change came over her conduct. The spirit of the world returned, and cast a spell on her movements. Continents were yet to be visited, and millions to be rescued, when she paused in her onward course. Immortal men continued to perish by nations; but the agents of mercy had abandoned their work. As if the stores of life with which they were intrusted had been intended solely for their own use; they began to live unto themselves. An enterprise of mercy, in which God had embarked his highest glory, and which involved the happiness of the world, was arrested, and lost to myriads, by a spirit of worldly gain.

THE GOOD SERVANT REWARDED.

(From Swan's Relative Duties.)

Attend briefly to the *powerful consideration* urged by the apostle, that servants may be stimulated to the performance of their duty,—and that is, the idea of the *future and eternal reward* which will be in exact proportion to *diligence and fidelity*. "Knowing that whatsoever good thing any man doeth, the same shall he receive of the

The Good Servant Rewarded.

Lord, whether he be bond or free." Let this important view operate powerfully on your minds. Consider, this is not an ultimate state of being,—it is merely introductory,—it is preparatory to another and a better,—you are now, as it were, in the vestibule to a higher and nobler condition of existence, where present distinctions will all vanish away, where moral worth will constitute the only claim, and all else will disappear. But in this state there are necessarily gradations in rank, and it matters not in what degree of the scale you stand; if you shine in the place assigned you, the future will be glorious. Think of the benignity of the great Judge, to whom alone ultimately you are accountable. Whatever you do in the station you fill shall not be overlooked. Though there can be no intrinsic merit in what you do,—for you can never do more than your duty,—yet a gracious reward is annexed, for Christ's sake, whom you serve, to all you perform. Every action is noted by the Judge, and will receive its modicum of reward. Recollect, that the "Lord looketh not on the outward appearance, but on the heart;" he regards not men on account of the stations they may occupy, whether high or low, whether masters or servants, whether rulers or ruled; but his eye is on their conduct in their several stations,—he marks how they conduct themselves, what motives influence them, what objects they aim after, what line of conduct they pursue; and, as "honour and shame from no condition rise," let me exhort you, in the strength of Christ, to "act well your part, there all true honour lies." Your being servants, if you act according to this passage, will certainly not diminish your happiness in this world, and it will greatly enhance your glory in the next. If

The Good Servant Rewarded.

you conduct yourselves well you may rise in life, —in this happy country there is nothing to prevent you,—and good servants will, when elevated by the providence of God, prove good, and kind, and considerate masters. But if you should never rise above the condition in which you are now placed, it is of little consequence,—there be contented, and abide in that calling to which God hath called you, —abide with him, seeking to please him in all things,—there you are useful, and of great importance to your fellow-creatures,—there you have little care comparatively, and an inconsiderable portion of anxiety,—you have the advantage in many respects over your masters,—in this enlightened age you are not precluded from the means of mental improvement in a variety of ways, especially in the regular enjoyment of the means of grace, which, when dispensed in a scriptural intelligent manner, constitute the highest species of intellectual culture; therefore in your station, continue to benefit men, and to glorify God; and, when you are released from the body, you will be received into heaven with the plaudit, “Well done, good and faithful servant, thou hast been faithful in a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.”

By a prospect like this, which opens before you in all its brilliancy, glory, and magnificence, be stimulated to the faithful and diligent discharge of your various and important duties, never forgetting the period when you shall be emancipated, and admitted to range on the extensive plains of heaven, where your whole natures shall be free as your souls now are,—where all your shackles will have fallen,—where Christ will be your only master, and you will be devoted to his service for ever. This

Good Wishes.

is your destiny,—and with such a prospect will you murmur on account of present hardships? Will you fret on account of your lowly estate? Are you not satisfied with heaven for the eternal reward of your present fidelity and diligence?

GOOD WISHES.

To a Young Lady on her Marriage.

THE little bee among the flowers
Will never pass more useful hours;
The cheerful warblers of the tree
Will never chaunt more merrily;
The rising lark, in opening spring,
Will never soar on lighter wing;
Than you will fill your happy place,
If all my wishes come to pass.

The ship that hath the richest store,
Will never bring the merchant more;
The clouds that freshen dale and hill,
Will not so well their work fulfill;
And luxuries the most refined
Will not so well content the mind;
As you in your appointed place,
If all my wishes come to pass.

The seraphs round th' eternal throne,
Who sin and woe have never known;
The saints redeem'd from earth, to be
Heirs of that high felicity;
Will none attain a higher place,
In all the realms of love and grace,
Than you, when God shall so have will'd,
If all my wishes be fulfilled.

IVES'S *Domestic Harp.*

CONSOLATION IN AFFLICTION.

In looking over some family papers we found the following excellent letter addressed by Mr. Henry Grayburn to Mr. Benjamin Winks, of Gainsbro'. These friends were members of the Methodist Society: they soon followed each other to heaven. Mr. G. said, when on his death-bed, pointing to his clothes, "There lie my clothes, and it affords me delight to think that I shall never have to wear them again." The death of our beloved brother afforded a most pleasing illustration of the Christian's victory over the last enemy.

"MY DEAR AFFLICTED BROTHER,

"From circumstances which my friend, Mr. Gregson, will explain, I am prevented from seeing you this morning; but, as it is a deprivation painful to my feelings, and as I sensibly commiserate with my friend in his affliction, I cannot satisfy myself without addressing a few lines to you, as the effusion of a heart that would fain render you consolation under your present peculiar circumstances. I have not failed to inquire of Mr. G. concerning the state of your mind as well as your body; and for the welfare of both (with submission to the Divine will) I feel anxiously concerned. In respect to the former, (which is indeed of far greater importance,) allow me to suggest that, so far as I am acquainted with your experience, you have in reality *nothing to fear*. I know, indeed, that the nature of your affliction for some time has been calculated rather to depress than to quicken your faith; and it may have been on some occasions, (and possibly while you read or hear this,) that

Consolation in Affliction.

Satan has injected the distressing and unbelieving thought, 'That your faith has not been of the right kind, and consequently you are yet in your sins:' but reject at once so dangerous an insinuation, and take encouragement from the following considerations.—Reflect on the first operations of grace in your heart, and how God, in his mercy, opened your eyes to see 'those things that make for your peace.' And did *He* thus convince you of your lost estate as a helpless sinner only to make you miserable? Have you not also, by a *further* work of grace, been led—not only to see your own vileness, but to view the excellencies of the Saviour: His suitableness to your case; and at times have felt, I know, as though you could wholly rely upon His *merit* for salvation: and from this acquaintance with your divine Saviour, you have felt a secret indescribable attraction of love to Him, who gave Himself as a ransom for your soul and mine—yea, for all mankind. And did you not also love his ministers, his people, his cause? Did you not feel an aversion to sin—a love to holiness, and a desire to be conformed to your divine Master. And could all this be merely the work of nature, of your own conscience, independent and exclusive of the divine influence. Impossible! it cannot be in the nature of things, that a 'corrupt tree should bring forth good fruit.'—No. However, therefore, you may in other respects lament your defects, (and who feels them not?) yet hath the bias of your mind been, shall I say, divinely drawn towards that which is good. Then praise, O praise the Lord for what he *hath* done for your soul. And placing yourself at your Redeemer's feet, viewing afresh the Lord that bought you, again cast yourself by an exercise of

Child's Dream.

faith on his atonement. And be not faithless—but *believing*, so that, like Thomas of old, you may exclaim,—“ My Lord and my God !” O, my dear brother, doubt not his love; *believe* in his name; claim an interest in his promises, and you will hereby be enabled to ‘rejoice in hope of the glory of God.’ I have myself, you know, been deep in the vale of affliction, but never did I feel happier in my life, or had more of the consolations of the Gospel. The Lord was better unto me than all my fears;—then be encouraged yourself, to put your whole trust in *Him* who will ‘never leave you nor forsake you.’ Look forward to the heavenly Canaan, where you shall ‘see Him as he is,’ and sing with all the ransomed throng, ‘Unto Him that loved us, and washed us from our sins in his own blood, be honour, &c. Amen.’ There, my brother, sooner or later I trust we shall meet, (if not on earth,) and unite with the blessed of every tribe, and nation, and people, and tongue, in singing the praises of Redeeming love.

“ Believe me, affectionately yours,

“ HENRY GRAYBURN.”

THE CHILD'S DREAM.

Some people have a notion that when a baby smiles in sleep angels are whispering to it, or that it beholds the glories of heaven.

WHAT know we of the glorious sights

Which bless an infant's dream ?

Or could we guess their, what more meet

To be a poet's theme ?

The hope that e'en a glimpse of such

My numbers might make known,

To fond imagination brings

A day-dream of its own.

'Tis of a child of five years old,

Upon whose peaceful sleep,

Fair visions of another world

With silent footsteps creep ;

Child's Dream.

Soft as the dew on summer flower,
Or moonlight on the sea,
The influence of that blissful dream
To fancy seems to be.

The cheek upon the pillow prest,
Wears joy's delightful tinge,
The eyes are clos'd, yet joy's bright tear
Steals through the eyelids' fringe;

The lips are voiceless, yet they wear
The sweetest smile of bliss—
A smile so sweet, it well might chide
The fondest mother's kiss.

Thou happy sleeper! might I tell
Where now thy spirit roams.
The lot it shares—how poor would seem
The joys of proudest domes:

Fame, wealth, and grandeur, never yet
A pleasure could impart
So pangless and so pure as those
Which now possess thy heart.

For thou art in the land of thought,
And far hast left behind
The fading happiness of earth
For raptures more refin'd;

Thine seems a foretaste of the boon
Appointed for the blest,
"Where the wicked cease from troubling,
And the weary are at rest."

Thy spirit's yet unfolded bud
May seem too young to share
The full effulgence of the light
Which bursts around thee there;

Thy "vital spark of heavenly flame"
May shine with trembling ray,
Amid the sunless, moonless, blaze
Of heaven's unclouded day.

Child's Dream.

Yet in thy measure fancy deems
Thy soul may now partake
Those glories which the harps and songs
Of angels ever wake ;

And to thy sight unconsciously
Are transient glimpses given,
Whose bright beatitudes fulfil
A child's sweet dream of heaven.

And is it not a lovely scene
That greets thy vision now,
Where gratitude warms every breast,
And joy lights every brow ?

When tears are wiped from every eye,
And sickness comes not near,
And hope in certainty fulfill'd,
Has banish'd every fear ?

What see'st thou in that realm sublime?
The spirits of the just,
Made perfect through the blood of Him,
In whom they plac'd their trust ;

The tuneful seraph host that raise
Their songs around the throne
Giving to God and to the Lamb,
The praise that is their own.

Or look'st thou on the Tree of Life,
Whose foliage yet may heal
The nations; and the earliest curse
Of Eden's tree repeal ?

Or gazest thou upon that stream,
Like clearest crystal bright,
Proceeding from Jehovah's throne,
And glorious from his light ?

Vain though it seem to ask or think,
What sights and forms divine
May rise in slumber's tranquil hour
On spirits pure as thine ;

The Soul.

Not wholly so, if while he sings
Within the minstrel's soul,
The influence of such heavenly themes
May earthborn cares controul.

Sleep, happy dreamer, sleep in peace,
And may thy mental powers
By visions such as these be nursed
For future waking hours;

That so from death's last dreamless sleep
Thy spirit may ascend,
To know the fullness of all joy
In glory without end!—Bernard Barton.

THE SOUL.

From Sutcliffe's Commentary on 2 Genesis, v. 7.

And man became a living soul. The Hebrew is *chajaim*, souls, lives, &c., designating the ever-living spirit which is in man. It is applied to all the living beings of the creation. Gen. i. 20.

Neshoman is another name for the soul, designating its intellectual powers, which elevate it above the brute creation. Deut. xx. 16. Job xxvii. 3. The word is derived from *shemaim*, heaven, because the soul came from God, and is heavenly, and divine in its nature: for this reason, the name is never given to the brutes, but is restricted solely to man.

Nephesh is the third and common name given to the soul in the Hebrew Scriptures, and is applied to the brute creation, as possessing a kind of vegetative life to grow and increase. Gen. i. 24.

Ruach, he breathed, is a fourth name given to the soul, because like wind it moves in all the actions of life, and is endowed with all the sensations, the instinct, and sagacity of the animal world.

Indian Letter.

But the fifth, and most excellent name given to the soul, is *Jechida*; that is, ONE, simple in essence, and uncomposed in structure: on this account, like neshomah, it is never given to the brute creation, but is wholly appropriate to man.

INDIAN LETTER.

Peter Jones an American Indian Missionary says, I have distributed the few copies I brought out with me, at several of the Indian Settlements; and the people are very much pleased with them, and are very thankful to hear that you have printed a thousand copies of the same: their hearts rejoice at the idea of possessing the words of our Saviour in their own language. In order to show you how they value the Good Book, and their anxiety to receive it, I herewith send you a translation of an Indian Letter, which I received the other day from one of the Lake Simeve Indians, written in the Chippeway tongue: it is as follows:—

“My beloved brother, Peter Jones—I, Thomas Shilling, speak to you. I wish to tell you I have no book. I want one of the good talking Books you brought out with you last summer. Our Chief holds the one you left here, fast in his hands, and will not let it go. I shall borrow it of him, and I will give him money for the use of it. He cannot read. He does not know so much as ABC; and we who can read have no good Book to read.”

The Chief alluded to is Mahyahwahsenoo, otherwise Yellowhead, a very pious and intelligent man; and I expect the reason he holds the Book I left with him so tight in his hands, is, that those who can read may come and read it at his own house, and in his own ears, and thus understand the will of God concerning him and his people.

A SCENE IN INDIA.

Written impromptu on hearing the incident read from the REPORT
of the GENERAL BAPTIST MISSIONARY SOCIETY at the Annual
Meeting held at Bourn, June 29, 1836.

A DEVOTEE of Hindostan,
His weary way did wend
Across that hot and barren land,
Without a home or friend.

Of a young child but six years old,
He humbly crav'd for food :
" Ask of the house," the boy replied,
" The house is made of wood."

" The house!" the wondering Hindoo cried,
" The house can't give me food ;"
" Then ask yon tree," the child rejoin'd,
" The tree is made of wood."

" Why, what a foolish child thou art
To send me there for food ;"
" Then go and ask of Juggernaut,
For he is made of wood."

Confounded, the poor Devotee
Like his own idols stood ;
" And is great Juggernaut," quoth he,
" Only a piece of wood !"

Whether these thoughts went on within
This weary wanderer's mind,
Or if he left the ways of sin,
Is more than we can find.

But tell me; was that little child
Born in that wretched land,
Where on each hill—in every vale
The crowding idols stand ?

He was: but he had well been taught
In yonder Christian school,
That he who bows to blocks of wood
At best is but a fool.

THE DAYS OF CREATION.

DR. BUCKLAND, in his Bridgewater Treatise, entitled, "Geology and Mineralogy considered with reference to Natural Theology," attempts the reconcilment of geological science with the inspired narrative in the Mosaic account of the Creation. The first two verses of Genesis, it is argued, have no relation to those which follow. "In the *beginning* God created the heaven and the earth: and the earth was *without form and void*, and darkness was upon the face of the deep," refers, it is held, to the beginning of Creation, and has no relation to what follows, which merely relates the order pursued in the formation of our present system. The interval between the first *creation* of matter, and its final *disposition* in its present state, may as well have been millions of ages, as a single age, or any shorter period of time; and, as Moses was not making revelations for physical but for moral ends, he designedly passed over all unnecessary particulars.

A SAD INSTANCE OF THE EFFECTS OF INTEMPERANCE.

As I passed through the village of W——, I called to see an old friend, who, I hope, once knew the grace of our Lord Jesus Christ in truth; but the deceitfulness of riches, and the lust of other things, have choaked the word, and it has become unprofitable. As I called unexpectedly, I saw things in their true state; his wife was suckling a fine boy, with dejected looks, while my friend was nursing an interesting girl, in a very pensive mood. As I

A Sad Instance of the effects of Intemperance

entered the house, he raised his head and seemed surprised to see me; the tears fell quickly down his altered face, which gave evidence of great intemperance. I reached out my hand, and he heartily shook it, and I was soon surrounded with his large and interesting family, each one eager to have a kiss of him whom they all loved. When I was seated, the children surrounded me: a fine little girl got between my knees, and, fixing her sparkling blue eyes on my face, thus addressed me:—"Oh, Sir, when will you come again to my father's house to preach. I wish you would; for when you preached at my father's house, sister and I used to sing hymns, father prayed—we were all happy then; father loved us, mother did not cry—pray, Sir, come again, and make father better: he does not love us now, nor kiss us—he gets drink, and is often angry." Not one word dropped from my friend while the conversation went on. His wife left the room in the greatest distress. I then asked the little ones, shall I pray for your father? Each voice said, "Yes, Sir, do, do." I said, will you all pray with me for your father? each face was covered with tears, and the reply was, "We will." We all knelt down—nor shall I soon forget the sighing, and sobbing of the children, while I supplicated the throne of grace. When we arose, my friend, with clasped hands, cried—"I am miserable, wretched—I am lost, sinking to hell, and shall take my poor family with me." He was quite overcome, and tears choked his utterance. I recommended him to the sinner's Friend—though there seems little hope of reform. He has now come to poverty.

T. O. R.

SINGULAR PETITION.

MR. BROTHERTON presented a petition to the House of Commons, July 21st. from Mr. John Bellamy, of Well-street, Gray's-inn road, representing that the petitioner having seen the direful effects of certain Deistical writings, and having directed his attention for a series of years to the Hebrew language, he, with the approbation of some learned bishops and eminent divines, undertook to translate the Scriptures from the original Hebrew, the present authorized version not being translated from the Hebrew, but from other translations. The petitioner had been constantly engaged in the work for upwards of forty-eight years, and the result of his labour was, that he had translated the whole of the Bible, from Genesis to Malachi. The translation would prove that the objections of the Deist only applied to the mis-translations of the authorized version, and the wrong interpretations of men, and not to the Bible in the original language. The petition contained a number of passages of Scripture, in which Mr. Bellamy's translation and the authorized version were contrasted. According to this new translation, the laws of Scripture, and the laws of nature, were in harmony. The Word of God, rightly understood, never contradicted the works of God; that God is not inconsistent, sanctioning at one time what he forbids at another; that polygamy, incest, adultery, murder, and robbery, are not sanctioned in the original, in any age; that the characters of Abraham, Lot, Moses, Joshua, and other servants of God, may be completely vindicated from the imputations which have been cast upon their characters. The petitioner hoped, that in any future revision of the Sacred Writings, his translation would be taken into consideration, and that Parliament would not deem it unworthy of attention in a national point of view.

REVIVALS.

PROTRACTED MEETINGS IN AMERICA.

A PROTRACTED meeting had recently been held at Shelbyville, but not attended with such results as had been realized a few months previously. On that occasion, after fifteen days of devotional exercises, 100 converts were baptized! Some of the ministers, in returning home, stopped at Bethel, of which church Mr. Holland was pastor. It was found that many persons followed, who had been previously interested, and seventy more were received there; and during the ensuing three months, 119 were joined to the church. Another pastor baptized 127 candidates, and as the influence continued to extend from town to town, it was thought that not fewer than 1200 were gathered into the neighbouring churches.—*Dr. Hoby.*

BAPTISM FACTS, AND ANECDOTES.

AN AMERICAN BAPTISM.—At Dover, a public baptism was administered in the river Conchecho. The pastor, Mr. Williams officiated; and on me was devolved the welcome duty of addressing a large, orderly, and silent multitude. Standing on a piece of projecting rock, to solicit attention, I could not help remarking the striking peculiarities of the scene—the company occupying both sides of the river, and within reach of an elevated tone of voice—the little boats and the fishermen—the setting sun looking from his throne of glory, and the rising moon shedding around her softest radiance, as if the one delayed his setting, and the other hastened her rising, to witness the sacred rite, and to bless with their commingling beams, the happy candidates.

One had been a sea captain of two-and-thirty years standing, and long notorious as a ringleader of deists and infidels. His late companions, collected together in anger or in wonder, stood near, maintaining a profound silence. Six weeks before, he had denounced the ministry, and the man by whose instrumentality he was now led “a willing captive to his Lord.”

Baptisms, Facts, and Anecdotes.

Overflowing multitudes at the evening service, evinced the depth of public feeling on this memorable occasion, while the spirit and character of the audience appeared to give promise of a day "still brighter far than this," when the assembly shall be numberless, and the sabbath everlasting!—*Dr. Cox.*

PERPETUITY OF BAPTISM.

(*From Craps's Concise View of Christian Baptism*)

III.—*Baptism is as BINDING NOW as at any former period.*

1. That baptism was divinely instituted as an ordinance of the christian religion, and administered by inspired apostles to both Jews and Gentiles, is plain from the preceding remarks.

2. There is no intimation that the law of baptism was designed to be restricted to any nation, or limited to any period of time. It is a general law, without any restriction, except that which refers to character—"he that believeth."

3. A *divine* law must continue obligatory until it is repealed by *divine* authority. There is no intimation in the scriptures that the law of baptism has been repealed, and therefore there is no reason to suppose its obligation has ceased.

4. The permanent duration of the ordinance is plainly implied in the promise: "Lo, I am with you *always*, even to the *end* of the world." Matt. xxviii, 19, 20.

5. Baptism is connected with the most important *doctrines, duties, and privileges* of the gospel. The Saviour connects it with the doctrine of the Trinity; preaching and believing the gospel; fulfilling all righteousness; and the promise of salvation. Matt. xxviii. 19. Mark xvi. 16. Matt. iii. 15. Paul connects it with the death, burial, and resurrection of Christ; with the believer's dying unto sin, living unto God, and putting on Christ. Rom. vi. 3, 4. Gal. iii. 27. He connects

Baptisms.

it also, with "one body, one Spirit, one hope, one Lord, one faith, one God and Father of all." Eph. iv. 4-6. Peter connects it with the "remission of sins." Acts. ii. 38. And also, with salvation, and a good conscience. 1 Peter iii. 21. To discontinue the ordinance would be to dissolve its connexion with all these doctrines, duties, and privileges. And who, without authority from the divine Author of the institution, can do this with impunity?

6. Baptism answers all the purposes at this day which it answered in the first age of christianity, and these are as needful *now* as they were *then*.

7. The above considerations afford incontestable proof of the *perpetuity* of christian baptism, and shew that its observance is as *obligatory at present* as it was in the days of the apostles.

PUBLIC PROFESSION.

Gal. iii. 27.

Composed to Bristol Tune, p. 189.—Rippon.

DISCIPLES of the Lord arise,
His triumphs to proclaim;
The converts of truth,
In age and in youth,
Are willing to follow the Lamb.

If it became the Son of God,
This precept to obey;
To those who love him,
It ever will seem,
An honour to walk the same way.

All those who, trusting in the Lord,
Have in his footsteps trod,

Baptisms.

And dared to proclaim
Their faith in his name,
Have put on the livery of God.

O may we die to sin this day,
And rise to life divine,
That all men may view
How fully and true,
The blessings agree with the sign.

Come, Holy Spirit, from above,
Thy mighty power display;
That all who are here,
Thy truth may revere,
And ever remember this day.

BAPTISMS.

KNIPTON.—Last Lord's day, Oct. 9, 1836, three persons were received by baptism into the small and ancient church at Kripton.

Brother Hatton, our minister, preached to a very attentive congregation in the chapel in the morning, from Acts ii. 41, former part. He shewed most clearly from the Scriptures that they who gladly receive the word, are the only proper subjects, that immersion is the only proper mode, and that it is highly important as an act of obedience. We then proceeded a short distance to the water which runs through the village, when one of the candidates gave out the 511th hymn, "Well, now my ignorance I see," which was sung with great life and energy. Mr. Hatton recommended to the thronging crowd the example of the noble Bereans, and after a short pause, descended into the water and baptized the candidates. Considerable enquiry seemed to be excited, and some others wished they had made previous arrangement to do so likewise.

We assembled again in the chapel at 2 o'clock, when Brother Hatton preached a close and affecting sermon, from Col. iii 1—4, addressed particularly to the newly received members, in which he considered, the beginning of a Christian's life, the course he must pursue, and its glorious end.

Baptisms.

This was indeed a melting opportunity, and many were affected to tears. Brother Hatton then left the pulpit and administered the Lord's Supper to us, and we all found it was good to be there; indeed it was a day of no small interest to us, and those who did not take up their cross were not backward to load us with kind offices and good wishes.

This is the third and the largest baptism we have had in the last thirty years, and we have now one or two more candidates. May the Lord bless the labours of his servant, and revive his work amongst us. So shall our lips speak forth his praise. T. C.

TARPORLEY.—I hope the cause of religion at Tarporley is on the advance. Our prospects are encouraging, and our congregations good. On Lord's-day, June 19, 1836, I baptized five persons in the baptistry in our chapel; and on Lord's-day, August 14, I baptized five more. The place was crowded to excess, while many remained on the outside, anxious to witness the "strange sight." They were indeed days of refreshing from the presence of the Lord.—E.S.

MANSFIELD.—On the 21st of August, 1836, Mr. Richard Ball, of Loughborough, went to Mansfield, and to a crowded congregation preached an excellent sermon on the subject of Baptism, from Mark xvi. 15, 16, after which Mr. James Smith, deacon of Broad street church, Nottingham, descended into the baptistry and immersed seven candidates, who had requested to be baptized and join the church—one male and six females. May they all be found faithful, and prove an ornament to the cause of Jesus Christ. J. S.

DUFFIELD.—We have baptized two, and have hopes of several. May the Lord continue to bless and prosper us.

PADSTOW.—Dec. 13 1835. The Rev. J. Spasshatt, of Redruth, after a very impressive discourse from, "Blessed are they that hear the word of God, and keep it," baptized six persons, in a small creek called George's Well, about half a mile from the town, on the river Allen. On Sunday, Aug. 28, 1836, the Rev. W. F. Burchell, of Falmouth, after delivering a forcible address, baptized six persons in the same place, in the presence of a very large concourse of spectators. The weather was very fine, and the sight very delightful.

RELIGIOUS TRACTS.

CIRCULAR OF THE NEW YORK TRACT SOCIETY.

At a meeting of the Board of the New York City Tract Society, New York, 18th May, 1835, it was

Resolved That in view of the blessing of God attending the Tract Effort for individuals in this city, a correspondence be opened with Tract Societies in other cities and large towns, with a view of inciting them to engage in this system of effort; and that a committee of three be appointed to draft a circular letter on the subject.

On motion, the president and Messrs. Allen and Wetmore were appointed that committee.

In fulfilling the duty imposed by the above resolution, the committee would state, that the New York City Tract Society was established in 1827, to encourage a general circulation of Tracts throughout the city; and for several of the succeeding years, the energies of its friends were exerted to make the distribution more systematic and entire. The cheering facts reported from month to month abundantly rewarded them for their efforts, and encouraged them onward in their delightful, though sometimes self denying labours. At length the distributors became so much interested for the welfare of individuals to whom they were accustomed to deliver tracts, that they made them the special subjects of their prayers, and of their personal efforts. Thus was introduced the practice of selecting individuals for special prayer and effort. This practice has gradually wrought a revolution in the character of the society. It is now not only a society for the distribution of tracts, but a society to carry the gospel by the living voice to every creature, as God gives us access—to our neighbour and our friend, to the rich and the poor, whether upon land or water, whether stranger or citizen, native or foreigner.

This society opens the door and tenders an invitation to every child of God, every heir of heaven, to enter his Father's vineyard, and make personal efforts to bring back his prodigal children to a Father's arms, a Father's heart, and a Father's home. And who is there that has tasted the love of Christ—that has a heart to feel for misery, wretchedness, and woe, temporal and eternal, that will not enter and entreat his dying fellow men to

“Stop and think
Before they further go.”

The enterprise is happily adapted to call forth the latent

Religious Tracts.

talent and energy of the church, to purify and sanctify her, and make her indeed the light of the world.

1. It introduces the christian into a specific field of labour.

2. It calls upon him to labour systematically.

3. It promotes all his graces—self-denial, humility, meekness, patience, perseverance.

4. It brings before his mind subjects for prayer, and by enlisting his feelings, leads him to faith and fervency in prayer.

5. By making him acquainted with the hearts of others, it assists him in self-examination.

6. It leads him to the study of the word of God, and consequently to the attainment of clear views of truth.

7. It leads him to an acquaintance with the weapons of the enemy, to skilfulness in handling the sword of the Spirit, and thus makes him wise in winning souls to Christ.

8. It leads him to a knowledge of the spiritual wants of the community, and to skilfulness in adapting his efforts to accomplish their salvation.

9. It expands the mind, and draws out the benevolent affections of the soul, and thus leads directly to holiness, without which no man can see the Lord.

But while it has a tendency to make the members of the church active, efficient, living, growing christians, it is also peculiarly adapted, with the blessing of God, to bring about the conversion of sinners.

1. The tracts themselves serve to arrest attention, and fasten conviction upon the soul. They have been, in multiplied instances, the honoured instruments of the conviction and conversion of sinners.

2. The personal efforts of christians, having for their single object the conversion of individuals are, of course, directly adapted to secure the desired result.

3. The social prayer meetings established in consequence of this effort, have been doors through which many have entered into the kingdom of heaven.

4. The advantages which the system throws into the hands of distributors, of securing the attendance of the impatient upon the preached gospel are invaluable.

5. The system itself, is calculated to awaken the attention of the thoughtless, and lead them to inquire into the cause of such persevering efforts to do them good.

Religious Tracts.

6. The periodical visit of the distributor reminds the people monthly, of death, judgment, and eternity, and is suited to keep alive and cherish any interest that may have been awakened for their future well-doing.

7. The system comes directly in aid of kindred institutions, and thus helps forward the cause of general benevolence, whose streams of mercy, flowing over the land uninterruptedly gladden the city of our God.

If every disciple of Christ (in accordance with the recommendation of the Executive Committee of the American Tract Society, in their late circular) would make it a business to bring home personally the truths of christianity upon the consciences of the impenitent—would teach every one his neighbour, saying, "know thou the Lord;" what incalculable benefits would result to our country.

The church of Christ, looking forth in her glory and beauty, would be fair as the morning. To professing christians it would no longer be said, "what do ye more than others?" It would be seen and felt by all who should witness their self-denying efforts, that the friends of Jesus were influenced by the constraining love of their master. The members of Christ's mystical body, illustrating by their holy union of action, the nature and heavenly origin of their religion, would be terrible as an army with banners. Such union is strength, and before it the powers of darkness must fall.

What a host of witnessess would arise to assert the claims of virtue and of the gospel. Converts would be

"Numerous as drops of morning dew."

In this city alone, within three years, there have been reported more than five hundred hopeful conversions, in connection with this system of labour, besides between three and four thousand gathered into the infant and sabbath schools and Bible classes; and fifteen hundred families supplied with the Bible, and multitudes of names obtained for the temperance cause. In other cities, and in different parts of the country, the successes have been proportioned, in a good degree, to the humble and persevering zeal of the labourers.

To be extensively useful in this department of philanthropy, the distributor must act under the impression that the salvation of the souls within his district depends,

Religious Tracts.

through divine grace, very much upon his personal faithfulness. He is to be disheartened by no untoward circumstances; but with a fixed and confiding purpose of heart, which refuses to let the sinner go until God has blessed him, his affectionate importunity, accompanied with ardent prayer, must be renewed again and yet again. Upon the flag of the Tract Missionary—which should be nailed to the mast—the inscription ought to be—**FAINT, YET PURSUING.**

The Aarons and Hurs to sustain the weary and sinking hands of their pastors, are such Tract Labourers. What minister of Christ will not importune the most devoted and esteemed members of his church thus to become coadjutors in his work? Under the pressure of his infinite responsibilities, while he exclaims, Brethren, pray for us—will he not add, Brethren, help us in the Lord?

Permit us respectfully to suggest the expediency of forming an Association in ^{for the purpose of} promoting the object specified in this circular, with a general Superintendent and a Board of Managers to obtain requisite funds, select and furnish tracts to the distributors, and see that the work is systematically and faithfully done; and any judicious, professing christian to become a distributor or Tract Missionary on subscribing the following:—

“The undersigned agree to visit at least, once in each month, when practicable, the accessible inhabitants of the district assigned us by the superintendent and manager of the Association of ^{for the promotion of per-}sonal christian effort for individuals, and in connection with tract distribution, to enter, as prudence and piety may dictate, into conversation upon the great interests of the soul and eternity; endeavouring to induce every one to live for God, and impenitent sinners to secure that precious interest which cannot be taken away—to make the salvation of souls within our respective districts a subject of daily prayer in our closets—to meet with the other members of the Association in their stated meetings for prayer for a divine blessing upon the enterprise—and, at least once a month, to furnish the Superintendent with a report of our labours and successes.”

At an annual meeting of the Association, an abstract of the results for the year may be presented by the Superintendent, attended with appropriate religious exercises. Let

Sabbath-Schools.

the report of this meeting be transmitted to the American Tract Society in time to be incorporated with the annual report of that Society at their anniversary in May—this association being understood to be auxiliary to the American Tract Society, so far as the Tract Effort for Individuals is concerned.

In the melancholy want of ministerial instruction, may not this system of Tract visitation occupy a prominent place among the instrumentalities for the conversion of the world! Converts in heathen lands may perhaps, in this way, become preachers of righteousness. If there be few other missionaries, we may employ multitudes of Tract Missionaries.

In short, adopting the sentiment of the Executive Committee of the American Tract Society, in their late circular, a day-star of hope, rising upon the destitute millions of every kindred, and nation, and tongue under heaven, is this Tract Effort for Individuals.

Z. LEWIS,
MOSES ALLEN,
A. R. WETMORE. } Committee.

SABBATH SCHOOLS.

ON QUESTIONING SABBATH SCHOLARS.

As my custom is, after preaching the charity sermons in a neighbouring village, I questioned the children on scripture history, and promised them a few books. The books were sent with a letter addressed to the scholars of the school, and I believe it was intimated at the same time, that it would be agreeable to the writer, if any of the scholars were to reply to it. About a month afterwards I received a letter from a little girl, who makes the following commentary on the sentiments I expressed in my note. She states, that on hearing the letter, she went to the scriptures to see if these things were so, and found they were by the following proofs, which she committed to memory.

May I not suggest, that such a system is calculated to do good, under the blessing of Him, who out of the mouth of babes and sucklings ordaineth praise:—

Sabbath-Schools.

1. "He will send the wicked into hell."

The wicked shall be turned into hell, with all the nations that forget God. Psalms ix. 17.

2. "If you seek him early you shall find him."

Remember now thy Creator in the days of thy youth, &c. Ecclesiastes xii. 1.

I love them that love me, and those that seek me early shall find me. Proverbs viii. 17.

3. "The Lord is better for a friend than fine clothes and much money."

Therefore, I say unto you, take no thought for your life what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on: is not the life more than the meat, and the body than raiment. Matthew iv. 25.

4. "Jesus died on the cross to take away our sins."

And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Phil. i. 8.

5. "We cannot go to heaven with a bad heart."

And there shall in no wise enter into it any thing that defileth, neither worketh abomination, or maketh a lie. Rev. xxi. 27.

6. "Pray to God to take away your bad hard heart, and give you a soft and tender one."

And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh. Ezek. xi. 19.

From your humble servant,
M. E. of W.

A Sabbath School Scholar.

Accompanying the above was the following note from the Superintendent of the school:—

Dear Sir,

I think the above is original, and Mary hopes you will excuse all imperfections you may discover in the letter, and she unites with the rest of the children in thanking you for the very handsome present of books you sent them. I have had four or five very interesting opportunities with them, having pursued the same plan you adopted in questioning them about the Rich Fool, Ananias and Sapphira, the Parable of the Talents, &c. My plan has been to set them the portion of scripture to look over in the week, and to ask them the questions on the following

Church Rates.

Sunday; and it is truly pleasing to see their eagerness to answer—four or five answering together: so that we found some difficulty in deciding who should have the best book; and we concluded to give three of them the Sacred Drama each, and to another the sixpenny one, and to wish those who had them to give others an opportunity in future to answer. May God bless our feeble endeavours.

SABBATH-SCHOOL SERMONS.

At Halifax, August 28, by the Rev. F. Beardsall. Collections £25 3s. 3d. Shottle, August 7, by Mr. S. Taylor. Collection £7. Duffield, Rev. Mr. Underwood. Collection £8 18s. 0d. West Retford, Mr. Winks. Collection about £8 0s. 0d.

CHURCH RATES.

A Great Meeting was held in London, on Wednesday, the 19th of October. Charles Lushington, Esq., M. P. presided, and a great number of influential Members of Parliament, gentlemen, and ministers were present. The speakers were Mr. Hume, M. P., and the Rev. J. Burnet, whose speech was admirable—Mr. Daniel Whittle Harvey, M. P., and the Rev. Mr. Atkins, who denounced the Regium Donum—Mr. Ewart, M. P., and the Rev. J. H. Hinton, M. A.—and Messrs Duncombe, Crawford, Easthope, and others. The appearance of the venerable Mr. Child of Bungay, at the meeting, excited a great sensation. The whole company rose and hailed the veteran sufferer for several minutes.

But the best of all was, that the addresses and the resolutions were decided. There was no trimming or truckling. Every man spake out as he ought to do, and both Churchmen and Dissenters (the Chairman is a zealous Churchman) denounced the odious tax. Several remarkable cases of extortion, and vexatious oppression were mentioned at the meeting, especially by the Chairman. A Quaker had a horse seized worth £20, for a rate of £1 18s. In Dover, goods of the value of £84 were seized for £12 rates. In one case, goods to the value of £44 for a 9s. rate. How long

Baptist Intelligence.

are Dissenters to be thus treated? Why just so long as they themselves allow it. They have only as one man to resist—passively, quietly, resist the payment of the rate, and Church Rates are abolished. But how shabby and unhandsome is the conduct of some Dissenters. Their brethren are suffering, and they will not aid in the struggle. These are the men who prevent the Church Rates being abolished, more than the Tories or the Government. Let all act as the Quakers do, and Church Rates are abolished, and abolished for ever!

BAPTIST INTELLIGENCE.

RECENT ORDINATIONS.—Mr. Johnson, at Boroughbridge and Dishforth.—Mr. Ware, at Potter's Bar, Middlesex.—Mr. Ling, at Framsdon, Suffolk.—Mr. A. Jones, at Welsh Pool.—Mr. Hoe, at Spalding—and Mr. Salter, at Henrietta-Street, London.

A NEW MEETING-HOUSE is now being erected at Rotherham in Yorkshire. Several handsome sums to the amount of nearly £300 have been subscribed.

NEW MEETING-HOUSES have been opened at Denbigh, Waltham Abbey, Highgate, Shoreditch, Coalville near Leicester, and the Bethel near Bath.

THE AMERICAN BAPTISTS have commenced a new Bible Society, in consequence of the American Bible Society refusing to sanction Mr. Yates's Bengalee translation.

THE G. B. MIDLAND CONFERENCE was held at Loughborough on the last Tuesday in September. A strong appeal was made in behalf of the Home Mission. We can but be gratified to find, that the late Secretary has resigned his office, and that Mr. T. Stevenson Jun., of Leicester, has accepted the situation. The reports of Baptisms were gratifying. The Rev. J. G. Pike, and the Rev. H. Hunter, preached.

LITERARY NOTICE.

In the Press, a Second Edition, revised and enlarged, of "Interesting Narratives from the Sacred Volume illustrated and improved," by the Rev. J. Belcher. One thick volume, 12 mo. Also, "Pastoral Recollections," by the same Author.

ERRATA.—In our last, for Mr. Grave, of Battle, Sussex, read Mr. Grace. And page 349, for "authority of language," read "authority of Lawgiver."

GENERAL INTELLIGENCE.

Snow has already fallen in Wales, in Derbyshire, and in the North of England.

A Fire lately broke out at the London University, where property to the amount of £7000. was destroyed.

Shipwrecks have been frequent during the late heavy gales and many lives have been lost.

Several serious Accidents have lately taken place in coal mines, owing to the carelessness of the parties in using naked lights.

A Horse is said to have been cured of locked jaw by pouring cold water, from a watering pot, on its back.

Spanish Constitution.—The second article of this boasted Spanish Magna Charta makes it death for any person to attempt the establishment of any other than the Catholic religion.

A Clergyman has been elected Mayor of Yarmouth. A Reverend by courtesy we presume.

Two Steam Engines lately came in contact at the Nore. One went down, but all hands were saved. The accident was owing to the thick fog.

Commissioners have been appointed to inquire into the best mode of establishing a regular police force for the country districts.

A Balloon, whose car will hold eight persons, has ascended from Vauxhall Gardens several times.

A Little Boy was lately killed at a village in Leicestershire, through going too near the sails of a windmill.

Slavery.—In three hundred years 50 millions of our fellow-creatures have been sold into slavery. 110,000 are now annually sold.

A Voluntary Church Society has recently been formed in Leicester.

The Northern Lights have been very brilliant lately, and the falling stars have been seen in great numbers.

Coal is generally expected to be dearer during the approaching winter.

An Attempt has lately been made on the life of the Emperor of Russia. It is said that one of his officers was killed.

Spain continues to be in an unsettled state, and attempts have been made to excite a movement in favour of Don Miguel in Portugal.

The Quarter's Revenue presented an increase of £2,727,000. in the year, and £1,026,000. in the quarter, and yet the Tories say we are all going to ruin.

Sir G. C. Smith proposes to let the pews of all the churches, and pay the church rates with the money. This would do.

Increased Circulation of Newspapers.—The number of newspapers sent through the General Post-office, on Saturday last, was 74,000; being upwards of 30,000 over the usual number.

New Boroughs.—It is a singular fact that several small towns which, when close boroughs, had no trade or traffic whatever, have since their insertion in Schedule A, risen gradually from obscurity. At one of these, Whitchurch, in Hampshire, a large corn and cattle market has been established.

Book-keeping.—Sir Walter Scott in lending a book one day to a friend, cautioned him to be punctual in returning it. "This is really necessary," said the poet, in apology, "for though many of my friends are bad arithmeticians I observe almost all of them to be good book-keepers."

The Grand Jury, at the late sessions in the Old Bailey, threw out upwards of 50 bills.

A Severe Reproof.—A young clergyman, having, in the hearing of Dr. Parr, stated that he would believe nothing that he could not understand, "Then said the Doctor, "your creed will be the shortest of any man living."

THE DYING MISSIONARY.

Among the devoted Christian labourers in the Eastern world, and there have been many, the name of BOARDMAN will be had in everlasting remembrance, as one of the brightest luminaries that arose on hitherto benighted Burmah, giving to that dark land the pledge of a brighter day. This most devoted man expired on the mountains of Tavoy, in February, 1831. Mr. Mason says:—

“At my arrival, last month, I found that twenty-two Karens had been baptized, and brother Boardman preparing to go into the jungle to examine others for this ordinance. He told me the Karens were building him a zayat near the foot of the mountain, which he crossed two years ago, and were coming in to carry him out there. When he met me on the wharf, I clearly saw the characters of death in his countenance. He was unable to walk to meet me, yet unwilling to shew me any thing but the kindest attention, he had himself brought in a chair to the jetty, to welcome me on my landing. Though I looked upon him as a dying man, yet as I saw his heart was set on visiting his Karens, and as the physician not only approved but even encouraged the journey, I did not advise against his going. Indeed, I

The Dying Missionary.

felt unwilling to deprive him of the privilege of exhibiting so fine an illustration of the 'ruling passion so strong in death.' Accordingly we proposed to start on the thirty-first of last month, the Karens having come in two days previous.

"It was not contemplated, at first, that Mrs. Boardman should accompany us; but on the morning of our departure, she felt unwilling to be absent from him, without any one to perform the kind offices which his situation required, and which no one can perform like a wife. We therefore all started together in the afternoon, leaving the Mission premises under the guard of a couple of Sepoys with which the military commander here readily furnished us. Brother Boardman was carried on a cot-bed all the way, except when the path round a precipitous hill was too narrow for two to walk abreast, and arrived at the place of our destination on the evening of the third day, without any particular exhaustion.

"Last Wednesday morning, however, it became so apparent that he could not live long, that we deemed it expedient to return without delay; and on condition we completed the examination of the females and of the old men that day, and baptized in the evening, he consented to return on the day following. Accordingly a little before sunset he was carried out in his bed to the water-side, where, lifting his languid head to gaze

The Dying Missionary.

on the gratifying scene, I had the pleasure of baptizing in his presence thirty-four individuals, who gave satisfactory evidence to all, that they had passed from death unto life. After this, he seemed to feel that his work was done; he had said in the course of the day, that if he could live to see this ingathering, he could in special mercy say, 'Lord, now let thy servant depart in peace, for mine eyes have seen thy salvation.'

"On Thursday morning we started on our return; when we arrived at the first house, its inmates refused us admittance. With some difficulty we got him into a covered corner of the verandah in a very exhausted state. Through the assiduous attention, however, of Mrs. Boardman, he appeared to revive, and he did not seem materially different on the succeeding morning from what he had been several days. Still it was evident that the close of his earthly existence was rapidly approaching, and we concluded with his approbation, to take him in a boat down a stream that was near, and which passes within three or four miles of Tavoy. He was carried out of the house, or rather from the house, by the Karens, who put him on board the boat, and Mrs. Boardman and myself followed. But on turning to see if he wanted anything, we found his countenance fixed in death, and it was difficult to determine whether he breathed or not. Thus did this indefatigable missionary die,

Secret Prayer.

as every missionary would wish to die, about his Master's business, and surrounded by those in whose conversion from heathenism he had been instrumental.

“Alas! my brother, I have lost a friend of whom I had just seen enough to love. But what is my loss compared to that of his widowed companion? You, who know something of the affection existing between them, may form some faint conception of her feelings. He was respected as well as loved by all who knew him, and his funeral was attended by all the European gentlemen and officers of the station.”

— In a future number we may give Mrs. Boardman's account of the last hours of her devoted husband; equalling in deep and powerful interest, the scenes depicted in the almost romantic Memoirs of Mrs. Judson.

SECRET PRAYER.

Matthew, vi. 6.

Go, in the sunny morning,
And when the stars shine bright;
Go, when the day is closing;
And in the silent night.
Go, when the dew-drop sparkles,
And when the moon-beams play;
Go, when thick darkness shrouds thee,
Go, and in secret pray;
Go, in the warmth of friendship,
And in the heat of love;

Sad effects of Evil Company.

Go, when thy friends surround thee,
Go, raise thy soul above ;
Go, when thy heart is pensive,
And when its thoughts are gay ;
Go, when earth's joys are fading,
Go, and in secret pray.

Go, in the hour of sadness,
And in the hour of glee ;
Go, when thy love is languid,
And when thy words flow free ;
Go in the social circle,
And on the Sabbath-day ;
Go, with the great assembly,
Go, and in secret pray.

Go, when thy cheek is blooming,
And when that bloom is fled ;
Go, when thy hopes are brightest,
And when those hopes are dead ;
Go, when thy Saviour smites thee,
And when he cheers thy way ;
Go, in all times and seasons,
Go, and in secret pray.

Barnoldswick.

J. S.

A SAD INSTANCE OF THE BAD
EFFECTS OF EVIL COMPANY.

WHEN I commenced my ministerial labours in
P—, North Britain, I observed among my hear-
ers a very decent steady looking man, from whose
regular attendance on the public means, I became
considerably interested. I found on enquiry that
his previous life had been one of continued riot

Sad effects of Evil Company.

and dissipation. Six months, however, before this, he had become a member of the Temperance Society, and up to this period had conducted himself with strict propriety. Shortly afterwards he proposed himself as a candidate for Church fellowship, in connection with his wife; and they were both received. For many months he adorned his profession by an upright and unblameable conduct, and his wife and children were raised to a state of comfort, to which they had been strangers for many years. Both himself and family, in respectable attire, regularly attended God's house; and his own dwelling had every appearance of comfort and happiness.

It happened that in the shop where he was employed an apprentice was received, and the event was to be celebrated on an appointed evening, at a neighbouring tavern. With the rest of the men he repaired to the place; but fully resolved not to act inconsistently with his profession; and, as it was Saturday evening, to leave at an early hour. The company endeavoured to jeer him out of his temperance resolution, and used their utmost to induce him to take spirits. He withstood every solicitation, and only used a very small portion of ale. Determined, if possible, to overcome him, they secretly mixed some whiskey with some warm ale, and deceived him with a draught of it. Having effected this, they laughed at him—told him his pledge was violated, and again urged him to join their ranks, and throw away his temperance scruples. They finally prevailed—he remained with them all night, and in the broad day-light of the Sabbath he was seen staggering to his home. I missed him from his seat, and soon heard of his unhappy fall. I waited upon him early on Mon-

Putting on Christ by Baptism.

day morning, and did all I could to persuade him at once to return to God by sincere repentance; and not to allow the adversary to make this a reason for the abandonment of the ways of sobriety and religion. I had considerable hope at the time, but shortly afterwards he was again, and again overtaken; and, in a few months, became as reckless and dissipated as ever. It is impossible to describe how speedily the whole scene of loveliness and promise was changed. Very soon he was the picture of emaciation and misery. His family were plunged into the depths of wretchedness and starvation. His wife sent for me one morning, and having apologized for giving me the trouble, stated that she was nearly heart-broken, and that herself and children had not tasted food for two days, and that their cries had become so distressing, that she was nearly bereft of reason. After this matters grew worse and worse; until, in company with others, he was thrown into prison for robbing a house in the neighbourhood where I resided. I have often felt for his own miserable partner, and worse than fatherless children, and would not, for any earthly consideration, stand in the place of his base seducers in that day when all men shall be rewarded according to their works. How necessary that reclaimed individuals should stand at the greatest possible distance from the way of the ungodly, and the seat of the scorner.

J. B.

Paddington.

PUTTING ON CHRIST BY BAPTISM.

The early Christians have told us that in the first ages of the Gospel the person to be baptized put off his old clothes before he went into the

Putting on Christ by Baptism.

water, and put on new or clean raiment when he came out of it, to signify that he had put off his old corrupt nature, and his former bad principles and corrupt practices, and become a new man. Have I put off the old man, which is corrupt according to the deceitful lusts? Am I renewed in the spirit of my mind, and have I put on "the new man which after God is created in righteousness and true holiness?" I lament that there is so little of the spirit and of the virtues of Christ about me; but may I with increasing assiduity labour to put on more of his sincerity, in whose mouth there was no guile; of his piety, whose meat it was to do his Father's will; of his purity, who was holy, harmless, undefiled, and separate from sinners; of his meekness, who replied to curses by intercession; of his charity, who blessed wherever he went; of his superiority to the world, on whom the offer of all its kingdoms had no power; of his self-denial, who emptied himself that he might enrich us by his poverty; of his gentleness, who gathers the lambs with his arms, and carries them in his bosom, and gently leads those which are with young; of his zeal, who lived to the Lord as none ever did; of his long-suffering, who bore all things; and of his humility, who could stoop to the cross and to the grave. O, when will the time come when I shall have put on Christ so completely, that to God looking on me there shall appear nothing but Christ, when he shall discern his image in my character, and his law in my heart; and when the great Redeemer shall be glorified in his saints, and admired in all them that believe? What a glorious object of pursuit! and blessed be God, however difficult, it is attainable through the power of that grace which can beautify the meek with salvation;

A Sacred Song—Submission.

so that, though they have lain among the pots, they shall appear as doves whose wings are covered with silver, and their feathers with yellow gold. Too long have I borne the image of an earthly Adam, nay, of the evil one, but from henceforth, for time and eternity, let me bear his image who is the Holy One and the Just, for his likeness is the perfection of beauty and felicity.—*Dr. Belfrage.*

A SACRED SONG.

THE joys of time are but a dream,
And near allied to sorrow ;
And those, this day, that on us gleam,
May be eclipsed to-morrow.

Then why should man his hopes renew
When they so often grieve him ?
O, why the shadow thus pursue ?
Tho' warn'd, it must deceive him.

Look up, my soul, to yon blest state,
Its joys for ever cherish ;
For they, when time hath lost its date,
Shall never, never perish.

And the last blow that sorrow gives,
To every christian spirit,
Is that by which he ever lives,
His portion to inherit.

I. COBBIN.

SUBMISSION.

"In all their affliction he was afflicted."
Isa. lxiii. 9.

O, THOU, whose mercy guides my way,
Tho' now it seems severe,

The Vicar and the Schoolmaster.

Forbid my unbelief to say
"There is no mercy here."
Oh! grant me to desire the pain,
That comes in kindness down;
More than the world's supremest gain,
Succeeded by a frown.
Then, though thou bend my spirit low,
Love only shall I see;
The very hand that strikes the blow,
Was wounded once for me.

EDMESTON.

THE VICAR AND THE SCHOOL-
MASTER.

Some time since, the following dialogue took place between the Rev. Mr. M——, vicar of the parish of G——, in the west of Cornwall, and Mr. F——, the master of the parish school. The schoolmaster is a devout and worthy little man, and a Methodist local preacher; but, being the schoolmaster of the parish, he is obliged to attend the service of the parish church on Sabbath-days, both in the morning and the afternoon; and when the clerk is not at hand, he has to officiate for him. It may be, therefore, well expected, that the parish schoolmaster and assistant clerk is disposed to think tolerably well of the formularies and the liturgy of the Established Church; and is quite as orthodox as Scripture light and sober reason will allow. And, let it also be premised, that the aforesaid village teacher is a married man, with a large family; and that his children, just like those of other men, afford sufficient proof that they have all inherited the consequences of the first and great offence; and likewise, that upon a Sunday morn-

The Vicar and the Schoolmaster.

ing, the good man went to the vicarage to call upon the reverend divine; and they dialogued as follows:—

Schoolmaster. Sir, if you please, I have a serious inquiry to propose.

Vicar. Well, Sir, and what is it?

S. Are our dear children regenerated when they are baptised?

V. By all means, Mr. F——s; that is the doctrine of the church, which doctrine we are bound to believe.

S. I should like to be quite satisfied on that important point.

V. Nothing is more certain, Mr. F——s; it is the doctrine of the church, and has been so ever since the time of the Christian fathers.

S. Well; thank the Lord for that! (exclaimed the little man, devoutly rubbing both his hands together,) but still, perhaps, my wife and I have been a little faulty, in neglecting, for so long a time, to have the child baptized. Why, Sir, we have got a little boy, though not a very little one, I must allow, for he is now getting towards the age of nine, and is, moreover, a most troublesome and disobedient boy. My wife and I were talking of the boy this very morning, long before we rose; and we both were thinking, we had been accessory to all his wickedness, in our not having him baptized in infancy. However, sir, my wife will bring him with her to church this morning, that you may baptize him: and I do hope, dear woman, when she takes him back, that she will find him quite an altered child, regenerated by the grace of God.

V. Mr. F——s, you quite mistake the nature of the subject. *We* do not understand regeneration in exactly the same way that you Methodists understand it.

The Wrong Book !

S. I am very sorry, sir, to hear you say so. But will you suffer me to ask you, in what sense *you* understand regeneration ?

V. Mr. F——s, we had better talk about that matter at a future day ; for it is nearly service time.

THE WRONG BOOK !

A FEW years ago, a *Paedo-Baptist* preacher was employed by the Bible Society to distribute Bibles among the Indians of the Cherokee nation. On presenting a Bible to a sprightly young man, who understood the English language, the preacher said to him, " Please accept this book, read it, believe it, and do what it commands you." It was received with a nod of acquiescence.

The next summer the Indian attended a camp-meeting in the neighbourhood of the preacher, a short distance from the Tennessee river. He embraced the earliest opportunity of seeing the kind friend who had put into his hand a book which taught him the way of life and salvation. During the interview the Indian said to the preacher, " Mr. M——, I want you to go with me to the river." " Why," said the preacher, " do you wish me to go to the river ?" " I want you to baptize me," replied the Indian. " I can baptize you without going to the river," said the preacher. " *Where ?*" inquired the red man, anxiously. " Here," responded the preacher. After looking hastily around him for a moment, the Indian inquired in a tone indicating surprise, " How can you baptise me here where there is no water ?" He was told they could have water brought for the purpose. From the movements of the wild

The Wrong Book !

man it was evident he did not understand how he could be baptized there. Observing his perplexity and want of comprehension, the teacher found it necessary to explain the mode of baptism to this child of nature, who, being unacquainted with the modern changes and improvements in the fashionable world, had, by reading the Bible in the old-fashioned way, foolishly understood it to mean what it said. The ignorance of this uncultivated savage was removed by being informed that, by the ordinance as it now stood, they avoided both the disgrace and trouble of going to the river, and it was to be performed by pouring a little water on his forehead !

The man of the woods had his eye steadily fixed on his spiritual instructor until the explanation was concluded, when his countenance fell ; and gazing vacantly into space, he stood some time lost in thought ; then starting up, as from a reverie, and fastening his eye again upon the preacher, he, in a tone of voice and with a countenance expressive of disappointment and surprise, inquired anxiously, " Is that baptism ? " He was answered in the affirmative. A momentary pause ensued ; then, as if calling to recollection something which had not occurred before to explain the mystery, he exclaimed—" well, if that be baptism, you gave me the wrong book ! "

His idea seemed to be, that each of the different denominations had a book or a bible of its own ; and that this gentleman had through mistake, given him a Baptist Bible ; for that represented baptism to be immersion.

Query.—If all were to read the Bible as the Indian did, would they not come to the same conclusion.

PLEASING RECOLLECTIONS.

YOUR number for January contained an engraving of Charles-street Meeting-house, Leicester, with the name of James Simmons, a talented and useful minister. That name brought many pleasing reflections to my mind. Some years since, the father of Mr. J. S. preached an occasional sermon in a cottage at H——m. One young man heard to profit, and became active in Sunday School efforts and village preaching. There arose in the village a Baptist Meeting-house, 40ft. by 27ft., which has been enlarged to 40ft. square, with three galleries. Nearly 300 persons have been immersed. Three other churches have risen, in part from it, and the church consists of 170 members, living in peace under the pastoral care of that youth who was blessed by the ministry of the late John Simmons, of Wigan. P. T.

H——, Oct. 1836.

MARRIAGE.

How high and holy is the marriage state! The Lord honoured the first marriage by his presence at the nuptials. It is strengthened by the daily interchange of good offices, and returns of mutual love; by the increase of lovely children, which win and gain the parents' affections, as the hopes of future life, and the comfort of their declining years. The man and his wife so joined are as one soul in two different bodies, and their union is a figure of Christ and the church, which he has loved, and washed in his own blood. Surely, bonds so sacred should never be defiled; for fornicators and adulterers shall not inherit the kingdom of God.—*Sutcliff's Commentary.*

THE ARCHANGEL AND THE DEVIL.

THE late Rev. Dr. Waugh was once conversing with a brother minister on the evils arising from religious slander, and the passage was referred to of Michael the archangel disputing with the devil about the body of Moses, and who brought not a railing accusation. The Doctor asked, "and dinna ye ken why he did not rail?" "No," was the reply; "Why," rejoined the Doctor, "he had two good reasons for declining it: in the first place he had not been so much used to it as the devil; and in the second, he knew that if they began, the devil would be sure to have the last word."

CHRISTMAS PIES.

WHAT are now denominated *mince pies* were formerly called *Christmas pies*. When John Bunyan, author of "The Pilgrim's Progress," was in Shrewsbury gaol for preaching and praying, a gentleman, who knew his abhorrence of anything Popish, and wished to play upon his peculiarity, one 25th of December sent his servant to the poor Puritan, and desired his acceptance of a large Christmas pie. John took little time to consider: but, seizing the pasty, desired the messenger to thank his master, and, "Tell him," added he, "I have lived long enough, and am now hungry enough, to know the difference between *Christmas* and *pie*."

PREJUDICE AGAINST COLOUR AT THE LORD'S TABLE.

(From America.)

A few Sabbaths since, I witnessed the following most heart-rending scene, at the communion-table of our ascended Lord. The ordinance was delivered to

Baptisms.

the communicants as they came up and knelt around the altar. Twenty or more could kneel around it at a time. One class came up, knelt and received the ordinance, and were bid depart in peace. A second class came, received the ordinance, and were told to depart in peace. A third class came, and were received in a similar way. A fourth class came; there were eight or ten who came. The minister waited, and urged all to come. Soon two respectable looking coloured females detached themselves from the congregation, walked down the aisle, went around to one end of the altar, away from the rest, and were about to kneel. The minister at this time saw them, and checked them, and motioned them away to a pew. They departed, looking sorrowful and heart-broken. The communicants were ordered to depart in peace. "Now," says the minister, "if there are any of our coloured friends who wish to come they can come." The two coloured ladies modestly and meekly took their place at the altar. In a cold, indifferent way the sacrament was administered. The minister turned from them as soon as they had received it, and left them kneeling, without repeating the usual form, "depart in peace," &c. At length they rose and departed.

Dear brother, what shall be said of this? Are there no prejudices against colour? Must there be a distinction at the altar of God? Will God's dear children be distinguished by their colour in the grave? At the bar of God? In heaven?—*American Slavery Magazine.*

BAPTISMS.

EAST PARLEY, HANTS.—On Lord's-day, October the 2nd, the ordinance of believers' baptism was administered* to five persons, all males: the day was fine and the attendance crowded. Our minister preached in the morning an ap-

* One of our compositors, a new hand in the office, set this up "delivered." We do not deliver Baptism to the candidate, but we deliver the candidate to Baptism.

Baptisms.

propriate discourse, to an attentive congregation from 1 Thessalonians, v. 21. "Prove all things: hold fast that which is good." Immediately after the sermon, and a short address at the water-side, the ordinance was administered; the greatest order and decorum prevailed, and after solemn prayer the congregation was dismissed. In the afternoon, the persons baptized in the morning were received into the church, and the ordinance of the Lord's Supper was administered to a great number of communicants of different denominations, the church being of open principles. It was indeed a good day; the presence of the Lord was richly enjoyed, and the interest excited, we hope and believe, will not soon wear away. The church now assembling in this place, was originally formed at Sopley, a village three miles from the town of Christchurch; nineteen persons, dismissed for that purpose from the churches of Poole, Wimborne, and Ashley, were formed into a church at the above place on the 31st of August, 1827. There it continued, with some increase, until October, 1831, when a variety of circumstances led to its removal to Parley, a more important and eligible spot. Since the period of its formation the church has increased to the number of sixty-two members, of which number forty-nine continue in communion, and thirteen have been removed by death, dismissal, and exclusion. In taking this retrospect of our history we cannot but admire and adore the goodness of our God, who has thus increased us in an obscure village, and who also has given and continued to us peace and harmony unto this day. Our pastor, the Rev. H. V. Gill, was with us when we were formed into a church, was ordained to the pastoral office on the 1st of October, 1828, and continues to labour amongst us with acceptance and success. We have a Sunday-school, with upwards of fifty children, and a Reading Society, with about 100 volumes of useful books. We have also a Free-school, in which about thirty of the poor youth of the village are taught. The whole expense attending the female department, is defrayed by a benevolent lady connected with us, and the boys are gratuitously taught by our minister, who is, besides, engaged three evenings in the week here, and in neighbouring villages, in dispensing the Gospel of the grace of God. H. T.

BOSTON.—Six persons were baptized here on Lord's-day, the 30th October. The services were introduced by

Baptisms.

singing, prayer, and an address at the water-side by the pastor, the Rev. J. B. Pike. The ordinance was then administered, and afterwards an impressive and very appropriate sermon was delivered by Mr. P., from "Prove all things: hold fast that which is good." The services were highly interesting, and were listened to and observed with deep attention by a numerous auditory. The subscription for a new chapel at this important station progresses, and is now upwards of £450.

BOUGHTON.—On Lord's-day, October 9th, the ordinance of believers' baptism was administered to five persons, in the White Waters, a river two miles from Boughton, Notts. The interesting services of the day commenced by a prayer-meeting at half-past six, at the chapel at Boughton. At this early period many friends from Warsop, who had walked a distance of eight miles, joined us in soliciting the divine protection and blessing on the services of the day. At half-past nine we repaired to the water-side. It was pleasing to see the people coming from the surrounding towns and villages; two Primitive Methodists came a distance of six miles to witness the administration of this sacred ordinance. Mr. Stubbings preached an appropriate sermon from Ps. cxix. 80. During the discourse very free use was made of the Church Catechism. Several respectable Pædobaptists said that they now saw the error of believing in infant sprinkling, and were convinced that believers' baptism was the only Scriptural mode. Afterwards Mr. S. administered the ordinance of baptism. The greatest order and attention was manifest during the whole of the service. In the afternoon the chapel at Boughton was crowded: Mr. Stubbings preached from Heb. xiii. 13, 14. He then received the newly-baptized candidates, and one who was restored, by giving them the right hand of fellowship, and administered the Lord's Supper. This was a good day: may the impressions produced be lasting, and this be but a prelude—a wave sheaf—of a more abundant harvest of souls to be gathered into the Church of the Redeemer in Boughton.

W. B.

NEWARK.—On Lord's-day, October 2nd, the sacred ordinance of believers' baptism, was administered to one individual, at this place. The Rev. J. Yeadon, of Horsforth, near Leeds, preached a most excellent sermon on the occasion, from the 8th chapter of Acts; and I think,

Baptisms.

defended the practice on as Scriptural principles, and with as powerful arguments as Mr. Clayton did the cause of Infant Rhantism, at the Independent Chapel at this place some time back; though I did not hear the latter gentleman, which I cannot but say that I rather regret. For though I have read much in defence of Infants, and have witnessed the ceremony both amongst the Episcopalians and Congregationalists, I never heard it well defended from either the pulpit or the desk; and if Mr. C. did defend it on Scriptural principles, with yourself, Mr. Editor, I should have been extremely glad to have heard him; but I doubt it. After the sermon, Mr. Dawson, the pastor, delivered an address at the water, and then immersed the individual in the name of the Sacred Trinity. In the afternoon he was received into church communion, in the usual way, by reading the church covenant and giving the right hand of fellowship: may he be long an ornament to the Church of Christ on earth, and become eternally a pillar in the Temple of our God to go no more out for ever. In the evening, the Rev. Eustace Carey, preached in behalf of the Baptist Missionary Society. It was a day long to be remembered. A.

BAPTISM OF QUAKERS.—There is a stir among this quiet people. Many have been baptized lately. A few have been sprinkled, and several have been immersed. If they are to attend to this divine ordinance, we hope they will do so in a right way. The Quakers, of all men, ought not to support unscriptural innovations.

BARTON.—On Lord's day, October 2d, the ordinance of believers baptism was administered to seven persons, who had previously made a profession of faith in Christ. Mr. Derry preached a suitable and impressive sermon, on the occasion, from John xii. 26. "If any man serve me," &c. After singing and prayer at the water, Mr. Poyser baptized the candidates for immersion in the name of the sacred Three. In the afternoon, Mr. Derry preached again, from 2 Epistle to Timothy, ii. 11, 12. "It is a faithful saying," &c., after which Mr. D. addressed the newly baptized, and received them into the church, by giving to each the right hand of fellowship, and administering the emblems of a Saviour's love to a large number of communicants. The Lord send many such days!

W. P. N

BAPTISMAL HYMN.

How excellent are God's commands ;
And how instructive too !
Happy is he who understands,
And keeps their end in view.

The rite which we attend to-day
Reminds us of that blood,
Which wash'd our guilty sins away,
And made our peace with God.

It also shews the sovereign grace,
The Spirit's love imparts,
To cleanse himself a dwelling-place,
In our polluted hearts.

It shews, too, the atoning death,
And rising of our Lord ;
Who sunk beneath the waves of wrath,
Then rose to his reward.

And, as beneath the stream we're laid,
Then rise to light again ;
So should our souls to sin be dead,
And holiness attain.

J. J.

RELIGIOUS TRACTS.

TRACTS IN BURMAH.--A second tour up the Irawaddy from Rangoon to Ava has been performed, in which Mr. Cutter estimated that they passed *four hundred and fifty-five* cities, towns, and villages, distributing tracts till their supply was exhausted. Some were afraid to receive them ; but others came "wading through the water," others "running down by the sides of the banks, and swimming off from the shore," and others "in boats," to "get books about the new religion."

SABBATH SCHOOLS.

THE DYING TEACHER.

The following brief account of the last labours and dying moments of a young man, George Green, of Surfleet, Lincolnshire, is from a memoir of him by a fellow-teacher.

He became a member of the General Baptist Church at Gosberton, in the 18th year of his age. He had a gift above many in prayer—zealous to promote the cause of the Redeemer, and regular in his attendance on all public and private means of grace. In 1828 he offered his services as a Bible reader, and Tract distributor, in the dark villages of this county; but, in consequence of giving up the Home Mission, his service was not required, though he was well qualified for such an important office. In 1829, he met with a distressing accident, by the unfortunate discharge of a gun; the whole charge of which passed completely through his leg; it became absolutely necessary to amputate the limb: thus, in an unexpected moment, he became a cripple. His fortitude and patience under his sufferings were altogether surprising. In the prospect of death, he was completely happy; and, in case he should die, he selected 2 Tim. vi. 18, as a text for his funeral sermon; but, contrary to the expectations of his friends, he partially recovered the present shock: still from that time, he never enjoyed a good state of health. During his long protracted illness, he spent much of his time in reading and study. His friends, observing he had a talent for public speaking, invited him to preach before them; when he was unanimously called to assist in the ministry. He was appointed to preach at Surfleet every Lord's-day; but such was the state of his health, that after two years, he was obliged to give up, and only occasionally assist in his own Church at Gosberton. His mother frequently advised him to relinquish studying and preaching, as it appeared to be so injurious to his health; but he would as often say, "you know, mother, I cannot give up while I am able to attend to it." He persevered until Lord's-day, May 4, 1834. On the morning of that day, he affectionately addressed the children of the Sabbath-school on the importance of attending to religion in early life, and the awful consequences of procrastination. In the afternoon he preached his last sermon, from 1 Peter i. and part of the 17th verse.—"Pass the time of your sojourning here in fear;" an outline of which is given at the conclusion of this memoir, taken from his own

Lynn Baptist Sabbath School.

notes used on the occasion. On coming out of the pulpit, he observed to a friend, that, "it would be a good while before he should try to preach again, he felt so much exhausted." He continued in this state a few days, without his friends considering his dissolution so near. We are sorry that we can say but little of his last moments; his sufferings having deprived him of his mental faculties; but, which is by far the best of all, we can say, that "he remembered his Creator in the days of his youth;" that he loved the Saviour, and was highly respected, both in the Church and in the neighbourhood where he resided. A few days before his departure, a pious female relative, who lived at a distance, came to see him. On going to his bed-side, she asked him if he knew her? he said, "Yes," She then questioned him as to the real state of his mind: he answered, "I have some doubts on my mind, lest I should not be a vessel of mercy." She replied, "I do not know how you can have any doubts on your mind: I am sure I have none respecting you." She asked him if he loved the Saviour? with a peculiar emphasis he answered, "Yes, I do!" These were his last words. Can we, then, have a doubt on our minds, that one who loved the Saviour through life should be forsaken in the trying article of death? No, it cannot be! On Saturday, May 24th, his happy Spirit took its flight into the bosom of that Saviour whom he so ardently loved, and in whose cause he took so much delight. The following Tuesday, his remains were committed to the silent tomb, attended by the teachers and children of the Sabbath-school; many tears were shed on that solemn and interesting occasion. The next Lord's-day, the afflictive event was improved by the Rev. H. Everard, of Spalding, from "I know in whom I have believed."

LYNN BAPTIST SABBATH SCHOOL.—Several of the children have become monitors and teachers; some have been hopefully converted to God, and some were added to the Church during the past year. The school contains upwards of 200 children, upwards of 20 teachers, the majority of them decidedly pious, and several members of the Church; among the children there are circulated monthly above 80 periodicals of various kinds. Prayer-meetings for the teachers have also been established, one weekly, the other monthly. There are also four Bible classes connected with the school, three for children, and one for the teachers

RELIGIOUS INTELLIGENCE.

HOLLAND.—There has recently been a considerable movement on the subject of Evangelical Religion in this country. The Lord has raised up several zealous preachers, who, like Whitfield and Wesley in our country one hundred years ago, are meeting with the most violent persecution. But the truth spreads and prevails.

CHURCH BUILDING.—The Established Church in this country are at length beginning to work in right earnest; every where they are building what they call churches and school rooms. Since the commission for building churches was issued, above 200 have been built; Many others are in course of erection; fifty are to be erected in London; two new churches are contemplated in Leicester. All this would be well, especially as the church folks must, for the most part, pay for them themselves; but there is another thing; for although money will buy stone and timber, and bells, and books, yet, it cannot provide good ministers of the New Testament. But this alas! is not much thought of in our Establishment, providing a young gentleman can be found to go through the forms orderly and decently. We make these remarks more in sorrow than spite.

BAPTIST INTELLIGENCE.

CONTINENTAL SOCIETY.—We regret to observe that this important institution is compelled to give up the ghost for want of pecuniary support. This is a sad reflection on the Baptist body. Are there not half a dozen rich Baptists to be found who would be willing to keep it alive. They easily might if they would.

DEVONSHIRE-SQUARE, LONDON.—We are gratified to find that the excellent minister of this place, Mr. Price, has resumed his labours.

Mr. FELKIN, late of Kirton in Lindsey, has removed to the General Baptist Church, at Sevenoaks.

ORDINATIONS.—Mr. Cotton, at Isleham, Cambridgeshire, and Mr. Foster, at Stoney Stratford, Bucks.

BARTON, LEICESTERSHIRE.—A joyful day for praise and thanksgiving was held by by this Mother Church of all the General Baptist Churches in the midland district, on October 22, to celebrate the complete deliverance of all their places of worship from debt. It was a happy season.

GENERAL INTELLIGENCE.

Horrible Infanticide.—A correspondent of the *Bombay Gazette* of April 6, on the faith of a letter from Ahmednuggur, states the following horrible transaction:—“It is distressing to relate, that for these few days past several native children have been missed from the Pettah of this place, and general report says, that a rajpootnee of distinction, residing a few days' march from hence, and who has been for some days past in a dangerous state of illness, having been informed by her medical advisers that all endeavours to restore her would prove ineffectual, unless she consented to eat the heart and liver of twenty young children, at length acquiesced in the measure. Three days since (says the correspondent, whose letter is dated the 2d instant,) a child was found in a nullah near this place, with the belly cut open, from which the heart and liver had been extracted.

A Nephew of Napoleon lately attempted to raise the soldiers of Strasburg in his favour. He was soon taken, and sent off to America.

Civil War still rages in Spain. The Carlist Chiefs are running up and down the land injuring and plundering the people. The priests are every where in favour of the tyrant Carlos.

Winter has set in early this season; the snow in some parts having fallen one foot deep.

A Roman Catholic Judge has recently been appointed in Ireland—the first since the Revolution.

Mrs. O'Connell died, October 31. The funeral was attended by a vast number of priests, who performed the solemn mummeries of Romanism with imposing solemnity.

A Reverend Rector of a village in Bucks has lately been enforcing the tithe of milk. O, these parsons!

A Professor at Oxford, when solicited for a religious charity, refused, observing—“he thought every religion ought to support itself.” We thank the professor for that word.

Lord Brougham has lately presented a donation of £5,000 from an aged lady, Mrs. Flaherty, to the London University.

Sunday Tolls.—The Magistrates at Basingstoke lately decided that members of the Church of England attending any other place of worship than their own parish church are liable to pay toll.

A Collection is said to be making among the Church party for the notorious Gathercole, the renegade who left the Dissenters and went to the Church—who said the devil was the first Dissenter, and that the sin of schism was worse than that of drunkenness.

A Minister of the Gospel in America has lately been sent to the House of Correction for three months for delivering an anti-slavery lecture.

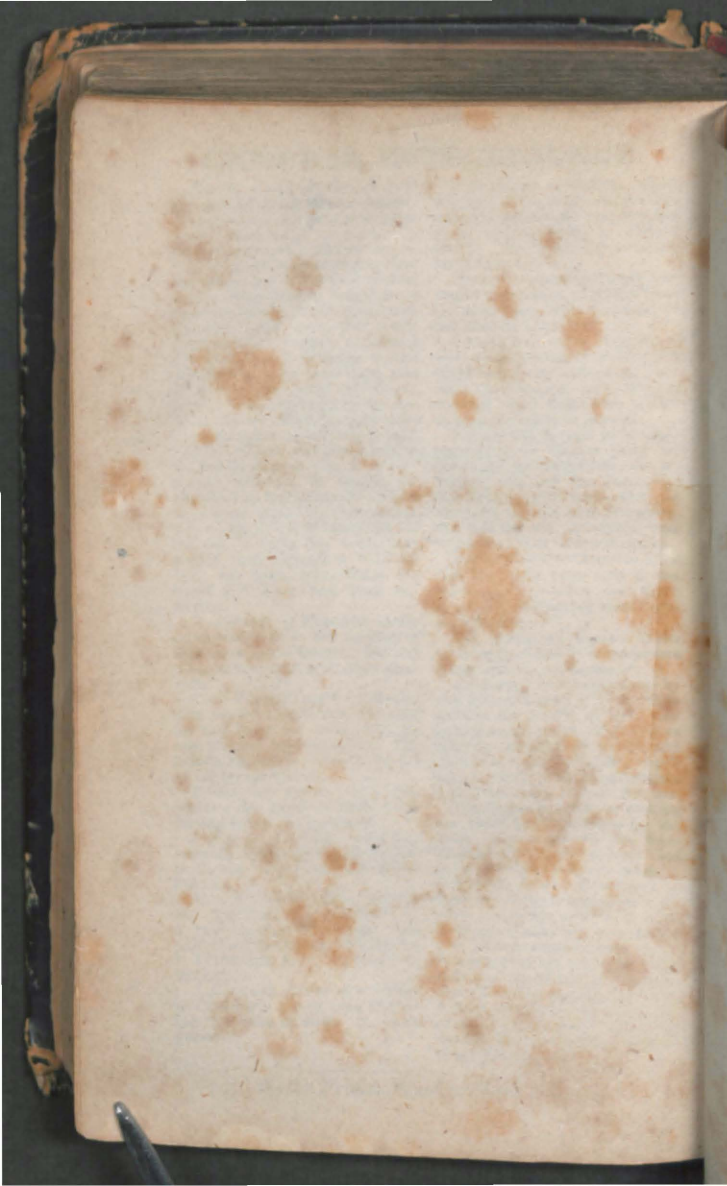
One Thousand Camels, laden with goods of British manufacture lately arrived in Damascus.

An attempt was lately made by the young Queen of Portugal to deprive the people of their new liberal constitution. The soldiers soon declared for the people, and the girl-Queen was again compelled to submit. What troublesome folks some kings and queens are.

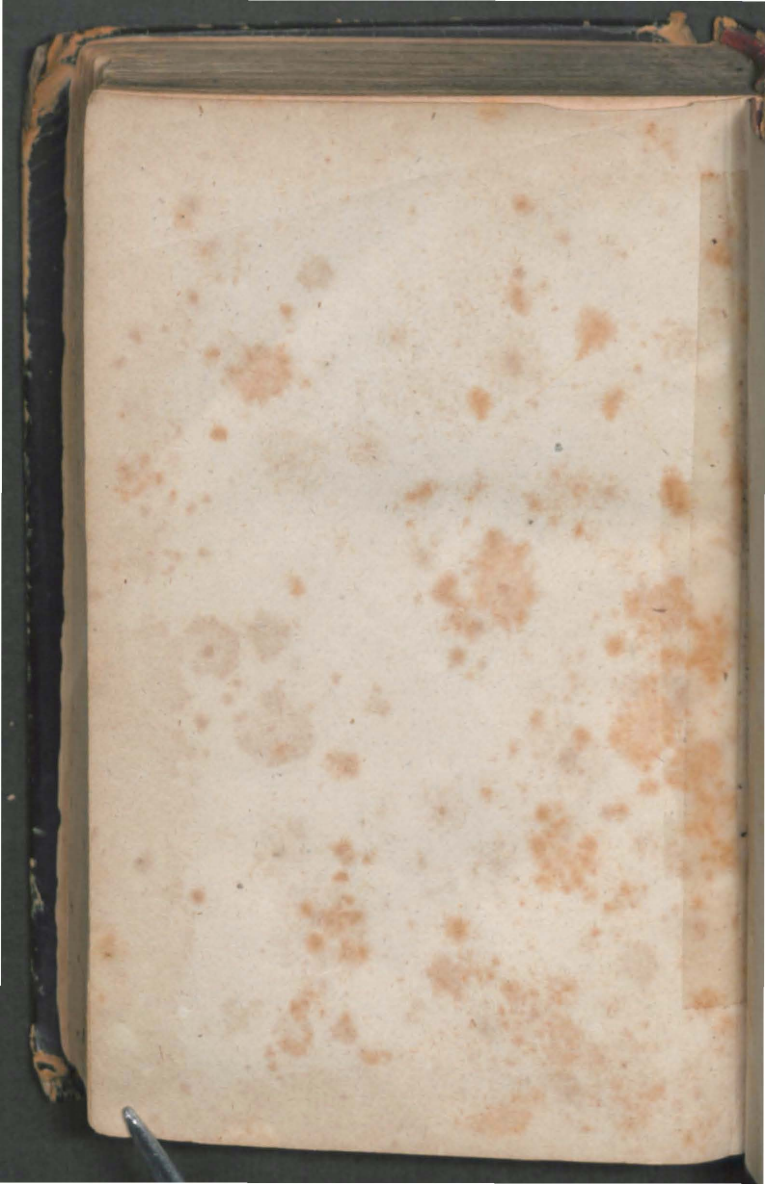
The Plague is said to be making the most awful ravages in the East. Five thousand two hundred and fifty persons have died at Constantinople in one week.

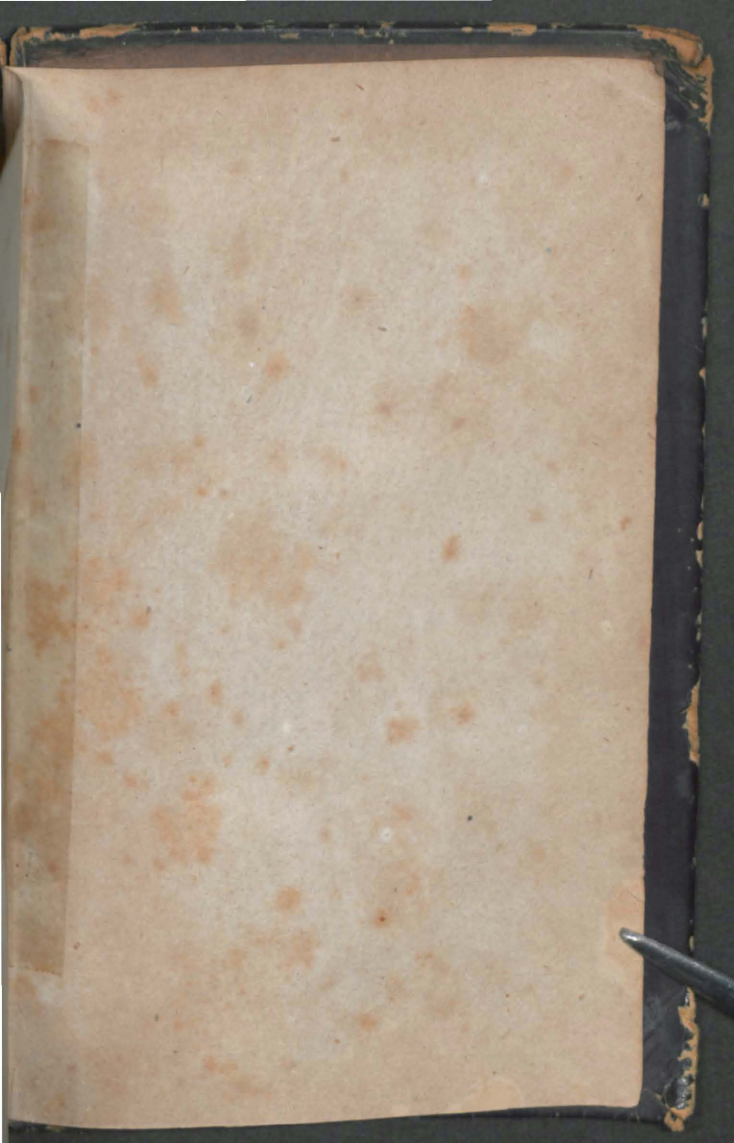
Church Rates.—Resistance to these vexatious & unrighteous imposts is now the order of the day. Numerous auxiliary anti-church rate societies are forming in the London parishes and the large towns of the kingdom. Dissenters should be prepared to strike a decided blow the very next session of Parliament. Most undoubtedly, the question rests entirely with themselves.

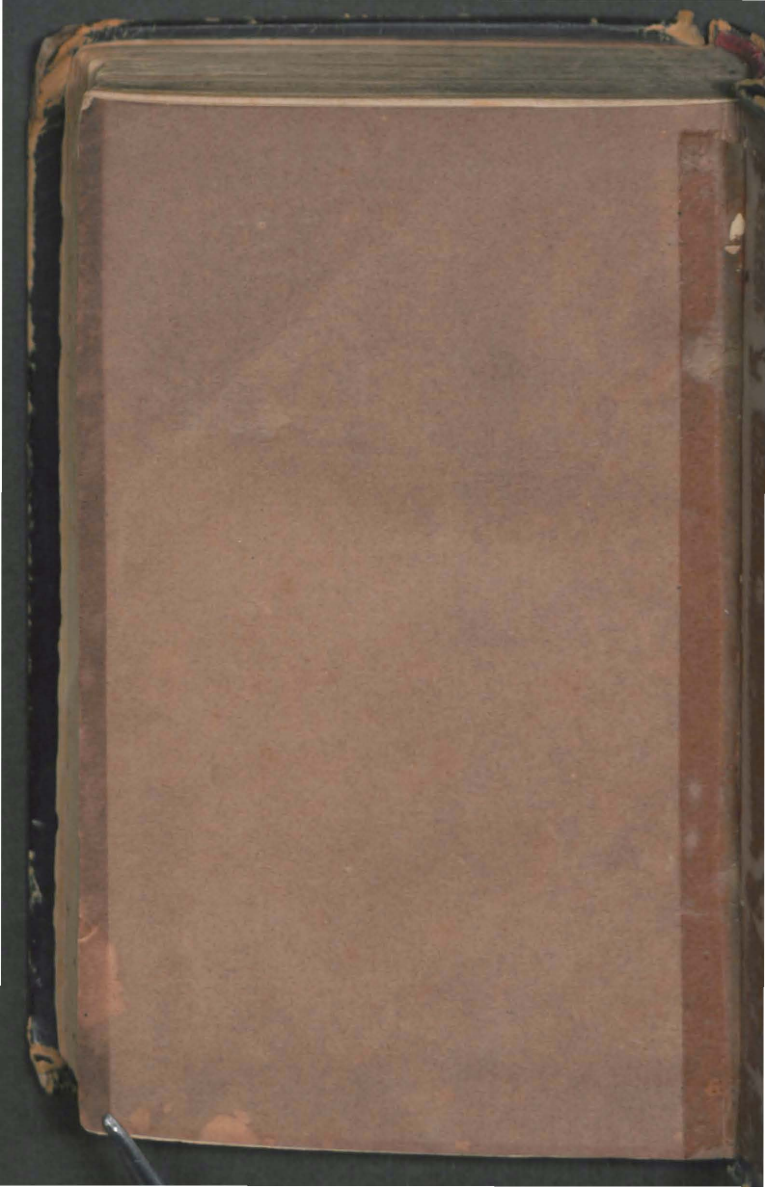














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