

longer forbear raising my voice, humble and unsupported though it be, against a proceeding that is equally injurious to our religion and to us as loyal subjects. I refer to the Declaration of Sympathy to his Holiness the Pope, which is now going the round of this country, and the signatures of the Roman Catholic laity. After the very fair exposition and able refutation of the Resolutions contained in that document, which have already appeared in your columns, it would be superfluous for me to dwell upon its details. I readily agree with you that this Declaration is an act as unprecedented in its nature as it is illegal and preposterous in the Resolutions it embraces; and that every enlightened and independent individual in this country, be he Catholic or Protestant, must look upon it with regret, if with no stronger feeling. It would almost appear that those who originated such a Declaration were under the pressure of some undue influence, which had led them to abdicate not only the natural character of Englishmen, but even the free use of their intelligence. There is an unfortunate feature in the present agitation of that part of the Italian question that bears upon the States of the Church. It is that the Ultramontanists of the clerical party, wandering far beyond the precincts of their spiritual domain, attempt to confound what are purely temporal matters with the spiritual interests of the Church, thus dragging the question into an arena to which it should remain entirely foreign. As a Catholic, I must protest against this misrepresentation. I maintain that the temporal power of the Pope forms no part of the Catholic religion; that it is not in any way to be confounded with it; and that it is little less than a calumny against our Church to assert that her spiritual interests can be dependent upon the existence or non-existence of any human institution. The infidel writers of the past century, in their most bitter and venomous attacks upon Rome, never pointed a like so gross as that which declares that the interests of religion are bound up in the continuance of a temporal Government which has become a byword throughout Europe for its impotency for all that is good, its misrule, and its corruption. It would be well for those who have the cry of "the interests of the Church" unceasingly upon their lips, to look calmly and dispassionately upon the movement that is now taking place among the populations of those very States that are engrossing so much of their attention. They would then behold on one hand a people who have already thrown off a yoke so hateful to them that would only but faintly describe the intensity of their feeling; and, on the other, a people still writhing in chains, which the presence of an overwhelming foreign force alone prevents them from rending asunder. Let them, then, ask themselves whether it be for the interests of religion that these populations should be driven to a still further state of desperation, and whether it is not to be feared that political animosity, if too long provoked, may not eventually, in the intensity of their excited passions, urge them to even a religious separation."

THE REV. J. P. CROWN ON THE "PILGRIM'S PROGRESS."—On Tuesday evening, last week, in the theatre of the Mechanics' Institute, the Rev. J. P. Crown delivered a lecture on "The Pilgrim's Progress: the Man and the Congress," to the members of the Young Men's Christian Association. The weather was so forbidding that the audience was unusually scanty. Mr. J. V. Godwin presided, and offered a few introductory remarks, expressive of the obligation under which all mankind lay to the prince of dreamers, for the priceless legacy which he has given to them from the jail at Bedford. Mr. Crown then invited the scanty auditory to concentrate themselves around him, and a sort of cosy drawing-room party, under fifty, accepted the invitation, and gathered themselves closely about the platform. And then Mr. Crown delivered his lecture, not with the sonorous eloquence which we are accustomed to hear in St. George's Hall, but in soft tones of silvery sweetness and with gentle gesture, befitting an audience of "a happy few," whose privilege it was to listen to him on this occasion. Mr. Crown surpassed himself; he told the beautiful story of the pilgrim—the journey from the city of destruction to the celestial city—with an eloquence that was perfectly fascinating, while, in like manner, he rendered the story itself subservient to teaching, not only to Christian young men, but to young men of business, lessons of the highest practical wisdom, for the conduct of life and the discharge of its varied duties. No young man who listened to that inimitable lecture could be other than content to accept the stern realities of life as something necessary to the complete development of his own inward life and outward character; being filled, at the same time, with a manly determination that, with the blessing of Heaven on his efforts, he will trample down every opposing obstacle that may beset his path, and conquer every difficulty in life's journey. The proceedings were opened with prayer, and concluded by singing the doxology and the pronouncing of the benediction.—*Bradford Observer.*

THE FARE-AND OF LONDON LIFE.—On Tuesday evening, Dec. 20, a meeting was held at Bloomsbury Chapel School-room, consisting of upwards of 200 men, who were invited to a Christmas tea festival from the kitchens of St. Giles. The chair was taken by the Rev. William Brock. Mr. Brock, in his opening address, said that, however cold and cheerless they had found it to be outside, within they would find a hearty welcome and good cheer; and urged them to an appreciation of that Christianity which, if accepted, would secure to them a happier future. The men were next addressed by one who has risen from kitchen life, and who now holds a commercial position of trust, and is a member of a Christian church. The men were deeply interested in the narration made to them as to how it was possible to attain a better future, if attempted with a determined will. Mr. Francis spoke upon kitchen life and kitchen mortality, and reminded the men of the circumstances attending the departure hence of Dick, the chickweed seller; Newland and Mountain, the street sellers of play-bills; Jones, the running newsmen; Edwards, the drummer; and others. To each the assistance afforded by the Sick Poor Relief Society had proved of great service in the hour of their greatest extremity. Kind and appropriate addresses were also delivered by Mr. James Harvey, Mr. Pattison, Mr. Rose, and Mr. M'Crie. Towards the close of the meeting the following resolution was passed, on the motion of two of the kitchen men, with much demonstration of gratification:—"That the cordial thanks of the meeting be presented to the Rev. W. Brock for his kindness in presiding; also to the Bloomsbury Chapel domestics, Mission Committee, and visitors, for the continued interest evinced towards kitchen men; and to the ladies, for preparing the generous entertainment of the evening." After the doxology and prayer, the meeting terminated. We learn that a second meeting will be held on Wednesday evening, Dec. 28. Upwards of 400 of the poor of the neighbourhood have been invited.

SUNDAY EVENING SERVICES AT THE BRITANNIA THEATRE.—The special Sunday evening services at the Britannia Theatre, Hoxton, were continued on Sunday evening, and, notwithstanding the combined disadvantages of Christmas-day falling on Sunday and bad weather, the attendance was exceedingly large, the theatre being filled from top to bottom with a mixed congregation, apparently comprising a large proportion of the poorest inhabitants of the district. The preacher on the occasion was the Rev. J. Baldwin Brown, minister of the Independent Chapel, Claydon-road, Kennington, who chose for his text the 20th verse of the 5th chapter of St. Paul's Second Epistle to the Corinthians: "Now then we are ambassadors of Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." From this passage of Holy Scripture the reverend gentleman preached a short practical discourse adapted with great felicity of style and manner to the general character of the assembly, whom he seemed to be for the most part listening to the message of the Gospel almost for the first time, and the concluding part of the sermon the truth proclaimed was pressed with an earnestness and force which for the moment at least unmistakably produced a strong impression on the mass of hearers. No service occupied only an hour and a quarter, and the behaviour in the auditory, as a whole, was throughout as decorous and externally reverent as that of an ordinary congregation in church or chapel. The Rev. Richard Roberts will be the preacher next Sunday evening.

DR. CHEEVER AND THE CHRISTIANS OF EDINBURGH.—A large and influential public meeting took place on Thursday afternoon in the Green-street Hall, Edinburgh, convened for the purpose of expressing sympathy with the Rev. Dr. Cheever under the distressing circumstances in which that eminent divine is at present placed with reference to the question of slavery. The Lord Provost occupied the chair, and the meeting was addressed by the Rev. Dr. Candlish, the

Rev. Jonathan Watson, the Rev. Dr. Alexander, the Rev. Dr. Guthrie, the Rev. William Hall, and others. Dr. Guthrie said he believed slavery to be the sin of all villanies—he believed it to be the originator of the worst evils that afflict humanity. He believed in the old English maxim of Dr. Johnson, in one of his toasts, and although he was not in the habit of drinking toasts, he would be disposed to give as one, "The next resurrection of the slaves!" The slaves were as much entitled to rise up as the Italians were to rise against the Pope of Rome; and he for one would rather go from the scaffold of John Brown, and stand in his place at the day of judgment, than stand in the place of those ministers of the Gospel who put the look of silence on their lips in regard to this matter.

THE REV. C. H. SPURGEON AND CALVINISM.—We last week published a paragraph, copied from a London contemporary, in which it is stated that the Rev. C. H. Spurgeon had made some change in his religious views. We have, however, received a communication from the rev. gentleman himself, from which we extract the following, as a complete refutation, in his own words, of what has thus been said respecting him:—"The statement you have made with regard to my recantation of Calvinistic doctrine is a fabrication from beginning to end, and one which could only have been invented for malicious purposes. I am the same in doctrine as I have ever been, and I hope to remain faithful to the same grand truth until death." We are much obliged to Mr. Spurgeon for thus giving us an opportunity of rectifying an error into which we (having no personal feeling in the matter whatever) have been led, in unconsciously copying a misstatement from another paper, which, from the fact of Mr. Spurgeon's recent visit to Brighton, might, we suppose, prove interesting to the public, and for which, if true, we should doubtless have received the thanks of the rev. gentleman himself.—*Brighton Examiner.*

THE "RECORD" ON THE MINISTRY.—We must say that, in many who have entered the ministry there is a wretched lack of popular talent, and an amount of dromy inertness in the pulpit which shames the cause, and converts the sermon from a stimulant or a cordial into a repulsive anodyne. They are afraid of their hearers and of themselves. They think it enough to be orthodox, and orderly, and irreproachable, and the poor flock sleeps, the children yawn, and Sunday is felt by the attendants upon their ministry to be dull and wearisome. We do not suppose Mr. Albert Smith, or Mr. Phelps, or any other popular caterer for public favour, ever let their hearers go to sleep. Now, "they do it to obtain a corruptible crown." Let those heralds whose aim is a crown which is incorruptible emulate them in this matter, by throwing their whole heart into their pulpit exercises, and by addressing the perishing thousands around them in the tone and with the gestures of men who mean what they say.

STATUE TO DR. WATTS.—Nearly 400, has been subscribed for the statue to Dr. Isaac Watts, in the public park at Southampton, Dr. Watts' native town. Mr. Lucas, the sculptor, has commenced the statue, which will be above life-size, and with the pedestal will stand twenty feet high. About 200, more is required to be subscribed by the public. Mr. Lucas has completed a model of the statue, and has succeeded in perfecting an admirable likeness of the poet. The statue and pedestal will be of Balasore stone. The inauguration of the erection of the statue by a grand public ceremonial will take place next autumn.

DR. LIVINGSTONE'S DISINTERESTED PERSEVERANCE.—The Birkhead steam-launch having proved a failure, Dr. Livingstone has sent home orders for the construction of another, at an estimated cost of 2,000l. This cost Dr. Livingstone proposes to defray out of his own pocket, from the means set aside for his children out of the profits of his travels. "The children must make it up for themselves," was in effect his expression in sending the order for appropriation of the money.—*Liverpool Mercury.*

SPECIAL SERVICES.—A circular has been issued by the United Committee, of which Lord Shaftesbury is chairman, naming a number of theatres and halls in the populous parts of the metropolis which are available for Sunday preaching, and proposing that a three-months' series of services should be arranged; half to be conducted by clergymen, and half by Dissenting ministers.

The Wiltshire Independent says that Mr. Harris, who has taken a very active part in the Revival prayer-meetings at Chippenham, is about succeeding from the Church of England. For upwards of twenty years he has been an indefatigable member of the Evangelical or Low Church party, before doing which he was a member of the Church of England.

"Sleeping too late" was the subject of the Rev. J. Horne's lecture on Sunday afternoon, to the working classes of Rochdale. Every Sunday afternoon the Public Hall is crowded.—*Manchester Examiner.*

The Rev. Mr. Spurgeon is shortly to visit Paris, and to preach several sermons in the American Chapel, Rue de Berri.—*Morning Post.*

Religious Intelligence.

GREENFIELD CHAPEL, LLANELLY.—The first Annual Congregational Meeting connected with this place was held on Monday evening, Dec. 5th. The Rev. D. M. Evans occupied the chair. From a brief report read to the meeting, it appeared that, since the formation of the church, in August, last year, there had been a clear increase of fifty-seven members; that a promising Sunday-school had been formed; that the institutions of the place generally were in a prosperous condition; and that during the same period the congregation had raised, for various purposes, 1,342l. Suitable addresses were delivered by several friends connected with the congregation, all recognising with gratitude the measure of prosperity which had attended the labours of this young church.

FOREST ROW, SUSSEX.—Mr. J. Cattell, of Edenbridge, and Mr. C. J. Watts, of London, having undertaken to supply alternately the pulpit of this Baptist cause, a social gathering of the members and friends took place on the 26th inst., when tea was provided; after which addresses were delivered by the Rev. — Davies, of East Grinstead, Mr. T. Green, of Turner's-hill, Mr. Cattell, and Mr. Watts, on the following subjects:—"What promotes and what hinders a Revival of Religion?" "What is Prayer?" "The Necessity of Revival;" and "The Power of Prayer." The meeting passed away very pleasantly, and all expressed themselves profited by the evening's proceedings.

HEMEL HEMPSTEAD, HERTS.—On Monday evening, Dec. 19, Mr. Templeton, of the Young Men's Association in aid of the Baptist Missionary Society, delivered a very interesting and instructive lecture on China, in the Town-hall, illustrated by the beautiful dissolving views prepared by the committee of the Young Men's Association. The lecture gives much information concerning the character of the country, the domestic habits of the people, and their religious opinions, and is well adapted to awaken interest in the China Mission.

Correspondence.

THE REGULAR BAPTISTS OF CANADA.

To the Editors of The Freeman.

DEAR SIRS,—Will you allow me to correct a statement in Dr. Davies' note to you, over date of November 7th? The statement to which I refer is contained in the following paragraph:—"As a truthful man, he can doubtless give good, if not sufficient, reasons for his statements; but he may not deem it necessary to defend himself from such an attack, being aware that his character will bear comparison with that of his assailant, both being in fact good and useful men, only that Mr. Green is a Baptist of the English Strict persuasion, while his opponent has abandoned that ground and become a convert to the American Regular Order."

I am obliged to Dr. Davies for his testimony in regard to my character. That gentleman is incorrect, however, in stating that I have "abandoned" English Strict Baptist views, and "become a convert to the American Regular Order." I never held any other views of communion than I now hold. And as

to whether my letter to Mr. Green should be styled an "attack" or a "defence," your readers can judge for themselves without a commentator. Permit me to suggest that Dr. Davies would render a service to people on both sides of the water, if he would distinctly state the points of difference between the English Strict Baptists and the "American Regular Order," giving us not his own impressions, nor the act of an isolated church, but the positions acknowledged and acted upon by both great bodies as such.

I am, very truly, &c.,
K. A. FERRIS.

AN ITALIAN EXILE.

To the Editors of The Freeman.

GENTLEMEN,—I think it right to caution your readers respecting a person who is going about London seeking subscriptions in the character of a distressed Italian physician—an exile, desirous of emigrating with his family for Canada. His list of signatures, which succeeded in persuading me, led me to give a small donation. Yesterday, however, I heard of the gentleman in a quarter where he showed my name for just double what I actually gave; and this leads me to think there is room for more inquiry. The names of Mr. Baptist Noel and Mr. Alfred Thomas, of Islington, are two which I recollect, and perhaps one of those gentlemen can say what they know of the case. I forget the applicant's name. I was led into belief by what seemed the genuineness of the signatures; but he who has been faithless in one point may be faithless in all. He was a large man, speaking very fair English, for a foreigner; but now I don't feel quite sure even about the foreign quality of the doctor. Any one who knows the person will serve the public by giving further information.

I am, dear Sirs, your obedient Servant,

E. W.

Camden-town.

JAMAICA DEPUTATION.

To the Editors of The Freeman.

DEAR SIRS,—I have received a letter from Mr. Brown, dated Nov. 25th, communicating the pleasant tidings of his safe arrival at Kingston. The homeward mail had sailed prior to the arrival of the *Parana* at St. Thomas's, or earlier intelligence would have come. But the first few days were stormy, and the wind right ahead.

Mr. Underhill writes under the same date, all well; and they intended to commence their work the following day, going to Spanish Town, and after visiting the churches in that district, taking those in the North, so as to be at the Calabar Institution on the 19th January, in order to be present at the examination of the students.

I am, dear Sirs, yours very truly,

FRED. THRESTRAIL, Secretary.

Baptist Mission, December 26th, 1859.

LORD PALMERSTON AT ROMSEY.

The Romsey Labourers' Encouragement Association held its anniversary on Wednesday afternoon, when prizes were awarded for long servitude, ploughing, thatching, and almost every description of agricultural employment. Lord Palmerston, the president of the association, was present, and personally distributed the prizes to the successful candidates in the Town-hall.

The awards having been made, Lord PALMERSTON addressed the labourers as follows:—"My Friends,—Perhaps you will allow me to address a few words to you to express the great pleasure which I have derived from having to hand over to so many deserving men and women in this neighbourhood these prizes—prizes which are not intended, as I need hardly say, as rewards, but as tokens and memorials of your good conduct in your several vocations. I need hardly say that they are not rewards, because no man is so foolish as to think that these tokens of good conduct which are given are intended to be substantial rewards for the conduct on accounts of which they are bestowed. That is not the principle upon which decorations and memorials and tokens are given to mankind for their meritorious conduct. The soldier who hazards his life upon the field of battle, and who has attracted the attention of his superiors and of his comrades by distinguished and heroic bravery, is rewarded by a cross, very insignificant in intrinsic value, but which he wears on his breast as a token and a record of that good conduct which has obtained for him that which is a real reward—namely, the esteem and respect of all around him. In the same way in other classes of life, men who perform distinguished services to the State are rewarded by a little riband which they wear in their button-hole or over their shoulder, but nobody imagines that half a yard or two yards of red or blue riband are in themselves intrinsic rewards. They are tokens and records of that good conduct in the life of those on whom they are bestowed which testify to mankind that they have deserved well of their country. Therefore, my friends, I am delighted that so many of you have received these tokens of your good conduct in your respective vocations, and I am glad to say that these rewards have been given for almost every kind of service which an agricultural labourer is capable of performing. We have had prizes for ploughmen, for thatchers, for drill-men, for team-men, for the cultivation of gardens, for keeping cottages neat, and for good service in the families where labourers have been employed. And, my friends, without saying anything to flatter you, you may have the satisfaction of reflecting that you belong to a class most deserving of the esteem and respect of your fellow-countrymen, because the labour in which you are employed is at the root and foundation of the wealth and prosperity of a country. It would be a homely saying to tell you a truism—that men cannot work unless they are fed; and that is the last thing I should deem necessary to inculcate in the state of the tables I now look upon; but it is evident that unless the soil, by the labour of those employed upon it, shall produce wherewith to maintain those who are occupied in other employments—manufactures, the mechanical arts, the higher arts and professions—that unless the soil produces an abundance, it would be in vain that industry and ingenuity should combine to increase the wealth and prosperity of the country. Therefore, my friends, you may walk among your fellow-countrymen with a proud and satisfactory consciousness that you are one of the most useful of the classes of the nation, and that without you the superstructure would fall to the ground. Now, my friends, it has pleased Providence to instil into the minds of men a desire to contribute to their temporal and future wellbeing, and there are few feelings that are more useful than the love of approbation and the fear of censure. But that approbation which men most value on the part of others is the approbation of those who know them—of those who have seen what they have done or are capable of judging of their merits, of men who come into daily and constant contact with them, and yet testify by their bearing the approbation which their conduct has inspired. Well, then, the prizes which have been given to-day are not only a gratifying memorial to every man when he sees his card stuck up over his cottage fireplace, but they are tokens which