

The Example of Baptist Doctors.

WILLIAMS, WAYLAND, SHARP, AND CRAWLEY.

THE NEW YORK CHRONICLE, of last week, under the above caption refers to the letter of Dr. Crawley, published in the Christian Messenger of Nov. 28th. We take the liberty of giving from that paper the extracts of the Letter and the Editorial comments as given to its readers in the States.

Some of our readers may wonder that we have not let them know how strong a support the Baptists of the Micmac Committee had. They are here let into the secret, and we can only say if we had such an overpowering conviction of the value of honorary titles as some have we should not have dared to have been found upon the side of the untitled thousands, with no less than four Doctors against us, besides the Doctor of the Wesleyan.

"The Baptist members of the Committee, in pursuing the course they have adopted, may not please some of their brethren in the Provinces, but they are sustained by most respectable example elsewhere. When the Baptists of England found themselves compelled to form a translation Society by the refusal of the British and Foreign Bible Society to continue aid to their missionaries in the East, many distinguished Baptists, I am informed, while sustaining the new association, chose to retain also their connection with the old society.

"In the United States, when a similar stand was taken by the Baptists in that country in aid of the translations of their missionaries in India, the most distinguished names in the denomination for piety, learning, and faithfulness, remained, I believe, in connection with the first American Bible Society, thus lending their aid to both. And when I mention those of Dr. Wayland, Dr. W. R. Williams, and Dr. Sharp, as amongst the number, I think it will be acknowledged that, if the Baptist members of the Micmac Committee erred, they erred in good company.

"But it is, I contend, no error. I maintain that while every one is bound to uphold what he conscientiously believes to be revealed truth, he is not bound to abstain from all union in effort with those that do not in all points agree with him."

On this we will offer a few remarks. We see no objection to the mention of Drs. Williams, Wayland and Sharp, as being among the most distinguished; but to make them "the most distinguished," and to give them such a preeminence "for piety, learning and faithfulness" over all other Baptists in the United States, is, to say the least, discourteous, and offensively invidious. Then, admitting these to be the most distinguished Baptists in this country, it does not follow that their example better than the example of those who differ from them. For it is more likely that three for many men should err, than that thousands shall have been accustomed to follow them with confidence, should, all at once, dissent shall seem, and yet be in error. The example of a few is safer than that of the former. Rough paths furnish no guarantee against error.

Let me say, it is true that Drs. Williams, Master has in Sharp, have continued to cooperate with the American Bible Society since the way, the true, a denomination, withdrew. He whispers to me their example as a precept with you always, as Committee. For both world."

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late the very version that he protested against and condemned.

Now, we hold, (and we derived our ideas of moral philosophy chiefly from the teaching of Dr. Wayland,) that if it be wrong to make such a version, it is a greater wrong to publish and to circulate it. And how Dr. Crawley can be conscientiously opposed to the transfer of Greek words into the Micmac Scripture, and yet publish and circulate that version as a faithful translation of God's word—how he can feel "bound to uphold what he conscientiously believes to be revealed truth," and at the same time uphold a version in the Micmac language which, as he affirms, covers up the truth, is more than we can comprehend. To us it is an inconsistency that either convicts him of acting against his conscience, or else makes his conscience a mere sense of expediency and convenience.

And to what does this lead us? According to the action and reasoning of Dr. Crawley, we must cooperate with our pedobaptist brethren in the translation and circulation of the scriptures, and when a majority decide to transfer baptizo, etc., the Baptists must submit, not only submit but cooperate, and, indeed we see not how Dr. Crawley can refuse to support a version which renders these terms by sprinkle, &c. He may understand how to uphold the truth by uniting with others to uphold error. But this is a chapter in morals to which we have not yet attained."

Victory over Caste.

From Madras we have news of a revolt unattended with any disastrous issue, at the Government seminary, generally known as the Madras university; the students the rebels, and the *causa belli*—the admission of a few scholars belonging to the downtrodden and tabooed race of Pariahs. The obnoxious youths were received into the school at the express desire of the Government. They were candidates for reception into the subordinate ranks of the Medical service, but not being sufficiently acquainted with English to profit by the lectures of the professors of the Medical School, were ordered to undergo a preparatory training at the University. Their reception roused all the bigotry and intolerance of the orthodox Hindus, who remonstrated and threatened on the danger of pollution from the presence of the unfortunate Pariahs; but in vain. A few withdrew: others by their refractory behaviour brought upon themselves expulsion; but the firmness with which all their demands for the exclusion of the unfavourable outcasts were resisted, finally won the victory. And thus has another, and by no means the weakest, of the absurd prejudices which half compose the Hindu character, received its death-wound. The Brahmin, to whom the very sight of the Pariah was profanation, now receives instruction with the object of his former disgust, hatred, and tyranny, on the same bench even in that Institution where the feelings and opinions of the Hindus are treated with the greatest tenderness. Only they who know what the virulent bigotry of the caste feeling really is, can properly estimate the value of the victory that has been won. A Bombay Journal remarks, "At one period of our rule an innovation so daring as this would have excited one universal commotion throughout the land. And even now it is regarded with peculiar dissatisfaction and distrust by the particular caste to whom we refer. But they may say with old Eli—"Ichabod." Their glory has departed; and the base and obscene degradation to which these no less base and no less obscene worshippers of idols would fain condemn their fellows the Pariahs to continue to suffer, as they have suffered for centuries, is in a fair way of being swept away from the face of the earth, and the equality of man asserted in the case of the Pariahs."—*London Patriot*.

The Jews in Poland.

PERSECUTION OF POLISH JEWS BY THE RUSSIAN GOVERNMENT.

A private letter from the Polish frontier, dated October 1st, has been received, from which the following is an extract:

"It is some time since the issuing of the imperial order, forbidding the Jews in Russian Poland to wear the beard, and the Jewesses the wig, according to their ancient custom. Whoever does not obey this order willingly, is made to do so by force. In every town the mayor of the commune, from time to time, is obliged to make a scrutiny of all the beards of the Israelites at home as well as in the street. On his rounds he is accompanied by a barber, who rectifies the faces of the males, and takes

off the wigs found on the heads of the females. Part of the mayor's staff is composed of police and Cossacks, who plunder anything that falls under their hands in the houses of the unfortunate Jews. There is no regard for age or sickness; the Emperor must be obeyed. On the 20th of last month, the police and Cossacks surrounded the synagogue in the town of Piotrkow, which was well filled with Jews, it being Saturday.

"The chief of the Cossacks, with the mayor of the town, entered, and made a regular search for the forbidden appendages, beards and wigs; and performed the duty of cutting off the first and taking off the second, on the spot. You may easily believe what consternation this invasion of the Synagogue spread among the Jewish population. Such is the Emperor's gratitude for the attachment the Jews showed to his government in 1830."—The same letter adds:

"The best proof of the severity with which the Russian government persecutes all the liberal tendencies showing themselves in Russia, is the fresh arrest that has taken place at Dorpat. Among others, Professor Ossenbruggen, of the University, an Holsteiner by birth, was arrested, simply because he corresponded with the Duchess of Lieven, in Paris, who has shown so much sympathy with Professor Kinkel. Others, also Germans, and Professors of the University, were arrested and brought to St. Petersburg. There was, however, nothing found really compromising them; they were kept in prison, and at last sent out of Russia as dangerous liberals."

BIBLE-READING IN TUSCANY.—The war upon Bibles still rages in Tuscany. On the 17th of August, a visit was made by the police to the house of Francesco Madiati, Florence, Madiati and his wife were from home; but in their absence, the house was searched from roof to cellar, and capture made of two Bibles and another English book on a religious subject. Madiati, who had in the mean time come home, was taken off to prison, with three other persons in the house at the time, one of them being Captain Arthur de Noi Walker, who has known Madiati for several years. Captain Walker remained in confinement twenty-two hours, and was eventually released only through the exertions of his relations, and the strong representations made by the Hon. E. Bigh, Attache to Her Majesty's Legation at Florence. This case is now under the consideration of Lord Palmerston. The other two men, Alessandro Fantoni and Francesco Manelli, were detained seven days, and, at the expiration of that time, without trial or even any cause assigned, offered their choice of indefinite imprisonment or indefinite banishment. They chose the latter, and are now severally at Geneva and Turin; their crime being that of visiting Madiati, and subsequently confessing that they read the Bible and are Protestants. After an interval of twelve days, Madiati's was also taken into custody and imprisoned; and they both remain in prison, in separate cells, at the present time; their only crime being, that they had read the Bible and openly acknowledged it. Fresh charges have been made against the man, of endeavoring to proselytize, and against his wife for keeping a house for immoral purposes,—a charge which though it militates against the whole course of her past life, will doubtless be attempted to be proved by false swearing, subornation, and all the iniquitous modes to which the Jesuits have unhesitating recourse.

The following is a list of those who have, during the last five months, been imprisoned or banished for reading the Bible, or for having a copy of it in their possession. On May 7, 1851, were arrested the Conte Piero Guicciardini, Cesare Magriani, Tekeli Betti, Labatini, Bursieri, Carlo Solieri, Guiseppe Guerra, and Angelo Guarducci. After an imprisonment of ten days, numerous private examinations took place in the prison, but no public prosecution and the consequent means of stating their case being afforded them, these men were condemned to six months' residence in Maremma,—almost certain death during the summer and autumn. The following day, however, they were informed, that their punishment had been commuted to six months' banishment from their native land. Their crime, which was officially stated to them and published, was that of being found assembled and occupied in reading a chapter of the Gospel of St. John, contained in the Diodati Edition of the Bible. The Conte Guicciardini is now in England; of the others, some are in Piedmont, some at Malta. On May the 8th, Hypolyto

Liguozzi was taken into custody on suspicion of reading the Bible: his house was searched, but no Bible found. Notwithstanding this, he was imprisoned eight days, and underwent three examinations. Towards the latter part of the month of August, Pasquale Cassacci was taken into custody, and remains in prison. His own wife betrayed him at the confessional, stating that he was in the habit of reading the Bible. His house was searched three times, but nothing found, not even a Bible. The charges against him, as against the Madiati, are heresy and impiety. There are many more victims, but we have not their names.—*London Patriot*.

REACTION IN EUROPE.—We see ample reason that Protestant Europe should place itself in an attitude of firm opposition to the Jesuit re-action. In Rome and Naples, the Inquisition is restored: Spain is called upon to aid the emissaries of the Pope in the suppression of heresies. Republican France imprisons the vendors of Protestant tracts, and prohibits the circulation of the Scriptures. In Tuscany, it is felony to be suspected of reading the Bible. Even in Baden, through the influence of the Jesuits, a British subject has been sentenced to four weeks' imprisonment, for having printed and circulated a tract in which Popery was assailed! Prussia itself is little better. In short, everything betokens "a crusade against Protestantism," which, if successful in Europe, will not stop there. It therefore behoves all Protestants both in England and abroad to unite in a strenuous effort to establish throughout all the world the right of free enquiry in the reading of the Scriptures.—*London Patriot*.

Buddhism and Romanism in China.

The Roman Catholics obtained a footing in China, in the sixteenth century, and through the zeal of the Jesuits many professed converts were made. In the northern provinces of the empire there are many thousands of professed Romanists. But Romanism there, as elsewhere, has always accommodated itself to the feelings and prejudices of corrupt human nature. The rites of Romish worship are so analogous to those practised by the Buddhists of China, that a conversion from one system to the other, involves little more than the substitution of the saints of the Romish calendar, as objects of worship, for the images of departed ancestors. In their houses and chapels they have all kinds of pictures and images, including the persons of the Trinity represented by an old man, Jesus on the cross, and a dove. So striking is the similarity in the two systems that a Romish missionary once declared that Buddhism must have been the rival system and master plot of Satan, to hinder the progress of the Christian faith.

INDIA.—It is reported, and generally believed, that, at the Governor General's advice, the Punjab and Seinde, together with the north-western provinces west of Allahabad, are to be constituted a separate presidency under the title of the Presidency of Lahore, the remaining portion of the Agra Presidency being, of course, annexed to Bengal.

The Nizam appears bent on ruining himself. Notwithstanding the energy and ability lately displayed by the Minister in the service of the State, he is now endeavoring to associate with him in the Ministry Rajah Ram Bux, the most inefficient and not the least corrupt of Sooraj-ool Moolk's predecessors. Lord Dalhousie has prohibited recruiting of all descriptions in the Nizam army.

Nothing further has been done regarding the proposed Aden expedition; but instructions from England on the subject are expected by next month's mail.

With respect to intelligence from the Straits, we quote the following from the *Singapore Free Press* of October 6:—

"The accounts from Labuan are encouraging as far as they go. The Eastern Archipelago Company are now raising a considerable quantity of coals monthly, although perhaps not so much as they might have been expected to do by this time.

"From Siam we continue to receive the most favorable accounts of the state of affairs there. By latest arrivals we learn that the King has given orders for a large addition to be forthwith made to the city of Bangkok. He has also established a printing-press, at which works are to be produced in Siamese and English, for the enlightenment of his subjects. His Majesty has also directed a general revision of the laws of the kingdom, so