

ear, the same word *Ephphatha*, "be thou opened," which our Saviour made use of to the man-born deaf and dumb. Lastly, they pull off its swaddling-clothes, or strip it below the shoulders, during which the priest prepares the oil. The sponsors then hold the child directly over the font, observing to turn it due east and west; whereupon the priest asks the child whether he renounces the devil and all his works, and the godfather having answered in the affirmative, the priest anoints the child between the shoulders in the form of a cross; then taking some of the consecrated water, he pours part of it thrice on the child's head, at each perfusion calling on one of the persons of the Holy Trinity. The priest concludes the ceremony of baptism with an exhortation. It may be added that the Roman Church allows midwives, in cases of danger, to baptize a child before the birth is completed. A still-born child thus baptized may be buried in consecrated ground.

With regard to the form or baptism used in the Church of England, we shall only mention one or two of the more material differences between the form as it stood in the first liturgy of King Edward, and that in the English Common Prayer Book at present. First, the form of consecrating the water did not make a part of the office in King Edward's liturgy, as it does in the present, because the water in the font was changed and consecrated but once a month. The form itself likewise was something different from that now used, and was introduced with a short prayer that Jesus Christ, upon whom (when He was baptized) the Holy Ghost came down in the likeness of a dove, would send down the same Holy Spirit, to sanctify the fountain of baptism, which prayer was afterwards left out at the second revision. By King Edward's first book the minister was required to dip the child in the water thrice; first the right side, secondly the left, and lastly the face toward the foot. This triple immersion was a very ancient practice in the Christian Church, and was used in honour of the Holy Trinity,—though some later writers say it was done to represent the death, burial, and resurrection of Christ, together with His three days' continuance in the grave. But afterwards, the Arians persuading the people that the custom denoted a distinct substantiality of the three persons in the Trinity, the orthodox party discontinued it and used only one single immersion.

By the first Common Prayer Book of King Edward, after the child was baptized the godfathers and godmothers were to lay their hands upon him, and the minister was to put on him the white vestment, commonly called the *chrysome*, and to say, "Take this white vesture as a token of the innocency which, by God's grace, in this holy sacrament of baptism, is given unto thee, and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocence of living, that after this transitory life thou mayest be partaker of the life everlasting." As soon as he had pronounced these words, he was to anoint the infant on the head, saying, "Almighty God, the father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins, may He vouchsafe to anoint thee with the unction of His Holy Spirit, and bring thee to the inheritance of everlasting life."

Baptism of the dead seems to have been founded on the opinion that when men had neglected to receive baptism in their lifetime, some compensation might be made for this default by their receiving it after death, or by another being baptized for them. This practice was chiefly in use among various heretical sects.

Hypothetical Baptism was that administered in certain doubtful cases, with the formula, "If thou art baptized, I

do not rebaptize; if thou art not, I baptize thee in the name of the Father."

Solemn Baptism was that conferred at stated seasons. Such in the ancient Church were the Paschal baptism and that at Whitsuntide. This is sometimes also called general baptism.

Lay Baptism we find to have been permitted both by the Common Prayer Book of King Edward, and by that of Queen Elizabeth, when an infant is in immediate danger of death, and a lawful minister cannot be had; but afterwards, in a convocation held in the year 1575, it was unanimously resolved, that even private baptism, in a case of necessity, was only to be administered by a lawful minister. The Scotch Reformed Church also prohibited private baptism by lay persons, but ordained that when any had been thus baptized, the rite was not to be repeated.

The name *baptism* has been applied to certain ceremonies used in giving names to things inanimate. The ancients knew nothing of the custom of giving baptism to inanimate things, such as bells, ships, and the like. The first notice we have of this is in the capitulars of Charles the Great, where it is mentioned with censure; but afterwards it crept by degrees into the Roman offices. Baronius carries its antiquity no higher than the year 968, when the great bell of the church of Lateran was christened by Pope John III. At last it grew to such a height as to form a ground of complaint in the *Centum Gravamina* of the German nation, drawn up at the diet of Nuremberg in 1581, where the ceremony of baptizing a bell, with godfathers, &c., to make it capable of driving away tempests and devils, was declared to be a superstitious practice, contrary to the Christian religion, and a mere seduction of the simple people.

Authorities:—Bingham's *Origines Ecclesiasticæ*, bks. 10, 11; Grimm's *Deutsche Rechtsalterthümer*; J. G. Walch, *Historia Pædobaptismi quatuor priorum sæculorum*; G. T. Vossius, *Disput. Viginti de Baptismo*. (T. M. L.)

BAPTISTERY (*Baptisterium*, in the Greek Church *φωτιστήριον*) was a hall or chapel in which the catechumens were instructed and the sacrament of baptism administered. It was commonly a circular building, although sometimes it had eight and sometimes twelve sides, and consisted of an ante-room (*προαύλιος οίκος*) where the catechumens were instructed, and where before baptism they made their confession of faith, and an inner apartment where the sacrament was administered. In the inner apartment the principal object was the baptismal font (*κολυμβήθρα*, or *piscina*), in which those to be baptized were immersed thrice. Three steps led down to the floor of the font, and over it was suspended a golden or silver dove; while on the walls were commonly pictures of the scenes in the life of the Baptist. The font was at first always of stone, but latterly metals were often used. Baptisteries belong to a period of the church when great numbers of adult catechumens were baptized, and when immersion was the rule. We find little or no trace of them before Constantine made Christianity the state religion, i.e., before the 4th century; and as early as the 6th century the baptismal font was built in the porch of the church and then in the church itself. After the 9th century few baptisteries were built, the most noteworthy of later date being those at Pisa, Florence, Padua, Lucca, and Parma. Some of the older baptisteries were very large, so large that we hear of councils and synods being held in them. It was necessary to make them large, because in the early church it was customary for the bishop to baptize all the catechumens in his diocese (and so baptisteries are commonly found attached to the cathedral and not to the parish churches), and also because the rite was performed only thrice in the year. (See BAPTISM.) During the months when there were no

baptisms the baptistery doors were sealed with the bishop's seal. Baptisteries, we find from the records of early councils, were first built and used to correct the evils arising from the practice of private baptism. As soon as Christianity made such progress that infant baptism became the rule, and as soon as immersion gave place to sprinkling, the ancient baptisteries were no longer necessary. They are still in general use, however, in Florence and Pisa. The name *baptistery* is sometimes also given to a kind of chapel in a large church, which served the same purpose. (Cf. Hefele's *Concilien*, *passim*; Du Cange, *Glossary*, article "Baptisterium;" Eusebius, *Hist. Eccl.* x. 4; Bingham's *Antiquities of the Christian Church*, book xi.)

BAPTISTS, a denomination of Christians, distinguished, as their name imports, from other denominations by the views they hold respecting the ordinance of baptism.

The early history of the Baptists, both in this country and on the Continent, is very obscure. In the great awakening of religious thought and feeling which characterized the beginning of the 16th century, it was inevitable that amongst those who burst the fetters which bound them to the see of Rome some should be willing to retain as much of the ancient doctrine and practice as they could with a safe conscience, whilst others, rejoicing in their new-found liberty, would desire to cast aside every remnant of what they regarded as superstition, and to advance as far as possible in the path of what they deemed Christian liberty; nor is it at all to be wondered at that strange and wild theories on matters even remotely connected with religion should spring into life. But amidst all the diversities of opinion that existed, it was constantly held by Protestants that "holy Scripture containeth all things necessary to salvation, so that whatsoever is neither read therein nor may be proved thereby, although it be sometime received of the faithful as godly and profitable for an order and comeliness, yet no man ought to be constrained to believe it as an article of faith or repute it requisite to the necessity of salvation" (Articles of King Edward VI.) We must not be surprised that the right of private judgment, which is involved in the principle thus broadly laid down, was nevertheless far from being conceded to the extent that was desired by those who departed farthest from the Church of Rome. In fact, each separate section of Protestants claimed for itself to stand on the ground of holy Scripture, and was prepared to resist alike the tyranny of Rome and what it considered the licence of other bodies of Protestants. Thus it happened that the Baptists, or as their opponents called them, the Anabaptists (or, as Zwingli names them, Catabaptists), were strenuously opposed by all other sections of the Christian Church, and it was regarded by almost all the early reformers to be the duty of the civil magistrate to punish them with fine and imprisonment, and even with death. There was, no doubt, some justification for this severity in the fact that the fanaticism which burst forth in the early times of the Reformation frequently led to insurrection and revolt, and in particular that the leader of the "peasant war" in Saxony, Thomas Münzer, and probably many of his followers, were "Anabaptists." One result of this severity is, that the records of the early history of the Anabaptists both on the Continent and in this country are very few and meagre. Almost all that is currently known of them comes to us from their opponents. There is, however, much valuable information, together with detailed accounts of their sufferings, in the Dutch Martyrology of Van Braght, himself a Baptist, which bears the title *Martelaers Spiegel der Doops-gesinde* (2d ed. fol., 1685), an English translation of the latter half of which was published in 2 vols. 8vo, Lond. 1850-53, edited by Dr Underhill, now secretary of the Baptist Missionary Society. Probably

the earliest confession of faith of any Baptist community is that given by Zwingli in the second part of his *Elenchus contra Catabaptistas*, published in 1527. Zwingli professes to give it entire, translating it, as he says, *ad verbum* into Latin. He upbraids his opponents with not having published these articles, but declares that there is scarcely any one of them that has not a written (*descriptum*) copy of these laws which have been so well concealed. The articles are in all seven. The first, which we give in full, relates to baptism:—

"Baptism ought to be given to all who have been taught repentance and change of life, and who in truth believe that through Christ their sins are blotted out (*abolita*), and the sins of all who are willing (*volunt*) to walk in the resurrection of Jesus Christ, and who are willing to be buried with him into death, that they may rise again with him. To all, therefore, who in this manner seek baptism, and of themselves ask us, we will give it. By this rule are excluded all baptisms of infants, the great abomination of the Roman pontiff. For this article we have the testimony and strength of Scripture, we have also the practice of the apostles; which things we simply and also steadfastly will observe, for we are assured of them."

The second article relates to withdrawal (*abstentio*) or excommunication, and declares that all who have given themselves to the Lord and have been baptized into the one body of Christ should, if they lapse or fall into sin, be excommunicated. The third article relates to the breaking of bread; in this it is declared that they who break the one bread in commemoration of the broken body of Christ, and drink of the one cup in commemoration of His blood poured out, must first be united together into the one body of Christ, that is, into the church of God. The fourth article asserts the duty of separation from the world and its abominations, amongst which are included all papistical and semi-papistical works. The fifth relates to pastors of the church. They assert that the pastor should be some one of the flock who has a good report from those who are without. "His office is to read, admonish, teach, learn, exhort, correct, or excommunicate in the church, and to preside well over all the brethren and sisters both in prayer and in the breaking of bread; and in all things that relate to the body of Christ, to watch that it may be established and increased so that the name of God may by us be glorified and praised, and that the mouth of blasphemers may be stopped." The sixth article relates to the power of the sword. "The sword," they say, "is the ordinance of God outside the perfection of Christ, by which the bad is punished and slain and the good is defended." They further declare that a Christian ought not to decide or give sentence in secular matters, and that he ought not to exercise the office of magistrate. The seventh article relates to oaths, which they declare are forbidden by Christ.

However much we may differ from the points maintained in these articles, we cannot but be astonished at the vehemence with which they were opposed, and the epithets of abuse which were heaped upon the unfortunate sect that maintained them. Zwingli, through whom they come down to us, and who gives them, as he says, that the world may see that they are "fanatical, stolid, audacious, impious," can scarcely be acquitted of unfairness in joining together two of them,—the fourth and fifth,—thus making the article treat "of the avoiding of abominable pastors in the church" (*Super devitatione abominabilium pastorum in Ecclesia*), though there is nothing about pastors in the fourth article, and nothing about abominations in the fifth, and though in a marginal note he himself explains that the first two copies that were sent him read as he does, but the other copies make two articles, as in fact they evidently are. To us at the present day it appears not merely strange but shocking, that the Protestant Council of Zürich, which had scarcely won its own liberty, and was still in dread of the persecution of the Romanists, should pass a decree

ordering, as Zwingli himself reports, that any person who administered anabaptism should be drowned; and still more shocking that, at the time when Zwingli wrote, this cruel decree should have been carried into effect against one of the leaders of the Anabaptists, Felix Mantz, who had himself been associated with Zwingli, not only as a student, but also at the commencement of the work of Reformation. No doubt the wild fanaticism of some of the opponents of infant baptism seemed to the Reformers to justify their severity. In 1537 Menno Simonis joined himself to the Anabaptists and became their leader. His moderation and piety, according to Mosheim, held in check the turbulence of the more fanatical amongst them. He died in 1561, after a life passed amidst continual dangers and conflicts. His name remains as the designation of the Mennonites, who eventually settled in the Netherlands under the protection of William the Silent, Prince of Orange.

Of the introduction of Baptist views into England we have no certain knowledge. Fox relates that "the registers of London make mention of certain Dutchmen counted for Anabaptists, of whom ten were put to death in sundry places in the realm, anno 1535; other ten repented and were saved." In 1536 King Henry VIII., as "in earth supreme head of the Church of England," issued a proclamation together with articles concerning faith agreed upon by Convocation, in which the clergy are told to instruct the people that they ought to repute and take "the Anabaptists' opinions for detestable heresies and to be utterly condemned." The document is given *in extenso* by Fuller, who further tells us from Stow's *Chronicles* that, in the year 1538, "four Anabaptists, three men and one woman, all Dutch, bare faggots at Paul's Cross, and three days after a man and woman of their sect was burnt in Smithfield." In the reign of Edward VI., after the return of the exiles from Zürich, Hooper writes to his friend Bullinger in 1549, that he reads "a public lecture twice in the day to so numerous an audience that the church cannot contain them," and adds, "the Anabaptists flock (*confluunt*) to the place and give me much trouble." It would seem that at this time they were united together in communities separate from the Established Church. Latimer, in 1552, speaks of them as segregating themselves from the company of other men. In Philpott's sixth examination in 1555 we are told that Lord Riche said to him, "All heretics do boast of the Spirit of God, and every one would have a church by himself, as Joan of Kent and the Anabaptists." Philpott was imprisoned soon after Mary's accession in 1553; and it is very pleasing to find, amidst the records of intense bitterness and rancour which characterized these times, and with which Romanist and Protestant alike assailed the persecuted Baptists, a letter of Philpott's, to a friend of his, "prisoner the same time in Newgate," who held Baptist opinions. His friend had written to ask his judgment concerning the baptism of infants. Philpott in a long reply, whilst maintaining the obligation of infant baptism, yet addresses his correspondent as, "dear brother, saint, and fellow-prisoner for the truth of Christ's gospel;" and at the close of his argument he says, "I beseech thee, dear brother in the gospel, follow the steps of the faith of the glorious martyrs in the primitive church, and of such as at this day follow the same." During the whole of the 16th century, and through the greater part of the 17th, whatever changes took place in the state church, the Baptists in England, together with other dissenters, continued to suffer persecution. Archbishop Sandys, about the year 1576, says: "It is the property of froward sectaries," amongst whom he classes Anabaptists, "whose inventions cannot abide the light, to make obscure conventicles;" and though he admits that "when the gospel is

persecuted, secret congregations are allowed," he declares that as the gospel, "strengthened with the civil hand," is now publicly and sincerely preached, "such stray sheep as will not of their own accord assemble themselves to serve the Lord in the midst of this holy congregation, may lawfully and in reason ought to be constrained thereunto." There is no doubt that a large number of the Baptists in England at this time came from Holland, but there is little reason to think that Fuller is correct when, after speaking of certain Dutch Anabaptists being seized in 1575, some of whom were banished and two burnt at Smithfield, he adds, "we are glad that English as yet were free from that infection."

About the beginning of the 17th century the severe laws against the Puritans led many dissenters to emigrate to Holland. Some of these were Baptists, and an English Baptist Church was formed in Amsterdam about the year 1609. In 1611 this church published "a declaration of faith of English people remaining at Amsterdam in Holland." The article relating to baptism is as follows:—"That every church is to receive in all their members by baptism upon the confession of their faith and sins, wrought by the preaching of the gospel according to the primitive institution and practice. And therefore churches constituted after any other manner, or of any other persons, are not according to Christ's testament. That baptism or washing with water is the outward manifestation of dying unto sin and walking in newness of life; and therefore in no wise appertaineth to infants." They hold "that no church ought to challenge any prerogative over any other;" "that magistracy is a holy ordinance of God;" "that it is lawful in a just cause for the deciding of strife to take an oath by the name of the Lord."

The last execution for heresy in England by burning alive took place at Lichfield, April 11, 1612. The condemned person, Edward Wightman, was a Baptist. Much uncertainty rests on the history of the Baptists during the next twenty years. It would seem that many members of the Brownist or Independent denomination held Baptist views. An independent congregation in London, gathered in the year 1616, included several such persons, and as the church was larger than could conveniently meet together in times of persecution, they agreed to allow these persons to constitute a distinct church, which was formed on the 12th September 1633; and upon this most, if not all, the members of the new church were baptized. Another Baptist church was formed in London in 1639. These churches were "Particular" or Calvinistic Baptists. The church formed in 1609 at Amsterdam held Arminian views. In 1644 a Confession of Faith was published in the names of seven churches in London "commonly (though falsely) called Anabaptist," in which were included the two churches just mentioned. The article on baptism is as follows:—"That baptism is an ordinance of the New Testament given by Christ to be dispensed only upon persons professing faith, or that are disciples, or taught, who, upon a profession of faith, ought to be baptized." "The way and manner of dispensing this ordinance the Scripture holds out to be dipping or plunging the whole body under water." They further declare that "a civil magistracy is an ordinance of God," which they are bound to obey. How well they understood the distinction between the rights of conscience and the rights of the civil magistracy is shown with remarkable clearness.—

"We believe," they say, "that in all those civil laws which have been acted by them [the supreme magistracy] or for the present are or shall be ordained, we are bound to yield subjection and obedience unto in the Lord, as conceiving ourselves bound to defend both the persons of those thus chosen, and all civil laws made by them, with our persons, liberties, and estates, with all that is called ours, although we should suffer never so much from them in not actively

submitting to some ecclesiastical laws, which might be conceived by them to be their duties to establish, which we for the present could not see, nor our consciences could submit unto; yet are we bound to yield our persons to their pleasures."

They go on to speak of the breathing time which they have had of late, and their hope that God would, as they say, "incline the magistrates' hearts so far to tender our consciences as that we might be protected by them from wrong, injury, oppression, and molestation;" and then they proceed: "But if God withhold the magistrates' allowance and furtherance herein, yet we must, notwithstanding, proceed together in Christian communion, not daring to give place to suspend our practice, but to walk in obedience to Christ in the profession and holding forth this faith before mentioned, even in the midst of all trials and afflictions, not accounting our goods, lands, wives, children, fathers, mothers, brethren, sisters, yea, and our own lives, dear unto us, so that we may finish our course with joy; remembering always that we ought to obey God rather than men." They end their confession thus: "If any take this that we have said to be heresy, then do we with the apostle freely confess, that after the way which they call heresy worship we the God of our fathers, believing all things which are written in the Law and in the Prophets and Apostles, desiring from our souls to disclaim all heresies and opinions which are not after Christ, and to be steadfast, unmovable, always abounding in the work of the Lord, as knowing our labour shall not be in vain in the Lord." The breathing time of which they speak was not of long continuance. Soon after the Restoration (1660) the meetings of Nonconformists were continually disturbed by the constables, and their preachers were carried before the magistrates and fined or imprisoned. One instance of these persecutions will, perhaps, be more impressive than any general statements. In the records of one of the churches at Bristol still existing, and having, now and for perhaps nearly two centuries, their place of meeting in Broadmead, but at this time meeting in divers places, we find this remark: "On the 29th of November 1685 our pastor, Brother Fownes, died in Gloucester jail, having been kept there for two years and about nine months a prisoner, unjustly and maliciously, for the testimony of Jesus and preaching the gospel. He was a man of great learning, of a sound judgment, an able preacher, having great knowledge in divinity, law, physic, &c.; a bold and patient sufferer for the Lord Jesus and the gospel he preached." From the same records we learn that on the 25th March 1683, whilst Mr Fownes was preaching in the wood where they were accustomed secretly to meet, they were surrounded by horse and foot. Mr Fownes was taken and committed "to Gloucester jail for six months on the Oxford Act." The record adds, "the text Brother Fownes had been preaching from was 2 Tim. ii. 9." There could scarcely have been found a more appropriate text for his last sermon to the congregation,— "Wherein I suffer trouble as an evil doer even unto bonds; but the word of God is not bound."

With the Revolution of 1688, and the passing of the Act of Toleration in 1689, the history of the persecution of Baptists, as well as of other Protestant dissenters, ends. The removal of the remaining disabilities, such as those imposed by the Test and Corporation Acts repealed in 1828, has no special bearing on Baptists more than on other Nonconformists. The ministers of the "three denominations of dissenters,"—Presbyterians, Independents, and Baptists,—resident in London and the neighbourhood, had the privilege accorded to them of presenting on proper occasions an address to the sovereign in state, a privilege which they still enjoy.

The Baptists were early divided into two sections,—those who in accordance with Arminian views held the doctrine

of "General Redemption," and those who, agreeing with the Calvinistic theory, held the doctrine of "Particular Redemption;" and hence they assumed respectively the names of General Baptists and Particular Baptists. In the last century many of the General Baptists had gradually adopted the Arian, or, perhaps the Socinian theory; whilst, on the other hand, the Calvinism of the Particular Baptists had in many of the churches become more rigid, and approached or actually became Antinomianism. In 1770 the orthodox portion of the General Baptists formed themselves into a separate association, under the name of the General Baptist New Connection, since which time the "Old Connection" has gradually merged into the Unitarian denomination. Somewhat later many of the Particular Baptist churches became more moderate in their Calvinism, a result largely attributable to the writings of Andrew Fuller. Up to this time the great majority of the Baptists admitted none either to membership or communion who were not baptized, the principal exception being the churches in Bedfordshire and Hertfordshire, founded or influenced by Bunyan, who maintained that difference of opinion in respect to water baptism was no bar to communion. At the beginning of the present century this question was the occasion of great and long-continued discussion, in which the celebrated Robert Hall took a principal part. The practice of mixed communion gradually spread in the denomination. Still more recently many Baptist churches have considered it right to admit to full membership persons professing faith in Christ, who do not agree with them respecting the ordinance of baptism. Such churches justify their practice on the ground that they ought to grant to all their fellow Christians the same right of private judgment as they claim for themselves. It may not be out of place here to correct the mistake, which is by no means uncommon, that the terms Particular and General as applied to Baptist congregations are intended to express this difference in their practice, whereas these terms relate, as has been already said, to the difference in their doctrinal views. The difference now under consideration is expressed by the terms "strict" and "open," according as communion (or membership) is or is not confined to persons who, according to their view, are baptized.

The Baptists early felt the necessity of providing an educated ministry for their congregations. Some of their leading pastors had been educated in one or other of the English universities. Others had by their own efforts obtained a large amount of learning, amongst whom Dr John Gill was eminent for his knowledge of Hebrew. He is said to have assisted Bishop Walton in the preparation of his Polyglot. Mr Edward Terrill, from whose *Records* we have already quoted, and who died in 1685, left a considerable part of his estate for the instruction of young men for the ministry, under the superintendence of the pastor of the church now meeting in Broadmead, Bristol, of which he was a member. Other bequests for the same purpose were made, and from the year 1720 the Baptist Academy, as it was then called, received young men as students for the ministry amongst the Baptists. Fifty years later, in 1770, a society, called the Bristol Education Society, was formed to enlarge this academy; and it was still further enlarged by the erection of the present Bristol Baptist College about the year 1811. In the North of England a similar Education Society was formed in 1804 at Bradford, Yorkshire, which has since been removed to Rawdon near Leeds. In the metropolis a college was formed in 1810 at Stepney, and was removed to Regent's Park in 1856. The Pastors' College in connection with the Metropolitan Tabernacle was instituted in 1856. Besides these, the General Baptists have maintained a college since 1797 which at present is carried on at Chik

well, near Nottingham. A theological institution, intended to promote the views of the "Strict" Baptists, has lately (1866) been established at Manchester. There is also a Baptist theological institution in Scotland, and there are three colleges in Wales. The total number of students in these institutions may be reckoned to be about 200.

The Baptists were the first denomination of British Christians that undertook the work of missions to the heathen, which has become so prominent a feature in the religious activity of the present century. As early as the year 1784, the Northamptonshire Association of Baptist churches resolved to recommend that the first Monday of every month should be set apart for prayer for the spread of the gospel, a practice which has since, as a German writer remarks, extended over all Protestant Christendom, and we may add over all Protestant Missions. Six years later, in 1792, the Baptist Missionary Society was formed at Kettering in Northamptonshire, after a sermon on Isaiah lii. 2, 3, preached by the afterwards celebrated William Carey, the prime mover in the work, in which he urged two points: "Expect great things from God; attempt great things for God." In the course of the following year Carey sailed for India, where he was joined a few years later by Marshman and Ward, and the mission was established at Serampore. The great work of Dr Carey's life was the translation of the Bible into the various languages and dialects of India. The society's operations are now carried on, not only in the East, but in the West Indies, Africa, and Europe. In 1873 there were employed 87 European missionaries and 229 native pastors and evangelists, at 423 stations.—the total number of members of churches being 32,444. The funds of the society amounted to upwards of £40,000, exclusive of the amount raised at mission stations. In 1816 the General Baptists established a missionary society, the operations of which are confined to India. It employs 16 missionaries, male and female, and 16 native preachers, and has an annual income of £14,000.

In regard to church government, the Baptists agree with the Independents that each separate church is complete in itself, and has, therefore, power to choose its own ministers, and to make such regulations as it deems to be most in accordance with the purpose of its existence, that is, the advancement of the religion of Christ. A comparatively small section of the denomination maintain that a "plurality of elders" or pastors is required for the complete organization of every separate church. This is the distinctive peculiarity of those churches in Scotland and the north of England which are known as *Scotch Baptists*. The largest church of this section, consisting at present of 484 members, originated in Edinburgh in 1765, before which date only one Baptist church—that of Keiss in Caithness, formed about 1750—appears to have existed in Scotland. The greater number of the churches are united in associations voluntarily formed, all of them determined by geographical limits except the General Baptist Association, which includes all the churches connected with that body. The associations, as well as the churches not in connection with them, are united together in the Baptist Union of Great Britain and Ireland, formed in 1813. This union, however, exerts no authoritative action over the separate churches. One important part of the work of the union is the collection of information in which all the churches are interested. According to the *Baptist Handbook* for the present year (1875), there are in the United Kingdom—Baptist churches, 2612; places of worship, 3321; pastors, 1916; members, 254,991.

Some of the English settlers in all parts of the world have carried with them the principles and practice of the Baptists. The introduction of Baptist views in America was due to

Roger Williams, who emigrated to Boston, Massachusetts, in 1630. Driven from Massachusetts on account of his denying the power of the civil magistrate in matters of religion, he formed a settlement and founded a state in Rhode Island, and having become a Baptist he formed, in 1639, the first Baptist church in America, of which he was also for a short time the pastor. It is impossible here to trace the history of the Baptists in the United States. In 1873 there are reported—churches, 20,520; ministers, 12,589; members, 1,633,939. The great majority of the churches practise "strict" communion. Their missionary society is large and successful, and perhaps is best known in this country through the life of devoted labour of Dr. Judson in Burmah. There are many Baptist churches also throughout British America. In the more recent colonies of Australia and New Zealand a large number of Baptist churches have been formed during the last twenty-five years, and have been principally supplied with ministers from England. (F. W. G.)

BAR, a town of Russian Poland, in the government of Podolia, 50 miles N.E. of Kaminetz. It is situated on the River Iov, an affluent of the Bug, and was formerly called by that name itself. Its present designation was bestowed in memory of Bari in Italy, by Bona Sforza, the consort of Sigismund I. of Poland, who had rebuilt the town after its destruction in 1452 by the Tatars. From 1672 to 1699 it remained in possession of the Turks. In 1678 a conspiracy of the Polish nobles, Pulaski, Krasinski, and others, against the Russians was formed in the town, which was shortly after taken by storm, but did not become finally united to Russia till the partition of 1793. Eleven fairs are held every year, but the trade of the place is not very great. Population, 8077.

BAR-HEBREUS. See ABULFARAGIUS, vol. i. p. 60.

BAR-LE-DUC, or BAR-SUR-ORNAIN, the chief town of the department of Meuse in France. It occupies the declivity and base of a hill, in lat. 48° 46' 8" N., long. 5° 9' 47" E., on the River Ornain, a tributary of the Marne, 125 miles E. of Paris, and consists of an upper and lower town, the latter being the more modern and respectable of the two. It is a railway station on the Paris-and-Strasbourg line, and the Marne-and-Rhine canal passes in the immediate vicinity. A college, a normal school, a society of agriculture and arts, and a public library, are among its educational institutions. The only building of mark is the church of St Pierre, which contains a curious figure of a half decayed body in white marble, originally forming part of the mausoleum of René of Châlons, Prince of Orange. The castle, which formed the nucleus of the upper town, was built by Frederick I., duke of Lorraine, in the 10th century. Louis XI. got possession of the place and caused it to be fortified in 1474. It was dismantled under Louis XIV. in 1670, but retains a few relics of the ancient works. An extensive traffic is maintained in wood, wine, and wool; and the manufactures of cotton stuffs, hats, hosiery, leather, and confections, are considerable, the last-mentioned article being especially celebrated. Population in 1872, 15,175. The district of Bar was governed by a series of counts from 959 to 1354, when it was raised to a duchy, which in 1419 was ceded to René of Anjou, and henceforward followed the fortunes of Lorraine. The motto of the dukes, which has been adopted by the town, was *Plus penser que dire*. Their coins were usually distinguished by two barbels.

BAR-SUR-AUBE, the chief town of an arrondissement in the department of Aube, in France. It is a station on the Paris-and-Mulhouse line, and is situated on the right bank of the River Aube, at the foot of Sainte Germaine, in a picturesque district, the wine of which is much esteemed. It is a pretty little town, with a few remains of its ancient

fortifications. There are several churches of considerable antiquity—the most remarkable being Saint Maclou. In 1814 Bar-sur-Aube was the scene of several conflicts between Oudinot and the Allied Army, in which the latter ultimately gained the victory. Population in 1872, 4453. Long. 4° 44' E., lat. 48° 13' N.

BAR-SUR-SEINE, the chief town of an arrondissement in the department of the Aube, in France. In the Middle Ages Bar-sur-Seine was a place of considerable importance, and, according to Froissart, contained no fewer than 900 "hôtels" or mansions. It was devastated in 1359 by marauders from Lorraine, and suffered greatly in the religious wars of the 16th and 17th centuries. A battle was fought here in 1814 between the French and the Allies. Long. 4° 24' E., lat. 48° 5' N. Population in 1872, 2798.

BARÁ BÁNKÍ, a district of British India under the jurisdiction of the Chief Commissioner of Oudh, lies between 26° and 28° of N. lat. and 81° and 82° of E. long. It is bounded on the N.W. by the district of Sítápúr; on the N. by Bharáich; on the N.E. by Gondá; on the E. by Faizábád; on the S. by Sultánpur and Rai Bareli; and on the W. by Lucknow. The district stretches out in a level plain interspersed with numerous *jhils* or marshes. In the upper part of the district the soil is sandy, while in the lower part it is clayey, and produces finer crops. The principal rivers are the Ghagrá (*Gogra*), forming the northern boundary, and the Gúmí, flowing through the middle of the district. Both are navigable by country cargo boats. Area, 1735 square miles, of which 1244 are classified as follows:—821 cultivated, 172 culturable but not cultivated, and 251 unculturable waste. Estimated population in 1869, 875,587, or 650 to the square mile, living in 148,166 houses and 2065 villages; Hindus, 748,061; Mahometans, 127,315; Christians, 76. Population in 1872, 1,101,954 souls. Five towns in the district contain over 5000 inhabitants—Nawábganj, 10,496; Rudauli, 12,517; Fathipur, 7494; Darábád, 5999; and Rámánagar, 5714. Principal crops, and their acreage:—Rice, 132,459 acres; wheat, 224,583; pulses and other food grains, 304,636; oil-seeds, 23,000; sugar-cane, 29,586; cotton, 509; opium, 3423; indigo, 4875; fibres, 675; tobacco, 6051; and vegetables, 6351 acres. The agricultural stock and beasts of burden in the district consisted in 1871–72 of 83,232 cows and bullocks, 1000 horses, 2590 ponies, 2840 donkeys, 75,928 sheep and goats, 51,060 pigs, 1181 carts, 26,121 ploughs, and 1533 boats. Of the population returned in 1869, 741,989 were agriculturists, and 133,598 non-agriculturists. The means of communication within the district consist of 337 miles of well-made roads, and 78 miles of railway were under construction in 1872. Total revenue in 1871–72, £165,662, of which £157,505, or 95 per cent., was derived from the land. The police consist of (1), a regular constabulary force, 490 strong, maintained at a cost of £6812 per annum; and (2), the village watch, numbering 9558 men; total, 10,048, or about 1 to each 100 of the population, according to the estimate of 1872.

BARAHAT, a town of northern Hindustán, situated in the Himalayas, and within the native state of Garhwál, in 30° 43' N. lat. and 78° 29' E. long. The town was almost destroyed in 1803 by an earthquake—a calamity greatly aggravated by the houses having been built of large stones, with slated roofs. From its central position, it maintains a free communication with all parts of the hills, and those who make the pilgrimage to Gangotri generally halt here and lay in a stock of provisions for the journey. In the neighbourhood stands a curious trident in honour of Siva. The pedestal is of copper, the shaft of brass about 12 feet, and the forks about 6 feet in length. There is no tradition to show the origin of this curious relic; and although it bears a legible inscription, no one has as yet

deciphered it. The temple in which it was formerly enclosed was destroyed by the earthquake of 1803.

BARANTE, AMABLE GUILLAUME PROSPER, Baron de Brugière, an eminent French statesman, and the learned historian of the dukes of Burgundy, was the son of an advocate, and was born at Riom, June 10, 1782. At the age of sixteen he entered the Ecole Polytechnique at Paris, and at twenty obtained his first appointment in the civil service. His abilities secured him rapid promotion, and in 1806 the post of auditor to the council of state was given to him. After being employed in several political missions in Germany, Poland, and Spain, during the next two years, he became prefect of Vienne. At the time of the return of Napoleon I. he held the prefecture of Nantes, and this post he immediately resigned. About this period he married. On the second restoration of the Bourbons he was named councillor of state and Secretary-general of the Ministry of the Interior. About the same time he was elected to the Chamber of Deputies for the two departments of Puy-de-Dôme and Loire Inférieure; but in the following year, in consequence of being under the legal age of a deputy, as required by a new law, he lost his seat. After filling for several years the post of Director-general of Indirect Taxes, he was created, in 1819, a peer of France, and took an active and prominent part as a member of the opposition in the debates of the Upper Chamber. During the same period the leisure hours which he could spare from his political engagements were devoted to literary studies. After the revolution of July 1830, M. de Barante was appointed ambassador to Turin; whence, five years later, he was transferred in the same capacity to St Petersburg. Throughout the reign of Louis Philippe he remained a supporter of the Government; and after the fall of the monarchy in February 1848, he withdrew from political affairs and retired to his country seat in Auvergne. Shortly before his retirement he had been made Grand Cross of the Legion of Honour. As a scholar his *opus magnum* is the *Histoire des Ducs de Bourgogne de la Maison de Valois*, which appeared in a series of volumes between 1824 and 1828. It procured him immediate admission among the Forty of the French Academy; and its great qualities of scholarship, impartiality, accuracy, and purity of style, have given him a place among the greatest French historians. Amongst the other literary works of M. de Barante are a *Tableau de la Littérature Française au dix-huitième Siècle*, of which several editions were published; *Des Communes et de l'Aristocratie* (1821); a French translation of the dramatic works of Schiller; *Questions Constitutionnelles* (1850); *Histoire de la Convention Nationale*, which appeared in six volumes between 1851 and 1853; *Histoire du Directoire de la République Française* (1855); *Études Historiques et Biographiques* (1857); *La Vie Politique de M. Royer-Collard* (1861). The version of *Hamlet* for M. Guizot's *Shakespeare* was the work of M. de Barante. He spent the last eighteen years of his life in retirement in Auvergne, and died there on November 22, 1866.

BARANYA, a province in the kingdom of Hungary, extending over 1960 square miles. It lies in the angle formed at the junction of the Danube and the Drave, is traversed by offshoots of the Styrian Alps, and contains one city, 13 market-towns, and 341 villages. The inhabitants number about 283,500, and consist of Magyars, Germans, Croats, and Servians, a large proportion being Roman Catholics. The greater part of the land is fertile, but a portion of it is marshy and unhealthy. The chief products are corn, wine, flax, tobacco, asparagus, and potash. Warm springs are found at Tapolca, Siklós, and Harkany. There are some valuable quarries of marble and millstones, and numerous coal-mines. The rearing of sheep