

AMERICAN BAPTIST MEMORIAL.

JANUARY, 1856.

Baptist History.

MUNSTER.—MUNCER.

A LEARNED wit who spent much of his time in reading romances, on being asked why he did so, replied that he preferred them to history, because they were more entertaining and equally true. While the blade of the critic may have been too sweeping, it must be confessed, that much that passes for history, scarcely outranks the absolute myth. In fact it is probably true that no historian has ever yet succeeded in writing actual history. No one man can occupy such a stand-point, as to be able to describe properly and adequately, and in all their bearings, the multiplied facts of any extended period. In the very nature of things, there must be an aspect of things which no one man can see, to say nothing of the various causes inherent in human nature which influence our perceptions and bias our judgment. All that the historian can do, is to write a narrative; it may be called a historical narrative, which approximates more or less to actual history, in proportion as the narrator has opportunity, capacity and desire to tell the truth.

Whatever may have been the failure of all attempts to write history, and though those attempts can be called nothing more than historical narrations, there is, nevertheless, such a thing as actual history. That is, it is true that certain things did occur, that they were the result of certain causes, and that they, in turn, produced certain effects; and it is also true that these things, in

all their connexions anterior and ulterior, may be certainly ascertained and proved. This is history. It is to be gleaned from the various narratives of those who have attempted to write history, from state papers and legal enactments, from private documents, from the literature of the times, from ancient ruins, monuments, coins, medals, &c., &c. No one of these sources is sufficient to supply us with the whole truth; but when the evidence of each of these witnesses is sifted, compared with other evidence and reduced to consistency with itself; and when after this, a continuous and consistent narrative is eliminated from the united testimony of the whole, then we have what may be called actual history. All honest historians have endeavored to do what has just been described, and in many particulars, all have succeeded. No one of them can have succeeded in *all* respects, for reasons already set forth. For the same reason, no reader of history, can come to a clear and certain knowledge of all the facts, in any extended period. But there are certain segregated facts, of which, any reader, if he will turn his attention to them, may become perfectly sure, and that, in many cases, not by reading the narrative of any historian, but by doing what the historian should have done for him, that is, by investigating the original sources of information.

In Baptist history there are certain facts susceptible of clearest proof, and which have over and over, *been* proved, beyond possibility of doubt or cavil, which, nevertheless, historians as they

are called, have intentionally, or otherwise, so beclouded or perverted, as to do grossest injustice to the denomination. An instance of this may be found in the fact, that of all the writers who have attempted to give the history of the Anglo-Saxon race, on this continent, not one has given a clear and true account of the rise and progress of religious liberty. The credit of being the first to promulgate and establish this principle, which rightfully belongs to Baptists alone, has been wrested from them and strangely enough handed over to Papists. Nothing could be more absurd than the supposition, that the credit is due to the latter; nothing is more false in fact and nothing can be more clearly proved to be false. Nor has any historical truth ever been more thoroughly demonstrated than that the honor belongs to the Baptists. Yet, although this truth has been brought out, and published some scores of times, future historians will probably misstate, pervert or falsify, either intentionally or otherwise, just as their predecessors have done. Yet, however false in the historical narratives that go to posterity, it is matter of congratulation, that history will go to them too; and that the time never will come, when in reference to *this* event, the evidence will not be within the reach of the antiquarian, or of the diligent searcher for truth.

But of all the historical misrepresentations that ever have been made since the days of Herodotus down to the present hour, none have been more groundless than that monstrous fabrication known as the Anabaptist insurrection at Munster.

For more than three centuries, have Baptists been the subjects of censure, for crimes in connexion with this affair, of which they are as guiltless, as generations yet to be born. And when in our day, it is manifestly absurd to reproach us with these transactions, we are complacently complimented on the improvement of our principles since the days of our ancestors. The truth is,

our principles are just what they always were.

These reflections have been suggested by a somewhat musty tome, in large quarto form, now lying open on the writer's table, entitled "Ecclesiastical Researches," by Robert Robinson, printed in Cambridge, England, 1792. The author of this volume, an indefatigable scholar and of unquestioned ability, made extensive ecclesiastical researches with the view of writing a history of the Baptists, but in the providence of God, was removed from the scene of his earthly labors, before he had completed his work. His posthumous papers were examined by some of his learned friends, and though incomplete and "in the rough," were published under the title of the volume which has just been described. As the work is now out of print and accessible to few, and as there is no account of the scenes which the author describes, more luminous and satisfactory than that which he has given, it cannot but be an acceptable service, to rescue from oblivion, and place within the reach of the many, a few extracts at least, from these valuable records of the past.

In the following instructive passage taken from the work, it will be perceived that Thomas Muncer, a prominent Baptist of those times, is a conspicuous character. No man's history has ever been more falsified than his; and as no personal demerit has been proved upon him, it is not hard to suppose that he has been thus roughly handled, not for his own sake, but merely because he was the representative, to some extent, and for the time being, of certain principles. What these principles were, the intelligent Baptist reader may decide for himself. But to proceed with the extracts:

"In the summer of 1524, the peasants of Suabia on the estate of Count Lutsen groaned under their hard servitude, and determined to seize the first opportunity to get free. Such an one happened the November following and they revolted.

The Counts Lutsen and Furstenberg, and the neighboring gentry in Suabia, who had all a mutual interest in suppressing the insurrection, and who had entered into a confederacy for another purpose, agreed to suppress them, and Furstenberg, in the name of all the confederates, went to inquire into their grievances. They informed him that they were Catholics, that they had not risen on any religious account, and that they required nothing but a release from those intolerable secular oppressions, under which they had long groaned, and which they neither would nor could any longer bear. The second insurgents were the peasants of a neighboring abbey, and they declared, as the first had done, the oppression of the abbot, and not religion, was the cause of their conduct. The news, however, flew all over Germany, and the next spring three hundred thousand men, having more reason to complain than the first had, left off work, and assembled in the fields of Suabia, Franconia, Thuringia, the Palatinate, and Alsace. They consisted of all sorts of peasants who thought themselves aggrieved in any manner.

The feudal system was at this time in full force in many parts of Germany, and in Suabia, and the countries on the banks of the Rhine, where the peasants first rose, and where their condition was most tolerable, their grievances were very great. They paid the full value of their farms in rent to their landlords. If they chose to remove, or to follow any other profession, they were obliged to purchase these privileges at a high price. All grants of lands expired at their death, and did not descend to their families. At a death, the landlord claimed heriots of the best of their cattle or their furniture. If the children desired to succeed their fathers, the landlords required enormous fines and the stewards, always more arbitrary and insolent than their masters, exacted yet more enormous fees for a renewal. To all these were super-

added stated and occasional taxes on beer and wine, and the necessities of life, which fell hardest and heaviest on the poor, and which were levied to support the growing luxury, or the expensive wars of their princes. This was the condition of the best part of Germany, a condition so deplorable, that as soon as a farmer was taken ill, his whole family were benumbed with fear, and suspended their labors, for they all knew, that the moment the master's eyes were closed, the unfeeling stewards of the lord would enter the house, and without paying any regard to the affliction of the widow, or the tears of the fatherless, instantly demand a year's rent, take an inventory of every chattel, living and dead, and if the rent was not produced on the spot, and their own exorbitant fees paid besides, turn the family out of doors, and refuse them the last of consolations, that of bedewing the corpse of their late benefactor with their tears.

Of all the teachers of religion in Germany at this time, the Baptists best understood the doctrine of liberty; to them therefore the peasants turned their eyes for counsel. Catholic priests were creatures of the Pope, Lutheran priests were creatures of Luther, the first preached blind submission to the priest, the last the same disposition to the magistrate, with this proviso, however, that the magistrate was a Lutheran, for they called other priests worshipers of the beast. It is needless to adduce proofs, the parties have proved it against one another beyond all contradiction. The tyranny of both was equal in every thing except extent, the Pope's dominions were the largest. Luther never pretended to dissent from the church, he only professed to disown the Pope, and this distinction our best church historians require us to make as the best and only clue to the history of reformation by Luther. Of the Baptists one of the most eminent was Thomas Muncer of Mulhausen in Thuringia. He had been a priest, but he became a disciple of Luther, and a great favorite with the reformed. His

deportment was remarkably grave, his countenance was pale, his eyes rather sunk as if he was absorbed in thought, his visage long, and he wore his beard. His talent lay in a plain and easy method of preaching to the country people, whom (it should seem as an itinerant) he taught almost all through the electorate of Saxony. His air of mortification won him the hearts of the rustics: it was singular then for a preacher so much as to appear humble. When he had finished his sermon in any village, he used to retire, either to avoid the crowd or to devote himself to meditation and prayer. This was a practice so very singular and uncommon, that the people used to throng about the door, peep through the crevices, and oblige him sometimes to let them in, though he repeatedly assured them that he was nothing—that all he had, came from above—and that admiration and praise were due only to God. The more he fled from applause the more it followed him. The people called him Luther's curate, and Luther named him his Absalom, probably because HE STOLE THE HEARTS OF THE MEN OF ISRAEL.

"Muncer's enemies say all this was artifice. It is impossible to know that: the survey of the heart belongs to God alone. This was not suspected till he became a Baptist. They say he was all this while plotting the rustic war. But there was no need to lay deep plots to create uneasiness; the grievances taught the peasants to groan, and rise, and fight, before Muncer was born; and nobody ever taxed him with even knowing of the first insurrections now. The truth is, while Luther was regaling himself with the princes, Muncer was preaching in the country, and surveying the condition of their tenants; and it is natural to suppose he heard and saw their miserable bondage, and that on Luther's plan there was no probability of freedom flowing to the people. It was only intended to free the priests from obedience to the Pope, and to enable them to tyrannize over the people in the name of the civil ma-

gistrate. Muncer saw this fallacy, and remonstrated against it; and this was the crime which Luther punished with an unpardonable rigor, and which the followers of Luther have never forgiven to this day. "Muncer," say they, "was a man well skilled in the knowledge of the Scripture before the devil inspired him; but then he had the arrogance not only to preach against the Pope, but against Master Doctor Martin Luther himself." As if Martin of Saxony had any better patent for infallibility than Leo of Rome!

"Luther had influence enough to get Muncer banished. First he settled at Alsted, thence he was driven to Nuremberg, and when the peasants rose he was at Mulhausen, where he had resided some time, and where he had continued to teach doctrines highly acceptable to the lower orders of the people, who followed him, and heard him with the utmost avidity. Here he made no secret of his sentiments. He told the people that the Catholics and the Lutherans were in two extremes of error, both which good men ought to avoid. He observed that the Catholics subjugated mankind to laws of morality superstitious and too severe; that Luther had shaken off these, but had fallen into the opposite extreme, and had not provided for such purity as the gospel required; and that neither party had understood that kind of liberty which Jesus Christ had purchased with his blood; that on the one hand men should avoid superstition, and on the other all kinds of vice, as well as practise every virtue of temperance, moderation of dress, diet, and so on. His meaning seems to be, that a Christian Church ought to consist of virtuous persons; and herein his notion differed from that of Luther, who, by taking the Church as the Pope left it, included whole parishes and kingdoms, with all the inhabitants of every description, in the Church. On the other hand, he understood virtue not to consist in ceremonial performances, or in disputes

about points of doctrine, but in personal excellence.

"On these principles he formed a Church, and advised the members of it to make use of retirement, moderation, and prayer; to consider the several points of religion for themselves; to examine the evidences of the being of a God, the doctrine of providence, the person of Christ, the nature of the Christian religion compared with that of the Turks; and in such a course of life he promised them, as well he might, the presence and blessing of Almighty God. This was a method of reforming, new to those who passed in the world for the reformers of it. This was going about the work properly, by setting men to reform themselves: but a reformation effected by reason and Scripture, without the aid of kings and priests, was not in the taste of those times. The peasants were the only people who relished Muncer's doctrine, and they repaired to Mulhausen in vast numbers to be instructed and comforted by him. A Dutch schoolmaster very gravely informs us, that of all this rabble there was hardly one that knew his letters. This was the greatest crime that a pedant could think of. Besides, they say, Muncer was a great dreamer, and advised his people to dream. This is not very probable, however. If they did dream for wisdom, it must be allowed they profited more in their sleep than their persecutors did with their eyes open. Luther, always ingenious, invented the best scheme. Mulhausen was an imperial city, and not under the jurisdiction of the Duke of Saxony. Luther had no more power here than what his credit gave him. He wrote to the magistrates of the city to advise them to require Muncer to give an account of his call, and if he could not prove that he acted under human authority, then to insist on his proving his call from God by working a miracle. The magistrates fell into this snare, and so did the monks, for persecution is both a Catholic and a Protestant doctrine; and they set about

the work. The people resented this refinement on cruelty, especially as coming from a man whom both the Court of Rome and the Diet of the empire had loaded with all the anathemas they could invent, for no other crime than that of which he accused his brother; and they carried the matter so far in the end, that they expelled the monks, to which the Lutherans had no objection, and then the magistrates, and elected new senators, of whom Muncer was one. To him, as to their only friend, the peasants all looked for relief.

"Muncer's doctrine all tended to liberty; but he had no immediate concern in the first insurrection of the peasants. It was many months after they were in arms before he joined them; but knowing their cause to be just, he drew up for them that memorial or manifesto which sets forth their grievances, and which they presented to their lords, and dispersed all over Germany. This instrument is applauded by every writer, who mentions it as a master-piece of its kind. M. Voltaire says, "a Lycurgus would have signed it." It was the highest character he could have given it. Some by mistake ascribe it to Stapler.

This manifesto consists of twelve articles, in which are set forth the grievances of the peasants, and the redress which they required, and on the grant of which they declared themselves ready to return to their labors.

[These articles contain nothing but complaints of civil grievances, incomparably more dreadful than any our fathers ever endured as British colonists. They make no reference to religious principles as such, and assert nothing but civil rights.]

"These are the infernal tenets, the damnable Anabaptistical errors (garbled and recorded by their enemies, too), which the orthodox of all orders, from Luther to the present time, have thought fit to execrate under all the most monstrous names that malice and rage for persecution could invent. Two hundred and

sixty years hath this crime of the Baptists been visited upon their descendants. It is time now to respire, and to make a few cool reflections on this event.

"The celebrated Mons. Voltaire, who certainly was no Anabaptist, hath stated the matter in a few words. 'Luther,' says he, 'had been successful in stirring up the princes, nobles, and magistrates of Germany against the Pope and the bishops. Muncer stirred up the peasants against them. He and his companions went about addressing themselves to the inhabitants of the country villages in Suabia, Misnia, Thuringia, and Franconia. They laid open that dangerous truth, which is implanted in every breast, that all men are born equal; saying that if the Popes had treated the princes like their subjects, the princes had treated the common people like beasts. It must be acknowledged, that the manifesto published by these savages in the name of 'The Men who till the Earth,' might have been signed by Lycurgus. They only claimed the rights common to mankind; but they supported the claim like savage beasts.'

"There are, then, only two questions: the one whether the claims were just in themselves, and the other whether the peasants supported them properly. The first is readily granted now-a-days in free countries. It is clear the manifesto is not a compilation of scholastical speculations about grace and free will, and baptism and the sacrament. It contains the rights of mankind. In this instrument there is no heretic but a tyrant; nothing proposed to be hated but the feudal system; and liberty is the only orthodoxy. It is a system of justice, virtue, and happiness; and so equally distributed that it is impossible to know any thing more of the religion of the authors than that they were Christians who held themselves bound to make the Holy Scriptures the rule of their actions. When this memorial is compared with the Augsburg Confession, each article of which begins with 'docent,' and ends

with 'damnant,' and many of them with 'damnant Anabaptistas,' the reason and feelings of an examiner will reverence the mild justice of Muncer and his memorialists, and be fired with indignation at the folly of mankind for suffering themselves to be so long insulted with such bloody trifles, though under the sacred names of 'confessions of faith.'

"The support of these claims is a very different article; but, had Muncer succeeded, ten thousand tongues would have celebrated his praise. Indefatigable writers would have sifted every action to the bottom, tried the cause by rules of equity, examined the credibility of every witness, and would not have suffered improbable, contradictory, and even impossible tales, told by ignorant and interested men, to have seized the credit and honor which are due to nothing but impartial truth. If the procuring of liberty for three hundred thousand wretched slaves, and their posterity, had been accompanied with some imperfections, and even some censurable actions, the latter would have been attributed to an unhappy fatality in human revolutions, and in comparison with the benefits thrown into the great scale of human happiness, they would have diminished till they had totally disappeared.

"All this was ten years before the affair at Munster; and nothing has been said since that affair worse than was said now, before it begun. It was not, therefore, a quarrel about baptism, but about the feudal system. It was not water, it was government that was in question; and the Baptists had the glory of first setting the reformed an example of getting rid of tyranny tolerated only through custom, and supported only by power against right."

The reader of the above extracts, however much he may have been entertained by the account of Thomas Muncer, may be disposed to ask what all this has to do with the "Munster affair." It has this much to do with it; it shows that the connexion of Baptists with that

affair, so far as it existed, was on grounds purely *civil*. Their principles had been clearly set forth by Muncer ten years before it happened, and as Robinson says in his closing paragraph, "nothing was said afterwards worse than what was *then* said." In the "manifesto," drawn up by Muncer, the length of which unfortunately prevents its being inserted here, there is not a word nor thought that may not find a counterpart in the declaration of American independence. In fact, the only difference between the German Baptists of the sixteenth century and the American Baptists of the eighteenth, is this; that the latter fought for liberty in a war which *succeeded*, and the former fought for the same purpose in a war which did *not* succeed. If the American revolution had been a failure, Washington would doubtless have been hanged for treason and his character held up to the execration and contempt of posterity. If Muncer had succeeded, he might have outranked Luther. Such is the effect, which success or failure, has upon the verdict of the multitude.

It may further be observed, that if Baptists are to be held responsible for the conduct of all in the sixteenth century, who rejected infant baptism and immersed adults, they may with equal propriety, be held to account for the sins of all who reject infant baptism and immerse adults *now*. This would make us chargeable with the follies and crimes of Mormonism. The absurdity of this is obvious; and equally absurd for the same reason, are the charges of those, who raise a hue and cry against *Baptists*, for the outrages at Munster and elsewhere, in the sixteenth century.

H. H. T.

Richmond Female Institute,
Dec. 15th, 1855.

WHAT IS A HERIOT?—It is one of the monstrous exactions of the feudal system, and consists in a heavy tribute or fine to be paid to the owner of land, on the death of his tenant.

Miss Eleanor Macomber.

ABOUT twenty years ago a pale, delicate, and worn-looking lady, frail in constitution, and weakened also by disease, visited a southern city to recruit her wasted frame, and prolong a life which scarcely seemed to promise any more of labor or usefulness. Those who looked upon her felt that her work was almost finished; that *she* might afford to rest. Her labors as a missionary among the Indians had undermined the foundations of her clay tenement, and it seemed crumbling fast to dust.

The mild climate, the cordial hospitality of friends, the conscientious accuracy with which she observed the directions of her physicians, were effective, under the blessing of God, in 'rescuing her from the grave. With new fervor and quickened devotion, she determined to offer herself again on the altar of missionary service, "a *living sacrifice*." Delivered by God's hand from the very jaws of the grave, she felt renewed obligations to be entirely devoted to him.

We call woman weak, and almost feel as if she was excluded from the sphere of heroic acts, and the possibility of powerful influence. Here was not only womanly weakness, but the feebleness of poor health, and the shrinking delicacy of a sensitive and retiring nature. Yet there was strength, irresistible energy in that calm determination which burned in her heart. It was more than mortal energy, for "the love of Christ constrained her."

Miss Macomber went out to Burmah, under the direction of the Board of the Old Triennial Convention. She reached her destination in February, 1836. During the latter part of that year, having acquired the rudiments of the Pwo Karen dialect, she formed the purpose of going among them, to some village where the knowledge of Jesus Christ had never been communicated, that she might tell the heathen—particularly those of her own sex—the simple story of the cross. Her brethren at Maulmain represented

the hazards of such an enterprise, but she replied, "If Christ is with me there, I need fear nothing; if he is not with me, I am not safe here."

One of the missionaries, Mr. Osgood, with two or three native assistants, accompanied her to Dong-yan, the place selected. They ascended the river about twenty-five miles the first day, and slept that night in their boats. The next morning they made their way overland to the house of the chief, about ten miles. The time seemed most unpropitious.

Almost every man in the vicinity was in a state of beastly intoxication; and the chief, who was gone to attend the idolatrous rites connected with the burial of a Burman priest, returned at night too drunk to be fit for business. The next day, however, he gave permission to build in his town; but before the place could be selected he was again missing. Such was her welcome. The rest of the story may be best told in the graphic language of the venerated Dr. Judson.

"Parting in tears with the missionary who had conducted her thither, she spread her mat in her loneliness, and sat down in the hut of a petty chief, who gave her reluctant admission—a hard-headed, hard-hearted notorious drunkard. Though able to say but little, and that in a very imperfect manner, she immediately began to communicate the truths of the gospel to the people around her. It was not long before an elderly person in the neighborhood drank in her instructions; then the wife of the chief, a very sensible, superior woman; and then, to the astonishment of all, the drunkard himself emerged from the fumes of rum, and became a rational being and a devoted Christian. Nearly all their children, a large family, most of them grown up, sooner or later followed their parents into the kingdom. A violent persecution ensued; most of the population forbade her entering their houses; mobs of profligate wretches surrounded her dwelling by night, yelling and throwing stones; several times her house was

set on fire; and the house of her principal assistant was burned down. But she breasted the storm in the spirit of the gospel, and finally it died away. The growing church was placed under the pastoral supervision of some of the missionaries. I had the happiness of organizing it in March, 1837; and one and another of the brethren subsequently took the pastoral care. It now consists of thirty members, including two or three promising young men, who, with the first convert, the elderly person above mentioned—a very steady, substantial Christian—and the reformed chief, ordained a deacon, have been employed as assistants in spreading the gospel among the neighboring villages.

"Besides her labors at Dong-yan, the location first selected, Miss Macomber made occasional tours about the country in search of Karens of the Pwo tribe. Her last tour was up the Houg-taran, above one hundred miles. On her return she touched at this place; and it soon became evident that somewhere on her tour she had inhaled the pestilential miasma, and symptoms of the jungle fever—so called here, because contracted in a jungle, or wood—began to appear. She at once gave up all hope of recovering; felt that her work was done; and addressed herself to the last trial with the same steadiness of purpose, buoyancy of spirit, and entire trust in God which had marked all her preceding course. 'Do you think you shall recover?' 'No, no!' 'Will you have such or such means used?' 'Do all you think proper for your own satisfaction; but it will be of no avail; my time has come.' 'You are better this morning. Are you willing to get well?' After a pause—'I hope I should be willing, if it be the will of God; but it would be hard to be called back when so near home.' 'Oh, my master!'—in hardly audible prayer—'take me *this day* to thyself,'—are sentences which may serve to indicate the state of her mind in view of death. The last afternoon she suffered severely.

Once she begged those around her bed to join in silent prayer, that her agony might be alleviated. Two or three times, at intervals, she cried out with gasping earnestness, 'Why can't I go?' One by her side whispered, 'Sister, the Lord's time is the best,' on which she made an evident effort to nod a cordial assent—one of the latest tokens of recognition which we obtained. After a few more struggles with the last enemy, she quietly sank into his arms, and into the arms of the Saviour.

"Bitter were the tears and the cries of her converts, who had tended her faithfully by day and night during her sickness, and of others who arrived just in time to witness her interment; and long and lingeringly did they gaze on her face before we closed the coffin lid.

"Happy sister! Precious was the box of ointment which thou hast poured on thy Saviour's head, and splendid will be the diadem which he will set on thine, inscribed with the praise bestowed on Mary of old, '*She hath wrought a good work upon me.*'

"When I consider her unsurpassed missionary spirit, her undiverted, indefatigable efforts, her measure of success—great when compared with her scanty means and limited time—and the good judgment which marked all her plans, I am ready to ask, Where shall we find her *equal* among those she has left behind? May my spirit be quickened by contemplating her example, and may my last end be like hers!"

Mr. Osgood mentions that he asked her if she felt any reluctance to die. She replied, "I have not the least. It is a pleasure to think of dying. I shall see much of what I have recently thought a little of—the glory of God and the love of Christ. When I think of the dear Karen disciples, I feel for them, and would be willing to stay a little longer; but if it is the Lord's will that I should leave them, I have nothing to say. Tell my friends I am not sorry that I came to this country, or that I came alone. I

have suffered for nothing which they could have supplied me with."

If it is asked, What were the agencies and means which she employed, and by which such glorious results were produced, it must be answered—the simple story of the cross. When she was left alone, in that heathen wild, she wept, for she was a lone woman, a stranger in a strange land; but she dried those tears to pray and labor, with *unwavering confidence in the power of the gospel* to regenerate and renew that heathen village, where all seemed so hopelessly repulsive.

Quietly and unostentatiously she sought the acquaintance of the women, and communicated her message. At length the wife of the chief, on hearing the narrative of the Saviour's sufferings, was completely subdued by it, and shortly gave pleasing evidence of conversion. She desired that her husband might hear the same wonderful story, but yet feared the consequences of an unwelcome reception. Miss Macomber, however, was ready to venture. She was cautioned not to speak to him of his faults, but to tell him of this same dying Saviour. Seating herself by his side, she related the gospel history. His attention was not easily fixed; but, as the narrative proceeded, it gradually won upon him, and on arriving at Gethsemane, he gave visible signs of emotion. When the scene of the crucifixion was reached he could restrain himself no longer, but, bursting into tears, asked if there was mercy in the Saviour for such a sinner as he was. In no long time he was rejoicing in hope of eternal life. Others heard, and were subdued by the same glad-tidings: within about three months ten gave good evidence of a gracious change, and a missionary came from Maulmain and baptized them; a church was organized, and the chief became its first deacon, filling the office in a most worthy and exemplary manner.

Such was the origin of the church at Dong-yan, now one of the largest and most efficient Karen churches, support-

ing its own pastor, and making progress in all good things, such as extracts unwilling praise from the heathen around them. When the devoted woman from whose lips they first heard the words of life was seized with mortal illness, they came continually to know of her state; and when she was summoned on high, they claimed for themselves the privilege of erecting a monument over her sleeping dust, to testify their love to her who "brought salvation to Dong-yan." But that living church is her fairest monument, and a monument that will endure.

Conversation with a Dying Colored Man.

THE following scrap from a pastor's memorandum book, may be interesting to the readers of the Memorial:

"A day or two ago, I called to see a colored man, a servant, whom I have known for some time, and who was understood to be in a dying condition. He seemed perfectly conscious of his situation, entirely resigned to death, and triumphant in hope. After a few minutes conversation, and engaging in prayer with him, I was about retiring, when he asked me, if I was not in a hurry, to take a chair for two or three minutes, as he wanted to talk to me. I did so, when something like the following conversation occurred. I give his own broken, yet imperfect language, as nearly as I can recall it.

"The Bible says you must repent, and believe the gospel, and you shall be saved. Don't it?"

"Yes."

"Our Saviour told Nicodemus he must be borned again, if he would see the kingdom; and Nicodemus, he didn't understand at first; but the Saviour *parabbed* (explained) it over to him, till it seems to me he could'n't help understanding; and showed him that he must be borned again of the Spirit of God."

"Yes."

"Well, if a sinner is borned again, it is God who has done it, only for his Son's sake—not for any righteousness the sinner has done, but because Jesus died in our place."

"Yes, it is only for his Son's sake."

"Well, some people says, when God have converted a man for His own purpose, and changed his heart, he can after that be *unchanged* again and get *unborned*. Now I don't see how that can be. I want to know what you think about that."

"I do not believe that a person who is truly converted can, after that, be unconverted; but then you know some people think and say they are converted when they are not. Suppose a man says he was converted once, and then goes on to do wickedly, what would you think of his case?"

"What! to do wicked like he done before? He never was converted. He never been changed—else he would'n't do the same way. I would'n't give (pausing, through weakness, for a minute or so,) I would'n't give—no, not a *half* a cup of cold water for any sort of religion, that let a man go on and do bad just the same as before. No, he must be *truly* borned again. I want a religion to live by, a religion to die by, one I ain't afraid to meet my God with."

After some other conversation, such as I thought suited to cheer and support him in the hourly expected struggle for dissolution, I left, with the conviction deeply impressed upon my mind, that this member of the African church had derived a clear knowledge of the fundamentals of the gospel from the instructions he had there received; and that if I ever reach heaven, I shall meet him probably, and many others like him, who have found in their servitude the liberty wherewith Christ maketh his people free."

QUERE?—Is there an instance in the New Testament in which prayer is addressed to the Holy Ghost? If not, *why* not?

The First Baptist Church in Ohio.

The following extract from a letter of the venerable E. Ferris, of Indiana, dated Nov., 1852, gives the facts in regard to the First Baptist church on the west side of the Ohio river.

My remarks were intended to be, in substance, as follows: That if I had been one of the speakers, I could have carried the minds of the hearers much farther back; that strange and almost incredible as it might appear, I had heard the first sermon preached in the Miami country, northwest of the Ohio river; or, in all that region whose first settlements of white people had spread out from the early settlements made in the Miami country. My remarks carried me back to the 12th day of December, 1789, on which day my father landed with his family a short distance below the mouth of the Little Miami, and took up his residence in an apartment assigned him in Fort Miami, built on the bank of the Ohio river by a party of white people who, the preceding year, made the first settlement in the country, and had erected the fort for a residence, and in case of an attack from hostile Indians, for a defence. At that time there was in the country, including a small settlement where Cincinnati now stands, and a few families at North Bend and Dunlap's Station on the Big Miami, and Covalt's Station on the Little Miami, probably sixty or seventy families, who were not only without the gospel, but also without the restraints of civil government, only as they were a law unto themselves; yet living together in a good degree of harmony, and always ready to help each other when attacked by their common enemy.

About the close of December, A. D. 1789, a Mr. David Jones, pastor of a Baptist church called Great Valley, in Pennsylvania, visited the new settlement and preached on the Sabbath in one of the block houses in the Fort, where, for the want of seats, the congregation had

to hear standing. The writer of this article was present; but then too young to attempt a description of the sermon. The following March, 1790, Mr. Stephen Gano, then a young preacher from the city of New York, while on a visit to Kentucky to see his father, crossed over to Columbia, as it was afterwards called, to visit his brother, the late Gen. John Stiles Gano; and while there, collected the scattered Baptist professors, who were among the early pioneers, and organized them as a church. He preached for them several times, baptized three, and administered the Lord's supper. So, that in March, 1790, there was one, and but one, Baptist church in all that extent of country of which the States of Ohio, Indiana, Illinois, Michigan and Wisconsin are now composed; and that with one exception, the only Protestant Christian Church in all that region, and was without a pastor or a house to meet in for worship.

Of this church, in early youth, I became a member, and in her bounds and by her consent, more than half a century past, commenced my work as a Christian minister. From my personal knowledge of the church from the beginning, and my early connection with her as a member, my claims to be a pioneer, if I have any, are founded. From this point, while listening to the addresses alluded to, I took my start in tracing the progress of the churches in the West, from the beginning up to the present time. And while in my imagination, I took a view of her present condition, and could triumphantly say with the Prophet, "What hath God wrought?" in view of the future, I could with equal confidence exclaim, "What can he not do?" Here I came to a point among the recollections of my early days where I could take a stand and relate that which, from the beginning, I had seen with my own eyes, heard with my own ears, and been made acquainted with by my own experience and observations; and where, were I able to wield the pen of a ready

writer, I could record many thrilling accounts of circumstances connected with the labors, and toils, and disappointments, and sufferings, and sorrows, and self-denials, and sacrifices, as well as of the encouragements, successes, joys and triumphs of those agents God has been pleased to make use of in the accomplishment of his great designs of salvation.

The Lingerer.

"And while he lingered, the men laid hold upon his hand; the Lord being merciful unto him." *Genesis xix. 16.*

WHAT a description is contained in this chapter! What a picture of nature—destitute, alas! of nature's God! What a forcible delineation of a most important crisis in patriarchal history! but oh, how much more striking the description drawn of that more momentous crisis that occurs once, at least, in the history of every human mind—the great crisis of decision!

The last hour of loveliness and serenity had dawned upon the cities which were "as the garden of the Lord" for beauty. Nature's peace was at an end; the long-suffering of the Lord had ceased to be salvation; and the missioned angels, whose retiring footsteps were to prove to the victims of a divine and just indignation the very knell of doom, were already standing on the threshold of the only habitation wherein dwelt righteousness. And Lot was there—he to whom the message of mercy had been sent. "Just Lot," whose soul was continually vexed by the wickedness around him, to whom the impending fate of the plain had been graciously made known—he was there, and lingered. Lingered? What! could *he* linger, for whom alone the pent-up fire delayed to pour forth its igneous deluge? for whom alone the impatient earth still remained quiescent under the very feet of the idolaters? Could *he* linger? Yes. We are told "*he yet lingered*;" and fatal indeed might have been that one mo-

ment's dereliction; momentous the consequences, and ruinous the price, of that one "longing, lingering look" at his doomed yet beloved Sodom, had not that irresolute hand been seized by those whose hearts, though tender, were not human, and who, though sympathising with his feelings, partook not of his weakness.

Thus was he "brought forth; the Lord being merciful unto him."

The cities of the plain have long lain beneath the calm asphaltic waters; no trace remaining of the famed fertility of that once lovely valley. Lot has been gathered to his fathers, no account having been transmitted of his journey to the heavenly Zoar. But though his *name* has perished (save in sacred writ), his character has not. There are many Lots still resident in the plains of the world—many lingerers. May their danger be as happily averted as his!

There are some who, like Lot, find nothing congenial in Sodom, and yet are reluctant to quit it. Their guardian angel has long stood by them, but the links are strong that bind them to familiar scenes, and the eye is still turned lovingly and regretfully to the sweet vale of Siddim. Many, indeed, are their dangers. See that fair and favored maiden, bright and blooming in the noon of youth, with every promise of future excellence already budding from the seeds of pious education and religious training. There are, in that soul, aspirations and desires that this world's Sodom knows nothing of—an earnest longing to flee from the avenging hurricane, from the "wrath to come." But her friends are all in that heedless city; the home of her childhood, the scenes of her youth are within its walls. "Escape to the mountain" seems a hard command; the eye regretfully is turned upon the spots to be left for ever. She *yet* lingers! But, ere the moment for decision is forever past, a hand is stretched forth to the halting one. The hand of Providence kindly severs some link,

too strong for that weak spirit to break, and the hand that brought Lot forth out of Sodom leads *her* by a way that she knew not, to the everlasting hills, even to that "rock which is Christ." "The Lord being merciful unto her."

"When heav'n would kindly set us free,
And bid the' enchantment end,
It takes the most effectual way,
And robs us of a friend."

But this is not the only instance. Approach that silent chamber—draw near that sick bed, where the vigor of youth and manhood, unaided by the weeping friends around, are combatting alone, and oh! how vainly, the one great leveller, death! Struck down in the heyday of prosperity, life just opening around him, every pleasure shared by the wife of his choice, every grief soothed by the innocent endearments of his first-born—even thus, in the midst of hope came the summons, "The Master is come, and calleth for thee!" Though surprised, he is not unprepared. Death, though far from his expectations, has not been wholly absent from his thoughts.

But life and love, ambition and fortune, were a vale of Siddim to him; and, amid these "cities of the plain" his righteous soul would soon have ceased to vex itself with the sins of others. "Just Lot" would soon have been just no more. But the Angel of the Covenant, who has hitherto redeemed him from all evil, has entered his gates, now on a mission of mercy, and already lays hold of that pale and languid hand. He lingers! The world is bright; domestic ties are strong; his wife and child, dear as his own soul, are still inhabitants of the city he is called to quit; the mountain-path seems dark and steep; "the sun has not yet risen" on that land, still robed by the shades of futurity. But the Angel is there. There is no hesitation in that celestial guide; and by that hand which has, unknown, led him all his life long, is he brought forth. "The Lord being merciful unto him." The

last breath drawn on that earth whose very atmosphere is woe, dies in a sigh of mingled regret and ecstasy. Friends may hang, in tearful grief, over what once was theirs; but he is already far on his upward way. The flesh lingers a while with those it loved, and ever *must* love, but the spirit "lingers into life."—
Sunday at Home.

The Best Day.

FROM THE GERMAN.

"**W**HEREFORE," said the youthful Samma to his teacher, "does the Eternal need the service of men? Why do we celebrate the Sabbath-day? It was only intended for man in his rude state, that he might be educated thereby. Is not one day like another? Every day is blessed with the light of the sun!"

The Rabbi answered, and said:—"When the children of Israel returned from exile to the land of promise, there lived on the borders of Mesopotamia, with his wife and children, an Israelite, named Boni; he was a wise man and a Levite.

"And the Angel of the Lord appeared to him in the likeness of a messenger from King Arthasasta, and said, 'Get thee forth, thou, and thy wife, and thy children, and thy maidservant, and go into the land of your fathers, and help thy people, and give them counsel, that they may order the city and the land wisely.'

"Then answered Boni, and said, 'Let the king, my lord, graciously accept my thanks; but how can I wander through the desert with my wife and children? besides, I know not the way!' But the messenger said, 'Get thee forth and learn to trust the king.'

"Therefore Boni rose up early, and went forth as the angel of the Lord had commanded him. But Boni doubted, and said, 'What shall the end of this be?' And they were passing through the desert towards evening. When they

had journeyed six parasangs, and were very weary, behold, there stood in the way a tent, and a man came out and said to Boni and his household, 'Rest here.' Then they rested and refreshed their souls. And Boni said, 'The goodness of the Lord refreshes us here; but who will lead us the rest of the way?'

"Then the men came near and showed him both the way and the bye-ways; he also gave him a map for six parasangs further, and then said, 'Go in peace!'"

"Then Boni and his household went forward in the path which had been showed them, and bore with patience the difficulties of the way: for they remembered the comfort they had received. And when they had travelled six parasangs more, they saw another tent. In this also they found a servant of the king, who entertained them, and again pointed out the way, and warned them against the bye-ways.

"And so it always happened for eighty years, at the end of which time Boni and all his house arrived at the land of promise. And he perceived that the angel of the Lord had led him, and, with Ezra and Nehemiah, he was concerned that the Sabbath should be sanctified, for the people had become desolate.

"Thou seest, Samma," said the teacher, "that the life of man is a pilgrimage; six parasangs are six days; but the seventh is a day of rest, on which stands open to men the tabernacle of the Lord, that they may think of the way and put their trust in God. The wicked regard it not, and, therefore, lose themselves in the desert; but the wise find refreshment, and reach the promised land."

"Continue in Prayer."

BY THE REV. JAMES SMITH.

Col. iv. 2.

THE Christian prays as naturally as he breathes; for prayer is the breath of the regenerated soul. It is the effect

of divine teaching, and the proof of the presence of the Holy Spirit in the heart. If forbidden to pray, he would be wretched; if not assisted in prayer, he is depressed and feeble. He must pray, and yet he often feels it difficult to pray. He is tempted to omit it, to hurry it over, and to undervalue it. Satan hates prayer, and tries in every possible way to discourage us in it. But the sinner must pray, or perish; and the believer must pray, or be wretched. But we do not pray *as* we ought, with faith, fervor, and importunity; nor *so much* as we ought; for from press of business, carnality of mind, or the discouragements we meet with, we too often neglect to pray. Hence the apostle exhorts, "Continue in prayer," not only begin to pray, but continue praying. Keep on, withdraw not the hand, let nothing silence you; but persevere in prayer. These words are especially applicable to three classes.

First, DISCOURAGED LABOURERS. Friend, art thou at work for God? Dost thou preach Christ's gospel? or teach young children, and try to lead them to Jesus? or distribute the little messengers of mercy? or speak, in thy poor way, as opportunity offers, in hope that God will bless a word from thee? And art thou discouraged because no fruit appears, or because you see very little good results from your labors? You began in prayer, did you not? You have mixed work for God with prayer to God; have you not? Your object has been the honor of your dear Saviour, and the good of immortal souls; has it not? Then yield not to discouragement, but "continue in prayer." You may have a late spring, but there will be a good harvest. Labor for God in vain *you cannot*. Every suggestion that you may, comes from Satan, and you are to resist him. Pray that you may pray more; that is, in prayer seek the grace of prayer, and God will hear, the clouds will gather, the rain will fall, the seed will grow, and a glorious harvest

will reward thy toil. Therefore, my poor discouraged brother, my poor disheartened sister, lay to afresh. Up and at it anew. "*Continue in prayer,*" and God will never disappoint you.

Secondly, **TRIED BELIEVERS.** Some Christians are very much tried. One trial seems to tread on the heels of another, like the messengers of Job. Nay, they seem at times to come in pairs, or two or three abreast. Tried in the soul, tried in the family, tried in the world, and, perhaps, tried in the church too. This is sharp work. Prayer has ascended to heaven. It has been repeated again and again. But no answer has been sent. The trial continues. Strength seems to fail. Hope reels to and fro. Faith staggers. The tried one is tempted to give it up. But no, no, my poor tried friend, never for one moment entertain the thought of giving up; "*continue in prayer.*" God has promised to hear, answer, and deliver thee, only he has not told thee when. He has not said whether he will come at cock-crowing, at midnight, or in the morning. Do you not remember that he did not come to his disciples on the lake until the fourth watch of the night? You are in a hurry; but God sees no need to hurry. You are not out of his thoughts. He has registered your prayer, and if you could see his book, you would read the register, and, perhaps, see written in the margin, "*To be answered when faith has been well tried, patience has been sufficiently exercised, and sincerity thoroughly proved.*" Or, "*To be answered just as the sun goes down.*" Yield not, then, to temptation, slack not thy hand, but wrestle as Jacob did, all night, until the breaking of the day.

"The promise may be long delayed,
But never comes too late."

Thirdly, **THE PERSECUTED CHRISTIAN.** Persecution is not what it was once: but many are persecuted still. Many, many an honest laborer by his cruel master; many a poor tradesman by his rich neighbor; many a godly servant by

her proud and imperious mistress; many a consistent wife by her ignorant and carnal husband; many a Christian child by its injudicious parents; many a Protestant subject by Popish magistrates, under unjust laws. My poor persecuted brother, thou findest it hard work to suffer for Christ at times; however willing the spirit may be, the flesh is weak. Satan strangely harasses thee, misrepresents thy God, and perplexes thy poor soul. But hold on; if you suffer *with* Jesus now, you shall reign with him by and bye. If you suffer *for* Christ, happy are you; for the spirit of glory and of God will rest upon you. "*Continue in prayer,*" and more grace will be given you. Grace that will enable you to glory in your tribulations. Grace that will enable you to take joyfully the spoiling of your goods. Grace that will make you more than a conqueror. And deliverance will come in the rear of grace. He that supports you now, will emancipate you soon; sooner, perhaps, than you anticipate. Prayer will soothe your spirit, relieve your burdened mind, introduce you to the presence of your God, fortify you against temptation, and strengthen you with strength in your soul.

There are many reasons why we should continue in prayer; take three. First, because *God requires it.* He tells you, by the lips of Jesus, that you "*ought always to pray, and not to faint.*" He directs you, by Paul, "*to pray without ceasing.*" It is a surprising fact, but it is a fact, that God loves to hear us pray. He never wearies of hearing us. Poor though our prayers be, broken and unconnected though they be, so imperfect that we feel utterly ashamed of them, yet the Lord loves to hear us. And perhaps one reason why he does not answer us sooner is, because he loves to hear us pray so much. Secondly, then, because *God approves of it.* If he permitted us to continue praying, for our own relief merely, it would be a mercy; but he requires it of us as a duty, and approves

of it as an act of obedience. He loves his child to speak with him, treat him with confidence, and expect blessings from him; and therefore he says, "Continue praying, and as soon as ever it will be good for you, and honorable to me, I will answer your prayers." Thirdly, because *He rewards it*. They who pray most get most. Not because there is any merit in prayer, but because it is the Lord's plan; he wills it to be so, it pleases him that it should be so. Hence Jesus said, "When thou prayest, enter into thy closet, and shut thy doors about thee, and pray unto thy Father in secret; and thy Father that seeth in secret *himself shall reward thee openly*."

Let us "*continue in prayer*," then, when all is dark and dreary. Our Father can hear us then, and we can speak to him, and plead with him, without a light. Dark hours make the promises shine, endear the throne of grace, and enhance the value of our privileges. "By night," says the spouse, "on my bed I sought Him." Let us, also, seek him, cry to him, call upon him, plead with him, and give him no rest until he arise and have mercy upon us. Let us "*continue in prayer*" when all is discouraging. If, like Jacob, we think that all things are against us; or even conclude with Jeremiah, "Surely against me is He turned, He turneth his hand against me all the day," still let us pray on. Restraining prayer, we shall lose; persevering in prayer, we must prevail. He said not unto the seed of Jacob, "Seek ye me in vain;" but he said, "Seek, and ye shall find, knock, and it shall be opened unto you." Let us "*continue in prayer*," though all seems disheartening. It was disheartening to the disciples to toil all night, and catch nothing; nevertheless, at their Master's bidding, they were ready to let down the net. So, however disheartened we may be with long waiting, though hope deferred may have made the heart sick, yet "in due season we shall reap, if we faint not." Let us, then, pray always, and not faint. Dark

as the night may be, discouraging as our circumstances may be, disheartened as we may have been, let us rouse up, start afresh, and say, "Let Satan say as he will, let unbelief work as it may, let my heart misgive me never so much, let never so many circumstances rise to discourage me, yet will I *continue in prayer*, trust in the Lord, and stay myself upon my God."

Let us "*continue in prayer*," though no answer be given. The poor Syrophenician woman cried to Jesus; but he answered her not a word." She fell at his feet, and pleaded, as only a mother could plead; but he repulsed her. She continued in prayer until he exclaimed, "Oh, woman great is thy faith, be it unto thee even as thou wilt!" Precious instance this of the power of prayer, of the importance of persevering in prayer. Keep at it then, though day after day thou waitest and no answer comes; or if, after waiting long, a rough answer be given thee. There was nothing but love in Joseph's heart when he answered his brethren roughly; so there is nothing but love in the heart of God when thou hast to say, "By terrible things in righteousness hast thou answered us, O God of our salvation, who art the confidence of all the ends of the earth, and of all them that are afar off upon the sea." "*Continue in prayer*," though your enemies prevail against you. It may be no proof of God's displeasure though they do. The enemies of Joseph prevailed against him; the enemies of Daniel prevailed against him; and the enemies of Paul prevailed against him; but was it any proof of God's displeasure? No, not any, and as it was said of Gad, so it was proved true of them; "Gad, a troop shall overcome him; but he shall overcome at the last." The triumphing of thy wicked enemies is but short; for God will beat down thy foes before thy face, and will plague them that hate you in the end. "*Continue in prayer*," though God seems set against you. He may cover himself with

a cloud, as though he was determined that your prayer should not pass through. He may hold back the face of his throne, and hang a cloud upon it. But, as Jacob, when the angel would leave him without the blessing, refused and prevailed; as the disciples at Emmaus, when Jesus made as if he would go further, constrained him, and conquered, so do you. He may delay; he will not deny. He may try thy faith now; but he will honor in the end. If he frown, still plead; if he is silent, cry the more; and if his chariot is driven on, run behind it, hang to it, and refuse to be beaten from it. This must prevail.

My soul, if any of God's family needs this exhortation, to "*continue in prayer*," thou dost. Naturally backward to plead with God; often discouraged by circumstances without, and doubts, fears and unbelief within; harassed by Satan, and prone to believe his lies; how often hast thou restrained prayer before God? If any one of God's family need prayer, I am sure thou dost. Look where thou wilt, thou wilt see causes to "*continue in prayer*." In the world how many! In the church how many! In the family how many! In my own heart how many! Oh, Spirit of God, as the Spirit of prayer, rest upon my soul, fill my heart, and daily draw me to the throne of grace; help my infirmities, furnish me with arguments, fire me with zeal, impart faith, infuse power, and enable me to "*continue in prayer*, and to watch in the same with thanksgiving!"—*Cheltenham*.

Christian Theism.

BY ROBERT ANCHOR THOMPSON, M. A.

The object of this work is to prove the existence of a God; and particularly to obviate the difficulties regarding his wisdom and goodness; and this partly from considerations independent of revelation and partly from the scriptures; inferences to be deduced from the whole,

such as may be necessary and useful to mankind.

The writer of this book was paid a premium of eight thousand dollars for its authorship—a premium which had been for forty years advertised for the best work on this subject, and which we may well suppose secured the ablest competition in Europe or in the world. A production which bore away the prize in such a contest as this, must be something remarkable; and it is.

Philosophic, vigorous and scholarly, the author has not only accomplished his direct object, but without affecting the unity of his design, has felicitously introduced no small amount of actual information and many valuable thoughts, new as well as old, on a great variety of subjects, all of which he has levied upon to supply him with proofs and illustrations. The very necessity of the case requires that a book like this should be somewhat in the nature of an Encyclopedia. Aside from any conviction of truth which the perusal of the work may induce, it cannot but greatly promote the general intelligence of the ordinary reader, and contribute largely to his stock of miscellaneous information.

The history of the book, as set forth in the preface, is highly interesting; and although prefaces in general are not a very popular part of our literature, a few extracts from *this*, can scarcely fail to interest the reader:

"A gentleman of Aberdeen, who died in 1784, left, besides numerous munificent bequests to local charities, a fund to be applied every forty years to the foundation of premiums, open to public competition, for the encouragement of writings on the subject of the present Treatise. He expressly requests that his name (Burnett) may not be mentioned in the public announcements of the competition. But it was impossible that it should remain unknown; and one of the successful treatises, published in 1816, contains a notice of his life and character.

"He was a merchant of liberal education, enterprising, honorable, and successful, but was one of those minds of higher order, always to be found among the merchants of Britain, who do not think it the only nor the first purpose of life to amass a fortune. Deeply impressed with the truth of a future life, and with a feeling of its supreme importance, he showed, not only by posthumous benevolence, of which examples are to be found in men who have been sordid and selfish, but much more in the whole conduct of his life, that he had a clear view of the practical character of true religion, and hoped by conformity to the great law of love to God and man, to be fitted for a better existence hereafter.

"Though without family of his own, he felt bound to transmit to his heirs a fortune equal to that which he had inherited. His gains in trade he devoted, in his lifetime and by his will, to charitable purposes. The estate from which the premiums and other bequests are paid, was set apart by him with this intention in 1774, ten years before his death, and when he was only forty-five years of age. During his lifetime, numbers of aged and sick poor were dependent upon his beneficence; and he left a sum of money in charge of the synod of Aberdeen for the support of bedridden and diseased persons. He also provided for the extension of vaccination (then inoculation) in Aberdeen; for the support of a chaplain for poor persons in the jail; for the comfortable maintenance of pauper lunatics, and for whatever appeared to him to be, at that time, the most urgent wants of the municipal institutions of Aberdeen. He thus proved by his piety, his integrity, and his charity that he was actuated by the spirit of practical Christianity.

"His sensitive conscientiousness is shown by a well-authenticated tradition, that when a mercantile adventure turned out more profitable than he considered fair and just in proportion to his outlay, he frequently insisted on sharing his

unexpected profits with those from whom he had purchased. When asked if he thought his correspondents would have dealt as liberally with him if his bargain had proved unfavorable, his reply was, "With the conduct of others I have nothing to do. It is my duty to regulate my own by the rules of equity, as they appear to me."

"In the deed of settlement of the estate from which the Theological prize fund is drawn, the beneficent donor appoints sixteen hundred pounds, to be applied every forty years to the foundation of two premiums; three fourths thereof to be given to the person who shall write and lay before the judges, appointed as he directs, the treatise which shall be judged by them to have the most merit; the remaining fourth to the writer of the treatise which shall be judged by them next in merit to the former.

"The deed empowers the ministers of the Established Church of Aberdeen, the Principals and professors of King's and Marischal Colleges, Aberdeen, and the Trustees of the Testator, to elect and appoint three persons, whom they, in their consciences, shall think to be best qualified to be judges, either from among themselves or otherwise, for determining upon the merits of any treatises which may be laid before them. The judges are required to make a public and solemn declaration that they will give their judgments and opinions without partiality, and agreeable to the intention of the testator.

"In accordance with these dispositions, the term for the first competition on this foundation expired on January 1st, 1814; and on the 4th August, 1815, the prizes were adjudged to the treatise entitled "An Essay on the Existence of a Supreme Creator," by Dr. William Lawrence Brown, Principal of Marischal College, Aberdeen, and that entitled "Records of Creation," by the Rev. John Bird Sumner, now Archbishop of Canterbury.

"The second competition, of which the term expired on January 1st, 1854, had been announced during several years previously. Besides the above particulars, the advertisement states the whole amount of the fund to be, on this occasion, about £2400.

"On this occasion 208 Treatises were delivered to the Trustees."

Of all this number the work before us was judged the best and took the prize. On another page of the Memorial may be found notices of a work entitled "The Successful Merchant," and of the "Life of Amos Lawrence." These, in connexion with the above sketch, set forth quite conspicuously the immense amount of good that may be done by the conscientious Christian merchant, or, indeed, by any, whether merchant or not, whom God has blest with wealth. If these noble examples fail to excite the wealthy professor of Christianity to liberality and munificence, it would seem needless to make any other appeal. With what tremendous emphasis, the echoes of which will be heard to the end of time, do these instances charge upon those whom God has prospered, "Go thou and do likewise."

T.

A Sermon in Brief.

You hath he quickened who were dead in trespasses and sins.—Eph. ii., 1.

THE apostle here speaks of one class of persons under two different conditions, "dead" and "quickened." These expressions are figurative, and indicate a comparison; 1st, between a soul in a state of nature and a dead body. 2nd, between a soul in a state of grace, and a living person.

I. What are the points of resemblance in the first comparison.

1. A corpse is insensible of its condition. It has the appearance of a man, but is nothing but senseless clay, and is susceptible of no impression. So an unconverted soul knows nothing of its

condition, is insensible to any appeal and is capable of no spiritual perceptions. As the eye of a corpse cannot see nor the ear hear, so the impenitent soul can neither see the beauty of the gospel nor hear its warnings.

2. A corpse soon becomes an object of loathing; corruption seizes it, and it becomes more and more repulsive. So the soul of the wicked, persisting in his way, is an object of loathing to the good and the pure. True, while the wicked are in this life, we may yearn over their souls, as we would over the bodies of dear departed ones; and so too, God's Spirit lingers round them, as if to reclaim them. But when this life ceases, the work of corruption becomes complete; yet not so complete but that they must increase in moral loathsomeness forever and ever.

3. The dead must be put out of sight. There is the city of the dead where they are gathered together. Theirs is the grave, the clod, the coffin, the worm. Thus with the spirits of those who die "in trespasses and sins." They must be put away in a place prepared for them. The Almighty has prepared a grave for them. The worm that never dies inhabits it.

4. The dead are irrecoverable by human art. With galvanic batteries we may imitate life, but death claims his prey. So the soul of the sinner can never be restored to its vitality by human power. By our religious theories and codes of morals, we may inspire the soul with something like gospel life, but it is only galvanic life; God only can do the work.

II. The points of resemblance in the second figure.

1. The quickened soul is sensible of its condition. The first intimation of natural life is consciousness. So when the sinner becomes truly conscious of his situation, he gives the first sign of vitality.

2. The living are objects of admiration and love. So the soul of the "quick-

ened" is an object of admiration and love to all pure and holy beings, and especially to God. As God sees more beauty in holiness than any other being can, so he sees more beauty and loveliness in them who are holy.

3. As there is a place for the dead where they are gathered together, so there is a place for the living, appropriate to them, and adapted to their necessities and tastes. So for the souls of the quickened there is a glorious world prepared for them by their Saviour, who has gone before them for that purpose. (Jno. xiv. 1.)

4. The bodies of the living are sustained only by God's providence. He controls every throb of the pulse. Every inhalation of his air, is made life-giving only by his power. He feeds, clothes, protects; and every moment of life is the result of a fresh exercise of his mercy. So the soul of the quickened is sustained only by God's grace. He feeds with the bread of heaven, and supplies with the water of the river of life. He clothes with the righteousness of Christ; He revives by his Spirit; and through eternity his grace will bear that relation to our souls, that in this life, his providence bears to our bodies.

REFLECTIONS.

1. As God is the author of this spiritual life, we should look to *Him*, and not to works of righteousness which we have done.

2. As God is the doer of the work, we may be sure it will be *well* done, and effectually.

3. We should magnify God's goodness in revealing to us the glorious news of their spiritual life and,

4. We should make the best return that we can, by dedicating our lives to his service.

H. H. T.

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That is eloquence which has the *effect* of eloquence; that is a good sermon which has the effect of a good sermon.

### The Spice Box.

There are those who despise pride, with a greater pride. (Italian.) Illustrative of this is the story of Diogenes, who treading under his feet a rich carpet of Plato's, exclaimed, "Thus I trample on the ostentation of Plato." "With an ostentation of thine own," was the other's retort.

Avoid the appearance of evil. Thus say the Chinese, "In a field of melons, tie not thy shoe; under a plum tree, adjust not thy cap."

The following is from the Arabic. Mahomet, as the story goes, was camping with his followers one evening, after a weary march through the desert, and overheard one of them saying, "I will loose my camel and commit it to God;" on which Mahomet took him up, "Friend *tie* thy camel, and commit it to God." The story calls up the English proverb, "God helps them who help themselves."

From the Danish. "Tell nothing to thy friend which thou wouldst not have thine enemy to know."

In the Arabic there is a proverb which corresponds remarkably with Mat. xix., 29. "Purchase the next world with this, so shalt thou win both."

"A burnt child dreads the fire," is common. Here is something better. "A scalded dog dreads cold water." This proverb is found in many languages.

"He who will not be ruled by the rudder must be ruled by the rock." (Cornish.)

"One has never so much use for his wit as when he has to do with a fool." (Chinese.)

He who keeps that which he ought to give away, will at last lose all, is a truth well expressed in the following: "The unrighteous penny, corrupts the righteous pound." (German.)

"Ashes fly back in the face of him who throws them." (Yoruba.)

"He who takes the 'Memorial' and pays for it is wise." (Original.)

### A Nut Ready Cracked.

CAN the course of nature be continued without the constant exercise of the Divine will? or, in other words can the universe be wound up like a clock and run independently of its maker? It cannot. The course of nature is an orderly succession of events. There cannot be order without *law*. In this case the law is nothing more nor less than the will or wish of the Creator. When this ceases, (and it may be called either will, wish, or law, for they all mean the same thing) order and succession must cease. Hence the necessity of a constant exercise of the Divine will to sustain the orderly successions of events, or in other words the course of nature.

To say that God could cause a regular succession of events to take place, as it were, of their own accord, without the continuance of his agency, would be equivalent to saying that He could, by one act of his will, cause a state of things to continue, after his will that they should exist had ceased; in other words, that he could will a thing and not will it at the same time, which is absurd.

H. H. T.

### A Distinction.

What is the difference between an "invention" and a "discovery?" An important principle lies at the root of the distinction, in the meaning of these words. We speak of the "invention" of printing, the "discovery" of America. Shift these words, and speak, for instance, of the "invention" of America; you feel at once how unsuitable the language is. And why? Because Columbus did not make that to be which before him had not been. America was there, before he revealed it to European eyes; but that which before was, he showed to be; he withdrew the veil which hitherto had concealed it; he "discovered" it. So, too, we speak of

Newton "discovering" the law of gravity; he drew aside the veil whereby men's eyes were hindered from perceiving it, but the law had existed from the beginning of the world, and would have existed whether he or any other man had traced it or not; neither was it in any way affected by the discovery of it which he had made. But Guttenburg, or whoever else it may have been to whom the honor belongs, "invented" printing; he made something to be which hitherto was not. In like manner Harvey "discovered" the circulation of the blood; but Watt "invented" the steam engine; and we speak with a true distinction of the "inventions" of art, the "discoveries" of science. In the very highest matters of all, it is very important that we be aware of and observe the distinction. In religion there have been many "discoveries" but (in true religion I mean), no "inventions." Many discoveries—but God in each case is the discoverer; he draws away the veils, one veil after another, that have hidden him from men; the discovery or revelation is from himself, for no man by searching has found out God; and, therefore, wherever anything offers itself as an "invention" in matters of religion, it proclaims itself a lie—all self-devised worships, all religions which man projects from his own heart. Just that is known of God which he is pleased to make known, and no more; and men's recognising or refusing to recognise in nowise affects it. They may deny or own him, but he continues the same.

WHAT A WASTE!—It is computed by an English writer of distinguished ability, that the laboring people of Great Britain, exclusive of the higher and middle classes, expend no less than £53,000,000, or \$250,000,000 every year on alcoholic liquors and tobacco.

It is far easier to detect and laugh at the faults of others, than to correct our own.



# Editor's Garner of Gleanings.

## Richmond Sunday Schools.

Aggregate of the reports of the Sunday Schools in Richmond, Virginia, as presented to the Union Sunday School meeting, December 10th, 1855.

| DENOMINATIONS.               | No. Officers. | No. Teachers. | No. Scholars on Register. | Average attendance during year. | No. Scholars who have united with the church during the year. | No. Contributions by Schools. | Amount of contributions by Schools. |
|------------------------------|---------------|---------------|---------------------------|---------------------------------|---------------------------------------------------------------|-------------------------------|-------------------------------------|
| Baptist, -                   | 44            | 213           | 1,686                     | 1,016                           | 67                                                            | 3,975                         | \$1,490 66                          |
| Methodist Episcopal, -       | 41            | 142           | 1,244                     | 750                             | 39                                                            | 3,217                         | 752 57                              |
| Presbyterian, -              | 23            | 140           | 949                       | 605                             | 45                                                            | 1,684                         | 335 23                              |
| Episcopal, -                 | 14            | 110           | 955                       | 607                             | 2                                                             | 1,200                         | 130 00                              |
| Disciples, -                 | 4             | 21            | 204                       | 125                             | 35                                                            | 400                           | 41 21                               |
| Lutheran, -                  | 2             | 7             | 60                        | 40                              | 6                                                             | 180                           | 10 00                               |
| Male Orphan Asylum,*         | 1             | 6             | 32                        | 31                              |                                                               |                               |                                     |
| French Garden Hill,*         | 1             | 7             | 30                        | 25                              |                                                               |                               |                                     |
| Female Institute, (Baptist,) | 1             | 3             | 30                        | 30                              |                                                               |                               |                                     |
| * Union Schools.             | 131           | 649           | 5,190                     | 3,229                           | 194                                                           | 1,684                         | \$2,759 67                          |

AN INTERESTING ORDINATION.—An ordination service of surpassing interest occurred in the Sansom Street Church, Philadelphia, on the evening of November 20. The candidate was Mr. Charles Howard Malcom, second son of President Malcom, of Lewisburg University. This young brother, a recent graduate of Princeton Theological Seminary, has been elected pastor of the Baptist church in Wheeling, Va., and by their desire and approval, his ordination took place in the church of which he was a member. The sermon was by his pastor, Dr. Dowling, from 1 Cor. 9: 16, and ably discussed the question, "What is implied in a call to preach the gospel?" The ordination prayer was offered by Dr. J. Newton Brown, in whose family the candidate had spent many years in his childhood. The charge was by his honored father, and was one of his happiest efforts. The elder brother of the candidate, Rev. Thomas S. Malcom, gave the right hand of fellowship. He began with the grateful recollections of the evidence that God answered prayer. Adverting to the death of his mother, when the candidate was less than a year and a half old, and the spirit thereby awakened in the Maternal Association which she had established in Hudson, New York, and in the Federal Street Church, Boston, both of which circles of prayer resolved that they would call on God for the conversion of the now motherless children of their late pastor.

He then mentioned another praying circle in Boston, called into existence more than twenty years since, at the time Dr. Malcom was leaving that city, with a large company of foreign missionaries—when one member of his church said to her friends, "Come to my chamber, and let us unite to pray that God would bring back our pastor in safety, restore his voice, and convert his motherless children"—which they continued every Tuesday till these blessings were attained. He adverted to the coincidence, that in that house their reverend father had been converted, baptized and ordained. Their mother was there planted in the likeness of the Saviour's death, and there echoed her grateful songs of praise. There, where his father, at twenty-one years of age, had been ordained, and himself at the same age, this young brother, now but little older, was permitted to record his vows of devotion to the same service. Beautifully he adverted to his pleasure in welcoming that brother to this holy work of solemn responsibility, and of unspeakable privilege. Dr. Shadrach, a former pastor of the church, closed the service with prayer, and solemnly that vast assemblage retired, more disposed, it may be hoped, to revere and love that Saviour to whose honor these services have been devoted.

REV. DURA D. PRATT, pastor of the First Baptist church, Nashua, N. H., who de-

parted this life November 13th, aged 49 years, was a native of Vermont, embraced religion in Worcester, Mass., and became there a member of the First Baptist Church, then under the care of the lamented Dr. Going. He was subsequently a student at Newton, and took the oversight of the church in Nashua, then small and feeble, twenty-three years ago. Under his wise, effective and devoted pastorate, it has become one of the largest and most efficient churches in Northern New England. In the service of his Master at Nashua, Mr. Pratt literally wore himself out, laying the energies of a constitution not originally the most vigorous, under so heavy contribution that he became prematurely old. About four months since his health began sensibly to give way, and paralysis affecting his brain, supervened; still he was able to wait upon the services of the sanctuary until within about four weeks, since which his decline has been rapid, and he now "rests from his labors." Few pastors have served one people so long and so well, and few have been more widely esteemed.

PROGRESS IN NEW MEXICO.—Rev. Mr. Read, missionary in New Mexico, writes: "We have now twelve baptized Mexican members of our little church. For them, just escaped from Romanized paganism, and for others, still groping along amidst its pitchy darkness in this country, I beseech the fervent prayers of all the faithful children of God."

At Albuquerque a work of grace is advancing among the Mexican population; several Romanists have thrown off their yoke, and declared their allegiance to the Bible.

ARRIVAL OF MISSIONARIES.—Rev. R. F. Buell, and Mrs. M. J. Buell, missionaries of the American Baptist Missionary Union, in Greece, have returned to this country.

REV. B. W. WHILDEN—late missionary in China, has been elected as a professor in the Cherokee Baptist College, Geo. Rev. T. Rambaut, late pastor of the First Baptist Church in Savannah, has also been elected to a professorship in the same institution, which is about commencing operations.

CONVERSION OF ACTORS.—Mr. E. Strickland, and Mr. Geo. Larrimer, members of the Louisville theatrical company, united

with the Walnut Street Baptist Church, during a recent revival. These gentlemen have been for several years on the stage, chiefly in England, and came to this country last summer.

LONGUEUIL FEMALE SCHOOL.—The girls' school established at Longueuil by the Grand Ligne mission, was opened on Thursday, November 15th ult. A great number of the friends of the institution were present. The building is well adapted to the wants of the institution. It is three stories high, 72 feet by 36, and built of stone, with galleries in front and behind. It cost about \$8,000, including the lot and the outbuildings, of which \$6,000 have been paid. The sum of \$2,000 is still required to place it on the right foundation, that is, free from all incumbrance. The institution opens under favorable auspices. Thirty French Canadian girls have already been admitted.

BAPTISTS IN NOVA SCOTIA AND NEW BRUNSWICK.—The following statistics are gathered from the minutes of the association:

## NOVA SCOTIA.

| <i>Associations.</i> | <i>Churches.</i> | <i>Baptized.</i> | <i>Members.</i> |
|----------------------|------------------|------------------|-----------------|
| Western,             | 42               | 463              | 5923            |
| Central,             | 35               | 266              | 3318            |
| Eastern,             | 40               | 146              | 3300            |

## NEW BRUNSWICK.

|          |    |     |      |
|----------|----|-----|------|
| Eastern, | 47 | 165 | 2950 |
| Western, | 49 | 408 | 3340 |

PROGRESS OF MISSIONS IN AFRICA AND HINDOSTAN.—Within twenty years one hundred churches have been planted along the coast of Africa, numbering about twelve thousand converts. Hundreds of natives have received, and are now receiving, a Christian education, in schools which are in successful operation.

TEACHERS DEVoured BY CANNIBALS.—The missionary ship, John Williams, which recently returned from a voyage among the New Hebrides, and other westerly groups of the South Sea Islands, brings intelligence of horrible murders perpetrated by cannibals on the island of Fate. It is stated that two Raratongo teachers, with their wives, only nineteen days after they landed, under the most cheering circumstances, were murdered to furnish a meal for a horrid cannibal banquet. The real reason of this sudden act of cruelty could not be learned.



**RELIGIOUS PROGRESS IN EUROPE.**—Pure religion seems to be making gradual but sure progress on the European continent. Entangling alliances with the State, the unscrupulous priestcraft of Rome, and the influence of unconverted men in the Protestant ministry, retard its free development, but Dr. Baird, who is a judicious and impartial observer, makes the following encouraging statement:

"It is now twenty years since I came the first time to the old world, for the purpose of promoting in my humble, though imperfect way, the things of our Lord. During that period I have made seven visits to Europe, and many portions of it I have visited often, and every country in it at least once. I can say, with truth, that I believe that a great and good work has been going forward, not equally, but really, in every Protestant country, and in several Roman Catholic countries, such as France, Piedmont, Belgium and Ireland. There is a good movement in Bohemia, Moravia, and other German parts of the Austrian empire, in favor of the evangelical faith among the dispersed and oppressed Protestants. In the central part of Russia, truth has been making some progress. Even in Spain, especially at Madrid and Barcelona, a good work is in progress, about which I may not speak more particularly."

**THE REFORMED CHURCH** of France has 106 consistories, over 500 pastors and places of worship, 300 schools attended by 12,000 children, besides Normal and other advanced schools, and a Theological College, having seven professors and fifty students. About as many more students for the ministry study at Geneva. The pastors are salaried by the State.

**THE LUTHERAN CHURCH** of France is found mostly in the departments on the Rhine, and is chiefly German. It has 200 parishes, 250 pastors, thirty or forty schools having 4,000 pupils, and a college at Strasburg. Like the Reformed Church, it enjoys State patronage. Both together cost the treasury a million and a quarter of francs annually; and the patronage costs the churches no one can tell how much of spiritual good.

**OTHER PROTESTANT BODIES IN FRANCE.**—The Wesleyans have 130 places of worship, and about 1,100 members. There are about a hundred Independent Evangelical churches (independent, *i. e.*, of the State,) with as

many pastors and numerous colporteurs. The Baptists are mostly connected with our own mission.

So many Protestant ministers are unevangelical, or hold a lifeless orthodoxy, that after making proper deductions, the preachers of the living gospel may be set down as about 600. Considering the poverty with which they are condemned to struggle, they show a commendable zeal.

**MORE MINISTERS THAN PLACES.**—There are no less than *six thousand* men in Protestant Germany, who having finished their theological studies, and undergone the examination required by the rules of the University, have obtained the title of "candidates" for the ministry, but have no regular pastoral duties.

**THE SALARIES OF THE ARCHBISHOPS AND BISHOPS OF ENGLAND.**—The returns of Parliament show the following:

|                            | PER YEAR.             |
|----------------------------|-----------------------|
| Archbishop of Canterbury,  | £27,000, or \$135,000 |
| Archbishop of York,        | 10,000, or 50,000     |
| Bishop of Durham,          | 17,000, or 85,000     |
| Do. of London,             | 14,000, or 70,000     |
| Do. of Winchester,         | 14,000, or 70,000     |
| Do. of Ely,                | 12,000, or 60,000     |
| Nine others on an average, | 5,000, or 25,000      |
| The rest on an average,    | 3,000, or 15,000      |

**SERMONS READY MADE.**—The following is part of a "confidential circular" issued from London, and sent, among other places, to Kilkenny, Ireland, where it fell into the hands of a Vicar, who had the temerity to publish it. We are not informed that an agency of this sermon manufactory has been established in the United States. But if a minister must use other men's discourses, why not patronize this most accommodating advertiser? Only two-and-sixpence for a sermon already done into manuscript, and no duplicate to be found in all the parish!

"Permit me confidentially to intimate that I am now issuing a series of sermons, legibly written in manuscript lithography, for the use of the clergy, many of whom, in consequence of imperfect health, or excessive duty, are not able to prepare for themselves all the discourses they require. Every sermon is composed by myself, expressly for this undertaking. The series, when complete, will include a sermon for each Sun-

day, and each of the chief festivals in the ecclesiastical year.

A set is issued about the middle of each month, comprising one for each Sunday of the ensuing month. A very limited number is circulated, not a copy is allowed to go into any but clerical hands, and in no case are duplicates sent into the locality. In order to shelter the publication from undesirable publicity, I have preferred to announce it thus, through the post, at an increased expense, rather than adopt the more common medium of advertising.

The price of sermons is two-and-sixpence each; and if you would like to see a specimen, I shall be happy to send you, at your request, either a single discourse or a monthly set for your perusal, which you can return if not approved.

Special manuscripts can be had at a moderate charge."

**TRUTH AT THE LAST.**—A Roman Catholic priest, some time since, in Germany, on entering the pulpit took with him a walnut. Holding it up before the congregation, he told them that the shell was tasteless and valueless; that was Calvin's church. He then said that the skin or hull was nauseous, disagreeable and worthless; that was the Lutheran church. He then said that he would show them the Holy Roman Catholic Apostolic church—he cracked the nut and found it—**ROTTEN!**

**TAXES IN FRANCE.**—The indirect taxes of France produced, in the first nine months of this year, 699,789,000 francs—an augmentation of 81,055,000 francs over the same period of 1854; but 12,268,000 francs of this arose from new taxes.

**THE EXPENDITURE** for the war is estimated at three hundred millions of dollars per annum for France, and as much more for England.

**AUSTRIAN REVENUE.**—The revenue receipts of the Austrian Empire for the first six months of this year were 123,802,815 florins; they were less in 1854, and only 115,016,001 florins in 1853, for the same period.

**ENGLISH DEBT.**—The amount of the national debt of England, on the 31st of March of the present year, was £751,645,818; the amount of interest payable on which was \$22,557,355.

**POPE PIUS IX.**, in a letter to the Archbishop and Bishops of New York, proposes that they erect, in the city of Rome, a college for the training of a Roman Catholic clergy for the United States.

**PROME, BURMAH.**—By a letter from Mr. Kincaid, dated August 4, we learn that he had received a communication from the king of Burmah, requesting a package of American newspapers, and inquiring when the missionaries would go up to the capital to reside. The assistant commissioner of the province had been baptized the previous Sunday, and the spirit of inquiry was extending widely around Promé.

**THREE THOUSAND REQUESTING BAPTISM.**—We continue to hear the most astonishing news from Toungoo and Shwaygyeen. The native pastor, Dumoo, has written that about one thousand had been baptized on the mountains of Shwaygyeen. About as many have been baptized in Toungoo, while three thousand are still requesting the rite.

**THE UNIVERSITY OF ROCHESTER** has appointed Henry Fowler, Esq., Professor of Political Economy. Some liberal gentlemen have contributed a fund as a partial endowment of this chair, and measures are in progress to increase it to the full amount requisite for the support of the professor. Two thousand dollars of the fund for this endowment have been given by two enterprising and successful Rochester manufacturers, Messrs. George H. and Samuel P. Ely. Mr. Fowler is a relative of Prof. Dewey, of the University of Rochester, and a son-in-law of Judge Willard, of Saratoga Springs. He is a graduate of Williams College, and a young gentleman of solid attainments and fine culture, and can and will make a popular and accomplished instructor.

**PIOUS STUDENTS AT HARVARD UNIVERSITY.**—Of seventy-two members of the class of eighty-one graduates of Harvard College, the present year, it is ascertained that there are thirty who belong to Unitarian churches, or whose sympathies are with them; that of the Episcopalians, there are fifteen; Orthodox Congregationalists, seven; Baptists, six; Swedenborgians, four; Christians, two; Friends, Universalists, Presbyterians, Lutherans, Reformed Presbyterians, and Scotch Presbyterians, four each; and there



are two whose preferences are for Theodore Parker.

REV. JOHN ANGELL JAMES.—In the address which Mr. James has written for the children of his congregation and schools, he states that more than fifty years ago he was himself a Sabbath school teacher. He calculates that about 20,000 children have been taught in his school, and he has himself spent 2,600 Sabbaths in Birmingham, and has preached nearly 10,000 sermons there and elsewhere. When he went to Birmingham, it had but 80,000 inhabitants, it has now 250,000; and during the fifty years of his residence there, about fifty places of worship have been erected. Formerly it took him seventeen hours to reach London by coach, now he can go by the railroad in three or four hours. Although Mr. James has not a parsonage to reside in, he has lived forty-nine out of the fifty years he has spent in Birmingham, in the same house.

THE PROHIBITORY LAW.—Judge Harris, of Albany, New York, has no doubt of the competency of the Legislature to pass a Prohibitory Law. He denounces the idea of forestalling the decisions of the courts by legal opinions, given by members of the bar in accordance with the wishes of their clients. He decides that the Grand Jury has no right to pass over the violation of the Prohibitory Law.

CHANGE OF EDITOR AND PROPRIETORSHIP.—We see, by the last *South Western Baptist*, that our esteemed cotemporary, W. P. Chilton, has disposed of his interest in that paper to Rev. Messrs. Wm. B. Jones, Hardin E. Taliaferro, and Samuel Henderson, who take the press, with all its appliances and assets. The editorial department will be conducted by the two latter brethren.

THE Carolina Baptist, published at Hendersonville, N. C., has been suspended for want of support.

CLOSE COMMUNION.—Rev. J. L. Bennett, B. F. Spaulding, and C. McCurdy, of the Baptist, Methodist, and Orthodox churches of East Cambridge, have addressed a letter to the Rev. F. W. Holland, of the Unitarian Church, declining to make a union with him on Thanksgiving and Fast days, as they "are now convinced that such an interchange of pulpits is not warranted by the New Testament, so long as those with whom

we thus outwardly fellowship take away the chief corner-stone of the church, and rob Jesus Christ of his glory, as God over all blessed forever."

FOREIGN AND NATIVE CRIMINALS.—The Philadelphia Times says: "The statistics of crimes in Philadelphia for the last five months show the following astounding result: The whole number of arrests during this period is fifteen thousand six hundred and six. Of these, *ten thousand five hundred and twelve are foreigners*, and eight thousand three hundred and twelve are Irish. The foreign population is considerably less than one-fifth that of the native born; yet of the whole number of arrests, more than two-thirds are foreigners."

NEBRASKA.—A census of Nebraska Territory has just been completed, showing a total population of 4,565. The number of legal voters 1,465.

OMAHA CITY.—The capital of the territory appears to be flourishing. An intelligent friend, under recent date, writes as follows:

"Our city is filling up very fast; quite a number of buildings have gone up this summer, in spite of the difficulty of procuring building material. We have now plenty of brick, and several houses of that material are now in course of erection. The census has just been completed. Our county (Douglass) has 450 voters—Omaha city has 250 voters. The extravagant stories which have gone abroad relative to the Indian difficulties west of us have retarded emigration considerably. But, as it is, we boast somewhat of the progress of our new city."

LAWRENCE CITY, KANSAS, which little more than a year ago had not a single hut nor inhabitant, has now one hundred and twenty log cabins and frame houses, three or four large and substantial stone stores, a large stone hotel, three saw mills in constant operation, from twenty to thirty stone and wooden edifices in process of construction, three large weekly newspapers, published regularly, religious services held regularly every Sabbath by the Baptist, Congregational, Methodist, United Brethren, and Unitarian denominations, and has an industrious, energetic population of between eight and nine hundred persons. It would grow faster if sufficient workmen and lumber could be procured; but the saw mills cannot supply the demand for the latter, and a scarcity of hands prevents the stone edifices from going up as rapidly as they are needed.

Abundance of stone is found in the immediate vicinity of the city. No church is erected yet, the congregations holding their meetings in secular buildings. The various sects support a "fusion" Sunday school, which is attended by fifty children. Marriageable ladies are in great demand, not more than one-fourth the population being females. Of the adult males, one-sixth are graduates of Colleges and Universities, and a majority are church members. The Kansas Athenæum has a large membership and a respectable library. The city is one mile square, and the streets running east and west are named after the revolutionary leaders and sages, while those running north and south are named after various States on both sides of Mason and Dixon's line. The excess of males there is the same as exists in most of the new settlements of the West, and arises from the large expense attending the emigration of families; hence single men are more numerous than married ones among the emigrants.

THE WORLD STATE.—It has almost become a trite saying that California's population is composed of a conglomeration of representatives from every habitable part of the globe. The subjoined incident is an apt illustration of the truth of the statement.

On Sunday evening there was a crowded audience in attendance at the Baptist Church, San Francisco, to listen to a discourse from the Rev. Mr. Shuck, on the character and influence of christian women. After the sermon, the ceremonies of baptism and reception of members into the church were performed. The pastor gave the hand of fellowship, prior to the communion, to seven new members, representing three distinct races of men, from four nations and the four quarters of the globe. One was a Chinaman, two Africans and four Anglo-Saxons. Of the latter, three were natives of America, and one of Scotland. Here, then, were representatives simultaneously at the Christian altar from Europe, Asia, Africa and America. We believe this instance is unparalleled.

CONNECTICUT has the largest population in proportion to territory, the smallest public debt, carrying out the same relative comparison, the fewest paupers and criminals, the most economically governed, and, in proportion to population, the largest school fund. Her population amounts to 380,000 souls, of whom there are only 4,789 white

adults who cannot read and write, and of this number 4,013 were born abroad. Her school fund amounts to over two millions of dollars, and is sufficient to give a sound elementary education gratuitously to all her children. The number of children between the ages of four and sixteen years of age is 96,383, of whom 74,300 attend school. There are besides 403 private schools of all grades, with 8,190 scholars—thus leaving only fourteen thousand children in the State who do not attend school. It will be recollected that, by a popular vote, an amendment has been recently introduced into the State Constitution, requiring every person to be able to read any article in the Constitution or any section of the statutes of the State, before being admitted as an elector.

STEAM BECOMING A FARMER.—It is already a sailor, a manufacturer, machinist, and a great land traveler, but we did not expect it to turn farmer, till we saw the following, from Europe: We are rapidly coming to the conclusion here, that the good old plough is a humbug. We have now a steam engine which will walk anywhere, and do anything it is required to do. It has feet about the size of yours, and it puts them down upon the ground one after the other, very much in the fashion of a dandy going up Broadway, only they are fixed on wheels and revolve regularly, instead of moving up and down awkwardly, like his. It will go through a plowed field quicker than a hunter will get over it, and drag a dozen ploughs after it, to convert the untilled grounds into a seed-bed. I saw a machine, the other day, which would lay down sixteen and a half feet of piping for drainage, in a minute; the pipes being more regularly and satisfactorily laid, than any skilled workman can lay them.—Would not such an iron Paddy be worth more at ditching than a live one? Is steam destined to convert laborers into gentlemen at large, slaves into freemen, and the Irish into students and artists?

DYING RICH.—Who is he that dies rich? That man dies rich, and *only* that man, who when he leaves behind him a little, or more, or nothing, has *before him* a treasure laid up in heaven.

Who dies poor? He that, whatever he leaves behind him, has nothing laid up in heaven. He dies poor.

He who seeks God for anything else than God, seeks in reality not God, but that which he desires.—*St. Augustine.*



### Editor's Book Shelf.

EXTRACTS FROM THE DIARY AND CORRESPONDENCE OF THE LATE AMOS LAWRENCE, WITH A BRIEF ACCOUNT OF SOME INCIDENTS OF HIS LIFE. *Edited by his Son, Wm. R. Lawrence, M. D. Published by Gould & Lincoln. Boston.*

This work is chiefly interesting as the memoir of a wise and benevolent man, who by industry, prudence and integrity, amassed a large fortune, and who expended a princely sum in judicious charities. Our young merchants especially would do well to study this book, that they may comprehend the true principles of mercantile prosperity, and rendering life happy, useful and honored.

CARRIE HAMILTON; OR THE BEAUTY OF TRUE RELIGION. *By Mrs. C. W. Denison. Published by the American Baptist Publication Society. Philadelphia.*

This is a charming story, beautifully illustrating the excellencies and usefulness of a life of piety. There is no better series of books for youth and children issued in this country than those which come from the press of this society. Some of the most fascinating as well as useful original works which this century has produced, are to be found upon their shelves.

"THE SUCCESSFUL MERCHANT: SKETCHES OF THE LIFE OF MR. SAMUEL BUDGETT, LATE OF KINGSWOOD HILL. *By William Arthur, A. M. New York. Published by Carlton and Phillips.*" For sale by Price & Cardozo, Richmond, Va.

The leading purpose of the work that heads our notice, may be described as an attempt to show, by the exhibition of an actual and remarkable life traced in relation to commerce, that *business* and a high moral and religious spirit are capable of being united, and that when thus united, they mutually assist each other, and contribute to each other's welfare. Besides as furnishing a valuable contribution to commercial biography and the morals of trade, we hail the appearance of such work as a gift not inopportune to the general reader. As a people we are not averse to business and money-getting; somewhat enamored of matter and absorbed in material pursuits. Yet while strangers have twitted us with this as an idiosyncrasy of American nature, the philosophic observer has remarked as equally

striking the existence of a deep religious sense and longings after a higher spiritual good. Never were a people more unhappy it would seem because of inability to serve both God and mammon. The author of the memoir of Mr. Budgett deserves well of the public for his attractive effort to point out in a real life the way the true child of God may acquire earthly wealth, and apply it to his service, and therein prove himself a faithful servant, regarding it not as a good in itself, but only in its bearings upon the highest good, the kingdom of God. He has done a good work in showing by the life of this truly noble and Christian merchant, that energy of character, sagacity in business, and devotion to his profession, do not preclude piety, innocence and devotion to God. We hope this effort of the author may avail something as an antidote to that practical heresy cherished by some dreamy contemplative Christians, who, in their horror of the world, seek after spiritual-mindedness in a secret aversion to business and muscular and mental exertions. Christianity will never have fulfilled its true mission on earth until men apprehend in a right sense that they may be virtuous, improving and religious in their employments; that this is precisely for what their employments were made. Then they will know that all their social relations, friendship, love, family ties, were made to be holy; and that they become religious not by a kind of protest against their several vocations, but by conformity to their true spirit; that the vocations of life do not exclude religion, but demand it for their own perfection and success; that whether behind the plough or the counter, as law-yers or as physicians, that life may be to them a religion, and labor a worship. The ethics and principles of successful trade are happily illustrated, and their elucidation will tend in a degree to dispel certain prejudices and patent fallacies in regard to the influence of trade upon the character and conduct. Not a few are secretly persuaded that the influence of traffic must needs be imperative in practical life to narrow and distort the man, as if the whole aim and impulse of trade is to obtain more for less. Witlings, not a few, have said that the game of the counter, like that of the boxing-ring, places two persons opposite each other at a proper distance, and bids them shake hands and begin; and to have trafficked five years without becoming a rogue, is to exhibit a striking evidence of the sustaining, saving mercy of an overruling Providence. To things of this sort the book is more than a reply. Good



Mr. Budgett has lived the refutation to all such mistaken and partial views. A man's memory has frequently been suffocated by the means taken to preserve it; instead of obtaining the embalmed heart, we get the lumbering carcass. Biographers do not always perceive wherein consists the excellence, or what constitutes the worth of the departed worthy for whose memory they are solicitous. We think our author happy in this particular. He has not fatigued us by too much narrative and a prolix enumeration of the mere details of life. He has seized the strong points of his character, and by the aid of the biographer we have a sensible recognition that good Mr. Budgett once dwelt on our earth a kind, loving and lovable man. "Once more a brilliant human presence, a beautiful human soul." We append a single extract as a specimen of the author's style and manner of using his materials.

"Grocers have never enjoyed an immaculate reputation in the matter of adulterating goods. Not a few of their most costly wares are capable of easy mixture. Conscience is generally trained to the posture habitual to the trade. Of course the grocer has exceedingly good reasons for his apprentices, why they should adulterate. Yet it he went to the draper and found that for linen he bought a mixture of cotton and flax, he would call the draper a cheat. Or if he found that the silver smith had sold him plated spoons for silver spoons, he would call him a cheat. It is only, you see, in his own line of business that such strong reasons exist for doing a little deception. In Mr. Budgett's early days, pepper was under a heavy tax; and in the trade, universal tradition said that out of the trade every body expected pepper to be mixed. In the shop stood a cask labelled P. D., containing something very like pepper dust, wherewith it was usual to mix the pepper before sending it forth to serve the public. The trade tradition had obtained for the apochryphal P. D. a place amongst the standard articles of the shop, and on the strength of that tradition it was vended for pepper by men who thought they were honest. But as Samuel went forward in life, his ideas on trade morality grew clearer. This P. D. began to give him much discomfort. He thought upon it until he was satisfied that, when all that could be said was weighed, the thing was wrong. Arrived at this conclusion he felt that no blessing could be upon the place while it was there. He instantly ordered that P. D. should perish. It was night; but

back he went to the shop, took the hypocritical cask, carried it forth to the quarry, there staved it and scattered P. D. amongst the clods and slag and stones. He returned with a light heart. But he recollected that he had left the staves of the cask in the quarry; and as there was no need to let them go to waste, his first act in the morning was to return and gather them up. Now, ye busy shopmen, and ye, more lordly merchants say, before the only witness who beheld that act under the night heaven, have you no P. D. which ought to be scattered before you go to sleep? Your thought turns toward something; you were taught it; men worthy in their way to justify it; you are able to laugh others out of their scruples about it; you argue with yourself till it appears "fair enough;" but do for once go to your private room and think. Be rational for a moment or two; do not refuse to converse alone with your conscience and your God; ay, go down upon your knees and pray for light, for it is no small matter to be doing wrong. You may smile at it, you may gloss it over, you may "poohpooh" warning; but wrong is wrong, and there is a judge above us; wrong is wrong, it will find you out. Be sure this world is not a lawless common, where all who can may plunder and go harmless; it is a kingdom with a strong just king, whose laws cannot be broken, whose subjects cannot be ill-treated in his sight, without bringing upon the offender a becoming punishment. This world of ours contains a great deal of P. D. The ship owner has a ship which has become too old to carry sugar from the West Indies without damaging it, by leakage; so he fits her out as a passenger ship, and advertises her for Sydney as the well-known favorite, fast-sailing ship; and that is P. D. The corn merchant has a cargo damaged in a gale at sea; but as the underwriters will not pay unless the captain can swear that the vessel struck, the merchant, who was snug in his bed when the gale blew, tried to show the captain very conclusively that just off Flamborough Head, the keel did actually touch the ground, and that therefore he may safely take the requisite oath; and that is P. D. The private banker who feels that he is sinking, takes a finer house, starts an additional carriage, and sets up for a member of parliament, that people may think he scarcely knows what to do with his money; and this is P. D.

The author proceeds with a number of similar illustrations, applicable to almost all the associations of life.



# The Monthly Record.

## Baptisms Reported.

| ALABAMA.                  |                   |                   |      | Churches.       | Counties.       | Administrators.    | No.  |
|---------------------------|-------------------|-------------------|------|-----------------|-----------------|--------------------|------|
| Churches.                 | Counties.         | Administrators.   | No.  | Shelbyville,    | Shelby,         | T. J. Drane,       | 7    |
| Tuskaloosa,               | Tuskaloosa,       | A. J. Battle,     | 29   | Christianburg,  | Shelby,         | T. M. Daniel,      | 16   |
| Mt. Moriah,               | Bibb,             | A. C. Thomason,   | 24   | Salvisz,        | Mercer,         | D. Buckner,        | 24   |
| BRITISH PROVINCES.        |                   |                   |      | Brushy Fork,    | Daviess,        | W. R. Welch,       | 15   |
| Port Hope,                | C. W.,            |                   | 19   | LOUISIANA.      |                 |                    |      |
| St. Catharine's,          | "                 |                   | 11   | Hurricane,      | Franklin,       | J. V. Leake,       | 54   |
| Forestville,              | (2d ch.,)         | Mr. Smith,        | 16   | MAINE.          |                 |                    |      |
| Port Hope,                | "                 | H. Lloyd,         | 19   | Dexter,         | Penobscot,      | C. M. Herring,     | 2    |
| Upper Queensbury,         | N. B.,            | J. H. Tupper,     | 7    | Lewiston,       | Lincoln,        | Geo. Knox,         | 4    |
| Grand Lake,               | (2d ch.,)         | Jas. Trimble,     | 15   | Harrison,       | Cumberland,     |                    | 8    |
| Dumfries,                 | "                 | Mr. Saunders,     | 6    | MARYLAND.       |                 |                    |      |
| CONNECTICUT.              |                   |                   |      | Baltimore,      | (Broadway ch.,) | G. F. Adams,       | 2    |
| Hartford,                 | (1st ch.,)        | R. Turnbull,      | 5    | "               | (1st ch.,)      | R. Fuller,         |      |
| Bridgport,                | Fairfield,        | A. G. Palmer,     | 22*  | Newtown,        | Worcester,      | S. C. Boston,      | 3    |
| New Haven,                | (1st church,)     | A. D. Phelps,     | 6    | MASSACHUSETTS.  |                 |                    |      |
| Putnam,                   | New London,       | C. Willett,       | 3    | West Boylston,  | Worcester,      | J. Aldrich,        | 31   |
| DISTRICT OF COLUMBIA.     |                   |                   |      | Lowell,         | (1st ch.,)      | D. C. Eddy,        | 4    |
| Washington,               | (Navy Yard,)      | T. W. Greer,      | 6    | Athol,          | Worcester,      | C. Farrar,         | 11   |
| FLORIDA.                  |                   |                   |      | N. Oxford,      | Worcester,      | Mr. Wood,          | 23   |
| Pleasant Grove,           | Alachua,          | W. Johnson,       | 18   | MICHIGAN.       |                 |                    |      |
| GEORGIA.                  |                   |                   |      | Climax Prairie, | Kalamazoo,      | Mr. Chase,         | 23   |
| White Plains,             | J. H. Kilpatrick, |                   | 16   | MISSISSIPPI.    |                 |                    |      |
| Brier Creek,              | Warren,           |                   | 11   | Unity,          | Tippah,         | E. R. Bryant,      | 25   |
| ILLINOIS.                 |                   |                   |      | MISSOURI.       |                 |                    |      |
| Equality,                 | Gallatin,         | I. Turner,        | 5    | St. Louis,      | (3d ch.,)       | D. Read,           | 6    |
| Lafayette,                | Stark,            |                   | 7    | St. Louis,      | (German ch.,)   | T. W. Gladfeldt,   | 3    |
| INDIANA.                  |                   |                   |      | Knob,           | Pike,           | A. G. Mitchell,    | 17   |
| Dupont,                   | Jefferson,        | M. B. Phares,     | 3    | Pisgah,         | Cooper,         | R. H. Harris,      | 8    |
| Crooked Creek,            | Marion,           | M. Hume,          | 15   | New Salem,      | Lincoln,        | W. W. Mitchell,    | 5    |
| IOWA.                     |                   |                   |      | Boonsboro',     | Howard,         | W. K. Woods,       | 9    |
| Platt Branch,             | Taylor,           | J. M. Smith,      | 8    | Friendship,     | Lawrence,       | W. B. Taliaferro,  | 27   |
| Le Claire,                | Scott,            |                   | * 41 | New Providence, | Boone,          | P. H. Steenbergen, | 9    |
| KENTUCKY.                 |                   |                   |      | New Hope,       | Chariton,       | J. H. Tuttle,      | 15   |
| Louisville,               | (Walnut st.,)     | W. W. Everts,     | 25   | Bethel,         | Crawford,       |                    | 70   |
| Louisville,               | (Jefferson st.,)  | J. V. Schofield,  | 4    | NEW HAMPSHIRE.  |                 |                    |      |
| New Hope,                 | Barren,           | W. G. W. Gillock, | 8    | New Boston,     | Hillsboro',     | J. N. Chase,       | 2    |
| Barren,                   | "                 | "                 | 31   | Milford,        | Hillsboro',     | E. Anderson,       | 2    |
| Southampton,              | Daviess,          | J. G. Howard,     | 9    | NEW JERSEY.     |                 |                    |      |
| Dry Creek,                | Kenton,           | S. L. Helm,       | 27   | Riceville,      | Monmouth,       |                    | 20   |
| Pleasant Hill,            | Christian,        | J. U. Spurlin,    | 10   | NEW YORK.       |                 |                    |      |
| Ebenezer,                 | Andersop,         | J. T. Hedger,     | 5    | New York,       | (Cannon st.,)   | J. Banvard,        | 11   |
| Lebanon,                  | Todd,             | Manton,           | 15   | "               | (1st ch.,)      |                    | 2    |
| Including former reports. |                   |                   |      | "               | (Bloomingdale,) | Mr. Holman,        | 7    |
|                           |                   |                   |      | Gloversville,   | Fulton,         | I. Westcott,       | * 70 |
|                           |                   |                   |      | Clifton Park,   | Saratoga,       | J. Reynolds,       | 6    |

## THE MONTHLY RECORD.

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| <i>Churches.</i> | <i>Counties.</i>  | <i>Administrators.</i> | <i>No.</i> | <i>Churches.</i>      | <i>Counties.</i> | <i>Administrators.</i> | <i>No.</i>  |
|------------------|-------------------|------------------------|------------|-----------------------|------------------|------------------------|-------------|
| Milford,         | Otsego,           | N. Wright,             | 20         | Jonesboro',           | Washington,      |                        | 9           |
| Whitestown,      | Oneida,           | C. Graves,             | 5          | Elizabethtown,        | Carter,          |                        | 8           |
| Buffalo,         | (Washington st.,) | J. H. Smith,           | 12         | Bethany,              |                  |                        | 16          |
| NORTH CAROLINA.  |                   |                        |            | TEXAS.                |                  |                        |             |
| Round Hill,      | Rutherford,       | J. C. Grayson,         | 2          | Huntsville,           | Walker,          | J. W. D. Creath,       | 13          |
| Mud Creek,       | Henderson,        |                        | 31         | Lake Creek,           | Lamar,           |                        | 21          |
| Upper Laurel,    |                   | J. F. Mitchell,        | 43         | Independence,         | Washington,      |                        | 8           |
| Little Ivy,      | Buncombe,         |                        | 61         | VERMONT.              |                  |                        |             |
| Antioch,         |                   | W. Hill,               | 2          | Brattleboro',         | Windham,         | J. C. Foster,          | 20          |
| Shelby,          | Cleaveland,       | A. J. Causler,         | 2          | S. Londonderry,       | Windham,         | J. C. Carpenter,       | 22          |
| Raleigh,         | Wake,             | T. E. Skinner,         | 32         | S. Windham,           | Windham,         | W. L. Picknell,        | 17          |
| Elizabeth City,  | Pasquotank,       | J. J. Lansdell,        | 3          | VIRGINIA.             |                  |                        |             |
| Mt. Carmel,      | Northampton,      | Mr. Delbridge,         | 18         | Richmond,             | (Grace st.,)     | J. B. Jeter,           | 11          |
| Corinth,         | "                 | "                      | 19         | "                     | (1st African,)   | R. Ryland,             | 31          |
| New Union,       | Montgomery,       | A. L. Stough,          | 30         | "                     | (1st ch.,)       | J. L. Burrows,         | 3           |
| Gatesville,      | Gates,            | J. B. Webb,            | 18         | "                     | (2d ch.,)        | R. B. C. Howell,       | 9           |
| Baptist Chapel,  | Sampson,          | S. Senter,             | 27         | Charlottesville,      | Albemarle,       | A. E. Dickenson,*      | 95          |
| Salem,           | "                 | "                      | 28         | Lexington,            | Rockbridge,      | G. Mason,              | 33          |
| Republican,      | Bertie,           | J. Bunch, Jr.,         | 22         | Preston,              |                  | J. D. King,            | 14          |
| Sandy Spring,    | Iredell,          | J. H. Foote,           | 50         | Big Sandy,            | Jackson,         | T. H. Cain,            | 9           |
| Bear Marsh,      | Duplin,           | H. Miner,              | 83         |                       | Smyth,           | R. Lewis,              | 23          |
| Union,           | Lenoir,           | H. Miner,              | 5          | Shiloh,               | Prince George,   | J. F. Pugh,            | 9           |
| OHIO.            |                   |                        |            | Old Shop,             | "                | "                      | 3           |
| Cincinnati,      | (9th street,)     | J. F. Hansell,         | 3          | Mt. Zion,             | Bedford,         | A. Eubank,             | 4           |
| Cincinnati,      | (High st.,)       | D. E. Thomas,          | 7          | Hebron,               | "                | "                      | 7           |
| Lawrence,        | Washington,       | J. S. Gillespie,       | 2          | Liberty,              | Bedford,         | "                      | 6           |
| Mackichack,      | Champagne,        | Mr. Line,              | 3          |                       | Prince Edward,   | S. J. Atkins,          | 46          |
| Middletown,      | Butler,           |                        | 7          | Hicksford,            | Greenville,      | W. R. McDonald,        | 9           |
| PENNSYLVANIA.    |                   |                        |            | Exol,                 | King & Queen,    | R. W. Cole,            | 10          |
| Philadelphia,    | (2d ch.,)         | A. C. Wheat,           | 7          | Brookneal,            | Campbell,        | E. W. Roach,           | 24          |
| "                | (Sp. Garden ch.,) | J. A. McKean,          | 7          | Perkins,              | Goochland,       | F. M. Barker,          | 7           |
| "                | (North ch.,)      | I. Cole,               | 4          | Oakland,              | "                | "                      | 9           |
| "                | (Tabernacle,)     | M. G. Clarke,          | 5          | Fork,                 | Fluvanna,        | W. A. Whitescarver,    | 7           |
| "                | (Blockley,)       | W. T. Bunker,          | 2          | Hopeful,              | Nelson,          |                        | 51          |
| Chestnut Hill,   | Philadelphia,     | R. F. Young,           | 11         |                       | Mecklenburg,     | A. F. Davidson,        | 22          |
| Milestown,       | Philadelphia,     | J. M. Lyons,           | 26         | Mt. Pisgah,           | Orange,          | H. Frazer,             | 15          |
| Wilkesbarre,     | Luzerne,          | J. Boyd,               | 2          | Modestown,            | Accomac,         | D. Coulling,           | 24          |
| Hephzibah,       | Montgomery,       | L. Freshcoln,          | 16         | Pt. Pleasant,         | Upshur,          | Mr. Barnett,           | 18          |
| Colerain,        | Chester,          | J. P. Hall,            | 5          | Gladesville,          | Preston,         | J. F. C. Conn,         | 14          |
| Fish Creek,      | Green,            | L. Sammons,            | 8          | Total,                |                  |                        |             |
| Stone Creek,     | Center,           | J. B. Williams,        | 4          | 2454                  |                  |                        |             |
| Snow Shoe,       | Center,           | J. B. Williams,        | 3          | Churches Constituted. |                  |                        |             |
| RHODE ISLAND.    |                   |                        |            | <i>Names.</i>         | <i>Where.</i>    | <i>When.</i>           | <i>Mem.</i> |
| Pawtuxet,        | Kent,             | G. Pierce,             | 15         | Bethlehem,            | Spencer, Ia.,    | Oct.,                  | 14          |
| SOUTH CAROLINA.  |                   |                        |            |                       | Barren co., Ky., | Oct. 14,               | 54          |
| Darlington,      | Darlington,       | J. O. B. Dargan,       | 14         | Platt Branch,         | Taylor, Io.,     | Oct. 27,               | 18          |
| Sumpterville,    | Sumter,           | Mr. Rice,              | 32         | Brunswick,            | Glynn, Ga.,      | Nov. 4,                | 80          |
| Shady Grove,     | Anderson,         | J. M. Gambrell,        | 47         | Cambridge,            | N. B.,           | Nov. 6,                | 16          |
| TENNESSEE.       |                   |                        |            | Cairo,                | Alexander, Ill., | Nov. 10,               | 8           |
| Rocky Spring,    | Hardeman,         | E. R. Bryant,          | 6          | Waukesha,             | Waukesha, Wis.,  | Nov. 14,               | 70          |
| Three Forks,     | Overton,          | D. M. Lee,             | 17         | Queensbury,           | N. B.,           | Nov. 19,               | 13          |
|                  |                   |                        |            | Mt. Victory,          | Hardin, O.,      | Nov. 20,               |             |



| Names.      | Where.           | When.    | Mem. |
|-------------|------------------|----------|------|
| Cedar,      | Buckingham, Va., | Nov. 24, | 14   |
| Providence, | R. I.,           | Nov. 24, | 106  |
| Bridgeport, | (2d ch.,) Ct.,   | Nov. 27, | 52   |

## New Church Edifices.

| Where.                           | When.                    | Cost.    |
|----------------------------------|--------------------------|----------|
| Waldoboro', Lincoln, Me.,        | Nov. 8,                  | \$2,000  |
| Virden,                          | Ill., Nov. 21,           | \$2,668  |
| Newcastle,                       | N. B., Nov. 18,          |          |
| Baltimore, (Franklin Squ'e,) Md, | Nov 18,                  | \$19,000 |
| New York,                        | (5 av. chapel,) Nov. 18, |          |
| Charlotte, Meck'burg, N. C.,     | Nov.,                    | \$3,000  |
| Fish Creek, Green, Pa.,          | Nov.,                    |          |
| Buckfield, Oxford, Me.,          | Nov. 29,                 | \$2,000  |
| Holyoke, Hampden, Mass.,         | Nov. 29,                 | \$11,000 |
| Toledo, Lucas, O.,               | Dec. 2,                  |          |
| Flint, Genesee, Mich.,           | Dec. 12,                 |          |

## Ordinations.

| Names.            | Where.                 | When.    |
|-------------------|------------------------|----------|
| W. T. Russell,    | McMinn co., Tenn.,     | Sept. 27 |
| N. Short,         | Collosse, Va.,         | Sept. 30 |
| Wm. Martin,       | Wilkes co., N. C.,     | Oct.     |
| J. B. Thorp,      | David's Fork, Ky.,     | Oct. 20, |
| D. Seckman,       | Middlebourn, Va.,      | Nov. 4,  |
| A. D. Gorham,     | E. Tisbury, Mass.,     | Nov. 8,  |
| S. W. Worrall,    | Gatesville, N. C.,     | Nov. 8,  |
| Jno. C. Phelps,   | Society Hill, S. C.,   | Nov. 11, |
| Jno. B. Jackson,  | Virden, Ill.,          | Nov. 11, |
| J. W. Jeter,      | Coosa co., Ala.,       | Nov. 11, |
| Wm. Rodgers,      | " " "                  | Nov. 11, |
| S. Goodin,        | Harmony, O.,           | Nov. 12, |
| A. T. Boynton,    | McLean, N. Y.,         | Nov. 14, |
| Geo. Crocker,     | S. Dansville, N. Y.,   | Nov. 14, |
| O. Putnam,        | S. E. Stockton, N. Y., | Nov. 14, |
| J. W. Hammond,    | Akron, O.,             | Nov. 14, |
| A. P. Graves,     | Truxton, N. Y.,        | Nov. 15, |
| C. H. Malcom,     | Philadelphia, Pa.,     | Nov. 20, |
| O. S. Eastman,    | Litchfield, N. Y.,     | Nov. 21, |
| Elisha Lucas,     | Stanford, N. Y.,       | Nov. 21, |
| E. P. Fish,       | Haddam, Ct.,           | Nov. 22, |
| Malachi Taylor,   | Philadelphia, Pa.,     | Nov. 22, |
| F. M. Jordan,     | Montgomery co., N. C., | Nov. 25, |
| J. C. Richardson, | Rockbridge co., Va.,   | Nov. 27, |
| Franklin Hollen,  | Center co., Pa.,       | Nov. 29, |

## Deaths of Baptist Ministers.

| Names.           | Residences.         | Time.   | Age. |
|------------------|---------------------|---------|------|
| Wm. Lacy,        | Randolph co., Ala., | Oct. 5, | 64,  |
| Eli Haskell,     | Canandaigua, N. Y., | Oct. 7, | 73,  |
| Jas. P. Edwards, | Lovelaceville, Ky., | Nov. 2, | 63,  |
| D. D. Pratt,     | Nashua, N. H.,      | Nov.    |      |

## Ministers Rec'd from other Denomin's.

| Names.         | Residences.                      | Time.  |
|----------------|----------------------------------|--------|
| D. S. Cathran, | Methodist, Lawrence, O.,         | Oct.   |
| J. A. Lackey,  | C Presby'n, Champaign co., Ill., | Nov 5  |
| T. A. Bell,    | Methodist, Habersham co., Ga.,   | Nov 19 |

## Clerical Removals and Settlements.

| Names.             | Whence.                             | Where.               |
|--------------------|-------------------------------------|----------------------|
| Aaron, Jno.,       | Lisbon, Leake's Store, Ark.         |                      |
| Adams, J. Q.,      | Keyport, N. J.,                     | New York, N. Y.      |
| Allen, W. W.,      | Roc'er Theo. Sem., Sand Lake, N. Y. |                      |
| Alvord, N.,        | Newark Station, Ill.                |                      |
| Baker, Jos.,       | Winchester, Guinea's, Va.           |                      |
| Bigelow, J. F.,    |                                     | Middleboro', Mass.   |
| Blood, Caleb,      |                                     | Franklin, Ia.        |
| Briggs, T. C.,     | Ia.,                                | Barrington, Ill.     |
| Brown, H. A.,      | Good Hope, New Vienna, O.           |                      |
| Browne, A.,        |                                     | E. Brookfield, Mass. |
| Butler, N.,        |                                     | Rockland, Me.        |
| Caldwell, W. A.,   | Mt. Pleasant, Pa.                   |                      |
| Carto, B.,         | Bristol, R. I.                      |                      |
| Coffey, R. N.,     | Rogersville, Joe's Lick, Ky.        |                      |
| Cole, J. D.,       |                                     | Janesville, Wis.     |
| Coon, C.,          | Rupert,                             | Mt. Holly, Vt.       |
| Davis, Jno.,       | Yarmouth,                           | St. George, N. S.    |
| French, Jas.,      | Holyoke,                            | Roxbury, Mass.       |
| Elledge, Jesse,    | Barry, Ill.,                        | Winterset, Io.       |
| Eddy, E. B.,       | Beverly,                            | Winchester, Mass.    |
| Graves, J. M.,     | Brighton,                           | Mass.                |
| Hamilton, A.,      | Barton,                             | Appleton, Wis.       |
| Holt, Mr.,         | Cherryfield, Me.,                   | Ashland, Mass.       |
| Ingmire, F. W.,    | Pittsfield,                         | Havana, Ill.         |
| Lansdell, Thos.,   |                                     | Hillsboro' N. C.     |
| Lincoln, B. H.,    | S. Framingham, Mass.                |                      |
| McKee, W.,         |                                     | Scott, Wis.          |
| Malcom C. H.,      | Princeton Sem.,                     | Wheeling, Va.        |
| Nelson, A. J.,     | Auburn,                             | Limerick, Me.        |
| Penny, T. J.,      | McKeesport,                         | Strattonville, Pa.   |
| Peters, J. H.,     | Lewisburg Univ.,                    | Philadelphia, Pa.    |
| Porter, T. H.,     | Gagetown,                           | Sackville, N. S.     |
| Potter, W. C.,     | Cromwell, Ct.                       |                      |
| Preston, G. M.,    | Newton Sem.,                        | Sturbridge, Mass.    |
| Read, Wm.,         | Barnstable,                         | Georgetown, Mass.    |
| Remley, Jas.,      | Lewisburg, Va.,                     | Io.                  |
| Rockwood, J. M.,   | Belchertown, Me.,                   | Worcester, Mas       |
| Sargent, J.,       |                                     | Good Hope, O.        |
| Smith, J. F.,      | Pike co.,                           | Pieree, Mo.          |
| Stout, Platt,      |                                     | Wetumpka, Ala.       |
| Taliaferro, H. E., | Talladega,                          | Tuskegee, Ala.       |
| Taylor, Malachi,   | Rochester Sem.,                     | Washington, Pa.      |
| Tibbetts, C.,      | Farmington,                         | Belfast, Me.         |
| Todd, Thos.,       | Woodstock, N. B.                    |                      |
| Tucker, Silas,     | Napierville,                        | Galesburg, Ill.      |
| Warren, P.,        |                                     | Onancock, Va.        |
| Watson, D. S.,     | Cuyahoga,                           | Hinckley, O.         |
| Wiley, F.,         | Newton, Mass.,                      | Providence, Ill.     |
| Williams, D. S.,   | Fayetteville, N. C.,                | Ark.                 |
| Woodsworth, D. D., | Holland,                            | Busti, N. Y.         |

# AMERICAN BAPTIST MEMORIAL.

FEBRUARY, 1856.

## Baptist History.

### PERSECUTION—RELIGIOUS LIBERTY.

IT was on Easter day, April 3, 1575, that a congregation of Flemish Baptists, numbering some thirty persons, men and women, assembled in a private house in the suburbs of London, just without Aldgate Bars. The slaughterings and devastations of the Duke of Alva, in the Low Countries, had caused severe distress and loss of trade. Urged by the desire of obtaining a livelihood for their wives and children, and liberty to worship God in the simplicity of faith and love, these exiles had left Flanders for England. Outcasts and strangers, they sought a heavenly citizenship, and in their sojourn met to comfort each other, and to unite their prayers at the throne of grace. Their meeting was espied by the neighbors, although conducted with secrecy. While commending each other to God, their devotions were suddenly interrupted by the entrance of a constable, who, addressing them as devils, demanded which was their teacher. Seven-and-twenty names were put down at his command, and taking their promise to remain, he proceeded with a few to the magistrate. He shortly returned, and with opprobrious and cruel words drove the rest before him to the gaol. Two escaped on the way; the rest were "led as sheep to the slaughter." On the third day they were released, heavy bail being taken for their appearance, whenever and wherever it should please the authorities to determine.

Information of the capture was con-

veyed to the Queen's council; and at the suggestion, apparently, of Archbishop Parker, a commission was issued on the 27th of April, to Sandys, the Bishop of London, assisted by several civilians and judges, "to confer with the accused, and to proceed judicially, if the case so required." But a few days elapsed before the summonses to appear were issued, and these poor people stood criminally arraigned, for worshipping God according to their convictions. The court assembled in the consistory of St. Paul's; for it was a case of heresy. Besides the commissioners, certain members of the Dutch congregation were present as interpreters, a French preacher, and two aldermen. The prisoners first laid before the court a confession of their faith. The Bishop was not satisfied. He produced four articles, requiring their subscription; if obstinate in their refusal, they should be burnt alive. Such were the instructions he had received.

"They proposed to us four questions," says one of the prisoners, "telling us to say yea or nay:—

"1. Whether Christ had not taken his flesh and blood of the Virgin Mary?

"We answered, He is the son of the living God.

"2. Ought not little children to be baptized?

"We answered, Not so; we find it not written in Holy Scripture.

"3. May a Christian serve the office of a magistrate?

"We answered, That it did not oblige



our consciences; but, as we read, we esteemed it an ordinance of God.

"4. Whether a Christian, if needs be, may not swear?

"We answered, That it also obliged not our consciences; for Christ has said, in Matthew, *Let your words be yea, yea; nay, nay.* Then we were silent.

"But the Bishop said, that our misdeeds therein were so great, that we could not enjoy the favor of God. O Lord! avenge it not. He then said to us all, that we should be imprisoned in the Marshalsea."

Many threats were uttered during the examination; they were vexed with subtle questions, and urged to recant on peril of a cruel death. That they might expect no favor, the Bishop sternly informed them of the firm determination of the Queen and her council to compel all strangers to sign a renunciation of these articles. The conforming might remain in the land, and be free from taxes; but the uncompliant should die a frightful death. The prisoners were unmoved, and were conveyed to the Marshalsea for the testimony of Christ. One young brother, the first questioned, was sent into solitary confinement at Westminster, for his bold attestation to the truth.

And now severe trials and temptations beset them. Private friendships, the arguments of learned men, and the dark background of a fearful death, combined to shake their constancy. "Master Joris came to us and said, If we would join the church, that is, the Dutch church, our chains should be struck off, and our bonds loosed. The Bishop, he said, had given him command so to do. But we remained steadfast to the truth of Jesus Christ. He is indeed our Captain, and no other; yea, in Him is all our trust. My dear brethren and sweet sisters, let us bravely persevere until we conquer. The Lord will then give us to drink of the new wine. O Lord, strengthen our faith. As we have received the Lord Jesus Christ, let us go forward courageously, trusting in Him."

Five, however, yielded to the solicitations of the Netherland preachers, quailing at the fearful prospect set before them. They consented to forego their convictions, and subscribe the articles. Notwithstanding the Bishop's promise, that subscription should release them from all pains and penalties, they were brought to St. Paul's Cross on the 25th of May, to make a public recantation. Taken in their toils, these recovered sheep were not gently lifted on the shepherds' shoulders, and brought home with joyful shouts, as Christ teaches us the good pastor will do; but before many thousands of people, in the church-yard of St. Paul's, they were set for a gazing stock, a fagot bound on each one's shoulder, as a sign that they were worthy of the fire. At the close of the Bishop's sermon, their prescribed recantation was read. They declared themselves to have been seduced by the spirit of error, and that their renounced opinions were damnable and detestable heresies; but that the whole doctrine and religion established in England, as also that received and practised by the Dutch congregation in London, was sound, true, and according to the word of God. It was afterwards repeated in the Dutch Church, to which they promised to unite, and bail taken for the performance of the vow.

Two several times were the rest taken before their inquisitors, and for three weeks endured rigorous imprisonment, the sore chafing of iron fetters, with mingled entreaties and threats, to induce them to a renunciation of their faith. On the 11th May a further commission was issued, to proceed to their condemnation. On Whitsun-eve, the 21st, ten women and one man were formally condemned to the fire, one female shrank from the trial. A few days after the public penance at St. Paul's, the remainder were again brought up to the bishop's court, the place of Bonner's savage cruelties in Queen Mary's time. Day was just dawning, when, bound



two and two, they entered the place of doom. "We remember the word of the Lord," says Gerrit van Byler, "*When they shall lead you before lords and princes, fear not what you shall say, for in that hour it shall be given you.* So we trusted in the Lord. The questions were again proposed, and subscription demanded; but we said, That we would cleave to the word of the Lord."

In the plenitude of royal authority—dare any one call it apostolical?—delegated to him, the Bishop sentenced them to excision from the church of Christ, and to death; and formally delivered them to the secular arm for punishment.

Fourteen women and a youth, bound together, were led away to Newgate; the remaining five were kept in the Bishop's custody. And now for five or six days they suffered great anxiety and temptation. Oft threatened with a cruel and fiery death, they feared from day to day, the hour of their offering up was at hand. They were severely treated, and compelled to hear the blasphemies of the vilest criminals. Ten days thus passed, when on the eve of the first of June, about ten o'clock, the gaoler, with his officers, entered their place of confinement, noted down their goods, and bid them prepare to die on the morrow. Seeing that their courage, and faith in God, remained unshaken, he then announced to them, that the Queen, in her clemency, had commanded a milder penalty—banishment.

In the morning, surrounded by halberdiers, they were led by the sheriffs to the water-side, and put on board a ship at St. Catherine's. The youth followed, tied to a cart's tail, and was whipped to the place of embarkation. Thus the ties of nature were severed; some of the poor exiles had to mourn in anguish over husbands and fathers, left in the hands of their persecutors, for whom yet more cruel severities were reserved.

The next day, June 2nd, the five men, who remained of this company, were again led bound into the consistory.

The terrors of the stake were vividly set before them; their only escape, subscription to the articles. They were urged, they were threatened; it was unavailing. "It is a small matter thus to die," said Jan Peters, with a courageous mind. The Bishop sharply inquired, "What does he say?" Peters replied. The Bishop listened with some moderation, and then stoutly said, "We must shave such heretics, and cut them off as an evil thing from the church." Said Hendrik Terwoot, "How canst thou cut us off from your church, since we are not of it?" The Bishop, "It was all the same; there were none in England who were not members of the church of God." And now were these friends of Christ unjustly condemned, and led away to Newgate to await the day of death.

Here they were strongly secured, heavily ironed, and thrown into a deep and noisome den, swarming with foul and disgusting vermin. "Then we thought ourselves," says Byler, "within one or two days of the end, after which we earnestly longed, for the prison was grievous; but it was not yet the Lord's will. After eight days, one of our brethren was released by death, trusting in God; his dying testimony filled us with joy." Even the society of thieves and malefactors was deemed too pure for them, both the Bishop and a preacher saying, that care must be taken lest the criminals should be corrupted by the association. Great, indeed, must have been the horror their opinions had inspired, when an English preacher, occasionally visiting their dungeon, would lay his hands upon them, and falling upon his knees, cry aloud, "Sirs, be ye converted;" and then, exorcising the devil within them, exclaim, "Hence, depart, thou evil fiend?"

But exertions of another kind were not wanting on their behalf. Strenuous efforts were made to bring their case before the Queen. An earnest supplication, and a confession of their faith on the four articles, were prepared; but



the attempt to present them to her was met with a stern and passionate rebuke to the ladies of her court, who ventured to intrude on the royal prerogative. Reports of the most unjust kind were rumored about; that they disowned God and Christ, and rejected all government and authority of magistrates. Her majesty was not free from these impressions, and they were sedulously fostered in her mind, by parties thirsting for innocent blood. The Bishop was next applied to. A nobleman, Lord de Bodley, undertook to plead their cause, and, if possible, move his compassion. A simple confession of their faith was laid before him. But Bishop Sandys refused to interfere. He even demanded their assent to the doctrine, that a Christian magistrate may rightly punish the obstinate heretic with the sword.

A month's reprieve was, however, granted them, at the earnest suit of the venerable martyrologist, John Fox. His pious admiration of the Marian martyrs was shocked at the thought, that the scene of their triumphs would be defiled with the blood of these fanatic and miserable wretches. To roast alive was more accordant to papal practices, he said, than to the custom of the gospels. He therefore urged upon her majesty the adoption of some other mode of punishment. Might not close imprisonment, or bonds, or perpetual banishment, or burning of the hand, or scourging, or even slavery, suffice? Any or all of these would be preferable to death by fire. But not one word does her "Father Fox" breathe of tenderness for the rights of conscience. He also addressed the victims. He labored to persuade them to acknowledge their error, and bow to the voice of Scripture; to cease "to cultivate certain fanatic conceptions, nay, rather deceptions," of their own minds; "for it is sufficiently apparent, that for long you have disturbed the church by your great scandal and offence." To the lord chief justice Monson, one of their

judges, he sent a copy of his letters to the Queen and council, further reprobating the punishment of death, and advocating a milder punishment. The sufferers highly estimated his kindly interference; but while they thanked him for his condescension, they endeavored to change his unfavorable opinion.

The month expired, without any alteration in the resolution of these servants of God, or in their fidelity to the truths they had received. Early in the month of July, it was intimated to two of them that they must die. Incarcerated in separate cells, they were not permitted to enjoy each other's society, and words of love. On the 15th, the Queen signed at Gorhambury the warrant and writ for the execution to proceed. Jan Peters and Hendrik Terwoort were the two selected.

Jan Peters was an aged man, and poor, with nine children. His first wife, some years before, had been burnt for her religion, at Ghent, in Flanders; and his then wife had lost her first husband by martyrdom for the truth. They had fled to England, hoping there to worship without danger. His circumstances were laid before the Bishop, and he had earnestly entreated permission to leave the country with his wife and children; but the Bishop was inexorable.

Hendrik Terwoort was a man of good estate, five or six-and-twenty years of age, and a goldsmith by trade. He had been married about eight or ten weeks before his imprisonment. But neither domestic affection, nor the solicitations of his friends, nor the dread of death, weakened his resolution.

On Sunday, the 17th, tidings were brought them, that within three days they would be burnt, unless they desired delay. To this Terwoort replied, "Since this your design must come to pass, so we wish you to speed the more quickly with the matter, for we would indeed rather die than live, to be released from this frightful den." He, however, asked till Friday. We again quote the

affecting narrative of their companion in tribulation. "Upon Tuesday a stake was set up in Smithfield, but the execution was not that day. On Wednesday many people were gathered together to witness the death of our two friends, but it was again deferred. This was done to terrify and draw our friends and us from the faith. But on Friday our two friends, Hendirk Terwoort and Jan Peters, being brought out from their prison, were led to the sacrifice. As they went forth, Jan Peters said, 'The holy prophets, and also Christ, our Saviour, have gone this way before us, even from the beginning, from Abel until now.'"

It was early morning when they reached the scene of their triumph. They were fastened to one stake, neither strangling nor gunpowder being used to diminish their torture. As defenceless sheep of Christ, following the footsteps of their master, resolutely, for the name of Christ, they went to die. An English preacher was present, to embitter, if possible, by his cruel mockings, the closing moments of their martyr-life and martyr-death. Before all the people he exclaimed, "These men believe not on God." Saith Jan Peters, "We believe in one God, our heavenly Father Almighty, and in Jesus Christ his Son." While standing bound at the stake, the articles were again, for the last time, presented to them, and pardon promised on subscription. Peters again spake, "You have labored hard to drive us to you, but now, when placed at the stake, it is labor in vain. One of the preachers attempted an excuse: "That all such matters were determined by the council, and that it was the Queen's intention they should die." But, said Peters, "You are the teachers of the Queen, whom it behooves you to instruct better, therefore shall our blood be required at your hands."

And now with courage they entered on the conflict, and fought through the trial, in the midst of the burning

flame; an oblation to the Lord, which they living offered unto him. *Accepting not of deliverance*, for the truth's sake, they counted not their lives dear unto them, that they might finish their course with joy:

"For what were thy terrors, O Death?  
And where was thy triumph, O Grave?  
When the vest of pure white, and the con-  
[quering wreath  
Were the prize of the scorner and slave?"  
[DALE.

But what was the crime of which these victims of intolerance so dreadful were guilty? Did they aim at the Queen's life? Did they assemble to plot the ruin of the State which sheltered them? Did they league with any whose glory is in their shame, to assassinate, to rob, to violate the rights of their neighbor? Let us hear them speak from their abyss of sorrow, "We, poor and despised strangers, who are in persecution for the testimony of Jesus Christ, entreat from God for all men, of every race and degree, that the Lord may grant perpetual peace and every happiness, and that we may live among them in peace and godliness, to the praise and glory of the Lord. Our fatherland, our friendships, our property, have we been compelled to forsake, through great tyranny, and as lambs before wolves, have fled, only for the pure evangelic truth of Christ, and not for uproars and seditious, as we are accused. . . . We know that we follow no strange gods, neither have we an heretical faith, contrary to the word of Christ. But we believe in one God, the Father Almighty, Creator of the heavens and the earth; in one Jesus Christ, his only beloved Son; who was conceived of the Holy Ghost, born of the undefiled Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. On the third day he arose from the dead, ascended to heaven, and is sitting at the right hand of God, the Father Almighty; from thence he will come again to judge the



quick and the dead. We believe in the Holy Ghost. We believe that Jesus Christ is true God and man. \* \* \* We do not boast ourselves to be free from sin, but confess that every moment we are sinners before God. But we must abstain from wilful sins if we would be saved, viz: from adultery, fornication, witchcraft, sedition, bloodshed, cursing and stealing, \* \* \* hatred and envy. They who do such things shall not possess the kingdom of God." Here we leave this noble evangelic confession of the martyr, Hendrik Terwoort. He hath fairly won the martyr's crown. Although despised, trampled upon, and his name held accursed among men, his is the palm-branch of victory, and the white robe, washed and made white in the blood of the Lamb.

Not less nobly does he plead the rights of conscience. "Observe well the command of God: *Thou shalt love the stranger as thyself.* Should he then who is in misery, and dwelling in a strange land, be driven thence with his companions, to their great damage? Of this Christ speaks, *Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.* Oh! that they would deal with us according to natural reasonableness, and evangelic truth, of which our persecutors so highly boast. For Christ and his disciples persecuted no one; but, on the contrary, Jesus hath thus taught, *Love your enemies, bless them that curse you, &c.* This doctrine Christ left behind with his apostles, as they testify. Thus Paul, *Unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it.* From all this it is clear, that those who have the one true gospel doctrine and faith will persecute no one, but will themselves be persecuted.

The reader is now able to judge of the

truth of the innumerable crimes laid to the charge of these the Lord's afflicted ones, the Baptists of that age. Thus runs the accusation of the celebrated Whitgift: They give honor and reverence to none in authority; they seek the overthrow of commonwealths and states of government; they are full of pride and contempt; their whole intent is schismatic, and to be free from all laws, to live as they list; they feign an austerity of life and manners, and are great hypocrites, &c. But the same high authority, the future Archbishop of Canterbury, adds these following particulars as aggravations of their guilt. In all their doings they pretend the glory of God, the edifying of the church, and the purity of the gospel; when punished for their errors, they greatly complain, that nothing is used but violence; that the truth is oppressed, innocent and godly men, who would have all things reformed according to the word of God, cannot be heard, nor have liberty to speak, and that their mouths are stopped, not by God's word, but by the authority of the magistrate; they assert, that the civil magistrate has no authority in ecclesiastical matters, and ought not to meddle in causes of religion and faith, and that no man ought to be compelled to faith and religion; and lastly, they complain much of persecution, and brag that they defend their cause, not with words only, but by the shedding of their blood.

These were the high crimes and misdemeanors of which the Baptists were accused. They need neither counsel nor apologist. The indictment is at the same time their accusation and their acquittal. Their deeds were noble; their sentiments just. Their affliction and triumphant deaths reflect glory on the holy truths of humanity's Great Martyr, in whose footsteps of blood they trod; but shame upon the men, who, with loud professions of fidelity to Him, slew the servants he had sent.

"But what was the cause of the unanimous hostility which these despised people encountered? Papist and protestant, puritan and Brownist, with one consent, laid aside their differences, to condemn and punish a sect, a heresy, an opinion, which threw prostrate their favorite church, their politico-ecclesiastical power, their extravagant assumptions, and their unscriptural theories. The papist abhorred them: for, if this heresy prevailed, a church hoary with age, laden with the spoils of many lands, rich in the merchandise of souls, must be utterly broken and destroyed. The protestants hated them: for their cherished headship, their worldly alliances, the pomps and circumstances of a state religion, must be debased before the kingly crown of Jesus. The puritans defamed them: for Baptist sentiments were too liberal and free for those who sought a papal authority over conscience, and desired the sword of the higher powers to enforce their "holy discipline" on an unconverted people. The Brownists avoided them: for their principle of liberty was too broad, and to this they added the crime of rejecting the "Lord's little ones" from the fold.

Thus the Baptists became the first and only propounders of "absolute liberty, just and true liberty, equal and impartial liberty." For this they suffered and died. They proclaimed it by their deeds, they propagated it in their writings. In almost every country of Europe, amid tempests of wrath, stirred up by their faith, and their manly adherence to the truth, they were the indefatigable, consistent primal apostles of liberty in this latter age. We honor them. We reverence them. And humble though they be, we welcome the republication of the first English writings which sounded the note of freedom for conscience as man's birthright, in this land of the free; they are sanctified by holy tears and the martyr's blood.

The above extracts are taken from a volume entitled, "Struggles and Tri-

umphs of Religious Liberty," a historical survey of controversies pertaining to the rights of consciences, from the English Reformation to the settlement of New England, by Edward B. Underhill, Esq., London, Eng., with an introduction by S. S. Cutting, now Professor of Rhetoric in Rochester University; a volume without which no Baptist should consider his library complete. It has been supposed by many who have not taken the trouble to investigate, that Roger Williams was the first in modern times to advocate the doctrine of religious liberty. Bancroft speaks of him as the "discoverer" of the principle, (Banc. U. S. I., 371) and Hildreth speaks of the doctrine as "wholly novel," (Hilds. U. S. I., 223.) But these writers, in their loose compliments to Williams, have done serious injustice to the Baptist denomination, and have grossly violated the facts of history. Williams was indeed the first who became conspicuous for the advocacy of the doctrine *on this continent*, but it had been a favorite principle with the Baptists from time immemorial. Hendrick Terwoort maintained the rights of conscience, and sealed his testimony with his blood in 1575, which was 24 years before Roger Williams was born. Nor was Terwoort by any means a pioneer. Thousands of Baptists had been slaughtered before his day, for advocating the same principle. In the last number of the "Memorial," an account was given of Thomas Muncer, who maintained similar views *seventy-five* years before the birth of Williams. H. H. T.

"*Our Episcopacy.*"—Eight thousand dissenters are said to have perished in prison during the reign of Charles I. alone. Quere. Which presents the most "apostolic" appearance—those who boasted of the succession, or those who were "in prisons frequent, in deaths oft," &c.?

THE surest, best, and happiest of all *worldly* attainments is a taste for literary improvement."



### The Footprints of our Forefathers.

THE first Baptist periodical ever published in the United States, south of the Potomac, was the "Analytical Repository," published in Savannah, Georgia, in 1802, and edited by Rev. Henry Holcombe, D. D. The editor was at that time pastor of the Baptist Church in Savannah, but subsequently removed to Philadelphia, where he became pastor of the First Baptist Church, as the successor of Dr. Staughton. Dying in 1824, more than thirty years have elapsed since he rested from his labors; yet even to this day those who visit the old church yard on "Second Street," where his remains are entombed, may often see one or two mothers in Israel, or patriarchs from a former generation, standing in silent and tearful grief around the last resting place of the honored and sainted dead. More than once has the writer, on visiting the grave of his venerable grandfather, early on Sabbath morning, been surprised to find himself *not alone*. Himself scarcely remembering the person of him whose name he bears, yet such has been the power of maternal influence, and such the reverence and love inspired by his first teacher, for the long since departed, that he cannot refrain his steps from sometimes visiting his grave, to "weep there," thus illustrating in his own experience the text, "whom having not seen ye love." But scarcely ever on these occasions, does he fail to receive a warm grasp of the hand and a hearty benediction from some aged fellow-mourner, who after a lapse of thirty years, still lingers round and bedews with tears the tomb of Holcombe.

Ever the friend of letters, Dr. Holcombe was the first to project a plan for the establishment of a Baptist Literary Institution in the state of Georgia, where until 1812 he resided. Mount

\* When the writer was only four years old he saw Dr. H. for the last time, which is the same in effect as if he never seen him at all.

Enon Academy was the immediate result of his efforts; but astonishing to relate, the Legislature of Georgia, such was the darkness of the times, refused to grant a charter of incorporation, and partly from this, and partly from other causes, the project fell through, not however until after Dr. Holcombe had left the State. Some years after, the educational spirit under other auspices, broke out afresh, and the result was the establishment of what is now known as Mercer University, the best endowed Baptist Institution in the Southern States.

But the special object of this article is to call attention to the pioneer Baptist periodical of the South. Very few copies of the "Analytical Repository" are now probably in existence. It is quite possible, that the copy now lying on the writer's table is the only one which the flood of time has not swept away. Even if there were nothing of intrinsic value on its pages, it could not but be interesting as a relic of the past, as the venerable patriarch of Southern Baptist Literature. Its cover torn off, leaves curled, its pages stained, and bearing every way the marks of time; but still replete with wisdom, and with reminiscences of the past, it readily suggests to the mental vision the image of a hoary veteran worn out in body but still vigorous in mind, kindly offering sage counsels to his descendants. An extract from the preface will show at once the object of the work, and the dignified and courteous style in which it was conducted, contrasting happily in the latter respect with some other publications, ancient as well as modern. But to the extract:

"The seasonableness and necessity of something like the present attempt, appear to be obvious to every one; the only difference of opinion that can arise on the subject, must respect the mode of conducting it. This is, indeed, a matter of serious difficulty and importance. I freely own myself to be very unequal to

a business of such delicacy and magnitude. But I am consoled with a hope, that my deficiencies will be in some degree concealed by friendly assistance, till the arduous concern can be placed in more competent hands. It would give me great pleasure to resign it to any one whose leisure from still more important duties, whose ability, taste, constitution, and more extensive acquaintance and correspondence, might more effectually preclude an unfavorable issue, and better insure success. Of this, some of the happy results would be, a more general and intimate acquaintance among the wise and good, a diminution of their differences and alienation, greater coincidence in their designs and efforts, a general collection and easy communication of interesting intelligence, the permanence and perspicuity of fugitive and dormant productions of piety and genius, the embalming of worthy characters, and the preservation of such facts and experiences as may extend a benign influence to unborn generations. Under a lively sense of high responsibility, I earnestly entreat my readers to join me in fervently praying that this Repository, through God's blessing on our joint exertions, may become a confluence of numerous rills of virtue, piety and salutary knowledge."

The object of the "Repository" was not unlike that of the "Memorial," nor can anything come more within the scope of the latter than much of the matter to be found on the pages of the former. With the consent of the editor, the writer will furnish a number of articles derived from this source, and thus rescue from oblivion many "facts and experiences" for the use of the future historian, and preserve for posterity some of the "fugitive and dormant productions of the piety and genius" of our ancestors. Perhaps when we come to trace some of these "footprints of our forefathers," we may think that "there were giants in those days." The

following article taken from the Repository will speak for itself. H. H. T.

### A Divine Call to the Exercise of Reason.

By REV. HENRY HOLCOMBE, D.D.

(From the *Analytical Repository* for Jan. 1803.)

COME, now, and let us reason together, O saith the Lord. Unto you, Oh! man, I call, and my voice is to the sons of men. He that hath ears to hear, let him hear.

Come, ye children of men, from the guilty distance at which you are, by nature and practice, and reason with your Creator. Draw nigh to me, and I will draw nigh to you. I will return unto you, if you will return unto me.

Come, be in haste; make no delay. The time is short. Seek the Lord while he may be found; call upon him while he is near. I love them that love me, and those who seek me early shall find me. A door of hope, which is now open, will soon be shut; and he that is filthy then shall be filthy for ever.

Now is the time, the accepted time. Behold, now is the day of salvation. The summer is not yet over, nor the harvest ended.

Come, come; why will ye die? As I live, I have no pleasure in your death; but would rather that you should return from your evil ways, and live. Approach my presence, and let hostilities betwixt us cease. Be ye reconciled to God.

Come, now, and let us reason together. Though reason, as possessed by me, is infinite, underived, and eternal, I will speak to you after your own manner, and be otherwise merciful to your infirmities. Frail creatures of a day as you are, I have endowed you with rational powers by which you are able to deduce one proposition from another, and proceed from established premises to just conclusions; and I now invite you to the most interesting exercise of those noble faculties. I invite you to consider and to judge impartially of my works,



my word, the rectitude of my ways, and of your conduct towards me.

Have you never observed that the various parts of my vast creation are systematically reduced to a regular and mutual dependence? From what do you suppose have resulted the exact subordination and harmony which reign in the material universe? Can you consider, without adoring the wisdom, power and goodness every moment exercised in necessitating this enormous aggregate of worlds to perform the most intricate revolutions, in perfect concord? You must have observed that consummate order reigns in the system to which your globe belongs, or you never would have attempted, much less with success, to foretell eclipses of your sun and moon, at the distance of ages. How are you affected towards the Creator and preserver of all things, when from your atmosphere, and seasons, days and nights, with their continually varying properties and appearances you experience, through a series of generations, regular and benign results?

Are your bosoms never agitated with mingled emotions of agreeable surprise and profound gratitude, when you perceive that the most violent commotions in the several elements, are as necessary to the general good, as dews and zephyrs?

What are your reflections when contrivance and design appear through the whole race of vegetables, in their means of absorbing nutritious juices, preserving their seeds, and maturing all their salutary qualities? Of what truths are you convinced by observing how animals are so fitted for the elements in which they reside, that whether they be aerial, terrene, aquatic, or amphibious, you readily determine by their shape, attire, and respective powers? Come now, without any vain attempt to perplex the connexion betwixt cause and effect, reason from the former to the latter, that you may shew yourselves

men by acknowledging my perfections in my *works*.

But leaving my works, come and let us reason together on my *word*. Have you considered, that in the concerns of a state which you have never explored, you are unable to direct your steps? Or can you suppose that I, who liberally provide for all mere animals, and before your eyes have opened an inexhaustible reservoir of means to perpetuate and multiply their species, have neglected to provide for your present peace and future happiness? Spurn the irrational idea. I have not left your tortured bosoms to heave with strong passions, fears, hopes, and boundless desires, with no correspondent objects. You well know, even of yourselves, that you clearly differ from all other animals in possessing rational and religious capacities; and, knowing this, can you bring yourselves to believe that your existence and enjoyments are confined to the present life? On this gloomy supposition, painful indeed, but momentary, is your pre-eminence over my brutal dominions. You cannot, therefore, in the proper exercise of your rational powers, by admitting such a blunder in creation, fix a stigma on the character of your Creator. Though you can find nothing to accord with your passions within the limits of time, nor in the whole circle of material existence, attend to my word, and you will be fully convinced that all things inexplicable, because *unfinished* here, will be rendered plain and complete in the world to come. There the moral, as well as every other system in my august creation, shall exhibit a glorious scene of subordination and order, without a single instance of discord, or the least defect in harmony. Profoundly enigmatical is your present state, until viewed in connexion with your future existence. Light from above was necessary, and I furnished it to complete your felicity. In my communications there are, indeed, things insurmountably difficult to your weakness and inexperience; but to you all



things are full of difficulty, full of mystery. My works are as incomprehensible to you as my word.

Where were you when I laid the foundations of the earth? If you know, declare. On what are its foundations fastened? Or who laid its corner-stone? Where were you when I said let there be light? What is light? Where is its centre? How far shoot its rays? Do they continue to lessen the dismal dominions of darkness?<sup>\*</sup> Or are their boundaries circumscribed? Can you number the worlds which roll in space? Or say how many systems of worlds I have called into existence? Have you considered that you must either hear nothing from me on many subjects, or what to you, as yet, is necessarily incomprehensible? To arrange matter, with the strictest regard to number, weight, and measure, and with a diversity and magnificence vastly superior to your most vigorous conceptions, must appear to you as astonishing as it would be absurd to suppose the whole eternal, or the offspring of undesigning chance. Yet this was as nothing, if you compare it with constructing an intellectual system, comprehending countless myriads of rational beings, capable of moral government, and of endless happiness. But by a single act of my will to produce the matter of all created things out of nothing, while it eclipses the dazzling constellation of mysteries in my word, must sound in your ears like the thunder of omnipotence. Come, now, order your speech before me, and answer my interrogations, or receive my instruction, and be wise.

Have you considered that all creatures

derived their existence, with every form of it, from my sovereign pleasure? Are you yet to learn that all greatness, glory, victory, and majesty in heaven and earth are mine? If any of you have given unto me, demand a recompence. I will repay. Are not my ways equal? Can I who made your eyes be blind? And seeing, what can tempt me to deviate from rectitude? If my laws be unreasonable, testify against me; but if you allow that they are good, what excuse or apology can be made for transgressors? Can you furnish a single just remonstrance against my administration? Or substantiate the shadow of a claim on my justice?

If not, your only rational hope must be from my *mercy*. Without the least obligation I provide for you a Savior, through whose merits I freely bestow eternal life on all who believe in his name. In him I am reconciling the world unto myself, to the praise of my sovereign grace? How long will it be ere you believe the testimony that I give of my Son? By your stubborn and stupid infidelity you in effect give your Maker the lie.

How long, ye simple ones, will ye love simplicity? What iniquity have you found in me, that you are gone far from me, hate knowledge, and revolt more and more? Will you not be made clean? When shall it once be? You are bold in transgression, cannot blush, and have haughty and scornful looks; but verily, if ye come not as undone, penitent, perishing offenders to Christ, you shall die in your sins.

But how shall I give you up? Come, now, and let us reason together: Though your sins be as scarlet, they shall be as white as snow, if ye be willing to receive as my gift eternal life. And consider your need of a free and almighty Savior, in the light of your conduct towards me.

I have nourished and brought you up with parental tenderness; but you have rebelled against me. When you see children disregard the affections and

\* A train of thought which may be new to many readers. If light is never exhausted, it must continue to illuminate the immensity of space until matter shall cease to exist. If it is exhausted, what exhausts it? Can darkness, which is a nothing, quench or destroy light, which is a something? Does friction destroy it? Friction against what? Moreover, friction only separates—it cannot destroy. What, then, becomes of a ray of light once shot out from its parent source?—H. H. T.



wantonly trample on the authority of kind and judicious parents, you say the blood congeals in your veins; but have not the ingratitude and rebellion which have marked your conduct towards me been still more flagitious and abominable? Instead of saying, what shall we render unto the Lord for all his benefits? you have been ingenious in your inventions to provoke me to anger, and scornfully turning your backs upon me, practically said, depart from us, for we desire not the knowledge of thy ways.

I have given you a capacity, together with many means and motives, for improvement in useful, and even divine knowledge; yet many of you are ignorant to stupidity. The ox knoweth his owner, and the ass his master's crib; but my people do not know, will not consider, and in many instances discover less sagacity than those dull animals.

Ah, foolish creatures, though you have neither humility, diligence, nor ardor in my service, you can condescend to be the dupes of low and base passions, and the willing slaves of every frivolous avocation!

A seed of evil doers, children who are corrupters, to what a melancholy extent do you violate every precept of my law, and with the wisdom as well as the malignity of serpents, devise and accomplish your infernal projects.

You are wise to do evil; but to do good you have no knowledge. Why do you act so wickedly? What can you offer in excuse for your enormities? Do you derive, or can you suppose any advantages are derivable from your headlong pursuits?

Come, let us reason together on the present effects of the combination of your principles and practices. This simple mode of exercising your rational powers must convince you not only that your conduct towards me is unreasonable, you will perceive that it is folly and madness in the extreme. Are not all your wants and miseries ascribable, and to be traced to sin as their common

source? Have you never learned that every effect of sin is either the absence of some good, or a positive evil? You know a healthy body, a vigorous constitution, is a real good; but how many thousands of your haggard forms are strangers to this blessing, and must remain so till death, as a consequence of your vices? A serene, active mind, sound in all its powers, you will grant is invaluable; yet of this pearl how many of you are deprived by your sins?

The bounties of my providence are good; but what hordes of you are kept by sin from these enjoyments!

And, precious as a good name is, do not disgusting crowds of you tamely sacrifice all hopes of it to frivolous and filthy practices?

But those are light matters, if compared with other effects of your conduct. From the corruption of human nature, I have determined that all men shall die, but those who serve me go down to the tomb in the way of their duty, supported and cheered by my presence. The wicked daily bring on themselves innumerable evils. I say nothing of famine, pestilence, earthquakes, or volcanoes; but O, ye workers of iniquity, are you not the well known progenitors of endless litigation, war in all its horrors, and a long catalogue of loathsome diseases? What pestiferous swarms of you, by idleness, luxury, and consuming your midnight hours in revellings and banquetings, chambering and wantonness, have redness of eyes, jealousies, wranglings, and wounds without cause? In the midst of life you are become pale, emaciated, and decrepit spectacles of horror! Oh, that you had hearkened to my commandments! But you are yet out of hell; and my grace is sufficient to heal and save your souls. There is balm in Gilead, and a great Physician there. You have destroyed yourselves, but still there is hope.

No longer rashly hold the terrors of my power and justice in defiance. You must renounce your sins or your reason.



Seeing and feeling sin to be your greatest enemy, and finding there is no effectual antidote against it but faith in my word, which includes faith in my Son, it is high time for you to abandon your infidelity or your senses. As you know not the origin of the evils under which you are sinking, without absurdly condemning their cure, as provided by infinite wisdom, take immediate measures to attest its efficacy, with adoring millions, by your own happy experience. I have set my King on his throne in Zion, and he shall reign till all enemies are put under his feet. Now, therefore, be wise, and bow to his sceptre, lest he be angry, and ye perish from the way, when his wrath is kindled but a little.

• I AM.

\* Should any errors or other imperfections be found in the above call, they belong to the editor. The piece, with these exceptions, is in substance his whose signature it bears.

### Sin and Redemption,

A Series of Sermons, by D. N. SHELDON, D. D., pastor of the Elm street Baptist Church in Bath, Maine. New York. Sheldon, Lamport and Blakeman. Boston. Gould & Lincoln. 1856.

This volume which has been expected for some time has just made its appearance, and, so far as we have seen, has not yet been noticed by the press. The author, as the title page informs us, is pastor of a Baptist Church, though certainly no one would ever have suspected that fact from a perusal of the volume. Altogether and vastly inferior to the writings of Dr. Channing in point of elegance and force, the sentiments are nevertheless just such as may be found on the pages of that divine. We had been led to expect from Dr. Sheldon something *new*, but, in fact, unless we greatly misunderstand him, he has advanced nothing that is not as old as the days of Socinus. The doctrine of the Trinity, indeed, the author appears to receive, though he does not specially treat of that subject; but as to the subjects of which he *does* treat, he appears to fall in

with the general current of Unitarian theology. It appears to us that his system would be more symmetrical, and, as a human theory, more worthy of regard, if it were Unitarian throughout. On the plan of salvation, as taught by Unitarians, an infinite Saviour is not needed, and, without violence to the system, the divinity of Christ may be rejected, and, indeed, (on this plan) it *ought* to be. Dr. Sheldon agrees with the Unitarian on the plan of salvation, but admits the divinity of Christ. But if we could be saved without an infinite sacrifice, as Dr. S. seems to teach, the death of a divine Saviour would be superfluous and unnecessary, and inconsistent with that divine economy which never employs means more than are adequate to the end.

Possibly we may be doing our author injustice. Let him speak for himself. In his preface he says: "*I never believed and never taught that there was any thing strictly penal, vicarious or substitutionary in the sufferings of Christ.*" In Sermon vii. on the text, "For he hath made him who knew no sin to be sin for us, that we might be made the righteousness of God in him," the author says: "In what sense was Christ made sin, or treated as a sinner?"

I. I remark that this language is not used concerning him, on the ground that he took on himself and became guilty of the sins of men, or any part of them. There was no transfer, no passing over to him of any part of the guilt which belonged to the human race.

[The various texts in the 53d of Isaiah and elsewhere, which teach that "He hath laid on him the iniquity of us all," are so interpreted by the author as to suit his views. See Sermon ix.]

II. I remark again that Christ was not made sin in the sense that he underwent the punishment which is due to the sins of men. Nowhere, so far as I know, has God taught us that it is consistent with his holiness and justice, and demanded by the ends of his mercy to in-

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flict upon an innocent person punishment in the room and for the benefit of others.

III. I remark again that Christ was not made sin, or treated as a sinner, in the sense that his sufferings in the prosecution of his work, and at his death, were equal in amount to what men would have suffered for their sins, if no salvation had been provided for them by Christ.

[The author quotes Chalmers and Carson as sustaining the view here denied. In this we cannot agree with these distinguished theologians, if, indeed, they really mean to advocate it, which would seem to be the fact from Dr. Sheldon's quotations. A better, and we think the generally received view, is that it was not the *amount* of Christ's sufferings that made his atonement so ample; it was the dignity of the sufferer.]

IV. I remark further, that Christ was not made sin, or treated as a sinner, on the ground that his sufferings and death were necessary to make the divine exercise of mercy to men consistent with the maintenance of divine justice. Christ did not come on earth and die for the purpose of removing an obstacle in the divine government in the way of extending pardon to the penitent. His sufferings were not appointed him on account of the influence which they were to have in convincing the moral universe that sin when forgiven is not treated too leniently.

[In the expression of the Psalmist, "There is *forgiveness* with thee that thou mayest be *feared*," must there not be an inexplicable paradox to Dr. Sheldon? To us it teaches, most impressively, that forgiveness comes in such a way, and at such a cost, and with such an expression in the atonement of God's abhorrence against sin, that there is no encouragement to sin on the score of anticipated forgiveness. God even "*forgives*" in such a way as to vindicate his law, and make his justice "*feared*."

See Jenkyn on the Atonement, p. 112.]

V. The author having treated the subject negatively, proceeds to treat it positively, and says that "Christ, in the accomplishment of his work in behalf of men, was brought at every step into direct connexion with the sin of man, and that he was made sin, or treated as a sinner, by all who opposed his teachings, threw obstacles in his way, and sought and compassed his death."

It was the divine will that he should thus come, suffer, die on the cross, rise again and pass into heaven, in order to reveal God fully to us, be to us a pattern of all goodness, and, by the power of divine love working in him and through him, draw us to forsake our sins and obey him.

God was especially pleased that Christ should be made sin, or treated as a sinner for us, by his death. If Christ had withdrawn himself from this bloody death, at the hands of his enemies; if, as he tells us he might, he had saved himself at this critical moment, by miracle, by calling to his aid "twelve legions of angels;" I will not say, as some overboldly affirm, that all that he had previously done and taught could have availed us nothing—[here we must interpolate that in our view nothing could have "reconciled us to God" but "the death of his Son," Rom. v: 10; and we must furthermore quote from Dr. Gill, that if any thing *but* the death of Christ would have answered the purpose, his prayer would have brought it out: "Father, if it be possible, let this cup, &c."]—but I may justly say, that his manifestation would have lacked much of what now belongs to it. It would have wanted just so much of the power to arrest and impress us. It would not have laid open to us a way through death to a future life with Christ.

The Son of God, on this supposition, would not have supplied us with the best and most operative motive to fidelity to God and right, in times of



severe trial and peril. He would have seemed to justify us in shrinking from extreme calamities, or in wavering somewhat in the immediate sight of them. The contemplation of what he did would not have animated the faith of so many martyrs. There would have been one practical deficiency in his example, one point in which his conduct did not come fully up to the spirit and the letter of his teaching; for while he would have taught us not to fear them, who can do no more than kill the body, he would have given us no exemplification of this sublime lesson.

It was necessary, then, that he should make the acquaintance with sin, in the worst form of evil which it could bring upon him while he retained his innocence, in the death which it inflicted. "Thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations."

[If we understand Dr. Sheldon, he here teaches that Christ's mission was merely exemplary and declarative; that is, he was nothing more than a pattern and a preacher, and even in his death did nothing more than to supply us with motives to duty, and show martyrs how to die. Corroborative of our view is the following:]

"We believe God to be eternally and essentially merciful, always inclined and always able to forgive repenting men. We believe that the *great design of Christ on earth* was, by fully manifesting God in this light, to *supply the most powerful motives* to men, to turn from their sins and seek this divine mercy."

True, in the next paragraph to the above, Dr. S. says: "Let us not be understood as teaching that our relation to Christ and interest in him reach no further than this. He is more than a mere teacher of truth and pattern of righteousness." Our heart was lightened for a moment when we read this sentence, and we trusted that our author was

about to give us some more cheering and comforting views of Christ than he had yet presented; but on seeking to learn how *much* more than a pattern and a teacher Christ might be esteemed, what was our unhappiness to find that our author closed the subject by saying of Christ that "He is our Lord and our judge. He came down to us from his Father. Besides what he did at and before his death, he may, for any thing that we know, have achieved an important work in the spiritual world between his death and his resurrection. He has come once to be 'made sin for us;' but 'unto them that look for him shall he appear the second time without sin unto salvation.'"

Dr. S. here hints that Christ *may* have done something for us in the spirit world "between his death and his resurrection;" but there is no hint that Christ *did* any thing for us in *this* world, more than the author's preceding pages had set forth. That is, he was our pattern and teacher, but not our substitute, our Lord and judge, but in no sense that we perceive to be consistent with the author's views, our Saviour or Redeemer, a supplier of *motives*, but not a supplier of *means*! Is not this a comfortless and disheartening view of the "Lamb that was slain for us?"

Heterodox as we believe Dr. Sheldon's sentiments to be, we will not say that he is a skeptic; but we will say that there is one point in which his book bears a striking resemblance to the writings of most skeptics; and that is, that it is almost wholly negative in its statements. He tells us at great length, and quite elaborately, what he does *not* believe, but when he comes to state what he *does* believe, a very few sentences, brief and abrupt, seem to suffice. A warm evangelical preacher, about to tell what Christ is to us more than a pattern and a teacher, would have more to say than that he is "our Lord and our judge." He would not be ready to close the subject with a single remark, a single cold



and empty speculation, as Dr. Sheldon has done.

No! His soul fired with the theme, he would feel that in saying these things he had but *begun*. He would tell of Gethsemane and of Calvary; of the "Lamb that was slain from the foundation of the world;" of "the blood of the everlasting covenant;" of the blood that "cleanseth from all sin;" of the infinite "price" that was paid for us, "even the precious blood of Christ," of our Mediator, Redeemer, Saviour, Prophet, Priest, King, Father, Brother, Husband, Friend, of our "all and in all;" and would fain join in the "new song" of the angels when they say, "Thou art worthy, *v. v. v.* for thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." But, says Dr. Sheldon, "Christ was more than a pattern and teacher. He was our Lord and judge. Besides what he did for us and before his death," (in the way of setting a good example we presume, for that is all that Dr. S. has told us about,) he *perhaps* did something for us, (we know not what,) in the spirit world! Is not this a cheerless hope?

In the next sermon, (viii.) Dr. S. in showing "how men are made righteous by Christ," in the first place denies the doctrine of imputation, or "the transfer theory," as he calls it, and then expatiates again upon the power of Christ's *example*, which, indeed, appears to be, in Dr. S.'s mind, the one idea. Presently, however, the sky brightens, and the author says:

"Though there is power in the character of Christ, yet it was not merely to show us a right character that he came. He came still more to convince us that God pities us, and takes an interest in our recovery to righteousness. He came as the good shepherd, to seek after and bring back to the fold the lost sheep. The design of his mission was not to condemn the world, but that the world through him might be saved. He evin-

ced a practical sympathy with all whom he could benefit. He overlooked not the poor and the degraded. When reproached for mingling with publicans and sinners, his defence was, that he came to seek the lost, to call not the righteous, but sinners to repentance. He taught that there is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance. This living affectionate sympathy with sinful men is, perhaps, the leading idea in the expression, that he was "made sin for us; and I again refer to it here, because it was not made so prominent in the preceding discourse as it deserves to be. It is in the nature of compassion, such as was in our Lord, to connect itself with the persons, who are its objects, to become for the time one with them, to feel all that is painful in their situation, and often much more than they feel, and so to confer upon them the desired good. *This intimate SYMPATHY is what is intended when Christ is said to have borne the sins of men. He bore them in the sense in which we are directed to "bear one another's burdens," and "to lay down our lives for the brethren;" in the sense in which he "himself took the infirmities and bare the sicknesses" of those whom he healed.*

So then Dr. S. has found something more that he can say of Christ. He is our—sympathizer. And is that all? Is not Christ our Saviour? Ah, no! he bore our sins only as we "bear each other's burdens;" i. e., each other's sorrows. He bore them just in so far as that he *sympathized* with us! "Christ was made sin by coming into living connexion with our sin, and suffering death for us," (the last phrase sounds gospel-like; but, alas! see what follows.) "*in order to teach us by example, as well as by precept, how we are to resist and to overcome sin.*"

At the close of the discourse, the author in an exhortation says: "If we would be instrumental in saving the



lost, must we not be willing to *bear their sins?*" [The italics are his own.] This is just what we expected.

Whatever the author means, it is clear that the *impression* he makes is, that Christ bore our sins in no other sense than that in which we bear each other's sins! Yet he calls Christ our Saviour. Where is the propriety of that appellation?

On the pages we have been examining, light and darkness, (a very small proportion of the former,) seem to be strangely commingled. Witness the following:

"The expression bearing sins, when applied to Christ, has respect to his agency in procuring the *lifting off*, or the removal from men, of their sins and punishment; or to dismiss all allusion to the material image, it has respect to him solely as the great revealer of the divine mercy and the medium of its exercise. All to whom the gospel comes, may look to him *as the Hebrews looked to their sacrifices* [our italics] for pardon and acceptance with God."

As the "priests bore the iniquity of the congregation," so Christ bears the sin of his people! As the "dumb animal" was the "divinely appointed medium" for the "forgiveness of the sins" of a Jew, so Christ is the "divinely appointed medium" for the forgiveness of the sins of a Christian! Veering off to the orthodox view, Dr. S. says that Christ and his atonement are "vastly superior" to the Jewish priests and their atonements, yet, (veering back to the Socinian view,) he says that the "reconciling virtue" is in either case of the "*same kind*."

The Jewish religion, says Dr. S., was a "complete system in itself." It answered to the Jews all the ends of a religion. It was, or was capable of being made *every thing which they needed* to gain the favor of God." [Is not this totally ignoring the necessity of Christ's death, and the value of his blood? and putting the latter on a footing with the blood of beasts?] "The rites and sa-

crifices" of the Jewish system, continues Dr. S., "were not the gospel in a cipher. There is no sort of presumption for the view that God taught his worshippers, in ancient times, to look through their sacrificial system, or that they actually looked through it to a future, greater sacrifice." That is, if we understand the writer, the Jews were saved without the slightest reference, in any sense whatever, to the death, work, or person of Christ. But what says the Apostle Peter, himself a Jew, speaking to these very Jews of Christ? "Neither is there salvation in any other, for there is no other name under heaven given among men whereby we may be saved."

On the subjects treated of by Dr. Sheldon, we find nothing more objectionable in the teachings of the most decided Unitarians. Dr. Channing's works are now lying on our table; we have just finished a careful perusal of several of those passages, which treat of the subjects we have been contemplating, and have come to the conclusion, that if Dr. Sheldon's work is less injurious to the cause of gospel truth and true religion than the writings of Dr. Channing, it will be only because the logic of the former is less forcible, his style less attractive, and his readers fewer. Those who seek a refutation of the opinions advanced by Dr. S., may find it in Gill, Dwight, Hill, Fuller, or in any of the standard works of theology; or in the writings of any of the able men, who, from time to time, within the last two centuries and a half, have exposed the errors of Socinianism. H. H. T.

FIND fault when you must find fault, in private if possible; and some time after the offence, rather than at the time. The blamed are less inclined to resist when they are blamed without witnesses; both parties are calmer, and the accused is struck with the forbearance of the accuser, who has seen the fault, and watched for a private and proper time for mentioning it.—*Sydney Smith*.



### Comforting View of the Atonement.

[After dwelling on the unsavory views set forth in the preceding article, it will be quite refreshing to the lover of gospel truth to peruse the following extract translated from the French of the evangelical and eloquent Saurin:] T.

"Having considered Jesus Christ as a martyr, who sealed with his own blood the doctrine which he preached, and his death as an argument in support of the immortality of the soul taught in that doctrine, let us contemplate the divine Saviour as a victim, which God has substituted in our place, and his death as a sacrifice offered up to divine justice, for the expiation of our offences.

"I. We alledge human reason as a presumptive argument in support of the doctrine which we maintain. We do not mean to affirm that human reason derives from the stores of her own illumination the truth of this doctrine. So far from that we confidently affirm, that this is one of the mysteries which are infinitely beyond the reach of human understanding. It is one of "the things which eye hath not seen, nor ear heard, neither have entered into the heart of man," 1 Cor. ii, 9. But we say that this mystery presents nothing that shocks human reason, or that implies a shadow of contradiction. What do we believe? That God has united the human nature to the divine, in the person of Jesus Christ, in a manner somewhat resembling that in which he has united the body to the soul, in the person of man. We say that this composition, (pardon the expression) this composition of humanity and deity suffered in what was human of it; and that what was divine, gave value to the sufferings of the man, somewhat after the manner in which we put respect on a human body, not as a material substance, but as united to an intelligent soul.

"These are the terms in which we propose our mystery. And there is nothing in this which involves a contra-

diction. If we had said that the divinity and humanity were confounded or common; if we had said that deity, who is impassible, suffered; if we had said that Jesus Christ as God made satisfaction to Jesus Christ as God, reason might have justly exclaimed; but we say that Jesus Christ suffered as man; we say that the two natures in his person were distinct; we say that Jesus Christ, suffering as a man, made satisfaction to God maintaining the rights of deity. This is the first step we advance in this career. Our first argument we carry thus far, and no farther.

"2. Our second argument is taken from the divine justice. We say that the idea which we have of the divine justice presents nothing inconsistent with the doctrine we are endeavoring to establish, but on the contrary leads us directly to adopt it. The divine justice would be in opposition to our doctrine, did we affirm that the innocent Jesus suffered as an innocent person; but we say that he suffered, as loaded with the guilt of the whole human race. The divine justice would be in opposition to our doctrine, did we affirm that Jesus Christ had "the iniquity of us all laid upon him," whether he would or not; but we say that he took this load upon himself voluntarily. The divine justice would be in opposition to our doctrine, did we affirm that Jesus Christ took on himself the load of human guilt, to encourage men in the practice of sin; but we say that he acted thus in the view of sanctifying them, by procuring their pardon. The divine justice would be in opposition to our doctrine, did we affirm that Jesus Christ, in assuming the load of our guilt, sunk under the weight of it, so that the universe, for the sake of a few guilty wretches, was deprived of the most distinguished being that could possibly exist; but we say that Jesus Christ, in dying for us, came off victorious over death and the grave. The divine justice, therefore, presents nothing inconsistent with the doctrine of the



satisfaction. But we go much further, and affirm, that the idea of divine justice leads directly to the doctrine. The atonement corresponds to the demands of justice. We shall not here presume to determine the question, whether it is possible for God, consistently with his perfections, to pardon sin without exacting a satisfaction. Whatever advantage we might have over those who deny our thesis, we shall not press it on the present occasion. But, in any case, they must be disposed to make this concession, that if the wisdom of God has devised the means of obtaining a signal satisfaction to justice, in unison with the most illustrious display of goodness; if he can give to the universe an unequivocal proof of his abhorrence of sin, in the very act of pardoning the sinner; if there be a method to keep the offenders in awe, even while mercy is extended to them, it must undoubtedly be more proper to employ such a method than to omit it. This is the second step we advance towards our conclusion. Our second argument we carry thus far, and no farther.

3. Our third consideration is taken from the suggestions of conscience, and from the practice of all nations. Look at the most polished, and at the most barbarous tribes of the human race; at nations the most idolatrous, and at those which have discovered the purest ideas on the subject of religion. Consult authors of the remotest antiquity, and authors the most recent: transport yourself to the ancient Egyptians, to the Phenicians, to the Gauls, to the Carthaginians, and you will find that, in all ages, and in every part of the globe, men have expressed a belief that the Deity expected sacrifices should be offered up to him: nay, not only sacrifices, but such as had, as far as it was possible, something like a proportion to his greatness. Hence those magnificent temples, hence those hecatombs; hence those human victims; hence that blood which streamed on the altars, and so many other rites of religi-

ous worship, the existence of which no one is disposed to call in question. What consequence do we deduce from this position? The truth of the doctrine of the atonement? No: we do not carry our inference so far. We only conclude, that there is no room to run down the Christian religion, if it instructs us that God demanded satisfaction to his justice, by an expiatory sacrifice, before he could give an unrestrained course to his goodness. This third argument we carry thus far, and no farther.

4. A fourth reflection hinges on the correspondence of our belief, respecting this particular, with that of every age of the Christian church, in uninterrupted succession, from Jesus Christ down to our own times. All the ages of the Christian world have, as we do, spoken of this sacrifice. But we must not enlarge. Whoever wishes for complete information on this particular, will find a very accurate collection of the testimonies of the fathers, at the end of the treatise on the satisfaction, composed by the celebrated Grotius. The doctrine of the atonement, therefore, is not a doctrine of yesterday, but has been transmitted from age to age, from Jesus Christ down to our own times. This argument we carry thus far and no farther.

Here then we have a class of arguments which, after all, we would have you to consider only as so many presumptions in favor of the doctrine of the atonement. But surely we are warranted to proceed thus far, at least, in concluding; a doctrine in which human reason finds nothing contradictory: a doctrine which presents nothing repugnant to the divine attributes, nay, to divine attributes directly lead us; a doctrine perfectly conformable to the suggestions of conscience, and to the practice of mankind in every age, and of every nation; a doctrine received in the Christian church from the beginning till now; a doctrine which in all its parts, presents nothing but what is entirely worthy of God, when we examine it at the tribunal



of our own understanding: such a doctrine contains nothing to excite our resentment, nothing that we ought not to be disposed to admit, if we find it clearly laid down in the Scriptures.

Now, my brethren, we have only to open the Bible in order to find express testimonies to this purpose; and not only do we meet with an infinite number of passages in which the doctrine is clearly taught, but a multitude of classes of such passages.

1. In the first class, we must rank all those passages which declare that Jesus Christ died for us. It would be no easy matter to enumerate them; "I delivered unto you first of all," says Paul in his first epistle to the Corinthians, xv. 3, "that which I also received, how that Christ died for our sins, according to the Scriptures." Christ also hath once suffered for sins," says St. Peter, in his first epistle general, iii. 18, "the just for the unjust, that he might bring us to God.

2. In a second class must be ranked those passages which represent Jesus Christ as suffering the punishment which we had deserved. The fifty-third chapter of the prophet Isaiah turns entirely on this subject; and the apostles hold the self-same language. They say expressly that Christ "was made to be sin for us, who knew no sin," 2 Cor. v. 21, that he was "made a curse for us," Gal. iii. 13, that "he bare our sins in his own body on the tree," 1 Pet. ii. 24.

3. In a third class must be ranked all those passages in which our salvation is represented as being the fruit of Christ's death. The persons whose opinions we are combatting, maintain themselves on a ground which we established in a former branch of this discourse, namely, that the death of Jesus Christ was a demonstration of the truth of his doctrine. They say that this is the reason for which our salvation is considered as the effect of that death. But if we are saved by the death of Jesus Christ, merely because it has sealed a doctrine which leads to salvation, how comes it then that our

salvation is nowhere ascribed to the other parts of his ministry, which contributed, no less than his death, to the confirmation of his doctrine? Were not the miracles of Jesus Christ, for example, proofs equally authentic as his death was, of the truth of his doctrine? Whence comes it, that our salvation is nowhere ascribed to them? This is the very thing we are maintaining. The resurrection, the ascension, the miracles were absolutely necessary to give us assurance, that the wrath of God was appeased; but Christ's death alone, was capable of producing that effect. You will more sensibly feel the force of this argument, if you attend to the connexion which our text has with what follows in the 17th verse, "Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high priest . . . to make reconciliation for the sins of the people."

If we are saved by the death of Jesus Christ, merely because that event sealed the truth of his doctrine, wherefore should it have been necessary for him to assume our flesh? Had he descended from heaven in the effulgence of his glory; had he appeared upon Mount Zion, such as he was upon Mount Sinai, in flashes of lightning, with the voice of thunder, with a retinue of angels; would not the truth of the gospel have been established infinitely better than by the death of a man? Wherefore, then, was it necessary that Christ should die? It was because the victim of our transgressions must be put to death. This is St. Paul's reasoning. And for this reason it is that our salvation is nowhere ascribed to the death of the martyrs, though the death of the martyrs was, like that of Jesus Christ, a proof of the truth of the gospel.

4. In a fourth class, must be ranked all those passages which represent the death of Jesus Christ as the body and the reality, of which all the sacrifices prescribed by the law were but the figure and the shadow. We shall select a single



one out of a multitude. The greatest part of the Epistle to the Hebrews may be quoted to this effect. It is evident that the great object of its author is to engage Christians to look for that in the sacrifice of Jesus Christ, which the Jews, to no purpose, sought for in those which Moses prescribed. Now what did the Jews look for in their sacrifices? Was it not the means of appeasing the Deity? If, therefore, the sacrifice of the Jews were the expiation of sin, only in figure and in a shadow, if the sacrifice of Jesus Christ be their body in reality, does it not follow that Jesus Christ has really and literally expiated our transgressions? To pretend that the Levitical sacrifices were not offered up for the expiation of great offences, but only for certain external indecencies, which rather polluted the flesh, than wounded the conscience, is an attempt to maintain one error by another; for a man has only to open his eyes to be convinced that the Levitical sacrifices were offered up for offences the most atrocious; it is needless to adduce any other evidence than the annual sacrifice prescribed, Lev. xvi. 21, 22, in the offering of which Aaron "laid both his hands upon the head of the live goat, and confessed over him all the iniquities of the children of Israel, and all their transgressions in all their sins . . . and the goat did bear upon him all their iniquities."

5. In the fifth class must be ranked the circumstances of the passion of Jesus Christ, and his agony in the garden; that sorrow, those fears, those agitations, those cries, those tears, that bloody sweat, those bitter complaints, "My God, My God, why hast thou forsaken me?" Matt. xxvi. 46. The argument derived from this will appear of still greater weight, if you support it by thus reflecting, that no person in the universe ought to have met death with so much joy as Jesus Christ, had he suffered a mere ordinary death. Christ died with a perfect submission to the will of his father, and with a fervent love to mankind.—

Christ died in the full assurance of the justice of his cause, and of the innocence of his life. Christ died completely persuaded of the immortality of the soul, and of the certainty of a life to come. Christ died under a complete assurance of the exalted felicity which he was to enjoy after death. He had come from God. He was returning to God. Nay, there ought to have been something more particular in his triumph, than in that of the generality of believers. Because he had "made himself of no reputation;" God was about "to give him a name which is above every name." A cloud was going to serve him as a triumphal car, and the church triumphant was preparing to receive him with acclamations of joy, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in," Ps. xxiv: 7.

What then are we to expect that Jesus Christ shall do? Shall we behold him advancing to meet death with joy? Shall he not say with St. Paul, "My desire is to depart?" Shall he not in rapture exclaim, "This day crowns are to be distributed, and I go to receive my share?" No, Jesus Christ trembles, he turns pale, he fears, he sweats great drops of blood; whereas the martyrs, with inferior illumination, with feebler motives, have braved death, have bidden defiance to the most horrid torments, have filled their tormentors with astonishment. Whence comes this difference? From the very point which we are endeavoring to establish. The death of Jesus Christ is widely different from that of the martyrs. The martyrs found death already disarmed: Jesus Christ died to disarm this king of terrors. The martyrs presented themselves before the throne of *grace*; Jesus Christ presented himself at the tribunal of *Justice*. The martyrs pleaded the merits of Christ's death: Jesus Christ interceded in behalf of the martyrs.

Let the great adversary, then, do his



worst to terrify me with the image of the crimes which I have committed; let him trace them before my eyes in the blackest characters which his malignity can employ; let him collect into one dark point all that is hideous and hateful in my life; let him attempt to overwhelm me with dismay, by rousing the idea of that tremendous tribunal, before which all the actions of men are to be scrutinized, so that like "Joshua, the high priest," I find myself standing in the presence of God, "clothed with filthy garments," Zech. iii : 1, &c., and Satan standing at his right hand to expose my turpitude; I hear, at the same time, the voice of one pleading in my behalf: I hear these cheering words: "Is not this a brand plucked out of the fire? \* \* \* Take away the filthy garments from him. \* \* \* Let them set a fair mitre upon his head, \* \* \* and I will clothe him with change of raiment."

### Knowing vs. Thinking.

Knowledge is not *always* power. Thought is the main thing. Knowledge without sufficient mental vigor to digest, assimilate, and vitalize it, attaching to mind, rather than incorporated with it, is like some fungus growth upon a tree, or an unsightly wart or wen upon the human face, marring its beauty. It may make the mind *dyspeptic*, weakening and perverting all its powers. Witness the sterility and drivelling, the idolatry and mummery, the exclusiveness and bigotry, of some men of vast and varied knowledge. I have sometimes seen an individual whose knowledge was far greater than his understanding and his taste. Like cumbersome armor on the warrior, it weakened and embarrassed him; or else, at best, a robe too large for him who wore it, it hung loosely and disfigured him, concealing, if it did not smother, the little intellect which he possessed. It sometimes, too, rendered him ridiculous, as flowers and flounces, ribbons and colors,

do the faded beauty, making more apparent the defects they were intended to conceal or to relieve. But still the saying of the sage from whom we have just now quoted, holds good in its best sense, that "Knowledge is power." As the food of the body, deeply injurious when received in too great quantity, or without due regard to the quality, develops and sustains the physical energies, and enables the animal economy to resist the approaches of disease, or to expel it when it has entered—so knowledge, the proper food of the mind, when digested, assimilated and vitalized, by the power of thought, gives to the intellect breadth and fullness, symmetry and beauty, and imparts energy to ward off external evils, errors of every kind, and to expel from the mental system those bad humors (engendered by the defective workings of a diseased mind,) selfishness, prejudice, exclusiveness, and all uncharitableness.—*T. G. Jones.*

THE APOSTLE PAUL'S SALARY.—Hunger, thirst, fasting, nakedness, peril, persecution, stripes, death. Very much like the salaries of some preachers now-a-days, only Paul received *more*.

Two classes of things you need never fret about, viz.—1st, Things that you cannot help; 2nd, Things that you can help.

It is possible for one to be very obstinate, and yet have but little firmness; and it is also possible to exercise great firmness without being obstinate.

PRAYER is the slender nerve that moves the muscles of Omnipotence.

The most usual conversational errors are that of dwelling upon details of no importance, and that of indulging in personalities.

LORD BROUGHAM calls the word "impossible" the mother tongue of little souls.

BRAHMINS may eat beef if it is killed for sacrifice—and there are sacrifices every day.

OPTIMUM eligete, et consuetudo faciet jucundissimum.

## Editor's Garner of Gleanings.

IOWA IN 1855.—Received into the Union as a State in 1846, with a population of 43,000.

In 1850 the population had increased to 190,000; and in 1855, to 500,000.

In 1846 there were in the State 2 Baptist associations, and about 900 members.

At present there are 7 associations, 75 ministers, and 5,000 members.

It will be seen that the membership in our churches has not kept pace with the increase of population.

Would that the zeal of the church to whom, more than any other, God has committed the great work of evangelization, were commensurate with the wants of the multitudes destitute of a saving knowledge of the truth as it is in Jesus.

Two institutions of learning have been brought into existence within the State, under the control of the Baptists, within the last four years; one at Burlington, a description of which was furnished in the November number of the Memorial; the other, the "Central University of Iowa," is located at Pella, in a central part of the State,—a city scarcely known three years since, with a present population of nearly 2,000, located in one of the best farming portions of the State, surrounded by timber, coal, and stone, intersected by three different railroad routes, with a slack water improvement being made in the Des Moines river, three miles from the town.

A Baptist church was constituted here in May 1854, with a present membership of 133.

The University building in process of erection is in the centre of a beautiful plat of eight acres of ground, in the heart of the city; is 44 by 66 feet, three stories above the basement, and surmounted by a tasty cupola. The cost of the building when completed and furnished will be about \$15,000.

The University School is in successful operation in a building rented for that purpose until the new building is completed, which will be early in the spring. This institution was adopted by five of the seven associations at their annual meetings last fall, in resolutions giving it their cordial and hearty approval and support. Already eighteen or twenty thousand dollars are subscribed towards an endowment, to be

raised to fifty thousand. Energetic agents are in the field obtaining subscriptions for building and endowment.

REV. JOSHUA BRADLEY.—This well known minister of Christ died in St. Paul's, Minnesota, Nov. 22, 1855, aged eighty-four years.

He was buried on the 24th. His funeral sermon was preached by Rev. Mr. Torbet. The Baptist church was crowded with attentive listeners, while a discourse was delivered from Ps. 37:37—"Mark the perfect man," &c. A brief review of the life of Father Bradley was given, from his apprenticeship in his native town of Randolph, Mass., to the time of his death, and his long life of laborious usefulness and Christian uprightness held up as a good example in an evil world. Interesting and affecting incidents in his life, since his removal to Minnesota, were added by Rev. Mr. Neill, (Presbyterian) and Rev. Mr. Riheldaffer, (Congregational). Six ministers, of the different Protestant denominations in our city, were present; and the whole exercises were deeply interesting.

Father Bradley was converted at the age of eighteen, and worked, through poverty and hardships, from his bench as a shoemaker's apprentice to honorable graduation at Brown University, and ordination as pastor of the Baptist church at Newport, R. I. Fifty-two years ago he preached the funeral sermon of his "father in Israel," Pres. Hopkins, from the same text. Within the course of his long ministry he has devoted much attention to religious popular education, and traveled through seventeen States and some of the Territories in laboring in this his chosen work. Seventeen schools and academies of some importance owe their existence directly or indirectly to his efforts. Many were instructed, and many indigent young men were aided in preparing for the ministry by him, and everywhere he went the gospel was preached faithfully and earnestly. He has been Superintendent of Public Instruction in Minnesota, and pastor of the Baptist church in St. Paul's. Some sixty-five years has he labored for the welfare of his fellow men, and the amount of good accomplished is untold. Always active for the benefit of others, he died in the deepest poverty—in poverty, but not neglect. Stricken down



by disease last summer, his active labors ended on earth, and he has since been waiting patiently and longingly for the "appearing of his Lord." He has gone to his reward.

He leaves a widow in St. Paul's and two children in the Eastern States.

THE GREAT WORK IN BURMAH.—Rev. E. Kincaid writes recently as follows:

A week, last Lord's day, we baptized Captain D'Agle, Deputy Governor of the province. Over one hundred and forty have been baptized in Prome, and the spirit of inquiry is increasing. A wide door, and effectual, is opened in a cluster of villages, to the north of Prome; twenty-one have been baptized, and there are many earnest inquirers. In one village they have built a neat little chapel, and one of the disciples teaches school in it during the week days. In two villages, they have turned away the Buddhist priests. We are now thinking of ordaining one of our most mature assistants, to take charge of that field. We have disciples in various towns and villages for forty-six miles below Prome, and then to the north our field extends to Ava, 270 miles. Besides this, we have a large Karen field to the east and southeast, for sixty miles. We have baptized forty-two Karens, and are instructing ten of them, to fit them to go into the villages and teach their countrymen. Only the other evening, I was up till midnight with a deputation of five Karen chiefs, who had come about fifty miles to beg for teachers to be sent into their villages, that they might learn to read; and also be taught "how to worship God." There is a Divine impulse moving this people. We have no teachers for them, but are preparing a few for this work. I have a traveling Theological School, and while they are gaining biblical knowledge, they are also learning how to endure hardness as good soldiers of Jesus Christ.

ROMANISM IN BURMAH.—The earliest notice of the arrival of a Catholic priest in Pyeehka was from the pen of a native Christian, who wrote among other things that were said on their first interview: "He asked, 'why do not your teachers baptize children? If they die will they not go to hell?' I replied, 'It will be with them according to the will of God. Should they become nominal disciples, but not have new hearts, they could not be saved.'" In the lapse of eight or ten years, one priest died at his post, with a resolution worthy of a better cause; another labored on alone till he became so dis-

couraged that he abandoned his station at Pyeehka; and the final result of the experiment was announced to me in a letter recently received from Burmah. "We have just heard," writes my correspondent, "that the Catholic priest at Mergui has been ordered away. His bishop visited the place, and said they could do nothing there, as the Baptist missionaries had so scattered the Bible among the Karens that there was no hope of doing any thing for them. Yes, those simple, pious Karens, can use the sword of the Spirit to defend themselves from all the devices of Satan through the Catholic priests."

SWEDEN.—The remarkable work of God is making progress in Sweden. The present revival has extended over a large proportion of the parishes of the province of Dalecarlia. A gentleman, says the *British Banner*, holding the office analogous to that of Sheriff, in Scotland, declares that many of the rich and powerful have come to believe in the Lord Jesus, and work zealously for the kingdom of God. Mr. O. H.—, proprietor of iron mines, and of a large estate in the dark district in which he resides, every Sabbath gathers around him large companies, and proclaims to them the gospel. The King and the Crown Prince, during their recent journey to Norway, visited Mr. H.—, and at his invitation, took a meal at his house, when he spoke of his doings, in proclaiming the gospel among his dependents. In many parishes remarkable and extensive awakenings have appeared and continue. The instruments have been one Christian minister, besides many colporteurs.

Latest accounts represent that very oppressive measures are in progress, in the vain attempt to repress the revival of evangelical religion that has spread through the province of Dalecarlia. Large fees have been collected by distraint of poor people, for the service of taking their infants by force and carrying them to be christened in the parish churches, fines for reading the Scriptures aloud, and for religious meetings. The work has spread over a large proportion of the parishes in that province, and men of all ranks and classes are its subjects. How long a professedly Protestant government will prosecute such wholesale intolerance cannot be foreseen. May the sufferers have grace to endure.

MISSIONARIES IN TURKEY.—The American Board employs in its evangelical work in Turkey ninety-one American missionaries and assistant missionaries, male and female, and seventy-five natives.

CONDITION OF THE CHURCHES IN THE UNITED STATES.—At a recent conference of the Evangelical Alliance in Paris, Dr. Baird submitted a report upon the state and progress of religion in America, of which we avail ourselves to collect statistics of the present condition of the different churches in this country. According to the report,—

1. THE PROTESTANT EPISCOPAL CHURCH numbers at this time 33 dioceses, 38 bishops, 1,714 clergy, 105,350 communicants.

2. CONGREGATIONAL DENOMINATION—2,449 churches, 1,848 pastors, 479 ministers without charge, and 207,608 members.

3. THE BAPTIST CHURCHES—Regular or associated Baptists, 500 associations, 10,131 churches, 6,175 ministers, and 808,754 members. If we include all other kinds of Baptists, the entire number known under that name will be 15,131 churches, 8,525 ministers, and 1,075,754 members.

4. PRESBYTERIAN CHURCHES—Of the church proper there are 2 general assemblies, 52 synods, 254 presbyteries, 3,770 ministers, 4,635 churches, and 368,433 members. Including all other branches, 4 general assemblies, 79 synods, 417 presbyteries, 5,889 ministers, and 680,021 members.

5. METHODIST CHURCHES—

|                        | Bishops. | Elders. | Ministers. | Members.  |
|------------------------|----------|---------|------------|-----------|
| Meth. Epis. Ch., North | 7        | 235     | 4,579      | 783,525   |
| Meth. Epis. Ch., South | 7        | 131     | 1,672      | 576,358   |
| Unit. Breth. in Christ | 4        |         | 250        | 67,000    |
| Evan. Association      | 2        |         | 195        | 21,076    |
| APcn Meth. Epis. Ch.   | 3        |         | 300        | 21,237    |
| APcn M. E. Zion Ch.    | 2        |         | 155        | 6,203     |
| Meth. Prot. Church     |          |         | 916        | 70,015    |
| Wesley Meth. Conn.     |          |         | 310        | 23,000    |
| Prim. Meth. Church     |          |         | 12         | 1,100     |
|                        | 25       | 366     | 8,389      | 1,672,517 |

6. LUTHERAN CHURCH—1 general synod, 23 distinct synods, 950 ministers, 2,000 congregations, and 190,000 communicants.

7. MORAVIANS—1 bishop, 23 churches, 28 ministers, and about 5,000 communicants.

8. MENONISTS—400 churches, 250 ministers, and 30,000 members.

9. WINEBRENNERIANS—6 elders, 120 preachers, 168 churches, and 17,500 members.

10. ORTHODOX FRIENDS—The census of 1850 states that their places of worship were valued at \$1,713,767, church accommodation 287,073.

11. UNITARIANS—260 congregations, 260 ministers, and 35,000 members.

12. SWEDENBORGIANS—45 churches, 33 ministers, and 3,000 members.

13. CHRISTIANS—500 preachers, and 25,000 members.

14. UNIVERSALISTS—828 churches, 640 ministers, and 50,000 members.

15. ROMAN CATHOLICS—7 archbishops, 33 bishops, 1,704 priests, 1,824 churches. Archbishop Hughes says that there are 3,500,000 Roman Catholics in the United States. Dr. Baird thinks the number of communicants can hardly exceed twelve or fourteen hundred thousand.

16. JEWS.—The Jewish synagogues were estimated in 1850 to hold 19,588 persons, and valued at \$415,000.

THE MINISTRY AND THE POPULATION.—The *Foreign Missionary*, the organ of the Old School Presbyterian Board for Foreign Missions, has the following table, said to have been prepared with much care, and from reliable sources, showing the relative supply of ministers, of evangelical churches, to the population of the United States, in 1832, 1843, and 1854:

| Years.        | Population. | Ministers. |
|---------------|-------------|------------|
| In 1832 - - - | 13,713,342  | 9,537      |
| In 1843 - - - | 18,768,822  | 17,073     |
| In 1854 - - - | 25,953,000  | 25,427     |

Or thus:

|                                           |
|-------------------------------------------|
| In 1832, 1 minister to every 1,437 souls. |
| In 1843, 1 " " 1,093 "                    |
| In 1854, 1 " " 1,020 "                    |

RELATIVE NUMBER OF COMMUNICANTS.

|                              |            |
|------------------------------|------------|
| In 1832—Population - - -     | 13,713,244 |
| Deduct under 10 years of age | 3,657,245  |
|                              | 10,056,999 |

Of whom communicants in Evangelical churches - - - - 1,342,461

|                              |            |
|------------------------------|------------|
| In 1843—Population - - -     | 18,768,822 |
| Deduct under 10 years of age | 5,984,554  |

Of whom communicants in Evangelical churches - - - - 2,544,763

|                              |            |
|------------------------------|------------|
| In 1854—Population - - -     | 25,953,000 |
| Deduct under 10 years of age | 7,371,000  |

Of whom communicants in Evangelical churches - - - - 3,337,322

Or thus:

|                                           |
|-------------------------------------------|
| In 1832, 1 communicant to every 7½ souls. |
| In 1843, 1 " " 5 "                        |
| In 1854, 1 " " 5½ "                       |



**PUSEYISM CHECKED.**—A very important decision has been this week given in the Ecclesiastical Court, in the case of *Westerton v. Liddell*. The Rev. Mr. Liddell is a Puseyite, and has adorned his altar with candlesticks, his church with flowers, pictures, and a large cross, and has erected a credence table, and uses handsomely decorated and various colored cloths for the altar, all of which has offended the evangelical notions of Mr. Westerton, the churchwarden, who having, without effect, applied to the Bishop of London, appealed to the Consistory Court. Here he has obtained a verdict. The decision, which occupied some seven columns in the *Times*, and several hours in the delivery, is to the effect that the crosses and candlesticks are to be removed, the credence table to be substituted by one moveable and of wood, and the various colored cloths to be changed for one of pure white. The decision has created a great sensation. An appeal against the decision has been lodged in the proper quarter, but if not reversed, it will occasion a large secession from the Church of England.

**HAVE YOU EVER READ THE BIBLE ENTIRELY THROUGH?**—A plan for reading the Bible through every year—

During January, read Genesis and Exodus.

|               |                        |
|---------------|------------------------|
| " February, " | to 10th Deut.          |
| " March, "    | to 15th of 1st Samuel. |
| " April, "    | to 15th of 2nd Kings.  |
| " May, "      | to 5th Nehemiah.       |
| " June, "     | to 100th Psalm.        |
| " July, "     | to 50th of Isaiah.     |
| " August, "   | to 20th of Ezekiel.    |
| " September " | to end of Old Test't.  |
| " October, "  | to end of Luke.        |
| " November, " | to end of 1st Cor.     |
| " December, " | to end of New Test't.  |

About sixty-five to seventy-five pages per month, or about two pages for every week day, and four pages for every Sunday.

The author of the above simple plan has rigidly adhered to it as a daily devotional exercise for twenty-four years; and feeling that this is the "Bread of Life," he is afraid now to discontinue it.

Reader! paste this on the inner cover of your Bible, and TRY IT.

**ENGLISH AND FRENCH WARS.**—Within 450 years, the French and English have been at war 226 years; and on both sides 26,000,000 of men have been slain.

**A SUGGESTIVE FACT.**—It is said that every one of the 250,000 soldiers around Sebastopol has cost on an average far more to France and England than a gospel missionary would have done in any part of the globe.

**MACHINERY FOR GOOD HABITS.**—At the recent Fair of the American Institute in New York, a newly invented bedstead was exhibited, attached to which was an alarm clock, so connected with the bed, that at a given moment the alarm bell will ring, and in five minutes thereafter, if the sleeper does not arise, the mattress upsets, and he is straightway, and without any ceremony, tumbled out of bed.

**MISSIONS IN CHINA.**—Dr. S. Wells Williams, the intelligent missionary at Canton, has just printed a list of Protestant Missionaries sent to the Chinese, beginning with the Rev. Dr. Morrison, who arrived in China in 1807; Dr. Milne, who arrived in 1813; and Dr. Medhurst, who arrived in 1817: and containing in all 188 missionaries, of whom 132 were married, 25 were physicians, and 4 printers. The last nine on the list arrived in 1855.

Of these 188 missionaries, 85 remained in China, 7 were absent for health, and 3 were laboring among the Chinese in California. 32 died in the field of labor, or on their passage home; 3, Munson, Lowrie, and Fast, met a violent death from the hands of natives. 60 have retired, most of them on account of their own ill health, or that of their families. The 32 who died in the field labored an aggregate of 168 years, an average of 5¼ years to each. The 60 who retired labored 289 years, an average of nearly 5 years to each. One reason why some of these retired was the difficulty of learning the language, a work which Mr. Williams regards as requiring fully three years.

**SOUTH SEA ISLANDS.**—In the South Sea Islands, twenty-five years ago, there were only 43 missionaries; now there are 120. The converts in the same period have increased from 45,000 to 267,000.

Idolatry is so completely abolished in Rarotonga, that a native youth from that island saw an idol for the first time in his life in the London Museum. A similar instance occurred at Paris in the case of a young man from Tahiti.

**LITERARY LABOR OF MISSIONARIES.**—The missionaries of the English Baptist Mission-

ary Society have written and published fourteen grammars and nine dictionaries, mostly of languages in which no such works previously existed. They have also translated the Scriptures, in whole or in part, into nearly all the languages of India, besides those of Isubu and Dualla, on the west coast of Africa.

**JESUITS.**—The Order of Jesuits at present consists of 5,510 members, 1,515 of whom are in Italy, 1,697 in France, 463 in Belgium, 364 in Spain, 177 in Germany, and 1,294 in England, America, and other countries. In 1797, when the order was at the height of its glory, it numbered 16,816 members.

**BRITISH BENEVOLENCE.**—Elihu Burritt has compiled a table of the amount contributed to the English Benevolent Societies for the last year. This does not include the Scotch or Irish:—

|                       |         |          |
|-----------------------|---------|----------|
| Bible societies       | - - - - | £230,616 |
| Foreign missions      | - - - - | 544,006  |
| Irish missions        | - - - - | 42,147   |
| Home missions         | - - - - | 158,694  |
| Educational societies | - - - - | 78,512   |
| Benevolent societies  | - - - - | 127,630  |
| Miscellanies          | - - - - | 75,637   |

Total - £1,256,644

This amount, more than six millions of dollars, contributed in the midst of the expenses of the war in which England is now engaged, is a striking testimony to the hold which these great benevolent enterprises have upon the British mind.

**IMMERSION IN THE CHURCH OF ENGLAND.**—The *Literary Churchman*, an English journal "devoted to the interests and advancement of religious literature," says (October 6): "The Bishop of St. Andrews has had occasion to bring before his synod the doctrine and practice of one of his clergy, Mr. Forbes, in reference to immersion in baptism. Mr. Forbes urged the practice of the Primitive Church, and of the Eastern Church to this day, in its favor; and maintained that we have no more right to adopt the corrupt Roman 'mutilation' of baptism, than in the other sacrament, communion in one kind; especially with the direction in our Rubric 'to dip,' unless certified that the child will not bear it. The bishop very patiently and wisely reasoned with his presbyter, and pointed out that 'dip' is not necessarily the same as 'immerse;' that in the service for adult baptism 'dipping' is not mentioned,

but only 'pouring;' that baptism is required by our church in the midst of the Divine service, and in the face of the congregation, —while immersion would require privacy, and also baptisteries, which exist but rarely; and finally, that the church leaves the choice of the mode of baptizing infants to the parents or god-parents. The synod supported the bishop's views; but Mr. Forbes intends to carry the matter further. He will immerse all. He has been monished to a pause.

**RAPID INCREASE.**—From statistical returns of the Baptist churches in the State of Massachusetts from the year 1813 to 1854—forty-two years—their increase is shown to have been steady and rapid. In 1813 the number of churches was 80; of members, 7,798. In 1854 the number of members was 31,854; of churches, 258; associations, 14. Here is a four-fold increase of Baptists, while the population has not doubled. Baptists are now the second denomination in the Old Puritan State in point of numbers, although that State seemed one of the most unpropitious for the growth of Baptist principles.

**SEVENTH DAY BAPTISTS.**—This branch of the great Baptist family, better known in former times by the name of Sabbatarians, appear to be, says *Zion's Advocate*, in a flourishing state. The membership in this country amounts to about 6,000 or 7,000, residing in R. I., Conn., N. Y., N. J., Va., O., and Wis. They number about 70 ministers ordained, and 17 licentiates, besides which they are receiving several every year from other denominations. Indeed, their dependence for educated men has been on others until within a very few years. Now, however, they have large schools (academies) at Milton, Wis., at De Ruyter and at Alfred, N. Y., and at the latter place are about to establish a college and theological school.

Their associated churches are 67, showing a constant healthy increase during the present century. In 1800 there were 8 churches. In 1820, 12; in 1840, 42; in 1850, 58; in 1855, 67.

For missionary purposes they raised in the year ending with August last, \$3,400, being about 40 cents to a member, besides what was done by churches and associations for domestic missions in their own regions. Their most interesting missions are those in Palestine and China.



**BAPTIST CHURCHES IN NEW YORK CITY.**—The Examiner gives the following remarks on the statistics of the churches in that city and vicinity for the past thirty years. "Some three years since we gave a few statistics of our denomination in the city of New York, showing its relative increase with that of the population. As the State census is now completed, we are enabled to bring the comparison down to the present year. We wish a more favorable comparison could be made than the facts will allow, for while our city has increased in population 261,966 during the past ten years, we have decreased in membership no less than 563 during the same period. For twenty years previous to 1845, our denomination increased in a greater ratio than the population. We give in periods of five years, commencing with 1825, the number of churches and members, with the per centage of increase and decrease, and also the population of the city at the same periods:

| Year. | Churches. | Members. | Increase.    |
|-------|-----------|----------|--------------|
| 1825, | - 9       | 2,454    |              |
| 1830, | - 13      | 3,031    | 23 per cent. |
| 1835, | - 18      | 4,061    | 34 "         |
| 1840, | - 18      | 5,528    | 36 "         |
| 1845, | - 23      | 8,375    | 52 "         |
| 1850, | - 28      | 8,566    | 2 "          |
| 1855, | - 27      | 7,993    | 6½ decrease. |

|       | Population. | Increase.    |
|-------|-------------|--------------|
| 1825, | - - 166,086 |              |
| 1830, | - - 202,589 | 22 per cent. |
| 1835, | - - 270,089 | 33 "         |
| 1840, | - - 312,852 | 14 "         |
| 1845, | - - 371,223 | 19 "         |
| 1850, | - - 515,394 | 39 "         |
| 1855, | - - 633,189 | 23 "         |

These figures show that our churches were gaining in numbers up to 1845, fully equal to the increase of the population. The next five years there was a small increase of only two per cent., while in the last five years we have decreased six and a half per cent.

It is remarkable, that after so many years of steady increase, we should thus retrograde. Our principles remain the same. Our benevolent organizations have increased, and we have more commodious houses of worship, and more wealth. Externally, we have had prosperity, but in the great work of the conversion of the soul to God our labors have not been blessed so much as formerly. The past ten years, 3,914 have been added to our churches by baptism, while in the preceding five years 4,419 were added.

We trust this subject will receive the prayerful consideration of every Christian. The arm of the Lord is not shortened, that it cannot save. If we but plant and water in his name, and for his glory, he has promised the increase. Is it not time that we pray that God, in his infinite goodness, would favor us more richly with his blessing?

The increase in Brooklyn and Williamsburgh has been much greater than in the city of New York, as will be seen from the following table of members of churches in the three cities, in each year from 1840 to 1855:

| Year. | New York. | Brooklyn. | Wmsburgh. | Total. |
|-------|-----------|-----------|-----------|--------|
| 1840, | 5,528     | 599       | 31        | 6,158  |
| 1841, | 5,556     | 735       | 29        | 6,320  |
| 1842, | 6,995     | 832       | 47        | 7,874  |
| 1843, | 8,001     | 1,021     | 111       | 9,133  |
| 1844, | 8,314     | 1,029     | 115       | 9,458  |
| 1845, | 8,375     | 1,012     | 140       | 9,527  |
| 1846, | 8,392     | 1,019     | 167       | 9,578  |
| 1847, | 8,485     | 1,007     | 200       | 9,692  |
| 1848, | 8,925     | 1,137     | 220       | 10,282 |
| 1849, | 8,764     | 1,262     | 251       | 10,277 |
| 1850, | 8,556     | 1,384     | 245       | 10,185 |
| 1851, | 8,674     | 1,420     | 275       | 10,372 |
| 1852, | 8,958     | 1,466     | 334       | 10,758 |
| 1853, | 8,566     | 1,563     | 405       | 10,534 |
| 1854, | 8,286     | 1,654     | 434       | 10,374 |
| 1855, | 7,993     | 1,815     | 561       | 10,369 |

The facts thus published are not particularly flattering to our denominational reputation. Yet it is well to look at things as they are, that we may the more intelligently estimate the obligations resting upon us. What are the causes of this retrograde movement? Is there a remedy within our reach? And shall that remedy be sought and applied?

Has the spirit of the world so taken possession of professed Christians, that they have little or no direct Christian influence on their fellow-men? Has the spirit of controversy, within the last few years, led Christian men to spend the time and strength in assailing each other, which should have been given to the work of winning souls to Christ? Have pastors, the spiritual leaders of the churches, allowed themselves to be so far absorbed with other cares, that their pulpits, and prayer meetings, and pastoral duties, have been neglected? Has it become a common opinion in the churches, that Christian people can do so much good by proxy through our benevolent organizations, that they are excused from personal effort for the salvation of souls? We suggest these inquiries for earnest and prayerful thought.

CHRISTIAN INDEX.—The Rev. J. F. Dagg has resigned the editorship of this journal, and the Rev. T. D. Martin has been appointed his successor till the 1st of July 1856.

Brother Dagg has been connected with the paper as editor for six years, and has ably discharged the duties of his responsible office. During that time about 900 names have been added to the list of subscribers, and he leaves it in a prosperous condition. We regret his retirement from the corps editorial.

CHEROKEE BAPTIST COLLEGE, GEORGIA.—This new college is located in Cassville, Georgia. Rev. Thomas Rambout has been elected Chairman and Professor of Ancient Languages. Rev. William H. Robert fills the chairs of Mathematics and Natural Science. Rev. W. H. Whilden (returned missionary from Canton), the chairs of Belles Lettres and Moral Philosophy.

The young college takes the field under favorable auspices. Western Georgia is fully able to endow and support it handsomely. With an eye to foster its educational interests, the Western Convention has been formed.

Since the above was in type, we learn that the new College Building at Cassville, Geo., was consumed by fire on Friday night, January 4th. The disaster is supposed to be the result of carelessness on the part of servants. The trustees have determined to rebuild, and the citizens of the vicinity have promised liberal aid.

### Our Own Book.

In consequence of the absence of the new Proprietor of the Memorial when the January number was issued, there failed to appear a proper notice of the change. It was simply intimated on the cover of the work, from which it will be seen that it is not so much a change as an accession of editors; and it is hoped that the present volume may fully sustain and enlarge the reputation gained by the preceding ones.

Rev. B. MANLY, Jr., is now the sole Proprietor and responsible Editor of the American Baptist Memorial; and the former Editor takes advantage of the temporary absence of Mr. Manly to say what he would not be permitted to say were the new editor at home—that no man in our ranks is better fitted for such a position, if an earnest interest in all that pertains to the welfare and prosperity of our denomination—thorough scholarship—untiring industry—cultivated tastes—and a genial catholic pious spirit—are the qualifications necessary to efficiency and success.

It will be the aim of the Editors to make the Memorial a sort of inter-communicatory medium between all sections of our land, to convey to our brethren in each section a monthly epitome of what is going on in all others. It will not be local, sectional, or controversial, but striving to rise to a higher stand-point, look over the whole country, and glean what may be of common interest and of permanent value, chronicle all in a form worthy of preservation. With a subscription list in every State, and almost every territory of the Union, it already possesses advantages which no other periodical of our denomination can claim for maintaining this general character. It only needs to be liberally sustained—as we believe it will be—to render it a most important compendium of denominational annals and statistics, possessing a common present interest in all parts of the land, and becoming more and more valuable as a work of reference to the past.

Of the new names associated with that of Mr. Manly we need say but little. Rev. Dr. Manly of Charleston, S. C., has been long and favorably known as a successful minister of Christ, and as the President of the University of Alabama, and whatever may come from his experienced pen, will be welcomed with interest and read with profit. Rev. Thos. F. Curtis, Professor of Theology in the University at Lewisburg, Penn., has won for himself a prominent place in the affections of his brethren by his able works on "Communion," and on the "Progress of Baptist principles," as well as by his more unostentatious ministerial and educational labors, and we know that whatever he may contribute to the Memorial will be worthy the attention of its readers.

We therefore confidently commend the work with its new proprietors and editors to the continued and enlarged encouragement of our brethren in all sections of our common country. B.

REMITTANCES, ETC.—All the sums due for past volumes of the Memorial are to be paid to Rev. B. Manly, Jr., Richmond, Va., and as there are considerable arrearages unpaid, we hope that subscribers will forward them with their renewed subscriptions at once. B.

BACK VOLUMES.—Complete sets for the year 1855 and a few for the year 1854 can be supplied to those desiring them. They will be forwarded to those ordering them neatly bound at \$1 50 per volume. B.



# The Monthly Record.

## Baptisms Reported.

| ALABAMA.           |                                |    |
|--------------------|--------------------------------|----|
| Hoke's Bluff,      | A. H. Chandler,                | 23 |
| Tuskaloosa,        | Tuskaloosa, A. J. Battle,*     | 30 |
| Pea River,         | Pike,                          | 30 |
| ARKANSAS.          |                                |    |
| Rocky Bayou,       | Izard, J. W. Miller,           | 16 |
| Evergreen,         | Conecuh, J. E. Duven,          | 5  |
| Antioch,           | J. W. Miller,                  | 15 |
| BRITISH PROVINCES. |                                |    |
| Salisbury,         | N B., W. A. Coleman,           | 19 |
| Wolfville,         | " S. De Bois,                  | 3  |
| ILLINOIS.          |                                |    |
| Fidelity,          | Jersey, B. B. Hamilton,        | 10 |
| Carmi,             | White, Thos. Stokes,           | 21 |
| Mahomet,           | Champaign, W. R. Combs,        | 30 |
| INDIANA.           |                                |    |
| New Providence,    | Vigo, T. N. Robertson,         | 9  |
| Ebenezer,          | Dearborn, J. Cell,             | 16 |
| KENTUCKY.          |                                |    |
| Middleton,         | Jefferson, S. Thomas,          | 14 |
| Station,           | McLean, W. R. Welch,           | 8  |
|                    | Grant, W. Cleaveland,          | 11 |
| Crooked Creek,     | W. Cleaveland,                 | 11 |
| Belleview,         | Christian, A. W. Meacham,      | 8  |
|                    | Meade, G. H. Hicks,            | 10 |
| Hill Grove,        | Meade, " " "                   | 10 |
| New Bethel,        | Boone, A. W. Mullins,          | 5  |
| Wilmington,        | Kenton, " " "                  | 38 |
| Short Creek,       | Pendleton, " " "               | 17 |
| Bank Lick,         | Kenton, " " "                  | 8  |
| Willow Creek,      | Brachen, " " "                 | 15 |
| Ten Mile,          | Gallatin, L. Lee,              | 46 |
| Oakland,           | Christian, P. H. Todd,         | 4  |
| Warsaw,            | Gallatin, " " "                | 3  |
| Constantine,       | Breckenridge, E. T. Hickerson, | 2  |
| Spottsville,       | Daviess, I. S. Allen,          | 9  |

\* Including former reports.

| Churches.          | Counties.     | Administrators.   | No. |
|--------------------|---------------|-------------------|-----|
| Three Spring,      | Barren,       | Jas. Brooks,      | 17  |
| Rock Springs,      | Barren,       | S. P. Forgy,      | 8   |
| Zion,              | Ohio,         | J. P. Ellis,      | 11  |
| Louisville,        | (Walnut st.), | W. W. Everts,*    | 40  |
| Mt. Washington,    | Bullitt,      | P. B. Samuels,    | 12  |
| Simpsonville,      | Shelby,       | W. W. Foree,      | 9   |
| Willis Mills,      | Ohio,         | J. P. Ellis,      | 11  |
| Donaldson's Creek, | Christian,    | S. Y. Trimble,    | 4   |
| MAINE.             |               |                   |     |
| Harrison,          | Cumberland,   | D. Jewell,        | 7   |
| Orland,            | Hancock,      | Mr. Bachelder,    | 1   |
| MARYLAND.          |               |                   |     |
| Baltimore,         | (7th ch.),    | R. Fuller,        | 4   |
| Baltimore,         | (1st ch.),    | R. W. Williams,   | 2   |
| MASSACHUSETTS.     |               |                   |     |
| West Boylston,     | Worcester,    | J. Darrow,        | 5   |
| MICHIGAN.          |               |                   |     |
| Ceresco,           | Calhoun,      | S. Chase,         | 20  |
| MISSISSIPPI.       |               |                   |     |
| Yockana,           | Lafayette,    | J. J. Sledge,     | 19  |
| MISSOURI.          |               |                   |     |
|                    | Monroe co.,   |                   | 18  |
| NEW GREENADA.      |               |                   |     |
| Providence,        | St. Andres,   | P. P. Livingston, | 10  |
| NEW JERSEY.        |               |                   |     |
| Florence,          | Burlington,   | W. Barnhurst,     | 7   |
| Bordentown,        | Burlington,   | Mr. Goodnc,       | 70  |
| Columbus,          | "             | C. W. Denison,    | 5   |
| Woodstown,         | Salem,        | A. Harvey,        | 11  |
| NEW YORK.          |               |                   |     |
| Williamsburg,      | (3d ch.),     | L. Black,         | 7   |
| New York,          | Bloomngdale,  | J. W. Holman,*    | 15  |
| Sandford,          | Broome,       | Mr. Balcom,       | 3   |
| West Bainbridge,   | Chenango,     | " "               | 6   |
| New York,          | Harlem,       | J. Ballard,       | 25  |
| Gloversville,      | Fulton,       | I. Westcott,      | 25  |
| Cold Spring,       | Putnam,       | P. Bennett,       | 16  |
| Baldwinsville,     | Onondaga,     |                   | 7   |

| Churches.        | Counties.         | Administrators.       | No. | Churches.             | Counties.           | Administrators.          | No.      |
|------------------|-------------------|-----------------------|-----|-----------------------|---------------------|--------------------------|----------|
| Fayetteville,    | Onondaga,         |                       | 27  | Powder Spring Gap,    |                     | J. S. Grubb,             | 20       |
| Buffalo,         | (Washington st.,) | J. H. Smith,          | 7   | Tazewell,             | Claiborne,          | W. H. Harp,              | 38       |
| Corning,         | Steuben,          |                       | 35  | Sinking Creek,        | Knox,               | J. H. Underwood,         | 25       |
| NORTH CAROLINA.  |                   |                       |     | Buffalo Ridge,        |                     | M. V. Kitzmiller,        | 12       |
| Bethel,          | Montgomery,       | A. D. Blackwood,      | 47  | TEXAS.                |                     |                          |          |
| Love's Creek,    | Chatham,          | M. Maury,             | 50  | Cameron,              | Milam,              |                          | 14       |
| OREGON.          |                   |                       |     | Huntsville,           |                     | Walker, J. W. D. Creath, | 18       |
| Providence,      |                   | E. Fisher,            | 20  | VERMONT.              |                     |                          |          |
| Corvalle's,      | Lane,             | Mr. Hill,             | 7   | Sharon,               |                     | Windsor, P. Chamberlain, | 2        |
| Lacreil,         | "                 |                       | 5   | Burlington,           | Chittenden,         | H. H. Burrington,        | 2        |
| Lebanon,         |                   |                       | 6   | VIRGINIA.             |                     |                          |          |
| French Prairie,  |                   | G. C. Chandler,       | 4   | Capon Bridge,         | Hampshire,          | G. W. Harris,            | 4        |
| OHIO.            |                   |                       |     | N. T. Stephensburg,   | Culpeper,           | " " "                    | 2        |
| Middletown,      | Butler,           | A. Guy,*              | 31  | Adiel,                | Nelson,             | J. E. Massey,            | 16       |
| Cincinnati,      | (High st.,)       |                       | *13 | Mt. Ed.,              | Albemarle,          | " " "                    | 2        |
| Lowell,          | Washington,       | Mr. Huff,             | 24  | Grove Creek,          | Gilmer,             | Jno. Wooster,            | 4        |
| PENNSYLVANIA.    |                   |                       |     | Leading Creek,        | "                   | " " "                    | 6        |
| Davisville,      | Bucks,            | Earle,                | 35  | Glenville,            | "                   | " " "                    | 3        |
| Uniontown,       | Fayette,          | Wm. Wood,             | 76  | Cedar Creek,          |                     |                          | 5        |
| Aldenville,      | Wayne,            | N. Callender,         | 2   | Ebenezer,             | Preston,            | D. B. Purinton,          | 21       |
| Chestnut Hill,   | Philadelphia,     | R. F. Young,          | 22  | Richmond,             | Grace st.,          | J. B. Jeter,             | 5        |
| Pine Creek,      | Armstrong,        | A. B. Runyan,         | 5   |                       | Floyd,              | T. C. Goggin,            | 3        |
| Logan's Valley,  | Blair,            | G. W. Young,          | 7   | Beaverdam,            | Bedford,            | T. N. Sanderson,         | 7        |
| Phoenixville,    | Chester,          | W. S. Hall,           | 17  |                       | Greenbrier,         | M. Bibb, Jr.,            | 17       |
| Mill Creek,      | Huntingdon,       | J. B. Williams,       | 4   | Lower Northampton,    |                     | J. G. Council,           | 17       |
| Herricksville,   | Bradford,         | J. R. Morris,         | 10  | Red Bank,             | Northampton,        | " " "                    | 5        |
| Germantown,      | Philadelphia,     | C. W. Anable,         | 3   | Sink's Grove,         | Greenbrier,         | M. T. Bibb,              | 10       |
| Plymouth,        | "                 | T. C. Trotter,        | 7   | Mt. Pisgah,           | Orange,             | H. Frazer,               | 6        |
| RHODE ISLAND.    |                   |                       |     | Harmony Grove,        | Monongalia,         | G. F. C. Conn,           | 14       |
| Providence,      | (South ch.,)      | A. H. Stowell,        | 11  | Mt. Pleasant,         |                     | A. Barnett,              | 18       |
| SOUTH CAROLINA.  |                   |                       |     | Ebenezer,             | Brooke,             | J. Russell,              | 7        |
| Antioch,         | Orangeburg,       | H. W. Mahone,         | 8   | Total,                |                     |                          |          |
|                  | Fairfield,        | T. D. Gwin,           | 40  | 1,707                 |                     |                          |          |
| TENNESSEE.       |                   |                       |     | Churches Constituted. |                     |                          |          |
| Shady Grove,     | Monroe,           | W. T. Russell,        | 7   | Names.                | Where.              | When.                    | Mem.     |
| Zion Hill,       | McMinn,           |                       | 16  | Bethlehem,            | Spencer, Ia.,       | Oct.                     | 13       |
| Spring Creek,    | Monroe,           |                       | 30  |                       | Vermilion co. Ill., | Oct. 25,                 | 17       |
| Mt. of Olives,   |                   | J. M. Stansberry,     | 8   | Pine Flat,            | Baldwin, Ala.,      | Nov. 22,                 | 8        |
| Prospect,        |                   | Grainger, T. J. Lane, | 17  | Locust Grove,         | Floyd, Va.,         | Dec. 1,                  |          |
|                  |                   | Hawkins, " " "        | 10  | N. T. Stephensburg,   | Culpeper, Va.,      | Dec. 2,                  | 16       |
| Tidwell's Ridge, |                   | Grainger, W. J. Reed, | 10  | Pine Grove,           |                     | C. W.,                   | Dec. 5,  |
| Bethel South,    |                   | "                     | 58  | Galt,                 |                     | C. W.,                   | Dec.,    |
| Mansfield Gap,   | Jefferson,        | W. J. Reed,           | 20  | Picton,               |                     | N. S.,                   | Dec., 12 |
|                  | Knox,             | Mr. Hines,            | 13  | Middletown,           | Jefferson, Ky.,     | Dec.,                    | 26       |
|                  |                   |                       |     | Warsaw,               | Duplin, N. C.,      | Dec. 27,                 | 23       |



## New Church Offices.

| Where.                         | When.    | Cost.   |
|--------------------------------|----------|---------|
| Waldoboro' Neck, Lincoln, Me., | Nov. 23, |         |
| First Creek, Pa.,              | Dec.,    |         |
| Flint, Genesee, Mich.,         | Dec.,    |         |
| North Auburn, Wyoming, Pa.,    | Dec. 8,  |         |
| Mangerville, N. B.,            | Dec. 15, |         |
| Merton, Waukesha, Wis.,        | Dec. 20, |         |
| Mt. Vernon, N. Y.,             | Dec. 25, | \$3,100 |
| Center Branch, Va.,            | Dec. 30, |         |
| Cape May C. H., N. J.,         | Dec. 30, |         |
| Hemington, Taylor, Va.,        | Jan. 6,  |         |
| Clarkesville, Albany, N. Y.,   | Jan. 17, |         |
| Plymouth, Wayne, Mich.,        | Jan. 16, |         |

## Ordinations.

| Names.                                   | Where.  | When. |
|------------------------------------------|---------|-------|
| Mr. Livingston, Providence, New Grenada, | Oct.    |       |
| B. W. Rogers, Fredericksburg, C. W.,     | Nov. 21 |       |
| Z. W. Camfield, Boston, C. W.,           | Nov. 27 |       |
| Jno. W. Jones, N. T. Stephensburg, Va.,  | Dec. 3  |       |
| J. H. Barker, McConnellsville, O.,       | Dec.    |       |
| L. B. Gurney, S. Hannon, Mass.,          | Dec. 4  |       |
| A. J. Buel, Holmes co., O.,              | Dec.    |       |
| G. D. Boardman, Barnwell, S. C.,         | Dec. 9  |       |
| T. H. Pritchard, Hertford, N. C.,        | Dec. 9  |       |
| S. Richardson, Eastport, Me.,            | Dec. 21 |       |
| W. A. Russell, Monroe, Io.,              | Dec. 21 |       |
| Thos. Lowther, Logan's Valley, Pa.,      | Dec. 25 |       |
| H. H. Burrington, Burlington, Vt.,       | Dec. 27 |       |
| P. H. Henson, Fluvanna co., Va.,         | Jan. 2  |       |
| J. H. Peters, Philadelphia, Pa.,         | Jan. 3  |       |

## Deaths of Baptist Ministers.

| Names.          | Residences.            | Time.    | Age. |
|-----------------|------------------------|----------|------|
| Z. Street,      | Glebe Landing, Va.,    | Oct. 1,  | 61   |
| J. S. Shadrack, | Edgefield, S. C.,      | Nov. 19, | 48   |
| Joshua Bradley, | St. Paul, Min.,        | Nov. 23, | 84   |
| S. W. Price,    | Washington, D. C.,     | Dec. 13, | 30   |
| Wm. Bentley,    | Wethersfield, Ct.,     | Dec. 24, | 84   |
| Wm. Keene,      | Washington co., Tenn., | Dec. 28, |      |
| Jos. Baker,     | Caroline co., Va.,     | Jan.,    |      |

## Ministers Rec'd from other Denomin's.

|                                             |       |
|---------------------------------------------|-------|
| Mr. Showers, Methodist, Owensburg, O.,      | Nov.  |
| W. A. Russell, Methodist, Monroe, Io.,      | Dec.  |
| H. T. Lampton, Me'tst, Breckinridge co, Ky, | Dec 1 |
| B. P. Brown, Methodist, Bayham, C. W.,      | Dec 1 |

## Clerical Removals and Settlements.

| Names.            | Whence.                            | Where.             |
|-------------------|------------------------------------|--------------------|
| Allen, N. F.,     | Natic, R. I.,                      | Jewett City, Ct.   |
| Bailey, W.,       | Lubec, Me.,                        | St. Andrews, N. B. |
| Bassett, J.,      | Manchester, Rose Hill, Ia.         |                    |
| Barrett, Wm.,     | O, Mead's Creek, N. Y.             |                    |
| Bateman, Jno.,    | Sp'g Creek, Ten.,                  | Pontotoc, Miss     |
| Bennett, Perry,   | Cold Sp'g, N. Y,                   | Winchester, N. Y   |
| Buckner, X X,     | Taylorsville, Ky,                  | Columbia, Mo       |
| Bunhan, L.,       |                                    | Harrison, Me.      |
| Cohen, A. D.,     | Charleston, St. Helenaville, S. C. |                    |
| Conover, E.,      | Lebanon Springs, N. Y.             |                    |
| Craig, R. B.,     | Lebanon,                           | Thorntown, Ia.     |
| Dagg, J. F.,      | Penfield,                          | Atalanta, Ga.      |
| De Bois, S. A.,   |                                    | Wolfville, N. B.   |
| Ferguson, N.,     |                                    | Milo, N. Y.        |
| Gibbs, G. W.,     | Harlem, N. Y.,                     | Tamaqua, Pa.       |
| Graves, J. M.,    | Brighton,                          | New Bedford, Mass  |
| Gregory, A. M.,   |                                    | Ann Arbor, Mich.   |
| Hillyer, S. G.,   | Penfield,                          | Rome, Ga.          |
| Johnston, G. W.,  | Raleigh,                           | Greenville, N. C.  |
| Ketcham, F.,      | Rock Island,                       | Cordova, Ill.      |
| Kingsbery, S. A., | Damaricotta, Me,                   | Milwaukie W. Mo.   |
| Leak, Josiah,     | Stanford, K.,                      |                    |
| Mullens, A. W.,   |                                    | Morning View, Ky.  |
| Mylne, Wm.,       | Louisa C. H.,                      | Jackson's Va.      |
| Nelson, W. F.,    | Greenfield, Mass.,                 | Wickford, R. I.    |
| Phillips, W. S.,  | Chesterfield,                      | Wales, Mass.       |
| Richardson, S.,   | Newton Sem.,                       | Eastport, Me.      |
| Robertson, T. N., |                                    | Washington, Ia.    |
| Robinson, A. A.,  | Wales, Mass.,                      | Suffield, Ct.      |
| Roney, Wm.,       | Allawaystown, N. J.                |                    |
| Sawyer, A. W.,    |                                    | Wolfville, N. B.   |
| Skinner, T. E.,   | Petersburg, Va.,                   | Raleigh, N. C.     |
| Smith, J. L.,     | Danville,                          | Nicholasville, Ky. |
| Spalding, A. T.,  | Aiken, S. C,                       | Madison, Geo.      |
| Tenney, E.,       |                                    | Manchester, Mich.  |
| Thompson,         | Dutchess co., N. Y.,               | Cornwall, Ct.      |
| Whitman, A.,      | Belleville, Mich.                  |                    |
| Wise, U. W.,      |                                    | Penfield, Geo.     |
| Wood, E. G.,      | Delaware,                          | Kenton, O.         |
| Worrall, T. D.,   |                                    | Lowell, Mass.      |

# AMERICAN BAPTIST MEMORIAL.

MARCH, 1856.

## The Memorial to its Friends.

RICHMOND, VA., March 1, 1856.

**F**OURTEEN years, and more, have I been in the world; and in these days of short lived publications, that is saying a good deal. It is true that I am not quite "sweet sixteen," but so near it that there is no joking about it. Though "a little sister," with small pretensions, I feel like writing a general epistle to my numerous friends, to congratulate them on the fact that I have lived so long.

I have been a *great talker*,—no unusual quality in a young lady. It would be really curious to count up how much I have said during these fourteen years of my life; for I began talking as soon as I was born, and I have been at it ever since. I may have said some foolish things, and probably some useless things; but, on the whole, I am sure I have said a great many good things. This I can say, without violating proper modesty, for I have very often had wise and good and great men to tell me what to say; such as Dr. Babcock, and Dr. Dowling, and Dr. Choules, and Dr. Wayland, and Dr. Burrows; and I have faithfully repeated their words. Some of them are living, and will tell me some other things to say to you; and some are dead, yet through me they may "yet speak."

And then I have been a *great reader* too; in fact, a perfect book-worm, or rather newspaper-worm. For wherever I found a piece of interesting news, or any important matter, I actually bit it

out, with a pair of long incisory teeth I have, (sometimes called scissors, for short,) in order that I might be the more sure to remember and tell it; and the papers always looked as if a worm had been among them indeed, after I was done with them.

Besides all this, I have been *quite a traveller*; for I have visited every month a great many families, and these scattered through nearly all the states and territories of this Union, and the British Provinces also. And I have told them all about the news, and how the churches were doing, giving them sometimes an account of the present, sometimes a picture of the past, and now and then almost a peep into the future. I have scattered pictures of the new churches and colleges that our brethren had built, and of some of the eminent men that have adorned our denomination. In short I have been a very busy little body, and yet I have always tried to mind my own business,—to do all the good I could, and as little harm as possible.

But you will think I am getting rather vain, if I go on to speak so much of myself and my past doings. I am sure I should not like to lose your good opinion of me, or have you turn me away from your doors, or write "REFUSED" upon my forehead, and start me back homewards. So I will say no more in my own praise. But there is a fault which I wish to confess, and if you will hold your ear close—close—closer—a little closer!—I will tell it to you.

The fact is, I have been a *great spend-thrift*. I am ashamed to say it, but it



is really so. My last guardian told me—and what is worse, he actually published it—that I had cost him at least \$500 more than my income, and even then, never paid a cent of tuition money to my instructor. So he resigned the guardianship. And now my new guardian is making arrangements to give me additional facilities for instruction, and let me travel even more than I have done, and I should not wonder if he finds out that I can spend money faster than I can make it.

But now, as I have told you how great a spendthrift I have been, I must explain how it happened. I have been in the habit, wherever I went, of leaving a little present behind me; sometimes a *flower* of literature, sometimes a *gem* of poetry, sometimes a *daguerreotype* of a beautiful edifice, or honored minister, but always something valuable. And I have expended all the money I got, in thus enriching you, my friends, yes, *you!* That is the way it happened.

But I must close. I am going to make a simple request of you all. I intend to set out on my travels before long, again. I am so fond of your company, that, the truth is, I could not live without it. But it costs money even for little ladies like me to travel—and then you know one must wear clothes, too, and obtain tuition, and books to read &c., and those cost money. What I want you to do, is to look in your pocket-book and get a little *gold dollar*, and wrap it up in a bit of paper, and then put it into a letter along with your name and residence, and direct it to me at Richmond, Va., and I will be duly grateful, and will be sure to come and see you; and I think I can promise to do you more than a dollar's worth of good. Now, will you? This is all at present from

Your affectionate

A. B. MEMORIAL.

P. S. Please don't neglect about *that dollar!*

## Christians, Fellow Helpers to the Truth.

THIS may seem like a strange expression, but it is a Scriptural one. The Apostle John, in writing to "the well beloved Gaius," commends him for his kind treatment of certain brethren who seem to have been travelling missionaries, and says, "We ought to receive such, that we might be fellow helpers to the truth."

1. There was then necessity for helping the truth, for lending it influence, and giving it spread, and actively aiding in its advancement. It was then necessary, when the truth was free from corruptions by transmission, when the Apostles were still living to proclaim the truth they heard from Christ's own lips, and when the miraculous influences of the Holy Spirit were vouchsafed to the church, certainly that necessity cannot be imagined to have diminished now.

2. It is implied that in this duty we should co-operate, and be not merely helpers to the truth, but fellow-helpers. The principle of voluntary association and union for benevolent purposes was not only here but elsewhere recognized by the primitive Christians, and acted on as far as was necessary for their purposes and adapted to their circumstances.

The particular form in which they should unite their efforts, was to be decided in many respects, by the peculiarities of each case, as it arose. But the same principle was applicable to all.

3. It seems also an obvious inference that this helping and spreading the truth by joint effort, ought to be a distinct object, carefully aimed at and patiently prosecuted. The Apostle's command to do one thing "that we might be fellow helpers to the truth," implies that it is equally a duty to do every other right thing which may promote the same object. We ought therefore to *intend* to help the truth, and search for and adopt means by which we also



might become fellow helpers to the truth.

4. The duty of helping the truth was one binding on all the church. "We ought to receive such that we might be fellow-helpers to the truth." Who are meant by "*we*?" We Christians,—we who love the truth,—we, who are, both by purchase, and by covenant, the servants of Jesus,—all the followers of the Lamb.

To help the truth does not mean to add to or take from it; it does not mean to hide one part, and dwell exclusively on other portions which we may conceive more palatable to men; it does not mean to bring to its assistance carnal weapons, or to use in its advancement the unhallowed passions of men, their pride or their ambition; it does not mean to exercise our invention in devising any sort or degree of modification or extraneous embellishment. All additions, subtractions, concealments and foreign aids are not helpers, but hindrances, however well meant.

It means, to use every method to spread the simple unadulterated truth where it is not known, and to remove every hindrance to its influence where it is. And since we are to become fellow-helpers to the truth, joint or associated effort seems to be required. Such is the duty implied in the text.

The reasons why we should become fellow-helpers to the truth are obvious and abundant.

The very fact that we possess and believe the truth involves not only the duty of sincerely acting on it ourselves, but also seeking to extend the knowledge and influence of it. That mistaken liberalism, falsely called charity, which recognizes no distinction in value between truth and error, which is equally pleased, or perhaps equally indifferent, about the success of either, is far removed from the scriptural charity, which "rejoiceth not in iniquity but rejoiceth in the truth."

Our obligations to God require this of us, for he commands it. We are to proclaim Christ, to preach the gospel to every creature, to shew forth our Lord's death, to teach all nations, to be not merely the depository, but the disseminators, of the truth revealed to us; for "we cannot but speak of the things which we have heard and seen."

Love to our fellow man requires it also for the truth is able and designed to benefit him. We thus perceive the duty rests on both tables of the great law—love to God, and to our neighbor.

We might add that it would seem to be a high privilege, an exalted honor, to be permitted to help the truth. God might have given the truth universal diffusion, without human instrumentality; and some may wish that he had done so, and relieved them of the burden. But he did not so in the Apostles' times, he does not so now; and we thank God that he does not, but permits us to be fellow-helpers to the truth. The truth is silent, it is motionless and dumb. We must give it voice, that the millions in darkness may hear the glad tidings, and be guided to the true life. The truth is a fountain whose stream murmurs along at the feet of the gasping, dying sufferer, who is unable to reach it himself; ours is the blessed privilege to raise the cup to his lips, and bid him drink. The truth is as seed stored up in a granary; it must be carried to the field and sowed, and then the rains, and dews and sunshine of Heaven shall cause it to fructify.

The fact is, however, that the truth does not so much need our help as *we* need to be fellow-helpers to it. Because Gaius did so, his soul was in health and prosperity. As fire grows hotter by spreading, as metal becomes bright by polishing, as man grows strong by using his strength, so by helping the truth, we are helped ourselves. No man can afford to abstain from active advocacy of the truth. He learns it better, he loves it more, he *lives* it more perfectly by striving to teach others.



It is almost too obvious to need remark, that these principles necessarily apply to truth, all truth, truth in its integrity, completeness and consistency. In speaking, therefore, of this duty, we include not merely those parts of truth which we hold in common with other denominations of Christians, but also those which distinguish us as Baptists. We can see no reason why the general principles stated above, are not applicable to our distinguishing sentiments, as well as to any other part of the truth which we hold. Are those distinguishing sentiments true? If not, they ought to be abandoned, exposed and opposed. If they are true they should be sustained and diffused.

But it is said that they are of no consequence, mere non-essentials. This is so far from being the case that their reception or rejection draws along with it a train of consequences, which, if legitimately followed out, leads to the most fundamental diversity of sentiment. It is a mistake to imagine that the questions between us and others are mere questions about "much water or little water," a few drops more or less, or about a few years earlier or later in the administration of baptism, about modes and forms, about names and trifles.

There are *two grand principles* at stake. One is the supreme authority of Jesus Christ in his church, so that no mortal, nor angel, nor assembly of mortals or angels has the authority to add to, or take from what he has commanded, to say that it is not important to be obeyed, or that something else will do as well. No Church, or State, Bishop, Pope or King may come in between us and Jesus Christ, and add to or set aside any portion of what he has said. The Bible, the whole Bible, the Bible alone, is our religion; and when the question arises, whether the commands of Jesus shall be interpreted according to their natural and most obvious signification, and unhesitatingly and invariably obeyed, whether convenient, fashion-

able or not—we can make but one reply.

The second grand principle is, that men become Christians, or members of Christ's true church, by a spiritual change, divinely wrought,—not by any form or ceremony, on the one hand, nor by any mere moral efficacy of the truth on the other. Hence we can neither baptize unconscious and confessedly unregenerate infants, to *make* them members of the church, as some, or *because they are* members, as others; nor can we concede that any measure or set of measures, any ceremony commanded or uncommanded, any thing in earth or heaven, short of God's Truth applied by God's Spirit, can effect the remission of sins, or the sanctifying of the soul. Now these two doctrines, the supremacy of the Son, and the efficiency of the Spirit, would both be compromised, we conceive, by an abandonment of our distinguishing tenets.

We shall not stop to develop these principles further, or to show in detail, the various ramifications into which they naturally grow. Their importance will be conceded universally, at a glance. We need not then further urge how important it is that these principles be firmly held, thoroughly understood and faithfully carried out by those who profess them, and actively spread among those who either do not hold them, or hold other things inconsistent with them, which partially nullify and destroy their excellent influence.

This suggests an objection which has often risen in many minds. It is asked, "Do you mean to intimate that none but Baptists hold or value the principles just indicated?" Far from it. There are thousands of pious men in all denominations of Christians to whom these principles are dear. We may go further, and say they are dear to every pious man of whatever name. And, precisely because we love these and kindred principles, we love those men, *we cannot help loving them.* He that can see no good out his own sect, or cannot reverence

and admire it when seen, must have a very narrow, or a very bad heart; but the man that can discover no difference between denouncing good men, which we would not do, and disapproving their errors, which we must do,—who can see no possibility of loving and honoring brethren whose views we regard as wrong, must have rather a weak head. Be it understood, then, that we do not mean to say, we do not say, that our brethren in other denominations are not sincerely attached to the great principles we have named; but that they hold or countenance things which are diametrically opposed to those principles, viz: the substitution of something else for that baptism which Christ appointed and the application of the ordinances for unscriptural purposes and to unscriptural subjects.

While, therefore, we trust we shall never cease to rejoice that men are in any way made holier and fitter for heaven, and to feel a deep interest in the welfare of every evangelical church,—we feel and think we ought to feel a particular joy, when men, in becoming Christians, become Baptists, receiving not merely the truth, but the whole truth as we understand it; and give in their adhesion, not only to Christ as he was preached by the Apostles, but to his ordinances, as they were delivered by the same inspired authority.

B. M. JR.

FACTS FOR THE THOUGHTFUL.—The whole number of persons convicted of crimes in the State of New York, from 1840 to 1848, inclusive, was 28,848. Of these, 1182 were returned as having a "common education: 414 as having a tolerably good education, and 128 only as well educated." Of the remaining 26,225, about half were able merely to read and write; the residue were destitute of any education whatever.

When I put my finger on my pulse, it tells me at the same time, that I am a living and a dying man.

### Does the Phrase, Son of God, ever imply the Divinity of Christ?

THE term "Son," by a natural association of ideas, has, in scripture, as elsewhere, been frequently used in other senses beside its primitive. Like the Hebrew equivalent for this word, far from being limited in meaning to 'a male child,' it is used to designate many relations similar to those which exist between father and son. Thus, Eli called Samuel "my son," and Paul calls Timothy "my own son in the faith."

In connection with other terms, the Hebrew correlative particularly is used in a highly figurative manner. An angry man is a son of Belial, a wicked man a son of perdition. An arrow, even, is a son of the bow. In these cases, the term is used to denote *derivation of existence*.

In others, it is used to express *similarity of quality*, whether good or bad; *identity*, from the idea that the son partakes of the express nature of the father. Thus, a strong man is a son of strength, a proud man, "a son of pride." Those who teach or prophecy, are, in ii. Kings, continually termed "*Sons of the Prophets*." In this sense, Ezekiel is addressed more than eighty times as "son of man." And thus it is, that the Saviour is prophesied of in Daniel, as "the son of man," and that he assumes this as his favorite title, meaning that he was truly, perfectly, identically man.

The phrase, "Son of God," then, is also used very figuratively, as we might expect, and applied sometimes to men, sometimes to angels, and above all to our Lord. Applied to the first of these, it is used to express; 1. *Immediate derivation of existence*, Luke iii. 38. "Enos was the son of Seth, who was the son of Adam, who was the son of God." 2. *General holiness of character*. Hence, righteous men, on account of their likeness to God, are thus designated. "Blessed are the peace-makers, for they shall be called the children of God." (Matt. v. 9.)



"The sons of God saw the daughters of men, that they were fair." (3.) *The objects of God's special favor*, are, by a natural figure, so termed—the children of Israel, for instance. "The Lord abhorred them because of the provoking of his sons." Solomon, "I will be to him a father, and he shall be to me a son." (4.) *In a yet more distinct sense, the regenerate*, as specially begotten of the Spirit of God. John i. 11, 12, "As many as received him, to them gave he power to become *the sons of God*." "Behold, what manner of love the Father hath bestowed on us, that we should be called *the sons of God*?"

In regard to angels, this phrase is used to express their more spiritual nature than man; their more near approach to the divine image, both in holiness and in spirituality; "the sons of God shouted for joy."

We now, then, come to the more difficult task, but principal object of this dissertation, i. e., to ascertain the sense or senses in which "Son of God" is applied to our Lord.

In regard to our Lord, it is said to be applied, (1.) *To his human nature*, Luke i. 35. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; *therefore* also that holy thing, which shall be born of thee, shall be called the Son of God."

On this passage, however, be it remarked, 1st, *That while, in these words, the title, "Son of God," is applied to the human nature of the Saviour inclusively, it is not necessarily so used exclusively*; for while this text furnishes one sense in which this title is applied, it says nothing to lead us to suppose there may not be higher senses in which it is made use of—further reasons why our Lord is thus designated. There are indeed abundant proofs that, upon grounds quite independent of the miraculous conception, he is styled "the Son of God." Thus, Nathaniel, a stranger to Jesus knowing him only as the son of Joseph, after the flesh, in consequence of a re-

markable proof of his omniscience, declared, "Thou art the Son of God." The Saviour himself never lays claims to this title on account of the wonderful manner of his birth, but because of his miracles and divine mission. John v. 18, &c. When, too, Peter declares, "Thou art the son of the living God," Jesus replies, "Flesh and blood hath not revealed it unto thee;" whereas, if he only made use of this title in reference to the human nature of Christ, and the manner of his birth, what he knew *was* revealed to him by flesh and blood.

*Is, then, this phrase, "Son of God," ever distinctly applied to the complex nature of our Lord?* It certainly seems to be in the fifth of John, in repeated instances, on account of the mysterious and perfect union of mind and will with the Father, which, in his fulfilment of the Messianic office, he so continually discovers,—that wonderful deportment of each toward the other, so strikingly portrayed by John. The Son treats the Father with confidence, affection and respect throughout his earthly career. Witness the prayer in the 17th of John, or the address at the grave of Lazarus. The Father treats the Son with unlimpited confidence, "showing him all things that himself doeth," with boundless love and honor, giving all things into his hand, desiring that all should honor the Son as the Father.

Sometimes it is particularly on the Messiah, as heir of all things, that this title is conferred. "Thou art my son, this day have I begotten thee; ask of me and I shall give thee the heathen for thine inheritance." We are told, Acts xiii. 33, that this prophecy was fulfilled in the raising up again of Christ from the dead. The passage, then, may be understood in one of two ways, either by supposing the term. "begotten," or equivalent here to "proclaimed," or "declared," as Rom. i. 4, "declared to be the Son of God with power," (so Dr. Pye Smith suggests), or remembering that it was by the resurrection he succeeded to

the "inheritance" spoken of in the context, and that in this sense, therefore, he became a son on that day, as then he became heir of all things. A similar passage may be found, Ps. lxxxix. 27, "I will make him my *first born*," that is, my heir. It is not, then, in respect to his origin, but the official post he is to assume, as Messiah, that the voice from heaven declares, "this is my beloved Son in whom I am well pleased," that it is asserted that the Father hath committed all judgment to the Son, while he in reply, says, "the Son can do nothing of himself, but what he seeth the Father do."

*But now is Son of God, ever used to designate the λογος or second person of the Trinity in his divine nature simply considered, and if so, in what sense?* There are passages that seem clearly to apply the term *Son* to the divine nature of our Lord. John iii. 16, "God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish," &c. Here the greatness of the Father's love is argued from the greatness of the sacrifice, that he gave "his only begotten Son." He must thus have sustained the relation of Son, then, before he assumed our nature; otherwise the argument would not hold. Some have, indeed, tried to meet this by saying that the phrase, "*gave his only begotten Son*," refers not to the whole work of Christ, beginning with the assumption of our nature, but means, simply, "gave him up to die for our sins," at which time he sustained the relation of *Son* in his complex person. Yet this is not tenable, for 1st. Our Lord, before his crucifixion speaks in the past tense—God so *loved*—that he *gave*. Then 2nd. The following verse adds as synonymous with the term *gave*, "For he sent not his Son into the world to condemn the world," &c. Other passages to the same effect might be quoted, as, "he sent his Son to be the Saviour of the world." He must, then, have been the Son before he was sent.

To advance, now, to the last step of our enquiry, *In what sense shall we say that this phrase is applied to the second person of the Trinity?* In its most literal sense? As expressing derivation? To this the objections are obvious and weighty. A derived and dependent cannot be a perfectly divine and equal being. Besides our examinations of the term *Son* have shown us how commonly it is used, especially among the Hebrews, to express other than the literal relations of father and child.

The fathers, while most zealously upholding the doctrine of the Trinity in face of the Arians, declare that "Christ is begotten of the substance of the Father;" begotten, not made, &c. They, in defending the doctrine of the Trinity, have most pertinaciously maintained it in those terms which some modern champions of it declare to lead to some opposite belief. Thus, Prof. Stuart (Ch'n Review, June, 41 p.) says, "to apply a real begetting, an actual derivation to the Logos, who was in the beginning with God, and who was God, what is this, but to say (as the Arians have so long said, although in a more offensive shape,) that the Logos is merely a secondary and dependent God."

T. F. C.

A BOY'S RELIGION.—"My son, said Leigh Richmond, "remember you must die—and may die soon, very soon. If you are to die a boy, you must look for a boy's religion, a boy's knowledge, a boy's faith, a boy's Saviour, a boy's salvation; or else a boy's ignorance, a boy's obstinacy, a boy's unbelief, a boy's idolatry, a boy's destruction. Remember all this, and beware of sin, dread the sinfulness of an unchanged heart; pray for grace and pardon, and a soul conformed to the image of Jesus Christ."

Heaven is called a Sabbath, to make those who love Sabbath long for heaven, and those who long for heaven love Sabbaths.



### The Concert of Prayer for Colleges.

THE religious history of American colleges during the present century, especially when contrasted with the latter part of the previous century, is full of instruction, and full of encouragements to prayer on the part of all the friends of learning and religion. We get some idea of the change that has been going on during this period, by simply looking over the triennial catalogues of the colleges, and noticing the gradual increase of *italics* which mark the names of ministers, from the latter part of the eighteenth century down to the middle of the nineteenth.

Compare, for instance, the last decade of the eighteenth century on the Yale triennial with the ten years from 1830 to 1840, or from 1840 to 1850, on the same triennial. A comparison of all the triennials that extend over the last quarter of the last century with the triennials of the colleges that have originated in the quarter of a century just past, would furnish a still more striking contrast.

But when we inquire more particularly into the relative frequency of revivals, and the proportion of professors of religion, we are surprised and delighted with the improvement. Take, for instance, some facts in the religious history of Yale College. Through all the last half of the last century, only three revivals are recorded. It was a period of declension in the *churches* also, and of infidelity and immorality in the country, when the disastrous effects of our own Revolutionary War (we mean, of course, the *moral* and *religious* effects), and still more of the French Revolution, infected, like a plague, all classes of the people. In the first twenty years of the nineteenth century, there were four revivals; in the next sixteen years, there were nine; and from 1820 to 1848, there was, upon an average, about one in every two years.

In 1795, only eleven under-graduates are known to have been professors of religion; about four years after, the number was reduced to four or five; and at one communion, only a single under-graduate was present, the others being out of town. A surviving member of the class of 1788,\* remembers only three professors of religion in the class of 1782, and only three or four each in several of the preceding classes. In his own class, which was blessed with a revival, there were eleven. In the darkest time, just at the close of the century, there was only about one professor of religion to a class! The state of things was no better, however, in the *churches*. A young man who belonged to the church in that day was almost a miracle. Even after the remarkable revival in 1802, when, out of two hundred and sixty students, about one third were hopefully converted, the number of professed Christians in all the classes was again reduced to fifteen.

But with 1820 begins a new era in Yale College. From that time, there was a revival of more or less power every year for five years; and the 'college church has never again sunk so low in numbers or strength. The year 1831 was a memorable year in the history of revivals, both in colleges and churches. There were revivals in nineteen colleges; the greatest number (and some of them the most powerful) that have ever been known. As a natural consequence of revivals in the churches, an unusual proportion of those who entered college in 1832 were hopefully pious; fifty out of ninety in the Freshman Class of Yale College; and one of the professors, in a letter written at the time, speaks of it as a striking fact, and a new era in the history of literary institutions.

Similar facts might be stated in regard to other colleges. About one fourth of the graduates of Dartmouth College became ministers from 1790 to 1800,

\*The venerable Rev. Payson Williston, of Easthampton, Mass.

and only one fifth from 1800 to 1810; but between 1810 and 1830, the proportion increased to one third.

The year 1820, which we have already spoken of as marking a transition in the religious history of Yale College, introduces a new era in the history of colleges generally, and particularly of revivals in colleges. It was about this time, that an increased interest in the education of ministers and missionaries led to the establishment of colleges in more rapid succession, and with more express reference to this object; Waterville College and Western University in 1820, Amherst College and Columbian (D. C.) in 1821, Miami University in 1824, Western Reserve in 1828, Illinois College in 1830, Wabash in 1832, Marietta in 1833, &c.

It was also about this time that the Concert of Prayer for Colleges began to be observed. The origin and some of the results of this important movement are given as follows, by the Secretary of the Western College Society.

*“Origin of the Concert.”*—This was a spirit of supplication among Christians in behalf of colleges and theological seminaries, created by statistical information in respect to them, published from time to time in the Annual Reports of the American Education Society. A concert of prayer was first established to be observed every Sabbath morning. Frequent and powerful revivals of religion in colleges followed, which seemed very much like answers to the supplications offered at these seasons of prayer. The children of God were encouraged to persevere, and finally, in consequence of a circular issued, with the knowledge and approbation of the directors of the American Education Society, the last Thursday of February, 1823, was set apart by many of the friends of Zion as ‘a season of fasting and special prayer, that God will pour out his Spirit on the colleges of our country the present year more powerfully than ever before.’

*“Answers to Prayer.”*—Subsequent to the establishment of the Sabbath Morning Concert, the Spirit of God was poured out, and cheering results witnessed. From 1820 to 1823 inclusive, there were revivals in fourteen different institutions; in 1824 and 1825, in five different colleges; in 1826, in six; in 1827, in four; in 1828, in five; and in 1831, in nineteen colleges, resulting in the hopeful conversion of between three hundred and fifty and four hundred students. In one of the colleges, the revival commenced on the very day of the concert. In 1832, some few institutions were blessed with the effusions of the Spirit; and also in 1833. A larger number were blessed with revivals in 1834, and no less than eighteen in 1835; and between one and two hundred students were brought hopefully into the kingdom of Christ. It has been estimated that fifteen hundred students were made the hopeful subjects of grace in thirty-six different colleges, from 1820 to 1833 inclusive.”

If any thing could make still more apparent the connection between this Concert of Prayer and the frequent revivals of religion that have occurred in our colleges since its appointment, it is the additional fact that these revivals have nearly all occurred during the winter term in which the concert is observed, and for the most part shortly after its observance. That is, perhaps, the most favorable season of the year for special attention to personal religion in colleges, as it is also in churches. There is also no doubt a natural tendency in such a concert to produce such results. When the eyes of the whole church are directed simultaneously towards the young men in our institutions of learning, it would be strange if they did not turn their thoughts towards themselves and each other; and if their teachers did not feel deeply their responsibilities in regard to them, and warn and entreat them tenderly, not only publicly, but in private; and if pious parents and



friends did not pray for them, and write to them with peculiar pathos and power,—thus producing a concentration of interest which it would seem must burn upon the most seared conscience, and warm the coldest heart. And God, who loves *united* prayer, and also works by all suitable means, has heard the prayer of his people, and made use of these favorable circumstances, and given efficacy to his Word, which is usually preached with unusual pungency at such times; and the consequence is, that *that Winter Term*, and more especially the last few weeks of it, have been the birth season of hundreds and thousands of young men in college, who are now ministers of the gospel and teachers of youth, and missionaries of the cross and men of influence in every department of life, in almost every portion of the world. Could the concert be observed by all the churches; observed with earnest and believing prayer not only, but also with *fasting* (for this kind goeth not out but with *prayer and fasting*), we might hope for far more glorious results. And if our colleges were also remembered every Sabbath in the prayers of the sanctuary, and every morning and evening in the prayers of pious families,—remembered with that particularity and tenderness, and importunity and faith which their peculiar character and standing demands from the whole church, and which the providence and the Spirit of God have so conspicuously sanctioned and encouraged,—we might hope that the good influence would not only be felt every year, but be diffused and prolonged through the year; thus preventing apostasy and inconsistency, sustaining a more uniform, as well as more elevated standard of piety, and bringing into the ministry whole classes and colleges of such holy men as God could consistently own and bless in the speedy conversion of the whole world to himself.

We cannot conclude these remarks without adverting to some facts, which,

at the present time, are fitted to awaken special anxiety, and which conspire with the encouraging circumstances, of which we have spoken, to call for special earnestness in prayer. For a few years past, there has been a serious decline in the number of those who have entered the ministry. The highest numbers furnished by the principal Theological Seminaries in New England and New York in any one year since 1820 was in 1838, when it reached one hundred and sixty-eight. From that time there was a regular decrease, till, in 1843, it fell below one hundred; and with the exception of a single year, it never rose above one hundred between that time and 1850. The number of students connected with the Theological Seminaries of New England alone was one hundred and twenty-five less in 1852 than in 1840.

If we pause a moment to inquire into the causes of this decrease, we shall find in them increased occasion for prayerful solicitude, though the responsibility does not attach solely, or even chiefly, to the colleges. It is not owing to a decrease of *college students*. On the contrary, the number of undergraduates in the colleges of New England was greater by two hundred and five in 1852 than in 1840. Moreover, during this period, not a few new colleges have come into active operation in the West and in other parts of the country.

Neither is it because the colleges have ceased to be blessed with special outpourings of the Spirit. On the contrary, in the new colleges of the West, at least, the period of decline now under consideration, and which comprises the larger portion of their history, has been marked by numerous revivals. In addition to those already alluded to, four revivals occurred in Knox College in the space of six years, ending in 1852. A precious work of grace was enjoyed at Illinois College in 1853, and another in the early part of 1854. About the same time, Marietta College was blessed



with one of the most powerful revivals known in its history. And in 1852, the revivals in our colleges generally were more numerous and powerful, than in any year since 1820, with the exception of 1831, resulting in the hopeful conversion of not much less than three hundred young men connected with some fifteen institutions.

The decrease of candidates for the ministry may be referred mainly to two general causes; viz., the comparative unfrequency of revivals in the churches, and perhaps, also, in some of the older colleges; and the prevalence of a worldly spirit, turning away young men from the toils and sacrifices of the ministry to the numberless and tempting fields of enterprise that open on every hand. The effect is seen, in the first place, in the unusually small proportion of pious students that are brought into colleges from the churches. In 1832, fifty out of ninety who entered the Freshman Class in Yale College were professedly pious. For two or three years past, pious students have numbered less than one third of the class. Never in the history of Amherst College has a class entered with so small a ratio of professed Christians as the class of 1850, though, it should be added, that there has since been an increase to nearly the usual ratio. In Dartmouth College, the proportion of professors of religion has probably never been smaller than at present; certainly it is much smaller than it was fifteen or twenty years ago.

In the second place, the operation of these causes is seen in the fact, that in most of our colleges, and probably in all, a smaller proportion of pious students enter the ministry than in former years. Probably there is no college in New England, where so large a proportion of pious students enter the ministry as in Amherst College. Yet in Amherst College, whereas it was formerly a rare thing for a pious young man to engage in any secular calling,—so rare as to occasion

remark and surprise,—now it is by no means so rare or remarkable.

We have spoken of these causes as two. The cause, after all, is radically one, namely, the prevalence of a worldly and self-seeking, instead of a self-denying and Christian spirit; and the remedy is one, namely, larger measures of divine influence. Nothing else will make the churches more reasonable in their demands, and more generous in their treatment of the ministry; ready in a word, to remove every needless toil and trial from the sacred office. Nothing else can dispose and prepare unconverted, or even converted young men, whether in the college or in the community, to bear cheerfully the crushing weight of labors and responsibilities that devolve on the ministry under the most favorable circumstances. Only He, who made man, can make an able and faithful minister of the gospel. The residue of the Spirit is with God, and he will bestow it only in answer to the prayers of those who love Zion.

If we turn now from the supply of ministers to the demand for them, we find that while the former has been diminishing, the latter has been constantly and rapidly increasing, in consequence of the vast extension of our national domain, the unparalleled increase of population, the organization of new States and the multiplication of churches, together with the wide fields opened to missionary effort in all parts of the world. Since the annual supply of ministers began to decrease, a million square miles have been added to our national territory, five to the number of States, and seven millions to our population. Emigration has been pouring its hundreds of thousands—enough to form a new state—every year into our country; and these, for the most part, wedded to one of two great and growing forms of fatal error,—the Celtic races to popery, and the Teutonic races to infidelity. The former are establishing colleges and seminaries at every com-



manding point, and summoning all their energies to gain, through timid or corrupt politicians, the control of our common schools. The latter are holding conventions, lifting up their voice in high places, and seizing on the mighty enginery of the press. And both are, at this moment, marching with unprecedented boldness to possess themselves of the sovereignty in the great cities, both on the Atlantic coast and on the great rivers of the West, threatening to trample down in their march the Bible, the Sabbath and our most sacred institutions. Our field is literally the world. Not only is the world open, and the harvest every where ripe for the labors of foreign missionaries, but all nations, from the Emerald Isle on the West to the Celestial Empire on the East, are flocking to our own shores. Europe looks with mingled wonder and fear on our free institutions, our growing political and moral power; and while despots watch for our fall, the masses wait for our national intervention, or at least look with unutterable hopes and longings for our social, moral and religious influence. Asia and Africa, too, hang on America their chief hopes for knowledge and liberty and eternal life.

The concurrence of these facts, this diminution of supply on the one hand, and increase of demand on the other, has produced an exigency, which is universally acknowledged and felt, and which brings from all our missionary boards, and from all our ecclesiastical organizations, loud and earnest calls for men. Every number of our missionary journals comes laden with the cry, "Give us men; where are the men to be found who will carry the bread of life to the millions that are perishing with hunger?" And the cry that thus reaches the readers of these journals, is only a faint echo of the many and loud voices that call from the North and the South and the East and the West, "Come over and help us!"

Never was there a time when so many men, and such wise and holy men, were needed for ministers and missionaries, and teachers and rulers, and every other post of influence. Never especially was there a time when there was such an imperative demand for a numerous, learned and godly ministry. Never did such encouragements and such necessities meet and press with such combined force on the consciences and the hearts of all who seek the prosperity of Zion. And at such a time, that there should be a decrease instead of an increase in the number of candidates for the ministry; and when we look from the wasting streams to the fountains, that we should find the supply failing there; that at such a time, revivals should be fewer and less powerful, and the number of professors of religion falling off; and a smaller proportion of these even should be preparing for the ministry, not only in the churches but in the colleges, which were established for the very purpose, above all others, of meeting just this want with a steady and permanent supply;—is it not alarming and deplorable to the last degree? Does it not roll a fearful responsibility on the guardian teachers, on the patrons and pious students, on the ministers and Christians, on all who have any connection with or concern for our colleges or our churches, a fearful responsibility touching the present religious state of these institutions? When the wants of our country and the cries of the struggling nations,—when the church and the world,—when humanity and religion,—when the providence and Word and Spirit of God,—when every thing that can speak and every thing that hath breath, is calling upon our colleges, as with an audible voice, to go forward; to train and send forth the captains who shall lead on the sacramental host of the Lord's anointed to the conquest of the world for learning and piety, for heaven and God,—must there be a backward movement in the very van of the army,—a failure

of duty and of resources in the very citadel of the Holy City? Where will the responsibility of such a dereliction fall? or, rather, where will it not fall? who will be free from a share in the guilt? Who that has any sympathy with Christ can fail to go to him at once, and plead before him the very argument which he himself has put into our mouths: The harvest *truly* is *great*, and the laborers are few; thou Lord of the harvest, send forth laborers into the harvest; and to this end, pour out thy Spirit in speedy and copious effusions on the young men in our colleges, who need only a new heart to fit them for this work; who are already far advanced in their intellectual training, and who alone can be immediately prepared to meet this immediate and pressing necessity. Thou who didst feed the fainting multitudes in the wilderness with the few loaves and the few small fishes, pity the untold multitudes of fainting souls who are ready to perish in the deserts of heathenism,—nay, in the very cities and villages of this Christian land,—to perish for ever, because there is none to break unto them the bread of eternal life.

Prof. W. S. Tyler.

**FORTY ACRES OF BIBLES.**—The Bible Society circulated last year 800,000 Bibles and Testaments. It is estimated that these books, if they were spread out on a plane surface and computed by square measure, would cover more than four acres; and if computed by long measure, they would extend more than eighty miles; if solid or cubic measure, they would measure more than 150 solid cords, and those cords, piled one upon another, would reach higher than the spire of Trinity Church, New York, or the Falls of Niagara. The entire issues for thirty-seven years of the Society's existence would cover more than forty acres with Bibles and Testaments; or extend in long measure nearly a thousand miles, or make more than 1850 solid cords.

### One Hundred Years Ago.

OUR readers will be obliged to us for reproducing in the pages of the Memorial, the following able and suggestive review of the history of our churches in the United States, which we extract from the New York Examiner.

For more than a hundred years following the organization of the First Baptist church in Providence, in 1639, the Baptists of America made comparatively little progress. Of the New England Baptist churches of the seventeenth century which survived to the latter part of the eighteenth, we find the names of eight only. At the close of 1755, these churches had increased to twenty-five, but of this number twelve had been gathered since 1740—the fruits of the great revivals which had distinguished that period. The Philadelphia Baptist Association, embracing churches from Connecticut to Virginia, comprised, at this time, less than thirty churches (twenty-nine in 1762,) and the Charleston Baptist Association, organized in 1751, embraced four churches only. There were a few unassociated churches, but so far as any information we can gather, authorizes a conjecture, it seems safe to say that the year 1755 closed with less than seventy Baptist churches in all the colonies. From this period we date their rapid rise and growth. The tendency of the great religious movement in the direction of Baptist sentiments, has already exhibited itself in New England, in the reduplication of their churches within the last fifteen years;—that movement is now to be precipitated, from Maine to Georgia.

The organization of the Baptist church in Titicut precinct, Middleborough, Mass., fixes the second epoch of American Baptist history. In the Separate (Congregational) church in that place, the questioning on the subject of baptism which distinguished the churches of that character, commenced in 1749, and resulted in the baptism of several of the



members. Their pastor, Isaac Backus, subsequently the defender and the historian of the Baptists, was baptized in 1751, but still attempted the impracticable work of combining Baptists and Pedobaptists in the same church. In 1755, the futility of this measure had been fully proved, and on the 26th of January, 1756, himself and his brethren likeminded, were regularly constituted a Baptist church, and on the 23d of July following, he was installed their pastor. The rise of this church illustrates the general movement in the same direction. It rested partly on a doctrinal basis, and partly on the awakened religious sensibilities of the people. For the doctrinal basis, the Baptists were indebted, under God, to Jonathan Edwards. The distinctions which he made between the church and the world, his urgent pleas for conversion as prerequisite to church privileges, were accepted by thousands, who, differently from their teacher, carried these principles to their logical and Scriptural results. "How can we get into the excellent new house which you have described," said one of the Separate ministers to Edwards, "without going out of the old one, which is in a ruinous condition?" Edwards admitted, in his reply, the ruinous condition of the old house, but insisted that it was better to stay in it. The reply of the great metaphysician was feeble against his own logic, and the authority of the word of God. If we may descend to the illustration, the people took to the water like ducks—not because it mattered to them whether the water was little or much, but because they had accepted the doctrine of the supremacy of the Scriptures, which determined that question, and delineated churches composed of visible saints, introduced into them by a voluntary personal profession. In 1784, the Baptist churches of New England alone exceeded one hundred and fifty, and in fifty years from the constitution of the Middleborough church, their numbers had increased, in the same section of the country, to more

than three hundred. In fifty-five years there were in New England over four hundred churches, comprising over thirty thousand members.

If now we pass to the Southern colonies, we find the same period illustrated by a similar progress. On the frontier of Virginia, about fifty miles northwest of where the city of Washington now stands, a small company of Baptists had settled as early as 1743. Though they came directly from Maryland, they seem to have been connected in some way with the New England churches, for one of their number went the long journey to Oyster Bay, in New England, for baptism. Their first organization must have been somewhat irregular, for messengers were sent to them in 1751 by the Philadelphia Association, who reconstituted them a church, preparatory to their admission to that body. In 1754, they were visited by the Rev. Shubal Stearns and the Rev. Daniel Marshall, and in 1755 they received for their pastor the Rev. John Garrard. Though disturbed and scattered by the Indians, their prosperity and enlargement commenced from this date, and four Associations, of which the large and powerful Ketocton was one, sprang from this origin in the course of half a century.

But we are to look for the great movement in another direction. Shubal Stearns and Daniel Marshall were New England men, the fruits of the great revival, who had gone southward, under personal convictions of duty, to preach the gospel. Mr. Marshall, a man of wealth and social position, had given up the comforts of his Connecticut home, to become a missionary among the Indians at the head waters of the Susquehanna. This mission, however, having been broken up in 1754 by the war then approaching, he journeyed to Virginia, where he fell in with the little company of Baptists above-named, and after the common tendency of the Separates of that day, became himself a Baptist. Here, too, he met his brother-



in-law Stearns, who had been baptized before leaving New England, and from this point they proceeded together in the work of evangelization. Lingered awhile in that section of Virginia, and not meeting with the success for which they had hoped, they caught the intelligence of a desire for preaching among the people of North Carolina, so great that some persons had traveled forty miles to hear a sermon, and straight-way they proceeded to that colony, where on the 22nd of Nov., 1755, they and their companions, sixteen in all, united themselves in covenant as a Baptist church, Mr. Stearns assuming the pastoral charge. "Thus organized," says Dr. Semple, "they began their work, kindling a fire which soon burned brightly indeed, spreading in a few years over Virginia, North and South Carolina, and Georgia." The annals of modern evangelization furnish little which transcends these spiritual triumphs.

There had been, from an early period in the century, a little company of Baptists in the southeastern corner of Virginia, and in 1756, they wrote an affecting appeal to the Philadelphia Association, beseeching that messengers might be sent to them, to set in order the things that were wanting. How the appeal was answered we know not, but it seems that though at first broken up and scattered, in the neighboring province, in ten years from this time sixteen churches had risen from the despairing band. The Charleston Association of four churches, we have said, was organized in 1751. In 1755, they instituted a missionary movement with reference to the destitute interior settlements, and called on the churches for contributions. To carry out this design, Mr. Hart journeyed northward in 1756, and secured the services of the Rev. John Gano, as missionary. This was the beginning of the marvelous spread of the Baptists in that State. A Society formed in Charleston in 1755, furnished the pecuniary means which gave to

Samuel Stillman his education, and to our churches the eloquent and successful ministry of that illustrious man—and in 1756, the Philadelphia Association established the Academy at Hopewell, New Jersey, in which Drs. Samuel Jones, Hezekiah Smith, and Isaac Skillman, with many other of our ministers, were educated, and in so doing took another step in the measures which resulted, in 1762, in the founding of Rhode Island College, now Brown University.

But it is impossible for us to pursue the details of the wonderful progress inaugurated at the period of which we are writing. In South Carolina, the Baptists had increased from four churches, at this period, to sixty-six churches in 1790. In Virginia, in the same period, they had increased from two or three churches, feeble and scattered, to two hundred, organized and powerful, and the Church establishment, which had persecuted and imprisoned the heralds of the rising faith, was prostrate and humbled. Out of New England there were in 1755, at which time the great strength of the Baptists was in New Jersey and Pennsylvania, but about 6,000 Baptist communicants, but in 1790 there were not less than 50,000, in addition to those embraced in the New England churches. In fifty years the total number of Baptist communicants in the United States was estimated at about 120,000. Fifty-five years gave us with very exact statistics 180,000, and one hundred years swell the number to over 800,000, by no means including the Campbellites and other heretical sects, who raise the aggregate of those who hold the doctrine of believers' baptism to over one million. The Baptist population in the United States, which one hundred years ago may have been from thirty to fifty thousand, is now variously estimated at from three to five millions.

We turn to the spirit which animated the fathers, and we see the solution of their triumphs. We cannot approve, by any means, of all they said and did, nor



would we reproduce them, in all respects just as they were, even if it were in our power. Dropping out everything which was exceptionable, however, there still remains enough to demand our gratitude, to win our admiration, and to excite our zeal. The spirit which sent Stearns and Marshall to Virginia, was not a human flame. A kindred spirit animated the breasts of thousands of helpers. Those who had tasted the grace of God, could not repress the burning desire to proclaim their Saviour to dying men. They were men in earnest, thoroughly believing and feeling the truths which they communicated. The hand of the Lord was with them, and an innumerable company will bless in heaven their labors. O that with the aids of intelligence, culture and wealth, we of these days were animated by kindred emotions! How would our churches arise and shine, the glory of the Lord resting upon them!

### The Lost Tribes of Israel.

AT the last meeting of the British Association for the advancement of Science Mr. Kennedy communicated the following as the results of his researches into the interesting and much controverted question of the lost tribes of Israel:

That the number of those taken away in the different captivities had been much over-estimated, only the principal people having been made captive as hostages, with the men of war, and others most available as slaves; that the main body of the ten tribes was not taken away by the Assyrians, but were left in their ancient possessions, when they became again partially subjected to the kings of Judah; that the tribes that can be supposed to have been really removed were the Reubenites, the Gadites, with the half tribe of Manassah, and that of Naphtali, who being placed on the east of Jordan and on the north, were most exposed to the attacks

of the enemy; that the greatest part of those who had been taken away to Babylon, or their descendants, and the descendants of those taken away by the Assyrians, returned to their ancient land; that, while in Babylonia, Assyria, and other countries of their conquerors, they could not be supposed to have lived apart by their tribes, so that in the space of an hundred years and upwards, those taken away must have lost almost every distinction of tribes, and thus have become prepared to form part of that restored nation which took the name of Jews from the principal tribe among them; that the tribe of Judah having been the most numerous, and their city of Jerusalem the centre round which the Israelites congregated, it follows as a natural consequence that their name would become the prevailing one; that the amalgamation or union into one people of all the Israelites was in accordance with the predictions of the prophets: that the remnant of the Israelites left in Babylonia and Assyria, though smaller in number than that portion which was restored to their ancient possessions, might yet have increased to an immense multitude in the six hundred years which elapsed between the restoration and the time of Josephus, but that the remnant left beyond the Euphrates cannot properly be considered to have been the representatives of the ten tribes; that in the time of Josephus all distinctions of the other tribes having become lost, except those of Judah and Benjamin, he erroneously supposed they were the only tribes that had returned, and that the other ten tribes still remained beyond the Euphrates; that in any case the dream of Esdras respecting the ten tribes having taken counsel among themselves and gone into a further country where never mankind dwell, was a mere dream or vision, as in reality it professes to have been.

'Tis best to place dependence upon  
Heaven alone—a sure anchor.



## A Short Sermon on a New Text.

BY REV. TERTULLUS TALL-TALKER, D. D., L. L. D.

"If we do not praise ourselves, no body will praise us."

MY text is found,—no matter where—not in the Bible—but I have certainly heard it, and deem it worthy of illustration. Indeed there are some texts in the scriptures, which do not seem to be in harmony with our text. "Let another praise thee, and not thine own mouth, a stranger, and not thine own lips." "For men to search their own glory is not glory." But I must not be understood as advocating such self-praise as contravenes the language or spirit of these scriptures. Still my text has a meaning, an important meaning, and I will endeavor to place this meaning clearly before my hearers. Without consuming more time in the introduction, I proceed to remark,

## I. THAT WE NEED TO BE PRAISED.

This position is plainly implied in the text. The desirableness of praise underlies it. Why should we be praised by others, or praise ourselves, if praise is not good? But I must proceed to elucidate this position in several particulars.

1. It is *pleasant* to be praised. Who has not enjoyed this delight? No music is so sweet, as the voice of earnest and lofty commendation. It swells the heart with conscious importance, animates it to glorious deeds, and diffuses over it the sunshine of self-complacency.

2. Praise is a *revelation of our true excellence*. Why should a lighted candle be put under a bushel? Truth is better than error. If we are rich, learned, useful, pious, or great—or if we combine all these qualities in ourselves—why should not our excellence be known? Praise is but the natural and common method of disclosing our worth to the world.

3. Praise is requisite to *secure for us our due appreciation by the world*. Every man has a right to be rightly prized by his fellows—to fill his proper post in

society. But how is he to secure this right, if he be not commended and extolled by some one who knows his merit?

Having demonstrated the necessity of praise, I proceed to remark,

## II. THAT OTHERS WILL NOT PRAISE US.

This is the plain doctrine of the text. It is a melancholy truth. Others ought, certainly, to perceive what is so clear to us, our learning, wealth, greatness, and respectability, and have the honesty to proclaim them. Whether they are blinded by sectarian partialities, are absorbed in meditation on their own supposed excellences, are envious of our superior endowments, or are devoid of a high sense of their obligation to praise others, I know not—need not inquire. The proofs of a sad failure in others to render us due honor are found in almost all the newspapers, pamphlets and books which we have not written, and in almost all the speeches which we do not utter. The shame is on them who neglect their duty. For ourselves, we are chagrined, but not humbled—provoked, but not discouraged—and feel constrained to look around us for some means of remedying the evil.

This leads me to remark,

## III. THAT WE ARE SHUT UP TO THE NECESSITY OF PRAISING OURSELVES.

This is the obvious doctrine of the text—and it is good. Why should we not praise ourselves?

1. We *know our own worth*. We are not ignorant of our attainments, if the world is. We are convinced, whatever others may say, that we are rich, learned, devout, laborious, useful, eminent, and rising in importance.

2. We are able to *proclaim our worth*. We have words, and eloquence, and more still, courage to publish who we are, what we are, and what we are doing. If some are timid, others are not. No false modesty shall prevent us from insisting on our claim to public notoriety and honor.



8. Whatever we are called to do, *we should do well*. Let the timid, and modest temporizers hold their peace—we can find men, of genius, learning and reputation, who are above the fear of men, and to whom the work is congenial and pleasant. We will do our duty. We will sound our praise in trumpet tones.

But let us, brethren, guard against one evil. The world does not love *gross* self-praise. We must praise ourselves discreetly. This we can easily do by extolling the party to which we belong. We can expatiate on their wealth, liberality, numbers and respectability, and much of the glory will redound to ourselves. But still, I fear the work will not be adequately done. To correct an enormous evil, extraordinary means must be adopted. I propose, therefore, the appointment of a missionary to this specific work. Look out, brethren, a suitable man—one of genius, learning, and eloquence, who has full confidence in our merit, and boldness to proclaim it, and then, provided with a large trumpet, like that of the “angel Gabriel,” who has not been lately heard from, let him pass, “through the *lengths* and *breadths* of the land,” sounding the trumpet, proclaiming our real greatness.

### Prayer of the Wicked.

BY PROF. C. A. GOODRICH.

The sacrifice of the wicked is an abomination unto the Lord: but the prayer of the upright is his delight.—*Proverbs xv. 8.*

SUPPOSE a wicked or impenitent man puts the question to me—“Sir, is it my duty to pray?”

Now, as a minister of Jesus Christ, authorized and required to point out his duty, according to the Scriptures, I should reply, “Most certainly. It is your duty, and the duty of all other men, to pray. It is a service enjoined, both by the light of nature and the voice of revelation.”

“But,” says he, “I am considered to be an impenitent man. Can it be the duty of such a man to pray?”

“Yes,” I reply, “as truly his duty, as the duty of the Christian. Why not?”

He objects: “The Scriptures declare that ‘the sacrifice of the wicked is an abomination unto the Lord.’—‘The Lord is far from the wicked; but he heareth the prayer of the righteous.’—‘He that turneth away his ear from hearing the law, even his prayer shall be an abomination.’ Do not these passages forbid me to pray?”

“And, if so, my friend, are you not forbid to plow? Another scripture says: ‘The plowing of the wicked is sin.’ Prov. 21: 4. Will you, therefore, consider yourself as forbid to plow?”

“That I *must* do,” he replies; “the necessities of myself and family require it. Besides, it is enjoined upon a man to provide for his family.”

“And yet, every furrow you turn, as a wicked man, you sin. And every prayer you offer, as a wicked man, you sin. Yet you must plow, and you must pray.”

“Then I *must* sin.”

“By no means. Suppose you pray, and suppose you plow with a right heart—with a penitent heart?”

“But I have no such heart,” he replies.

“No, you have none now. But is it not your imperative duty to possess such a heart? to make yourself such a heart? ‘Cast away from you all your transgressions,’ says the Word of Inspiration, ‘whereby ye have transgressed; and make you a new heart, and a new spirit.’ Ez. 18: 31. Do this, and your prayers will be acceptable. Do this, and your plowing, your reaping, your eating—whatsoever you do—will be done to the glory of God, and, therefore, be acceptable to Him. You will then be a ‘righteous man;’ and ‘the fervent prayer of a righteous man availeth much.’”

But, perhaps he replies, “I have no such heart as you describe; and no disposition to make myself such a heart as you aver it is my duty to make. What, then, shall I do?”

I answer: “You are a subject of God’s



moral government; and, under that government, you are able to choose, or refuse to do your duty. Prayer is your duty; and, when offered, should proceed from an humble, penitent, and obedient heart. If it proceed from any other heart, prayer will be, and must be, an abomination to God. You can thus pray if you please; but then you must expect the displeasure of God. If you neglect prayer—and this you can do—you will be condemned for neglecting a known and positive duty. You are shut up, then, if you would meet the approbation of God, to one course; and that is to pray with a right heart."

### The Sin and Folly of Scolding.

"Fret not thyself in any wise to do evil."

Ps., xxxvii. 2.

1. *It is a sin against God.* It is evil, and only evil, and that continually. David understood human nature and the law of God. He says, "Fret not thyself in any wise to do evil." That is, never fret or scold, for it is always a sin. If you cannot speak without fretting or scolding, keep silence.

2. *It destroys affection.* No one ever did, ever can, or ever will love an habitual fretter, fault finder, or scolder.

Husbands, wives, children, relatives, or domestics, have no affection for peevish, fretful fault finders. Few tears are shed over the graves of such. Persons of high moral principle may tolerate them, may bear with them. But they cannot love them, more than the sting of nettles, or the noise of mosquitoes. Many a man has been driven to the tavern, and to dissipation, by a peevish, fretful wife. Many a wife has been made miserable, by a peevish, fretful husband.

3. *It is the bane of domestic happiness.* A fretful, peevish, complaining, fault-finding person in a family, is like the continual chafing of an inflamed sore. Woe to the man, woman, or child, who is exposed to the influence of such a temper in another. Nine-tenths of all domestic trials and unhappiness spring

from this source. Mrs. D. is of this temperament. She wonders her husband is not more fond of her company; that her children give her so much trouble; that domestics do not like to work for her; that she cannot secure the good will of young people. The truth is, she is peevish and fretful. She never yet gained the affections of a young person, nor ever will, till she leaves off fretting.

4. *It defeats the end of family government.* Good family government is the blending authority with affection so as to secure respect and love. Indeed, this is the great secret of managing young people. Now, your fretters may inspire fear, but they always make two faults where they correct one. Scolding at a child, treating a child as though it had no feelings, inspires dread and dislike, and fosters those very dispositions, from which many of the faults of childhood proceed. Mr. G. and Mrs. F. are of this class. Their children are made to mind—how? Mrs. F. frets and scolds her children. She is severe enough upon their faults. She seems to watch them in order to find fault. She sneers at them, and treats them as though they had no feelings. She seldom gives them a command without a threat, and a long, running, fault-finding commentary. When she chides, it is not done in a dignified manner. She raises her voice, puts on a cross look, threatens, strikes them, pinches their ears, slaps their hands, &c. The children cry, pout, sulk, and poor Mrs. F. has to do her work over pretty often. Then she will find fault with her husband.

5. *Fretting and scolding make hypocrites.* As a fretter never receives confidence and affection, so no one likes to tell them any thing disagreeable, and thus procure for themselves a fretting. Now, children conceal as much as they can from such persons. They cannot make up their minds to be frank and open-hearted. So husbands conceal from their wives, and wives from their husbands. For a man may brave a lion,



but he likes not to come in contact with nettles and musquitoes.

6. *It destroys one's peace of mind.* The more one frets, the more he may. A fretter will always have enough to fret at. Especially if he or she has the bump of order and neatness largely developed. Something will always be out of place. There will always be some dirt somewhere. Others will not eat right, look right, talk right: he will not do these things so as to please them. And fretters are generally so selfish as to have no regard for any one's comfort but their own.

7. *It is a mark of a vulgar disposition.* Some persons have so much gall in their disposition, are so selfish, that they have no regard to the feelings of others. All things must be done to please them. They make their husbands, wives, children, domestics, the conductors by which their spleen and ill temper are discharged. Woe to the children who are exposed to such influences. It makes them callous and unfeeling, and when they grow up, they pursue the same course with their own children, or those entrusted to their management; and thus the race of fretters is perpetuated. Persons who are in the habit of fretting at their husbands, wives, children, or domestics, show either a bad disposition, or else ill breeding. For it is generally ignorant, low-bred people, that are guilty of such things.

### *A Very Liberal Church.*

NOT long ago, I read some statements concerning one of the churches of Jesus, and I thought that if some of the features of its history were written out and brought before the eyes of Christians generally, it might have a very salutary influence.

It was a very poor church. I do not think that there was a single member of it beyond the necessity of daily labor in order to provide the common necessities of life. Indeed, the minister who preached to them, and through whose faithful labors they were organized, describing their

pecuniary resources, said that they were in "deep poverty." Yet though they were very poor, the members never claimed or asked to be exempt from contributing to benevolent purposes on that account.

It was a church celebrated for its great liberality. Indeed, there were some people who said they gave away too much—that they could not afford it—that they were really not able to be so liberal—that they were giving beyond their ability. This could not be true in fact, but it was so said by those who were astonished at the amount of their benevolent contributions. They certainly gave away all that they could. Some people might have censured their improvidence and apparently fanatical beneficence when they saw them making sacrifices, and even denying themselves many comforts which their hard earned money might have procured for them. But I never heard that they complained, or that they were left to suffer on account of the profuseness of their donations. The minister from whom I received the account, held them up as a pattern for the imitation of all other churches.

Their contributions were given to foreign objects. They sent their money a great way from home. I do not suppose that they neglected their own home interests, but the liberality for which their minister commended them, was that which they manifested for the foreign field.

They were very prompt and cheerful in their benefactions. I do not think that they were visited by a regular agent. They had their money all ready when it was called for, and voluntarily brought it to the minister, and begged him to see that it was rightly appropriated. Their gifts were always the spontaneous offerings of duty and gratitude. They did not grudge it, or murmur that they were called upon too often.

The great motive that prompted this extraordinary liberality, was gratitude for the grace of God which they had received. It was not to gain a name among the churches, nor from a gripping sense



of reluctant duty, but from love to Jesus Christ and to their brethren. They had given themselves to the Lord, and supposed that the consecration included their property and toil.

If any of my readers have any curiosity to learn more concerning these noble disciples, I am happy to say that a very interesting statement of their devotedness has been published. They may find it in a work called "The Second Epistle of Paul to the Corinthians," and in the 8th and 9th chapters.—*Watchman and Reflector*.

### Austria and the Pope.

THE London Punch perpetrates the following.

"SAD CASE OF DEATH BY DROWNING.—It is but too true—Austria has flung herself into the Holy See! The suicidal act is generally attributed to insanity.—"

Some may be curious to trace this insanity to its cause, and ascertain how it happened that the government of Austria, at such a crisis in the world's history as this, should, of its own accord, concede to the Pope privileges, which transfer the governing power from Vienna to Rome. A correspondent of the *Newark Sentinel* gives us a glimpse behind the curtain, and unfolds the secret history of the transaction:

"An authentic anecdote is told of the young Emperor of Austria, which illustrates at once the force of early training, and the history of his recent remarkable concessions to the Roman See, as embodied in the Concordat, just now ratified. Soon after his accession to the throne, at a very tender age, his honored old tutor—Count Bocabilles, an accomplished and devoted French churchman, whose fine qualities had not failed to win the affection of the royal pupil—was seized with a fatal illness. During their final interview, which is described as a scene full of tenderness, the grateful youth feelingly demanded to know if he could do anything for him?

'Yes, sire,' quickly responded the dying

man, 'I have a favor to ask, and if you will accord it, I shall die content. You know what principles I have inculcated, and will also remember what I have often said on the subject of the legislation, (that of the Emperor Joseph,) which weighs so heavily on the Church and on the Nation, and you have well conceived that the Empire can never recover its peace and prosperity otherwise than by restoring to the Church the liberties of which it has been despoiled. Deign to promise me to accomplish this act of reparation and great policy, and I shall depart with the consolation of believing that the salvation of the monarchy is secure, and that your reign will be prosperous and glorious. I shall die content.'

Moved by this appeal, in circumstances so touching, the young sovereign, after some moments of silent reflection, took the hand of the exhausted tutor, and said: 'You can die content; I will do what you desire.' And he has redeemed the pledge, by the Treaty now before us."

### A Church in the Camp.

A Methodist church, consisting of about three-hundred non-commissioned officers and soldiers, has been formed among the British troops quartered in and about Balaklava, and a missionary is about to be sent to them by the Wesleyan Missionary Society. They have sent for a supply of hymn-books, most of theirs having been lost at the battles of the Alma and Inkerman.

### College for Jews.

An important movement is in progress amongst the most influential of the English Jews, for the establishment of a college for the education of members of the ancient faith in London. With a view of obtaining degrees in the London University, attendance on the classical course of University College is to be part of the scheme. Hebrew and Theology are to be placed under the direction of the Chief Rabbi.



### The Snow-Flakes' Visit.

The snow-flakes got up one winter morn,  
They thought they'd have some fun;  
Said they, "We'll go down and visit the earth  
Before the day is gone.

"We'll put on our jackets all white and clean,  
Our slippers soft as wool,  
We'll jump on the house-tops, hang on the  
trees,  
And fill the streets all full.

"We'll draw a curtain of leaden clouds,  
And hide behind it awhile,  
And we'll send out word to the flakes all round,  
For many and many a mile.

"And when they have come, we'll make a rush,  
And break the curtain through;  
And the people shall see, while we dance with  
glee  
How much snow-flakes can do."

They tumbled, and clapped their hands for joy,  
They pushed each other about;  
And one little fellow, he pushed so hard  
He knocked his brother out.

The flake fell out from the leaden cloud,  
Fell down to the earth below,  
And the children screamed, as it softly came,  
"O, look, we'll have some snow!"

The men were hurrying through the streets,  
'Twas very cold, they said,  
Their overcoat collars were over their ears,  
And all their noses were red.

"Well, neighbor, it's kind o' chilly to-day,  
I guess we'll have snow before night;"  
"Looks like it," the man said, and bustled  
away,  
And buttoned his overcoat tight.

Meanwhile, the snow-flakes were gathering fast;  
They thought it was time to fall;  
So one little fellow jumped down from the  
clouds,

And down jumped the snow-flakes all.

The children stood by the windows and watched  
To see the flakes of snow,  
But they fell so quietly none could hear  
Them strike the ground below.

Some flakes walked steadily, gravely down,  
With wise and sober look;  
But some little fellows danced gleefully on,  
And the hands of each other shook.

They came, they came in numberless throngs,  
And night drew on apace;  
But they hurried along with a quicker step,  
As though they were running a race.

They jumped on the rich man's window-pane—  
Peered in with eager eye;  
But the lamps were lit, and the fire was warm,  
And away the flakes would fly.

They came to the poor man's paneless sash,  
And their little hearts grew sad;  
For the people looked as if all their lives  
They never had been glad.

The children were crouching above the coal,  
But the fire was almost dead,  
And softly away the snow-flakes stole,  
With a sorrowful shake of the head.

They whispered each other 'twas hard for the  
poor  
On such a chilly night;  
So they came more slowly, and slower still,  
And then they stopped outright.

When the sun rose bright, the earth all round  
Was covered up with snow,  
And the people wondered to see how much  
The little flakes could do.

'Tis well, as we walk in our daily paths,  
No wholesome truth to spurn,  
And so from the way the snow-flakes fell,  
This lesson we may learn—

That we should go *quietly*, like the snow,  
Whenever we would do good—  
As we clothe the naked and cheer the sad,  
And give the hungry food.

And we should go *happily*, like the snow,  
And clasp each other's hand  
As we help each other to comfort woe  
All up and down the land.

There may seem but little that we can do,  
Few blessings that we can shed,  
We may give but a look, or a loving word,  
Or perhaps a loaf of bread;—

But when all we have done shall be unveiled,  
When all is brought to view,  
We shall see with wonder how very much  
The children's power can do.

*(Presbyterian.)*

### What the Good Child Loves.

Who of our young readers can adopt the  
the following language?

I love the Lamb who died for me,  
I love his little lamb to be;  
I love the Bible, where I find  
How good my Saviour was, and kind.  
I love beside his cross to stay,  
I love the grave where Jesus lay;  
I love his people and their ways,  
I love with them to pray and praise,  
I love the Father and the Son,  
I love the Spirit he sent down;  
I love to think the time will come  
When I shall be with him at home.



## Editor's Garner of Gleanings.

### Religious Statistics of Colleges for 1854-'55.

By the aid of the American Almanac, we can form a tolerably correct idea of the comparative numbers of the various colleges in our land, but of their more important interests, of their moral well being, and whether they are training a host of devoted young servants for Jesus, or of skilful and acute advocates for error, we can scarcely judge. We give, from such sources as we have at command, all the religious statistics of colleges we can gather. We hope that

the President of every Baptist College, at least, or some other individual, either professor or student, will promptly forward us the means for correcting and completing this statistical table, giving, in their order, the items called for in it, and adding any other interesting information. We trust that in our April number we shall have the privilege of giving the statistics for 1855-'6, and especially of reporting revivals in many of our colleges.

| COLLEGES.                                 | Faculty. | Students. | Preparatory. | Professors of Religion. | Ministry in View. | Missionary Field in View. | Converted during year. | Alumni. | Volumes in Libraries. |
|-------------------------------------------|----------|-----------|--------------|-------------------------|-------------------|---------------------------|------------------------|---------|-----------------------|
| Delaware College, . . . . .               | 7        | 85        |              | 36                      | 7                 |                           | 25                     |         | 7,000                 |
| Amherst College, . . . . .                | 15       | 237       |              | 156                     | 101               | 24                        | 25                     |         | 18,000                |
| Union College, . . . . .                  | 15       | 236       |              | 64                      |                   |                           |                        |         | 15,000                |
| Hamilton College, . . . . .               | 11       | 198       | 40           | 60                      | 40                |                           |                        |         | 10,000                |
| Harvard University, . . . . .             | 45       | 665       |              |                         |                   |                           |                        | 2,300   | 98,000                |
| Illinois State University, . . . . .      | 5        | 135       | 112          | 20                      | 16                |                           |                        |         |                       |
| University of North Carolina, . . . . .   | 16       | 324       |              | 35                      | 8                 |                           | 1                      | 1,471   | 15,000                |
| University of Alabama, . . . . .          | 9        | 111       |              | 27                      | 6                 |                           |                        |         |                       |
| Bowdoin College, . . . . .                | 15       | 245       |              |                         |                   |                           |                        | 1,100   | 27,500                |
| Roanoke College, . . . . .                | 7        | 80        |              | 33                      | 20                |                           | 4                      |         |                       |
| Centenary College, . . . . .              | 9        | 229       | 103          | 63                      |                   |                           | 30                     |         | 8,488                 |
| Waterville College, . . . . .             | 6        | 96        |              | 42                      | 18                |                           | 2                      |         | 6,400                 |
| Wabash College, . . . . .                 | 10       | 173       |              | 50                      | 25                |                           | 15                     |         | 7,287                 |
| Hobart Free College, . . . . .            | 11       | 98        |              | 20                      |                   |                           |                        | 187     | 17,000                |
| Williams' College, . . . . .              | 9        | 234       |              | 133                     | 53                | 12                        | 31                     |         | 5,000                 |
| William and Mary College, . . . . .       | 6        | 83        |              |                         |                   |                           |                        |         | 18,000                |
| University of Virginia, . . . . .         | 16       | 514       |              |                         |                   |                           |                        |         | 2,700                 |
| Emory College, . . . . .                  | 7        | 219       | 55           | 80                      |                   |                           | 25                     | 211     | 4,000                 |
| Oglethorpe University, . . . . .          | 4        | 64        |              |                         |                   |                           |                        | 154     | 10,000                |
| Jefferson College, . . . . .              | 10       | 251       | 52           | 90                      | 70                |                           | 7                      | 1,362   | 19,983                |
| Dickinson College, . . . . .              | 9        | 245       | 67           | 100                     |                   |                           | 20                     | 815     | 13,000                |
| Wesleyan University, . . . . .            | 8        | 125       |              | 85                      | 40                |                           | 2                      | 499     | 6,000                 |
| Washington College, (Virginia,) . . . . . | 7        | 67        |              | 20                      | 10                |                           |                        | 800     | 4,000                 |
| Illinois College, . . . . .               | 7        | 92        | 22           | 12                      | 12                | 2                         | 2                      | 121     | 3,000                 |
| University at Lewisburg, . . . . .        | 7        | 133       | 63           | 72                      | 37                |                           | 5                      | 46      | 6,000                 |
| Centre College, . . . . .                 | 5        | 171       |              | 86                      |                   |                           | 23                     | 452     | 10,000                |
| Frank. and Mar. College, . . . . .        | 6        | 72        | 17           | 40                      | 30                |                           |                        | 200     | 10,000                |
| Pennsylvania College, . . . . .           | 16       | 306       | 86           | 98                      | 60                |                           | 1                      | 221     | 1,000                 |
| Madison College, (Pa.,) . . . . .         | 5        | 72        |              | 24                      | 4                 |                           | 24                     |         | 18,000                |
| Franklin College, (Georgia,) . . . . .    | 10       | 160       |              | 21                      |                   |                           | 3                      | 750     | 6,000                 |
| University of Michigan, . . . . .         | 18       | 303       |              |                         |                   |                           |                        |         | 5,000                 |
| Indiana University, . . . . .             | 7        | 216       | 64           | 30                      |                   |                           | 8                      |         | 4,000                 |
| Cumberland University, . . . . .          | 12       | 329       |              | 175                     | 37                | 5                         | 35                     |         | 6,000                 |
| Hanover College, . . . . .                | 8        | 200       |              | 65                      | 32                |                           |                        | 200     | 35,000                |
| Brown University, . . . . .               | 11       | 252       |              | 100                     | 50                |                           | 12                     | 1,837   | 62,000                |
| Yale College, . . . . .                   | 37       | 605       |              | 190                     |                   |                           | 16                     | 6,400   | 40,000                |
| South Carolina College, . . . . .         | 8        | 195       |              |                         |                   |                           |                        | 1,482   | 15,000                |
| University of Vermont, . . . . .          | 14       | 112       |              | 45                      | 30                | few                       | 20                     |         | 30,978                |
| New York Central College, . . . . .       | 10       | 226       | 104          | 60                      | 9                 |                           |                        |         | 8,000                 |
| Dartmouth College, . . . . .              | 17       | 353       |              |                         |                   |                           |                        |         | 4,500                 |
| Alleghany College, . . . . .              | 7        | 228       | 126          | 78                      | 25                |                           |                        | 204     | 6,000                 |
| Ohio University, . . . . .                | 6        | 173       | 91           |                         |                   |                           |                        |         | 2,000                 |
| Lafayette College, . . . . .              | 7        | 100       |              | 40                      | 30                |                           | 5                      | 162     | 2,000                 |
| Lawrence University, . . . . .            | 10       | 333       |              | 100                     |                   |                           |                        |         | 2,000                 |
| Cumberland College, . . . . .             | 5        | 120       | 51           |                         | 12                |                           |                        | 100     | 2,000                 |



THE LAST THURSDAY IN FEBRUARY.—Did you observe it, reader? Or did you, remembering it, neglect it? Perhaps you neither observed the day nor thought of it, nor know why that day was specially designated for prayer.

If this is your case, turn back to the article on the "Concert of Prayer for Colleges," in this number, and ponder the weighty facts and suggestions it contains. It is from a prize essay on "Prayer for Colleges," by Professor Tyler, of Amherst College, a work that seems from some cause not to have found its way into general circulation, but which is worthy of any man's careful perusal.

UNION OF THEOLOGICAL SCHOOLS.—It is proposed among the Congregationalists to unite their two institutions in Connecticut—one of which is at East Windsor, the other at New Haven—in connection with Yale College. The question is mooted among those familiar with their ancient controversies whether East Windsor is growing less orthodox, or New Haven more so.

CONVENTION OF FRIENDS OF THEOLOGICAL EDUCATION AT THE SOUTH.—A convention of all interested in promoting theological education at the South is to be held at Augusta, in April next. Delegates from colleges, theological seminaries, State conventions, and education societies are solicited to attend, in order that the whole subject may be thoroughly reviewed, and the proper course of action settled upon. We trust that some practicable plan for supplying the lamentable deficiency of ministers may be devised and carried out.

ROCHESTER THEOLOGICAL SEMINARY.—From an able and interesting report presented by Professor Hotchkiss to the trustees of the New York Baptist Union, it appears that the official fund for support of professors amounts to \$46,900 dollars, subject, however, to some diminutions. At least \$35,000 additional are needed. Handsome sums towards this amount were pledged, and the executive committee were authorized to use the measures necessary for securing the remainder.

A correspondent of the "Examiner" states that it was shown at the meeting that a great deal had been accomplished. Beside the funds for the endowment of the professorships already named, the Union has a theological library of rare value, with other facilities in that department of its work. It has scholarships held in its own right to the

amount of several thousand dollars, besides the privilege of nominating perpetually forty students in the University at Rochester, to whom no charge for tuition is made. It has likewise subscriptions and bonds, payable at various times, and in various ways, some for the department of instruction, and some for the beneficiary department, which will eventually become productive, and available for these purposes. If the question is asked, "What have you accomplished in six years?" the answer is, "We have an able Faculty of instruction—none abler; we have graduated about seventy-five students from the Theological seminary; we have now between thirty and forty theological students, and a larger number of students in the University. The work of endowing our professorships is more than half done, and we have prospective means which will be available for future growth and usefulness."

WATERVILLE COLLEGE.—The Board of Trustees, at a special meeting, December 18, 1855, adopted the following resolutions, which provide for the increase of endowment, and for the establishment of a course of theological lectures. These are to be continued from two to three months gratis, and to be open to all who desire to attend.

Voted,—That the time has come for making a vigorous effort to increase the funds and efficiency of Waterville College.

Voted,—That the Prudential Committee be directed as soon as practicable to take measures to open a subscription to the funds of the college, one third of which shall be payable in six months from the time of subscription; one third when the subscription shall have reached the sum of \$40,000; and the remaining third when the subscription shall have reached the sum of \$60,000—provided that it shall be brought up to that sum within two years from the next annual commencement of the college.

Voted,—That as soon as the sum of \$50,000, clear of all expenses, shall have been paid into the treasury of the college, from the avails of said subscription—from that time, room-rent in college shall be remitted to all worthy candidates for the Christian ministry who shall desire the same; and \$1,000 shall be annually appropriated from the funds of the college, which may be drawn upon for maintaining, in connection with the institution, a course of theological lectures.

Voted,—That the lecturers for this course, when established, shall be appointed, and the details of the department be arranged,



by a committee of three from the trustees of the college, in connection with a committee of the same number appointed by the Maine Baptist Convention.

**RICHMOND COLLEGE.**—This institution is in a flourishing condition. It has an invested fund of \$73,000, besides a considerable amount yet to be collected. During the last year a new edifice was erected at a cost of \$20,000, and other improvements made at a cost of some \$5,000.

There are five professors and a tutor in the corps of instruction, and about 160 students connected with the institution. Of this number we understand that about 30 have the ministry in view.

**LEWISBURG UNIVERSITY** has issued a neat catalogue, and affords excellent advantages. Its professors are of acknowledged ability. The faculty now stands as follows: President and professor of mathematics and moral philosophy, Rev. Howard Malcolm, D.D.; theological professor, Rev. T. F. Curtis, A. M.; professor of Greek and Latin, Rev. Geo. Bliss, A. M.; professor of mathematics and natural philosophy, Chas. S. James; professor of the natural sciences, Rev. Justin R. Loomis, D. Ph. Teachers in the academic department, H. D. Walker and J. G. Burchinal. The number of students in the several departments stands thus: Theological, 11; collegiate, 73; academy, 51; University Female Institute, 65: Total, 189. The institution has a library of 3,000 volumes, and apparatus to use in lecturing on the natural sciences.

The buildings now erected furnish a chapel sixty feet square, a library room forty feet square, a cabinet forty by sixty feet, six large recitation rooms, three society rooms, a reading room, thirty-two study rooms, and sixty-five dormitories. The buildings are on an elevated spot, overlooking the village and a large region of country. The campus embraces a beautiful grove of seventeen acres.

The principal edifice is so constructed that students have each a separate sleeping apartment, and study two together, in another room. All the students board in the village, at private houses approved by the faculty. Great advantages, it is believed, are secured by not bringing all the students together to board in common.

**GEORGETOWN COLLEGE, KENTUCKY.**—Rev. D. R. Campbell, president of this institution,

has undertaken to raise an endowment for it of \$100,000. His appeal breathes an energy and determination which give strong warrant of success.

"Our denomination, in this State large and wealthy, must not be without a college—a college of the first class. To permit it to go down, and to think of doing without it, would be an everlasting disgrace, as a people. The idea must not be entertained for a moment. I believe no one does entertain it.

"The college has struggled on for about twenty years, with the yearly doubt of its own existence during a succeeding year pressing constantly upon it. It has been sustained by the tuition fees, and the yearly collections made by its agents. This method of incessant agency, with no increased certainty of its permanency, has become burdensome and tiresome to its most liberal and best friends. The only relief, however, is in a successful effort to complete its endowment.

"My plan is to raise one hundred thousand dollars, on the condition that no individual subscription shall be paid till it is certified in due and reliable form that the whole amount put into the hands of the trustees amounts to the aggregate on which the individual subscriptions are made binding. On this plan no one will pay anything unless the several amounts shall, when paid, leave the college in possession of one hundred thousand dollars, the interest of which only shall be for ever used to carry on the institution. I have engaged in this movement only on the condition that I obtain in Georgetown and Scott county twenty-five thousand dollars. Should I succeed in this first step, on which I am now employed, other counties will, I trust, promptly subscribe the balance. I have pledged that they will. I believe I will succeed in Scott. Every thing looks favorable now. So soon as I am through with Scott, I shall visit Jefferson, and I shall expect that county to act with her characteristic liberality. I shall then proceed to other counties as circumstances shall warrant. I want to accomplish this great work in twelve months."

**CHOWAN REYNOLDS SEMINARY, N. C.**—This young but flourishing institution for the education of young men, recently established in N. C., bids fair to succeed under the control of Professor James A. Delk as principal, and Mr. Charles C. Rawls as assistant. Sixty students are already in attendance, and new



ones are constantly coming in. There are still sufficient accommodations for twenty or more students on the premises; besides, board can be had for several more near the institution.

MT. LEBANON UNIVERSITY, LA.—We regret to learn that Rev. J. C. Keeney, the recently elected President, has been compelled to decline accepting on account of protracted sickness in his family.

ILLINOIS BAPTISTS.—The Minutes of the Illinois Anniversaries report eighteen associations, numbering 24,643 Baptists. Adding the number from associations whose minutes were not received, and from churches not connected with Illinois associations, the total must be 26,000, or 27,000. Eleven Domestic Missionaries are sustained by the State Board of Domestic Missions.

MEMPHIS, TENN.—The Beal Street Church feel greatly encouraged at having secured the services of Rev. W. W. Keep, formerly of Illinois and Missouri.

Brother Hendrickson of the First Church has resigned, and Rev. S. S. Lattimore of Miss. has been called.

LEBANON, ILL.—A lot has been secured in an eligible and central situation for a Baptist House of Worship, and \$2,100 subscribed. They want \$1,000 more.

GEORGETOWN COLLEGE AND SEMINARY have enjoyed recently a most interesting revival. Professor Farnam writes:

"Upwards of sixty have indulged hope in Christ, forty of the pupils of the seminary, and some twenty college students. Among the latter are several young men of much promise. All but six of the boarding pupils in the seminary are now hopeful converts, so that we have between sixty and seventy Christian pupils in our family. The Lord hath done great things for us, for which we desire to be very grateful. The interest is increasing among the students, and who knows but the Lord designs to convert them all. We have had no preaching but from our pastor, Dr. Lynd, and Dr. Campbell."

BOSTON, MASS.—There is more than usual religious interest in several of the churches in this city, particularly at Bowdoin Square and the Union Church, Rev. Wm. Howe's.

UNIONTOWN, PA.—A meeting has been in progress nearly seven weeks, with an access

sion of one hundred and fifteen. The interest continued, but it was thought best to close on account of the exceeding coldness of the weather.

GREAT AWAKENING AT GLOVERSVILLE, N. Y.—A deep, powerful and quiet work of grace has been enjoyed in this place. Meetings continued from the middle of September to the middle of December, thirteen weeks. The subjects of the work have been of all ages, from ten to sixty. Nearly all who were heads of families, among the awakened, commenced family prayer before they obtained evidence of their conversion. Since the first of September one hundred and nineteen have been added to the Baptist Church; eight or ten by letter; one hundred and six to the Methodist; sixty-one to the Congregationalist, with the expectation of twenty-five or thirty more at their next ordinance day. The Presbyterians have had about seventy conversions among them. About four hundred, in the judgment of charity, have embraced Christ in this revival. Among those added to the Baptist Church are about forty heads of families.

INFANT BAPTISM DECLINING.—At the meeting of the Cumberland Congregationalist Conference, held at Yarmouth, Rev. Dr. Chickering, of Portland, presented a resolution expressing the fear that there exists in the churches a growing indifference to the practice of infant baptism—remonstrating against this neglect, and exhorting to a more prompt and faithful performance of the rite.

He had hoped that it was not true, but statistics of Presbyterian and Congregational churches showed a most painful neglect of infant baptism. It was estimated that infant baptism should be in the proportion of one to twelve church members. In the Presbyterian Church, the average in different places was from one in nine to one in forty-five, showing that from two-thirds to three-fourths of the proper subjects of baptism were unbaptized. In Congregational churches there was even a larger proportion. In Connecticut, Rhode Island and Massachusetts, only one to fifty-one; Vermont one to one hundred and forty-three; New Hampshire one to seventy; Maine, one to sixty-three church members were baptized. Our Minutes report 235 churches, and only 269 infants baptized.

Thus there appears to have been in Maine but about one infant baptized to each church. The fact is significant.— *Zion's Advocate.*



## Book Notices.

THE DAILY MONITOR, being a portion of Scripture, an Anecdote, and a verse of a Hymn, for every day in the year; by Rev. John Allen. J. P. Jewett & Co., Boston. For sale by Price & Cardozo, Richmond.

It was one of the excellent devices of the Moravian brethren, copied since by others, to assign one particular verse in the Bible to each day of the year. By committing this to memory, and meditating on it, they secured the object of daily communing at once with God and with one another, scattered as they were over all parts of the world.

This is one of the best of these little manuals, neat, cheap, and interesting.

MORNINGS AMONG THE JESUITS AT ROME; by Rev. M. Hobart Seymour. Harper & Brothers, N. Y. For sale by Harrold & Murray, Richmond.

EVENINGS WITH THE ROMANISTS; by Rev. M. Hobart Seymour. R. Carter & Bros., N. Y. For sale by Charles Wortham, Baptist Book Depository, Richmond.

Two fascinating and effective volumes. The former has been some time issued, the latter recently, but the reader cannot fail to be interested and profited with either. We have rarely seen a more ingenious and even amusing exhibition of the inconsistencies of the Romish Church.

THE WORLD'S JUBILEE; by Mrs. Anna Siliman. M. W. Dodd, N. Y. For sale by Price & Cardozo, Richmond.

The authoress, a sister of the celebrated and beloved Dr. Armstrong, has presented in warm and glowing language the argument from the Scriptures, both of the Old and New Testament, for the opinion that this world is not to be annihilated, but renewed, purified, inhabited by the saints, and illuminated by the immediate personal presence of Christ. It is a beautiful theory, and seems to find many earnest advocates. We scarcely dare venture an opinion on such a theme. "It doth not yet appear" to us "what we shall be."

MODERN PILGRIMS, showing the newest method of reaching the Heavenly City; by George Wood, author of *Peter Schlemihl in America*. Boston. Phillips, Sampson & Co. For sale at the Baptist Book Depository, Richmond.

The pilgrim here travels to the celestial city, not like Bunyan's pilgrim in the good old fashioned pedestrian way, with staff in hand, but in steamboats, railroad cars, and balloons, "like a fine young Yankee gentle-

man all of the modern style." The design of the work is to show up the follies of fashionable religion, and to exhibit in a proper light the "improvements" in theology, made in New England as well as Old England and elsewhere, not sparing the German theology; in addition to all which the author keeps up a running fire on miscellaneous follies generally. Many parts of the books are racy, spicy, and decidedly *Punch-y*. There is however too much of it. What is spread over two portly volumes ought to have been put into one small one. If the work were distilled, and its spirit brought to a fourth proof standard, it might achieve both fame and fortune for the author. Dilute as it now is, we doubt whether it will make any very strong impression. The author is a Baptist, and has sprinkled along the pilgrim's pathway many crumbs of comfort for his brethren. In fact, many of his hits can be fully appreciated and enjoyed by none but a Baptist.

SIN AND REDEMPTION; by Dr. Sheldon.—The Baptist press generally, so far as they have noticed this work, have united in sentiment with our review in the last number of the Memorial; and both North and South, East and West, agree in rejecting its doctrines as erroneous in fundamental points. We are gratified to see that the Philadelphia Chronicle, whose expressions of personal regard for the author may have induced some to suppose that it sympathized with his views, comes out in a distinct and manly condemnation of his errors. It says: "We shudder for the liberty he has taken with the Bible in forming a system of theology so new, so strange, so peculiar for a Baptist pulpit. Dr. Sheldon we sincerely love as a friend, esteem as a Christian, and honor as a scholar, but his theology we cannot endorse. As here published, it is the result of many years of study, reflection, speculation, refining and philosophising, and at last he is left with nothing more nor less than a cold, heartless system of Unitarianism, from beginning to end, a fact we are constrained to acknowledge, and with deep pain."

The other papers are not less decided and earnest. We learn that the publishers decline to issue another edition.

SMITH'S HISTORY OF GREECE, WITH NOTES, AND A CONTINUATION TO THE PRESENT TIME; by Prof. C. C. Felton. Hickling, Swan & Brown, Boston.

Dr. Wm. Smith, the author of this able and comprehensive work, is so well known as the editor of several works on Classical



Antiquities, that no endorsement is needed as to the accuracy and thoroughness of any book on such subjects coming from his pen. The additions of Prof. Felton, of Harvard, are valuable and appropriate. The enterprising publishers have spared no expense, but seem to have displayed, not only their accustomed taste, but an unusual liberality, in bringing out a work of such value, and so elegantly illustrated, at so reasonable a rate. If any one wishes, in compendious form, the results of the latest researches, and the most profound scholarship, in regard to Grecian history, he cannot do better than to secure this volume.

SABBATH TALKS ABOUT JESUS; *John P. Jewett, Boston.* For sale by Price & Cardozo, Richmond.

A simple, attractive and useful book for children, adapted to set before them the childhood and youth of our blessed Lord, as an example for their imitation. It is evidently prepared by one who knows how to deal with children.

THE MORNING STAR, OR STORIES ABOUT THE CHILDHOOD OF JESUS; *American Tract Society, N. Y.* For sale by Price & Cardozo, Richmond.

A pretty little work, with a design similar to the above, and well adapted to its purpose.

PAMPHLET DISCOURSES.—Several valuable documents of this kind are on our table, for which we are grateful; such as

REASON AND FAITH, or a Caution against trusting the Human Understanding, delivered before the graduating class of the Citadel Academy, Charleston, S. C.; by *Rev. J. R. Kendrick.*

THE ETHICS OF CHRISTIANITY, a discourse before the Young Men's Christian Association of Richmond, Va., by *Hon. Wm. C. Rives.*

RELIGION AND POLITICS, a Thanksgiving Sermon, delivered at Beulah Church, Va., by *Rev. E. P. Walton.*

HENRY AND BESSIE, or what they did in the Country; *A. D. F. Randolph, N. Y.* For sale by Price & Cardozo, Richmond.

Two little folks, accustomed only to city life, entering on all the novelties and delights of the country, present a very happy theme for the lively writer of these sketches. We venture to assert that the boy or girl who commences them, will read all through with unabated interest; and when he has finished, will regret that there was not more.

THE CHRISTIAN REVIEW.—*Editors: Jas. J. Woolsey, William C. Ulyat; Assistant Editors: R. Turnbull, D. D., J. N. Mordock, D. D., Prof. H. B. Hackett, Prof. J. L. Lincoln.*

The January number is a rich and interesting number. Our old and only denominational quarterly is improved in paper and type, and seems to have acquired fresh vigor, and to be gaining, as it undoubtedly deserves, extensive popularity. It ought to have ten thousand subscribers. Price \$3 per annum, in advance.

THE CHRISTIAN REPOSITORY, *Louisville, Ky., conducted by S. H. Ford.*

This is a monthly of a character nearer akin to our Memorial. We cordially wish our brother, the editor, good success. His February number, which is before us, contains a variety of excellent matter, among which not the least interesting is a sketch of Virginia Baptist History, drawn with a graphic pen, and designed as an introductory to a series on the History of the Kentucky Baptists. Price \$2 per annum.

THE SOUTHERN BAPTIST REVIEW, *Graves & Marks, Nashville, Tenn.*, has, for some cause, failed to find its way to us. We are pleased to see in our exchanges notices of its prosperity, and of extensive arrangements made by its enterprising proprietors to give it greater merit and wider circulation. Its terms are \$2 per annum.

THE BOOK OF JOB, *American Bible Union, N. Y.*—The revision of our English version of Job, by Prof. Conant, which is in progress of publication, cannot but be regarded by every candid scholar as a valuable contribution to sacred philology. A recent assault upon it, in which "Job's wife" figured quite prominently, terminated in exhibiting, almost amusingly, the "moderate scholarship" displayed in the attack, and the laborious research expended upon the revision.

We have not been partisans of the Bible Union. But "honor to whom honor is due." So far as we have been enabled to examine, their revisions, as published, bear marks of impartial and earnest efforts to ascertain and transfer into English the true meaning of God's word. There has not seemed to us any leaning to rash and needless innovation, merely for the sake of change. And there is unquestionable improvement in the translation of a number of passages.

Besides the volume already published, comprising the last six books of the New



Testament, and these portions of the Book of Job, comprising about fifteen chapters, they have stereotyped the Gospel of John, and the Epistle to the Ephesians. The following are in process of stereotyping: the Gospel of Matthew, the Acts of the Apostles, the two Epistles to the Thessalonians, and the remainder of Job. About two-thirds of the Epistle to the Hebrews is ready for press, and the Epistle to the Philippians is ready for examination, to go immediately to the stereotyper, if approved.

THE SOUTHERN LITERARY MESSENGER, an ever welcome visitant, lies on our table. It has after many struggles and trials passed through the period of non-age, and attained the full maturity of twenty-one years. We trust that its manhood may be flourishing and vigorous, though its youth has been clouded and adverse at times, and that its friends will now enable it to "set up business" for itself in a liberal and independent manner.

## Our Own Nook.

### THE FUTURE OF THE MEMORIAL.

As our readers are aware, the Memorial has changed hands. With a desire that so useful a collector of Baptist History, old and new, so valued a friend of many a household, might be preserved from extinction, the present proprietor undertook its charge. During his absence, the January and February numbers were issued under the superintendence of the recent editor, Rev. Dr. Burrows, and of Rev. H. H. Tucker. So well did they discharge this work of kindness, that instead of apologizing for the absence which occasioned their assumption of the responsibility, it would seem more appropriate to apologize for the return which puts an end to it.

In saying that it will be my endeavor to sustain the well earned reputation of the Memorial, and to carry out the plans which had been formed by my predecessor, I am but expressing a just appreciation of the labors already bestowed on this work, as well as of those which are before me. I shall have the advantage of his experience, counsel and assistance. Besides this, able and valued brethren, in different parts of the country, have promised their aid as writers, and their influence in promoting the enterprise. The number of new subscribers coming in since January, without any measures taken to secure them, has been most encouraging, and it only needs a continuance of the efforts of its friends everywhere, to give

the Memorial a firm and established place among the efficient periodicals of the denomination. No effort shall be wanting on my part to make it what its name implies, a Magazine of intelligence for the whole country.

B. MANLY, JR.

ADVANCE PAYMENTS for the Memorial are *always in order*, and very much needed. The printer wants his money, and we want to pay him. It is not necessary to have any consultation, hesitation or delay; nor to feel any delicacy about the matter. Send us as early as possible the money for 1856, and it will encourage our hearts and strengthen our hands to give you a paper of increasing excellence.

NEW SUBSCRIBERS.—Will not our old subscribers aid us by procuring a few new subscribers each. It is an easy thing, if each of our friends would but try it, to get one more subscriber, and the influence of one active brother in a church or community may be sufficient to gain a dozen. We will forward the numbers for January and February to new subscribers, so long as we have extra copies, in order that their volumes may be complete, commencing with the year.

OUR EXCHANGES will greatly oblige us by calling attention to the changes which the Memorial has undergone, and speaking a good word in its behalf.

RECEIPTS.—With this number we send out receipts to all of our subscribers who have forwarded money either to us at Richmond, or to Dr. M. Semple at Philadelphia, and to whom receipts were not sent in the January and February numbers. If any one who has forwarded us money finds that it has not been credited, we shall be glad to be informed. As the Memorial has changed hands, it is not impossible that mistakes may have arisen. We will cheerfully make every proper correction that is pointed out to us.

LOTTERY FOR WASHINGTON'S TOMB.—If any one wishes to see how great enterprises can be belittled, let him watch the crooks and turns which ever and anon are adopted by some of our benevolent, or patriotic, or educational reformers, in order to "raise the wind." They seem to have remembered but one fragment of all their classic learning, the sage advice, "My son, get money; honestly if thou canst; but at any rate, get money."

If the public will not be lectured or persuaded, by dint of public or private appeal, into giving their funds; if they can neither

SOUTHERN LITERARY MESSENGER



be amused into compliance, nor sung into liberality; if agents and orators have all failed, then a dance, a *grand philanthropic ball*, a magnificent festival of fiddlers, feet and confectionary all in commotion, will certainly gather the dimes. For it adds a peculiar sweetness to the sugar plums and ices, to think that one is eating for such a patriotic purpose, and the nimble dancer can skip with twice the elasticity when it is all done for a benevolent object.

But the last resort of all, when men will not even eat and pay for oyster suppers or plum cake, nor dance cotillions and waltzes in behalf of the cause, the last, the infallible resort is to set up a *lottery*; in other words, to enlist the cupidity of man to excite his liberality. When mammon and charity are thus yoked together, when the thirst for gain is thus enlisted to make the public willing to give, none can doubt either the purity of the scheme, or the probability of its success.

But to come to the point at once.—If statesman have so lamented the pernicious results of lotteries as to prohibit them in almost all the States by heavy penalties, as injurious to the Commonwealth; if it were even less obviously certain that the large majority of those who invest in lotteries must lose, cheated out of their little savings by the gilded deceipts of the tricky agents; if neither patriotism nor common sense opposed their introduction, it would seem that the obvious inconsistency of lotteries, as well as any other species of gaming, with public morality, and with any profession, even, of piety, should deter those who are managing enterprizes, appealing to the religious as well as the irreligious public, from resorting to such censurable means of raising funds.

We were pained to see, in a recent paper, the advertizement from which we clip the following. We can but hope that it is unauthorized; and if so, that the managers of the Mount Vernon Association will at once and publicly disavow the whole scheme.

"GREAT NATIONAL LOTTERY ON THE HAVANA PLAN, FOR THE BENEFIT OF THE MOUNT VERNON ASSOCIATION!!

The association finding it impossible to raise the means by private subscription, to purchase the Mount Vernon estate, have determined to appeal to the public by lottery to assist them in securing the great object of a nation's solicitude:

#### THE TOMB OF WASHINGTON.

The association would feel some reluctance in appealing to the support of the people

were it for a less worthy or less noble object than that which they have in view. The scheme which they offer being placed under their sole control by the State commissioner, they have made it so attractive, and formed it upon so grand scale, that they have no fears but that the public will come forward with one accord to its support, and assist the association in the successful carrying out of one of the most patriotic undertakings of the present day. It not only appeals to the national feelings of the American heart, but also to the self-interest of every man!"

The exclamation point is in the original, and it is not out of place. Admirable scheme! noble combination! by which you can, at one and the same time, honor Washington, exhibit your patriotism, and—*make money!*

We have heard of gambling on a grave stone; it was reserved for the present time to see *Washington's* tomb thus employed.

EVERY BAPTIST MINISTER OUGHT TO HAVE IT.—This was the sentiment of a good sister in regard to the Memorial. See what she did. Are there not others who will emulate the example of this sister?

"This afternoon," says a good brother laboring in a destitute place on a meagre salary, "a thorough Baptist sister from another church called on me, and having a copy of the Memorial, solicited my subscription. I spoke of inability; she then gave me a dollar, and remarked that '*every Baptist minister ought to have it.*' If we had more such sisters, we should have a more efficient ministry, and more active churches."

VALUABLE AND INVALUABLE.—A nice distinction is drawn in the following extract of a letter from one of our subscribers:

"I need not say I like the Memorial. I wish you God speed. While your reading matter is valuable, the statistical information is invaluable. Every theological graduate who wishes to keep track of his classmates ought to take the Memorial. I wish you would hint this thing to the graduates of Newton, Madison and Rochester, and other institutions."

BOUND VOLUMES for 1854 and 1855 can be supplied to those who may desire them. They will be forwarded neatly bound for \$1 50 per volume. There are very many interesting and valuable articles in these volumes, and the opportunity for obtaining these records of our denominational history will soon be gone entirely, as the number of complete sets on hand is limited.

# The Monthly Record.

## Baptisms Reported.

|                                           |             |      | Churches.                           | Administrators.    | No |
|-------------------------------------------|-------------|------|-------------------------------------|--------------------|----|
| ALABAMA.                                  |             |      | MARYLAND.                           |                    |    |
| Where.                                    | By Whom.    | Nam. | Baltimore, First Church,            | J. W. M. Williams, | 5  |
| Andalusia, Covington co.                  | D. Giddens, | 15   | Pitt's Creek,                       | S. C. Boston,      | 12 |
| Pilgrim's Rest, Conecuh,                  | D. Giddens, | 14   | MASSACHUSETTS.                      |                    |    |
| ARKANSAS.                                 |             |      | Boston Bap. Bethel,                 | P. Stowe,          | 2  |
| Antioch, J. A. Miller,                    |             | 14   | Lowell,                             | E. C. Eddy,        | 3  |
| Evergreen, " " "                          |             | 4    | North Leverett,                     | W. A. Pease,       | 8  |
| Rocky Bayou, " " "                        |             | 16   | Roxbury,                            | T. D. Anderson,    | 2  |
| CONNECTICUT.                              |             |      | South Boston,                       | J. A. Goodhue,     | 2  |
| Cornwall Hollow,                          |             | 4    | MISSISSIPPI.                        |                    |    |
| Waterbury,                                |             | 14   | Liberty, Rankin co.,                | J. S. Antley,      | 9  |
| FLORIDA.                                  |             |      | New Prospect, " " "                 | " " "              | 5  |
| Milton, Santa Rosa, D. Giddens,           |             | 14   | MISSOURI.                           |                    |    |
| ILLINOIS.                                 |             |      | Cap au Gris., Lincoln,              |                    | 29 |
| Atlanta,                                  |             | 29   | Carthage, Jasper,                   |                    | 29 |
| Carmi, White co.,                         |             | 21   | Friendship, Lawrence,               | Wm. B. Taliaferro, | 27 |
| Lafayette, Starke, M. H. Negus,           |             | 12   | Millersburg, Boone,                 | John Wiganton,     | 26 |
| Salt Creek, De Witt co., Thos. Reese,     |             | 6    | Newburg,                            |                    | 24 |
| INDIANA.                                  |             |      | New Hope, Barry,                    |                    | 6  |
| Terre Haute,                              |             | 10   | Pineville, McDonald,                |                    | 12 |
| IOWA.                                     |             |      | Monroe co.,                         |                    | 16 |
| Davenport, E. W. Miles,                   |             | 5    | NEW JERSEY.                         |                    |    |
| KENTUCKY.                                 |             |      | Baldwinsville,                      |                    | 7  |
| Banlick,                                  |             | 8    | Bloomington,                        | J. W. Holman,      | 5  |
| Bethlehem, Hancock co., H. H. Ellis,      |             | 27   | Mount Holly,                        | J. S. Miller,      | 6  |
| Blackford, " " " " "                      |             | 29   | NEW YORK.                           |                    |    |
| Brandenburg,                              |             | 2    | Cold Spring,                        |                    | 6  |
| Crittenden,                               |             | 11   | Corning,                            |                    | 50 |
| Hill Grove,                               |             | 10   | Fayetteville,                       | J. B. Smith,       | 38 |
| Louisville, Walnut st. ch., W. W. Everts, |             | 40   | Gloversville,                       |                    | 95 |
| Middletown, Ky.,                          |             | 14   | New Baltimore,                      |                    | 25 |
| New Bethel,                               |             | 5    | New York, North Church,             |                    | 12 |
| Sandy Creek, J. Coleman,                  |             | 11   | Syracuse, J. T. Seeley,             |                    | 28 |
| Short Creek,                              |             | 17   | West Somerset,                      |                    | 30 |
| South Benson, B. T. Quinn,                |             | 23   | Windsor, Broom co.,                 |                    | 50 |
| Station Church,                           |             | 8    | OHIO.                               |                    |    |
| Two Lick, Mason co., A. B. Smith,         |             | 16   | Lowell, Washington co., J. Sprague, |                    | 20 |
| Union, Hancock co., H. H. Ellis,          |             | 15   | Middletown,                         | T. P. Childs,      | 31 |
| Whitesville, " " " " "                    |             | 75   | OREGON.                             |                    |    |
| Willow Creek,                             |             | 15   | Oregon city,                        | G. C. Chandler,    | 6  |
| LOUISIANA.                                |             |      | PENNSYLVANIA.                       |                    |    |
| Hurricane, Franklin Parish, J. V. Leake,  |             | 54   | Huntingdon,                         | L. L. Still,       | 15 |
| Western, La. A. J. Rutherford reports     |             | 200  | Greensboro,, Green co., C. Tilton,  |                    | 13 |
| MAINE.                                    |             |      | Lewisburgh,                         |                    | 4  |
| Nobleboro', Nugent,                       |             | 8    |                                     |                    |    |



## THE MONTHLY RECORD.

| Churches.              | Administrators.            | No. | Names.                              | Where.               | When.      |
|------------------------|----------------------------|-----|-------------------------------------|----------------------|------------|
| Philadelphia churches, | Jan. 28,                   | 39  | Cooper, George F.,                  | Americus, Ga.,       | Dec. 28    |
| " "                    | Feb. 6,                    | 36  | Hertzog, G. W.,                     | Greene co., Pa.,     | Jan. 1st   |
| Phoenixville,          |                            |     | Watch, E. B.,                       | Lowell, Vt.,         | Jan. 2d    |
| Shamokin,              | N. Barker,                 | 10  | Lampton, Henry T.,                  | Constantine, Ky.,    | Jan. 5     |
| Terrytown,             |                            | 2   | Allen, W. W.,                       | Sand Lake, N. Y.,    | Jan. 8     |
| Mill Spring,           | TENNESSEE.                 | 10  | Warren, G. F.,                      | West Harwich, Mass., | Jan. 8     |
| Providence,            | Claiborne co., W. H. Harp, | 20  | Burrington, H. H.,                  | Burlington, Vt.,     | Jan. 20    |
| Rutledge,              | Jas. Greenlee,             | 27  | Duncan, Geo.,                       | Hamilton, C. W.      |            |
| Spooner,               | Grandy co., J. R. Haggard, | 8   | <b>Deaths of Baptist Ministers.</b> |                      |            |
| Tazewell,              |                            | 21  | Names.                              | Residences.          | Time. Agt. |

|                        |                            |    |                                                  |                       |             |
|------------------------|----------------------------|----|--------------------------------------------------|-----------------------|-------------|
| Cameron,               | TEXAS.                     | 14 | Choules, Dr. J. O.,                              | Newport, R. I.        | 60          |
| Concord,               | Eld. Anderson,             | 11 | Galusha, Elon,                                   | Lockport, N. Y.,      |             |
| Sumpter,               | Trinity co., W. B. Pruitt, | 6  | Granberry, Geo.,                                 | Harris co., Ga.       | 46          |
| Center Branch,         | VIRGINIA.                  | 3  | Howell, A. P.                                    | Lowell, Mich.,        | Jan. 7,     |
| Freeman's Creek,       | A. Barnett,                | 3  | <b>Ministers Rec'd from other Denominations.</b> |                       |             |
| Harmony Grove,         | B. Holden,                 | 3  | Names.                                           | Residence.            | Denom.      |
| Independence, Preston, | J. C. Conn,                | 14 | Beaving, Wm.,                                    | South Berwick, Tenn., | Meth.       |
| Monongalia,            | D. B. Purinton,            | 6  | Bell, Thos. A.,                                  | Habersham co., Ga.,   | Meth.       |
| Mt. Pleasant,          | Asa Carlin,                | 7  | Bullock, Jas. W.,                                | Mayslick, Ky.,        | Presby.     |
| Murphy's Creek,        | Elder McDowell,            | 18 | Cothran, David,                                  | Ohio,                 | Meth.       |
| Pisgah,                | Carr Bailey,               | 11 | Lackey, James M.,                                | Mahomet, Ill.,        | Cumb. Pres. |
|                        | Orange co.,                | 20 | Lampton, Henry T.,                               | Constantine, Ky.,     | Pro. Met.   |
|                        | WISCONSIN.                 |    | McCutchins, Wm. W.,                              | Meriwether co., Ga.   | P. M.       |
| Dell Pairie,           | C. L. Fisher,              | 12 | <b>Clerical Removals and Settlements.</b>        |                       |             |
|                        |                            |    | Names.                                           | Where.                |             |

## Churches Constituted.

| Names.                        | Where.   | When.       | Mem. |
|-------------------------------|----------|-------------|------|
| Porter's Creek, Hardeman co., | Tenn.,   | Nov. 14     |      |
| Pughtown, Chester co.,        | Pa.,     | Jan. 19, 25 |      |
| Pine Grove, Charlottesville,  | C. West, | Jan. 5,     |      |

## Church Offices Dedicated.

| Where.                      | When.              | Cost.   |
|-----------------------------|--------------------|---------|
| East White Creek, N. Y.,    | Oct. 17,           | \$2,500 |
| Center Branch, Va.,         | Dec. 3,            |         |
| Reidsburg, Clarion co.,     | Pa., Dec. 23,      | \$570   |
| Cape May, N. J.,            | Dec. 30,           | 5,000   |
| Urbanna, Ill.,              | Dec. 30,           |         |
| New Baltimore, N. Y.,       | Jan. 1,            |         |
| Worcester, Mass.,           | Jan. 6,            | 25,000  |
| Center White Creek, N. Y.,  | Jan. 10,           | 2,500   |
| Washington, D. C.,          | Jan. 12,           |         |
| Johnson, Vt.,               | Jan. 16,           |         |
| Baltimore, Md.,             | Jan. 18,           | 19,000  |
| Woodstock, C. West,         | Jan. 21,           |         |
| Yorkville, N. Y.,           | Feb. 2,            |         |
| Oak St., West Philadelphia, | Feb. 7, (repaired) |         |
| Oramel, N. Y.,              | Feb. 12,           |         |
| Alfred, Maine,              |                    |         |
| Merton, Wisconsin.          |                    |         |
| Carrollton, Ill.,           |                    | 7,500   |
| Waltham, Ct.                | Feb. 14,           |         |
| North Sutton,               |                    |         |

## Ordinations.

| Names.                    | Where.                  | When.                 |
|---------------------------|-------------------------|-----------------------|
| Preston, G. M.,           | Sturbridge, Mass.,      | Dec. 26               |
| Read, Andrew,             | Warren, R. I.,          | Dec. 26               |
| Adams, J. A.,             | Keyport, N. J.,         | New York.             |
| Ambler, J. V.,            | Lanesboro', Ct.         |                       |
| Allen, N. T.,             | Natick, R. I.,          | Jewett City, Conn.    |
| Bailey, Alim, Kane, Ill., | McGranville, N. Y.      |                       |
| Barlow, J. L.,            | Sandisfield, M.         | Greenfield Cen, N. Y. |
| Beecher, Luther F. D. D., | Saratoga Springs, N. Y. |                       |
| Bestor, F.,               | Longmeadow, Mass.       |                       |
| Card, Wm H.,              | Brookfield, N. Y.       | Gardner's Sta. I.     |
| Collins, P. E.,           | Talledega, Ala.,        | Mobile, Ala.          |
| Coulling, David,          | Va.,                    | Goldsboro', N. C.     |
| Curley, J. H.,            | Forsyth, Ga.,           | Eatonton, Ga.         |
| Cuttino, D. W.,           | Clarendon, S. C.,       | Georgetown, S. C.     |
| Darrow, G. R.,            | Providence, R. I.,      | West Boylston, M.     |
| Denison, C. W.,           | Columbus, N. J.,        | Boston, Mass.         |
| De Votie, Jas H.,         | Marion, Ala.,           | Montgomery, Ala.      |
| Dwyre, W. H. H.,          |                         | East Smithfield, Pa.  |
| Fleming, R.,              | Newnan, Ga.,            | Thomasville, Ga.      |
| Fulton, J. D.,            | St Louis, Mo.,          | Sandusky, O.          |
| Holt, K.,                 | Cherryfield, Mass.,     | Ashland, Mass.        |
| Jones, J. F.,             | Milton, Ct.,            | Sandisfield, Mass.    |
| Johnson, J. E.,           | N. Y. State,            | Jackson, Mich.        |
| Jordan, W. H.,            | Wilmington, N. C.,      | Oxford, N. C.         |
| King, Israel D.,          | Smithfield, Pa.,        | Uniontown, Pa.        |
| Morrill, Abner,           |                         | Bolivar, Tenn.        |
| Prichard, J. L.,          | Lynchburg, Va.,         | Wilmington, N. C.     |
| Perry, D.,                | Camden, Me.,            | Union Center, Me.     |
| Philips, W. S.,           | Chesterfield, Mass.,    | Wales, Mass.          |
| Ravlin, N. F.,            | Berkshire, Ill.,        | Plano, Ill.           |
| Robertson, Jr.,           | Willia'g, Mi,           | Monticello, Mi.       |
| Robinson, A. A.,          | Wales, Mass.,           | Suffield, Conn.       |
| Stimpson, H. K.,          | Marion, N. Y.           |                       |
| Sparkman, J. C.,          | Lawre'g, Te,            | Waynesboro', Ten      |
| Stone, J. R.,             | N. Y. City,             | Providence, R. I.     |
| Thomas, D. C.,            | Zanesville, O.,         | Piqua, O.             |
| Yarboro', T. S.,          |                         | Pittsboro', N. C.     |



# AMERICAN BAPTIST MEMORIAL.

APRIL, 1856.

## Materials for Baptist History.

Whoever writes our history, will have work enough to prevent his being idle, if he searches for documents, and records, as authority for his narrative—or ample field for his imagination, if like some popular historians of modern times, he prefers making out of his own brains, almost the whole story, characters, incidents, *speeches*, and all.

It is time there were some efforts made to gather and preserve our denominational history in the United States. Its early struggles, no less than its late and rapid progress, demand a permanent, accessible, and authentic record.

A number of pamphlets and even of volumes have been written—but most of these were local in design, hasty and unpolished in composition, diffuse in style, limited in circulation, and now extremely rare. Their value, however, for the future historian makes it important that that they should be gathered and preserved.

The only work proposing to take a general survey of American Baptist history is Benedict's—a volume of great value, but that so full of inaccuracies it may be almost questioned whether the original information, which its laborious and excellent author has gathered, compensates for the *incorrect* information with which we are often furnished. Still, we cannot do without it.

The periodical literature of our people affords much that is important in the actual record of facts, as well as in illus-

trating the character of each successive generation. The Baptist Missionary Magazine is in this view invaluable,—the Christian Review, beyond price. The old Columbian Star twinkles cheerily through the darkness. The Analytical Repository, the Latter Day Luminary, the Evangelical Enquirer, afford many a choice morsel to the lover of antiquities. The fourteen volumes already issued of the American Baptist Memorial contain many interesting relics; whether the forthcoming volumes will be equally valuable, remains to be decided. The Baptist Preacher, the Mothers' Magazine, the Christian Repository, and the Nashville Southern Baptist Review will not only afford to their readers present profit, but will preserve, for the Baptists of the future, specimens of the sermons, essays, and fugitive writings of many of our leading authors.

The newspapers of the different States would give, after all, the most interesting and important information, if filed and preserved. But the few careful people that *keep* the papers are fast passing away; and the "old rubbish," as it is esteemed, is tossed into the fire by their successors, or made into kites by the juveniles, or else reverently and carefully thrown into some damp corner or rat-infested garret, where the precious records perish under the tooth of time, or the less romantic gnawings of those literary quadrupeds, the Rodentia.

Thus cotemporaneous records, of the utmost value, are every day perishing, and will continue to do so, till the loss is irrecoverable—unless there is some per-



manent and easily accessible place of deposit; or rather, unless there are a number of such; and, also, unless inducements are used to obtain, and measures taken to preserve, documents of this sort.

We have seen, therefore, with no small gratification, the steps which have been taken on this subject in both sections of our Confederacy.

The North has been foremost, and most active. The Backus Historical Society has entered upon the work, but we are not able to give any statement of its recent doings. The American Baptist Publication Society, at Philadelphia, has organized a Historical Department, and seems to have taken hold, in good earnest, of the business of giving us a good history of the Baptists. Some time ago it was resolved to raise a fund of \$5,000 for this purpose. This has now been secured, and Rev. J. Newton Brown, the Editorial Secretary, is to be relieved from other duties, that he may enter exclusively upon this. We shall look, with high expectations, for the result of his labors. His previous researches and publications have not only contributed to qualify him for the work, but have given good tokens that it will be well performed.

The first movement at the South, of a general character, on this subject, occurred at the last meeting of the Southern Baptist Publication Society. Resolutions were adopted for establishing a Library at Charleston, S. C., in connection with that Society, for the purpose of gathering and preserving all sorts of books and documents which illustrate the history of our denomination. The resolutions were sustained in an address, by Rev. H. H. Tucker, which we esteem so worthy of preservation and perusal, that we adopt it, as presenting the views we would desire further to urge on the subject:

"The movement now set on foot," said Mr. Tucker, "has received, in advance, the sanction of a general public opinion.

The want of such measures as are now proposed, has long been felt, by all the intelligent members of our denomination. That desire, long felt but not expressed, silently yet potently worked upon the feelings of those who entertained it. When recently it was, for the first time at the South, publicly expressed by our brother, Joseph S. Baker, of Georgia, his call was instantly caught up, and echoed and re-echoed until the land was filled with its reverberations. It is in answer to this many-tongued call that I stand before you."

"The resolution affirms that the claims of the past demand such measures as are now proposed. Countless deeds of moral heroism have been achieved by Baptists,—glorious deeds which are now within the reach of history, but which in another generation, if they are not rescued from oblivion now, will be beyond the memory and beyond the reach of man. It is due to those who have gone before us, that we should preserve the memory of their illustrious deeds. Their noblest monument is in their history. If we honor the ashes of our ancestors by rearing stones over the spot where they lie, shall we not honor the nobler part of their nature, by a monument correspondingly noble—the printed page—more durable and more worthy than marble or brass. O sir! he must be a cold hearted man who would rise in this assembly and say that it is out of place to talk about the dead, and a consumption of time that ought to be devoted to other purposes. Sir, I will talk about the dead,—about the noble army of martyrs,—about the heroic men who enriched the soil of England with their blood, who in New England fled even to the protection of savages from before the scorpion whips of their persecutors, who in our own Southern land saw their property confiscated, and who lingered in dungeons,—for no other crime than that of being what we are—BAPTISTS.

"A very small part, comparatively, of



our history is within reach, but what we can rescue from oblivion, it is our *duty* to rescue. The Baptists have a history. Some one, not of us, has been kind enough to say "the Baptists have a future." Aye, and we feelingly know that the Baptists have a *past*. For ages back we have a *glorious* history, but alas! for the most part it is unwritten. Unwritten did I say? Nay it is written in blood. Not a spot in all Europe that is not stained with the crimson record. Unwritten! Nay! it is written in heaven. The blood of thousands and myriads of slaughtered Baptists has cried from the ground; the cry has found its way to the ear of the Lord God of Sabbath; the polyglott cry from many nations has been reduced to one language, the language of Heaven, and recorded on its archives. But those heavenly archives are inaccessible to us *now*, and those blood-stained records are long since washed away. The negligence or inadvertence, or it may be in some cases the emergency of those who have gone before, has precluded us from the incalculable benefit, which would accrue, from the possession of the records of the past. Oh! what would we give for the history of the "woman" all the time she was "in the wilderness!" Of what priceless value to us, would be the history of our spiritual ancestors for eighteen hundred years! Suppose that by a pecuniary contribution, we could secure the ecclesiastical history entire, of the last 500 years, or what would be more valuable, the history of the *first* 500 years of the Christian Era. What a stupendous contribution could be raised in a fortnight! How gladly would I give my last dollar—though my earthly all is but a mite,—how joyfully would I strip myself of the last iota of my worldly possessions, if by so doing I could secure to the Baptists and to the world, the history of 500 years.

"I said the past demands from us a record of its deeds. It does. This demand is not on our *posterity*, but on *us*.

The past, where is it? We are nearer to it, than any who come after us can be. Consequently there is much that we can reach, that they cannot. So now is the time, and we are the people to whom the voice of the past, like the rushing of many waters, calls out as the angel did to John on Patmos, "Write!"

"It is not merely for the sake of honoring the illustrious dead, that the records of the past should be collected and preserved,—much less for the sake of gratifying a mere curiosity at present. No! we propose nobler ends than these. It is not that we would honor men, but that we would promote the cause of truth. Our object is practical, utilitarian, and demanded by the wants of the age. Facts are the weapons with which Baptists fight. We would establish an armory for the collection and preservation of these potent weapons. Facts, facts, facts! let us have a great arsenal where we can repair in time of need, to borrow their tremendous thunders and their death-dealing lightnings. Oh, if we only had all the facts of the last 500 years, of what use they would be to us in our denominational conflicts. How many an argument this kind of artillery would silence. How many a gun, now doing fearful execution against us, the Genius of history would *spike*!

"Mr. President, I sometimes wish that I had the power of the painter. I covet the gifts of the artist. If I had them I would delineate on the canvas the representation of a man, chained—to a stake, and of another man piling faggots around him, and kindling the fire! The man at the stake is charged with no crime but that of being a Baptist; and the man kindling the fire is one of those who cry out "bigotry! bigotry!" whenever the name of Baptist is mentioned—that honored name, first applied to the forerunner of the Son of God. Under this picture, I would write the words, "Who is the bigot?" I would then paint another picture, of a man looking through the



grated window of his dungeon cell, and another on the outside, locking him in. Sir, the man on the inside is what you and I are; and the turnkey;—oh he is one of those who piously exclaim against "bigotry." To complete my picture, I think I would make the features of him within the window somewhat familiar. I would copy from the frontispiece of an old book familiar to us all. I would give a lofty and capacious brow, an expression majestic yet benignant, a bearing noble yet meek, the commingled qualities of the eagle and the dove; I would paint a likeness that any one would recognize, of the author of *Pilgrim's Progress*; And the turnkey? I would make him a sleek looking gentleman, well fed and rotund, yet the embodiment of sanctimonious dignity,—duly wigged—and arrayed in surplice and gown,—a ring on his finger,—and in his hand, a book half hid in snowy cambric, containing what is yeleft, *ore rotundo*, "OUR INCOMPARABLE LITURGY."

"On his face should smirk an expression of self righteous complacency sublimely mingled with the devout and demure. And oh! that nobler face within the window, seen only between its iron bars,—with another touch of my pencil I would fling on it an expression like that which we may suppose our Saviour wore when he said "Father forgive them!" Under this picture, too, I would write, "Who is the bigot?"

"I would add to my collection, a third picture, representing a street in the city of Boston, and in its midst a stake and a man with shoulders bare, chained to it, while another stands by with brawny arm, and applies the *lash*! The tortured victim is Obadiah Holmes—a Baptist; and he whose piety exhibits itself in the use of the scourge,—perhaps some of his friends are present,—I will spare them the mention of his ecclesiastical relations. Under this picture I would write, "Who is the bigot?"

"Sir, history presents us with thousands of such pictures as these. I claim no

credit for originality of the conception; it is furnished to my hand by the facts of the past. Let us keep these pictures before the people, and they will do much to silence those slanders, which ignorance and prejudice have circulated against us. They may lead some to see, that charges of illiberality against us, come with an ill grace from *some*, at least, of those who make them. Now that we are strong and powerful, they say to us so lovingly, "oh! brother, why will you not commune with us!" Let them but be introduced to the picture gallery, and they will be reminded, that only a few years ago, their language to us was, "Walk into the fire, sir." And it might be added that almost wherever they have the power, they exhibit more or less of the same spirit to the present day. The condition of many of our Baptist brethren in Europe at this very hour, is not a mere matter of paint and canvas. Would to God it were!

"Perhaps such representations as I have referred to, might lead some to enquire what are the crimes for which we have been so condignly punished. On enquiry it will be found that they are these: 1st. The belief that baptism is the first duty of a believer on Jesus; 2nd. That the Lord's Supper should be received only by those who have thus been baptized; 3rd. that the Greek word *Baptizo* means only to immerse; and 4th. That all men have right to worship God according to the dictates of their own consciences unmolested. Our constant adherence to these things constitutes the only charge, so far as I know, or ever have heard, or read, for which we are justly held responsible. Oh! let the facts of the past be known, and our last battle will soon be fought, and that peace for which we sigh, will be soon attained.

"I have said that the past and the present, demand of us the establishment of some great garner house, where the treasures of history may be gathered together and preserved. But the loudest call is from the *future*. There will never be



a moment, from now till the end of Time, when the facts of history will not be needed; and never a time, as already said, when they will be more easily obtained than now. Truth is always useful. Aside from that which is revealed there is no truth more valuable than historical truth. Indeed the Scriptures themselves consist, to a very great extent, of this very kind of truth. What is the Pentateuch but a history? What are the books of Joshua, Judges and Ruth, Samuel, Kings and Chronicles, Ezra, Nehemiah and Esther? All history! And what are the books of Matthew and Mark and Luke and John, and above all the book of Acts? History. Our own reason and experience teach us the value of history; but even if they did not, God teaches us its value, in the fact that He has made the greater part of his Book to consist of it.

"As already said, there are certain facts in the past, which we can reach and which posterity cannot. Our very position then, is evidence that we are called in the Providence of God, to reach back after those facts, and hand them down to the generation following. If we fail to do it, we are defrauding posterity,—cheating our unborn sons of a just inheritance. Not only so, but we are depriving the cause of truth and righteousness, of all the aid which it might receive from such a source.

"Besides this, facts are transpiring around us every day, which we think are of little moment, and which are so accessible to us, that we suppose them equally so to others. We forget that these things are ephemeral, and that without effort to preserve them, all trace of them will in a few years be swept away. These things may be of little use to us, but who can tell of what use they may be to those who will occupy our places, a dozen, or twenty, or fifty, or a hundred generations hence. In the physical world, the apparent size of an object, diminishes in proportion to its remoteness from the eye of the beholder.

Sir, in history the reverse is the case.—How many events transpired immediately after the Apostolic age, which to those who witnessed them, appeared unimportant and minute, but as those events receded into the past, their importance and magnitude increased, until now at the distance of seventeen centuries they have become the great objects, on which our learning and researches are expended. Uncounted gold would now be given, for what might have been transmitted to us by the moving of a finger. Sir, we are not competent to say that similar events are not transpiring now. A thousand years hence, the transactions of this generation and of this day and hour, will be dug up by posterity—exhumed from the mouldy remains of the past, and made use of. I would build a catacomb, a pyramid where they may be preserved, and where posterity may find ready access to them. I would embalm them. Thousands of years hence, (for we have never yet been told by competent authority that the world is not in its infancy,) they may come forth, not like useless mummies, but like living warriors, to do battle for the Lord. I see in the distance, the conflicts which our posterity will have. It is in my heart to rush to the rescue, and I thank God that it is in our power to do it. I rejoice that we can not only wage war against error now, but that by means of history we can in one way or other fight the same battles after our bones have gone to dust, even to the end of Time. History is an elixir which makes God's soldiers immortal.

"Mr. President, imagine yourself the historian of future times, who after a lapse of a score of centuries, shall attempt to write the history of the present age. Imagine him to be present with you, and to stand before you as I do. Oh! how eloquently he would plead for your aid. What tremendous efforts he would make, to wring from you the needed assistance. Weeping tears of



blood, how would he point to the thousands of new and varied forms of error, which in the progress of the race will be developed, and which will have no antidote, but in the facts of the past. I am the representative of, and I plead for that future historian. I plead for coming generations. I plead for the cause of truth. I plead for millions of unborn Baptists. I plead for the future of the world.

"This world naturally produces lies. They spring up by myriads, like mushrooms, in a night, but alas! they are not like mushrooms, easy to crush. Nothing will destroy them but truth, and truth is not always easily found. A thousand years hence the whole surface of this world will be covered as it is now with lies. Let us do a better part for posterity, than our ancestors have done for us. Let us adopt some judicious plan, for the collection and preservation of the records of past and transpiring events, and they will accumulate and accumulate, until they form a vast avalanche of facts, which in due time will roll on till the judgment day, overwhelming and crushing all the lies that may spring up in its pathway. Sir, if what I have said shall prove to be like the falling of the first flake to form this avalanche, or like the last to set it in motion, or like any one of the flakes that form its mass, I shall feel that I have not lived in vain."

### Progress of the Baptists.

The spread and present prevalence of Baptist sentiments in the United States is sufficiently obvious and striking. If it was said, that it is owing to the intrinsic truthfulness of our views, no Baptist, of course, would deny the proposition; but it must be still admitted, that this alone is not a satisfactory solution, because in former times, and in other countries now, and in some parts of our own country, similar results have not followed the declaration of the same identical principles, nor has their success

been at all regularly proportional to the degree of purity with which these views have been proclaimed, as would be the case were their mere truthfulness the principal and efficient cause of their spread. For a doctrine to be true, and to deserve acceptance, is not always enough to gain success in this world.

If it were added that our success has been owing to the blessing of God upon the agencies employed, and to His power giving efficiency to His own truth, this also is what we all acknowledge with grateful humility to God. But this itself presupposes that there were agencies employed which God blessed; that in accordance with the established principles of His government, He has, in this case as well as in others, worked, not without means, but with, by, and upon means, employing them, and us in the use of them, to accomplish His grand designs.

We are to expect God's blessing, not when neglecting to use any means, nor when employing the least onerous that chance to occur to us, nor when, with rash though mistaken zeal, neglecting to inquire for the most suitable and probable means of attaining the object; but when using energetically, in humble reliance on Him, those agencies which seem best calculated to accomplish the result. And the duty to use means at all is no less apparent, or binding, or important, than the obligation to search for, and employ the most efficient within our reach.

It is likely that those means which have been, will continue still to be efficacious—since human nature changes not, and the Divine blessing may be still expected.

In the history of the Baptist churches in the United States, we observe a very rapid increase of their numbers. Without going into any minute detail, for which we have not now time, it is sufficient to remark that, since 1818, the increase has been more than *five fold*. And their elevation in position, general influence, and capacity for future expan-



sion, have fully kept pace with the advance in numbers.

To what instrumentalities have these changes been owing?

Not in any large degree to *Immigration*. The increase of the population of the U. States, from this source, has gone mainly to other bodies of professing Christians. The great mass of immigrants have belonged to the Roman Catholics, a portion to the Episcopalians, a portion to the Lutheran and German Reformed Churches, and a portion, viz. the Scotch and French Protestants, to the Presbyterians. The Baptists, who have immigrated to this country, while including some of our most efficient and valued brethren, have been comparatively few in number. No State was settled by them, nor any considerable section of a State. It must be borne in mind, in this connection, that, while the greatest increase of the population of the States by immigration has been at the North, the largest accessions to the number of the Baptists have been at the South.

It is not attributable mainly to *denominational tracts and books*, though these have been of no small value. The Bap. General Tract Society, the predecessor of the Am. Bap. Pub. Society, did a noble work, and merits honorable remembrance. And several individual booksellers and publishing firms deserve high credit—especially the old firm of Lincoln & Edmonds, with their successors, Gould and Lincoln. But Baptist books seem to have been the consequence rather than the cause of the spread of Baptist sentiments. The people became Baptists from reading and hearing the word of God, and then books were written and read by them suited to maintain the views thus arrived at. Denominational newspapers come under the same general head; yet, while these, when well conducted, add almost immeasurably to the influence, and elevate the standing of any body of people, they evidently do not go before Baptist population and

create it, but follow after it, and are both originated and nurtured by it.

Neither have *single learned and eminent men* been the principal agents in our increase—either as preachers, writers, or men of political or moneyed influence. While we have not been without our share of these, and while the sanctified use of these various talents has been often and very abundantly blessed, it would be preposterous to ascribe our growth to that source. Other denominations have had eminent men—some of them in much greater proportion to their size than we—some of them even in a greater absolute number—how is it that they have not advanced with similar, or even greater rapidity.

Neither do *organized Home Missions, sustained by any Central Board*, deserve the credit of these vast results. Their means have ever been far too limited to enable them to effect such a mighty revolution. The seed they have sown have indeed sprung up in good ground, and yielded some thirty, some sixty, and some a thousand fold; but they have not been the principal agents. The increase has been more in some of those States where these Central Boards have scarcely operated, than in those to which their efforts have been principally directed.

We are reduced then, at last, to the conclusion, that the real ultimate power, the lever by which God moved these masses, is to be discovered in the silent, unperceived, and unrecorded action of *thousands of unimportant individuals*; in the sacrifices and zeal of a large number of comparatively unknown ministers and private members; in the faithful preaching of Christ by the one, and the faithful practice of Christianity by the other.

The modern Apostles who, under the blessing of God, have been instrumental in gathering this great army of soldiers for Christ, have been, for the most part, like their prototypes, poor men; generally slenderly educated, meagerly furnished with funds of their own, and very



scantly supplied by the liberality of others. The old-field, backwoods, country preachers, however some may be disposed to sneer at them, and turn away with exclusive admiration to the refinements of other times and circumstances, these were the fathers of our churches, these have done more to advance the cause of truth, and the cause of holiness and uprightness in the land, to rear up a generation of honest, industrious, godly men and women, than numbers of men with more shining qualities, and sustained by the most generous expenditure.

Not the rich, so much as the poor, not the eminent, but the unknown, not the talented few, but the simple, earnest, working many, have done the deed; and God hath chosen the foolish things, and the weak things of the world; yea, and things which are so insignificant in our eyes, that they seem as though they were not, hath God chosen, so that they have been powerful in pulling down the strongholds of Satan, and exalting the blood-stained banner of the cross, and giving us the heritage we enjoy of a land filled with Bibles, smiling with Sabbaths of rest, and crowned with harvests of plenty.

By such means, has grown to its present size and importance a body of churches, destitute of almost every element of success which seemed promising to human eyes: without Bishops to plan its campaign and direct its operations; without an itinerant clergy to concentrate its powers and bring into harmony of thought and effort its various parts; without even a representative head or central authority to control it, or a general assembly, which should bring its scattered members into acquaintance with each other, and systematic co-operation; without the aid of the wealth which the world calls mighty, or the social influence which the world considers potent, or the superior learning which the world reckons influential; a Church with no head but Christ, no creed or liturgy but the Bible, no principle of union

but love to Christ and to the truth, depending on no human assistance, and receiving no support but the voluntary efforts and contributions of its thousands of hearts.

With the conclusions, reached by observation of our past history, concur the teachings of the word of God.

That word points us to the preaching of Christ crucified, as the first and grand instrumentality. "It pleased God, by the foolishness of preaching, to save them that believe." "How shall they call upon him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?" When the Jews required a sign, the apostle wrought no miracle, though he had the power to do so. When the Greeks sought after wisdom, he did not display, to meet their wishes, the varied learning with which his mind was stored. But he preached; not wrote, but *preached*. The proclamation of the facts of the gospel, by the living voice, is God's appointed and peculiar ordinance, by which he designs to save men. "Faith cometh by hearing, and hearing by the word (or appointment) of God."

But the proclamation of the truth is not all. There must be proof. The message proclaimed must be confirmed and attested. This is done in various ways; but perhaps none is more important than that attestation furnished by the experience, and in the lives of those who preach, and of those who have received the word.

The disciples were appealed to as witnesses for the truth of the gospel in the early ages. They are summoned as witnesses now. By communicating what they have personally known and felt of the word of life, by attesting its excellent influence on themselves in the only indubitable and effective way, *i. e.* by holy lives, they are to confirm the faith of men in this doctrine as being the power of God.

Christ prays that all believers may be



one with the Father, and with himself, that his subsequent disciples might participate in the experience of the early Christians, and be assimilated to his own image; and the result of this blessed oneness with himself would be "that the world may believe that thou hast sent me."

Another important consideration, obvious yet overlooked, is, that as to the persons to be addressed, the Scriptural commission, and the Bible example leave us no right, to select classes whom we may approach, with the gospel, and to neglect others as either too high to need, or too low to be reached by the gospel. It is meant for all, or if for any class particularly, for the poor. "To the poor the gospel, is preached."

By means of the masses God operates. He influences them, moulds, animates and then uses them. Let us learn to work the work of Him that sent us, in *His* way. Let us study this divinely taught principle of efficiency.—Let us seek to reach and rouse the masses, and employ those measures which operate upon, and which may be operated by them.

The difference between the methods we now refer to, such as God uses and sanctions by his blessing, and those which men devise and put into execution, may be compared to the difference between a genial and plentiful shower from the skies, and the watering pots with which human industry strives to supply the deficiency. The one exerts, with the greatest ease and quietness, an immense influence widely diffused; the other, by great labor, accomplishes the result not so well, and in a very limited and scanty degree.

A similar difference is found universally between God's ways and men's ways of accomplishing results.

Some years ago the planters of the South thought that the cotton crop was too large; they argued that the supply more than equalled the demand, and that, in order to obtain a remunerating price, less cotton must be raised. A con-

vention was held. Resolutions were passed, urging those who were not present and pledging those who were, to plant only a given number of acres to the hand. They went about, and made speeches, and wrote articles, and published them; and succeeded admirably in convincing everybody that it would be a fine thing for his *neighbor* to plant less cotton, while he, planting a little more even than before, should reap the benefit of the advanced price which was anticipated. The result was, that, the resolutions to the contrary notwithstanding, the crop was larger than ever.

In due time however, the object was accomplished,—but in quite another way. God sent a little fly, with bright yellow wings, that bustled and flitted about among the plants, and seemed very cheerful, and pretty, and insignificant; and, in due time, the eggs it had laid became worms, and they rose in an exceeding great army, and began to devour the green off-shoots, and tender bolls, leaving only the naked stem to wither and die. In three days after their entrance, a field of five hundred acres would sometimes be stripped perfectly bare; and even those plantations, which escaped most favorably, produced but the third or fourth part of an ordinary crop. The planters resisted as well as they could. They first mocked, and affected to despise their contemptible assailants; then they grew angry, and burnt them with fire, and drowned them with water, and beat them with sticks, and dug ditches, and threw up embankments to keep them out. And when all was done—and all to no purpose—they stood in dismay to see their crops shortened indeed, against their will and efforts, by a despicable worm, the child of a petty butterfly.

Or take another example. Look at Liberia, and then at California. Man desires to colonize a far off country. And he forms societies, and by addresses and tracts, by appeals and subscriptions, he raises men and money, and sends out a



few individuals, who toil with faint and weary hearts; and the enterprise, even with manifest and numerous advantages, lingers, and struggles, and barely lives for many years. But God designs to colonize rapidly a distant shore. A few Indians, and a Mormon or two, with some occasional adventurers, are sent roaming along the interior. They dig in the ground, they curiously examine the river sands, and there in the very soil where years ago men dwelt all athirst for this same discovery, who strangely failed to make it, they find particles of a yellow, heavy substance. It is gold. And, to their astonished eyes are revealed wonders like those of a fairy tale. The rivers sparkle with golden sands, the mountains seem vast treasures, scarcely locked, of the precious metal. The wonder spreads. The world is moved. In less than two years a population of a hundred thousand swarm thither, despite all the disadvantages, the distance, sickness, and other difficulties, sailing half around the globe, or traversing on foot trackless deserts and waterless wastes to reach El Dorado.

We shall scarcely be suspected of a desire to undervalue the efforts of Missionary Boards, the circulation of books and publications, the improvement of the ministry, or the education of the young in sound learning and piety. The argument for these is a simple and conclusive one, and it might be shown, were it necessary, that it is greatly strengthened rather than weakened by a proper view of the considerations which have been suggested.

If God has no need of human learning, he has still less need of human ignorance. If he has blessed such partial and inadequate culture of the ground, let us thence derive encouragement, not to indolence, but to redoubled diligence. If he has wrought by agencies so scattered, unorganized and disunited, how much more may we expect an abundant blessing, when we obey his express injunctions to union, and become not mere-

ly helpers to the truth, but *fellow-help-ers*,—when we strive *together* for the faith of the gospel,—when that visible union in prayer and effort is realized, which is foretold by the prophet, (Zech. 8: 20-22,) when the inhabitants of one city shall go to another, saying—"Let us go speedily to pray before the Lord, and to seek the Lord of Hosts. I will go also."

We love these societies, then, we love them all; but let it never be forgotten that their chief, their only value is, in being subsidiary to the proclamation of Christ crucified, and the promotion of ardent individual piety. Let it never be forgotten that it is the simple preaching of the gospel, and the honest practice of the gospel, by which God has ordained to spread his truth and his glory throughout the world.

We value Home Missions, because they send the ambassadors of Christ to the destitute in our own land; the Foreign Missions, because they send them to perishing millions abroad. We love Sunday schools and Bible societies, because they bring the word of God to the eyes and hearts of young and old, and lead them to search the Scriptures daily to see whether the things they hear preached are so. We love the Publication Societies, because they give to the departed preacher a living voice, and to the fleeting words of wisdom a permanent form, and an extent of audience, which they could not otherwise enjoy. We love all the reforms and improvements in virtue and in education, because they help to prepare the way of the Lord, and open a door for the preaching of the word, and bring within the reach of the gospel those who must else have remained ignorant of it, and unblessed by it. We love education societies, because their object is to aid in giving those, whom God has called to preach, the intellectual furniture and training, which, by his blessing, may augment their usefulness.

We love them all. We will not stifle our benevolent impulses by pleading it



as an excuse, that there are "so many calls;" but rather thank God that there are so many channels, opened by his providence, in which the energies of his church may run. We will help those we can, as much as we can, and pray for them all, and rejoice in the progress of them all.

But let it be repeated—the one grand thing after all is the preaching of Christ by life and lip—so that everything shall be made subordinate to him, and only regarded as important as it stands related to him.

The only emulation we should indulge in with regard to other denominations, is to strive if we can to love Christ better, to preach Christ more, to live holier lives than they, to show more of the graces of the Christian temper, and to be more deeply in earnest for the salvation of perishing souls.

When baptism becomes the shibboleth of party, the mere watchword of strife and bone of contention, when we cease to regard it in the light that streams upon it from the cross and the grave of our risen Lord, then a sad desolation, a spiritual dearth will come upon us; and, however correct may be our theories, and our forms of doctrine, however exact and punctilious our adherence to the ordinances, we shall endure the severe but just judgment which belongs to those who "hold the truth in unrighteousness."

B. M., JR.

### Four Doctrines in Five Words.

"I shall go to Him."—2 Sam. xii. 23.

Few, but big with meaning, are these words of the inspired prophet. No less than four scriptural and heart-cheering doctrines are contained in and taught by them.

1. *Infant Salvation.*—"I shall go to him." Whoever may doubt or call in question infant salvation, David believed it, and comforted himself by the faith of it. "I shall go to him." Whither? To the grave to him? No, no! What

communion is there? Where, then? To purgatory, as some teach? David knew not of such a place. Whither, then, was he to go to him, but to where he was, in heaven? How strange that any, with the Bible in their hand, should be found calling in question what the Holy Spirit so plainly teaches in the above Scripture! David, the inspired prophet of God, and speaking by the Spirit of God, says, "I shall go to him." Besides, special promises are made to children. No threatenings of eternal misery are found in the Word of God against them. Nineveh was spared for their sake. They are not subjects of a judgment to come. They have done no "deeds in the body." It is only they who have, who "shall appear before the judgment seat of Christ to give account," &c. The Apostle speaks of a generation (infants) who have not sinned after the similitude of Adam's first transgression. Christ says (and will not that satisfy every one) "Of such is the kingdom of heaven." Observe, he does not say that such will make a *part* of the kingdom; but that the kingdom mainly consists of such. "Of such is the kingdom of heaven."

Cheer up, cheer up, bereaved, heart-stricken Christian parents, weeping your infants dead; the separation is not everlasting. Soon, soon, you shall go to them; there to adore Him, who, by his blood, made them and you "kings and priests unto God and his Father forever. Amen."

2. *Recognition in the future state.*—"I shall go to him." But if recognition were not a fact, what better had David been in heaven than he was on earth? But David believed in it, and comforted his stricken spirit by it. And did not Christ teach it in the parable of the rich man and Lazarus; and did not the disciples know at sight Moses and Elias on the mount? And the wicked (we are taught) shall look into the kingdom and see friends and parents there. And shall we be less knowing in heaven than we are on earth; or, as the Welsh minister



said to his wife, who when he was in deep study, was teasing him with the question, "John, my dear, think ye we shall know one another in heaven?" "Jane," said he, impatiently, "shall we be greater fools in heaven than we are on earth?" Jane was satisfied and comforted. And surely we should be greater fools there than here, if recognition is denied.

3. *Personal assurance.*—"I SHALL go to him." Not a single doubt does he entertain of it. "I shall go to him. And is not this assurance the privilege (purchased by the blood of Christ) of every Christian believer? Adam, in innocence, enjoyed it, and do the blood-bought sons of God enjoy less blessing? Nay, says Christ, "I am come that they might have life, and that they might have it more abundantly." And says the Apostle, "We have not received the spirit of bondage again to fear; but we have received the spirit of adoption, whereby we cry, Abba, father." And "the Spirit itself beareth witness with our spirits that we are the children of God." Besides, their faith, their repentance, their love of God say it; and the Holy Spirit, both in the Scriptures, and in their hearts, says it, "I shall go to him."

4. *Final perseverance of saints.*—"I shall go to him." Some call this in question, but David did not. "I shall go to him." Were our salvation of ourselves we might call in question the doctrine, but as it is *wholly* of God, he will perfect his own word. Besides, Christ taught it. Where found he the lost sheep? When found, where did he lay it, and when and where laid he it down? On the shoulder of Omnipotence did he lay it, and on it did he carry it, till he brought it to the ninety-and-nine who had not left the fold. Hear Him who cannot lie. "I give to my sheep eternal life. They shall *never* perish," &c Besides, how can God condemn those he has pardoned and justified; or how cast off those he has adopted as his own, when he assures us that his "gifts and calling

are without repentance?" Hence, says the Apostle, "Who shall separate us from the love of Christ?" "There is, therefore, now no condemnation to them who are in Christ Jesus." Well, then, might David say—and every Christian parent, mourning his or her infant dead: "I shall go to him."

What a book is the Bible! How green its pastures! How refreshing and life-inspiring its water! It has a balm for every wound, and a cordial for every fear.

### The Baptist Church a Missionary Church.

Christ Jesus came into the world that all, even as many as should believe on him should not perish, but have everlasting life. During all his painful sojourning here on earth, he proclaimed himself, in word and deed, the light of the world; and he died, that he might be the propitiation for the sins of the whole world. In perfect and entire harmony, then, with the original purpose of his incarnation—with the teachings and practice of his life—with the motive and object of his death, was his parting precept, "Go ye into all the world, and preach the gospel to every creature."

This command, so comprehensive in its nature, was given to the church as such. She was constituted the depository of God's truth, the almoner of Christ, to distribute peace and quiet throughout a sin disordered world. In order to execute this commission, she is furnished with appropriate means. She has men called of God, to be the heralds of the Cross, who are furnished with intellectual and moral qualifications to obey the injunction. It could not be expected, nor was it designed, that the church should go individually to the ends of the earth to proclaim salvation. This difficulty is obviated by a supply of servants, who are under the direction of the church, to carry the nutriment of heaven and the water of eternal life to the per-



ishing millions. The appellation given to the preachers of the gospel, emphatically expresses this relation: ministers of Christ and servants of the church.—Hence Paul, when writing to the church at Corinth, remarked, “We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus’ sake.” Hence ministers are prohibited from engaging in secular pursuits, except in extreme cases. Hence, too, ministers are licensed by the church, before they are authorized to preach the gospel, and they continue to be responsible to the church for their conduct as men and ministers. The trust, then, of evangelizing the world has been committed to the church, and her end will not be accomplished till the everlasting gospel be preached to all the dwellers on earth, and all nations become Christ’s inheritance, and the uttermost parts of the earth his possession. In harmony with these views, has the Baptist church ever regarded the design of her organization. Considering the commission as given to the church, we have from time immemorial, acted on the ground that she is to extend to all people the blessing of salvation.

We have only to review the history of our denomination to establish the fact, *that the Baptist church has ever been a missionary organization.*

The gospel was first preached in France, Spain, Italy, and most other countries in continental Europe, by the Apostle Paul, when he was, as he says, (Gal. ii : 2, 7.,) a missionary to the heathen. In these countries the gospel, more or less pure, has existed till the present time. In Great Britain, the land of our ancestors, and especially Wales, into which most of our brethren were driven in the sixth century, by the persecution raised by Austin the Monk, God has never left himself without a witness. Churches essentially Baptist, have existed, among whom many missionaries, whose names stand bright on the page of history, labored after St. Paul had gone to rest.

In Davis’ history of the Baptists, page 85, he writes, “that for many years the Baptists had been greatly persecuted, under the tyrannical reign of Charles, and were prevented from meeting in large numbers. But under the administration of Cromwell, God gave them a release. They were allowed to assemble together and unitedly to devise means and plans for the advancement and prosperity of the Redeemer’s kingdom. In the year 1653, the brethren were emboldened to meet at Abergavenny, at which meeting collections were made, and funds raised to send out missionaries. This association passed a unanimous vote, that by sending out and supporting missionaries, as they had done before the days of their persecution, they would revive the ancient order of things.”

In Rippon’s Register is the following official document: “Soon after the accession of William and Mary to the throne the Baptists emerged from long and bitter persecution, during which many of their ministers had ended their days in prison, and many others, to escape a similar fate, had concealed themselves in different parts of England and other sections of Europe. In 1689, our brethren assumed courage to meet in a great association, which was held in London. This association was attended by ministers and messengers *from one hundred and seven churches*, eight of which were in Wales and the remainder in England. Some few of the items of business were as follows: The first day was spent in humbling themselves before the Lord. On the second day, they disclaimed all right to interfere with the liberty of the churches. On the third day, they passed the following resolutions:

“*Resolved, 1st.* To assist churches that are not able to maintain their own ministry.

“*2d.* To send ministers to preach in the city and among the destitute, and to visit the churches. As to the means by which this fund was to be raised, it was



resolved that it should be a free-will offering; that it was the duty of every member of every Baptist church in England, to aid in this work as his ability should enable him, and the ministers should show a good example. It was also resolved, that an annual meeting should be held, at which a report should be made of the affairs and progress of the good cause."

Let us also look at a few facts connected with the history of our denomination in America. The Philadelphia is the oldest association in the United States. It was constituted in the year 1707. The district at first embraced a part of New York, the whole of New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina, and Georgia, at a time, too, when most of these States extended back to the Ohio and Mississippi rivers, and therefore embraced the west and south-western States. "Being the oldest association of the kind in America," says the historian, "it was looked upon by all those subsequently organized as a pattern for imitation. It gave rules and even doctrines to most of the associations in the south and west."

We find in the official documents of the Philadelphia association, that the Rev. Messrs. Thomas and Sutton having intimated their wish to travel, in part, as missionaries through the southern provinces, it was deemed expedient that they should go out under the sanction and the recommendation of the association. "The ministers and messengers of the several Baptist congregations in Pennsylvania and adjacent countries, (says the minutes, under date of October 12, 1762,) met in annual association, in the city of Philadelphia, and gave them the required sanction, which was accompanied by recommendation of their characters as men and citizens by the Clerk of the Court, bearing the official seal." These documents are too long to insert in this article.

The circular letter appended to the

minutes of the association, for this same year, (1762,) has the following sentence:

"Strengthen the hands of your ministers, and be liberal of your ministerial gifts to vacant places." In 1766, "the association recommended that the churches make quarterly collections, and that the proceeds thereof be sent up to the association, and deposited in the hands of trustees; the interest of the aforesaid money to be appropriated to the support of such ministers as are sent out to distant places." The same year, Messrs. Davis, Stella, and Blackwell, were appointed to officiate in Virginia.

In the year 1792, Dr. William Rogers communicated information to the association, concerning the situation and moral condition of the Hindoos. The association recommended that any donations the churches or brethren might feel willing to make, to aid in evangelizing that degraded people, be sent to Dr. Rogers. In 1755, it was recommended to the churches to make collections for the missionaries in Hindoostan. In 1802, it was recommended to the churches belonging to the association, to appoint a day on which a discourse should be delivered, in each of them, on the subject of missions, and a collection taken up, for propagating the Gospel in destitute places.

I will present one more historical fact.

The Charleston association, honored for its antiquity, piety, and efficiency, was constituted the 21st of October, 1761. In 1775, four years after its formation. (Furman's History of the Charleston Association:—) "The association, taking into consideration the destitute condition of many places in the interior settlements of this and the neighboring States, (then provinces,) recommended to the churches to make contributions for the support of a missionary to itinerate in those parts. Mr. Hart was authorized and requested to procure such a minister, provided a sufficient sum should be raised. With this view, he visited Pennsylvania and New Jersey the following year, and pro-



vailed with the Rev. John Gano to take the service, who attended the annual meeting, and was cordially received. The association requested Mr. Gano first to visit the Yarkin, and then to bestow his labors wherever Providence should appear to direct. He devoted himself to the work. It afforded ample scope for his distinguished piety, eloquence, and fortitude, and his ministrations were crowned with remarkable success. Many embraced and professed the Gospel. The following year he received for his fidelity and untiring zeal, a letter of thanks."

Thus, records of our denominational proceedings might be multiplied, showing that *the Baptist Church has ever been, from her establishment to the present day, a missionary organization.* This is the glory of our Church. Whenever she shall lose sight of this great end of her constitution, her light will be extinguished and her glory departed.

### Individual Donations to Education.

The Hon. Henry Barnard, in the *Am. Journal of Education*, pays the following just tribute to several noble benefactors of their race, in former days as well as our own:

In dwelling on the lives and character of the most munificent benefactors of education, literature, and science, and describing the growth and present condition of the institutions which their large or well-timed acts of liberality have created and endowed, we should not lose sight of the names and services of another class of benefactors, whose contributions, although relatively small, were large in proportion to the resources from which they were drawn, and, from the time and exigences when they were made, were decisive not only of the increased usefulness, but of the very existence of the institutions. In bestowing our praises on Abbott Lawrence for the gift of \$100,000 for the foundation and endowment of the Scientific School at Cambridge, we must not diminish our

gratitude to John Harvard, whose early bequest of £750 converted a Grammar School of precarious prospects, into the first permanent College of America. While we express our admiration at the prospective development of the educational resources of Union College, when in the full enjoyment of the trust fund of \$600,000, given by Eliphalet Nott, we should not withhold our deepest reverence from the eleven ministers who met at Branford, in 1700, in faith and prayer, to deposit each some books from his own library, to found a college in Connecticut. In recording with deserved commendation the gift of \$500,000, by James Smithson, to establish an institution in Washington for the increase and diffusion of knowledge among men; of \$600,000, by John Jacob Astor, for a library of reference in the city of New York; of \$300,000, by Peter Cooper, to erect and endow an institute of popular education in the same city; of \$50,000, by Joshua Bates, to the city of Boston, by which the plan of a free city library was made secure, and broadly and immediately beneficial; of \$250,000, by John Lowell, Jr., by which the free public lecture was raised into an institution, and other similar gifts and donors, we must not forget such men as Caleb Bingham, who by the gift of one hundred and fifty volumes of books to the Town of Salisbury, in Connecticut, founded the first youth's library in this country; such men as Josiah Holbrook, who popularized the scientific lecture; or James Wadsworth, of Genesee, who by spending time and money, secured the establishment of a free library in every one of the 11,000 school districts of New York; or Edmund Dwight, of Boston, who by his timely donation of \$10,000, induced the legislature of Massachusetts to provide facilities for the professional training of teachers for her common schools, and thus inaugurated a new educational policy in our land.



### Blessing Infants.

Rev. G. W. Lehmann, Baptist pastor of Berlin, writes to Sir Culling E. Eardley an account of the habit of solemnly *blessing* infants, which for twenty years has been practised in his church. "It appeared to us," he says, "that such an act (of laying on of hands on children and 'praying over them and speaking a blessing on them,') though not directly instituted by the Saviour, yet could not be against his intentions, seeing he himself had acted on this rule.

"Accordingly, we agreed upon such a practice, and at the beginning of our church in Berlin, nearly twenty years ago, it was introduced, and scruples, especially of twelve mothers, were thus calmed.

"We indeed enjoyed much blessing on such occasions, and I am happy to say, that at the present revival among our children which the Lord vouchsafes to give us, most of the now converted and baptized children are such as were in that way consecrated to the Lord—indeed, the very first which was converted was one of those. However, there was also prevailing with us a feeling of a want of explicit institution, and therefore a danger of falling into our own devices, which feeling was, with various of us, so strong that they abstained from the mentioned practice. Gradually, the growth of our church, from a very little band of twelve or some twenty to three or four hundred, made the performance in a church meeting inconvenient, and much likely to reinstate infant baptism. Therefore we ventured to perform the act of blessing our infants not any longer in our meeting-place, but in the bosom of the family. There, generally, the babe lies on its mother's lap, and a number of relatives and members surround her. I then induce the father to pray first, give an address on an appropriate Scripture passage, and after laying on of hands, I pray myself, and close with the benediction. But I ought to state again,

that a goodly number of our members do not invite me for such a performance. How far the practice is followed in other churches, I cannot say, but I believe that those in Prussia, which mainly sprung out of our church in Berlin, follow our example."

The N. Y. Examiner regards the practice as dangerous, liable to perversion, and sure to become obsolete. It was practised by two of the English Baptist Missionaries in the West Indies, and one of the first Baptist Missionaries in East India. It may not be generally known that several eminent pastors of our American churches have at various times commended and adopted the custom. Among these, Dr. W. T. Brantly, if we mistake not, published his views.

If regarded as in any sense a duty or an ordinance, it would certainly be unscriptural and injurious. If viewed simply as a voluntary public expression of the absorbing desire of every pious man for his child's salvation, it may often have a good effect on both parents and children; on the former, in directing their minds to the duty of training up their children in the nurture of the Lord; on the latter, in impressing them with a sense of their parents' anxiety on their behalf.

### An Old Baptist Church.

Those among us who complain of meeting-houses, unless they resemble palaces, may perhaps obtain a hint from two or three facts connected with a Baptist church in Bedfordshire, England, the county once blessed with the labors of "glorious John Bunyan."

The church at Stevenon was "gathered" about the year 1655. Their first regular place of meeting was a large barn; previously to their obtaining this, they met when and where they could, often attending on preaching, and administering the ordinances of baptism and the Lord's supper at midnight, for fear of the enemies who sought their lives. The women tied a woollen apron



to four sticks, and held it over the head of their pastor, Stephen Hawthorne, while he preached in the dark. The parish of Steventon adjoined that of Turvey, afterwards blest with the labors of Legh Richmond; Hawthorne planted himself on the boundary line of the two parishes, so that when they were disturbed by the police officers of Steventon, his hearers got through the hedge into the parish of Turvey, to prevent their being taken into custody. The dust of this worthy man reposes in the midst of his people, who yet worship on the same spot, in a house built in 1723. — *Watch. and Refl.*

### Rev. Tertullus Tall-Talker.

VAINLAND, March, 1856.

MR. EDITOR:—I was delighted to see, in the last issue of your excellent paper, a short and interesting sermon from my estimable friend, the *Rev. Tertullus Tall-Talker*, D. D., L. L. D. As your readers may not be much acquainted with his history, and his eminent attainments, I have concluded to furnish for your columns a brief sketch of his life. He and I are natives of the same neighborhood, a region which has given birth to more distinguished men than any other of equal extent on the globe. Indeed, I might mention, if it did not seem to be boasting, that I am a distant relation of the renowned *Dr. Tall-Talker*. His father and mine were fourth cousins. The *Doctor* inherited his noble qualities from his excellent father, the *Rev. Abiram Tall-Talker*, a man always fully conscious of his great worth, and not slow to proclaim it. *Tertullus* was a sprightly, bold, aspiring boy; and his judicious father took great pains to cultivate his native qualities. The old man early predicted the future eminence and glory of his favorite son. As an instance of the skill and prudence with which he nourished the self-respect and lofty aspirations of the young genius, I will state a simple fact. "I have," said the *Rev. gentleman*, in the presence of his boy, and, at the same time, giving

his hearers a significant wink, as if he would not have the youth to notice the remark,—“I have long been convinced that parents are apt to over-estimate the abilities of their children. I have taken peculiar pains to guard against the delusion, and I have, I think, entirely succeeded in the attempt, so that I do not now form a more favorable judgment of my own children than of the children of others—and I am fully convinced that my son *Tertullus* is the most promising lad that I have ever seen.” This high estimate of the boy’s abilities was not peculiar to his father. The child was the idol of his family. From his very infancy he engrossed the attention of every company in which he appeared. I have often heard his mother boast that when he was twelve years old, such was his precocity, that in the company of the oldest and most intelligent persons, he always took the largest share of the conversation. Old *Mr. Dullard*, a warm friend of the *Tall-Talker* family, used frequently to say, that he thought *Tertullus* must be inspired.

But I must hasten with the narrative. At an early age *Tertullus Tall-Talker* made a profession of religion. There was a general impression among his friends, that he would become a preacher, and the impression was soon confirmed. He was licensed to preach by the church of which his venerable father was pastor. As the education of the young man was very slender, he was urged by some friends, who did not fully comprehend his genius, to enter upon a regular course of studies. *Tertullus*, with the reluctant consent of his father, was placed in the preparatory department of a respectable college. But such a candle was not lighted to be put under a bushel. The young licentiate had far more genius for speaking than for studying. In the recitation room many of his class excelled him; in the pulpit not one could equal him. His genius spurned the restraints imposed on dull and spiritless youth, and longed to enter on its ap-



propriate sphere of labor. Nor was the field of labor wanting. The churches vied with one another in their efforts to obtain the services of so brilliant a preacher. Wherever he went crowds flocked to hear him. His praise was on every tongue. Nor was he restrained by any false delicacy from publishing, on all convenient occasions, his own wonderful success. Those who had the pleasure of hearing him in the pulpit could generally learn from his remarks, often ingeniously introduced, what multitudes attended his ministry, how many had been converted by it, and in what estimation it was held by the rich and intelligent.

Mr. *Tall-Talker's* first settlement was with the *Sounding* church, in his native country. Strong objections were entertained by some to his ordination. He was, they said, young, inexperienced, had suddenly, and without good reason, abandoned college, and they feared he would not be able to sustain himself in a regular pastorate. They did not, however, make due allowance for his transcendent genius—his power of grasping knowledge by intuition. A presbytery to ordain him was easily found. Never did a young pastor have so bright a career. A crowded house, great admirers, many additions to the church, and joyful congratulations of success, made up for a time the history of his pastorate. There was a perfect understanding between him and his people. He praised them, and they praised him.—Never was there such a church as *Sounding* church in *Vainland*; and never did a church have such a pastor as *Tertullus Tall-Talker*. So matters might have remained to this day, had not a few dull, prosy, and headstrong members, utterly incapable of appreciating the splendid oratory of their pastor, become disaffected, and led off a party in opposition to him. I draw a veil over the subject. I am unwilling to give utterance to the indignation that burns within me. Elder *Tall-Talker* resigned his charge of the

*Sounding* church, but did not leave his beloved *Vainland*.

Since the unfortunate division in this church, brother *Tall-Talker* has not been long settled in any one place. He has made several settlements, but from one cause or another, they have been temporary. His sermons are too high for common minds. He is anxiously looking out for a sphere sufficiently elevated to give full scope and exhibition to his illustrious powers. It is a pity but he could be elected chaplain to Congress.

The *Doctor*, partly from choice, and partly from necessity, has devoted himself of late years mostly to itinerant labors. For these he is eminently fitted. He understands human nature. He praises the people for their intelligence, refinement and liberality; and thus gets on good terms with them. He writes, or procures to be written, spicy articles, calling attention to the unrivalled eloquence of the distinguished Dr. *Tall-Talker*; and in a short time has crowded and enraptured congregations. By reporting, in full, the number of converts at the meeting, he prepares the way for his invitation to other, and inviting fields of labor.

It is time to close this sketch. The colleges and universities are rather set against Dr. *Tall-Talker*. He does not extol them. He is not indebted to them for his profound and various knowledge. He might have been without an honorable title to this day, had he not succeeded in obtaining from the legislature a charter for a College in his native land, which though it never went into regular operation, conferred on him, most worthily, the distinguishing titles of D. D., L. L. D. Never were honors more gracefully worn, nor, I may add, more deservedly.

I heartily concur in the recommendation of the sermon to appoint a *missionary lauder*. And who is so worthy of the appointment as Dr. *Tall-Talker* himself, the illustrious projector of the scheme. He would be an honor to the denomina-



tion. He would do the work well and heartily. He would find it a most congenial occupation. I may be permitted to intimate, too, as I do it without the knowledge of brother *Tall-Talker*, that an appointment, at this time, would be very acceptable to him. I am willing to be one of one hundred, (though I am very poor,) to pay five dollars a year to support the *Doctor* in the noble work. Who will take stock? We shall never have the work of denominational laudation done, fully and effectively, until we send forth some man, like the Rev. *Tertullus Tall-Talker*, possessed of genius, learning and reputation, to proclaim through the land, our numbers, wealth, intelligence, respectability, zeal, influence, and glorious prospects.

SAMSON BUBBLE.

### The Scripture on Infant Baptism.

Ask a Pedobaptist to prove his doctrine from the Bible, and he will quote passages which may be classified under three heads.

1st. Those which speak of infants but not of baptism. Matt. 19:13. Luke 18:15. Acts 2:29.

2nd. Those which speak of baptism but not of infants. Acts 15:16-33. 1 Cor. 1:16.

Those which speak neither of infants nor baptism. Rom. 4:11—16. 1 Cor. 7: Gal. 3:18. Eph. 6:1. Col. 2:11, and some quote John 3:5. They never quote passages in which baptism and infants are linked together.

### A Profitable Lesson Forcibly Taught.

More than twenty years since, the late Dr. Staughton gave to a friend the following passage in his personal history.

'When I was young in the ministry. I had occasion to visit Kittering, and while there, although I had no object beyond my own gratification, I called on the Rev. Andrew Fuller. I found him in his study busily occupied with his

pen, and, by his air of abstraction, seeming to say, 'Be short; my time is precious.' I felt that I was an intruder, but determined, if possible, to make an impression that would remove the cloud from his brow, and secure the sunshine of his favor. So I referred to his 'Gospel worthy of all acceptance,' which had just been published, expressing, in warm terms, the satisfaction which I had found in the perusal of the work, and my unbounded admiration of the ability with which he had managed the discussion. I thought his countenance lighted up a little, and began to be confident that I had made a good hit.

'Ah!' said he, 'then you have read the book, have you?'

'I have, and with great pleasure.'

'How long since you read it?'

'It was only yesterday that I finished it.'

'Then you have read it quite through?'

'I have. I was so much interested in the course of argument, that after I commenced it, I could give my mind to nothing else until it was completed.'

'I am glad to hear this, my young brother; I like to have my works read, and to know what careful, judicious readers think of my views. Perhaps you will give me your opinion of some of my positions, and of the manner in which I have maintained them!'

'O, certainly; I think you have been very thorough in the discussion, and left Antinomianism not a square inch to stand upon.'

'Very well; what do you think of my remarks in support of the second proposition in part second?'

I hesitated, and endeavored to recollect the proposition, but was obliged to confess that it did not just then occur to me.

'Perhaps, then, you remember the fifth proposition. What do you think of the reasonings and conclusions under that head?'

Here, also, I was compelled to acknowledge myself at fault.

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'Do you recollect what the arguments in part second are designed to prove?'

I was unable to state the point, and began to wish myself far away. But still he followed me closely with inquiries, to none of which I could give a definite reply. With every failure I sunk in my own estimation. I could give no account of the contents of the book, and keenly felt that in complimenting the author, I had betrayed a vanity that deserved chastisement. He made no comments, but simply proposed questions, which, had I read the work with care, I could easily have answered.

In due time, he desisted, and, greatly to my relief, permitted me to retire. The rebuke was severe but salutary. I learned from it never to speak well or ill of a book without the ability to declare, from personal knowledge, what the book contains."

### Anecdote of John Leland.

This eccentric but sensible man had a peculiar knack in settling difficult cases of discipline. A curious instance is given by a writer in the Examiner:

He was once invited to a Council, called under somewhat embarrassing circumstances. It appeared that a brother of wealth and standing had been guilty of some wrong-doing, which seemed to require discipline. The brother in question, however, being a man of influence, rallied a party in his favor, and the church was divided in opinion. As the labor proceeded, the parties became embittered, and there was danger of disruption of the church. The ground that he assumed was the following: He declared himself ready to make any concession and offer any reparation, if he only could be convinced that he had done wrong; but as he could not see it, he could do neither. In this exigency a Council was called by the parties. There was every indication that the Council would be divided, as the church had been before them. Every one was moved by

the apparent candor of the brother, his willingness to make any confession if he could be taught that he had done wrong, and his steadfast declaration that he could by no possibility see the wrong in question.

Father Leland arrived somewhat late at the Council, and in silence heard all that was offered by the church and the offender. When called upon for his opinion, he spoke to the following effect: "Brethren, you observed that I arrived, contrary to my custom, very late. I will tell you how it happened. I had got on my horse and was coming here, when I saw a hog in one of my fields. I tied my horse, and went to drive him out. I observed the hole in the fence by which he had entered, and I gently drove him towards it. I could not but take notice, that he seemed very earnest to get out. He ran to the fence, and rooted and grunted all along until he came to the hole by which he entered; but when he came to it, he shot by it in an instant, and commenced his apparent endeavor to get out where there was no hole. I drove him along the fence again, with precisely the same result. He was apparently most anxious to get out where it was impossible, but he always darted past the hole like an arrow. At length I picked up a pocket full of stones, and concluded to try the effect of them upon him. The first one hit him, he made a bee-line for the hole, and was out of the field in an instant."

John Leland sat down. There was silence in the Council for some minutes. At length the offender rose, in tears, and exclaimed: "Ah, brethren, I see the hog hole." He made his humble confession, the Council adjourned, and the church was saved.

### Effect of Wealth.

He is a great simpleton who imagines that the chief power of wealth is to supply wants. In ninety-nine cases out of a hundred it creates more wants than it supplies.

## San Francisco, California.

We glean from an interesting communication in the *Christian Advocate* a good deal of information respecting the religious interests of this important city:

The *Romanists* have been in the country since 1769, or about that time. They established the Mission Dolores, within the city limits, at an early date. That establishment is still kept up; and they have now completed, in the heart of the city, the most expensive, commodious, and magnificent church edifice of which San Francisco can boast; besides, they have several smaller houses of worship, in the location of which the expansion of the town has been consulted.

Of *Presbyterian* and *Congregational* churches there are eight in San Francisco. Four of these have little more than a nominal existence. Of the remaining four, three are only contingently supplied with preaching; two of them, the First Presbyterian and the First Congregational, are now looking East, by correspondence, or committees, for pastors. The remaining one, Dr. Scott's, has recently been organized; a very substantial and commodious edifice has been erected, and a large congregation gathered. Most of the houses of worship occupied by the congregations above named are deeply involved in debt, and will be saved to them only by the most vigorous and united efforts of those interested.

There are two *Baptist* churches in this city. One congregation, until recently under the care of Rev. Mr. Rollison, has a very excellent brick house on Bush-street. The congregation is small, and is struggling with an enormous debt. The other, on Washington-street, under the care of Rev. Mr. Brierly, has a basement room completed and temporarily covered, which serves the present purpose of the congregation, which is understood also to be seriously embarrassed.

There are two *Episcopal* churches in

the city, well located. They have good houses, and are reported to be free from annoyances and debts, and are regularly supplied with the services of clergymen.

There have been five churches counted to the credit of the *Methodist Episcopal* Church in San Francisco. One, a small house on Mason-street, which is involved in embarrassments. A small, but neat house at Mission Dolores was so involved in the erection of it, that its future is a problem of doubtful solution. The Folsom-street Society and congregation are greatly reduced, and nearly dispirited; but it may be hoped they will survive the general pressure now so severely testing the strength and fidelity of the several congregations in the city. The Bethel, so long the pride of the Methodists in San Francisco, seems bound to go down under a fearful weight of liabilities. The Parnell-street congregation have a good house of worship, and a parsonage comfortably furnished.

The Roman Catholic Churches are ever full. The congregations in the other Churches above named are small, excepting some seven of them. There is evidently a growing regard for the Sabbath, and the sanctuary, attributable, to a large extent, to the coming of Christian ladies and children to our city.

## No Retreat.

A story is related of a Highlander taken prisoner by Napoleon, who was the piper to his regiment. The emperor, struck with his mountain dress and sinewy limbs, asked him to play on his instrument. "Play a March;" he played it. "Play the Coronach," the dirge over the dead; he played it. "Play an alarm;" he played it. "Play a retreat;" "Na! Na!" said the Highlander, "*I never learned to play a retreat.*" No RETREAT! Brethren, let us not know how to recede in God's work.



### The Creed of St. Patrick.

A short time ago the first stone of a Protestant church was laid in the valley of Dunleway, situate twenty miles north-west of Letterkenny, in the county of Donegal, adjoining the extensive estate of Lord George Hill. A highly respectable company assembled on the occasion to witness the ceremony. At the conclusion of the prayers, the Rev. George D. Doudney addressed a very large assemblage of the peasantry in the Irish language. During the prayers the people were attentive and respectful; but the moment they heard the first word in their own dear mother tongue, it was as though a current of electricity passed through them all. Many who were sitting or lying down, instantly rose and rushed forward to hear every accent; and although they evidently did not relish the idea of parting with their patron saint, yet every countenance was lighted up with animation during the delivery of the address, a translation of which we subjoin:

"My dear people and neighbors—I know you all love and honor St. Patrick. I love and honor him too! You love him because you think his religion and faith was the same as yours, and I love him because I think his faith was the same as mine. You think St. Patrick was a Roman Catholic—I know from his writings he was a Protestant. The oldest piece of writing in the sweet Irish tongue is called St. Patrick's armor or breastplate. It is a prayer or hymn written when Saint Patrick was going to Tara to preach before the king and nobles of Ireland, and at that time all the great people in Ireland were Pagans, and he greatly feared that he should be killed at Tara. Now, if St. Patrick had been a Roman Catholic, is it possible he could have written such a prayer at a time of such great trouble, and not once mentioned the Virgin Mary in it? Yet we find there not one word, in the whole prayer, addressed to any but God alone.

He does not ask the help of the Virgin Mary. Hear the prayer of St. Patrick: 'At Tara, to-day, the strength of God pilot me—the power of God preserve me—may the wisdom of God instruct me—the eye of God watch over me—the ear of God hear me—the Word of God give me sweet talk—the hand of God defend me—the way of God guide me—Christ be with me—Christ before me—Christ after me—Christ in me—Christ under me—Christ over me—Christ on my right hand—Christ on my left hand—Christ on this side—Christ on that side—Christ at my back—Christ in the heart of every person to whom I speak—Christ in the mouth of every person who speaks to me—Christ in the eye of every person who looks upon me—Christ in the ear of every person who hears me at Tara to-day.' Now this is the doctrine and faith of St. Patrick, and not one word is there in it about the Virgin Mary; and this is the faith of Protestants. Now, therefore, I say, St. Patrick was a Protestant, and this is the doctrine which, by God's help, we hope to preach to you in Dunleway Church. God bless you all."—*Irish Paper.*

### Fitness for Heaven.

"I find that I love God, and desire to love him more. I find a desire to requite evil with good. I find that I am looking up to God to see him and his hand in all things. I find a greater fear of displeasing God than all the world. I find a love to such Christians as I never saw or received good from. I find a grief when I see the commands of God broken. I find a mourning when I do not find an assurance of God's love. I find a willingness to give God the glory of all my abilities to do good. I find a joy in the company and conversation of the godly. I find a grief when I perceive it goes ill with Christians. I find a constant love to secret duties. I find a bewailing of such sins as the world cannot accuse me of. I find I constantly choose suffering to avoid sin."



## Editor's Garner of Gleanings.

UNIVERSITY OF VIRGINIA.—Out of 552 students, but 97 are known to be professors of religion; 18 are understood to be preparing for the ministry.

NEWTON THEOLOGICAL SEMINARY has 30 students, and a full faculty, consisting of Dr. Ripley, Dr. Hackett, Professor Hovey, Professor Arnold, and Mr. Sampson Talbot. The library has been much increased, and a fund of \$10,000 established for its benefit. The effort to raise \$100,000 for its endowment has been successful.

MERCER UNIVERSITY, Georgia, advertises for three Professors—of Belles Letters, of Ancient Languages, and of Pastoral and Systematic Theology; also, for a Principal of the Preparatory School. Address Rev. N. M. Crawford, President.

COLUMBIAN COLLEGE, D. C.—The faculty consists of five Professors in the Medical Department, and six in the Literary, together with a Tutor in Languages, and a Principal of the Preparatory Department. Medical students 17; Literary course, regular, 49; Scientific 11; Select 10: Preparatory school 28; who, together with one resident graduate, make a total of 116, entered since Sept., 1855. This institution bids fair to accomplish something worthy of the prayers and labors which have been bestowed in its behalf. Its prospects were never more substantial and cheering. With an endowment of \$70,000, buildings and grounds unencumbered, and 46 acres of valuable land, there is no reason why it should not go steadily and rapidly onward.

A JAPANESE IN MADISON UNIVERSITY.—A young Japanese, who came over with Commodore Perry, has entered college with a view to return, some day, as a missionary to his native land. Dr. Eaton announces the fact, and solicits donations to aid in his support.

PRINCETON THEOLOGICAL SEMINARY.—This Institution has enjoyed a degree of prosperity second to no other similar school in existence. Well manned in its faculty, well endowed, and well cared for by a powerful denomination of Christians, (the old School

Presbyterians,) it has attained a high position to which its impregnable theology has also helped not a little to contribute. The report of the Trustees was presented to the New Jersey Legislature on the 22d ult. The Trustees are required by statute to exhibit to the Legislature every five years the exact state of the accounts and funds of the corporation. Their last report was made in February, 1851. They now report that the real estate belonging to the corporation consists of about twelve acres of land; value of real estate \$85,000. The Permanent Fund, under the care of the Board, amounts to the sum of \$96,879. The interest of this fund is applied to the payment of professors' salaries, to the assistance of needy students in the prosecution of their studies, &c. The largest part of it is vested in New York. In addition, there is a Permanent Fund for the support of the Seminary, held by the Trustees of the General Assembly of the Presbyterian Church in the United States. The expenditures of the Board for the payment of professors' salaries and for incidental expenses of every kind, have been as follows: In the year ending 1st May, 1851, \$14,826; ditto 1852, \$16,013; ditto 1853, \$12,907; ditto 1854, \$12,113; ditto 1855, \$16,352. The whole number of volumes of books now in the library is 13,680.

THE LAST PROTESTANT IN MADEIRA.—Some years ago, there were a considerable number of people in Madeira, who, in spite of their priests, were readers of the Bible. That heresy, as it was called, appears to be now quite suppressed. The transgressors mostly emigrated to America, impelled partly perhaps by the general distress in the island, from the failure of the vines, but much more by a system of incessant annoyance to which they were subjected. One of them remained on the island, Senhor de Reis, a man of considerable property. This man has lately died. In his will he warned his friends that he was sure his body would not be allowed to be interred in the cemetery, but that that was of no consequence. So it has turned out. He was refused burial at all for three days. At length twelve policemen were sent out to see the body buried in the highway road leading to Porto de Cruz, and to

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prevent any of his friends following. Such was the treatment accorded to the last resident Protestant in the sunny isle of Madeira.

THE PROSPECTS OF THE CATHOLIC CHURCH, in the United States, have been recently discussed in Baltimore, by no less celebrated a lecturer than Archbishop Hughes. According to the New York Christian Advocate, the audience was large, the Bishop was courteous, the Catholics were pleased, and the Protestants interested. Upon the whole, it was a satisfactory affair. The Catholics were satisfied because the Archbishop made out his case so well; the Protestants, because he made it out no better; and the Archbishop, we may suppose, was satisfied in that he had given satisfaction to everybody else. To all this aggregate of satisfaction we would humbly ask permission to add the expression of our own. It is highly gratifying to us to find Popery coming out fairly before the people, and throwing itself for support upon their intelligence.

Bishop Hughes confined himself to the examination of the numerical relation of Catholics; the question being whether Popery increased or diminished under the influence of our institutions. It seems that this is a matter of dispute, or at least difference of opinion, among the Catholics themselves. Bishop Hughes seems to have doubts about it, though, upon the whole, he inclines to think, as a gentleman of his passionate loyalty to American institutions must be strongly disposed to do, that Popery does thrive moderately in our midst. The conclusion is important; for, now that our liberty is judged to be compatible with Popery, we may hope that the Jesuits will permit us to enjoy it a while longer. It will not be necessary to make a "Paraguay" of the United States, as an old Jesuit once boasted to a friend of ours, the order intended to do of Missouri. It seems that, notwithstanding the very natural suspicion that Catholicism could not sustain itself except among the stupid and illiterate multitudes of an unschooled, Scriptureless people, it has proved that it can. The secret of its power lies deeper than in mere intellectual poverty. Its root is in the depraved and carnal heart. A religion that promises heaven upon the ground of submission to the clergy, making piety an objective rather than a subjective thing, will always find a kind reception with many, who have too much conscience to be sinners, without some ultimate security of salvation. We knew a good Catholic to close his grog-shop on Sunday morning in

time to go to church. Now, how could this man get along without Catholicism? Why should he abandon the Church? Where else could he go? Rejected by all others, he must live outside of Christianity here, and of heaven hereafter, but for the privilege of a blessed Church which does not harshly interfere with the whiskey business! For this man and for multitudes more, who wish to sin, and do not wish to be damned, the Catholic Church is a felicitous asylum. It sets up on Mount Zion a cage for unclean birds, and many there be who flee into it. Archbishop Hughes may take courage. Popery can live here, as well as other bad things. It may have to bend a little to the notions and usages of the people, but if the priests will only cease to make it offensive, by throwing it into the strife of politics, and do away with the odious appendage of female prisons, they may sustain it in some tolerable respectability for a century longer, for aught we can see to the contrary.

A SWARM OF LOCUSTS.—Is it any wonder that the city of Rome does not thrive? See what a multitude of drones there are to be supported by the workers:

The *Moniteur*, of January 6, announces that the General Vicariate of Rome has just published an official census of the population of that city for the year 1856. In all, there are 177,461 inhabitants; among whom there are 36 bishops, 1,226 secular priests, 2,213 monks and other religious personages, 1,919 nuns, and 687 seminarists. At Rome, therefore, there are in all, 5,081 priests, monks, nuns, or seminarists—that is to say, one to every thirty-five inhabitants.

RUSSIAN TOLERATION.—No associations for religious purposes are tolerated in Russia; no printing presses are permitted to print the Bible in the vernacular tongue of the people; no version of Scripture, in the only language the masses can understand, is permitted to cross the frontier. It is stated that there has not been a copy of the Bible printed in Russia since 1823. Colporteurs, Bible agents, and Tract distributors, are treated as so many Red Republicans. Even to the two millions of Jews, concentrated in the empire, not a copy of the Old Testament, in their native Hebrew, is permitted. No Christian missions are tolerated, even to the most barbarous tribe under Russian sway, and the inoffensive and pious Moravians, permitted to pursue their charitable work every where else, have been driven from Russia.



**ABSENTEES FROM CHURCH.**—A new method of dealing with absentees from public worship has been devised in North Carolina.

Rev. Mr. —, says a correspondent of the Richmond Christian Advocate, engaged to serve the Church near this place for so much a year, once a month. A calculating brother made a motion, that if he was absent from any appointment, a pro rata amount should be deducted. This was carried, the minister making no opposition. After this, he made a speech upon the importance of the members attending, and concluded by a motion, that all male absentees should be fined 50 cents for each absence. This was also carried. His first appointment happened to be one of those severe snowing Saturdays, of which we have had such abundance this year, and there was nobody present but the preacher; so he fined them all (between 40 and 50) 50 cents each. His next appointment was as bad, and he was there alone again; and under the rule he fined them again. How it will be in March I don't know; but don't you reckon he will pray for snow? "It's an ill wind that blows nobody any good."

**TO PREVENT SLEEPING IN CHURCH.**—The plan adopted in Salem, Mass., by the Puritan fathers, is recounted in Felt's History of Salem thus: "The boys were ranged on the stairs of the meeting house; and a man was appointed to keep people from sleeping, by means of a short chubbed stick, having at one end a knob, to knock unruly dogs and men, and at the other a fox-tail, with which he would *stroke* the women's faces that were asleep. In the same place two men were appointed to make the circuit of the town during service, to mark down the non-attendants, so as to present them to the magistrates; while, at the same time, three constables kept watch at the doors of the meeting house to prevent any one from going forth, till all the exercises were finished."

**THE FIRST CHURCH IN KANSAS.**—Rev. S. Helm says that the first church of white men and women organized in Kansas Territory was a Baptist Church, and by a Kentucky Baptist preacher.

**OLD FASHIONED SINGING.**—In Dr. Alexander's church, Fifth Avenue, N. Y. City, the choir has been dismissed, the fine organ has been removed so as to face the people, and the singing is performed by the congregation. A gentleman stands at the side of

the minister, a little lower, to lead it, and the old tunes, familiar to us long ago, are exclusively sung.

**SOUTHERN BAPTIST PUBLICATION SOCIETY.** Edmund King, of Montevallo, Ala., proposes to be one of fifty to give *five hundred dollars* to make the proposed permanent fund of twenty-five thousand dollars for this Society. Five others have been already found.

**HOUSEHOLD BAPTISMS.**—Rev. R. Fleming, Thomasville, Ga., desires to receive accounts of all baptisms of whole households, which Baptist ministers have been privileged to administer. He has authentic accounts of about fifty, gathered some time ago, and designs publishing the list, with comments, when it reaches one hundred. He mentions one recent instance:—"Our young and highly esteemed brother, W. H. Davis, of Newnan, baptized an entire household at that place during the revival there last summer. These instances are of frequent occurrence now, as well as in Apostolic days. But if the Pedobaptist practice were universally prevalent, such a thing could not possibly occur. The parents, according to their system, would all have been baptized in *infancy*; therefore, the entire household of father, mother, and young people, could not be baptized at once."

**PRAYER FOR EDITORS.**—We have heard fewer prayers offered up to God on behalf of the editors of our Christian journals than for any other class of public men; and yet we know of no servants of the Church who more need to be upheld by the importunate prayers of their brethren in Christ. A Christian editor needs great wisdom, consummate prudence, wakeful observation of men and things, unceasing self-control, and, above all, a double portion of the spirit of Christ. "Brethren, pray for us," that we may be enabled to acquit ourselves honestly and honorably, and in a Christian temper, to our generation and to posterity. Our own prayers will be greatly stimulated and encouraged by the conviction that thousands of devoted spirits are remembering us in their best and happiest moments at the Throne of Grace.

**DAVID BENEDICT**, the well known compiler of a "History of the Baptist Denomination," writes to the Tennessee Baptist, from Pawtucket, R. I., where he resides, commending Orchard's History in high terms, and refers



thus to the labors in which he has himself been engaged since the publication of his work:—"When I see so much twisting and turning to avoid immersion, and so many strange assertions against its antiquity, I keep thinking of the writings of the Fathers, in which I have been immersed for a long time past, in the prosecution of my *Compendium of Church History*, on which I have been engaged for the last seven years. My main object in wading thus in Patristic lore, has been to ascertain the true character of the Novatians, Donatists, and other reputed heretics.

"When nothing was said of any other way of baptising but by immersion, churchmen and dissenters all agreed in the mode. Indeed, there was nothing then said about the mode. Baptism was dipping, and nothing else. And how often do I wonder that men who lay claim to but a small amount of ecclesiastical reading, should dispute this point. I will refer to the Latin works of Optatus and Augustine. The first was expressly against the Donatists, and the ninth folio volume of Augustine is mostly devoted to this people, and as they were inveterate rebaptisers, especially of the Catholics, the baptismal controversy, as it existed between the parties, was almost always uppermost in their disputations: yet nothing was said of sprinkling or pouring on either side. On almost every page, in addition to baptize, we see *lavo, tingo, &c.*, with their never ending derivatives and compounds, employed when the baptismal rite was referred to."

**WITTY APOLOGY.**—Oliver Wendell Holmes, the man who never dares to be as witty as he can, was recently an invalid, and addressed the following note of apology to the President of the Cambridge Athenæum:

"BOSTON, Dec. 11, 1855.

"MY DEAR SIR:—You must excuse me to your audience in the politest way you can. I have been ill, as you know, for a fortnight, and have been practising reduction and subtraction until there is a mere trifle left in the way of a remainder. I could stand up before an audience from long habit, but I doubt if I could sit down again without assistance. I am satisfied that if I were offered a fifty dollar bill after my lecture, I should not have strength enough left to refuse it. I am unwilling to run the risk, and as you have inspected me, I trust you will give me a certificate of invalidism not of the kind called 'indisposition.'

"Yours, very truly,

"O. W. HOLMES."

AN AGED MISSIONARY is seldom heard of. Alas they generally die young. Preferring to wear out than to rust out, they err, often, in labors above measure, and exposures beyond prudence. But there are some whose lives the Lord preserves amid a thousand dangers.

The directors of the London Missionary Society have heard of the death of a venerable missionary, Mr. Davis, who landed in *Pahiti* in 1801, and died at his work at *Pahiti* in August last, in his 85th year. He died on Lord's day morning, having preached on the preceding Sabbath; thus called to his rest and reward after 54 years of missionary labor in Polynesia.

Is there any instance of an older Missionary in these times?

**GREAT CENTRAL PARK IN NEW YORK CITY.** A large area, commencing half a mile above the Crystal Palace, three miles long, and about half a mile in width, has been designated for a City Park. The value of the 7,500 lots taken from private owners is assessed at more than \$5,000,000,—while New York itself is awarded \$650,000 for property taken which belongs to the city.

**PROTESTANT CHURCH FOR THE AMERICANS IN ROME.**—The Americans resident at Rome, whose number increases yearly, and is now about 2,500, have it in contemplation of erecting, in that city, a Protestant church. The following conditions, however, will be imposed upon the project:—first, that the church shall be erected beyond the walls of Rome; and, secondly, that it shall not have, externally, the appearance of a church, nor possess either tower or bells.

Thus Giant Grim gnashes his teeth, after he has lost power to bite.

**BAPTIST PROGRESS.**—In 1792, there was but one Baptist communicant in the United States to every fifty-six inhabitants: in 1834, there was one to every thirty inhabitants. The Baptists have more than one-fourth of the whole church accommodations in the country.

**SINGLE CHURCHES SUPPORTING A MISSIONARY.**—It is said that the church at Montgomery, and that at Mobile, Ala. are each proposing to raise \$750 annually, so as to support their own Foreign Missionary, in connection with the S. B. Convention.



THE BIBLE REVISION ASSOCIATION holds its annual meeting in Louisville, Ky., April 10th.

THE CONVENTION FOR THEOLOGICAL EDUCATION in the South and South-west, meets, at Augusta, Ga., April 30.

THE FOREIGN MISSIONARY BOARD OF SO. BAPTIST CONVENTION and the SOUTHERN BAPTIST PUBLICATION SOCIETY hold their annual meetings at Augusta, Ga., in connection with the above.

SUNDAY SCHOOL STATISTICS OF BOSTON.—The Boston North and South Baptist Associations held S. S. Conventions recently, at which they reported an aggregate of 62 schools, 31 in each:

|                | South. | North. |
|----------------|--------|--------|
| Classes,       | 534    | 673    |
| Teachers,      | 522    | 673    |
| Scholars,      | 4,556  | 5,665  |
| Library Books, | 14,984 | 20,301 |
| Conversions,   | 111    | 145    |

These schools, with their 1,200 teachers, and 10,000 scholars, form one of the most interesting circles of influence that can well be imagined.

TENDER MERCIES OF ROMANISM.—It has long been publicly claimed that the Roman Catholic is the most tolerant church in the world. The records of the inquisition in a single country, Spain, show that for three hundred and twenty-seven years, from 1481 to 1809, 34,658 souls were "dismissed to the flames of hell, after their accursed bodies had been burnt to ashes at the stake;" 18,049 persons were burnt in effigy, and 288,214 were condemned to prison and the galleys—a punishment involving perhaps greater misery than that of suffering at the stake.

COLONIZATION SHIPS.—Several public spirited citizens of Maine have determined to present to the Colonization Society, a vessel, for the purpose of aiding them in their noble work.

A citizen of Maryland, Mr. John Stevens, of Talbot county, offers to the Society three thousand five hundred dollars, to build another ship adapted to their use. Thus, by the munificence of *Maine* and *Maryland*, the ways and means are being rapidly provided for establishing a line of packets between this country and Liberia—an enterprise of the highest importance, both in its moral and its commercial bearings.

## Book Notices.

From J. W. Randolph.

THE VIRGINIA CONVENTION OF 1776, by *Hugh Blair Grigsby*—J. W. Randolph, Richmond.

The only fault we have to find with this work is that we cannot lay it down. The fruit of great labor and research, cautious in examining, and accurate in stating facts, it has thrown new charms about such investigations. Its brief but spirited sketches of individuals give it piquancy and life; while its views of the general course of events are broad and commanding. It is one of the most valuable recent contributions to American history.

From Harrold & Murray.

MEN AND TIMES OF THE REVOLUTION, *Dana and Co., N. Y.*—The journals of Elkanah Watson, spreading over the interesting period from 1777 to 1842, give many graphic sketches of private life during those "times that tried men's souls." A journey on horseback from Massachusetts to South Carolina, in the discharge of an important trust, afforded fine opportunities for observation, which he did not fail to improve.

From Charles Wortham.

HOARY HEAD AND McDONNER—*Harper and Brothers*.—This is the fourth volume of "The Young Christian Series," by Rev. Jacob Abbott. It is designed to carry out the trains of thought so ably introduced in the earlier volumes, and especially to illustrate the radical nature of the change in regeneration. It is written with all Mr. Abbott's customary beauty—and its outward appearance is befitting its matter.

From Charles Wortham.

CHILD'S HISTORY OF THE UNITED STATES—By *John Bonner*—*Harper & Brothers*.—The most readable and spicy little history for boys and girls we have lately come across. Admirable for schools, as well as fire-side reading. School children have long enough been compelled to mumble the dry bones of "Historical Compendis," mere skeletons of dates and hard names. Give them something more refreshing, and it will prove also more nutritious.

From Price & Cardozo.

THE GOSPEL IN EZEKIEL—By *Rev. Thomas Guthrie*—*Carter & Brothers, N. Y.*—Full of original and striking thoughts, and marked by the unction of the old Scotch divines, without their tedious formality, and endless subdivisions.



From the Publishers.

WORCESTER'S ACADEMIC DICTIONARY—*Hickling, Swan & Brown, Boston.*—The larger work of Worcester has been our table companion for many years. We regard it as a better standard than Webster, more accordant with the actual state of the language, and the usage of the best writers and speakers. This handsome volume is intermediate in size and character between the large work and the Common School edition. It combines most of the valuable points of the large work, at a smaller price, and in a more condensed and convenient form. We heartily commend it.

From A. Morris.

OLMSTED'S SCHOOL PHILOSOPHY—*S. Babcock, New Haven.*—A new and cheap edition of a valuable standard text book. Professor Olmsted, of Yale College, needs no recommendation from us.

From the Publishers.

OUTLINES OF PHYSICAL GEOGRAPHY—*By G. W. Fitch—J. H. Colton & Co., N. Y.*—Every body has heard of Colton's maps. They will be found in almost every traveller's pocket. Here is a work designed for those scholars of a larger growth, who would be ashamed, perhaps, of the Atlas, and think they have "finished" boundaries, and capitals, and chief rivers, and principal towns, and all that. It is an attractive book, beautifully printed; and drawing from such works as Maury's Physical Geography of the Ocean, and Guyot's Earth and Man, those materials which seem appropriate for school study, it affords a very valuable text book for somewhat advanced classes.

From C. Wortham.

LAWS OF FIGURATIVE LANGUAGE, *by D. N. Lord.*—Franklin Knight, N. Y.

A dollar book devoted solely to figures of speech seems out of proportion for a school or college text book. The part, which treats of Mr. Lord's peculiar views of Biblical criticism, may, it is true, be "omitted in the class;" and so may the remainder, we think, without serious detriment. The author vindicates the originality, if not the excellence or correctness of his views, by informing us in the outset, that they are "quite unlike those of Quintilian, Kames, Lowth, Blair," and also those of the "other rhetoricians, the commentators on the poets, and the expounders of the sacred writings." All are wrong. Mr. Lord seems fond of being solitary and alone. We should fear to agree with him, lest it might mar his pleasure.

From Harrold &amp; Murray.

MACAULAY'S HISTORY OF ENGLAND, Harper & Brothers, N. Y.—The third and fourth volumes, have appeared in several simultaneous editions on this side of the water. The best edition is that of the Harpers. The cheapest is an edition containing the four volumes in one, for \$1.25.

As to the value of the work, we need not add one word. The readers of the Memorial—a most enlightened body of people in our esteem, know all about that. We regret that our space did not allow us to copy two months ago its account of the famous "Toleration Act." Buy it and read for yourselves.

From Harrold &amp; Murray.

DREAMS AND REALITIES OF A PASTOR AND TEACHER. *J. C. Derby, N. Y.* A very dreamy and unsubstantial sort of book. The author seems to be a hard-working and right-minded man, but he will never dream so as to become the "immortal dreamer." Better keep wide awake.

From the Publisher.

THE DAY STAR OF AMERICAN FREEDOM, or the birth and early growth of Toleration in the province of Maryland—*By George L. Davis, of the Bar of Baltimore—C. Scribner, New York.*

We cordially commend this book to the perusal of all who are interested in the history of religious liberty. It is compiled from original sources obtained in this country and in England, by one who seems to be a thorough Roman Catholic, with the express object of sustaining the claims of Maryland to the honor of taking the lead in the cause of religious freedom. The views of the author are extreme, his predilections strong, and he has doubtless presented the best array of facts, and the best argument that can be made on the Catholic side of this question. Meanwhile the facts, so far as we have examined, seem to be fairly and truly presented, and notwithstanding the author's zeal and ingenuity in sustaining his view, no one can rise from a perusal of the volume without being thoroughly and forever convinced that neither religious liberty nor any thing like it, was ever known or heard of in Maryland during the period of which the author writes. The style of the work is dignified, and its tone courteous and gentlemanly; but its facts are overwhelming to the author and to all who side with him. The physique of the volume does credit to the publishers.



From Price & Cardozo.

THE SMITTEN HOUSEHOLD, or *Thoughts for the Afflicted*—A. D. F. Randolph, N. Y.

A collection, into one neat volume, of several small works, some of which had been separately published and highly prized. The Loss of a Child, by S. I. Prime; the Loss of a Wife, by W. B. Sprague; the Loss of a Husband, by G. W. Bethune; the Loss of a Parent, by J. B. Waterbury; the Loss of a Friend, by C. M. Butler. Such is the summary of the contents. It will be precious to the afflicted.

### ANNOUNCEMENTS.

THE COMMISSION.—The Southern Foreign Missionary Board propose issuing a monthly pamphlet with the above title, at \$1.00 a year, devoted mainly to the missions of that Board, though it will also "record the progress of other Christian enterprises, especially those of the Southern Baptist Convention."

OLSHAUSEN'S COMMENTARIES are announced as forthcoming by Sheldon, Blakeman & Co. Their value is highly appreciated by all critics.

THE BAPTIST DENOMINATION, by Rev. D. C. Haynes, is soon to be published by the same firm. Price \$1.00. It will contain almost every kind of information about the Baptists, past, present, and—we were almost going to say—future.

HISTORY OF ENGLISH BIBLE TRANSLATIONS. Sheldon, Blakeman & Co. announce as forthcoming a work on this subject, by Mrs. H. C. Conant, price \$1.25, which, judging from the table of contents, must be interesting.

LIFE AND WRITINGS OF JOHN L. WALLER, D. D.—Prof. J. E. Farnum, to whom the preparation of this work is entrusted, announces two volumes as ready for the press. Price \$2.00.

MEMOIRS OF SPENCER H. CONE, D. D., are in press and will be published early in April, by E. Livermore, New York.

DANCING AND KINDRED AMUSEMENTS.—A work on this subject, by Rev. F. Wilson, of Baltimore, is announced as forthcoming, from the press of the Southern Baptist Publication Society. The author has published several articles on the subject, as Editor of the True Union, and the strong impression made by them has led to their being requested for publication in a permanent form.

METHODISM AND REPUBLICANISM.—A discussion on this subject between Rev. S. Henderson and Rev. Mr. Hamill, both of Tuskegee, Alabama, which appeared in the columns of the S. W. Baptist, and excited much interest, will be published in a few weeks. It will make a volume of three to four hundred pages. Its courtesy and dignity, together with the kind feelings maintained throughout between the disputants render it an exception to most works of controversy,—while it cannot fail to interest those who desire to examine the subject.

### Our Own Book.

A SHORT LETTER TO MANY FRIENDS.—We have received a great many encouraging epistles from all directions. Old friends and new, north and south, editors and ministers and private brethren, have joined in commending the Memorial, wishing it success, and sending substantial tokens of their regard. We should like to print some of these, but really have not room, having filled up the number with matter of more interest and value to the reader than praises of our work. Some complain of "hard times," and say they must discontinue. We are very sorry—sorry for ourselves, sorry for them, and sorry if they have selected their religious reading as the first place at which to retrench.

To our friends, new and old, we say, give a little time and labor to help the Memorial. Try, each one of you, to get a single new subscriber, if no more. The Memorial ought to have 10,000 subscribers. Will you help to give them?

PUBLISHERS OF GOOD BOOKS are invited to send copies to the American Baptist Memorial, with the assurance that they will be candidly and fairly noticed. There is another class of books that we hope will not be sent—those that cannot bear to have justice done them. "Never fear," said a judge once to a nervous and agitated prisoner; "you shall have justice done you." "That's just what I am afraid of," was the candid reply. We desire to make our Book-Notice Department a repository of current information respecting all new books bearing on religion, education, or kindred subjects.

SEND GOLD DOLLARS, in payment of subscriptions, when you can. There is a heavy discount on bills less than five dollars. But we prefer having small bills than no payment, or long deferred payments.

SOUTHEASTERN BAPTIST LIBRARY



## The Monthly Record.

### Baptisms and Revivals.

*Names of Churches in Italics. Pastors' names follow those of the churches where they are known. The figures indicate the number of baptisms, unless otherwise specified.*

#### NEW HAMPSHIRE.

*Cornish Flat.*—Twenty to thirty have expressed hope, and more than sixty requested the prayers of Christians. Different denominations share in the awakening. *East Ware*—Church most revived, 71 conversions. *Candia*—7 baptized.

#### VERMONT.

*Windsor*—J. Alden. Twenty-five have indulged hope. *Hardwick*—Samuel Smith. Deeply solemn meetings have been continued for a month. Thirteen baptized.

#### MASSACHUSETTS.

*Tremont Temple.*—This edifice must now be sold. A few weeks will decide whether this valuable property shall or shall not be permanently secured to the Baptists. We hope the efforts, now in progress, to raise the necessary amount may be successful. The property is worth \$200,000. The amount to be raised is \$40,000. The remainder of the debt is provided for by permanent arrangements.

*Boston, Union Church*—Wm. Howe, 5. *Rowe street*—B. Stow, 6. *Merrimac street* has also been blessed. *Canton street church*.—A new church, with this name, is about to be constituted in Boston, numbering about 50, with Dr. Cushman as pastor. The congregation has been gathered in a Universalist chapel, rented for the purpose.

*West Boylston.*—About 50 among the Baptists, 70 among the Congregationalists, have expressed hope. *North Leverett*—8 baptized. *Lowell*—E. C. Eddy, 3.

#### RHODE ISLAND.

*Providence.*—The new church, organized chiefly by colonization from the First and Third churches, has met with much encouragement. Congregations large; Sabbath school over 100. A ladies' Bible class, conducted by Dr. Wayland, meets in its chapel, and sometimes over 100 are present. *Friendship street church*—13 baptized.

*Tiverton.*—A revival is in progress.

#### CONNECTICUT.

*Hartford*—Dr. Turnbull, 14; Dr. Murdock, 6. *Essex*—8 or 10 conversions.

#### NEW YORK.

*New York City.*—*Sixth street church, New York City*—C. C. Norton. Ten or twelve have found peace in believing, and the work is increasing. *Calvary*, 5; *Second Williamsburg*, 4; *First Staten*

*Island*, 1; *Cannon street*, 11, making 42 for this church during three months; *Olive Branch*, 3; *McDougal street*, 3; *Hoboken*, 2; *Tabernacle*, 4; *Mariner's Church*, 2; *First German*, 5; *Abyssinian*, 3; *Sullivan street*, 6.

*Sidney Centre, Delaware county*, has been the scene of a most powerful revival. Over 100 have professed hope. All denominations entered into the work most cordially. *Syracuse*—Rev. J. T. Seeley, of Second Baptist Church, gave the hand of fellowship, February 3d, to about 40 converts, and February 10th baptized 11 more; and a large number are still among the inquirers. The First Church is still destitute of a pastor. *Stanford*—Rev. E. Lucas. About 50 converts of all ages. The interest unabated.

*Rochester.*—C. G. Finney, somewhat celebrated as a revivalist, has been laboring for several weeks. All denominations seem awakened. About 300 have attended inquiry meetings, and the interest is deepening. At *Govanus, South Brooklyn*, a new interest has been commenced. *Penn Yan*, Rev. H. Brownley, missionary. Also, *Russell and Springville*, enjoy revivals. *Adams Centre and Port Byron*. *Springville*—J. Smitzer. Forty or fifty have professed faith in Christ. *Champlain*—Seldon Haines. A hundred or more have passed from death into life. *Albany, First Church*, 11.

*New Baltimore*, 25; *West Somerset*, 14; *Fayetteville*, J. B. Smith, 4; *Sandy Hill*, 24; *Bloomington*, 20; *Salem*, 17; *Jones' Run*, 12; *Bloomingtondale*, 6; *Russell*, 12; *Port Monmouth*, 14; *Whitney's Valley*, 8.

#### NEW JERSEY.

*Salem, First Church*—Rev. Dr. Perkins, 15. *Second Church*—Rev. D. J. Freas, 1. The work is progressing. *Port Monmouth*, 14; *Riceville*, 30; *Middletown*, 25, within the last few months. *Baldwinsville*, 7; *Norristown*, 12; *Bordentown*, 59; *Flemington*, 40 inquirers. Revivals also reported at *Wear's Corner and Cherryville*; *Second Camden*, 9, 14; *Lambertville*, Brother Armstrong, 5.

#### PENNSYLVANIA.

*Third Church, Philadelphia*—J. H. Peters. About 40 inquirers; many of them persons of mature years and enlarged experience in life. Six baptized. *Fourth Church*—B. Griffith, 2. *Fifth Church*—Dr. Dowling, 2. *Falls of Schuylkill*—M. R. Watkinson, 19. *North Church*—J. Cole, 5. *Camden, First Church*—J. Duncan, 6. *Eleventh Church*—D. B. Cheney, 14. *Uniontown*, 115; *Huntington*, 15; *Lower Dublin*, 11; *Greensboro*, 13; *Augusta*, 8; *Mill Creek*, 8; *Burwick*, 13; *Willistown*, 15; *Kittanning*, 6.



## MARYLAND.

Baltimore, Seventh Church—Dr. R. Fuller, 3. Franklin Square—G. B. Taylor, 1. First Church—J. W. M. Williams, 1.

## VIRGINIA.

Goshen, Monongalia county—G. F. C. Conn, 4; Boothsville, 7. Charlottesville—A. E. Dickinson, 2; Fairview, 6. Point Pleasant—John Davidson, 7; Flemington, 8.

## GEORGIA.

Madison, 5; Atlanta, 43.

## ALABAMA.

Pilgrim's Rest, Conecuh county, 9; Andalusia, Covington county, 12.

## LOUISIANA.

Bayou Macon.—Through the labors of Revs. J. V. Leake and G. E. Nash, there have been three churches constituted; over a hundred persons baptized, more than fifty of them from the Methodist Church, and with the aid of another minister, an association, (name not given,) constituted with six churches.

Salem—Robt. Martin, 15; Tensas—W. J. Lacy, 28; Black River, 10.

## TEXAS.

Huntsville—J. W. D. Creath, 30.

## TENNESSEE.

Cedar Ford, Union county—A. Acuff, 10; Richland, 27; Spencer, 8, Fall Branch, 32.

## KENTUCKY.

Sandy Creek—J. Coleman, 9; Mount Pleasant, Owen county, 12; Panther Creek, 8; Rock Spring, Yelvington, 7; Shepardsville, 20; Whitesville, 5; New Bethel, 15; Cedar Creek, 12; Blackford, 29; Georgetown, 64; Mount Washington, 19.

## OHIO.

Marietta—L. G. Leonard. 69 baptized within 30 days—fourteen more came forward for prayer. Special prayer meetings held at from five to seven places every evening just before preaching.

First Church, Cincinnati—N. Colver, 8. Ninth street church, Cincinnati—W. F. Hansell, 4.

Harmony—B. H. Pearson, 14; Still Water, 9; Hicksville, 39; Sandford, 7; Beulah, 16; Providence, 16; Myrtle-tree, 23; Harmony, 10. Sandusky—L. Raymond, 16. Jones' Run—J. B. Sutton, 10. Dayton—N. S. Bastion, 18. Monroeville—E. Eaton, 39. Rockhill, T. Jones, 9. Clearfork—T. Jones, 13. Milford—Lockhart, 7. Lanesfield—W. Hawker, 8.

## MICHIGAN.

Kalamazoo—S. Haskell, 23—"In the number were four children of ministers. The college, in both its departments, is being swept by the strong wind of the Spirit." Grass Lake—C. R. Patteson, 6. More are expected to unite with the church.

## INDIANA.

West Liberty.—J. S. Gillespie constituted a little church of 20, of whom he had baptized 11; and then held a meeting in which 23 were baptized. "The congregation had to assemble on the water that day, for we had to dig the

grave through heavy ice, on White river, and I buried them at the rate of one a minute."

Bedford Association—Unable to procure a stated missionary, brethren R. M. Parks, J. W. Foster, H. Burton and J. Carothers, associated themselves to perform pastoral and missionary work, and to aid each other in protracted meetings. Over 200 were added to the churches as the result. Bethel—F. J. Martin, 4; one of whom, Jno. W. Chord, was a Methodist minister.

Harbard's Creek, Munroe.—More than 50 indulged hope. Mill Creek—Wm. McCoy, 3; Salem, 3; Vevay, 25; Stilesville, 25; Cross Plains 24. Shelbyville—J. Reece, 13.

## ILLINOIS.

Springfield—About 60 have professed conversion, of whom 20 have been baptized. Richland, 4, Petersburg 8, Half Moon Prairie, 10. The scene—says Rev. C. D. Merritt—reminded me more of a "burial" than any other I ever attended. The ice was nearly two feet thick, through which an opening was made by sawing.

Revivals are reported in the Christian Times at Carrolton, Lacon and Keithsburg. At Carlinville nearly 200 persons are supposed to have been converted. Kingston, 11; Homer, 12; St. Mary's, 17. Delavan—S. S. Martin, 10; Chicago, Tabernacle Church, 3.

## MISSOURI.

Monroe county, 18; Millersburg, 26.

## IOWA.

North Linn Grove—O. S. Harding, 5; Marion, 16; Troy, 27; Brighton, 13; Glasgow, 10; Jefferson, 13; Glasgow, 10; Davenport, 8.

## WISCONSIN.

Geneva—S. Stimson, 11.

## OREGON TERRITORY.

Providence Church, at Forks of Santiam—E. Fisher, 40; South Fork of Santiam, 10. French Prairie Church—Chandler, 18.

## MINNESOTA TERRITORY.

Minneapolis.—Rev. A. A. Russell writes encouraging accounts of an awakening here, which he styles the first west of the Mississippi in Minnesota. Richland.—Rev. W. T. Bly baptized nine. The church now numbers 40 members.

## NEW MEXICO TERRITORY.

Javales.—Rev. H. W. Read baptized a Mexican family, the father, mother and three daughters; the mother is a cripple, who has not been able to walk for ten years. Afterwards he baptized three more, and organized a Sabbath school, these new converts cheerfully engaging in labors for the benefit of others.

## CANADA.

New Brunswick, Cardigan and Fredericton, 6; Johnston, 9. Revivals also reported at Salem Hall and at Liverpool, Nova Scotia. Hillsborough, 28; Jacksontown 1; Upper Loch Lomond, 1.

## INDIAN CHURCHES.

Cherokees.—E. Jones reports 81 baptized during the year 1855.



## Churches Constituted.

| Names.                            | Where.            | When.    | Mem. |
|-----------------------------------|-------------------|----------|------|
| Abingdon Valley,                  | Pa.,              | Feb. 28, | 23   |
| Buck's Harbor, Machias-port, Me., |                   |          | 45   |
| Evansville,                       | Wis.,             | Feb. 13, |      |
| Little Prairie, Sauk co., Wis.,   |                   | Jan. 16, |      |
| Mount Auburn, Cincinnati, Ohio,   |                   | Mar. 2,  | 19   |
| Patterson,                        | Harden co., Ohio, | Feb. 27, |      |
| West Liberty, Hamilton co., Ind., |                   | Jan. 23, | 20   |

## Church Edifices Dedicated.

| Where.                                  | When.   | Cost. |
|-----------------------------------------|---------|-------|
| Chanceville, N. J., (Port Monmouth Ch.) |         |       |
| Farmville, Va.                          |         |       |
| Greenfield, Mass.,                      | Mar. 5  |       |
| Groton Junction, Mass.,                 | Feb. 28 |       |
| Malden Centre, Mass.,                   | Feb. 14 |       |
| Onancock, Accomac, Va.                  |         |       |
| Ripley, Chataugue co., N. Y.,           | Jan. 17 |       |
| Toledo, Ohio.                           |         |       |
| Weston, Wisconsin.                      |         |       |

## Ordinations.

| Names.              | Where.                | When.   |
|---------------------|-----------------------|---------|
| Ashley, Freeman B., | Osterville, Mass.,    | Feb. 6  |
| Chase, Geo. S.,     | Warren, R. I.         |         |
| Dannels, Ellis W.,  | Unionville, Pa.,      | Feb. 21 |
| Drake, C. W.,       | Rockdale, Pa.,        | Feb. 20 |
| Keith, Robt.,       | Selma, Ala.,          | Feb. 24 |
| Law, F. M.,         | Selma, Ala.,          | Feb. 24 |
| Longfish, Deacon,   | Tuscarora, Can. West. |         |
| Newel, L. M.,       | Walesville, N. Y.     |         |
| Sagebeer, Jos. L.,  | Balligomingo, Pa.,    | Feb. 21 |
| Town, Saml. P.,     | Portland, Mich.,      | Feb. 6  |
| Tucker, J. H.,      | Shreveport, La.,      | Jan. 6  |
| Womersley, Thos.,   | Wenham, Mass.,        | Feb. 14 |

## Deaths of Baptist Ministers.

| Names.            | Residences.       | Time.    | Age. |
|-------------------|-------------------|----------|------|
| Ballard, Jno. B., | Brooklyn, N. Y.   |          |      |
| Granberry, Geo.,  | Harris co., Ga.,  | Jan. 14, | 60   |
| Richmond, J. L.,  | Ind.              |          |      |
| Swain, Calvin H., | Napoleon, Mich.,  | Jan. 30, | 77   |
| Wilson, John W.,  | Thomasville, Ga., | Feb. 3,  |      |

## Ministers Rec'd from other Denomin's.

| Names.          | Residence.       | Denom. |
|-----------------|------------------|--------|
| Bevins, Wm.,    | Waterboro', Me., | Meth.  |
| Chord, Jno. W., | Bethel, Ind.,    | Meth.  |
| West, G. W.,    | Portsmouth, Va., | Meth.  |

## Clerical Removals and Settlements.

| Names.            | Whence.            | Where.                  |
|-------------------|--------------------|-------------------------|
| Abbott, S. G.,    | Meredith,          | Bradford, N. H.         |
| Bevins, Wm.,      |                    | Waterboro', Me.         |
| Bigelow, John F., |                    | Middleboro', Mass.      |
| Burnett, J. L.,   | Arcadia, La.,      | Dorchete, Ark.          |
| Crane, E. F.,     | Olean, N. Y.,      | Clifton, N. Y.          |
| Dowling, John,    | Phila.,            | Berean Ch., N. Y. City. |
| Eaton, W. H.,     | Salem,             | Nashua, N. H.           |
| Eaton, W. G.,     |                    | Olney, Ill.             |
| Firmin, S.,       | Mahoning, Pa.      |                         |
| Fish, E. J.,      | Lima, Ind.,        | Bronson, Mich.          |
| Frost, C. L.,     | Perkinsville,      | Cuttingsville, Vt.      |
| Garfield, B. F.,  | Ketchum's Corners, | Cato, N. Y.             |

|                  |                       |                      |
|------------------|-----------------------|----------------------|
| Greenleaf, C.,   | Barry, Ill.           |                      |
| Hawthorn, Kedar, | Conecuh co.,          | Mobile, Ala.         |
| Harlin, W. H.,   | Amesbury, Mass.,      | S'th Acton, Me.      |
| Jenks, T. T.,    | Warwick, Mass.,       | Florida, Mass.       |
| Jenks, E. N.,    | Farmington,           | Ottawa, Ill.         |
| Kinne, Niles,    |                       | Barry, Ill.          |
| Mather, A. E.,   | Romeo, Mich.          |                      |
| Palmer, L.,      | St. Anthony,          | Anoka, M. T.         |
| Rhees,           | Ione Valley, Cal.     |                      |
| Rogers, T. B.,   | Minneapolis,          | Prescott, Wis.       |
| Rowley, Moses,   | Sun Prairie,          | Black Earth, Wis.    |
| Saxton, J. B.,   | Stockton, Cal.,       | Oakland, Cal.        |
| Seage, John,     | Port Richmond,        | Staten Island, N. Y. |
| Seaver, J. H.,   | Boston, Mass.,        | Pembroke, Mass.      |
| Seeley, J. T.,   | New York,             | Syracuse, N. Y.      |
| Smith, E. S.,    | Bigelow's Mills, Ind. |                      |
| Stiteler, J. B., | Independence, Texas,  | Savannah, Ga.        |
| Titus, S. W.,    | Gorham,               | Oswego, N. Y.        |
| Turner, E. B.,   | Portage, O.,          | Clyde, Ohio          |
| Williams, S.,    | Pittsburg, Pa.        |                      |
| Wilson, J. R.,   | Stonington, Ct.       | Elmira, N. Y.        |

## Statistics of Ignorance.

CENSUS OF 1850.

Whites. Attending School. Adults who cannot read or write.

| Whites.   | Attending School. | Adults who cannot read or write. |
|-----------|-------------------|----------------------------------|
| Ala.,     | 426,514           | 62,778                           |
| Ark.,     | 162,189           | 23,350                           |
| Cal.,     | 91,635            | 992                              |
| D. C.,    | 37,941            | 6,103                            |
| Conn.,    | 363,099           | 82,433                           |
| Del.,     | 71,169            | 14,216                           |
| Fla.,     | 47,203            | 4,746                            |
| Ga.,      | 521,572           | 77,015                           |
| Ill.,     | 846,034           | 181,969                          |
| Ind.,     | 977,154           | 220,034                          |
| Iowa,     | 191,881           | 35,456                           |
| Ky.,      | 761,413           | 130,917                          |
| La.,      | 255,491           | 32,838                           |
| Me.,      | 581,813           | 185,941                          |
| Md.,      | 417,943           | 60,447                           |
| Mass.,    | 985,450           | 220,781                          |
| Mich.,    | 395,071           | 105,754                          |
| Miss.,    | 295,718           | 48,803                           |
| Mo.,      | 592,004           | 95,245                           |
| N. H.,    | 317,456           | 88,149                           |
| N. J.,    | 465,509           | 89,775                           |
| N. Y.,    | 3,048,325         | 687,874                          |
| N. C.,    | 553,028           | 100,591                          |
| O.,       | 1,955,050         | 512,378                          |
| Pa.,      | 2,258,160         | 498,111                          |
| R. I.,    | 143,875           | 28,369                           |
| S. C.,    | 274,563           | 40,293                           |
| Tenn.,    | 756,836           | 146,130                          |
| Texas,    | 154,034           | 19,369                           |
| Vt.,      | 313,402           | 92,152                           |
| Va.,      | 894,800           | 109,711                          |
| Wis.,     | 304,756           | 56,354                           |
| Min. T.,  | 6,039             | 207                              |
| New Mex., | 61,525            | 466                              |
| Oregon,   | 13,087            | 1,875                            |
| Utah,     | 11,330            | 2,033                            |
| Total,    | 19,553,068        | 4,063,046                        |

962,506



# AMERICAN BAPTIST MEMORIAL.

MAY, 1856.

## *The First Baptist Church in Philadelphia and Liberty of Conscience.*

IT is now over one hundred and fifty years since the Baptists of Philadelphia commenced to worship God on the spot at present occupied by the First Baptist Church. Prior to that, they had been in the habit of assembling at the corner of Second and Chesnut streets. Alternating in their worship with another religious society, but being deprived of the house, as they considered unlawfully, they were invited by the Keithians, a small sect, originally of the Quakers, or Friends, to worship in their house, erected on this spot, and have ever since then continued to worship there. The Most High, we know, dwelleth not in temples made with hands. The true Zion is a spiritual city; the doctrines of grace are its towers, and Christ is the Head of the corner. Its bulwarks and its palaces are formed of lively stones, a spiritual house built up upon the foundations of the apostles and prophets for an habitation of God through the Spirit. Yet there is a history connected with the possession of this house and lot by the Baptists, which forms no unapt illustration of the value of their principles of liberty of conscience and the entire separation of Church and State.

About fifty years after Roger Williams had announced his convictions on the subject of religious liberty, William Penn published his "Frame of Government," in 1682, which has been truly remarked upon as containing some of the most

pure and admirable views ever set forth by one with the power so entirely in his own hand. He was himself the son of a Baptist, and carefully provides that all persons who acknowledge the Creator shall have toleration in Pennsylvania. Yet those only who professed "faith in Jesus Christ" were allowed to become freemen. This was far in advance of the age as to religious freedom, but it still made religious liberty rather a toleration than a solemn right and responsibility. Indeed, all the Hicksite Quakers would be excluded from voting by it, if construed in the spirit intended by its author.

We would not for the world undervalue the stand that, as a whole, the Friends have ever so nobly taken in favor of an unfettered conscience. They have wrought gloriously in the cause, and have had the grace given them to suffer for it more, perhaps, than any of us.

And yet it may not be improper here to show, that the Baptists would seem to owe their possession of and title to the lot of ground of the First Baptist church, Philadelphia, in a great measure to clearer views of this subject of the rights of conscience than even the Friends held.

This lot, with a house of worship on it, first belonged, as we have said, to the small sect of the Quakers called Keithites, who broke off from the rest about 1691, chiefly, as it would seem, because George Keith foresaw that some views then gaining ground among them of a "plenary inward illumination," super-



ceding the written Word of God, would lead ultimately to just such a belief or disbelief as that now current among the Hicksite branch of the denomination in question. This he wished to prevent. It seems that he and his party became the subjects of no little persecution, amounting sometimes to fines and imprisonments, from some of the Quaker magistrates, who unfairly charged them with disturbing their meetings. But one John Holmes, Esq., a magistrate and a Baptist deacon of no little influence, had recently come to the city. He was afterwards made a judge. In this matter he refused to act with the Quaker magistrates against the Keithites, alleging that "*it was a religious dispute, and therefore not fit for a civil court.*"

This act of simple, clear-headed justice soon produced a friendly feeling among his party towards the Baptists, and when a few years afterwards the Baptists were expelled from their original place of worship on Chestnut street in a very unrighteous manner, and refused to go to law with their Christian brethren of another denomination, the Keithians offered them the use of this very lot with the house of worship on it. By degrees they attended their worship, and most of them became members of the church. These persons wore the Quaker dress and used the Quaker style of address—*thee and thou*—though members of the Baptist Church. Thus an act of disinterested justice seems most unexpectedly to have brought its own reward and testimony. They entered as temporary guests, and won the regard of their hosts to such a degree that they freely gave them the house and lot, and became members of their society. T. F. C.

THE HEAVIER THE PURSE THE TIGHTER IT DRAWS THE STRING.—The City Mission, the great machine for evangelizing London, has very few supporters among the aristocracy. Nearly all the great societies rest on the middle class.

## Church and State in the Old Dominion.

NO. I.

THE LONDON COMPANY, 1611.

IT is a matter of no small interest to trace the progress of a nation as exhibited in the progress of its laws. They either embody the public sentiment, as where the laws spring from the bosom of the people, or else reveal that sentiment by being directed against its strongest manifestations, as where the laws are made by tyrants and the people can only evade or obey.

The first systematic code of laws, which seems to have been inaugurated in Virginia, was strikingly characteristic of the times and of the class of colonists under whose auspices this earliest American Colony was undertaken. There were innumerable visionary schemes of marvellously perfect republics, surpassing even Sir Thomas More's Utopia, to be realized on this young continent. And in order to ensure the exact fulfilment of all their ideas, the wise schemers made them into *laws*, and undertook, by enactments and penalties, to form a virtuous State.

There are those now who would persuade us that the true method for propagating the gospel among the heathen is not to send the missionary with his Bible, but the politician and the professor with their laws and sciences. Instead of churches, they would build court-houses, and convert men by the gospel of axes and hoes and steam power and electricity, not forgetting Sharpe's rifles, which Henry Ward Beecher thinks would be more efficacious than Bibles in the regeneration of Kansas.

Civilization before Christianity, they tell us, is the legitimate order, and this civilization established through commercial and governmental arrangements, rather than by the benevolent co-operation of missionary societies.

Well, that experiment has been tried; how often or how successfully we shall



not undertake to recount. But the history of Virginia presents a notable example.

It is well known that from 1606 to 1625, the affairs of the colony were under the charge of a company of adventurers or stockholders, residing for the most part in London, and usually styled "The London Company." The pious monarch, "whose religion neither checked the bigotry of his spirit nor the profaneness of his language," declares in the preamble to the original charter, that one of the leading objects of the enterprise was the propagation of Christianity. And in his instructions it is furthermore expressly provided, 'that the said presidents, councils, and the ministers should provide that the true word and service of God be preached, planted, and used, not only in the said colonies, but also as much as might be among the savages bordering upon them, according to the rites and doctrines of the Church of England.' Indeed, by those who made the first efforts to colonize Virginia, the diffusion of Christianity was always held forth as one of the objects of the enterprise. As far back as 1588, when Sir Walter Raleigh made an assignment of his patent to Thomas Smith and others, he accompanied it with a donation of one hundred pounds, 'for the propagation of the Christian religion in Virginia.' It was also enjoined in the royal instructions, issued in 1606, 'that all persons should kindly treat the savage and heathen people in those parts, and use all proper means to draw them to the true service and knowledge of God.' And the first charter assigns as one of the reasons for the grant, that the contemplated undertaking was 'a work which may, by the providence of Almighty God, hereafter tend to the glory of his divine majesty, in propagating of Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God.'

In 1609 a new charter was obtained from the king. Such was the determination of the leaders of the enterprise to have a purely Christian State, and to lend all legal support to the church, that, in their dread of popery, it was incorporated in this new charter that no person should pass into Virginia who had not first taken the oath of supremacy. This, however, excluded all who could not recognize the king as the head of the church, and therefore was as much aimed at the Protestant Dissenter as at the Papist.

Prior to this period, the Company had not interfered *much* with the religious affairs of the colony. They had only declared that "the exercise of Christianity in the new world should conform to the rites, ceremonies and doctrines of the Church of England." "Nothing *more definite* than this had been said," observes Dr. Hawks. Sufficiently definite we should think. But, "from this time more specific instructions began to be sent from the mother country; and religion began to form one of the subjects of the very imperfect legislation of the Company for their distant colony."

In 1611, the whole matter seems to have been thoroughly revised, and the wisdom of the age was taxed to draw up regulations, which should infallibly secure this rising State from heresy and irreligion. The people, it was thought, were insubordinate and heedless; and, therefore, needed more rigorous and distinct injunctions.

Along with Sir Thomas Dale, the new Governor, arrived a code of laws, most fiercely sustaining the gospel of peace, and enforcing love to man and devoutness toward God, by such gentle persuasions as whipping, withholding the daily allowance, *piercing the tongue with a bodkin, and DEATH.*

We subjoin such of these laws as have relation to the church. This benevolent code was published under the title, "For



the Colony in Virginea Brittania, Lawes Diuine, Morall and Martiall."

I. "I do strictly commaund and charge all *captaines* and *officers*, of what qualitie or nature soever, whether commanders in the field, or in towne, or townes, forts, or fortresses, to have a care that the Almighty God bee duly and daily served; and that they call vpon their people to heare sermons; as that they also diligently frequent morning and evening praier themselves, by their own examplar and daily life and duty herein encouraging others thereunto; and that such *who shall often and wilfully absent themselves*, be duly punished according to the martiall law in that case provided.

II. "That no man speake impiously or maliciously against the holy and blessed trinitie, or any of the three persons; that is to say, against God the Father, God the Son, and God the Holy Ghost; or against the known articles of the Christian faith, *upon pain of death*.

III. "That no man blaspheme God's holy name, upon paine of death; or vse vnlawful oathes—taking the name of God in vaine, curse or banne—vpon paine of *severe punishment* for the first offence so committed, and for the second, *to have a bodkin thrust through his tongue*; and if he continue the blaspheming of God's name, for the third time so offending he shall be brought to a martiall court, and there receive censure of death for his offence."

V. "No man shall speake any word, or do any act, which may tend to the derision or despight of God's holy word, upon paine of death. Nor shall any man vnworthily demeane himselfe vnto any preacher or minister of the same, but generally hold them in all reverent regard and dutiful intreatie; otherwise he, the offender, shall openly be whipt three times, and aske public forgiveness in the assembly of the congregation three severall Saboth daies.

VI. "Euerie man and woman duly twice a day, upon the first towling of the bell, shall *vpon the working daies* repaire vnto the church to heare diuine service, vpon paine of losing his or her daye's allowance for the first omission; for the second to be whipt; and for the third to be condemned to the gallies for six months. Likewise, no man or woman shall dare to violate or breake the Sabboth by any gaming, publique or priuate, abroad or at home, but duly sanctifie and obserue the same, both himselfe and his familie, by preparing themselves at home by priuate praier, that they may bee the better fitted for the publique, according to the commandments of God and the orders of our church; as also euerie man and woman shall repaire in the morning to the diuine service, and sermons preached vpon the Saboth daie, and in the afternoon to diuine service and catechising; vpon paine for the first fault to lose their prouision and allowance for the whole weeke following; for the second to lose the said allowance, and also to be whipt; and for the third to suffer death.

VII. "All preachers or ministers within this our colonie or colonies, shall in the forts where they are resident, after diuine seruice, duly preach euerie Sabboth daie in the forenoone, and catechise in the afternoone, and weekly say the diuine seruice twice euerie day, and preach euerie Wednesday; likewise euerie minister, where he is resident, within the same fort or fortresses, or towne or townes, shall chuse vnto him foure or the most religious and better disposed, as well to informe of the abuses and neglects of the people in their duties and seruice to God, as also to the due reparation and keeping the church handsome, and fitted with all reuerent obseruances thereunto belonging; likewise euerie minister shall keep a faithfull and true record or church booke of all christenings, marriages, and deaths of such our people as shall happen within their fort



or fortresses, towne or townes at any time, vpon the burthen of a neglectfull conscience, and vpon paine of losing their entertainment."

XXXIII. "There is *not one man nor woman* in this colonie now present, or hereafter to arrive, but shall giue up an account of his and their faith and religion, and repaire vnto the minister, that by his conference with them he may vnderstand and gather whether heretofore they have bene sufficiently instrvcted and catechised in the principles and grounds of religion: whose weakness and ignorance herein, the minister finding and aduising them in all love and charitie to repaire often vnto him to receive therein a greater measure of knowledge; if they shall refuse so to repaire vnto him, and he the minister giue notice thereof vnto the governour, or that chiefe officer of that towne or forte wherein he or she, the parties so offending, shall remaine, the governour shall cause the offender for the first time of refusal to be *whipt*; for the second time to be whipt twice, and to acknowledge his fault upon the Sabbath daie in the assembly of the congregation; and for the third time to be whipt *euerie day until he hath made the same acknowledgment*, and asked forgiveness of the same; and shall repaire vnto the minister to be further instructed as aforesaid; and vpon the Sabbath, when the minister shall catechise and of him demande any question concerning his faith and knowledge, he shall not refvse to make answer vpon the same perill."

How wholesome these laws were esteemed, and with what delight the opening prospects of their benign influence were regarded, may be seen in the "New Life of Virginia," published in 1612, the author of which exclaims—"Good are these beginnings, wherein God is thus before; good are these laws and long may they stand in their due execution."

It is due, however, to justice to say that these laws seem to have been too

severe to be executed. Their bloodiness nullified them. They were too strong to stand. The country needed men too much, the governors were too near to the governed, the arm of authority was too short, to admit of the execution of such a code. Says Dr. Hawks: "To the honor of the London Company and of their colonists, it should be mentioned that, during their government, not a solitary instance is recorded of a persecution for mere difference of opinion. The penalties incurred for the non-observance of religious duties were never rigidly enforced; and the power to remit them entirely, which belonged to the governor and council, was not unfrequently exercised." (Eccles. Hist. of Va., p. 24.)

In future numbers we shall consider more modern laws, which were not so left to be a dead letter.

### On Job 2: 9. "Curse God and Die."

PROFESSOR Conant is publishing a new translation of the book of Job, which will probably be considered as, on the whole, one of the most scholarly productions of the age. And yet it is worthy of remark, how little it seems able to do to clear up decisively the sense of those passages left doubtful in our English version. The meaning of "skin for skin," (Job ii: 4,) is not made any clearer, while Job ii: 9 is rather darkened.

The authorized version tells us that Job's wife said, "*Curse God and die*;" to which he replied, "Thou speakest as one of the foolish women speaketh." But Professor Conant translates it—"Bless God and die." The most obvious danger to be apprehended from all such changes, where there is not the most clear and reliable authority for them, is their tendency to unsettle the minds of English readers, and lead them to suppose that the Bible can be made to mean anything we please.

Ambiguity has been supposed to rest



on this passage for centuries. The Vulgate translated it, "*bless* God," sixteen hundred years ago; and Gesenius has done the same in our own day, as many scholars have in between. It is rather for the purpose of showing how the ambiguity arises, than anything further, that the following remarks are written.

The Hebrew verb here used, (*barak*), means primarily "to go down upon the knees," "*to kneel*." It is thus used in Genesis xxiv: 11. "And he made the camels to *kneel down*." The noun formed of the same radical letters (in the dual and plural) always is translated "the knees." (There is, however, another feminine noun derived from it, which signifies "a blessing.") In Daniel vi: 10, we have both the verb and the noun in the same sentence, where we are told that Daniel "*kneeled* upon his *knees*" thrice daily. So in 2 Chron. vi: 13. In Psalms xcvi: 5, the verb is also used in the sense of kneeling for worship. "Let us kneel for worship."

In this way, and because we generally kneel in addressing the Deity, it became used to express various kinds of worship or approach to God, as in supplicating blessings.

Hence it obtained the sense also of *causing* blessings, or uttering blessings. Thus, "*to bless*" became its customary sense in the Old Testament, although perhaps in many of the cases where, in our present version, it is translated thus, or to "praise," it might with equal propriety be rendered by the more comprehensive term "worship," or "adore."

But this same Hebrew term is also used sometimes to indicate a *profane* calling upon God, such as imploring or pronouncing maledictions, by appealing to the God to whom all men kneel. In 1 Kings xxi: 10 and 13: "Naboth did *blaspheme* God and the king."

Thus there are three distinct senses, in any one of which this word may have been here used. "*Kneel* to God and

die;" that is, supplicate or implore him that you may die; 2d, "*Bless* God and die;" or 3d, "*Blaspheme* or curse God and die." Which of these three senses ought we to prefer?

1. In favor of the first, it may be said that it would agree well with the radical signification of the word, and offer a consistent sense to the passage: "Despair of life, pray for death." The connecting particle translated *and*, might with at least equal propriety be rendered "*that*," or "*in order that*," in this connexion between the imperatives, so that the translation might be, "*Supplicate God that you may die*."<sup>o</sup>

The chief difficulties of this view are: First, that it is too exclusively etymological and too little sustained by current usage, and the sense would not be so obviously profane as to account for the very strong rebuke that follows in reply.

2. Professor Conant and several others adopt the second translation: "*Bless* God and die." This is unquestionably by far the most customary use of the verb, although we shall find a different sense of it in the book of Job on some very important occasions.

But the reply of Job, "Thou speakest as one of the foolish women speaketh," shows that if the verb was in this case used in the sense of "bless," it could only have been spoken ironically. O this there does not seem sufficient proof. It is a far-fetched supposition, and Kitto's remarks against it seem very just and conclusive.

3. The sense given by our English translators, "*Curse* God and die," or "*Blaspheme* God and die," seems best to agree with the connexion. It is moreover sanctioned, not only by 1 Kings xxi: 10 and 13, but by two or three cases in the book of Job, and within a few verses of the contested passage. Thus, in Job i: 5: "It may be that my sons have sinned and *cursed* God in their

<sup>o</sup> As for instance, Job i: 21; Ps. lxxii: 18, 19 Ps. cxvi: 8.

<sup>o</sup> See Gesenius' Heb. Lexicon, art. *rau*, sec. 5; Gen. xlii. 34, and Conant's Gram. 130, 2, (Appleton, 1855.)



## Snow Power.

hearts." In this case Dr. Conant has translated the term "*forsaken* God in their hearts," or, as he puts in the margin, "*renounced or cursed*." But it here clearly should be rendered, "*blasphemed* God in their hearts," the allusion being to the profane thoughts and words so commonly arising among young men in scenes of festivity.

In using the term "*forsaken*," Dr. Conant seems to have followed a mistaken view of the growth of this word, as Gesenius has distinctly shown in his *Lexicon*.<sup>a</sup>

The same remarks will apply to Job i: 11, and ii: 5: "Touch his bone and his flesh and he will *curse* thee to thy face." These passages he also translates "*renounce*." But the sense must be, I think, "He will *blaspheme* thee to thy face."

If we so render the word in the fifth verse, what possible objection can there be to translate it thus in the ninth verse of the same chapter? "*Blaspheme* God that you may die;" that is, that he may strike you dead. At all events, let the translation be the same in all these four cases, as the word is apparently used in the same sense. Job i: 5, i: 11, ii: 5, and ii: 9.

This seems to be the sense intended by the Septuagint: "But speak now some word to (*eis*) the Lord and die." If *eis* is here used *adversatively*, as is generally considered, the sense would be, "speak now some word *against* the Lord, or defyingly in the face of the Lord, and die." Our present English version, therefore, would appear to have given the true sense in all of these cases.

If we mistake not, it will be found that the verb *barak* is used in the book of Job *eight* times: in *three* of them it signifies "*to bless*," (Job i: 10, xxx: 20, and lxii: 12); in *one* case "*to adore*," or "*worship*," (Job i: 21); and in *four* "*to curse*" or "*blaspheme*," (Job i: 5, i: 11, ii: 5 and ii: 9.)

T. F. C.

See the 5th section of the meaning of this term (*barak*) in Piel.

How much of quaint beauty and suggestiveness there is in these thoughts, which we find in the Independent, about snow! They are really too good to share the fate of most editorials, (ours, we fear, as well as the rest,) and melt into forgetfulness, ere the snowy theme has disappeared:

Is there anything in the world so devoid of all power as the snow-flake? It has no life. It is not organized. It is not even a positive thing, but is formed negatively, by the withdrawal of heat from moisture. It forms in silence and in the obscurity of the radiant ether, far up above eye-sight or hand-reach. It starts earthward so thin, so filmy and unsubstantial, that gravitation itself seems at a loss to know how to get a hold upon it. Therefore it comes down with a wavering motion, half attracted and half let alone. We have sat and watched the fall of snow until our head grew dizzy, for it is a bewitching sight to persons speculatively inclined. There is an aimless way of riding down, a simple, careless, thoughtless motion, that leads you to think that nothing can be more *nonchalant* than snow. And then it rests upon a leaf, or alights upon the ground with such a dainty step, so softly, so quietly, that you almost pity its virgin helplessness. If you reach out your hand to help it, your very touch destroys it. It dies in your palm, and departs as a tear.

If any one should ask what is the most harmless and innocent thing on earth, he might be answered, a snow-flake. And yet in its own way of exerting itself, it stands among the foremost powers on earth. When it fills the air the sun cannot shine; the eye becomes powerless; neither hunter nor pilot, guide nor watchman, are any better than blind men. The eagle and the mole are on a level of vision. All the kings of earth could not send forth an edict to mankind, saying, 'Let labor cease.' But



this white plumed light infantry clears out the fields, drives men home from the highway, and puts half a continent under ban. It is a despiser of old landmarks, and very quietly unites all properties, covering up fences, hiding paths and roads, and doing in one day a work which the engineers and laborers of the whole earth could not do in years.

But let the wind arise, (itself but the movement of soft invisible particles of air,) and how is this peaceful seeming of snow-flakes changed! In an instant the air roves. There is fury and spite in the atmosphere. It pelts you, and searches you out in every fold and seam of your garments. It comes without search-warrant through every crack and crevice of your house. It pours over the hills, and lurks down in valleys, or roads, or cuts, until in a night it has entrenched itself formidably against the most expert human strength. For, now, lying in drifts huge and wide, it bids defiance to engine and engineer.

We look upon the engine as the symbol of human skill and power. In its summer rush along a dry track it would seem literally invincible. It comes roaring up towards you, it sweeps gigantically past you, with the wild screams of its whistle, waving the bushes and filling the air with clouds of smoke and dust, and you look upon its roaring course gradually dying out of sight and hearing, as if some supernatural development of Might had passed by you in a vision. But now this wonderful thing is as tame as a wounded bird; all its spirit is gone. No blow is struck. The snow puts forth no power; it simply lies still. That is enough. The laboring engine groans and pitches; backs out and plunges in again; retreats and rushes again.

It becomes entangled. The snow is everywhere; it is before it and behind it. It penetrates the whole engine, is sucked in the draft, whirls in sheets into the engine-room, torments the cumbered wheels, clogs the joints, and packing

down under the drivers, it fairly lifts the ponderous engine off from its feet and strands it across the track! Well done, snow! That was a notable victory! Thou mayest well consent now to yield to scraper and snow-plow!

In a few weeks another silent force will come forth. And a noiseless battle will ensue, in which this now victorious army of flakes shall be itself vanquished. A rain-drop is stronger than a snow-flake. One by one the armed drops will dissolve the crystal and let forth the spirit imprisoned in them. Descending quickly into the earth, the drops shall search the roots, and give their breasts to their myriad mouths. The bud shall open its eye. The leaf shall lift up its head. The grass shall wave its spear, and the forests hang out their banners! How significant is this silent, gradual, but irresistible power of rain and snow, of moral truth in this world! *"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereof I sent it."*

### "Ye Dinna Believe a' the Bible."

AS a specimen of Sandy Patrick's peculiar manner of leading a hesitating mind to venture on the Saviour, we may refer to a case in Glasgow, which occurred about this time. An intelligent female, who was laboring under a deep sense of sin, was visited by Mr. P., and notwithstanding all his encouragements and prayers, she seemed to be only increasingly distressed, and almost in despair. At length, while on their knees, Mr. P. said to her, "Let us sit up a we'e;" and placing himself beside her, and looking steadily in her face, he said:



"Do ye believe the Bible?"

"I do," she replied.

"Can you tell me who made the world?"

She smiled a little contemptuously, and after a pause, said: "It was God!" To which he immediately replied, "How d'ye ken? were ye there to see?"

She seemed surprised, perceiving that there was evidently more meant by the question than she had supposed, and then remarked, "No, I was not there, but the Word of God says that he made it."

"Ah, well, then ye believe a' that the Bible says, d'ye?"

She said, "Yes."

"Ah, weel, we'll see; 'This is my beloved Son in whom I am well pleased; hear ye him.' Who says that?"

"The Father."

"Weel, wid ye do as the Father bids ye? He commands ye to hear the Son."

To this she assented.

"Weel, then, what does the Son say? 'Him that cometh unto me I will in no wise cast out.' 'Come unto me and I will give you rest.' To the woman in the Gospel he said, 'Daughter, thy sins which are many are all forgiven thee,' and will he no say the same to you? Is he no saying it even to thee noo? ye dinna believe that, ye dinna believe him. I tell ye, ye dinna believe a' the Bible."

She instantly saw the shame and sin of not trusting in a promising, present Redeemer, and as instantly ventured on his mercy. Confiding in the love and power and truth of the world's Redeemer, she trusted herself in his hands, and found the peace she sought.

"Why don't you hold your head up in the world as I do?" asked a haughty lawyer of a sterling old farmer.—"Squire," said the farmer, "see that field of grain; the well-filled heads hang down, while those only that are empty stand upright."

## Consecration of Cemeteries.

THERE exists at the present time, in various places throughout England, a considerable degree of agitation and discussion on the subject of the new burial grounds, called cemeteries, which had become indispensable in consequence of the disgustingly crowded state of some of the parochial and other burial grounds in populous places. But the agitation and discussion we have mentioned arises not from objections to the new places, but from the insulting manner in which the high church party, in many places, are carrying out their superstitious notions about consecrating a portion of the ground, and keeping that portion distinct and separate from the part not so consecrated. In the city of Norwich, it seems, much excitement on this subject exists. In the midst of the excitement, a curious pamphlet has made its appearance, which attracted great attention, producing almost as much rage on the one side, as amusement on the other. It is got up in regular mediæval style as regards its aspect—for it is printed in red and black ink, and a bishop's mitre, the sacramental cup, and other ecclesiastical ornaments adorn it. Its title is, "Consecration of Cemeteries Apostolical and Necessary. A Letter to the Mayor of Norwich (J. G. Johnson, Esq.); with a translation of an ancient MS., containing a LONG-LOST CHAPTER OF THE ACTS OF THE APOSTLES, recently discovered in the library of the Cathedral of Norwich, and Critical Notes and Illustrations. By Richard Bentley, Jun."

We append some extracts of this *jeu d'esprit*:

"My dear Mr. Mayor—How often have we thought of the happy state of England when there were no sects and schisms to destroy its ecclesiastical uniformity! And as often have we deplored that fatuity in our rulers, which has fostered the worst evils of dissent, until at length, as the census proved, the schismatics are more numerous than the



orthodox believers. Had you, my friend, been intrusted with the necessary power, we should not have to bemoan the present condition of the Church as by law established. From the cut of the beadle's coat to the starch in the bishop's sleeves, everything would be perfect in kind and keeping with the whole system.

"But we are fallen upon evil times. Men are not content with 'the wisdom of the ancients,' and stupidly refuse to bow down to authority, unless good reasons be given. They ask questions which betoken a spirit of infidelity, as alien from all respect to our venerated clergy, as from all due reverence to customs observed amongst us. It is distressing to reflect upon the inconvenience which such a habit, if not promptly checked, will entail upon us.

"A few evenings since, when you had left the company which your vivacity enlivened, and your historical acquirements so much enlightened, a remark was loosely uttered upon the question of extra-mural interments. The conversation immediately turned towards the new burial ground, which the council have, with such wisdom, purchased for the city. A gentleman present was quietly asked about the consecration of the ground, when, to my disgust, I found the question scoffed at by several of the assembly. I ventured upon an expression of surprise, that such an ancient custom should be so laughed at; when I was quietly assured by one of the company, that if consecration by a bishop were necessary, our venerable and venerated prelate could not perform the act. I supposed that his infirm health was alluded to, but was quickly undeceived; for my tormentor said, 'The bishop, as he is called, cannot prove his canonical consecration as a bishop. He cannot, therefore, confer orders, or lawfully perform any other duties pertaining to the Episcopal office.'

"For a moment I was speechless! The impious audacity of the assertion

rendered a reply impossible; for I felt that, unless my answer were complete and conclusive, I should only damage the cause of truth and charity. But as soon as I could collect my thoughts, I expressed my surprise at meeting with a gentleman who could avow such schismatical opinions, and, more especially, at the present time. He rejoined by saying that no English bishop dared to submit his canonical claims to competent judges, and by them, said he, I mean such men as Grote, or Thirlwall, or Hallam, or Macaulay, or Stephen. I smiled dissent, and speedily started a new question.

"From that evening until this morning I have had no rest, for I have been unable to conceal from myself the frightful possibility, that the opinions of this gentleman are shared by many others who have not courage to avow them.

"But to my great joy, when I entered the Cathedral for morning prayers, I was told that our excellent dean wished to speak to me at the close of divine service. My thoughts naturally wandered during the time of prayer, and I was full of speculations as to the dean's intended communication. Judge of my surprise when, having followed him into the chapter room, he set before me, in the presence of the archdeacon and the canons then assembled, a small black box, and, having cautiously opened the lid, revealed to me a curious Palimpsest, which he declared to be unique, and of indescribable value to the church! The vehemence of his speech proved the excitement of his mind. As soon as I could, I stooped over the precious document, and, although the margin of the MS. is covered with memoranda of sundry sums of money, and the body is a part of Cicero's speech against the appointment of Q. Cæcilius—for the words are very legible,—the old Greek letters of the original MS. are distinctly to be traced, and there, before my eyes, lay what is unquestionably a lost chapter of the Acts of the Apostles.



"It is written in uncial characters, and cannot be assigned to a later date than the close of the fourth, or the early part of the fifth, century. A very cursory examination showed the extreme beauty and regularity of the letters, and sharpened my desire to make a transcript of the precious document. The dean most kindly consented; and I communicate, through you, to the public a literal translation which I have carefully made.

"I had written thus far when a parcel was delivered at my door, which, on being opened, I found to contain a note from the gentleman whose opinions so much displeased me, requesting me to read an extract from 'a work of great merit,' which runs as follows:—

'Nothing is more illustrative of the spirit of priestcraft, than that the Church should have kept up the superstitious belief in the consecration of the ground, and that in spite of education, the poor and the rich should be ridden with the most preposterous notion, that they cannot lie in peace except in ground over which the bishop has said his mummary, and for which he and his rooks, as Sir David Lindsay calls them, have pocketed the fees and laughed in their sleeves at the gullible foolishness of the people. When will the day come when the webs of the clerical spider shall be torn not only from the limbs but from the souls of men? Does the honest Quaker sleep less sound, or will he rise less cheerfully at the judgment day from his grave, over which no prelatical jugglery has been practised, and for which neither prelate nor priest pocketed a doit? Who has consecrated the sea, into which the British sailor, in the cloud of battle smoke, descends; or who goes down, amidst the tears of his comrades, to depths to which no plummet but that of God's omnipotence ever reached? Who has consecrated the battle field, which opens its pits for thousands and tens of thousands? or the desert where the weary traveller lies down to his eternal rest? Who has made holy the sleeping-place of the soli-

tary missionary, and of the settlers in new lands? Who but He whose hand has hallowed earth from end to end, and from surface to centre—for His pure and almighty fingers have moulded it! Who but He whose eye rests on it day and night, watching its myriads of moving children—the oppressors and the oppressed—the deceivers and the deceived—the hypocrite, and the poor whose souls are darkened with false knowledge, and fettered with bonds of daring selfishness! and on whatever thing that eye rests, it is hallowed beyond the breath of bishops and the fees of registrars. Who shall need to look for a consecrated spot of earth to lay his bones in, when the struggles and the sorrows, the prayers and the tears, of our fellow-men, from age to age, have consecrated every atom of this world's surface to the desire of a repose which no human hands can lead to, no human rites secure? Who shall seek for a more hallowed bed than the bosom of that earth into which Christ himself descended, and in which the bodies of the thousands of glorious patriarchs, and prophets, and martyrs, who were laid in gardens and beneath their paternal trees, and of heroes whose blood and sighs have flowed forth for their fellow-men, have been left to peace and the blessings of grateful generations, with no rites, no sounds, but the silent falling of tears, and the aspirations of speechless but immortal thanks? The whole world is sanctified by these agencies, beyond the blessings or curses of priests. God's sunshine flows over it—his providence surrounds it—it is rocked in his arms like the child of his eternal love; his faithful creatures live, and toil, and pray in it, and, in the name of heaven, who shall make it, or who can need it holier for his last resting couch?"

"Well, said I, as soon as I had read this long extract, it is a happy thing that, at last, we are able to silence all such scribblers with 'thus it is written.' Had the author of these heretical sen-



tences known what the cathedral of Norwich contained, he would not have ventured upon appeals which can, for the future, have force only with the ignorant and infidel classes of the community. It is pleasant to muse upon the astonishment with which he will see all his fine vapouring melt away before the light of truth, and discover a basis upon which our ecclesiastical policy and usages may rest without any chance of being upset. We can afford to smile at his questions now that we hold so satisfactory an answer.

"As the case now stands, all sober men will acknowledge the wonderful comprehensiveness of our church system. We take the babe as soon as it is born and regenerate it in holy baptism; we confirm the youth in the possession of grace thus bestowed; and with assiduous care provide a 'sacred' spot for the repose of exhausted nature. It is too evident to require proof that a certain divine instinct has guided our bishops and curates in their zealous defence of every part of this 'compact whole.'

"Indeed, it must strike every one who thinks at all upon such grave matters, as most reasonable to conclude that, as a few drops of water falling from a curate's fingers regenerate an infant into God, the solemn tread of a bishop over new ground must render it specially good and available for the burial of the dead. It may be as much as a curate can do to regenerate a youngster, to make him (as our Catechism says) 'a child of God, a member of Christ, and an inheritor of the kingdom of heaven;' but a bishop's virtue can pass into the soil, and impregnate it with qualities it had never otherwise known.

"And this reminds me of a curious fact which you have often spoken of when referring to your early medical education. You may recollect the interest which you excited in a company of gentlemen one day, when you were speaking of the difference which you

had observed between the bodies of baptized malefactors, just taken down from the gallows, or those bodies taken from dissenting chapel yards, and others which were exhumed from consecrated ground. An odour of sanctity was exhaled by the latter, which suspended the jests of the dissecting-room, and compelled the demonstrator to forego all indulgence in ribald saws. It was made evident to all that a consecrated grave would lend a perfume even to the corrupting body of a baptized christian, and, as you have so wisely said, 'conserve it with honour.' But neither you nor I then supposed that the consecration of the ground could rest upon the written and scriptural authority of the chapter which is now sent into the world.

"Let us hope that this publication may avail to win, to a better mind, men whom we all desire to see in the right, that is on our side. It may 'give them pause,' and compel them to reflect upon the grievous injury which, as is now proved, is done both to soul and body by separation from the Church as established by law. They have no 'holy dew' to cleanse them in infancy, and no holy ground to receive them at death. Let us pity and pray for them. And, as they are unaccustomed to such sights as the consecration of a cemetery, let us all do what we can to render it as imposing as possible; that no thought of fees may at any moment intrude upon their minds, or make them calculate the cost to the public of every step which the bishop may take.

"I have the honour to be, Mr. Mayor,

With profound respect,

Your sincere friend,

RICHARD BENTLEY, JUN.

*Phalaris Cottage, Newmarket Road,  
December 13th, 1855."*

"If I were so unlucky," said an officer, "as to have a stupid son, I would make him a parson." A clergyman present calmly replied, "You think differently, sir, from your father."



"Any sort of a House will do."

THINKS I to myself—"will do for what?"—To live in?—No! The house he lives in must be as neat, substantial, eligibly located, and well furnished as possible. A shed would shelter him, and bare walls would seclude him, and give privacy and security; but he wants in his dwelling some appearance of taste and comfort. And he is right.

Well then—thinks I to myself—what does he mean?—Will any sort of a house do to carry on his business in? Not at all. He knows that he may have the best goods in the place, and be willing to sell as cheap as any one else; but unless his place of business is as accessible and attractive in its arrangements as any other in his line of trade, he will get very few customers.

Does he mean that "any sort of a house" will do for public purposes—for a Hotel, a Court House, a High School, a Temperance Hall?—No. All of these must be carefully and expensively fitted up.—Thinks I to myself—if any sort of a house will not do for our private abodes, or private business, or for any public purpose—what will it do for?

*For the worship of God!*

Who says so?—A man that professes to be a worshipper of God!—Surely the God that he worships cannot be the same that said "Cursed be the deceiver that hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing:" not the same who was indignant at the blind and lame and sick being offered to him; not the same that said—"Is it time for you, O ye, to dwell in your ceiled houses, and my house lie waste?"

But it is said that "nothing but *pride* calls for better houses in which to worship God."—Thinks I to myself—what a proud man David was when he said—"Behold I dwell in a house of cedar, but the ark of God dwelleth within curtains;" and when he gathered funds (1

Chron. xxix.) to build a temple. Solomon's pride was amazing; in building such a magnificent structure: and stranger still that God approved it, and blessed him for it.—Moses was proud, it seems, when at an expense of about 100 talents and 1775 shekels, (i. e. considerably over 150,000 dollars,) he constructed the tabernacle, *for their temporary use* while sojourning in the wilderness. Haggai, too, was another of those proud men, when he urged the Jews to rebuild their temple.

Thinks I to myself—it is very strange that when expenditure is to be made for one's own accommodation, it is decency, comfort, proper self-respect, and necessity that requires it; but when the house of God is such as a respectable man would not live in himself—when it is worse than his barn—then the desire to improve it becomes pride.—Thinks I to myself—I wonder if *none* of the money that is grudged and withheld from beautifying God's house for fear of being proud—is wasted on personal decoration, and superfluous extravagance.

"But we are very poor."—Thinks I to myself—One would never guess it from the style of your own dwellings, or of your dress. I have worshipped with great delight, and could do so again, in a log cabin, where the wind came in at every chink, and the rough puncheons that were fixed for seats gave very uneasy accommodation. But it was in a new country: as good as they had at home:—and I doubt not it was as well pleasing to God as any costly house that ever was built.

But such circumstances do not always exist when these excuses are made. In my travels I remember to have seen two meeting houses, both of which preached to me a very good sermon, though enveloped in solitude and silence. And I not only drew some practical deductions for myself, but also some inferences in regard to the people who built and kept them.

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One was a plain, neat, home-like structure, looking so white, and pure, and inviting, as it first became visible through the grove in which it was embosomed, that I could not but stop my horse to enjoy the scene. I felt that taste, and piety had been at work there together.

The other was an uncouth, dingy, down-falling edifice. It had cost as much, or probably more than the one just mentioned; but they could not afford to paint it, nor to repair it, having exhausted all the *giveness* of the neighborhood in the spasmodic effort to build a large house. The door would not shut tight, and therefore was not shut at all. A solitary window shutter, *e pluribus unum*, creaked mournfully behind the pulpit, (where there had been two,) for the loss of its mate; and the rickety steps at the front door seemed to be trying their best to fall down. The birds of heaven and the neighbors' pigs could enter with more ease and safety than the neighbors themselves. Peeping in, I saw a stove, the pipe coming out through one of the broken panes in the window. I am sure it smoked—just as sure as that the people chewed; for I saw the signs of both, the sooty roof, and the stained floor bearing equally incontestable evidence. A greasy table, standing on three of its legs, and apparently designed for "the Lord's table," together with a few seats, *some* of which had backs, made up the interior furniture.

Will such a house "*do!*" Yes! It needs no prophet to describe *what* it will do. It will make people of sense despise the preacher and the church, who are able to repair these things, and will not. It will testify that the decay of the house is a token of the lifelessness of the church; that the people were either too proud to build a house of such dimensions, that they could keep it in decent and neat condition, or too stingy to do it if they could.

But experience has proved—even if

common sense did not teach it—that any sort of a house *will not do*, if the object is to build up a church, to gather and retain a congregation for the worship of God. People will not go to shiver in comfortless cages, or to be suffocated in smoky hovels, or to be bitten and devoured in vermin-haunted dens—even though they be dignified with the title of houses of God. The preachers and the people who try to entrap the public into such places, bring failure and shame upon themselves; and, worse than that, may it not be said that they *bring disgrace on the cause of God?*

Now I hope none of your readers will grow angry, and throw down the Memorial, and wonder why Brother Manly puts such articles in; for, if I should see that, I should be sure to *think to myself* that the cap fits.

Reader, before your next meeting day, go and see if the house of God where you worship is in neat, comfortable and *inviting* condition. If not, don't rest till it is so.

TIMOTHY THINKER.

### Speak Gently.

"I AM entirely at a loss to know what to do with that boy," said Mrs. B—— to her husband, with much concern on her face, and in an anxious tone of voice. "I never yield to his imperious temper; I never indulge him in anything; I think about him and care about him at all times, but see no good results."

While Mrs. B. was speaking, a bright active lad, eight years of age, came dashing into the room; and, without heeding any one, commenced beating with two large sticks against one of the window-sills, and making a deafening noise.

"Incorrigible boy!" exclaimed his mother, going quickly up to him, and jerking the sticks out of his hand, "can I neither teach you manners or decency? I have told you a hundred times that

when you come into a room where any one is sitting, you must be quiet. Go up stairs this moment, and do not let me see your face for an hour." The boy became sulky in an instant, and stood where he was, pouting sadly.

"Did you hear what I said? Go up stairs this moment."

Mrs. B—— spoke in a very angry tone, and looked quite as angry as she spoke.

Slowly moved the boy towards the door, a scowl darkening his face, that was but a moment before so bright and cheerful. His steps were too deliberate for the over-excited feelings of his mother; she sprang toward him, and seizing him by the arm, pushed him from the room, and closed the door loudly after him.

"I declare I am out of all heart," she exclaimed, sinking down upon a chair. "It is 'line upon line, and precept upon precept,' but all to no good purpose. That boy will break my heart yet."

Mr. B—— said nothing, but he saw plainly enough that it was not all the child's fault. He doubted the use of speaking out, and saying this unequivocally, although he had often and often been on the point of doing so involuntarily. He knew the temper of his wife so well, and her peculiar sensitiveness about everything that looked like charging any fault upon herself, that he feared more harm than good would result from an attempt on his part to show her that she was much more than half to blame for the boy's perverseness of temper.

Once or twice the little fellow showed himself at the door, but was driven back with harsh words, until the hour for tea arrived. The sound of the tea-bell caused an instant oblivion of all the disagreeable impressions made upon his mind. His little feet answered the welcome summons, with a clatter that stunned the ears of his mother.

"Go back, Sir," she said, sternly, as he burst open the dining-room door, and

sent it swinging with a loud concussion against the wall, "and see if you cannot walk down stairs more like a boy than a horse."

Master H—— withdrew, pouting out his rosy lips as far as he could. He went up one flight of stairs, and then returned.

"Go up to the third story, where you first started from, or you shall not have a mouthful."

"I do not want to," whined the boy.

"Go up, I tell you, this instant, or I will send you to bed without anything to eat."

This was a threat that former experience had taught him might be executed, and so he deemed it better to submit, than pay so dearly for having his own way. The distance to the third story was made in a few light springs, and then he came pattering down as lightly, and took his place at the table quickly, but silently.

"There, there, not too fast; you have plenty to eat, and time enough to eat it in."

H—— settled himself down to the table as quietly as his mercurial spirit would let him, and tried to wait until he was helped; but, in spite of all his efforts to do so, his hand went over into the bread basket. A look from his mother caused him to drop the slice he had raised; it was not a look in which there was much affection. While waiting to be helped, his hands were busy with his knife and fork, making a most unpleasant clatter.

"Put down your hands!" harshly spoken, remedied the evil; or, rather, sent the active movement from the little fellow's hands to his feet, that commenced a swinging motion, his heels striking noisily against the chair.

"Keep your feet still!" caused this to cease. After one or two more reproofs the boy was left to himself. As soon as he received his cup of tea, he poured out the entire contents into his saucer, and



then tried to lift it steadily to his lips. In doing so, he spilled one-third of its contents upon the table. A box on the ears, and an order to leave the table, rewarded this feat.

He went crying away, not in anger, but in grief. He had spilled his tea by accident. His mother had so many reproofs and injunctions to make, that the bearing of them all in mind was a thing impossible. As to pouring out all his tea at a time, he had no recollection of any interdict on that subject, although it had been made over and over again very often. In a little while he came creeping back, and resumed his place at the table, his eyes on his mother's face. Mrs. B—— was sorry that she had sent him away for what was only an accident; she felt that she had hardly been just to the thoughtless boy; she did not, therefore, object to his coming back, but said, as he took his seat, "Next time see that you are more careful. I have told you over and over again not to fill your saucer to the brim; you never can do it without spilling the tea upon the table."

This was not spoken in kindness.

A scene similar to the above was enacted at every meal; but instead of improving in his behavior, the boy grew more and more heedless.

Mr. B—— rarely said anything to H—— about his unruly manner; but when he did, a word was enough. That word was always mildly yet firmly spoken. He did not think him a bad boy, or difficult to manage; at least he had never found him so.

"I wish I knew what to do with that child," said Mrs. B——, after the little fellow had been sent to bed an hour before his time, in consequence of some violation of law and order; "he makes me constantly feel unhappy, I dislike to be scolding him forever; but what can I do?"

Mr. B—— sat silent. He wanted to say a word on the subject, but he

feared that its effects might not be what he desired.

"I wish you would advise me what to do, Mr. B——," said his wife, a little petulently. "You sit and do not say a single word, as if you had no kind of interest in the matter."

"There is a way which, if you would adopt it, I think might do him good."

Mr. B—— spoke with a slight appearance of hesitation. "If you would speak gently to H——, I am sure you would be able to manage him far better than you do."

Mrs. B——'s face was crimsoned in an instant; she felt the reproof deeply; her self-esteem was severely wounded.

"Speak gently, indeed!" she replied, "I might as well speak to the wind. I am scarcely heard now at the top of my voice."

As her husband did not argue the matter with her, nor say anything that was calculated to keep up the excitement under which she was laboring, her feelings in a little while quieted down, and her thoughts became very active. The words, "Speak gently," were constantly in her mind, and there was a reproving import in them. On going to bed that night, she could not sleep for several hours; her mind was too busily engaged in reviewing her conduct towards her child. She clearly perceived that she had too frequently suffered her mind to get excited and angry, and that she was often annoyed at trifles which ought to have been overlooked.

"I am afraid I have been unjust to my child," she sighed, over and over again, turning restlessly upon her pillow.

"I will try and do better," she said to herself, as she rose in the morning, but little refreshed from sleep.

Before she was ready to leave her room, she heard H——'s voice calling her from the next chamber where he slept. The tones were fretful; he wanted some attendance, and was crying out for it in a manner that instantly disturb-



ed the even surface of the mother's feelings. She was about telling him angrily to be quiet until she could finish dressing herself, when the words, "Speak gently," seemed whispered in her ear. Their effect was magical; the mother's spirit was subdued.

"I will speak gently," she said to herself, and went in to H——, who was still crying out fretfully.

"What do you want, my son?" she said, in a quiet, kind voice.

The boy looked up with surprise; his eye brightened, and the whole expression of his face was changed in an instant.

"I cannot find my stockings, mamma," he said.

"There they are, under there," returned Mrs. B——, as gently as she had first spoken.

"Oh, yes, so they are," cheerfully replied H——, "I could not see them anywhere."

"Did you think crying would bring them?"

This was said with a smile, and in a tone so unlike his mother, that the child looked up again into her face with surprise, that was, Mrs. B—— plainly saw, mingled with pleasure.

"Do you want anything else?" she asked.

"No, mamma," he replied cheerfully, "I can dress myself now."

The first little effort was crowned with the most encouraging results to the mother; she felt a deep peace settling in her bosom, from the consciousness of having gained a true victory over the perverse tendencies of both her own heart and that of her boy.

For the first time in many months the breakfast table was pleasant to all. H—— never once interrupted the conversation that passed at intervals between his father and mother. When he asked for anything it was in a way pleasing to all. Once or twice Mrs. B—— found it necessary to correct some little fault in manner; but the

way in which she did it did not in the least disturb her child's temper, and instead of not seeming to hear her words, as had almost always been the case, he regarded all she said, and tried to do as she wished.

"There is a wonderful power in gentle words," remarked Mr. B—— to his wife, after H—— had left the table.

"Yes, wonderful indeed; their effect surprises me."

Days, weeks, months and years went by; during all this time the mother continued to strive very earnestly with herself, and very kindly with her child.

The happiest results followed; the fretful, passionate, and disorderly boy, became even-minded and orderly in his habits. And whenever mothers complain to Mrs. B—— now of the difficulty they find in managing their children, she has one piece of advice to give, and that is, "Command yourself, and speak gently."

### Rev. C. H. Spurgeon.

Our readers will be gratified to read an extract from one of the sermons of this "modern Whitefield" who has so suddenly acquired celebrity in England. He appears to enlist warm friends, and to excite virulent enemies. Time will prove his true character. The following characteristic extract is from his sermon on "HEAVEN AND HELL." "And I say unto you that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."—Matt. viii : 11, 12.

The second part of my text is heart-breaking. I could preach with great delight to myself from the first part; but here is a dreary task to my soul, because there are gloomy words here. But, as I have told you, what is written



in the Bible must be preached, whether it be gloomy or cheerful. There are some ministers who never mention anything about hell. I heard of a minister who once said to his congregation, "If you do not love the Lord Jesus Christ you will be sent to that place which it is not polite to mention." He ought not to have been allowed to preach again, I am sure, if he could not use plain words. Now if I saw that house on fire over there, do you think I would stand up and say, "I believe the operation of combustion is proceeding yonder!" No; I would call out "Fire! fire!" and then everybody would know what I meant. So if the Bible says "the children of the kingdom shall be cast out into outer darkness," am I to stand here and mince the matter at all? God forbid! We must speak the truth as it is written. It is a terrible truth, for it says, "*the children of the kingdom shall be cast out!*" Now, who are those children? I will tell you, "The children of the kingdom" are those people who are noted for the externals of piety, but who have nothing of the internals of it: people whom you will see with their Bibles and Hymn Books marching off to chapel as religiously as possible, or going to church as devoutly and demurely as they can, looking as sombre and serious as parish beadies, and fancying that they are quite sure to be saved, though their heart is not in the matter, nothing but their bodies. These are the persons who are "the children of the kingdom." They have no grace, no life, no Christ, and they shall be cast into outer darkness.

Again—these people are the *children of pious fathers and mothers*. There is nothing touches a man's heart, mark you, like talking about his mother. I have heard of a swearing sailor whom nobody could manage, not even the police, who was always making some disturbance wherever he went. Once he went into a place of worship, and no one could keep him still; but a gentle-

man went up and said to him, "Jack, you had a mother once." With that the tears ran down his cheeks. He said, "Ha! bless you, Sir, I had, and I brought her grey hairs with sorrow to the grave, and a pretty fellow I am to be here to-night." He then sat down quite sobered and subdued by the very mention of his mother. Ah! and there are some of you "children of the kingdom" who can remember your mothers. Your mother took you on her knee and taught you early to pray; your father tutored you in the way of godliness. And yet you are here to-night without grace in your heart, without hope of heaven. You are going downwards towards hell as fast as your feet can carry you. There are some of you who have broken your poor mother's heart. Oh! if I could tell you what she has suffered for you when you have at night been indulging in your sin. Do you know what your guilt will be, ye "children of the kingdom," if ye perish after a pious mother's prayers and tears have fallen upon you? I can conceive of no one entering hell with a worse grace than the man who goes there with drops of his mother's tears on his head, and with his father's prayers following him at his heels. Some of you will inevitably endure this doom; some of you young men and women shall wake up one day and find yourselves in outer darkness, while your parents shall be up there in heaven, looking down upon you with upbraiding eyes, seeming to say, "What! after all we did for you, all we said, are ye come to this." "Children of the kingdom!" do not think that a pious mother can save you. Do not think because your father was a member of such and such a church, that his godliness will save you. I can suppose one standing at heaven's gate and demanding, "Let me in! let me in!" What for? "Because my mother is in there." Your mother had nothing to do with you. If she was holy, she was holy for herself; if she was evil, she was evil for herself. "But my

grandfather prayed for me?" That is no use. Did you pray for yourself?" "No; I did not." Then grandfather's prayers, and grandmother's prayers, and father's and mother's prayers may be piled up on the top of one another till they reach the stars, but they never can make a ladder for you to go to heaven by. You must seek God for yourself, or rather God must seek you. You must have vital experience of godliness in your heart, or else you are lost, even though all your friends were in heaven.

Now list to me a little while—I will not detain you long—whilst I undertake the doleful task of telling you what is to become of these "children of the kingdom." Jesus Christ says, they are to be "cast into outer darkness, where there is weeping and gnashing of teeth."

First, notice, they are to be *cast out*. They are not said to *go*; but when they come to heaven's gates they are to be *cast out*. As soon as hypocrites arrive at the gates of heaven, Justice will say, "There he comes, there he comes, he spurned a father's prayers, and mocked a mother's tears. He has forced his way downward against all the advantages mercy has supplied. And now there he comes. Gabriel, take the man." The angel, binding your hand and foot, holds you one single moment over the mouth of the chasm. He bids you look down, down, down. There is no bottom; and you hear coming up from the abyss "sullen moans, and hollow groans, and screams of tortured ghosts." You quiver, your bones melt like wax, and your marrow quakes within you. Where is now thy might? and where thy boasting and bragging? Ye shriek and cry, ye beg for mercy, but the angel, with one tremendous grasp, seizes you fast, and then hurls you down, with the cry, "Away! away!!" And down you go to the pit that is bottomless, and roll forever downward, downward, never to find a resting place for the soles of your feet. Ye shall be cast out.

And where are you to be cast to? Ye

are to be cast "into outer darkness; ye are to be put in the place where there will be no hope. For by "light" in Scripture, we understand "hope;" and you are to be put "into outer darkness," where there is no light, no hope. Is there a man here who has no hope? I cannot suppose such a person. One of you perhaps says "I am thirty pounds in debt, and shall be sold up by and by; but I have a hope that I may get a loan, and so escape my difficulty." Says another, "My business is ruined, but things may take a turn yet; I have a hope." Says another, "I am in great distress, but I hope that God will provide for me." Another says, "I am fifty pounds in debt; I am sorry for it; but I will set these strong hands to work, and do my best to get out of it." One of you thinks a friend is dying; but you have a hope that perhaps the fever may take a turn, that he may yet live. But in hell there is no hope. They have not even the hope of dying, the hope of being annihilated. They are forever, forever, forever lost! On every chain in hell there is written, "forever." In the fires there blazes out the words, "forever." Up above their heads they read, "forever." Their eyes are galled, and their hearts are pained with the thought that it is "forever." Oh! if I could tell you to-night that hell would one day be burned out, and that those who were lost might be saved, there would be a jubilee in hell at the very thought of it. But it cannot be; it is "*forever*" they are "cast into outer darkness."

But I want to get over this as quickly as I can, for who can bear to talk thus to his fellow creatures? What is it that the lost are doing? They are "weeping and gnashing their teeth." Do you gnash your teeth now? You would not do it except you were in pain and agony. Well, in hell there is always gnashing of teeth. And do you know why? There is one gnashing his teeth at his companion, and mutters, "I was



led into hell by you; you led me astray, you taught me to drink the first time." And the other gnashes his teeth, and says, "What if I did; you made me worse than I should have been in after times." There is a child who looks at her mother, and says, "Mother, you trained me up to vice." And the mother gnashes her teeth again at the child, and says, "I have no pity for you, for you excelled me in it, and led me into deeper sin." Fathers gnash their teeth at their sons, and sons at their fathers. And methinks if there are any who will have to gnash their teeth more than others, it will be seducers, when they see those whom they have led from the paths of virtue, and hear them saying, "Ah! we are glad you are in hell with us; you deserve it, for you have led us here." Have any of you to-night upon your consciences the fact that you have led others to the pit? O may sovereign grace forgive you. "We have gone astray like lost sheep," said David. Now a lost sheep never goes astray alone, if it is one of a flock. I lately read of a sheep that leaped over the parapet of a bridge, and was followed by every one of the flock. So if one man goes astray he leads others with him. Some of you will have to account for others sins when you get to hell, as well as your own. Oh, what "weeping and gnashing of teeth" there will be in that pit!

Now one word in conclusion. I have told you of heaven and hell. What is the way then to escape from hell and to be found in heaven? I will not tell you my old tale again to-night. I recollect when I told it to you before, a good friend in the crowd said "tell us something fresh, old fellow." Now really in preaching ten times a week, we cannot always say things fresh. You have heard John Gough, and you know he tells his tales over again. I have nothing but the old gospel. "He that believeth and is baptized shall be saved." There is nothing here of works. It does not say,

"He who is a good man shall be saved," but "he who believes and is baptized." Well, what is it to believe? It is to put your trust entirely upon Jesus. Poor Peter once believed, and Christ said to him, "Come on, Peter, walk to me on the water." Peter went stepping along on the tops of the waves without sinking, but when he looked at the waves he began to tremble, and down he went. Now, poor sinner, Christ says, come on; "walk on your sins; come to me;" and if you do, he will give you power. If you believe on Christ, you will be able to walk over your sins—to tread upon them and overcome them. I can remember the time when my sins first stared me in the face. I thought myself the most accursed of all men. I had not committed any very great open transgression. I had been well trained and tutored, and I thought my sins were thus greater than other people's. I cried to God to have mercy, but feared that he would not pardon me. Month after month I cried to God, but he did not hear me, and I knew not what it was to be saved. Sometimes I was so weary of the world that I desired to die; but then I recollected that there was a worse world after this, and that it would be an ill matter to rush before my Maker unprepared. At times I wickedly thought God a most heartless tyrant, because he did not answer my prayer; and then, at others, I thought, "I deserve his displeasure; if he sends me to hell, he will be just." But I remember the hour when I stepped into a little place of worship, and saw a tall, thin man step into the pulpit: I have never seen him from that day, and probably never shall, till we meet in heaven. He opened the Bible, and read with a feeble voice, "Look unto me, and be ye saved all the ends of the earth; for I am God, and beside me there is none else." Ah! thought I, I am one of the ends of the earth; and then turning round, and fixing his gaze on me, as if he knew me, the minister said, "Look, look, look."



Why I thought I had a great deal to *do*, but I found it was only to *look*. I thought I had a garment to spin out for myself; but I found that, if I looked, Christ would give me a garment. Look sinner that is to be saved. Look unto him, all ye ends of the earth, and be saved. This is what the Jews did, when Moses held up the brazen serpent. He said, "Look!" and they looked. The serpent might be twisting round them, and they might be nearly dead: but they simply looked, and the moment they looked, the serpent dropped off, and they were healed. Look to Jesus, sinner. "None but Jesus can do helpless sinners good." There is a hymn we often sing, but which I do not think is quite right. It says,

"Venture on him, venture wholly;  
Let no other trust intrude."

Now, it is no venture to trust in Christ, not in the least. He who trusts in Christ is quite secure. I recollect that when dear John Hyatt was dying, Matthew Wilks said to him, in his usual tone:—"Well John, could you trust your soul in the hands of Jesus Christ now?"—"Yes," said he, "a million! a million souls!" I am sure that every Christian that has ever trusted in Christ can say "amen" to that. Trust in him; he will never deceive you. My blessed Master will never cast you away.

### Bunsen's Signs of the Times.

In the North British Review, a periodical remarkable alike for its scholarly accuracy and its Christian candor, we find a highly appreciative article on this recent work of the chevalier Bunsen, who, it declares, "in addition to mere diplomatic fidelity and acuteness, during the fourteen years of his residence amongst us, exhibited to the men of this country a depth of profound scholarship, a breadth of philosophic survey, and a liberal flow of fine, healthy, human, and Christian sentiment, that took captive all who had any perception of

what is great, and any sympathy with what is noble in human character."

We hasten to present to our readers some extracts from the Review, and from the work itself, interesting enough in themselves, but rendered doubly so by the source from which, and the medium through which, they now reach us.

"On my return to my own country," says Bunsen, "last summer, after fourteen years' absence in England, I began to compare the impressions with which I had left Germany with the more ripe views, which through more extended study and a more large experience I had obtained, and in doing so I found my mind's eye fixed on two phenomena which stood forward as signs of the times, both by the extensiveness of their operation and by the pregnancy of their significance: I mean the power of free spontaneous association on the one hand, and on the other the rising claims and increased power of the clergy or hierarchy. The principle of voluntary association, to speak of this first, has been for a long time active in England; and there is in and about London, and in Great Britain generally, scarcely any great movement or public work of which the roots are not to be sought in that principle. From an association of merchants and capitalists, has, within a single century, arisen the British Empire in India, one of the greatest in the world. The free State of America arose principally out of free Christian congregations and other English associations, and the germs of a Canadian union are even now visible, which, through the power of this principle, is destined to play no unimportant part in the theatre of the world. What else but association has, in the course of two decades, called into existence the gigantic works of railway communication, which completely throw into the shade the most important undertakings in the shape of roads and canals, that formerly were the boast of princes and states—works, the construction of which has required more capital than the revenues of all the kingdoms of the world? What other principle than this has during the same period in England achieved the erection of more new churches and chapels, with congregations of earnest worshippers, than all the governments of Europe, and all the clergy had been able to erect during the last four centuries?"



"Whence is this phenomenon? Is it a product of the most recent time, a child of the present century, at least of the last eighty years, a shoot of the great modern industrial movement, or a conquest made for us by the philosophy of the last century, and our so much be-praised 'modern civilization.' Not at all. The history of England proves the contrary. In this land of lusty liberty and local energy we find free congregations forming themselves in the sixteenth century. These congregations developed themselves as Independents, and asserted their right to exist, like Christianity itself originally, under the persecuting influences of two hostile national churches. Out of these Independents arose those modern 'Baptists,' whom even learned theologians in Germany will sometimes be found confounding with the fanatic followers of the famous Jack of Leyden, in the sixteenth century. These Baptists are by their ecclesiastical constitution, as everybody knows, free Independents, and are distinguished as a sect only by their practising the rite of baptism according to the fashion of the earliest Christians, by immersion. This rite they administer only to such persons as, being arrived at the age of manhood, come forward of their own motion, and profess faith in Jesus Christ as the Redeemer of mankind. They also had their birth in the midst of persecutions, and established themselves as free Christian associations of the faithful, not only in England and Scotland, but also in the United States of America, where they now number many thousands of congregations, and above five millions of Christian souls, black and white. The great moral vitality of these two bodies of free associated Christian churches is shewn in the success of their missions, by which whole races have been converted and civilized, whilst the Jesuit missions in Paraguay have trained a people altogether unfit for self-government, and who can do nothing out of leading strings."

"Not less distinctly recognizable on the continent, as well as in England, is the second sign of the times: I mean the rising power of the clergy as a ruling caste, or the hierarchy; and that principally, though by no means exclusively, of the Roman Catholic clergy. Here also, of course, the difference of national habits and institutions produces a corresponding difference in the historical exhibition of one common social princi-

ple; but the phenomenon remains substantially the same. No two things are more different in many respects than English Puseyism and German Lutheranism. The one rests on an Episcopacy independent of the State and of the police, and stands in an intimate relation to many national feelings and modes of activity. Lutheranism again is the child of a consistorial church, governed by State officials. The Lutheran pastors, from whom this hierarchic tendency proceeds, shew themselves, with a few exceptions, not at all moved either by the congregational element which Germany knows only through the Reformed (Genevese or Calvinistic) churches, or by those regenerating influences which have stirred the general Christian world during the last sixty years. To both these vital movements they rather oppose themselves as encroaching on the dignity of office, or, as infected with the modern plague of Liberalism, the common enemy of churches as of States."

The Chevalier next directs attention to two other subordinate signs of the times, as follows:

"First. The continually increasing desire of the nations for FREEDOM OF CONSCIENCE.

"Second. The continually increasing desire of the clergy to suppress this freedom of conscience, and to PERSECUTE all those who exercise their own free judgment in matters of religion."

"But," remarks the reviewer, "in spite of the triumphant assertion of the rights of conscience, by which the last three centuries have, above all preceding ages, been distinguished, the counteracting influence of an increased tendency to intolerance and persecution in the most recent times and at the present hour is not less strikingly manifest; perhaps more strikingly, just because the world had got accustomed to the pleasant notion, that the blood-sucking vampire of the Romish church, to which so many pious lives were sacrificed in ante-Protestant times, had now become a tame and milk-sopping beast, from which only a poor nervous weakling or a religious alarmist could apprehend any danger; and now after this comfortable intermezzo of ecclesiastical peace and security, forth comes the mediæval monster again, smelling of blood and dungeons, and walks in procession through civilized cities, escorted as of old by two



grave and decent virgins, milk-white Religion on the right hand, and square-capped Learning on the left. On this very ill-omened sign of the times in which we live, let us hear the Chevalier:

"Who, at the commencement of the present century, would have believed that in the land of the judicial murder of Jean Calas, symptoms of the renewal of religious hatred would have been manifested immediately on the restoration of the Bourbons? that contemporaneously with Le Maistre and De Bonald, a school of men would arise who should defend the Bartholomew massacre, and apply to that bloody business the terrible words,

Ce sang, etoit-il donc si pur?—

that in 1823 Frederick the Seventh was only with difficulty kept back from re-introducing the Inquisition into Spain? that the Zillerthaler in Tyrol, after enduring much harsh treatment and oppression, should, in the fourth decade of this nineteenth century, in violation of rights secured to them by the law of the land, have received from the Austrian Government the grace of banishment from their green native hills, just as the Madiais, in 1853, were graciously permitted to leave Florence? Yea, who would have believed that thousands of Protestants, and millions of united Greeks, in the kingdom of Peter the Great, which, though despotic, was founded on the principle of general toleration, and under the government of the brother of that religious and liberal Alexander, should have been forced into the National church of Russia by every evil art of fraud and violence, and that in districts where this National church had never been predominant, or had never existed?

"But what shall we say? Is it not a fact that the same demon of religious persecution has shewed its renewed activity, even in Protestant churches? The States of Sweden, even that Sweden which, two hundred years ago, came forward as the champion of religious liberty in Germany, have last year passed a very intolerant act. The persecution of evangelical unions is maintained, and all native Swedes who shall join in the Romish Catholic church are forthwith banished from the country. The king, after long delay, has sanctioned this illiberal enactment with regard to Sweden, while in religious Nor-

way the most perfect freedom of conscience exists! Then as to Germany, not only in Mecklenburg, which has become the victim of a general system of reckless retrogression, but in other German lands a violent and inhuman persecution has been raised against the Baptist congregations, which under the protection of short-lived privileges had begun to be organized.

"Nay, what is more striking, even among Christian men of liberal culture in Germany, doctrines with respect to toleration have been publicly propounded more worthy of the seventeenth century than of the nineteenth. Whence this halting of the Germans behind the general march of civilized humanity?

"I say nothing about the Jews. To deal with them on principles of intolerance and exclusiveness is accounted no illiberality by many men who are the leaders of our most liberal political parties.

"It is plain, therefore, that the present passion for religious persecution is not confined to a few fanatical and ambitious individuals, but has its roots deep in society, and in our present social conditions. As little can it be characterized as the tendency of any particular church, or of any single people. Is it a daughter of the increased power of the hierarchy? or is it a consequence of the general ecclesiastical movements of the age? or is it an effect of retrograde Absolutism as such? or has it perhaps yet deeper sources in the consciousness of those in power that the existing ecclesiastical and political institutions, being destitute of every principle of natural cohesion, can only be kept from springing asunder by artificial and violent means?"

As a specimen of the manner in which the Baptists are treated in several of the petty governments of Germany, scarcely larger in territory than the plantation of many a Southern planter, we may give the statement made to a committee of an English society for the promotion of religious liberty, in regard to the laws of the Duchy of Mecklenburg-Schwerin.

This statement was made by the minister of Justice, and ecclesiastical affairs, Herr von Schroeter.

"After inquiring specifically the object of our visit, which was frankly declared to him, he proceeded to explain to



us at great length the ecclesiastical condition and laws of Mecklenburg. Lutheranism, he said, was the only recognized form of religion in the country. There were a few congregations of the Reformed or Calvinistic faith, and two congregations of Roman Catholics; but their existence formed no exception to the statement he had made, since they were allowed, *not by law, but by the special permission of the Crown granted in each particular case.* Besides these, there were no other churches, and none would be permitted. The Baptist worship, consequently, was illegal, and as such was suppressed. The Baptists had no ministers in Mecklenburg, *de jure*, nor by royal permission, and would be allowed to have none, nor to organize churches. The hardships they have endured could not be complained of, because they were only the penalty justly inflicted for the violation of the law, which forbade the holding of religious meetings, and the administration of the sacraments, of both which misdemeanors they had been guilty. *They might entertain their opinions, but they must not profess them.* They might worship in their families, but other persons might not be present, nor might they make proselytes. The law would not molest a man for being a Baptist or a Methodist, or of any other religious way that he pleased, for the law gave universal liberty of conscience, so that all men were free to embrace what sentiments they chose, *only they must keep them to themselves. A man might be baptized, and the law would not punish him, but the man who baptized him would be punished.* The government must protect the Lutheran church, and guard its subjects against the intrusion of any other faith; hence it *was its duty to suppress all missionary efforts on the part of other religionists, and it would continue rigorously to prohibit their attempts to propagate their views.*

"Hear how the Chevalier recalls, in the first place, to the memory of the living Lutheran bigots the bloody deeds of their bigoted predecessors, whom they seem so desirous of emulating:

"Scarcely were Luther and Melancthon dead, when the son-in-law of the latter, a pious clergyman, who preached peace with the Calvinists as Christian brethren, was thrown into prison; and shortly afterwards another pious peace-

preacher was executed with a sword specially marked for the purpose, on which were graven the words, 'HUT MICH CALVINIST! Calvinist, beware!' And this took place in the very cradling years of the Reformation, that Reformation which had preached the freedom of the gospel, and sealed this doctrine before God and men with the blood of martyrs!

"O that our modern persecutors and Lutheran zealots in Mecklenburg and Prussia would make a pilgrimage to Dresden, and there contemplate the bloody sword with which Crell was executed, and read, with feeling eyes, the blood-thirsty inscription which it bears! O that they would then go into their own hearts, and blush, when they cry out for the power of the keys to reanimate the faith which has died out under their hands, and to gather again the scattered and dispirited congregations under a new jurisdiction, that they might learn how this exhibition of ecclesiastical fanaticism is only a display of their secret want of faith in a cause which requires the aid of the police to make head against a few wandering Baptists!"

Then in reviewing the essentially Popish doctrine of the church, which Stahl, an eminent Lutheran divine, enunciates, in order to sustain this persecuting power, he goes on indignantly to exclaim,

"Poor Rosa Madiat! in this Neoplatonic doctrine of the church, what comfort would there be for thee!

"Poor Evangelista Borczynski! Was it the idea of such a doctrine that gave thee strength, after being admitted to the Protestant faith in Protestant Germany, to return to the land of the Emperor, the land whose laws thou hadst not violated? Was this thought the moving power in thy soul, when, cast into the dark and squalid dungeon, thou didst long in the holy Passion week to enjoy the sacred supper of the Lord with that congregation of the faithful, which, after earnest prayer and study, thou hadst selected as the best! Will this be the thought on which, at length removed from this earthly misery and wrong, thy soul will be wafted heavenward into the bosom of the Father of all souls?—if indeed the cry of the terrible wrong done to thee in the teeth of the public law of his empire, shall not sooner have pierced the ears of a German who loves justice, and of an Emperor who hates oppression.



"Poor Francesco Cecchetti! was this the thought which inspired thee with courage to wear the martyr's chain, and to exhort thy son to manly endurance, when he stood on the prison floor before thee weeping, and looking on his father clad in the habiliments of a malefactor?"

"No! in the name of God and of all truth. No!—and eternally No! These churchmen's phrases have never yet given consolation to a human being, to whom the salvation of Christ was preached, and in whose heart the God-sown seed of the gospel had begun to grow as the germ of eternal life."

We append in conclusion the closing words of the Reviewer:

"That the Christian hierarchy is now raising its head in all quarters of Europe, with an ominous prominence, there can be no doubt. But let not the Protestant reader allow himself to be so deeply moved by this fact, as to imagine that Popery is really gaining strength among the masses of the European population at the present moment, while Evangelical religion is everywhere losing ground. Whatever parade of internal life Popery may make in this age of railroads, cheap books and flying Bibles, we may stand well assured it is more hollow than ever at the core, and feels less assured of the permanency of its own position. Mr. Macaulay, in a well-known article on Ranke's "History of the Popes," has dwelt too much on the mere external array of the Popish church, without directing his eyes to the inward rottenness which is day by day eating out the morbid vitality of that bloated and purple monster. Neither is there any real danger in the novel and startling phenomenon in the religion of this country, the passing of so many Oxonian square caps, and titled ladies of quality from the camp of Luther to that of Hildebrand. Protestantism is a religion only for strong and independent natures; weaklings, and those whose palsied limbs demand a crutch, in times of spiritual excitement and perplexity like the present, naturally fall back into the ranks of that faith which promises them a refuge from doubts which they cannot master, and a fulcrum of authority in an infallible priesthood, which they fail to find in their own souls. Such weaklings, raised into a sickly self-consistency by the uninspired and unspeculative system of education, that, under the sanction of Episcopal formalists, has long been

fashionable at Oxford, have left the Protestant camp by hundreds and by thousands of late years; and more no doubt will yet leave it. Small matter. So "the brave Belgians" fled from the rear of the fight at Waterloo; and the victory was gained without them. And if the gibbering of this mediæval ghost, called Puseyism, is not a matter that ought to raise any serious apprehensions in the breast of the genuine Protestants of this country, much less is there anything really dangerous to the cause of true religion in those sad persecutions which are now going on in Italy, Austria, and, under a paler star, in Prussia and in Sweden. An age of persecutions is always an age of danger, not to the persecuted church, but to the persecuting. Bloodthirsty as the beast of the Vatican undoubtedly has been, it has too much of the fox in its constitution to venture upon public murder or imprisonment—which is practically a slow way of murdering—at any time, but particularly in this age, without being driven to it by a desperate conviction, that all milder means have failed."

### Rowland Hill and the Captain.

Once when I was returning from Ireland, (says Rowland Hill,) I found myself much annoyed by the reprobate conduct of the captain and mate, who were both sadly given to the scandalous habit of swearing. First the captain swore at the mate—then the mate swore at the captain—then they swore at the wind—when I called to them in a strong voice for fair play. "Stop! stop!" said I, "If you please, gentlemen, let us have fair play; it's my turn now." "At what is it your turn, pray?" said the captain. "At swearing," I replied. Well, they waited and waited, until their patience was exhausted, and then wanted me to make haste and take my turn. I told them, however, that I had a right to take my own time, and swear at my own convenience. To this the captain replied, with a laugh, "Perhaps you don't mean to take your turn!" "Pardon me, captain," I answered, "but I do, as soon as I can find the good of doing so." My friends, I did not hear another oath on the voyage.

In New Haven, the Medical College is on the road to the *Cemetery*; the Divinity College on the road to the *Poor House*; and the Law School on the road to the *Jail*!

BUNSEN'S SIGNATURE LIBRARY



## Editor's Garner of Gleanings.

**NORTH CAROLINA RELICS AT ROME.**—In the Crypt of St. Peter's at Rome, the curious traveler, as he pursues his journey by torchlight, will find on the wall, near an altar, a Latin inscription in a frame and covered with a glass, which also covers a large gold cross, a seal ring, and a seal, which were deposited there by the late Bishop Ives of North Carolina. A free translation of the inscription would be something like the following: "To Peter the most holy Apostle, Pius IX., the Great High Priest has consecrated these insignia of a false priesthood, which he received in fulfilment of a vow from Levi Silliman Ives, a sham Bishop in North Carolina, America. Having obtained the knowledge of the truth on his way from England to the Vatican, he came to his senses, and on the eleventh of the Kalends of January, 1853, he was absolved, and on the seventh of the Kalends of the same month he was anointed with holy oil, and fed with heavenly bread, by Pius IX. himself."

"AWFUL!"—Such was the remark of a friend, perusing over our elbow the figures on the last page of the April number of the Memorial, headed "Statistics of Ignorance." And it is awful. The worst of it is, that in some States the proportion of ignorance is increasing.

We are not alone, however, in our calamitous ignorance: so that we have at least the mournful alleviation which company gives to misery.

The Edinburgh Review says it appears to be proved, that more than one-half of the adult population of England and Wales cannot write their own names! And according to the census of 1851, out of 1,394,188 children in England and Wales between 7 and 14 years of age, only 701,345 (about 50 per cent.) were at school.

"I AM NOT GOOD ENOUGH."—"Well brother F—," said a pious friend to a young and giddy professor of religion, "I understand you have been to the theatre."

"Yes, I confess I have; but I suppose you thought yourself too good to go."

"No, my dear friend; I felt *I was not good enough to go*. I was not good enough to expose myself to such danger."

**COST OF PREACHERS, LIQUOR, AND LAWYERS.**—The annual cost of the support of ministers in the United States has been estimated at six millions of dollars; of lawyers, at thirty-five millions; of intoxicating drinks, at forty-six millions.

**SLEEPING IN CHURCH.**—Some persons who are accustomed to enjoy comfortable naps at church, would have fared badly had they lived in the days of Queen Elizabeth of England. Drowsy hearers did not then come off so easily as they do now. On the contrary, every person who went to sleep during divine service, was required on the Sunday following, immediately after the reading of the gospel, to stand up in the "middle aisle," and with a loud voice read a formal confession. As record was made of such cases, we find the following confession to have been made by one John Apsland, of Witcham, who, it seems, was one of the sleepy-heads of his day:

"Good neighbors, I acknowledge and confess I have offended Almighty God, and by my evil example you all; that I use to sleep in the church, for which I am most heartily sorry, and I ask God and you all, most heartily, forgiveness for the same, promising, with God's help, never to offend hereafter in the like again."

The church officers afterwards certified that John had "done his penance," but whether he kept awake afterwards, the historian does not relate. Were the same law now in force, our middle aisles would present an imposing group every Sabbath morning.

**THE MOTHER OF J. A. JAMES.**—It may not be generally known, that the mother of this distinguished and useful man was a Baptist. She belonged to the body called the General Baptists.

**ROMANISM IN LOUISIANA.**—Louisiana was originally settled by Papists, who had consequently the prestige of respectability, wealth and numbers in their favor, when that territory was annexed to the United States. Since its admission into the Union, forty-three years of religious toleration have elapsed. What is the result? Romanism has but 55 churches in the State, while Protestantism has 250! Toleration is death to Romanism.



## Book Notices.

From Jas. Woodhouse & Co.

THE VIRGINIA HISTORY OF AFRICAN COLONIZATION; by Rev. P. Slaughter. *Macfarlane & Fergusson, Richmond, Va.*

This valuable review of the history of efforts in Virginia in regard to African Colonization was laid on our table some weeks ago by the politeness of Messrs. Jas. Woodhouse & Co., but was overlooked at the proper time. The motto, from Henry A. Wise, expresses sentimentously and forcibly the object of the enterprise. "Africa gave to Virginia a Savage and a Slave: Virginia gives back to Africa a Citizen and a Christian." The history of it is identified with the names of many of our most distinguished men, of all parties in politics, and all shades of religious opinion. We cordially recommend the work. It may be obtained by mail. The price, we think, is fifty cents.

From C. Wortham.

TRUE FRIENDSHIP.—A Discourse on the Death of Rev. Jno. O. CHOULES, D. D.; by Wm. Hague, D. D. *Sheldon & Blakeman, New York.* 76 pp.

A worthy tribute to a most estimable and useful man. We have received this too late to do more than refer to it. More full notice in the next number.

From A. Morris.

THE SUMMER OF THE PESTILENCE; by Rev. Geo. D. Armstrong. *J. B. Lippincott & Co., Philadelphia.*

A graphic history of the ravages of the yellow fever in Norfolk during the summer of 1855. The author, a Presbyterian minister, who nobly stood at his post of danger during the fiercest of the pestilence, endured severe bereavements in his congregation and in his own family. We have read the book through at a sitting, not without tears; nor do we envy the man who can peruse it free from emotion.

The conclusions reached by the author, with regard to the origin and the nature of the disease, are worthy of attentive consideration. He thinks it clearly demonstrated that the disease is not contagious. As to the quarantine regulations adopted by some cities against it, he alleges that they are perfectly useless to those that adopt them, and cruel to those against whom they are adopted. He quotes and endorses the remark of Dr. Fergusson: "To pen up the inhabitants upon the infected ground, is to

aggravate the disease a thousand fold; and is, in fact, as cruel and absurd as it would be to barricade the doors against the escape of the inmates of a house that had taken fire, on the insane pretence that they would otherwise spread the conflagration."

Four of the seven Protestant ministers who remained, fell in the discharge of their ministerial labors; Anthony Dibrell, of the Granby street Methodist church, Stephen Jones, pastor of the African Methodist church, Wm. C. Bagnall, a young minister of the Baptist church, and Wm. Jackson, of the Episcopal church. The remaining three all had the fever, but recovered. One of those who was absent was by some severely censured at the time. But a more calm judgment has reversed the sentence, and approves his departure at the time, and under the peculiar circumstances which induced him to leave.

From A. Morris.

LIBERTY AND SLAVERY; by Albert Taylor Bledsoe, Professor in the University of Virginia. *J. B. Lippincott & Co., Philadelphia.* 8vo., 382 pp.

The conclusion which the author undertakes to establish is, "that the institution of slavery, as it exists at the South, is founded in political justice, is in accordance with the will of God, and the designs of his providence, and is conducive to the highest, purest, best interests of mankind." It is argued from the theory of liberty, from the Scriptures, and from facts.

As the work has just been laid on our table, and no time remains for present perusal, we can only announce it, with the assurance that both friend and foe will find in the author a man who states his positions clearly, and defends them earnestly and vigorously.

From Charles Wortham.

ANECDOTES, RELIGIOUS, MORAL AND ENTERTAINING; selected by the Rev. Charles Buck. *Sheldon, Blakeman & Co., New York.*

This book has passed through nine editions in England, and "the high estimate placed upon it by the religious public" in this country has induced the present publishers to stereotype it. The uses of such a book appear to us, however, to be at least questionable. True, the principles inculcated are those of morality and religion; there is probably not an anecdote in the volume the bearing of which is not in favor of virtue. Yet to read such a book regularly through would be little short of martyrdom, and the effect of such a process on the



mind would be to make it frivolous, forgetful and imbecile. The volume might be used by preachers and others as a book of reference in which to find anecdotes illustrative of principles; but if a man cannot draw illustrations from his own experience and observation and newspaper reading, we think he had better not use them. A *hortus sicca* like this, where dried specimens are kept for use in cases of emergency—a jar of preserves to be paraded out when company comes, for want of a fresh dessert—is a thing to be used only by those whose resources are painfully short. Still for those who wish such a work, and they are not a few, this work is one of the best of the kind.

From Price & Cardozo.

RELIGION IN COMMON LIFE; by Rev. Robert Caird. *Ro. Carter & Brothers.*

A sermon endorsed by a Queen, and one which needs no endorsement to create for it admirers wherever it finds readers. The British periodicals for March state that 60,000 copies have been sold, and that Mr. Caird intends devoting the whole amount he has received from the publishers, about £3,500, to the endowment of a Female Industrial School.

From the Publishers.

WEBSTER'S DICTIONARIES OF THE ENGLISH LANGUAGE. *G. & C. Merriam, Springfield, Massachusetts.*

It is too late in the day to write new recommendations of these works. It must be conceded on all hands that Noah Webster is the great American Lexicographer. While we are opposed to some of the innovations suggested by him, we cannot refrain from acknowledging that, in the department of definition and etymology, he has surpassed all others. "*Webster's Unabridged*" will stand as a monument of the literature of our age. In regard to the innovations to which we have referred, it may be said that the most objectionable of them have been abandoned by his learned editor, Professor Goodrich, while others have been so extensively adopted by good writers, that they have now actually passed into good usage, and thus removed the main objection to them. Editions of all sorts and sizes lie on our table, from the fat and plethoric royal 8vo., to the pocket dictionary.

From the Publishers.

THE CHURCH AND HER ENEMIES; by Rev. Wm. S. Plumer, D. D. *American Baptist Publication Society, Philadelphia.*

A little work, containing in a condensed form many striking thoughts in regard to

the trials and triumphs of God's afflicted people. The author is a distinguished Presbyterian Divine, and Professor of Theology.

From the Publishers.

MORAL LESSONS; by M. F. Cowdery. *H. Cowperthwait & Co., Philadelphia.*

It is easier to teach by illustration than by abstract precepts. And it is entirely practicable to interest even quite young children in the study of moral principles, provided they are properly presented. This volume will materially aid the teacher in the important work of moral education. The main thing is to cultivate good habits; but training them to think on such subjects will tend to form and to strengthen good habits.

SCHOOL HISTORY OF THE UNITED STATES; by

A. B. Berard. *H. Cowperthwait & Co., Philadelphia.*

A brief, clear, and reliable summary of United States History, valuable alike for what it says, and what it does not say, selecting and bringing into view the prominent points without clouding and confusing the mind by great minuteness of detail.

From the Publisher.

INDIA, OR THE PEARL OF PEARL RIVER; by Mrs. Southworth. *T. B. Peterson, Philadelphia.*

An interesting fiction. Mrs. Southworth has some fine qualities as a writer, and depicts character in a vivid and lively manner, but the picture is overstrained and unreal. SEARS' LARGE TYPE QUARTO BIBLE. Published by Robert Sears, New York.

We take pleasure in commending this valuable pictorial edition. The embellishments are numerous and appropriate. Pictorial illustrations are as good as a commentary, and when well selected and executed, much better than many commentaries. This is a cheap as well as handsome Bible.

From Charles Wortham.

ITALIAN SIGHTS AND PAPAL PRINCIPLES, seen through American spectacles; by J. J. Jarvis. *Harper & Brothers, New York.*

Will the treasure house of antiquities and curiosities at Rome never be emptied? Will the interest which clusters about the eternal city never be exhausted? Every year we have a new book or two about Florence, and Naples, and Rome; and here is still another. Yet it is novel, spicy and instructive. We read it through before we were aware, and without the smallest intention of doing so when we first glanced at it. THE AMERICAN PUBLISHER'S CIRCULAR. Edited by C. B. Norton, New York. weekly publication in quarto, 16 pages



in each number, at \$2. It contains the most recent and reliable information with regard to the publications of all the prominent houses, and is invaluable to all booksellers and to literary men at a distance from the cities.

AMERICAN JOURNAL OF EDUCATION. Edited by Henry Barnard, LL. D. *Hartford, Connecticut.*

The March number of this new and valuable periodical lies on our table. Its editor is a veteran in the cause of education, and has contributed largely by his publications to advance its interests. His work on school architecture, which has passed through five editions, is invaluable to any community intending to erect a school house. The present Journal is a new enterprise, commenced with praiseworthy vigor, and promising to be very valuable to teachers and literary men. It is filled with rich and instructive contributions from our first writers. We trust it may be liberally sustained. The subscription price is \$3 per annum, *very cheap* for a bimonthly of such size and beauty, to say nothing of the costly engravings and wood cuts. Address H. Barnard, Hartford, Connecticut.

THE SOUTHERN BAPTIST REVIEW. Edited by J. R. Graves, J. M. Pendleton, and N. M. Crawford. *Graves, Marks & Rutland, Nashville.*

The first number for the year is before us, and contains a variety of interesting articles. It takes a high rank among our established religious periodicals. Contents—Infant Baptism, J. M. Pendleton; Ancient Christianity Exemplified, N. M. Crawford; The Atonement of Christ, J. M. Pendleton; Remission of Sins, W. C. Buck; The Principal Denominations in the United States, J. R. Graves; Types of Mankind, A. C. Dayton; Baptism in Fire; Notices of New Publications; Theological and Literary Intelligence; Announcements of Forthcoming Works.

This number is disfigured by typographical errors, which obscure the meaning of the valuable thoughts presented. We trust the work may meet with extensive encouragement. Terms, *two dollars a year.*

THE HOME—A MONTHLY FOR THE WIFE, THE MOTHER, THE SISTER AND THE DAUGHTER. Edited by Mrs. H. G. Arey. *E. F. Beadle, Buffalo.* Terms, \$1 50 per annum.

A young aspirant for public favor, but deserving of the largest success. There is a neatness on its face, and a charm in its mat-

ter, which has won upon us no little. We cordially welcome it to our exchange list, and commend it to our readers.

#### ANNOUNCEMENTS.

COURTSHIP AND MARRIAGE; by Mrs. Caroline Lee Hentz. *T. B. Peterson, Philadelphia.*

The gifted authoress, now, alas! no more, never wrote a line "which dying she could wish to blot." Her recreation from the arduous duties of her school used to be writing those pure and pleasing fictions which won for her so enviable a reputation. Her former works are guarantees for the character of this.

THE GEORGIA AND FLORIDA BAPTIST UNION.

Our old friend, Brother Jos. S. Baker, sends us the prospectus of a new weekly paper, to be published at Thomasville, Georgia, in royal 8vo. form, by himself and Brother R. Fleming. We cordially wish them well. It would be next to impossible to prevent Brother Baker from getting into type; he has a natural proclivity that way, and if he was cast among a nation of savages, would certainly, before a week had elapsed, propose starting a paper. Now, being located in a growing and prosperous region of Southern Georgia, the temptation is too strong for him to resist. We trust his labors may be rewarded by receiving many of those "golden images," which we have intimated would be acceptable from all of our subscribers who have not paid in advance.

#### Our Own Nook.

SEND US ACCOUNTS OF REVIVALS, &c. It is delightful to all to hear of the progress of the Lord's cause. And it is a *duty, which those who are favored with revivals owe to their brethren, to let the goodness of God to them be made known.*

We wish all our brethren would do as a good brother in Iowa, who says, "Being much interested in your statistical tables, and thinking others may feel the same interest as myself in them, I forward you a few items for insertion," and appends a long list of baptisms, cheering indeed.

THIS NUMBER has two articles that may seem somewhat long, and that crowd us out of our usual space for "Gleanings of Intelligence," &c. But they are too good to be abbreviated, and too interesting to be omitted. We mean "Speak Gently," and the article on "Bunsen's Signs of the Times," from the North British Review.

EASTERN SEMINARY LIBRARY



## The Monthly Record.

### Baptisms and Revivals.

*Names of Churches in Italics. Pastors' names follow those of the churches where they are known. The figures indicate the number of baptisms, unless otherwise specified.*

#### BRITISH PROVINCES.

*Canada Home Mission Society.*—J. Wallace has witnessed deeply interesting revivals at *Coverdale, Bay de Verte, Queensboro', St. Francis and Johnston*. Four new churches organized. *Nictaux*.—The good work is going forward, two received. *Johnston*—E. Keirstead, 29. *St. Martin's*—J. A. Smith, in all 95. The same pastor at *Little River* baptized 7. *Coverdale*—J. Herritt, 3. *Carleton*—E. Clay, 10. *Liverpool, Nova Scotia*—N. S. Bentley, 43 since the work commenced have been baptized.

#### NEW HAMPSHIRE.

Revivals are reported at *Weare and Hillsborough*.

*Manchester, First Church*—B. F. Hedden, 5. *Elm Street*—J. M. Coburn, several conversions.

#### VERMONT.

*Colchester*, 16; *Windsor*, 30; *Perkinsville*, 17.

#### MASSACHUSETTS.

*Boston, Charles St. Church*.—This house of worship, erected fifty years ago, has been remodelled, interiorly, after the Gothic order, and was re-opened for service, March 6. *Lowell, First Church*—E. C. Eddy, 11. *Worthen Street*—Worroll, 11. *South Dover*—W. G. Hoben, 6. *Salem*—D. D. Winn, 5. At *Littleton*—P. F. Cleaves, a revival has been enjoyed. *Weymouth*, 5.

#### RHODE ISLAND.

*Newport, First Church*—S. Adlam, 9. Meetings are large and interesting. *Tiverton*, about 20 converted.

#### CONNECTICUT.

*Hartford*—Dr. Turnbull, 6; Dr. Murdock, 6. The First Church met in their old house for the last time on the last Sabbath in March. It is sold to the Jews for \$28,000. *Essex*, 7. *Waterbury*—J. A. Bailey, 32 since December. *Norwich*—F. Denison, 6; *New London*, 6.

#### NEW YORK.

*Albany, Pearl Street*—Dr. Hague. This old and efficient church, it is said, has returned to the primitive custom, every one laying by him in store on the first day of the week, as God hath prospered him. The contributions range from \$100 to \$125 a week; say \$6,000 to \$8,000 a year.

*Albany State Street Church* has no pastor, but E. Andrews has baptized 13, and the interest is increasing. At *Amsterdam* about 20 professed hope under meetings conducted by the same.

*First Colporteur Baptist Church*, in New York City, has been organized with 30 or 40 members, Rev. Mr. Archer pastor; they are about building on West 53d street, between Broadway and 8th Avenue. During the month 19 have been baptized. *McDougal Street Church* has been much revived since the return of Brother Dunbar. Frequent baptisms. *Brooklyn Bedford Avenue Church*—S. Remington, 10.

*Tabernacle*—Dr. Lathrop baptized 15, five of whom are connected with one family; the fa-

ther who is seventy years old, and several of his children. Two other aged gentlemen, and all of whom are among the first men in the city, were among the number. One of them said he had tried to live a Christian life outside of a church for 40 years, and now felt the need of a home, of a place where he could find rest. He had thought that when he joined a church, he must join as a man. He had now learned that he must come as a child, as a little child. "I offer myself to you," said he, "as a little child, as one who has no other hope of acceptance with God than a trembling faith in Christ, and as one who feels the need of your sympathy and counsel." Including these baptisms, 114 were reported that week at the Pastors' Conference of New York City.

*Corning*.—C. Morton, the pastor, has been aided by C. A. Clark, 90 baptized. *Syracuse, Second Church*.—Over 60 baptized. Pastor is aided by J. P. Simmons. *Greenport*, L. I.—H. R. Knapp, 35. Revivals are mentioned in *Durhamville* and *Mount Morris*.—D. Bellamy, pastor. *Staten Island, First Church*, 10. *Clifton*.—E. L. Crane, 19; *Fort Ann*, 6. *Castile*, 18; 50 have found peace in believing. *Danville*, 18; *Bath*, 9. *North Shore, Staten Island*—Samuel White, 10. *Fayetteville*—J. B. Smith, 8; *Front Creek*, 25; *Manchester*, 30; *Harlem*—N. Palmer, 34 by letter and baptism. *Jersey City*—W. H. Parnly, 10.

*Springville*—John Smitzer. More than 50 have obtained hope, 12 baptized. *Binghamton*.—S. M. Stimson, 9; *Greenport*, 25. *Jordan*—A. G. Bowles, 16, one of whom was his own wife.

#### NEW JERSEY.

*Middletown Point*, 6. *Trenton and Lumberton*.—L. Smith, 20. *Burlington*—W. Barnhurst, 16. *Flemington*.—Extra meetings have been held for nearly two months, 57 baptized, and others expected. *Greenwich*—H. C. Putnam, 4. *Camden, First Church*—J. Duncan, 6. *Camden, Second Church*—F. T. Cailhopper, 40, including those before reported.

#### PENNSYLVANIA.

*Levishburg*.—Much religious interest exists, blessing the University and schools there, as well as others. A revival and some baptisms are also reported at *Lebanon* and *Allegheny*. *Shirleysburg*—J. A. Kelly, 7. *Mill Creek*—J. B. Williams, 14. *Lehman*, 30. *Patton Township*.—Wm. Scott, 17. *Union*—Brother Bell, 7; *Clinton*, 4. *Waynesburg*.—A protracted meeting, conducted by Brethren Wood and Collins, has just closed, 27 baptized. *Philadelphia's* endowment goes on bravely. \$40,000 of the \$100,000 already subscribed. *Third Church*—E. Kellers, 8. *Oak Street, West Philadelphia*.—The last meeting of the pastors of the Baptist churches of Philadelphia and vicinity the following report of baptisms was made: *Manayunk*—W. E. Watkinson, 2. *Third Church*—J. H. Peters, 26. *Tabernacle*—M. G. Clark, 7. *German Church*—K. A. Fleischman, 8. *Fourth Church*—B. Griffith, 2. *Bristol*—C. J. Page, 1. *North Church*—J. Cole, 36. *Second Church*—A. C. Whert, 3. *Schuykill Falls*—M. R. Watkinson, 10. *Union Church*—J. F. Boulton, 1. *West Philadelphia*—E. M. Levy, 3. *Twelfth Church*—B. C. Morse, 8. *Eleventh Church*—D. B. Cheney, 12.



## DELAWARE.

*Wilmington.*—The Christian Chronicle reports the baptism of seven German converts recently. A poor German book-binder gathered together a small assembly of his countrymen in an upper room in the town, and read the Word of God to them, and exhorted them to repentance and faith. Much seriousness was awakened among his hearers, and the seven baptized were converted through his instrumentality, and baptized by a German minister of Philadelphia. Eleven others who have since obtained hope have been baptized, three of whom were Romanists. Such is the religious interest awakened in the community, that a house of worship is about to be erected by the German population, not many of whom can understand our language.

## MARYLAND AND DISTRICT OF COLUMBIA.

*Baltimore.*—The Baltimore Baptist Book Depository has been transferred to the rooms of the American Tract Society, W. S. Crowley and Jas. Crowley having made an arrangement to this effect with Rev. S. Guiteau, agent of the Tract Society. *Lee Street Church*—J. H. Phillips, 2. *High Street Church*—L. W. Seeley, 2. *Saratoga St. African*—Noah Davis, 3. *Washington, First Church*—S. P. Hill, 7.

## VIRGINIA.

*Alexandria*—S. M. Shute, 3; *Boothsville*, 7. *Benwood, Va.*—C. Howan Malcom, 2. *South Fork, Doddridge county*, 9; *Sistersville*, Tyler county, 9; *Morgantown*, 11. *Bethany*—Asa Carlin, 19. *Olive Branch*—Asa Carlin, 2. *Pruntytown*—C. Keyes, 20. *Clarksburg*, 7 converted. *Denton Valley*—C. E. W. Lindsay, 22. *Fishing Creek, Goshen, Monongalia county*—G. F. C. Conn, 5.

*Richmond.*—Arrangements are in progress to erect a new house of worship in Sidney, beyond the city limits of Richmond, to cost about \$2,000. The effort originated in a Sabbath School, in which efficient aid has been rendered by several of the students of Richmond College.

*Farmville*—Jos. Hay. A new house was recently dedicated, 60 by 58, with a well proportioned vestibule and cupola. It will seat 600 in the main audience room, and has a basement lecture room. Cost, \$8,000. *Hampton*—D. Shaver, 17. The church is engaged in the erection of a parsonage at a cost of \$2,100.

## NORTH CAROLINA.

*Raleigh*—T. E. Skinner is aided by Dr. Teasdale. 9 whites and several colored baptized. *Hominog, Buncombe county*—C. B. Mingus, 20. *Locust Old Field, Haywood co.*, 5. *North Catawba, Burke county*—Brother Bradshaer, 5. The church at *Charlotte*, R. B. Jones, pastor, are building a new house, to cost \$3,000. *Saron, Richmond county*—A. D. Blackwood, 8.

## SOUTH CAROLINA.

*Columbia*—J. T. Zealy, 38. Dr. Teasdale has been assisting the pastor. *Charleston Citadel Square*—J. R. Kendrick, 3. At *Camden*, J. K. Mendenhall, a large ingathering has occurred.

## GEORGIA.

At *Wood's School House, Floyd county*, about 20 converts are reported. *Augusta*—Brother Ryerson has baptized about 50. *Macon*—S. Landrum, 8.

## ALABAMA.

*Mobile*—A. B. Couch, 24. Four of these are children of Brother Couch. Ex-Governor Bagby, formerly Minister to Russia, with several of his family, are also among the number. A new church has been organized; name not given. *Unity*—A. M. Hanks, 7 colored persons. During 12 months past he has baptized over 50 others.

## TENNESSEE.

*Holston*—J. A. Davis, 40. *Richland Creek*—J. S. Coran, 25.

*Educational Movements.*—An effort to endow *Union University* with \$100,000 is on foot. Brother Strode, agent. Brother Wm. Cate is also collecting to complete *Holston Female Institute* at Jonesboro; he needs only \$1,500 more.

## KENTUCKY.

*Georgetown College.*—D. R. Campbell, President, says that in a recent revival, upwards of thirty of our best young men professed religion, several of whom will devote themselves to the ministry. *Campbellsburg*—E. B. Stratton, 32. *Mayslick*—W. W. Gardner, 40. *Mt. Pisgah*—W. W. Gardner, 32. *Short Creek, Pendleton county*, 47, of whom 12 were heads of families, with their wives; 7 were Methodists.

## OHIO.

*Marietta*—J. G. Leonard. Including former reports, 108 have been received by baptism and letter since December. The influence has extended to a majority of the students of the college. *Canton 35*, in connection with the labors of Elder Jacob Knapp. *Good Hope*—J. H. Barker, 9. *Milford*, 8. "I baptized," says the correspondent of the Journal and Messenger, one household. "Another man believed with all his house, whom I expect to baptize on my return." *Troy*—T. P. Childs, 20; *Damascus*, 15; *Ironton*, 16; *Casars Creek*, 6; *Olive Branch*, 7; *Newark*, 10; *Licking Church*, 7; *Martinsville*, 23. *New Wincheser, Hendricks county*—J. Ryerson, 4; *Freedom*, 10. *Bridgeton*—P. M. Swain, 15. Rees Davis, who aided the pastor, relates that a young man of 18, the son of an anti-missionary Baptist preacher, who seemed powerfully convicted, came forward several times for prayer. His father hearing this, compelled his son to leave the meeting, and threatened to prosecute the pastor of the church if he should dare to baptize him.

*Cincinnati, First Church*—N. Colver, 4. *Beaver, Noble county*—G. W. Wharton, 9. *Racine, Meigs county*—A. Jordan, 7. *Washington*—W. D. Woodruff, 7. *Kirkersville*—J. W. Hilstand, 8. *Bryn Zion*—E. D. Thomas, 4. *Springfield*, 75, of whom 31 were heads of families. One entire household was baptized. *Greenfield*—J. S. Gillespie, 9. *Sandusky*—Brother Fulton, 1.

## MICHIGAN.

*Jackson*, 30. *Detroit*—L. H. Moore has commenced labors with a view to establish a new interest. He was a laborious and successful pioneer in Marshall and Ypsilanti. *Kalamazoo*.—In all, about 50 baptized, and some 20 more express hope. *Macomb*, 11.

## INDIANA.

*Salem, Decatur county*, 13. *Rolling Prairie*—G. F. Brayton, 10. *Sumption Prairie*—P. Hummer, 19. *Little Buck Creek*, 15; *West Liberty*, 23. *Spice Valley*—J. D. Crabs, 128; *Mount Hope*, 40; *Wexan Creek*, 6; *Stillsville*, 25; *Rock Lick*, 16; *Hiltonsville*, 40; *Scotland*, 33; *Beaver Creek*, 30.

## ILLINOIS.

*Chicago, Tabernacle*, 3. It is said that Hon. S. Douglas has given 10 acres of land in Chicago as a site for a Baptist College; and that the Baptists of Chicago and their friends will raise an endowment of \$100,000.

*Peoria*, 10. *Lamoille*—N. G. Collins, 24. In the meeting 130 asked prayer. *Bristol*—Brother Young has an interesting and promising revival at one of his outstations.

*Springfield*.—Preaching has continued every night for seven weeks, and no indication appears that the work is soon to terminate. 116 baptized within five weeks; 20 converts not yet baptized, and about 14 coming forward for

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prayer. All the evangelical churches have shared in the work. None of them have employed evangelists, but have co-operated with their pastors in efforts to save souls. The work is obviously not of man, but of the Lord. Revivals are also reported in Winchester—P. Bennett, Berlin—C. Miner; and other places.

*Diamond Grove*—J. M. Wells, 4. *Cordova*—F. Kitcham, 9. *Berlin*—C. Miner, 18. *Warrenville*, 19. *Hudson*—A. S. Dennison, 7. *Canton*—S. G. Miner, 11. *Mount Olive*—Jno. Brown, 6. *Oxford*—B. S. Clay, 28. *Lee*—G. W. Benton, 11. *Viriden*—J. B. Jackson, 3. *Carlinville*—J. B. Jackson, 3. *Hopewell*—M. C. Blankenship, 4. *Washington*—C. D. Meritt, 4.

A Church Edifice Fund is in progress among the Baptists in Illinois. The money is to be loaned to the churches on these conditions: the sum to be repaid in two years, with 2 per cent. interest; or the Board may extend the loan, at its discretion, on application from the church, two more years at 5 per cent.; and again two more years at 10 per cent. The Trustees of the church to give their individual bond, and the whole transaction to be regarded in a strictly business light.

## MISSOURI.

*Huntsville*, 19. *Big Lick*, Cooper county—R. H. Harris, 16. *Carthage*—J. F. Pinson, 29.

## IOWA.

*Burlington*, 20, during January. *Muscatine*—Brother Eberhart, 60 additions, 44 baptized. *Waterloo*, 98 added, 40 of whom by baptism. *South English*, 19; *Chequest*, 12; *Second Mount Pleasant Church*, near Franklin, 12; *Bremen*, 23; *Liberty*, 37; *Davenport*, Scott county, 10; *Marion*, Linn county, 18; *Lime Grove*, Linn county, 23; *Brighton*, Washington county, 30; *Richmond*, Washington county, 35; *Danville*, Des Moines county, 23; *Knoxville*, Marion county, 30; *Pella*, Marion county, 42; *Jefferson*, Henry, 25.

## CALIFORNIA.

*Sacramento*—J. L. Shuck, 2 baptized. The indebtedness of the church is nearly all paid off. Accessions occur every month. *San Francisco*.—The Christian Recorder has been re-established. J. B. Saxton, Editor, assisted by H. Richardson. Two places able to sustain, and anxious to obtain a minister are *Vallejo*, *Benicia* and *Martinez*. *A Seamen's Bethel* at *San Francisco* has been dedicated, in which Brother Davis, a Licentiate of the Bush Street Church preaches. *Oakland*—E. J. Willis has had occasion to baptize twice within two months. Prospects encouraging. *Petaluma*—A. A. Guernsey. Arrangements are in progress for the erection of a house of worship this Spring.

## Churches Constituted.

| Names.                             | Where. | When.    | Mem. |
|------------------------------------|--------|----------|------|
| Aigancee, Branch co.,              | Mich., | Mar. 13. |      |
| Barley Hollow, Abington, Pa.,      |        |          | 23   |
| 1st Colporteur Church, N. Y. City, | N. Y., |          | 35   |
| Edinburgh,                         | Iowa,  | Mar. 4,  | 14   |
| Meime, Manitowoc co.,              | Wis.,  | Mar. 6,  | 19   |
| Mobile, (name not given),          | Ala.,  | Mar. 25. |      |
| Old Landmark, Ash co.,             | N. C., | Mar. 25. |      |
| Oskaloosa, Mahaska co.,            | Iowa,  |          | 11   |
| Oxford, Marquette co.,             | Wis.,  | Jan. 26, | 7    |
| South English, Keokuk co.,         | Iowa,  |          | 14   |
| So. Waldoborough,                  | Me.,   | Mar. 6,  | 53   |
| Vinton, Benton co.,                | Iowa,  | Mar. 8.  |      |

## Church Edifices Dedicated.

| Where.                          | When.  | Cost.            |
|---------------------------------|--------|------------------|
| Cape May, 2nd church,           | N. J., | Mar. 23          |
| East Burke,                     | Vt.,   | \$4,000, Mar. 27 |
| Hartford, 1st ch.,              | Conn., | Apr. 23          |
| Mayo, Henry co.,                | Va.,   | 775, Feb. 23     |
| Petersburg,                     | Va.,   | \$4,000,         |
| New London, 2nd church,         | Conn., | 24,000, Mar. 12  |
| Schooler's Mountain,            | N. J., | 3,000, Feb. 27   |
| Seamen's Bethel, San Fco, Cal., |        | 2,500, Feb. 17   |

## Ordinations.

| Names.                | Where.                 | When.         |
|-----------------------|------------------------|---------------|
| Chord, John W.,       | Bethel, Owen co.,      | Ind., Mar. 15 |
| Corey, D. B.,         | Milo, N. Y.,           | Mar. 11.      |
| Edwards, Wm.,         | Hammond River, Can.    | Mar. 25       |
| Hammett, Jas.,        | Markham, Can. West.    | Feb. 26       |
| Hill, Trenton S.,     | Holly, N. Y.,          |               |
| Hubbard,              | Randolph, Pa.          |               |
| Jeffreys, Jas. Meime, | Manitowoc co.,         | Wis., Mar. 6  |
| Johnson, Julius E.,   | Jackson, Mich.,        | Feb. 30       |
| Lawson, W. T.,        | Covington co.,         | Ala., Feb. 9  |
| Mansel, W. B.,        | Mace'nia, Bradley co., | Tenn., Feb. 9 |
| Munger, T. T.,        | Dorchester, Mass.      |               |
| Scarborough, M.,      | Mt. Lebanon, La.,      | April 5       |
| Sturgis, P. G.,       | Mount Moriah, Pa.,     | Mar. 26       |

## Deaths of Baptist Ministers.

| Names.                | Residence.        | Time.    | Age. |
|-----------------------|-------------------|----------|------|
| Thornton, Vincent R., | Ga.,              | April 4, | 51   |
| Wyckoff, C. P.,       | Weedsport, N. Y., | Mar. 5,  | 59   |

## Ministers Rec'd from other Denomin.

| Names.         | Residence.          | Denom.     |
|----------------|---------------------|------------|
| Mansel, W. B., | Bradley co., Tenn., | Reformers. |

## Clerical Removals and Settlements.

| Names.                             | Whence.                                  | Where.                     |
|------------------------------------|------------------------------------------|----------------------------|
| Alvis, J. W.,                      | Sistersville, Va.,                       | Russell's Mills, Va.       |
| Andrews Dudley, Newark, O.,        |                                          | Hebron, O.                 |
| Babcock, R. A. & F. B. S.,         | N. Y.,                                   | Patterson, N. Y.           |
| Church, Wm.,                       |                                          | Oneida, Ill.               |
| Cole, R. S.,                       | Virginia, Ill.,                          | Blenfield, Ill.            |
| Colver, N.,                        | Detroit, Mich.,                          | Cincinnati, O.             |
| Conyer, J. B.,                     | St. Mary's O.,                           | Iowa.                      |
| Cook, E. C.,                       | Buckingham, N. Y.,                       | Georgetown, N. Y.          |
| Crawley, E. A.,                    | Nova Scotia,                             | Cincinnati, O.             |
| Cuthbert, Lucius, Beaufort, S. C., |                                          | Aikin, S. C.               |
| Dudley, Ira,                       | Colosse,                                 | Hannibal, N. Y.            |
| Eberhart, A. G.,                   | Muscatine, Iowa,                         | Edgington, Ill.            |
| Eddy, H. J.,                       | New York,                                | Bloomington, N. H.         |
| Edwards, E. A.,                    | South Hampton, N. Y.,                    | Preston, N. Y.             |
| Everts, M. M.,                     | Masonville, N. Y.,                       | Richview, Wis.             |
| Faulkner, J. B.,                   | Central City, Ill.,                      | Richview, Mass.            |
| Gorham, G. W.,                     |                                          | Holyoke, Mass.             |
| Haughwot, P. B.,                   | New York, Fall River, Mass.              | Brimfield, Ill.            |
| Hayen, J. H.,                      | Meadville, Pa.,                          | Webster, Ky.               |
| Head, Wm.,                         | Cloverport, Ky.,                         |                            |
| Hervey, G. W.,                     | Hudson, N. Y.,                           | Bridgeport, Ct.            |
| Hill, Isaac N.,                    | Albany, N. Y.,                           | South Dover, Mass.         |
| Hoben, W. G.,                      | St. John, N. B.,                         | South Marshfield, Mass.    |
| Howe, Sereno, Lowell, Mass.,       | E'st Marshfield, Mass.                   |                            |
| Keep, W. W.,                       | Quincy, Ill.,                            | Memphis, Tenn.             |
| Ladd, J. S.,                       | ag't for H. M. Society, Weedsport, N. Y. |                            |
| Lyons, J. M.,                      | Milestown, Pa.,                          | Columbus, N. Y.            |
| Manning, M. C.,                    |                                          | Adams, N. Y.               |
| Mills, E.,                         | Frewsburg, N. Y.,                        | Westfield, N. Y.           |
| Mitchell, Thos.,                   | Springfield, Pa.,                        | Troy, Pa.                  |
| Monroe, W. Y.,                     | Lexington,                               | Graham, Ind.               |
| Morris, J. R.,                     | Warrenham, Pa.,                          | Orangeville, Pa.           |
| Olcott, J. B.,                     | Freeport,                                | Springfield, Ill.          |
| Parke, F. J.,                      |                                          | Hinsdale, Mass.            |
| Parker, J. Perry, Lake co., O.,    | N. Sewickley, Pa.                        |                            |
| Parker, J. W., D. D.,              | Cam'ie, Newton Centre, Mass.             |                            |
| Parmalee, D. S.,                   | Union ch., N. Y. City.                   |                            |
| Penny, T. J.,                      | Saltzburg, Pa.,                          | Strattonville, Pa.         |
| Pitman, J. B.,                     |                                          | Medina, N. Y.              |
| Pratt, A.,                         | Chesterville, O.,                        | Fredericktown, O.          |
| Purinton, D. B.,                   | Ringwood, Va.,                           | Smithfield, Pa.            |
| Read, H. W.,                       | Albuquerque, N. M.,                      | Co., Delavan, Wis.         |
| Richardson, J. G.,                 | Newburyport, Mass.                       |                            |
| Sharp, J. B.,                      |                                          | Lancaster, Ky.             |
| Smith, R. A.,                      | Norristown, Pa.                          |                            |
| Spear, F.,                         | Gainesville, N. Y.,                      | Kite River, Ogle co., Ill. |
| Thompson, Beckman, N. Y.,          |                                          | Milton, Conn.              |
| Trickett, J.,                      | Passayunk, N. J.,                        | Allowaytown, N. J.         |
| Virgil, A.,                        | Durhamville, N. Y.                       |                            |
| Wilcox, A. J.,                     | Holland, Pa.,                            | Villanora, N. Y.           |
| Wilkins, W.,                       | Meck'g, N. Y.,                           | Sammer Hill, N. Y.         |
| Williams, C. C.,                   | Plainfield, N. J.                        |                            |
| Williams, J. B.,                   | Huntingdon, Pa.,                         | Mill Creek, Pa.            |
| Williams, S.,                      | Pittsburg, Pa.                           |                            |
| Wilson, R. J.,                     | Stonington, Ct.,                         | Elmira, N. Y.              |
| Worth, Edmund,                     | Fisherville, N. H.                       |                            |



# AMERICAN BAPTIST MEMORIAL.

JUNE, 1856.

## Was John Howard a Baptist?

IT is quite true that Mr. John Howard, the philanthropist, "belonged to the Baptist denomination;" the very individual of whom Mr. Edmund Burke said: "I cannot name this gentleman without remarking that his labors and writings have done much to open the eyes and hearts of all mankind. He has visited all Europe—not to survey the sumptuousness of palaces or the stateliness of temples, but to dive into the depths of dungeons, to plunge into the infection of hospitals, to survey the mansions of sorrow and pain; to take the gauge and dimensions of misery, depression, and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and compare and collate the distresses of all men in all countries. The plan is original; it is as full of genius as of humanity. It was a voyage of discovery; a circumnavigation of charity."

The circumnavigator of charity was a member of the Baptist church assembling at Little Wild Street, Lincoln's Inn Fields, London, which was long presided over by the excellent Stennetts.

Dr. Samuel Stennett preached Mr. Howard's funeral sermon on March 21st, 1790. The text is Acts x: 38: "He went about doing good." The preacher observes: "To raise a monument to the memory of Howard is not my object. It does not require it, nor am I equal to the service. The obligations, however, I owe to his friendship and your edification, will not allow me to be silent. His

benevolent regards to this Christian Society, his regular attendance with us for many years past, as opportunity permitted; the satisfaction he expressed in the word here preached, and the particular share I had in his affectionate esteem, are all considerations which will, I hope, secure me from the imputation of vanity in thus taking notice of so public a character."

"He was a firm believer of divine revelation. Nor was he ashamed of those truths he heard stated, explained and enforced in this place. He had made up his mind, as he said, upon his religious sentiments, and was not to be moved from his steadfastness by novel opinions obtruded on the world. Nor did he content himself with a bare profession of these divine truths. He entered into the spirit of the gospel, felt its power, and tasted its sweetness. You know, my friends, with what seriousness and devotion he attended, for a long course of years, on the worship of God among us. It would be scarce decent for me to repeat the affectionate things he says, in a letter to me from a remote part of the world, respecting the satisfaction and pleasure he had in the religious exercises of this place. I shall, however, be excused if I just observe, that his hours of religious retirement, whether on land or at sea, were employed in reviewing the notes he had taken of sermons delivered here. 'And these,' he adds, 'are my songs in the house of my pilgrimage. Oh, sir, how many Sabbaths have I ardently longed to spend in Wild Street! God in Christ is my rock, the portion of my soul.'"



### Success of the Early Baptists in Virginia.

JUSTLY has Dr. Semple said, in his "History of the Virginia Baptists," that the preaching of our ministers, about the middle of the last century, and soon after the denomination became known in the State, "*was attended with the most extraordinary success.*" Mr. Baker, for instance, originated some eight or ten churches on the Eastern Shore of Virginia and Maryland, and as many more between Richmond and Hampton, and Mr. Walker about sixteen in Nottoway and neighboring counties. Other preachers all over the State, were not much less successful than these. Peculiar causes must have combined to produce this unusual result. *To inquire into these causes is the object of the present article.*

The first I shall mention, beyond the great truths which they preached, and the direct blessing of God upon their promulgation, is, as I think, found in the peculiar character of the people to whom they preached.

From the great world around them, they were in those days completely isolated. Widely scattered in their deep forests, among their hills, and upon their broad plains, they were compelled to think and act for themselves, upon all subjects. This independent thought and action necessarily extended itself to religion. With their Bibles in their hands, and little else in the form of literature, scientific or theological, they were prepared to weigh well and candidly its teachings. Overawed by no dominant public opinion, and generally uninfluenced by religious prejudices, when the doctrines of the gospel were presented, as preached by our fathers, and their hearts were touched by the Holy Spirit, they boldly embraced them, and subsequently cherished them joyfully, because they commended themselves to their judgment, as the plain and obvious truths revealed in the Word of God.

Another cause of their very great success may be seen in the character and proceedings of the established church.

Her arrogant pretensions and persecuting spirit had disgusted nearly all, who were not blind partisans. In this way she became to the masses exceedingly repulsive. She was also deeply implicated in irreligion. "The loose and immoral deportment of her clergy," says Dr. Semple—Hist. Vir. Bap., pp. 25, 26—"was such, that the people were left almost wholly destitute of even the shadow of religion. They had, indeed, some of its forms of worship, but the essential principles of christianity were not only not understood among them, but by many never heard of." What must have been the moral bearing of men, in regard to whom the legislature thought it necessary to adopt such laws as that of 1776, as follows: "Be it further enacted by this grand Assembly, and by the authority thereof, that such ministers as shall become notoriously scandalous, by drunkenness, swearing, fornication, or other heinous or crying sins, and shall be thereof lawfully convicted, shall for every such their heinous crime and wickedness, the first time, forfeit to the parish or parishes wherein he or they so offending shall be benefited, the one-half of one year's salary, and dues; and the same for a second time he shall be convicted. And if any minister, officiating in any parish, shall be three times convicted of any such heinous crime and wickedness before mentioned, that he be forever hereafter made incapable of officiating in any office or ministerial function, in any parish in the colony."—Hening's Stat., vol. 1, p. 384. But the indignation of the masses was complete, when, on the breaking out of the revolution, nearly all "the State clergy" proved themselves Tories, renegades, traitors to the Commonwealth, and not a few fled for an asylum to the bosom of the mother country. The Baptists were men of the greatest humility and most exemplary piety. They



were unyielding patriots. Not one of them ever was known to desert the cause of freedom. It is not, therefore, surprising that patriotic citizens, while they turned away from the parish churches with loathing, on account of the arrogance, the irreligion, and the toryism of their ministers, heard the fervid discourses of our brethren with great respect and kindness.

Yet another cause of their success was the consonance between their doctrines on political subjects, and the spirit of liberty which had then taken full possession of the great heart of Virginia.

The most striking Baptist doctrines on political subjects, teach that the Church and the State are entirely separate organizations, and that neither can legislate for the other; that perfect freedom of conscience and worship is the inalienable right of all men, and out of these views grew, as a necessary consequence, the doctrine that every citizen is entitled to free and equal protection, by the government under which he lives, of all his privileges, social, political and religious. No State, which does not embrace these doctrines, ever can be really free. To these truths, the progress of events had opened the eyes of the people of Virginia. The time of their triumph had come. Our ministers proclaimed them boldly; the people received them with delight; they ranged themselves by thousands on the side of the Baptists.

The great success of our Virginia fathers was, however, due, under God, still more to the peculiar character of their preaching.

Never was there a ministry more perfectly adapted to the age in which they lived, and the people among whom they labored. They were themselves mostly selected from the masses. Their sermons, however learned or unlearned the preacher, and whatever the text, were in nearly all instances constructed upon about the same model. They first presented with great clearness and sim-

plicity, the ruined and lost condition of men by nature; the depravity of the human heart, and the impossibility of deliverance from sin, its power, its guilt, its punishment, by the law, by ordinances, or by any works of merit whatever. Having thus prepared the minds of their hearers, they next depicted vividly the way of salvation through our Lord Jesus Christ. An explanation followed, of the manner in which that salvation is personally applied by the work of the Holy Spirit, accompanied always by repentance of sin, and faith in our Lord Jesus Christ. They now recounted the mental phenomena attendant upon a change of heart, with the temptations, trials and encouragements characteristic of true christian experience. They closed by an earnest appeal to sinners, to accept the great salvation. Every sermon went directly to the heart. Multitudes heard, believed, obeyed, and rejoiced.

With all these causes, concurred the measures adopted by the rulers of the colony, to arrest the progress of Baptist principles.

The magistrates in all the counties, directed and impelled by "the State clergy," and the more zealous friends of Episcopacy, commenced a relentless annoyance of the *people*, and a heartless persecution of the *ministers* of our churches. Assessments and fines were imposed; meetings were disturbed and dispersed; pastors were arrested, dragged before the courts, browbeaten, insulted, and ignominiously punished! And who were the men thus harrassed and maltreated? In social position, intelligence, wealth and general respectability, they were in no way *inferior*, and in morals and uprightness they were greatly superior to their assailants. Public sentiment, when awakened to the subject, sympathized with the Baptists, and indignantly frowned upon those supercilious officials, who, because they happened to be



"Clothed with a little brief authority,  
Cut such fantastic tricks before high heaven,  
As make the angels weep."

These mainly were the causes of the great success at the time referred to, of our Virginia fathers. And besides, every man then did his duty. No minister, no Christian, was idle or indifferent. They all labored faithfully, traveling incessantly throughout the length and breadth of the country. The fields were white to the harvest, and everywhere their ministry was attended with blessings most extraordinary. The enthusiasm with which all their converts—among whom arose at once very many able preachers—engaged in the work, must ever be matter of amazement; and the rapidity with which the message of salvation was transmitted from neighborhood to neighborhood, cannot be better described than in the energetic language of Æschylus, in which he describes the beacon fires that announced the fall of Troy:

"From watch to watch it leaped, that light,  
As a rider rode the flame."

H.

### The Power of the Baptist Pulpit: How can it be Increased?

IN discussing this subject, two points present themselves; 1st—What is the nature of the theological instruction demanded by the wants of the denomination? and 2d—What are the means by which that demand can be supplied?

I. The nature of the instruction needed.

We need scholarship of the highest order. It has ever been the tendency among us to rely too much upon the mere strength of our principles. "Truth is great and must prevail," is a maxim which seems to have taken possession of our minds, to the exclusion of others of equal value; and this truth, like all others, if severed from its connections, is apt to mislead. It is equally certain that, if truth prevails, it will be in consequence

of the use of means; and, as in every other case, the nature of the means must correspond to the nature of the object to be effected. Now, the object in this case is to meet the tremendous array of talent and learning brought to bear by our Pede-Baptist brethren, as well as by neologists, skeptical geologists, ethnologists, and open infidels, against one or more of the truths of God's Word. It is folly to conceal from ourselves the fact, that the Pede-Baptist and skeptical world combine a prodigious amount of erudition and intellectual power, all which is engaged in subverting principles which we hold most dear. Now how is this hostile force to be met, and deprived of its energy? Can it be done by half-educated men, or by anything but scholarship such as the world cannot surpass? Be it remembered, too, that our object is not merely to silence the learned who oppose us, so that they shall oppose us no more; that is less than half of what the Providence of God has imposed on us: the object is to bring over that scholarship to our side, and make its mighty energies as active in promulgating the truth as they now are in subverting it. Now, what means are natural, proper and adequate to such an undertaking as this?

Shall we send pious, but meagerly educated men to *exhort* the learned to embrace Baptist principles? It would be just as well to attempt to exhort a man into a knowledge of mathematics. Nothing but learning can meet learning. True, God may choose the weak things of this world to confound the mighty. But we are speaking as human beings of human operations. The question is not what *God may* do, but what *we ought* to do. In our battles for truth, we must use weapons at least as potent as those used by our adversaries, otherwise we may expect nothing but defeat; and if there is anything more potent in the spread of religion than learning, it has not yet been discovered. Knowledge is power; and if men without it combat



men with it, they are like poor Indians, who with bows and arrows would attack the artillery of Waterloo or Sebastopol.

Not only must our weapons be similar in kind to those of our opponents; they must be equal in power. We must have gun for gun, calibre for calibre. If their guns are of longer range than ours and of heavier metal, our petty discharges will only amuse them while they demolish us at their leisure.

But while our necessities demand the highest grade of scholarship that the world can produce, it is equally clear that we are still more urgently pressed for education of a very different, and of an inferior order. The possession of heavy ordnance does not render sabres, and muskets, and rifles useless. On the contrary, *the great body* of the troops must be armed with these lighter and more portable weapons, which can be brought to bear in many a spot, and on many a mark, where the great guns can never reach. We need profoundly learned men; we shall never conquer the world until we have them; but we need in still greater degree, men of inferior power, but greater in number, on whom at last the brunt of the battle, and most of the hard fighting must devolve. We wish to operate not only on the learned, but also on the masses. For this purpose, we need men sufficiently above the million to instruct them, and yet not so far above them as to sever mutual sympathy. Hitherto, our denominational triumphs have been achieved almost entirely by this class of men; and probably there will not be a period for hundreds of years to come, when these very men will not, after all, be the main dependence for the spread of Baptist principles—for the spread of the gospel.

Our great object, then, should be, to increase the number and the efficiency of *this* division of our forces. Many are pressing into the ranks, who are totally unqualified for even this lowest branch of the service, while many others (superior to these) conscious of their own lack

of qualification, are prevented, much to their own grief, from enlisting. Thus is our strong arm deprived of its bone and sinew. Our most successful preachers have for the most part, been those who had no other mental qualifications than those which a man of common sense, and tolerable acquaintance with the English language, may acquire during the exercise of his ministry, without aid from colleges or teachers. If the experience of the past should be any guide for the future, we should endeavor to raise all the rank and file of our present and future ministry to this level.

Two objects, then, are before us: First, to put some of our ministry in the very front rank of the world's scholarship; and secondly, to raise all the remainder to such degrees of scholarship as may be attainable—the lowest not being beneath the standard of those who have been described as "our most successful preachers." Now can these two several objects be accomplished in one institution of learning? Manifestly not. For in the first place, no one institution could be accessible to so many students, and even if it were, the kind of instruction intended for the higher class of these students would be useless to the remainder. Moreover, such a fusion would not be agreeable to the parties themselves. The one class would feel that the institution was deprived of its eclat by the presence of the other; while these again would be jealous of the former. Such is the weakness of human nature.

One institution of the highest grade would be fully as much as the Southern States could supply with either money, men or students; and it is the opinion of the writer, that any attempt in this direction at the present time would be very small in its beginnings, and with all our best efforts in its behalf, would fall far short, in point of merit, of many institutions that now exist. In order to meet the educational wants of the great body of our rising ministry, there ought

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to be an institution in every State, where just such instruction might be imparted as this class of students would call for, be it more or less. One professor in each of these seminaries, or at most two, would probably suffice for the present, at least. The *great* question is, how shall *these* institutions be conducted?

These, we can amply supply with money, with men, and with students. These are to do the great part of the work in elevating our active, working preachers, and through them the mass of the denomination.

When we wish to select an instrument with which to operate on a certain material, we must first examine the nature of the *material*, and then select an instrument to correspond. Thus wood, marble or iron would each require different utensils: or if the human body were to be operated upon, certain other instruments—such as drugs, if in sickness, or food, if in health—would be chosen; or if the human mind be the object, still other instrumentalities would be employed, and these instrumentalities would again vary, according to the maturity and other accidents of the mind to be operated on.

Now, what is the material to be acted on in the present case? It consists of men, mostly between the ages of twenty and thirty-five, mostly married men, mostly poor, mostly of very imperfect education or none at all, and mostly (it is to be hoped) willing to avail themselves of all practicable means of mental improvement.

Now, what are the wants of these men? Shall we offer them instruction in Latin, and Greek, and Mathematics, and Chemistry, and Natural Philosophy, and the usual round of scientific and literary education? This is merely to tantalize them. They have no time for these things. Their children cry for bread. Or if they have no families, they are disheartened in view of this range of mountains. Moreover they wisely ask,

"what good will it do?" How often we hear them say, "I want to preach—but I know not either *what* to preach, or *how* to preach. What good will a smattering of Latin and Mathematics do me? I do not want to read Horace, I want to learn how to use my Bible." It is in vain to tell him that classic and scientific studies increase mental power and discipline. The effect of such discipline is too indirect, and too long coming, to satisfy his wants. He has neither time nor inclination to pursue this circuitous route to ministerial efficiency. He believes, and he believes *wisely*, that the same amount of energy expended in a different direction would do him more good. He wants something practical, and something immediate. He wants to learn at once *what* to preach, and *how* to preach. It is in vain to tell him that we have theological schools where these things are taught. True, we have schools, but of what use are they? How many of our rising ministry do they benefit? Comparatively very few. The reason is that they are not adapted to effect the object they propose, and consequently do not effect the object.

The few who want the most thorough instruction (if any such there be) are not to be satisfied with the meagre opportunities which these schools afford; and the many, who want practical instruction such as may be speedily obtained and immediately used, are kept away, because this kind of instruction is not imparted in those schools; and even if it were, their pretensions are such, that in order to *enter* them, one must have made attainments equivalent to graduation in college. Thus the theological school is situated on top of an eminence which it would take an ordinary Baptist minister five or ten years to climb. It might as well be in the moon. If we were to rear boys for the ministry without any regard to their character or inclinations, as has been practised by some, then our present programme of education could be with comparative ease carried out.



In fact, our present system probably had its rise in this practice. We have gained but little in attempting to practise things incompatible with our faith. For the most part, among Baptists, a man does not realize his call to the ministry till he is twenty-five or thirty years old, and for the most part, as already said, those who enter our ministry have little or no education. Is such a man (perhaps with a family on his hands,) to be expected to take a seven or ten years' course *preparatory* to entering a theological school, in which a three years' course lies still beyond him? The idea is preposterous. Yet this is the very regimen that all our institutions propose; and the fact that they are almost unpatronized, shows that, as to the great mass of the preaching fraternity, they might as well not exist.

II. As to the means by which the demand for education is to be supplied, the writer submits the following

#### PLAN.

1. In order to establish a school where the highest order of scholarship can be attained, let a certain location be selected, the city of ——— for example, and at *that* location let each of our existing institutions support one theological professor. It is believed that several, at least, if not all our present schools, could do this without violating their respective charters, either in letter or spirit. Four professors might be sufficient for a beginning. The sum of at least \$50,000 should be raised by private subscription for a library, \$40,000 of which should be expended at once, and the remaining \$10,000 invested securely, and the interest applied to the increase of the library in all time to come. The further sum of \$15,000 would be amply sufficient for buildings. Nothing more would be needed than a plain house with six or eight rooms, one of which (for the library) should be large; the others might be of ordinary size. Dormitories, &c., are out of the

question. An institution of this kind would, in time, at least, if not at once, meet all our demands for enlarged education. Should the proposed plan be found on proper inquiry to be impracticable, it is the opinion of the writer that the project of a great central theological school had better, for the present, be abandoned.

2. But by far more important than any such school, is a plan for placing what may be called marketable instruction within the reach of the *many*. This the writer thinks may be done, and done effectually, and almost without effort. We have already a number of theological schools, in all of which graduation in college, or its highest equivalent, is a requisite to admission, nominally, at least, if not practically, and the fact that it is even nominally so, breaks the charm and spoils their power. Let this theory be abandoned. Let the qualifications for admission into *these* schools be no more than those requisite to enter the Freshman class in ordinary colleges, *with the classics omitted*. Let this fact be industriously advertised. Let the course of study be adapted to the wants of each student, but consist mainly, and for the most part, solely of two things—Systematic Theology and the art of Preaching. Let Latin, Greek, Hebrew, Biblical Criticism, Ecclesiastical History, Patristic Theology, &c., as a general rule, be eschewed. If a student having some knowledge of Greek wished to inform himself a little more, he might do so under the instruction of the professor. Or if one had time for it, and inclination likewise, he might look into Ecclesiastical History or other matters more or less, according to circumstances. But the great object should be to teach Theology and Homiletics, i. e., *what* to preach and *how* to preach it. Nothing like *graduation* should be proposed. Theology should be taught not so much from textbooks, as from the Bible itself. Uninspired writings need not, of course, be excluded; but as most of our preachers



can hope for but limited knowledge of books in general, and as the Bible is to be almost their only dependence, they should be taught how to use *that* to the best advantage, and how to find in it, and prove by it, the principles of the evangelical system.

Homiletics should also be taught not so much by books, as by oral instruction and daily practice in the structure of skeletons, under the directions of the professor. The student should be taught how to select a text, how to analyse it, how to illustrate it, and how to construct his thoughts into a discourse; guarding against *making* the text teach what it does *not* teach, and yet fairly exhausting all its real teachings, clearly distinguishing between what is actually taught and what is merely inferential. Even a few weeks' daily instruction such as is here hinted at, could not fail to make any man of ordinary understanding a tolerably systematic thinker; or to say the least, would be quite an improvement on the homiletic power of our ordinary ministers. The course of study should be comprehended within a longer or shorter period, whether weeks, months or years, wholly at the option of each student. Some might attend regularly from the beginning to the end of their course; and some might attend a few weeks or months (say in the winter) for several years in succession. In short, let it be understood that each student can come and go when he pleases, and during his attendance, study what he wants to learn, and nothing else. A library of moderate size at each of these seminaries would be sufficient. No small benefit would accrue if the students were taught *what* to read, and how to investigate. They should be made acquainted with the ordinary sources and means of information, and should have some general knowledge of the more important theological works. Even six months' instruction such as has been described would in a few years make an immense difference in the average intelligence of

our ministers and people. If there were such an institution in every State, there is reason to believe that many hundreds would avail themselves of their advantage who would otherwise not enter the ministry at all, or having entered it, would live and die utterly uninstructed. If this supposition even approximate the truth, it is perhaps not too much to presume that a sufficient number of such seminaries would do more to increase the average power of the Baptist pulpit than any other instrumentality that could be used.

The writer believes that a school of this kind in each of the Southern States would be crowded with students. The funds, buildings and libraries already on hand in most of the States, might be devoted to this purpose. The plan proposed calls for no money; it only suggests a change in the theory of education. The writer also believes that one great school of high order might be sustained at a point agreed upon. The plan proposed for this requires \$65,000 for a library and for buildings, but calls for no endowment fund, the necessity for this being superseded by the endowments of existing institutions, each of which, as already set forth, would sustain one professor at the central school.

It is greatly to be desired that both the plans suggested be adopted and carried out; but if either must be dispensed with, let it be the central school, which would in a measure have to create a demand, as well as supply it; and let the others in a humbler way supply the demand that exists.

"JOHN BUNYAN."

[The foregoing article was prepared for, and presented to the Southern Baptist Theological Convention at Augusta, Ga. It affords us pleasure to give it circulation among the readers of the Memorial, as adapted to arouse thought on the great subject of which it treats. The Convention was a meeting of interest, and an impulse was given to the cause. The question of a General Theo-



logical Seminary at the South seems to us only one of time and manner. In some way or other, sooner or later, it is an indispensable necessity; and we believe it will be realized ere long.—ED.]

### For what did Ridley and Latimer suffer Martyrdom?

THE following fine passage is from the Rev. J. C. Miller's Sermon, entitled "The Martyr's Candle," commemorative of the Tercentenary of the Martyrdom of Ridley and Latimer, preached at Oxford, on Tuesday, October 16th, 1855:

They died as Protestants. Not the Protestantism of a mere negation, with which *we* are sometimes taunted. They clearly saw and firmly grasped substantial verities of evangelical truth; but were called, in the good providence of God, to maintain those verities in direct antagonism to Christ-dishonoring error.

But with solemn interest do we mark that this tercentenary of their martyrdom finds this Church of the Reformation, and therefore this ancient and famous university, engaged in painful strife on that same point of the great controversy between scriptural and catholic truth and Romish error, which formed the turning point with these Oxford martyrs. To the Sacramentarian controversy is it that mainly the strength of true-hearted English churchmen is now directed, in their protest and their struggle against Romanizing errors. For Christ's pure doctrine of the Lord's Supper, for the maintenance of his spiritual presence, was it, in truth, that our Ridley, our Latimer, no less than our Bradford, died. "Christ," said the last-named, "is present in the sacrament by faith, to faith, and in faith, and none otherwise."<sup>o</sup>

To this point and to the sacrificial character of the mass, had the studies of Cranmer, Ridley, Latimer and Bradford, in the Tower, been directed:

"There they read over the New Tes-

tament together with great deliberation and study, on purpose to see if there was anything that might favor that popish doctrine of a corporeal presence. But after all, they could find no presence but a spiritual: nor that the mass was any sacrifice for sin. But they found in that holy book that the sacrifice of Christ upon the cross was perfect, holy and good, and that God did require none other, nor that it should be ever done again."

To this the questions proposed to the three prelates at Oxford had been confined.

Emphatically, then, for the pure doctrine of the Sacrament of the Lord's Supper was it that these fires were, as on this day, kindled—that doctrine which, blessed be God! yet stands in all its simple purity and integrity in the formularies and the articles of our church. Christ present to his own people in the supper, but not in the substance of the elements; these elements, as to their material substance, utterly and absolutely unchanged by any priestly consecration or divine interposition; but "to such as rightly, worthily, and with faith receive the same, the bread which we break," "a partaking of the body of Christ; and likewise the cup of blessing," "a partaking of the blood of Christ"—that "body of Christ given, taken and eaten, in the supper, only after a heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the supper—*Faith*."

In contending for this doctrine, we contend for that which is emphatically a doctrine of the Reformation. The battle which we are now, after three hundred years, called upon to renew, is emphatically the battle of the Reformation. The more painful, but not the less incumbent, because we have to fight it within the bosom of our Reformed Church. But in such a conflict—a conflict for truth so vital—we may "know" "no man after the flesh." Our Oxford

<sup>o</sup>Strype's Mem. Eccles. anno 1555, c. 28.



martyrs well discerned the momentous bearing of this truth—they well discerned that the antagonistic error of any other than a spiritual presence to the soul of the true believer, was so capital a point in Rome's other gospel, that for this truth they were tortured, "not accepting deliverance." Let this truth be dimmed or darkened, and the candle of God's truth, though never to be put out in our world, amid all the blasts of earth or hell, shall speedily be removed from our own church's candlestick, and our glory be departed. For this testimony our martyrs died.

And stand we here this day wantonly and uncharitably to re-open a quarrel with a church which drank their blood, and, after the lapse of three hundred years, to rekindle the spirit of enmity against her for a crime better forgiven and forgotten? Or, in laying at her door the charge of blood-guiltiness, do we ignore the fact that not in Mary's reign only, but in Elizabeth's, religious persecution was pursued, and that neither by a Calvin or a Cromwell, by Protestant Churchman or by Puritan, were the true principles of religious liberty understood? Nothing of all this do we forget: nothing of all this do we ignore. But upon us—upon churchman and puritan—a fuller light has dawned. We have cut off, in this matter, the entail of our father's sins. Has Rome repented? Has Rome changed? Which of her claims has she withdrawn or modified? Which of her dogmas has she renounced? Which of her canons has she rescinded? Her claim to-day is what her claim was three hundred years ago: "Mother and mistress of all the churches;" her bishop Christ's viceregent; without her pale no salvation. Holds she not at this moment that heresy is punishable with death; that the secular arm is to be called in to execute the sentence of the spiritual power? Her creed and claims necessitate persecution. By this she is bound to persecute. Toleration becomes flagrant inconsistency; nay, more, unchar-

itableness to man and unfaithfulness to God.

Yes, the church which gave Rogers, and Hooper, and Rowland Taylor, and Bradford, and Latimer, and Ridley, and Cranmer to the flames, is the church with which we have to do. To shut our eyes to this fact is infatuation the most mischievous, madness the most perilous. Eventful have been the three hundred years which have rolled away since these heroes of Christ's church militant thus fell beneath her rage. To every corner under heaven have they brought change. Nations have been added to Christendom—commerce hath knit the family of man together in an all but universal brotherhood—discoveries the most momentous, inventions the most marvelous, have changed the face of the civilized world; and could Ridley and Latimer, and others of that "noble army," be clothed awhile in their mortal bodies and revisit this earth, amid what changes would they stand! But one thing would they find unchanged—save in the addition of a new dogma of falsehood—**ROME**. The Rome of the nineteenth century, the Rome of the sixteenth—false, idolatrous, cruel; and if drinking less of "the blood of the saints and of the martyrs of Jesus," drinking less, not because her thirst is slaked, but because her hand is fettered.

Brethren, of all the cant of the days in which we live, be it in politics or in religion, in senate or pulpit, on the platform, at the hustings or through the press, what cant so nauseous as the cant of liberalism on the lips of Rome? The Romanist who tells us, "I would burn you if I could," we understand; and for the intelligence of his principles, for his honesty, and for his candor, we respect him. But the man who prates of liberalism and toleration and liberty, while yet he owes allegiance to a church whose pretensions and whose principles bind her, if consistent, to persecute—him we regard as ignorant of the first principle of the church to which he trusts, or



recoil from his protestations as from a Judas' kiss.

But while yet we linger on "the word of their testimony," there come crowding on us remembrances to which, however intensely painful, utterance must on this day be given. In Oxford was it that "the word of their testimony" was uttered. Yon college walls re-echoed that sentence, than which none other uninspired watchword thrills more deeply through the heart of every son of the Reformation. In Oxford's streets was the martyr's candle lighted. And in Oxford was it that the conspiracy was formed to falsify the martyr's prophecy, to put out that candle, to "UNPROTESTANTIZE" this church and realm. By Oxford's sons has the Reformation been vilified, and with Oxford's precious and blessed name must that movement stand connected upon the page of history, which has done Rome's work more efficiently in our midst, than Rome's most untiring energies or Rome's most insolent aggressions. The thought of those who have gone out from us, bewitched by Rome's spell, and who are now drinking of the cup of her sorceries, is too intimately entwined with the fond and mournful memories of many hearts—with companionships once sweet, and ties once precious—to permit that our stern protest against their apostacy be tinged with personal bitterness or reviling.

Friends and pupils—where are they? We marvel at the fearful power of Rome's influence over the moral sense, which, in some cases, retarded their defection; in some, we fear, retained them to do Rome's work awhile in our midst, while ministering at our altars and eating of our bread. To think of such men—idolaters, Virgin-worshippers, believers in transubstantiation and in purgatory, votaries of a church which has endorsed winking pictures and a holy coat!—our tears for them are mingled with our fears for our own steadfastness: "Hold thou me up, and I shall be safe!"

### Persecution of English Baptists.

**A**N interesting work has been recently published in England with the following title: "THE HISTORY OF THE MIDLAND ASSOCIATION of the Baptist Churches, from its Rise in the year 1655 to 1855; with a Succinct Account of its Annual Meetings, and a Table of Chronological Events; several Ancient Letters to the Churches, including one from the Rev. S. Pearce of Birmingham; with the Confession of Faith of 1689; also an Essay on Creeds. *By William Stokes.*"

From some extracts given by the Baptist Reporter, (London) we extract the following:

"Soon after the death of the Protector, in 1658, the condition of nonconformists generally, and that of Baptists in particular, became dark and distressing to a fearful degree. As one consequence, the meetings of this Association were discontinued, or held in great secrecy, until the year 1690, during most of which period it was scarcely safe for the minister of any nonconforming body to appear abroad, and little was left them but to retire and to mourn in silence over the desolations of Zion. In 1660 Charles II. landed, and he lost no time in following up the deeds which his fawning parasites had already begun to perpetrate; for in that year John Bunyan was imprisoned. In 1662 the Act of Uniformity passed, and two thousand of the most godly ministers were driven from the Establishment, to encounter poverty, a dungeon, or death itself, rather than conform to a human ritual, which protestant popery had determined to impose. In 1664 the Conventicle Act passed, and in 1665 the Five Mile Act also became law, which, after a considerable interval, was followed by a more stringent Conventicle Act, and by the odious Test Act. Determined, if possible, to crush the last remains of religious liberty in the kingdom, a dissolute monarch, leagued with an unprincipled and



merciless hierarchy, made hateful haste to warp the British constitution into an approval of their cruel purpose, that they might the more effectually accomplish their wicked projects in the solemn name of law. The meetings for divine worship were either broken up altogether, or exposed continually to the intrusion of gangs of low and vulgar informers, and of petty and heartless officials, who took brutal delight in carrying out to the very letter the persecuting designs of a licentious court.—Between the year 1660 and 1688, it is a well authenticated fact that 60,000 non-conformists were incarcerated by the religious despotism of the day, about 5000 of whom actually died in prison; and that the loss of property to that injured body of men, occasioned by fines, confiscations, and other legalized modes of robbery, amounted, according to Neal, to between twelve and fourteen millions sterling."

"About the year 1664 they were taken at their meeting (at Hook Norton) and carried to the castle at Oxford. At another time they were sent to Witney gaol. Mr. Wilmot (the pastor) was fined £20, for which all his goods were seized. They not finding enough on the premises to satisfy them, seized upon the goods of Mr. Humphrey Gillet, a woolman, who was taken at the same meeting with him. Mr. Wilmot's father, a zealous churchman, went to Sir Thomas Pennystone, the justice who committed him, and desired him to release his son. The justice replied, he should rot in jail. Says Mr. Wilmot another justice has said the same, but he is now dead. Though he be dead, replied Sir Thomas, yet his work shall not die. Mr. Thorpe, the gaoler at Oxford, was very severe. He would not permit them to pray together; and if they craved but a blessing on their meat he would come in a great rage and disturb them, saying, "What, are you preaching over your victuals?" The goods of Mr. Wilmot, who had been imprisoned twice,

in Oxford gaol, were carried to Chipping Norton, and there publicly cried for sale on several market days, but none would bid for them. Then they were carried to Swansford, to one of the informer's houses, who could make no money of them; in the end they brought them again to Hook Norton, and proclaimed there, that if any one would lay down twenty shillings they should have them all. A friend of Mr. Wilmot's did so, and he had all his goods again. When Mr. Wilmot was released from Witney gaol they excommunicated him, and several writs were issued out against him. But he, being informed of them, absconded, and so escaped their hands. Mr. Eccles, the pastor of the Bromsgrove church, was also a severe sufferer, being greatly abused, and put into a dungeon in Worcester gaol. And here he might have lain, had not his Divine Master raised him up a friend in Mr. Swift, who was one of the county members for Worcester. To the honor of this gentleman be it recorded, that he was not ashamed of the cause of an imprisoned Baptist minister, but stood bound for him in one thousand pounds in order to procure his liberty. This persecution continued, with a slight interruption in 1687, to the year of the glorious revolution, 1688, when, by the abdication of James II., the ascent to the throne of William of Orange, and the speedy passing of the Toleration Act, religious liberty was once more restored to this unhappy kingdom. Of this gratifying change in their favor the Baptists were among the first to take advantage, and in 1689 they met in London to consider the condition of the denomination, and to decide on plans that might restore it to prosperity."

MORAL ABILITY.—Much time, ingenuity and temper has been expended in discussing man's moral ability to keep the law of God. One thing is certain: *every man has more than he uses.*



### Creeds and Confessions.

THE true object of a creed was well expressed in the old Latin sentence, "*Symbola credita, non credenda, exprimunt.*" Creeds express the things which are believed, not things which *must be* believed. It is rather for the *exhibition* of the faith of the church, than for its *enforcement* on the conscience; and though the true design has been often forgotten and often perverted, it still remains as useful now as in former days, to have "set forth in order a declaration of the things which are most surely believed among us." Their utility is rendered obvious by the very objections which are urged against them by errorists. They are standing witnesses against heresy, an abiding "testimony" most inconvenient and disagreeable to those who love to wander from the old paths.

We extract from the History of the Midland Association, above named, some valuable facts with reference to their use among early churches:

Ancient creeds or confessions of faith are known to have been generally used in the age immediately following that of the apostles. Lord King, in his "Primitive Church," alluding to the apostles' creed, remarks: "But though they had not that (he disputes the antiquity of that particular creed,) yet they had other creeds very like thereunto, which contained the fundamental articles of the christian faith, to which all Christians gave their assent and consent, and that publicly at baptism." The most ancient creed extant is that of the venerable Irenaeus, who had been a pupil of the holy pastor Polycarp, and who flourished as "Bishop" of Lyons from about A. D. 157 to 180, when he suffered martyrdom. It has been preserved to us as follows: "The church, though it be dispersed over all the world, from one end of the earth to the other, has received from the apostles and their disciples the belief in one God the Father Almighty,

maker of heaven and earth, the sea, and all things in them: and in one Christ Jesus, the Son of God, who was incarnate for our salvation; and in the Holy Ghost, who preached by the prophets the dispensations of God and the advent, nativity of a virgin, passion, resurrection from the dead, and bodily ascension into heaven of the flesh of his beloved Son Christ Jesus our Lord, and his coming again from heaven in the glory of the Father, to restore all things, and raise the flesh of all mankind; that according to the will of the invisible Father, every knee should bow, of things in heaven, and things in the earth, and things under the earth, to Christ Jesus, our Lord, and God, and Saviour, and King; and that every tongue should confess to him; and that he may exercise just judgment upon all, and may send spiritual wickedness and the transgressing and apostate angels, with all ungodly, unrighteous, lawless and blaspheming men into everlasting fire; but having granted life to all righteous and holy men that keep his commandments and persevere in his love, some from the beginning, others after repentance, on these he may bestow the gift of immortality, and invest them with eternal glory." In allusion to this creed, Lord King remarks, that "Irenaeus having recited a creed, or a short summary of the christian faith, not much unlike to the apostles' creed, immediately added, "The church having received this faith and doctrine, although dispersed through the whole world, diligently preserves it, as though she had but one soul and one heart, and consonantly preaches and teaches these things as though she had but one mouth; for although there are various languages in the world, yet the doctrine is one and the same; so that the churches in Germany, France, Asia, Egypt, or Lybia, have not a different faith, but as the sun is one and the same to all the creatures of God in the whole world, so the preaching of the word is a light that enlightens every where, and



illuminates all men that would come to the knowledge of the truth." Tertulian, who died A. D. 220, confessed his faith in a statement of doctrine, of which the following is but a fragment: "The rule of faith is altogether one and the same, entirely firm and unalterable; namely, that we believe in one all-powerful God, the Creator of the world, and in his Son Jesus Christ, who was born of the Virgin Mary, was crucified under Pontius Pilate, was raised from the dead the third day, was taken up into heaven, sits now at the right hand of the Father, and will come to judge the quick and the dead by the resurrection of the flesh." The Nicene Creed dates from about A. D. 325, and the collection of Articles called "The Apostles' Creed" followed soon after. With the increase of schismatics, who denied various great doctrines of christianity, such as the Gnostics, the Ebionites, the Encratites, the Simonians, the Marcionists, the Arians, and a host of others, who advocated most pernicious errors, while professing a general belief in the scriptures; confessions of the orthodox faith increased also, and these are to be found in the fragmentary writings of Origen, Cyprian, Thaumaturgus, Lucian the martyr, and other early authors. In addition to their declaratory purpose, they were evidently employed to test and expose the character of dishonest men, who under the plea of believers, entered the church to pollute its doctrine, and to divide and scatter its members. These men were the agents of the wicked one, and crept into the church that they might all the more effectually do the work of their master. The orthodox creed was employed by the church to correct the mischief by exposing such men. In the year 1120, and amidst the thickest darkness of popery, the simple-minded, holy, faithful Vaudois published their Confession of Faith, and thus struck out the first ray of light in the dawn of the reformation. In 1530 the Augsburg Confession appeared, and was followed, in 1532, by

that of the Moravians. In 1535 the noble-minded Waldenses declared their faith in a Confession of seventeen articles; in 1549 the Protestant churches of Hungary avowed their faith in twenty articles; and in 1556 the Swiss Confession was printed at Torgau. In 1560 the Scotch Reformed Church published their Confession; and in 1562 the Articles of the Church of England, which had been drawn up by Cranmer and Ridley, were adopted in full convocation. In 1643 appeared the Westminster Confession of Faith; in the same year that of seven Baptist churches in London; and in the year 1656 the Somersetshire Baptist churches published their Confession, that of the Midland Association having been framed and adopted in 1655. In 1660 the General Baptists published a Confession of Faith. From this rapid sketch it will be obvious that, in all ages, the best men and the most noble of churches have considered it perfectly consistent with a full belief in the sufficiency of the holy scriptures, to declare their faith to the world in the form of Creeds and Confessions. It never entered into their minds to suppose for a moment that such a practice was in the slightest degree derogatory to divine truth as contained in the Bible; but loving that truth with more than mortal affection, even to a readiness to die rather than forego its claims, they conceived it expedient and honorable to avow before the world the principles to which they pledged their obedience and their life. That eminent divine, John Howe, says of creeds, that "such schemes or collections of doctrines, reduced into an order (as gold formed into a vessel, whereas truth, as it lies in the holy scriptures, is as gold in the mass) may be of use (as they have always been used in the church in all ages) more distinctly to inform others concerning our sentiments, provided they be avowed to be looked upon, but as a measured rule, reserving unto the Scriptures the honor of being the only measuring rule, and so that we only own them as agreeable to the Scriptures."





### Liberia in Africa.

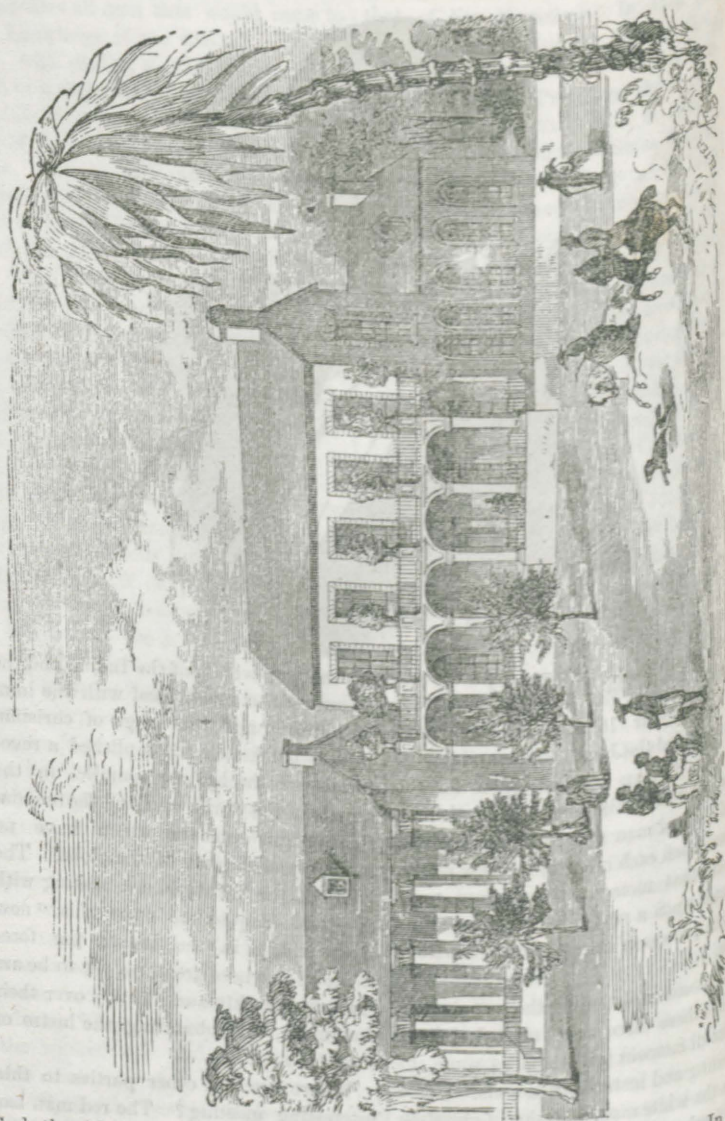
IN the year 1620, a Dutch vessel ascended the James River, and landed twenty African slaves. Then for the first time the white man, the black man and the red man stood face to face and gazed upon each other in the new world. From that moment these three races started upon a new career, which is now in the process of development before our eyes.

The contemplation of the career upon which these three races started at that eventful moment will teach us some interesting and instructive lessons. There was the white man, the type of christian civilization. He began immediately to increase in the most rapid and wonderful manner. In a very few years, he penetrated every river that opened its mouth into the Atlantic Ocean; he ascended every hill, passed every mountain, poured along the valleys, and spread over the continent. But not only has he subdued the wilderness, and made those vast solitudes, hitherto unbroken, save

by the war-whoop of the Indian and the scream of the eagle, vocal with the hum of industry and the songs of christian praise, but he has accomplished a revolution which has no parallel in the annals of the world, and laid the foundation of governments which have no model upon the face of the globe. The kings of the old world are looking with awe and disquietude upon this "new Rome rising in the West; the fore-shadows of whose greatness yet to be are extending darkly and heavily over their dominions, and obscuring the lustre of their thrones."

Where are the other parties to this interesting meeting? The red man has retired before the rising tide of white population: receding from the Blue Ridge to the Alleghany, from the Alleghany to the Mississippi, and disappearing from each in quick succession, like snow before the rising sun. He may linger for a few years on our western horizon, but is destined ere long to make his "ocean grave with the setting sun." But in the mysterious providence of





God, the African was "bound to the car of the Anglo-American," who has borne him along with him in his upward career, protecting his weakness and providing for his wants. Accordingly, he has grown with our growth and strengthened with our strength, until he is numbered by millions instead of scores; and if the accession by immigration had not been arrested, the black might have

surpassed the white population. In the meantime, the black man has been trained in the habits, manners and arts of civilized life, been taught the christian religion, and been gradually rising in the intellectual and moral order, until he is far above his race in their native seats.

The discussion of plans for returning these people, with the arts and knowledge they had acquired, to the homes of



their fathers, commenced even before the permanent organization of our government.

A comprehensive plan was presented by Mr. Jefferson in 1776, and various suggestions were made at subsequent times, but with little practical effect.

In 1820, just two hundred years after the landing of the blacks at Jamestown, the Elizabeth sailed for the coast of Africa with eighty-three emigrants and a few white men, who had volunteered to be pioneers in the experiment of establishing a colony on the shores of Africa. Their infant settlement was named Monrovia, in honor of their efficient friend, President Monroe.

A generation has passed away since then: and whatever may be thought of the motives or wisdom of those who planned and promoted the enterprise, the following facts are undeniable:

There exists upon the coast of Africa a *Republic of free blacks* from the United States, organized after the American model. They live under a constitution recognizing the principles of civil and religious liberty, which lie at the base of our own institutions, and which are not enjoyed by any other people under the sun. They have a *President*, who is elected every two years, and *senators and representatives*, who are elected annually. These elections have been for many years conducted with order and according to law. The annual messages of the President compare favorably with similar documents from the governors of our States, and breathe a more enlarged and elevated tone of morals and statesmanship than many of the latter documents. They have *courts of justice*, in which the laws are administered with dignity and intelligence. They have *printing presses and newspapers*; high schools and common schools; and many churches, which are vocal every Sunday with the sound of the gospel, and with songs of praise. They have driven the slave trade from five hundred miles of the coast; thus accomplishing with the Dove of Peace

what the Lion of Great Britain and the Eagle of America, floating at the mast-heads of proud squadrons, have failed to achieve.<sup>\*</sup> They have extended their jurisdiction over a hundred thousand natives, who have renounced many of their savage customs, and are being gradually trained in the arts of civilization.<sup>†</sup>

They have advanced the base of our missionary operations across the Atlantic; and make the centre of African missions coincide with what was lately the centre of African barbarism. They have provided an asylum for the exile, a home for the homeless, and a nursery of indigenous missionaries, who can live in a climate fatal to the white man.

When we compare the feeble instruments by which these results have been wrought, and the short time in which they have been working, with the immense expenditures of "civilization and missionary societies" for two hundred years before the founding of Liberia, it seems little less than a miracle, and looks like one of those instances in which the great Disposer of events chooses the weak and foolish things of the world to confound the wise and mighty.

The territorial limits of the Republic of Liberia on the sea-coast, are the Sherbro river, on the north, in latitude 7° 20', and the grand Sesters river on the south, in latitude 4° 30'. The distance between these points on the coast is about 500 miles. It is divided into three counties—Montserado, Grand Bassa and Sinou. *Monrovia*, in Montserado county, is the Capital of the Republic, and has about 2000 inhabitants. It is located near the mouth of Messurado river, about four miles south-east of the entrance of the St. Paul's river into the ocean. It occupies an elevated site behind Cape Messurado. The summit

<sup>\*</sup> It is universally admitted that the slave trade has been banished from the whole Liberian coast.

<sup>†</sup> One native has been already a representative in the Assembly; and the kings and head men are sending their children to school.



of the Cape is 250 feet, and the highest point of the town about 80 feet above the level of the sea. The town is partly hidden by the promontory. Commander Lynch says, "the pitch of the Cape is gently rounded, and would present a rugged appearance, were it not covered with the richest mantle of green which I ever looked upon." Except a narrow strip of beach with a few outlying rocks at the water edge, all is one mass of tangled vines and shrubbery beneath, and above, a dense growth of trees half-concealing the light-house upon the summit of the cape. The houses in the town are detached, being built on lots of a quarter of an acre each. The houses are generally one story or a story and a half high; some have two full stories. The best houses are built of stone and brick; many of them are neatly, and some handsomely furnished. In almost all the yards there are fruit trees, such as the lime, the lemon, the banana, the tamarind, the orange and the coffee tree. On Broadway, south of Fort Hill, is the Government House, a large stone building with arched windows, and a balcony in front. The lower floor is used as a court room and printing office, and the upper one as the hall of the Legislative Council; behind it is the jail; directly opposite is the President's House, a double two-story brick building with a portico, the roof of which is supported by lofty columns. There are five churches well attended. Capt. Lynch says: "I never saw a more thorough church-going community, nor heard a greater rustling of silks when the congregation dispersed. One of the most gratifying things I saw was the great number of well-dressed and well-behaved children."

We take pleasure in presenting to our readers engravings of the Government House, at Monrovia, and of President Roberts, the late President of the colony, a man of uncommon energy and talent—formerly a resident of Petersburg, Va. For these cuts, and also for the facts already given, we are indebted to the

kindness of Rev. P. Slaughter, and to his work on the *Virginian History of African Colonization*.

There are some views of our own, which we wish to add, that may commend themselves, we think, to all who love the cause of Christ, irrespective of conflicting views on that exciting topic which threatens to rend our fair confederacy. Leaving the whole question of slavery untouched, there is a common ground, on which those who uphold it, and those who would abolish it, may stand and labor for the good of Africa. This is the Colonization enterprise, which proposes simply to take those free colored persons who are willing and desirous to go, and land them, without expense, on the shores of Liberia, with ample provision to support them for six months after their arrival. And dismissing for the time, all inquiry as to its bearing on the colored people of this country, let us simply look at it as a missionary agency for the moral regeneration of Africa.

The colored people of America, beyond question, are far in advance of their countrymen, who have never left their native shores. That there was a providence in bringing them here—even those who would desire to deny Providence cannot fail to see. Their immigration hither, attended though it was by so many circumstances of horror and oppression, was the source of the greatest benefit that was ever experienced by those who came, or by their descendants. Transferred, as they were, not from freedom, but from bondage in heathenism, to a bondage, alleviated at least by Christianity, and limited by law—their physical condition, their intellectual condition, and their moral condition, have improved. And many of those who, by freedom, are now endowed with the right, have also, by cultivation, obtained the fitness, to be bearers of moral illumination and examples of Christian piety to their father land.

It would seem that this is really one of the most efficient and least expensive



plans of missions in the world. It proposes to remove a number of Christian families, among others, into the very borders of heathendom—living trees, as it were, with branches, roots and leaves, all as little impaired as possible; to send thither, not a single lamp, but a whole chandelier, and let the light of an every day Christian influence shine into the territories of darkness around.

It is to be remembered, also, that the native tribes adjoining the republic are ever and anon applying to be taken under its wing, that they may receive its protection, and share in the benefit of its laws and civilization. And the leavening effect of a few real Christians in the forming period of a nation may be immense.

The indirect influence of African Colonization on missions to that country, is another, and one of the most powerful arguments in its favor.

All along the west coast of Africa there are now scattered missionaries of the various religious denominations, who are laboring with self-denying zeal in the effort to illumine Africa's dark sons with gospel light, and to save them with an everlasting salvation. At the peril of their lives they are there. They need help—they deserve it. We cannot be guiltlessly deaf to the voice of humanity. We cannot suffer these our brethren to labor without aid, when we are able to render it.

Africa has usually been painted as a land of darkness unalleviated; the soil barren, parched and desolate; the natives as thirsty for blood as their sands are for water; the climate deadly, the religions fierce and barbarous superstitions. Exploration has materially altered some of these views. In the interior, especially, away from the influence of the foreigner, and from the miasmas of the ocean shore, there have been found regions elevated and attractive, inhabited by races comparatively, mild and ready to receive the gospel. They are not only accessible, but they are actually calling for mission-

aries. They send messengers after our brethren, and arrest their progress, and refuse to let them proceed till they have promised that a gospel teacher shall be given them. Tired of the wars and cruelties which have eaten up the life of their nation, they are anxious to learn the arts and the habits of civilized life. Dissatisfied with the emptiness of their own religious systems, they hear, with eagerness, the *glad tidings* of Jesus Christ. In this region, which is denominated Central Africa, the Rev. T. J. Bowen, W. H. Clark and others, have commenced efforts, under the superintendence of the Southern Baptist Convention.

Now, a colony in Liberia, if successful, lends invaluable aid to missions in Africa, whether in the interior or on the coast. It draws commerce; it helps to provide outlets for trade, and to create a market for the productions of the country. It stimulates agriculture, the mechanic arts, and other useful pursuits throughout the whole extent of country over which its influence is felt. It supplies examples and incentives to regulated industry. It facilitates mail communication, the construction of roads, and the transportation of necessities to the missionaries. It lends them a moral influence by which they can operate most beneficially on the natives. If they merely *describe* the state of things in this country, as developed and prospering under the mild rays of Christianity, the natives may disbelieve their accounts, or may consider that the difference is due to the distinction in color and race. They may argue, as we know they do, that while our religion is best for white men, their's is best for black men. But the spectacle of a free Christian nation of black men, located among themselves, is something which they cannot fail to see, or be affected by—a *visible argument* which they cannot deny, and cannot easily evade.

We may form, perhaps, some conception of the benefits which a vigorously sustained and prosperous colony might



afford, by attempting to trace the evils which would result from the failure of the present attempt, the withdrawal even of those influences which it is now exerting, little as they are regarded, and much as they are disparaged by those who are ignorant of, or inimical to the enterprise.

Suppose, then, that you recall the colonists, and abandon the colony. Blot out Liberia, with its little sisterhood of towns, which, small though they be, are the stars of Africa's night, that herald and await the approach of day. Raze to the ground Monrovia, Bassa, Bexley, Harper, Greenville, Millsburg, and the other villages, where American civilization, transplanted to Africa, is beginning to take root and flourish. Restore to that long line of 500 miles of coast the slave trade, with all its barbarities. Establish there again, as the only inhabitants, the native tribes, unrestrained in all their wild excesses and sanguinary conflicts. Burn up the bibles which are open there—close the Sunday schools which have been instituted there—shut the mouths of preachers—disband the churches—demolish the neat structures erected for God's worship on ground so lately given up to heathenism—lay waste the fields waving with the products of agricultural toil, and the peaceful homes, where the black man has dwelt with his family in all the comfort of a Christian household, and for the first time felt that he was indeed free! And besides all this, take away from the fifty thousand *natives*, who have joined the republic, the moral and religious influences which have been insensibly exerted over them by the emigrants with whom they came in contact. Restore them, if such a thing be possible, to the *worse* than ignorance, the positive and gross error as to all subjects of true importance, the "darkness which might be felt," that rested like a sable pall over the whole country. And then leave the ruins of what you have destroyed—melancholy memorials of what good men spent their lives to ac-

complish, and died praying for its success—leave these mournful ruins to declare that there had been an attempt to civilize and Christianize Africa—an honest, hearty effort, conducted with wisdom, zeal and perseverance, and that it *failed, totally failed!* Leave these facts thus to discourage all future attempts, and dishearten all hope, and I ask, if a deeper shade would not be added to the gloom.

B. M., Jr.

### Ministers Multiplied.

NEVER, in the history of the world, were the opportunities and facilities for promulgating the gospel so favorable as now. In a sense most glorious, the fields are white to the harvest. Old superstitions are dying out. The old idolatries are effete. Paganism is in its dotage, and ceases to satisfy the heathen mind or heart. The waters of the Euphrates are drying up, and the Mahomedan crescent wanes before the splendors of the star of Bethlehem. The utterances of the prophet of Mecca have almost ceased to seem divine. Popery is palsied at the heart, and no galvanism can long maintain life in the extremities. Commerce has brought the world into contact with protestant civilization, and, by destroying the force of old ideas, prepared the world for a change. But all this preparatory work is destructive. It overturns and overturns existing systems, but it constructs nothing in their place. It pulls down old temples, but the new are to be built upon these ruins. By whose hands? Protestant Christianity must undertake the great work for the nations, or it will remain undone. The fields are white. The harvest is ripe and great. The way was never so widely or so thoroughly prepared. The prospects for the conversion of the nations were never so bright. The old passes away, that the new creation may appear. Where, I ask again? where are the laborers for this great harvest? Look for them, brethren. Scan your theological catalogues, your college rolls. You cannot find there one



for a thousand, who might be well employed. They are in the fields and the shops, the stores and the counting rooms. There is nothing left us but to pray for their consecration to this great work of God.

*The ministers of the gospel are only the servants or agents of the Church* for the accomplishment of this sublime design. It is not a ministerial work—it is a church work. Every instruction and every charge in relation to it is given to the associated disciples of Christ, without reference to the official position of any of its members. Every initiative movement is to spring from the body of the Church. The living waters go forth from Jerusalem—the light shines out of Zion, and those who conduct the streams, and bear the torches, are only the servants of the churches, going forth, by their commission, prosecuting their work, while sustained by their liberality and made successful through their prayers.

If the work does thus belong to the churches, then *they are to seek out their agents*, to instruct them, to urge them to the work, and to sustain them in it. If more of these agents are wanted, they must hunt for them, pray for them, encourage them, and furnish them all possible facilities for the successful prosecution of their labors. I need hardly say that this part of the duty of the churches has been most strangely neglected. Do you know any church, in whose bosom there has been a watchful, earnest solicitude for ministers from among themselves? Those young men in your own church—how many of them have been encouraged, exhorted and urged to consecrate themselves to the ministry? Is not the whole subject left to the spontaneous strugglings of individual hearts? If a young man can modestly force himself up, from under this mass of indifference, he is regarded as a sort of wonder.

Am I reminded that *God calls men to the work of the ministry*? I know it. I would never forget it. But men do not always obey God's call. He calls each

one of us to many duties, which we, nevertheless, neglect. He calls to repentance, faith and obedience. And God makes known a man's duty to preach his gospel, just as he makes known to him every other duty. It is by enquiry, reflection, study, prayer. And we are to convince men of this, as of every other duty. It is as proper for us to urge a man to preach, as to pray with his brethren, or visit the sick, or give of his property. If the church will increase its corps of agents and laborers, let it seek them out, then, and take such measures as may lie in the line of such prayers as they offer. To pray for a thing, and do nothing ourselves for its attainment, is an abomination to God. We may pray for wisdom to guide our search, wisdom to direct our minds aright—we may pray that the hearts of our brethren may be directed to the work, but at the same time, we must use the wisdom which we ask, and strive to impress a sense of duty upon the hearts of our brethren.

When, in answer to our prayers and labors, a young man gives suitable evidence that he is called of God to the work of the ministry—then it becomes *our duty to furnish him with every aid and facility* possible for the most effective usefulness. He has now separated himself from mere secular pursuits—he has given himself to the especial service of the church. If he was dependent upon his secular pursuits for a livelihood, and God and the church have called him from them, then he must be supported by the church. Common justice requires this. If, for your service, you ask a man to give up the employment necessary to his subsistence, then you virtually pledge him a subsistence, if he works for you. Is he already prepared for the work? Then thank God and send him to his field. Does he need instruction? Then it is the duty of the church to see that he has the means of obtaining it. The Spirit of God will help him, it is true, but it will help him in the line of his own



mental endowments and activities. He must know in order to teach, and learn in order to know. He need expect no miraculous endowments, no direct inspiration. To comprehend the harmonies of divine truths—to be able to contend for the faith against prevailing errors—to expound and enforce plainly and profitably the doctrines of the gospel—to think clearly in order that he may be understood plainly, knowledge is necessary—knowledge gained through the ordinary methods of instruction and study. And if the church wants him, it ought to furnish him with the means of such instruction and study. This is my only argument for the education of the young minister by the church. Only admit that an education will probably render him more useful and efficient, and you are under obligations to furnish him the means of such an education.

An effective ministry is necessary, *in order to the efficiency of all other methods* of dispensing the truth, and therefore should churches pray and strive for an increase of laborers. We believe that God requires his people to send His gospel to the heathen lands—to all lands, and therefore we love the foreign mission work, and watch in faith for its triumph on every barbarous shore. But an intelligent and godly ministry is absolutely essential to the prosecution of this sublime work. The fundamental want, to which every thing else is subordinate, is the want of faithful men to preach the gospel. Without these, all the machinery is as the wheels and gearing of a flouring mill, without the stones. What would so quickly stimulate the waning zeal of our churches, in the foreign mission work, as the consecration of a score or a hundred godly men, imploring the privilege of bearing the glad tidings of salvation to the perishing? We need ministers—more ministers, to urge its claims at home, and bear its messages abroad. Pray for them.

Our bible societies, and societies for the dissemination of a religious literature,—

what are they without expounders, colporteurs, translators? And for these we must look mainly to the ministry. Our home missionary organizations, whether local or general, are useless burdens upon the churches, unless we have the men, the proclaimers of the gospel, to send to the destitute. They are all formed with this end in view, the preaching of the gospel. And let it not be forgotten, that the more intelligent and pious and zealous the ministers connected with these various organizations, the more mighty and rapid will be the overthrow of the strong holds of sin. Whatever other department of Christian benevolence we may neglect, this must be sustained; for, to neglect this, is to weaken all the rest. It is the prime motor, next to the grace of God, of all the evangelical machinery.

There are impressive motives, then, why every Christian should cherish a profound interest in our colleges and all educational institutions; why they should earnestly strive, and liberally give, to elevate them to the highest possible condition of efficiency; and why, above all, they should encircle them in a perpetual cloud of prayer, that their influence may be all sanctified to the advancement and the glory of God. In answer to such interest and prayer, might we not hope to see a larger proportion of the young men there gathered, renewed by the Spirit of God, piously, zealously, consecrating their lives to the service of the churches of God.

We owe it to our young men, to the churches, to humanity, to God, to furnish all that Christian men can furnish, for the intellectual discipline and culture of our youth. From our colleges must come, not exclusively, but to a most influential extent, the preachers of the gospel, and the disciplined leaders in our churches, by whose influence the kingdom of Christ among us is to be perpetuated and enlarged.

There are many other motives by which our interest in educational progress might be deepened, but there are



none so powerful with Christians as that which we have been discussing,—the necessity for a cultivated as well as a godly ministry.

But I cannot close without a word of appeal to young men. First of all, you should be the humble and earnest disciples of Jesus Christ. Then should every one of you honestly enquire, whether it is not your personal duty, in view of the greater good you might effect for the world, to devote your life to the ministry of the word. Lay yourselves at the foot of Christ's cross, and there, pondering what He has done for your soul, and what are his purposes and travailings for the world, and in view of what the world needs, listen for the intimation of His will. From such a position and view, when you hear the call of God and the church, "Whom shall we send and who will go for us?" your heart may give the solemn response, "Here am I, send me." And why should you not go? You may be useful Christians in other positions, I know; but, if you will be a true man of God, the pulpit needs you more than any other vocation. The soil will be tilled without you—commerce and trade will not suffer from the withdrawal of your labor. There will be a sufficient number at the bar and on the bench to secure the honor of law and justice; legislators enough will offer without you. I know of no community likely to suffer from want of medical service. But the great cry of the age is for ministers of the gospel. If you mean to live mainly for yourselves, to secure your own worldly interests, and to make your religion secondary to these, then go to the plough, or the counter, or the bar. You are unfit for this work of the Lord. But if you can leave all your worldly interests in his hands, consent to a humble laborious life for other's good, you will find that He gives strength in every infirmity, wisdom in every perplexity, and rewards in the consciousness of usefulness, in His own smiles, and in His final commendation, more precious than any

that can be won by men in any other calling. Upon your own consciences, young men, I lay these thoughts. When you pray the Lord of the harvest that He will send forth more laborers, stop and ask why should not I be one of those laborers. J. L. B.

### What infants ought to be Baptized?

Baptists are agreed on this point. They all say *none*,—none of whatever age, who do not give credible evidence of faith in Christ.

Pedobaptists have no agreement on this subject, vital as it is to their whole system. They cannot agree where to find the infants. Dr. Wardlaw thinks they are in the covenant. Dr. Halley says they are not. Professor Wilson, an eminent Presbyterian of Ireland, labors hard to prove that Dr. Halley is wrong, and that Dr. Wardlaw is right. Hence all is disunion on this point. Augustine, Leighton and Halley would baptize *all infants*. Mr. Bradbury and others, reject the infants unless one of the parents were a *communicant*. Others would baptize the *seed* of believers, if not communicants. Mr. Baxter would baptize infants taken *captive in war*, or bought as *slaves*; others would reject them. The Synod of Dort did not decide this point. Dr. Ames thinks that *exposed infants*, under some circumstances, ought to be baptized; Mr. Logwood would not do it, unless some one would solemnly engage for their Christian education. Matthew Henry thought that if *parents are excommunicated*, the right of baptism to their infants was for a time suspended. Dr. Ames would baptize them if suitable sponsors could be found: and Beza says, charity bids us *hope well of all*. Some baptize the infants of *pious ancestors*, though their parents are ungodly.—Who shall decide?

Let no one fear God's doing *less*, nor calculate on his doing *more*, than he has promised.—*W'hately*.



## Editor's Garner of Gleanings.

DECEASED MINISTERS OF OTHER DENOMINATIONS.—*Dr. Benj. F. Rice*, who recently died in Prince Edward county, Va., age 74, was a most estimable man. It was our privilege to know him while he was pastor of the Presbyterian Church, at Princeton. His death was affecting. While preaching, he was struck with palsy, and compelled to break off in the midst of his sermon, and to be carried home. Before leaving the pulpit he made an effort to speak, but could only articulate, "I wish to say a word to my Christian brethren. Are you all going forward in the divine life? Are you growing in grace and fitness for heaven?" These were his last words.

*Rev. N. S. Prime*, in the 71st year of his age. He was a clergyman of long and active service, and leaves several sons eminent in the learned professions, among them *Rev. S. I. Prime*, Editor of the *N. Y. Observer*.

*Dr. Thomas E. Bond*, for many years editor of the *N. Y. Christian Advocate*, died March 14th, aged 76. He was a native of Maryland. From his position and talents, he exerted an immense influence in the Methodist Church.

BAPTIST VIEWS OF COLERIDGE.—The remarkable article of Coleridge on Baptism, contained in his *Aids to Reflection*, is familiar to many readers. He denies altogether the examples of household baptisms in showing precedents for infant baptism, and repudiates the alleged analogy between infant baptism and circumcision. In his *Literary Remains*, the 5th volume of Harper's edition of his *Complete Works*, in a note in which he is expressing surprise at language used by Robert Robinson, he throws in this passage:

"When the Baptist says, 'I attribute no saving importance to baptism, no loss of divine power to Infant Baptism; but I think myself obliged to obey Christ scrupulously, and, believing that he did not command Infant Baptism, but on the contrary, Baptism under conditions incompatible with infancy, (faith and repentance,) therefore, I cannot with innocence, because I cannot in faith, baptize an infant at all, or an adult other than by immersion,'—I honor the man, and incline to his doctrine as the more scriptural."

THE VALUE OF BAPTIST PRINCIPLES.—*Rev. Dr. Brown*, the moderator of the British Congregational Union, in an address recently delivered before that body, paid the following noble tribute to Baptist principles:

"Thus modified by Christian charity, the prominence given by the Baptists to the personality of the Christian character and profession, becomes a valuable force arrayed on the side of Scriptural Evangelism against human traditions, sacerdotal pretensions, and ecclesiastical superstitions. It is the direct antidote and antagonist to that official virtue and authority upon which the Church of Rome has based the grand apostacy, and from which neither the Church of England, nor even the Church of Luther, to name no other man-made Churches, has purged or will purge itself free. On this principle, perhaps, we may account for the dawn of a new Reformation in Germany being apparently identified with the diffusion of Baptist sentiments in so many of its States, and for the virulence with which those persons who teach, and those who adopt them are persecuted and oppressed by governments inspired by ecclesiastical jealousies and alarm. In like manner, it may be expected, that in proportion as the same views of the strictly personal nature of religion come into conflict with the rank and rampant Popery of Ireland, and with the scarcely less Popish though quieter sacerdotalism still infecting the rural parishes of England, the labors of the Baptist Irish and Home Missionary Societies will tend to precipitate the final battle one day to be fought between the phalanx of Truth and Error."

AFRICAN LOGIC.—An old farmer, one who feared neither God nor man, had hired a devout negro; and to get some Sunday work out of him, would always plan a case of necessity on Saturday, and on Sunday morning would put this case to the man's conscience. One morning Sambo proved refractory. "He would work no more on Sunday." The master argued with him that it was a case of 'necessity;' that the Scripture allowed a man to get out of a pit on the Sabbath day a beast that had fallen in. "Yes, massa," rejoined the black, "but not if he spent Saturday in digging a pit for de berry purpose."



SWALLOWING TWENTY-FOUR YARDS OF LAND.—*Jack.*—"Dick lets have a drink," said a railway hand to his mate.

*Dick.*—"No, no, Jack, I can't afford to drink twenty-four square yards of good land, worth ten dollars an acre."

*Jack.*—"What's that you say, Dick."

*Dick.*—"Why, every time you spend five cents in liquor, you spend what would buy 24 yards of land. [*Takes a piece of chalk out of his pocket, and begins to make figures on his spade.*] See here Jack, just look at this. One acre contains 4840 square yards. At 10 dollars an acre, one dollar would buy 484 yards, and ten cents would buy 48 yards, and five cents would buy half of that, or 24 square yards; and I can't afford to gulp down that much good land at a drink, and make a fool of myself besides."

ELDER JACOB KNAPP ON UNIVERSALISM.—

"Suppose in passing one of the beautiful farms contiguous to your city, you see a man sowing. You cannot divine the kind of seed. You halt till the sower approaches—you ask him what kind of crop he designs raising on that field. He replies that he wants to raise a crop of wheat. You observe the strange appearance of the seed, and venture to suggest that it is not wheat. 'I know very well,' says the farmer, 'that it is not wheat; it is cockles and chess. But do you know that I am a Universalist, and my preacher, Mr. Flanders, assures me that it makes no difference what may be the nature of the seed, the crop will be wheat anyhow.'"

TIMES AS THEY WERE.—In the year 1784, the Legislature of Pennsylvania, to abolish the practice then prevailing, passed the following resolution, after considerable opposition: "That hereafter no member shall come into the chamber bare-footed, nor eat his bread and cheese on the steps of the capitol."

ORIGIN OF SHAVING IN ENGLAND.—The smooth chin, short hair, and shaved lip of the English, were adopted to distinguish those obedient to the Norman rule, in contradistinction to those Saxons who manifested, by persevering in the use of the long hair and beard of their ancestors, a fixed determination to free themselves whenever possible.

Consider how much more you often suffer from your anger and grief, than from those very things for which you are angry and grieved.

A PARABLE.—A man was cutting down branches in a forest, to make up a load which he was to carry home on his shoulders. He gathered a large bundle, tied it together, lifted it up, and attempted to carry it away; but finding it very heavy, he laid it down again. He then went to work and cut down more boughs, and heaped them on. He now tried a second time to carry it off, but again laid it down. This he repeated a great many times, till it became so heavy that he could not lift it from the ground. At length, when it had become an enormous pile, he attempted, as it were in desperation, to remove it; but his limbs tottered, his strength ebbed away, and the shadows of death gathered around him. After a convulsive, but impotent effort, he fell down under his burden and expired.

Here you have an exact representation of those who, sensible of the burden of their sins, resolve to repent, but delay it from day to day and from year to year. They are always increasing the burden, and as the duty becomes more and more irksome, they put it off still longer, in the vain hope that they will by and by be more able to accomplish it. Thus they go on till, in despair of God's mercy, and with their sins unpardoned, they lie down and die. Delay not, then, to give thyself to God. Repent, and believe in the Lord Jesus Christ.

LATE SUPPERS.—Dr. Cutter, in his physiology of a man who complained to his physician of having troublesome dreams, stating that he saw his father every night, finding on enquiry that the man was in the habit of eating a quarter of a mince pie before retiring to rest, the witty doctor advised him to eat a half a mince pie, and then he could see his grandfather too. And he might have added, eat a whole one regularly for a few nights, and you'll see all your relations that have gone before.

A JOKE "BY AUTHORITY."—The N. Y. Commercial Advertiser notices an unintentional joke in that very grave document, the United States Treasury Report, viz:

"We find in the enumeration among the articles which we do not import, but manufacture for ourselves, '*vices of all descriptions.*'"

Of course, iron tools are meant.

The friendship of some people is like our shadow, keeping close while we walk in the sunshine, but deserting us the moment we enter the shade.



AMERICAN AND FOREIGN BIBLE SOCIETY.—The Annual Meeting occurred May 7, in New York; Rev. B. T. Welch, President. Receipts for general purposes, \$43,030 89. Total receipts, including those for building purposes, \$105,618 10. Expenditures, \$44,822 35. The annual sermon was by Dr. Hague, on "The first Missionary Movement of an organized Church," from Acts xiv: 25—27.

THE HOME MISSION SOCIETY met May 9, at Oliver street church, New York, Hon. Albert Day, President.

The number of missionaries employed by the Society for a part or the whole of the year, is 113. Of this number, 109 were under appointment on the 1st of April, 1855. A few new appointments were made in the course of the year, but only four became permanent arrangements, and only 52 missionaries remained in commission at the close of the year. Nine collecting agents, also, have been employed during the whole or portions of the year.

The missionaries were distributed as follows: In Canada (East,) 7; Canada (West) 1; New York, 2; Pennsylvania, 4; Ohio, 6; Michigan, 5; Indiana, 10; Illinois, 17; Wisconsin, 25; Iowa, 12; Minnesota, 7; Oregon, 3; California, 4; New Mexico, 5; Kansas, 2, and New Grenada, 1—making the number of States and Territories occupied fifteen.

Of the number of missionaries employed, 19 have preached the gospel in foreign languages, viz: German, Swedish, Danish, Norwegian, Dutch, French, Spanish, Pueblo and Navajo Indian. Nearly all of the 19 are themselves of foreign nativity.

From the reports received from missionaries, it appears that 196 stations and outstations have been supplied, and the aggregate of time bestowed upon the field is equal to that of one man for 87 years.

The missionaries report, also, the baptism of 542 persons—the hopeful conversion of 194 others—the organization of 21 churches—the ordination of 15 ministers—the completion of 9 church edifices, and progress in building 4 others.

The missionaries also report the following: Sermons preached, 11,269; lectures and addresses, 843; pastoral visits, 24,060; prayer and other meetings attended, 6,403; signatures to temperance pledge, 171; miles traveled in discharge of duty, 137,220; schools visited, 311; Sabbath schools in the churches, 145; Bible classes, 86; number of

teachers, 929; number of scholars, 6,817; volumes in Sunday school libraries, 20,003; stations where monthly concert of prayer is observed, 56; preparing for the ministry, 16.

The churches, aided by the Society, contributed during the year to the usual objects of Christian benevolence, \$3,361 87, besides about \$14,000 for the support of the cause of Christ among themselves.

Eighteen churches, recently aided by the Society, have determined to sustain their pastors hereafter, without further drafts upon our treasury.

Receipts during the year were \$51,541 88. Deficiency of resources to meet the liabilities, \$3,781 24. The question of location was earnestly discussed. It was recommended to the committee who had it in charge last year.

THE AMERICAN BAP. HISTORICAL SOCIETY held its third anniversary on Saturday, May 10, at the Calvary Baptist church. Rev. J. N. Brown read the annual report. Rev. R. B. C. Howell made an able address on the "Early Baptist Churches of Virginia."

AMERICAN BAPTIST PUBLICATION SOCIETY.—The annual sermon was preached on Sabbath at Strong Place Baptist church, Brooklyn, by Rev. G. B. Ide. The report, by Rev. W. Shadrach, the secretary, exhibited the following facts:

In 1840, the year of reorganization, the entire property of the society, in stock, funds and cash, was \$4,121 70. In 1856, after deducting all liabilities, it was \$63,667 03. Being a gain in fifteen years of \$59,545 32.

As a Tract Society, in the sixteen years from 1824 to 1840, it issued fifty-four millions of pages.

As a Publication Society, in sixteen years from 1840 to 1856, in books and tracts of all sizes, it issued about one hundred and forty-six millions of pages; together, making a total of two hundred millions of pages.

The stages of progress will be more distinctly seen, if we divide the period from 1840 to 1855 into three portions of five years each, thus: in the first half decade, from 1840 to 1845, were issued 4,230,255 pages; in the second, from 1845 to 1850, 18,151,863; in the third, from 1850 to 1855, 107,587,800.

The total number of pages printed the past year is 16,376,293; equal to 18,478,293 pages in 18mo.

The number of new publications is twenty-



seven, comprising 2,157 pages; being equal to 2,421 18mo. pages.

The total number of publications now embraced in the society's catalogue is 501, of which 237 are bound volumes; of the tracts, 232 are in English, 6 in French, 15 in German, and 11 in Swedish.

The receipts from all sources have been \$54,501 63, being an excess over the previous year of \$1,793 89. Disbursements for the year, \$54,407 51.

Of these receipts, \$32,368 20 were from sales of publications, \$13,279 07 for various objects of benevolence, such as colportage, general and specific grants of books and tracts to needy ministers and Sabbath schools; and \$5,068 60 to the capital of the Society for the Publishing and Building Funds.

The assets of the society, including bills receivable, invested fund, real estate, book stock and materials, such as paper, plates, wood cuts, engravings, &c., foot up the sum of \$78,432 76, against which there is a debt of \$9,339 26, being less than the debt of last year by \$6,464 46, leaving a balance, after discharging all liabilities, of \$69,995 50.

The number of colporteurs in commission was 109.

It is proposed to raise an additional endowment of \$100,000, of which \$30,000 may be devoted to buildings. Towards this amount \$40,000 are already subscribed.

THE AMERICAN BAPTIST MISSIONARY UNION. The Board of Managers met May 13. The annual report exhibited the following facts:

The receipts were \$129,493 81; the expenditures, \$106,898 42. Of the receipts, \$3,000 were from the American and Foreign Bible Society, \$2,200 from the American Tract Society, and \$3,000 from the United States Government. As compared with the previous year, there was a decrease in expenditures, of \$38,629 89, and an increase in the receipts, of \$18,586 23. The indebtedness of the Union was reduced by the sum of \$22,595 39, and now amounts to \$38,737 86.

The number of missions sustained by the Union is 21, of stations 98, and of out-stations 641. Of the out-stations, 441 are connected with the German mission. The number of laborers sent from this country, including 57 female assistants, is 112; and of native laborers, 295; total 407. There are 278 churches. The number of baptisms reported from the missions the past year, is 3,406. Aggregate membership in the churches, 21,104.

The chief topic of discussion was the difficulty between the Executive Committee and the missionaries in Asia. It resulted in the unanimous adoption of the following resolution, offered by Dr. Wm. R. Williams:

*Resolved*, That, without endorsing in detail either all the history of the past, or the comments on that history found in the very able report of the Committee of Reference, this Board would gratefully and unitedly accept its general statement of principles, as to the relation of missionaries to the churches, and also its concluding recommendation that the brethren abroad and at home suspend further discussion, and await, in mutual prayerfulness and patience, the return of that better intelligence yet to be hoped for on the present platform.

BIBLE REVISION ASSOCIATION.—The fourth annual meeting of the Bible Revision Association was held with the Walnut street Church, Louisville, April 10th and 11th, Rev. Dr. Lynd presiding. The annual report, by the Secretary, James Edmunds, stated that the life members and directors of the Association have increased, between April 1, 1855, and March 1, 1856, from 1,184 to 2,223; 350,000 pages of tracts have been sent out from Louisville within the year. The Treasurer reported \$12,949 87 receipts during the year. Dr. Lynd was re-elected president.

THE SOUTHERN BAPTIST PUBLICATION SOCIETY met at Augusta, Ga., April 30. We have not at hand an abstract of the Report, but have gathered from authoritative sources the following facts. The contributions for the past year have amounted to about eight thousand dollars, being a large increase over the preceding year. The new issues for the past year amounted to twenty-five thousand volumes, comprising six million and fifty thousand pages. The original publications for the year have embraced nine volumes, with new editions of former ones, including Sunday reprints. The total number of the Society's publications is now forty-five.

Extensive operations in colportage are carried on through home missionaries and colporteurs commissioned by State Conventions, Associations, and other local Societies. The sales from the depository proper, have amounted in the year to twenty-four thousand dollars.

An effort is in progress to obtain an endowment of twenty-five thousand dollars for the Publishing Department. Of this, five thousand dollars have been raised in Geor-



gia, the same in Alabama, six thousand in South Carolina, and sums from other States, making the whole about three quarters of the amount proposed, up to our last advices. It is hoped and believed that this effort will be entirely successful; and when accomplished, the Society will doubtless enter upon a new career of prosperity.

**SOUTHERN BAPTIST BOARD OF FOREIGN MISSIONS.**—The Annual Meeting was held in Augusta, Ga., May 1. Receipts, (not including \$4,328, balance on hand at the beginning of the year,) \$26 231. Expenditures, \$26,298.

The Corresponding Secretary, Rev. J. B. Taylor, in giving a summary of his report, stated that the demands now pressing upon the Board required that the appropriations for Western Africa, and for Central Africa, should at once be doubled. The Home and Foreign Journal, the organ of the Board, now has a circulation of 14,000 copies. The "Commission," a pamphlet Missionary Magazine, is just issued. Two missionaries, Rev. G. H. Casqn, and Rev. J. W. Priest, have been appointed to the African Missions in the past year.

The *Central African Mission*, is the great field which now invites Southern Baptists. The city and region of Yoruba are open; and several populous cities in contiguous parts are accessible to our Missionaries. Rev. Messrs. Phillips and Beaumont have arrived in that field during the past year. It was intimated that Bro. Bowen, the pioneer missionary, may soon be invited by the Board to visit this country, to print his grammars, vocabularies, &c., and to reinvigorate his exhausted powers. There is probably no known field, all things considered, so inviting to missionary labor as this.

The *Liberian Mission*, is so progressive, that the appropriations require great reinforcements at once. The summary of work, under this Board, shows 3 missions, 21 stations, 41 missionaries and assistants, and 90 baptized during the year.

The *Canton Mission*, is now so well established that daily preaching is held in the Chapel, in week time as well as on the Sabbath, with an average attendance of from 150 to 200 hearers.

The *Shanghai Mission*, has gained much ground during the past year by the timely services rendered to multitudes of the poor Chinese during the turbulent times of the present revolution which is before that city.

THE DOMESTIC MISSION BOARD of the Southern Baptist Convention, had its anniversary at Savannah, Ga., on Saturday, April 26. Receipts for the year, \$22,000, which, with the balance of \$3,000 from preceding year, was all expended. The 100 missionaries and agents of this Board are scattered throughout all the Southern States. The Indian Missions, lately transferred to this Board, have greatly increased its labors.

THE BIBLE BOARD of the Southern Baptist Convention, was represented at Augusta by the Corresponding Secretary, Rev. A. C. Dayton. The Treasurer's Report not being forwarded, a verbal abstract was given, showing the collections for the year, to the amount of \$7,139, including \$1,214 balance on hand from last year. The Secretary set forth the objects and measures of the Board, with great force and clearness, and especially aimed to remove various misapprehensions which have prevailed both as to the necessity for its existence and the policy by which it is governed.

THE SOUTHERN BAPTIST EDUCATIONAL CONVENTION met in Augusta, April 30. Rev. B. Manly was made Chairman. The result was to kindle increased interest, and awaken new hope for a General Theological Seminary at the South. Another meeting of a similar character was appointed at Louisville, two days before the Southern Biennial Convention. A committee was raised to inquire and report to the said meeting what funds exist, subject to the control of Baptists, for theological instruction, in each of the institutions at the south and south-west.

Whether the trustees or other parties, holding legal control over these funds, can and will contribute them in any form, and if any—what, to the uses of a common theological institution to be located at any other point, within or without the limits of their own States severally,—should the Convention, to assemble at Louisville in 1857, adjudicate such different location best for the common good.

Whether these funds, in case they are limited to a spot, can and will be placed within the control of such a Board of Trustees as may be appointed by competent authority agreed upon for a common theological institution,—located at the point now occupied; also, if any restrictions are to be imposed on the use of such funds, when placed under new authority,—what restrictions.



The same committee was authorized to use adequate means for ascertaining what efforts will be made in favor of any location, already occupied or not, by the inhabitants and friends thereof, and what pecuniary subscriptions or pledges will be given as a nucleus, in case such locations should be selected for the common institution; the object of all these enquiries being to ascertain in the fullest manner possible, whether such a demand is felt for a common institution of this kind as may be a basis and encouragement for future united action.

The committee was authorized to expend the sum of five hundred dollars if necessary, to carry out the objects of this Convention, and the individual members present pledged themselves to meet liabilities to this amount.

THE BIBLE IN RUSSIA.—It has been lately announced that the annual contribution of the Great (British and Foreign) Bible Society may now again, by a special grace of the Czar, be expended in the printing of Bibles. But this sum is thrown altogether into the Protestant provinces of the Baltic, where the Greek Church possesses only the right of a conqueror, overriding express national compacts.

In Russia proper, says the North British Review, "the Bible has been every-where banished; not a single Slavonic Bible has been printed in the gigantic empire since the year 1826, and that in a church which never made a principle of excluding it. No foreign mission among the Mohammedans is allowed; while the Russian Church herself does not pretend ever to have made any conversions among the heathen without the help of the bayonet and the dram shop. Even the peaceful mission of the Herrnhutters (the excellent evangelical Moravians) among the Tartars was suppressed."

SQUEEZING OUT SINS.—Multitudes of pilgrims annually visit Malabar Point, near Bombay, for the sole purpose of squeezing themselves through a narrow cleft in the rock, apparently not wide enough to receive the body of a child, as a sure way of squeezing out their sins.

Sure, it is most painful not to meet the kindness and affection you feel you have deserved, and have a right to expect from others; but it is a mistake to extort of it, for it is of no use: you cannot extort friendship with a cocked pistol.

Sidney Smith.

## Book Notices.

MATHEMATICAL DICTIONARY AND CYCLOPEDIA OF MATHEMATICAL SCIENCE. By Charles Davies, LL. D., and William G. Peck, A. M. A. S. Barnes & Co., New York.

A new work, in which the author finishes his deservedly popular and complete course of Mathematics. After a careful examination, we think we hazard nothing in pronouncing this last necessary and admirable as a conclusion to the series, in supplying unavoidable omissions, and in giving symmetry and compactness to the course.

A dictionary of the kind, fully equal to the demands of instruction, and the existing development of the science, has long been needed. That of Hutton has become obsolete, and has passed off, with the "Course" of its author and his epoch. His was a period of transition, in which the science had not quite caught the new spirit, nor shuffled off the old body of the Greek Geometry, which last, amid tender regrettings of old Fogeydom, and in spite of its ingenious spirit and elaborate finish of methods, has now been displaced in part by the subtler modern Analysis. The age of the stage coach and the old Geometry has been hurried off by that of the railroad and of the Calculus.

The elementary and practical portions of the work have been elaborated, we observe, with unusual pains. The Topographical department also appropriately comes in for a good share of notice, as a branch of concrete Mathematics; and, while the abstruse labors of Lagrange, Gauss, &c., in the theory of numbers and the higher Mathematics are noted, the whole is made to assume a practical cast, and to advance the Mathematics as an art.

In our view, the work might have been improved, if the historical development of the science had not been held so much in abeyance. The literature of the mathematics is not altogether worthless nor dull; and, in a work of this kind, might not be an impertinence.

COMMENTARY ON THE EPISTLE TO THE EPHESIANS; by Charles Hodge, D. D. Ro. Carter & Bros.

The author's Commentary on the Epistle to the Romans has taken a high rank ever since its issue, among the standard exegetical productions of the world. The present work is one evincing great labor, calm judgment and critical acumen. It is the reproduction, after careful revision year by year, of the in-

BOSTON PUBLIC LIBRARY



structions which the Professor was in the habit of giving to his classes in the Theological Seminary, on this epistle.

While it has drawn copiously from the later German, as well as the earlier Latin commentators, there is a studious avoidance of any display of learning. In method and style it appears to us to be a very model of excellence in such writing. The one single idea kept prominent is, What does the word of God in this place mean?

We do not agree, of course, with all the author's views. We quote, for instance, without comment, his remarks on the expression "having cleansed it (the church) with the washing of water by the word," (Ephes. v: 26)—not because we prefer controversy to concord, but simply that our readers may see his statement of his views:

"Baptism is a means of grace, that is, a channel through which the Spirit confers grace; not always, not upon all recipients, nor is it the only channel, nor is it designed as the ordinary means of regeneration. Faith and repentance are the gifts of the Spirit, and fruits of regeneration, and yet they are required as conditions of baptism. Consequently the Scriptures contemplate regeneration as preceding baptism. But if faith, to which all the benefits of redemption are promised, precedes baptism, how can these benefits be said to be conferred in any case through baptism? Just as a father may give an estate to his son, and afterwards formally convey it to him by a deed."

The epistle to the Ephesians is one, however, in which as few occasions for disagreement between evangelical Christians would arise as any other part of the word of God. And hence there is little in this volume which we cannot heartily commend.

From C. Wortham.

THE BAPTIST DENOMINATION. By Rev. D. C. Haynes, with an Introduction by John Dowling, D. D. Sheldon, Blakeman & Co., New York.

A storehouse of gleanings respecting our denomination, its history, doctrines and ordinances; its polity, persecutions and martyrs; facts and statistics of its missionary institutions, schools of learning, &c.; the indebtedness of the world to Baptists, and their duty to the world.

The author has compiled, from various sources, a volume of 350 pages, bringing forth out of his treasures things both new and old, and arraying a mass of facts which will be valuable for reference.

THE YOUTH OF THE OLD DOMINION. By Samuel Hopkins. J. P. Jewett & Co., Boston.

With a certain romance loving class of

readers, this book will tend greatly to make history popular. It is like the old fashioned novels, "founded on fact," and really conveys the whole history in such a life-like style, that you feel as if it ought to be true, whether it is or not. As depicted by the glowing pen of our author, Captain John Smith becomes a prodigy, scarcely less remarkable than the heroes of the Arabian Nights or that military miracle recently brought into being, Mr. Abbott's Napoleon, who rides to death incredible numbers of horses, without ever growing weary, and performs the most unheard of feats in such astounding succession.

Nevertheless, we must admit that we have read the book with interest—even we, sober reviewers—and that we have derived much more vivid impressions of the facts, than we had received from reading the same things, in the more accurate and polished style of history proper. In the main, too, the account is strictly correct, and will help to excite an interest in the early annals of our country.

\* From Price & Cardozo.

MEMOIR OF REGINALD HEBER, D. D., BISHOP OF CALCUTTA; by his widow; abridged by a clergyman. John P. Jewett & Co., Boston.

The former edition of this valuable work was so loaded down with extraneous matter, and so high in price, as to fail of an extensive circulation. The present appears to be a judicious and careful condensation of the two bulky volumes of the former edition into a neat and handsome duodecimo. It will find, as it deserves, a ready sale.

From Price & Cardozo.

THE THREE GARDENS; by William Adams, D. D. C. Scribner, New York.

Eden, Gethsemane, Paradise! What a cluster of themes! Man's ruin, redemption, and restoration; how engrossing the interest that belongs to such topics! The author has happily chosen and skilfully handled his subjects. It appears to present the old theology, though in a new style, more attractive to many modern readers, yet not devoid of the soundness and savor belonging to the simpler earnestness of the older writers.

THEODOSIA ERNEST, OR THE HEROINE OF FAITH. Graves, Marks & Rutland, Nashville, Tenn.

This volume has been laid on our table just as we are going to press. We have glanced over a portion of it, and must say we are disappointed. From what has been



said of it, in advance, we had supposed, without examining, that it belonged to the class of wishy-washy trash, cycloped *religious novels*, and that like most dialogue controversial works, it distorted its opponent's arguments first, and then demolished them. But we are agreeably disappointed. So far as we read, it was fair and candid, as well as forcible. It will create a sensation, and we hope will do good.

It is an intensely Baptist book; but, aside from that, we see not what cause of complaint there is against it. If the Baptists are wrong, the book is wrong; but if not, it cannot be condemned. The argument is woven in with the story, and presented in a clear and attractive manner.

THE COMMISSION, or Southern Baptist Missionary Magazine, *Richmond, Va.*

The first number of this new applicant for public favor has made its appearance. Its matter is good, worthy of a better dress. We happen to know that the conductors of it intend to give it a more tasteful appearance, before it is again sent forth. In the mean time, we heartily commend it to our friends, and earnestly urge on all Southern Baptists to subscribe. Its price is \$1.00 a year. It will be the organ of the Foreign Mission Board of the Southern Baptist Convention.

THE OUTCAST DAUGHTER—A story of the West, by the Author of *Ellen Montrose*, American Baptist Publication Society, Philadelphia.

A work for the young—giving a sketch of the way in which persecution for Christ's sake may be endured even in America, in these days. It will fill very suitably a niche in our Sunday School Libraries.

CAMPBELLISM RE-EXAMINED, by J. B. Jeter, Sheldon, Blakeman & Co., N. Y. 25 cts.

Dr. Jeter's book, to which this is a sort of supplement, seems to have suffered the fate of Nehemiah's wall. The opponents first laughed at it, and said, What do these feeble Jews? and then they laughed very much at it; and then grew angry; and then grew very angry; and then they changed their line of opposition, and proposed to meet and have a talk about it. When "Campbellism Examined" first appeared, it was said to be very weak—pity that Dr. Jeter should permit himself to do so weak a thing as to publish it; then the amusement rose to ridicule; and next the ridicule was transmuted into rage; and finally, after reviewing the book monthly, for half a year or so, Mr. Campbell proposed that they should "meet together,"

and debate the matter. But Dr. Jeter had chosen his own method of conducting the discussion, and had no reason to be dissatisfied with it, if Mr. Campbell had.

The present *Re-examination* adds nothing material to the general argument, but is merely a reply to the points raised by Mr. Campbell in his articles in the *Harbinger*. It will be read with interest by all who have become acquainted with the controversy.

POPULAR HISTORY OF ENGLISH BIBLE TRANSLATIONS, by Mrs. H. C. Conant, Sheldon, Blakeman & Co.

An attempt—and we think a successful one—to popularize the annals of bible translation. The larger works, with all their learning, were too costly, and too dry for common reading. Mrs. Conant has made a candid and thorough examination of the subject, and given the public the results in a condensed form. The book supplies an existing demand, and will help to increase the interest already aroused on such subjects.

METHODIST EPISCOPACY AND REPUBLICANISM, by Rev. Messrs. Hamill & Henderson—*So. Bap. Pub. Society, Charleston, S. C.*

A very readable discussion, adapted to excite no unkind feelings, and unusually free from the odium *theologicum*; though the topic was one very naturally leading to warm and earnest dispute. But both the disputants happened to be gentlemen, and more than that, they were Christian gentlemen. We heartily commend the book. Mr. Henderson has triumphantly maintained his ground, against an accomplished and talented adversary.

THE RISE OF THE DUTCH REPUBLIC—A history by John Lathrop Motley—*Harper & Brothers, N. Y.*

A most valuable and interesting contribution to history. The theme is one little handled, but well worthy of attentive study. The sturdy Hollanders maintained the flame on the altars of civil and religious liberty when it was almost extinct every where else. And the theme has found a meet historian, for Mr. Motley has already acquired an enviable reputation by his scholarly production, though it has been so recently issued.

APPLETON'S CYCLOPEDIA OF BIOGRAPHY—Edited by F. L. Hawks, D. D. D. Appleton & Co., N. Y.

Based on an English work, but much improved and enlarged by the contributions of the American Editor, this work is the best of its class now before the public. The embellishments are numerous and valuable, the letter press condensed and reliable, the whole worthy of a place in every library.

SOUTHERN BAPTIST SEMINARY LIBRARY



THE LIFE OF REV. SPENCER H. CONE, by his Sons—*Livermore & Rudd, N. Y.* 484 pp. \$1 25.

The record of a man of mark, written with all the warmth of filial affection, and with considerable graphic power. We have looked for it earnestly, read it with interest, and rise up from its perusal, instructed, refreshed, animated to renewed exertions for that Redeemer whom brother Cone loved and delighted to honor.

Upon several topics occurring in the memoir, the biographers have expressed opinions which we think admit of very serious doubt. This is not to be wondered at, perhaps; though we think it would have been preferable to let the embers of former strife go out. After making every allowance, however, the book is one which will command and deserve a most extensive sale.

SOUTHERN SCENES AND SCENERY—By a Lady. *Southern Baptist Pub. Society, Charleston, S. C.*

The authoress, who veils herself under this modest title, has no need to seek the shelter of anonymous publication, except to avoid the compliments which her graceful and instructive writings merit. The three narratives which make up this little volume, were evidently written out of the heart, and will touch many a responsive chord in others' bosoms. We trust this is but the earnest of future offerings to the press, from the same pen.

### Our Own Book.

THE MONTHLY RECORD.—Owing to the press of other matter, particularly with regard to the anniversaries of our various religious societies, we cannot find room for our usual Monthly Record. It will be given in our next, embracing the occurrences of both months.

DUES FROM SUBSCRIBERS.—During the last month we have sent out bills to all our subscribers who were in arrears. Our only dependence for carrying on the Memorial is the prompt payment of dues by the subscribers. We have earned the money, and are justly entitled to it. It is only a matter of simple justice that it should be forwarded to us, without delay. Many have already done so. Some, however, have neglected this, and we wish most respectfully to remind them of our necessity, and their duty.

READING ONE'S OWN PAPER.—We believe

that, as a general thing, our subscribers are as honorable men as can be found anywhere. Occasionally we meet with instances of a different character. Now and then a woe-begone moneyless epistle makes its advent to our office, from some subscriber who hasn't paid a cent for his paper for years, but which concludes with the laconic injunction, "Stop my paper." On such occasions we are tempted to soliloquize somewhat as follows: "My paper," eh? Why, man, you haven't owned a paper for years! You have taken a paper, and read a paper—but was it your paper? Your paper, forsooth! Why, the very ink that erases your name from the subscription list was paid for, with other people's money! Stop your paper! Why, you might as well talk about stopping the revolution of your earth—or commanding your sun to stop the supply of your daylight! Go to, man! "Pay what thou owest," and the next time thou writest to an editor for a discontinuance, be sure that thy request is accompanied with enough money to render "stop my paper," other than a mere figure of speech.

So much for the soliloquy. Now for the contrast. We have just opened a letter from a subscriber, whom we have never seen, but who is obviously an honest man. It is a model letter. Thanks to our kind friends, we are receiving many such. He says: "I must apologize for not sending the money before. I have been a reader of the Recorder for many years. I have always paid in advance until the present year. I find that I do not feel right when I take your paper out of the office. I send you three dollars, which you will please place to my credit. I shall then have the pleasure of reading my own paper."

We clip the above from the Western Recorder. We have a subscriber, a model subscriber, whose neat epistle to us is highly suggestive:

APRIL 21, 1856.

Dear Sir,—I have been absent several months, and on my return found the Memorial awaiting my perusal. I embrace the opportunity to send "that dollar," with interest, enclosed in this letter. It ought to have been sent before.

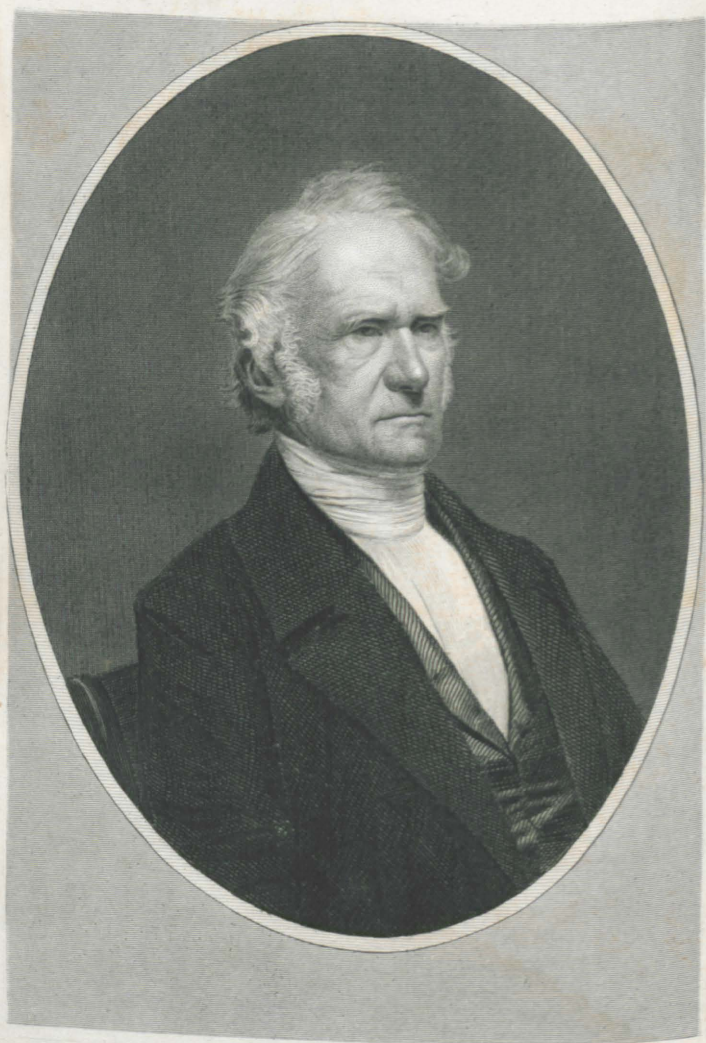
Yours with respect,

The letter contained a one dollar bill and twenty-four cents in postage stamps, by way of interest. Now, is not that a subscriber worth having?



SOUTHEASTERN SEMINARY LIBRARY





*Bannister. sc*

Yours Affectionately,  
Dan<sup>l</sup> Sharp.



# AMERICAN BAPTIST MEMORIAL.

JULY, 1856.

## The First Baptist Church, Charles- ton, S. C.

BY REV. B. MANLY.

No. 1.

THE Baptist Church in Charleston, S. C., owes its origin to some of those mysterious, but wise dispensations of Providence, in which mercy and judgment are blended.

In the year 1655, according to Ivimey's history of the English Baptists, under the head of Somersetshire, the Rev. Mr. Henry Jessey, Baptist Minister of London, was invited by his brethren in Bristol, to assist them in regulating their congregations. The principles of dissent and of believers' baptism, which had been first avowed there about fifteen years before, had now spread into many adjacent parts;—and the congregation at Wells, Cirencester, Somerton, Chard, Taunton, Honiton, Exeter, Dartmouth, Plymouth, Lyme, Weymouth, and Dorchester, were all visited during this journey by Mr. Jessey, undertaken at the request above named, and all shared in the benefits of this pastoral visitation. In the following year, 1656, these churches published "A confession of the faith of several churches in the county of Somerset, and in the counties near adjacent," subscribed by twenty-five persons, ministers and laymen, in behalf of the whole. Among these names is that of *William Screven*, of *Somerton*. This is the individual, as is with great probability supposed, who

afterwards became the honored founder of this church.

WILLIAM SCREVEN.

Driven by persecution, or impelled by those other motives which may lead good men to emigrate, he left his native land for America; but at what period he arrived, or where he first settled, does not appear. In 1681, however, we find him settled at Kittery, a place on the Piscataqua river, county of York, and province of Maine,—and employed in holding religious meetings in his own house. He himself had entered into particular membership with the first Baptist Church in Boston, Mass., on the 21st of June, 1681; and several of his neighbors, through the good hand of his God upon him, being brought to the knowledge of the truth, joined the same church in that year.

HE IS LICENSED TO PREACH.

The opening prospect now invited these Christians at Kittery to more regular and systematic efforts for the promotion of their Master's cause. Wherefore, very early in the next year, they sent their most gifted brother to the mother church in Boston, with a letter of recommendation and request; which procured for him a license to preach. This instrument bears date January 11th, 1682, and is in the following words:

"To all whom it may concern: These are to certify, that our beloved brother, William Screven, is a member in communion with us: and having had trial

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of his gifts among us, and finding him to be a man whom God hath qualified and furnished with the gifts of His Holy Spirit and Grace, enabling him to open and apply the word of God, which through the blessing of the Lord Jesus may be useful in his hand, for the begetting and building up of souls in the knowledge of God: we do, therefore, appoint, approve and encourage him to exercise his gift, in the place where he lives, or elsewhere, as the Providence of God may cast him: and so the Lord help him to eye his glory in all things, and to walk humbly in the fear of his name.

Signed by us in behalf of the rest,  
ISAAC HULL,  
JOHN FARNUM."

#### PERSECUTION AROUSED.

This step roused the same spirit of persecution at Kittery, under which the Baptists about Boston had already suffered severely. By the procurement of Mr. Woodbridge, the minister, and Huckle, the magistrate, the people who attended Mr. Screven's meetings were summoned to answer for their conduct, and threatened with a fine of five shillings, should they repeat their offence. Mr. Screven himself, continuing to preach Christ to all who came, was apprehended and taken before the General Court; on whose records is found the following entry:

"*William Screven*, appearing before this court, and being convicted of the contempt of his Majesty's authority, and refusing to submit himself to the sentence of the Court prohibiting his public preaching, and upon examination before the Court, declaring his resolution still to persist therein, the Court tendered him liberty to return home to his family, in case he would forbear such turbulent practices and amend for the future; but he refusing, the Court sentenced him to give bond for his good behavior, and to forbear such contentious behavior for the

future, and the delinquent to stand committed until the judgment of this Court be fulfilled.

A true copy, transcribed, and with the records compared, this 17th of August, 1682.

Per EDWARD RISHWORTH,  
*Recorder."*

To this is added a copy, of the same date, by the same hand, of an act of their executive Court, which says, "This Court, having considered the offensive speeches of William Screven, viz., his rash and inconsiderate words tending to blasphemy, do adjudge the delinquent, for his offence, to pay ten pounds into the treasury of the county or province. And further, the Court doth forbid and discharge the said Screven, under any pretence, to keep any private exercise at his own house or elsewhere, upon the Lord's Days, either in Kittery or any other place within the limits of this province, and is for the future enjoined to observe the public worship of God in our public assemblies upon the Lord's Days, according to the laws here established in this province, upon such penalties as the law requires, upon such neglect of the premises."—*See Backus's History*, pp. 502—505.

#### STURDY DEFIANCE.

Mr. Backus adds, that "he was so far from yielding to such sentences, that on September 13, he with the rest sent a request to Boston that Elder Hull and others might visit and form them into a church, which was granted; so that a covenant was solemnly signed on September 25, 1682, by William Screven, Elder; Humphrey Churchwood, Deacon; Robert Williams, John Morgandy, Richard Cutt, Timothy Davis, Leonard Drowne, William Adams, Humphrey Azell, George Litten, and a number of sisters."—*See Backus*, p. 505.

#### THE BAPTISTS DRIVEN AWAY.

This little church, thus begun, was



able to maintain its ground but a short time. They were persecuted in such a manner that they were obliged to flee to some more favored parts of the country. Whereupon, William Screven, and 'his Baptist Company' removed to Carolina; and settled on the Cooper river, not far from the present site of the city of Charleston, and called their settlement *Somerton*. This, it is probable, took place in the same year of their constitution, and towards its close; the vigorous and summary methods of persecution adopted against them not allowing a longer respite.

To the constitution, and subscription of a covenant above mentioned at Kittery, September 25, 1682, the Baptist church in Charleston traces its origin;—and from all the means of information now accessible, it is most probably concluded that their settlement about Charleston was only a transfer of the seat of worship of the persecuted flock (or a majority of it) which had been gathered on the Piscataqua.

We, who live in these times of universal toleration, are astonished that men, professing godliness, should have been guilty of such absurd, cruel, and unchristian proceedings. But we are not to suppose that therefore they were all bad men. This part of their conduct surely was an error. But their error was that of the times in which they lived, and "the severities they practised were not so much the result of disposition, as of the principles they had adopted." Although they had fled from the old world to enjoy liberty of conscience in the new, it was not against spiritual tyranny, in itself, they objected, but against its bearing upon themselves. They still cherished a notion of the right of the civil magistrate to interfere in religious concerns, and labored as much to secure uniformity in the modes of worship in the new world, as their oppressors had done in the old. Happy are we who live at a period when the prin-

ciples of civil and religious liberty are better understood.

#### EMINENT BAPTIST EMIGRANTS.

About the time of William Screven's arrival in Carolina, (viz., 1682, or beginning of 1683,) there came over from the west of England a number of "substantial persons," as they are called by Hewit, (see his History of South Carolina and Georgia,) in company with Joseph Blake, the friend and trustee of Lord Berkeley, one of the Lords Proprietors. The Lady Blake, and her mother, Lady Axtell, were a part of this accession to the strength of the infant church; and Mr. Blake himself, if not a communicant, at least entertained the sentiments of the Baptists, and favored their cause.—*Hewit*, vol. 1, p. 140.

He, together with Paul Grimball, also a Baptist, and five other persons, was a member of the committee for revising "The Fundamental Constitutions," prepared for the Lords Proprietors by the celebrated John Locke; and he succeeded Governor Archdale in the government of the Colony, in the close of the year 1696. He died, September 7, 1700, a wise, persevering, and distinguished magistrate. Lady Axtell, whose plantation was in Colleton county, was a benefactress of the church, and gave the glass chandelier which hangs in the old Baptist Church, now the place of worship for seamen.\* Mrs. Blake, besides

\* Among the families then united under the pastoral care of Mr. Screven, Morgan Edwards has enumerated the respectable names of Atwell, Bullein, Elliott, Raven, Baker, Barker, Blake, Child, Cater, Whitaker, Bryant, Butler, Chapman, &c. To which, we may add that of Morton. Joseph Morton, son of Gov. Morton and of the sister of Gov. Blake, signalised himself in 1703, in the upper house of Assembly, as the friend of religious liberty, by voting against the establishment of the Church of England, as the religion of the State; but he was refused permission to enter his protest on the journals of the house.—*Hewit*, vol. 1, p. 166.



contributing to aid her own denomination, gave largely to adorn the first St. Philip's Church.

Not long after this period, Lord Cardross, a nobleman from the north of England, came over to Carolina, bringing with him a colony of North-Britons, who were chiefly Baptists, and settled at Port-Royal Island. But the neighboring Indians, and more particularly the Spanish settlement at St. Augustine, proving hostile, soon obliged them to remove their residence to a place more secure; and before 1686, we find them settled at the mouth of the Edisto River. (*Hewit*, vol. 1, 89. See also appendix to Gov. Archdale's description of the Colony, page 4.) The Baptist part of this company attached themselves to Mr. Screven's Church, still worshipping at Somerton. And thus, by the special interposition of Divine Providence, had Mr. Screven the satisfaction of finding himself suddenly surrounded in the land of his banishment, by a large number of pious, intelligent christians, of kindred sentiments and feelings, and by a still greater number of influential adherents and friends.

#### SETTLEMENT AND GROWTH OF CHARLESTON.

In the course of a few years, the neck of land between Ashley and Cooper Rivers, which had begun to be settled about ten years before Mr. Screven's arrival, had attracted a considerable part of the Colonists to it, on account of its facilities for commerce; and while a part of the Church at Somerton, pushed their settlements out into St. John's Parish, on the western branch of Cooper River, (so speaks Humphreys in his *Historical Account of the Society for propagating the Gospel in Foreign Parts*, page 88,) and remained there, "very pious and devout," even as late as 1707, and perhaps later, the far greater portion of the members had removed to the neck, before the year 1693; which made it expedient for them to transfer thither also the or-

dinary seat of their public worship. Whether they left a house of worship at Somerton, we cannot now ascertain; indeed it is impossible even to identify the spot. But "after their removal to *Charlestown*,<sup>\*</sup> they held their worship at the house of one William Chapman, in King street, until they built" a place of worship for themselves. Thus they continued until 1699; when by the gift of William Elliott, one of the members, the Church was put in possession of a lot, in Church street, (No. 62, in the model of the town, recorded in the Surveyor General's office,) which is the same on which our house of worship now stands.† They began to build soon after, and must have completed the building in that and the following year; since there is on record a deed for a lot "bounded north on the Baptist Meeting House," which bears date, January 20, 1701.

The population of the place was now reckoned at five to six thousand. There

\* The neck of land, formed by the confluence of the Cooper and Ashley Rivers, was at first called Oyster Point. In 1677, the settlement beginning to increase, and a town to be formed, it was called *Oyster Point Town*. In 1680, in some official papers, the place was called *New Charles-Town*, in 1682 *Charles-Town*; and so it continued to be written and called until 1783; when it was incorporated and called by the name of the city of Charleston. (*Dr. Dalcho's Church History*.)

† This lot belonged originally to Josiah Willis mariner. Mr. Elliott bought it of Elizabeth Willis, the only daughter and heiress of Josiah Willis, for twenty pounds. The deed bears date July 18, 1699. The Trustees to whom it was conveyed for the Church, were William Sadler, John Raven, Thomas Bullein, Thomas Graves, and John Elliott. The Church are styled in the deed: "The people of the Church of Christ, baptized on profession of their faith, meeting in Charlestown, distinguished from all other Churches, by the name of Antipædo-Baptists." The lot was 100 feet wide, and 250 feet deep; and was designed for the seat of a parsonage house, as well as of a church.



was one Clergyman of the Church of England,\* and one of the Establishment of Scotland.†

#### CONFESSION OF FAITH.

No sooner were the Baptists settled in their new place of worship, than they began to seek after their spiritual establishment on the foundation of the doctrines of grace. Simultaneously with the erection of the building, they sent to England for copies of "A confession of the faith of more than a *hundred* congregations of Christians, baptized upon profession of their faith, in London and the country, in 1689; called the *Century Confession*." This they carefully examined, and adopted verbatim, in the year 1700, as the confession of this Church; and so it has remained to this day.

#### ACTIVITY IN PREACHING THE GOSPEL.

But while they were thus careful to secure among them *soundness in the faith*, they were no less "careful to maintain good works." Animated with the spirit, and guided by the example of Mr. Screven, who at the age of more than "three score years and ten," was still the laborious missionary, they procured ministers, and some among themselves, who had the gift of exhortation, aided in the work, to go into the surrounding settlements, and preach the everlasting Gospel. So early and abundant were they in this species of labor, that with all the commendable zeal of

\* There is no mention of an Episcopalian Clergyman in Charlestown, before 1680. And it is uncertain whether any body of communicants had been collected in the capacity of a Church, until after the first St. Philip's Church was finished in 1681 or 2. (Dalcho's Ch. His. pp. 26, 32.)

† Hewit mentions no more than these. Dr. Dalcho states, that "the Independent or Congregational Church, was built about 1690. The Calvinistic Church of French Protestants, was built before 1693; and the Quaker Meeting House about 1696. Gov. Archdale, a Quaker, promoted the building."

the society in England, for propagating the gospel in foreign parts, it is acknowledged by their historians, that in most places which their missionaries visited in this neighborhood, they found themselves preceded by the Baptists. See *Humphreys*, pp. 88, 95, 108, &c.

#### DECLINING HEALTH OF MR. SCREVEN.

The vigor and health of Mr. Screven, which had sustained him amid the labors and trials of a well-spent life, now began sensibly to decline. And as the situation of the Church was such as not only enabled them decently to support a minister, but required more active service than he supposed himself capable of bestowing, he made arrangements for retiring from the pastoral office. With the affection of a father for his beloved flock, he wrote a treatise containing his latest counsels, entitled "An Ornament for Church Members, &c.," which he left with them in manuscript; and which the Church published after his death. It is much to be regretted that not a copy of this, so far as I can learn, seems now to be extant. Morgan Edwards, observing that the style of the whole was good, has preserved a part of the closing paragraph, as follows: "And now, for a close of all, my dear brethren and sisters, (whom God hath made me, poor unworthy me, an instrument of gathering and settling in the faith and order of the Gospel,) my request is that you, as speedily as possible, supply yourselves with an able and faithful minister. Be sure you take care that the person be orthodox in the faith, and of blameless life, and does own the confession put forth by our brethren in London, in 1689, &c."

"Had they attended to this counsel," observes Morgan Edwards, "the distractions, and almost destruction of the Church, which happened twenty-six years after, would have been prevented." This written counsel, Mr. Screven supposed, might be his last public ser-



vice of the Church he had gathered;—and accordingly he retired in 1706.

But the old age and retirement of this venerable saint was not to be spent in indolence and ease. He looked for that "rest" only "that is to come." Instead of remaining in Charlestown, where he might have enjoyed a competency, and the society of his numerous family and friends, he removed his residence to the head of Winyaw Bay, purchased and settled the lands on which Georgetown is now built, and commenced proclaiming to the destitute around him, as his health allowed, the message of salvation. Meanwhile, the church had obtained a minister from England, whose name, it would appear, was *White*; but of whom we know but little, except that he seems to have been high in Mr. Screven's esteem. But it pleased Divine Providence, in his inscrutable wisdom, that Mr. White should be early removed by death. In consequence of the destitution occasioned by this unexpected event, the church were now again dependent for a season on the labors of their former venerated pastor; and Mr. Screven seems to have met the occasion with a spirit becoming "the man of God." With him, the choice did not lie between labor and repose, but between the different fields of action which might invite his toil. The circumstances in which he was now placed seemed to be embarrassing. Not only had he to choose between leaving his family and his incipient settlement at Georgetown, and suffering the Charlestown church to remain without the ordinances; but an urgent call from another and a very imposing quarter, now reached him. The First Baptist Church in Boston, of which Mr. Screven had been a member, had suffered several years' destitution, since the death of their pastor, Elder John Emblen; at length, unable to procure a pastor in this country, they wrote to England for help. To this letter, an answer, signed by nine ministers, and dated "London, March 17, 1706," was returned, expressing re-

gret that they "cannot think of a minister, who is at liberty, proper for" them. The Boston church then lifted an imploring cry to Mr. Screven, to come to their relief; and he was at first "inclined" to go. But while weighing the subject, the unexpected death of Mr. White in Charlestown, seems to have decided him, and accordingly he wrote to Boston, "Our minister, that came from England, is dead, and I can by no means be spared. I must say, 'tis a great loss, and to me a great disappointment; but the will of the Lord is done, and in His will I must be satisfied. I pray the Lord to sanctify all his dispensations, especially such awful ones as this is to us, and to me, especially. I do not see how I can be helpful to you, otherwise than in my prayers to God for you, or in writing to you. The Lord help us to pity one another in our affliction; as the Gospel counseleth, if one member be afflicted all mourn."

It is not thought that Mr. Screven removed his family again to Charleston, but that he ministered to the church occasionally, as he was able, until his death. A flourishing church of about ninety communicants was now before him, waiting to be enlightened by the last rays of his setting sun—a scene this which enkindled afresh the energies of his soul. But though, like the sun, he had come forth from his chambers, rejoicing as a strong man to run his race, it pleased God that the remainder of his race should be short. On the 10th day of October, A. D. 1713, at Georgetown, having completed his eighty-fourth year, he was called to rest from his labors. He came down "to his grave in a good old age, like as a shock of corn, fully ripe, cometh in, in his season." Thus died William Screven, a servant of the Lord Jesus Christ; pure in morals, sound in doctrine, abundant in labors—tender and affectionate to all, but especially to the church of Christ—honored and revered by all who knew him—and, whether in persecution or success, "showing, out of a good conversation, his works, with the meekness of wisdom."



### First Baptist Church, Philadelphia.

IN the year 1684, the Rev. Thomas Dungan immigrating, with others, from Rhode Island, founded the first Baptist community in Pennsylvania. This body of baptized believers existed until 1702, when it was absorbed by the church at Pennepek—the first distinguished and permanent Baptist Church in the province. On the second Sabbath in December, 1698, five males and four females were organized into a regular Baptist Church, in the store-house on the Barbadoes lot, at the N. W. corner of Second and Chesnut streets, Philadelphia. From this time to the year 1746, the membership of this church was augmented both by immigration and the preaching of the word; during which period the church enjoyed the transient labors of the following named ministers: Elias Keach, Thos. Killingsworth, John Watts, Samuel Jones, Wm. Davis, Evan Morgan, John Hart, John Swift, Jos. Wood, Nathaniel Jenkins, Thomas Griffiths, Daniel White, Thomas Sanford, Timothy Brooks, Elisha Thomas, Enoch Morgan, Thomas Simmons, Benj. Griffith, Joseph Eaton, Isaac Steele, George Weed, John Burrows, Thos. Selby, Abel Morgan, George Eaglefield and Wm. Kinnersley.

During this time, however, the Philadelphia church was regarded as a branch of the church at Pennepek, and it was not until 1746 that the Philadelphia brethren were separated from the Pennepek Church, by regular letters of dismission, dated April 5, 1746. On the 15th day of May, 1746, the First Baptist Church of Philadelphia was constituted, with a membership of fifty-six, and Rev. Jenkin Jones was the first pastor.

The house in which these people originally worshiped was the store-house of the Barbadoes Company, which the Baptists and Presbyterians occupied conjointly, until the arrival of a pastor for the latter people, when the Baptists were excluded from the premises. Fail-

ing to secure a satisfactory adjustment of the difficulty with the Presbyterians, the Baptists secured a building known as Morris' Brewery, near the draw-bridge, where they worshiped until March 15, 1707, when they were invited to occupy the meeting house in Second street, between High and Mulberry streets, erected by the Keithians, in 1692. Accordingly, the church removed its worship to the Keithian building, which affording insufficient accommodations for the increasing church, was torn down in 1731, to give place to one of larger dimensions. This also was demolished in 1762, for the erection of a more spacious edifice, which was built at a cost of £2200. In 1734, legal measures were employed by the Episcopalians for the purpose of obtaining possession of the house and lot improved by the Baptists in 1731. These measures the Baptists resisted, but ultimately compromised with the Episcopalians by paying them the sum of £50, by which the latter left the Baptists in full possession, which they have maintained to this day.

The following have been the pastors of this church since its organization, viz:

|                                                           | Elected. | Served.   |
|-----------------------------------------------------------|----------|-----------|
| Rev. Jenkin Jones,                                        | 1746,    | 14 years. |
| *Rev. Ebenezer Kinnersley, cotemporary with Jenkin Jones. |          |           |
| Rev. Morgan Edwards,                                      | 1760,    | 11 "      |
| Rev. Wm. Rogers, D. D.,                                   | 1772,    | 3 "       |
| Rev. Thomas Ustick,                                       | 1782,    | 21 "      |
| Rev. Wm. Staughton,                                       |          |           |
| D. D.,                                                    | 1805,    | 6 "       |
| Rev. Henry Holcombe,                                      |          |           |
| D. D.,                                                    | 1811,    | 13 "      |
| Rev. Wm. T. Brantly,                                      |          |           |
| D. D.,                                                    | 1826,    | 11 "      |
| Rev. Geo. B. Ide, D. D.,                                  | 1838,    | 15 "      |

At a regular meeting of the church, held September 27th, 1852, the following resolution, presented by Rev. Geo.

\* The Rev. E. Kinnersley, above referred to, was a cotemporary and friend of Dr. Benjamin Franklin, and assisted him in most of his philosophical discoveries on the subject of Electricity.



R. Ide, our late pastor, was unanimously adopted:

*Resolved*, That the First Baptist Church of Philadelphia, believing that the indications of Providence and the wants of the population of this city, require them to erect a new and more eligible house of worship for their own occupancy, do now resolve, that, relying on the divine blessing, they will at once take measures to carry this design into execution.

Consequent on the above resolution, the following persons were appointed a committee to secure a suitable lot, viz: Thos. Wattson, J. C. Davis, Washington Butcher, John A. Gendell, W. S. Hansell, Thos. S. Foster, Sam'l M. Hopper, and of the congregation, John M. Ford, Wm. B. Potts.

At a church meeting, held October 25th, 1852, the above named committee reported that they had purchased a lot on the N. W. corner of Broad and Arch streets, 147½ feet on Arch street, and 188 feet on Broad street, for the sum of \$55,000, which action received the approval of the church.

At a church meeting, held April 11th, 1853, the plan of a church edifice, submitted by the committee on location, was adopted as the basis, and a building committee appointed, consisting of the committee on location with the following additional members, viz: S. F. Hansell, J. H. O'Harra, Thos. M. Davis, Charles H. Auner, Jas. M. Bird, H. B. Fairman, R. A. Caldwell and A. H. Lane.

At a meeting, July 11th, 1853, it was resolved to appoint a committee to make the necessary arrangements for laying the corner stone of our new building, when Rev. B. R. Loxley, Edwin Hall and Samuel H. Clarke were appointed. In accordance with the foregoing action, the corner stone of the new church edifice for the First Baptist Church was laid by Rev. George B. Ide, D. D., of Springfield, assisted by the ministry of our city—Rev. J. H. Kennard, Rev. John Dowling, Rev. J. W. Smith, Rev. J. L. Burrows, Rev. B. R. Loxley.

The house was dedicated the first Sabbath in May, 1856, by appropriate exercises, Dr. Fuller and the pastor, Rev. J. H. Cuthbert, participating.

#### THE ARCHITECTURAL CHARACTER OF THE HOUSE.

This magnificent structure occupies the site at the N. W. corner of Broad and Arch streets—the two broadest avenues of the city. It has a front on Arch street of seventy-two feet, and extends back along Broad street, one hundred and fourteen feet. It is of the Byzantine style of architecture, which, while it sustains all the ecclesiastical appearance of the gothic, is more cheerful and far more convenient in its interior, for public worship, having no obstruction to the view of speaker and hearers. The exterior surface is of brown stone, including the towers, three in number; the main one of which is directly on the corner of the two streets, and is surmounted by a lofty spire, built entirely of stone, which looms up to an altitude of 226 feet to the top of the *finial*—the vane and lightning rod extending some fifteen or twenty feet higher. For those who take a special fancy to lofty stand points, a grand scene presents itself to the view, viz: all the rural districts and villages, with the romantic Schuylkill, and the Delaware with its steamboats, ships, tugs and craft of all sizes, moving to and fro, like things of life, showing, at one glance, commerce, manufactures, agriculture, city, country, village, &c., &c.

The interior is composed of the basement, (which is sufficiently elevated above the pavement to prevent dampness,) and above it is the main audience room. The basement communicates with the street by four doors, and with a side yard by two doors. It is divided into lecture room, Sunday school room, trustees' room, &c. There are no less than six flights of stairs leading to the main floor, being, perhaps, the best arranged outlet for a congregation in this city. The audience room is neat, chaste and



plain: there appears to be but little unnecessary ornament wasted about the interior, or even the exterior. The ceiling, which is arched in the form of a segment, is very considerably ornamented, as is also the pulpit, but so chaste and well ordered has this work been that one would be at a loss to say in what particular it is superabundant or lacking. The galleries are narrow, according to the taste of the present day, and in the entire length, there is not a column placed to support them, the strength being gained by heavy iron trusses buried within the wood work. The organ gallery is directly over the back part of the pulpit, being somewhat of an innovation upon the ideas of many. The main objection we have heard is, that the space for the pulpit appears too low. The objection, however, is not a good one, as the space, in this instance, is over ten feet, and even at that, the speaker stands in advance of the organ gallery, thereby giving every thing a spacious appearance; it is also a large saving of room. The space at the south gallery is large enough for the Sunday school, and then, the audience, in this case, can "face the music," instead of the very inconvenient way of turning about, or keeping your back towards it; one good plan of examining ourselves in this respect is, to suppose we had been accustomed to the organ in front all our lives, and then to suppose some of the congregation wanted to change the order, and put the music behind us, would we be satisfied with such a change? We presume not. West of the organ gallery is a fine large room, used for the infant school, and also intended for a sewing society.

The baptistery is so constructed that in the event of baptism occurring, no moving of chairs, no changing of the desk, or taking up of carpets will be required; it is only necessary for "Wilson," the sexton, to will it, and the lid of the baptistery, the carpet and desk, gradually move back, and the baptistery is ready

for the ordinance. Behind the pulpit are two dressing rooms, and to the west of these is the pastor's study, all which are conveniently fitted up for the purposes intended. The windows are all of stained glass, and while they admit a soft mellow light, are so "obscured" as to keep out the unpleasant rays of the sun, thus entirely doing away with the former mode of using blinds, which, in consequence of their size and weight, are always getting out of order. The pews have been arranged more with regard to convenience in size, than to crowding in a greater number of them. The regular pews will contain some 1200 adults; but as the aisles are capacious, the church has provided a large number of extra seats, by which means some 1800 or 2000 persons can be accommodated. A good plan has been adopted in all the vestibules, which is, to have them covered with German flags, instead of wooden floors, and carpeted, and the pavement, all around the outside, is also of North River flags; and as shade will be necessary a portion of the year, a row of ornamental trees has been planted. We understand also that a beautiful railing will surround the church, to protect the walls from being defaced.

The steeple, we learn, has the gas pipes extended to the top, on the inside, and will occasionally be lighted up; this will be quite a novelty, and must form quite an imposing appearance at night.

S. B. Button, Esq., is the architect, and has acquitted himself to the entire satisfaction of all concerned.

Speaking of the steeple—it is a matter of great gratification that such an immense weight of masonry should have settled, as has been found, upon examination, but a *single eighth of an inch*. This is regarded as almost unprecedented in the annals of architecture, and is accounted for from the fact, that extraordinary care was taken in laying the foundations, which are twelve feet thick, and based upon solid substance, some twenty-five feet below the surface



of the sidewalks. After the fineal had been placed on the top, a few defective stones which had "shelled" on the tower facing were removed, and it now stands firm and perpendicular; and far away in the distance, and miles down the Delaware, may be seen the exact location of the First Baptist Church of Philadelphia.—*Chris. Chron.*

### Facts about Sunday Schools.

BY REV. W. C. DUNCAN.

THE Sunday School enterprise, as now conducted, had its origin in England in the latter part of the 18th century. It is an error, however, to suppose, as many have done, that schools having the same end in view were unknown before the time when the present system was commenced and carried into execution by Robert Raikes and his fellow helpers in the gospel. As long ago as the beginning of the Protestant Reformation in Germany, a regular plan of Lord's day instruction for youth was adopted by Luther, which was, in its essential idea, similar to that acted upon in the present day. He founded Sunday schools "for exercises in the Bible, catechism, singing and worship, better adapted to the capacities of youth than the public religious instructions of the pulpit." This was done as early as 1527, 329 years ago. Thus "it will appear," as the Rev. Dr. Sears, the biographer of Luther, well remarks, "that the 19th century has made less advance than is commonly supposed upon the 16th in respect to the religious education of the young: in respect to books and organizations, there is a difference; in respect to the thing itself, the object sought, the comparison would not be discreditable to the reformer."

There were Sunday Schools even in America before Mr. Raikes began his note-worthy movement in Lancashire, England, in the year 1782. Such a school is known to have existed more than a century before that time in con-

nection with one of the churches of the then lately planted New England colonies. It was established in 1680, in the Pilgrim Church, under the care of the Rev. John Robinson; in which the congregation voted, as the records declare, "that the deacons be requested to assist the minister in teaching the children during the intermission on the Sabbath." This is the first Sunday School of which we find any mention made in America. In 1740, Dr. Bellamy is reported to have established an organization of a similar character in Bethlehem, Connecticut, and this has continued to exist without interruption up to the present day. About the same time Ludwig Thacker opened a school in Ephratah, Pennsylvania, which was kept up some thirty years. In 1791, nine years after the commencement of Mr. Raikes' operations in England, a school was established in Philadelphia; and in the same year another was opened in Pawtucket, R. I., by Mr. Collier, a student at the time in Brown University. Two years later (in 1793) Bishop Asbury, of the Methodist Episcopal Church, organized another in Hanover, Pa.\*

Such were the beginnings of the Sunday School movement in America; and from these, small as they were, large results have flowed.

It is now about three quarters of a century since Mr. Raikes commenced his Sunday School in Gloucester, England, with the idea of giving religious instruction therein to the idle, ragged children of his native town, who were desecrating the day set apart in holiness to the Lord. Soon after, in 1685, a society was formed for the establishment and support of similar organizations; and, by the end of 1786, some 200,000 children were receiving, in these, regular

\* For the matter of the foregoing facts respecting the origin and progress of the Sunday School enterprise, I am indebted to an article in the Southern Baptist, (1856,) from the pen of its able editor, Rev. J. P. Tustin. Collected and verified by him with care, they are of permanent interest and value.



Lord's day instruction. By the year 1800, the system had extended itself over the whole of Great Britain. Since then it has continued to grow in favor, and now the Sunday School is regarded almost universally a necessary component in a prosperous church organization.

The Christians of England have bent their energies to the work, and God has granted them the most cheering prosperity and success. In the three great cotton manufacturing districts of the country, (Lancashire, Yorkshire, Cheshire,) out of 60,000 operatives employed in 1779, not one was to be found at that time in a Sunday School; whereas, in 1845, from among the vastly increased number of 2,000,000 then engaged in the manufactures spoken of, some 400,000, or one-fifth of the whole, were receiving religious instruction regularly every Lord's day. The results of this training were plainly visible in the general propriety of conduct, and in the sober, persevering, industrious application of the people at large in the districts. No other system, it is said by those who have carefully examined the point, could have produced such marked and abiding effects. Any plan in which the religious element had been wanting, "would have been powerless for good in respect to the great bulk of the population."

In other parts of the British Isles, Sunday Schools have met with like encouragement. In 1811, there were in England and Wales alone, (Scotland and Ireland not being taken into the calculation,) 4,503 schools, with 477,225 scholars. The population then was 11,642,683. In 1853, by which time the people numbered 17,927,000, the schools had increased to 23,495; in which 2,408,000 pupils were receiving instruction from 318,000 teachers. These statistics are reliable, being compiled from full and accurate returns. They show that nearly one-seventh of the whole population of England and Wales were,

three years ago, being taught the rudiments of learning, and the life-giving truths of God's word, once a week at least, in the Sunday Schools of the land.

As in the mother country, so in America, this worthy enterprise has continued to grow in Christian regard, until it has become a part of the fixed and determinate policy of every denomination. Each is nobly vying with the other in the effort to educate the rising generation, for they each feel that, other things being equal, *that church will prosper most which takes most care of the children.* There were, in 1855, according to a computation which I have made out from partial returns, some 35,000 Sunday Schools in the United States. These contained, in round numbers, 2,500,000 pupils, presided over by 350,000 teachers. Assuming our white population (which was twenty millions in 1850) to have been about 25,000,000 last year, we shall find that *one-tenth* of the people of our land were then receiving religious instruction on the Lord's day. In many places, for want of system and punctual attendance, the training must have been quite defective and partial; but after making all deductions, there still remains a vast amount of effort in this direction, followed in general by gratifying results.

When we look around and see what this Sunday School agency is accomplishing for the cause of religion, we can but conclude that it is an instrumentality specially chosen and favored of God. The fruits of the *past* show us what we may expect in the *future*, if we but do our duty as lovers of our country, and as believers in the gospel of Christ. There is yet much, very much, to be performed in this department of labor by Christian men and Christian women. They must rise to loftier heights of effort, before the system will unfold its wondrous capacities as a means of imparting religious knowledge to the ignorant and destitute, of building up Christian congregations, of strength-



ening the cords of the church, and stimulating it to more vigorous, regular, united, and well-planned action in behalf of the gospel. But the time will come—nay, I trust it is even now at hand—when the mass of believers will see how potent an instrumentality the Sunday School is for furthering the interests of that cause for which it is honor to live, and glory to die. And I hope whenever they do perceive this—and may that hour speed its blessed coming—that they will unite heart and hand in upholding the enterprise as the safeguard of the church, of our country, and of the world.

### *The Bible in Turkey.*

UNDER the auspices of the British and Foreign Bible Society, the word of God is making rapid way in the land of the False Prophet. From a periodical issued by Bagster & Sons, entitled "The Book and Its Missions," we copy the following interesting intelligence:

"A few years ago we must have crossed over to Galata to find the Bible in a small, obscure shop, which was open only twice a week, into which a Turk never put his foot, and which Christians entered rarely and by stealth. Now we shall enter the great depot, kept open all day long, in the most frequented street in Constantinople, leading to the principal bazaars. We shall find the British Bible Society's books in the grand street of Pera, at the Scripture Readers' Depository at Galata, and carried about everywhere by colporteurs, or sold at stands at the corner of the streets, and on the floating bridge.

"Tuscany, Spain, Portugal and Austria, may sign Concordats with the Pope, and cast out the Scriptures from their frontiers; at least, their blinded rulers may do so to the grief and anger of their people; but Turkey is not rejecting the good word of God, and the Christians within her borders may be the means of her salvation in this her troublous day. Her Sultan, it is said,

has been so struck with the fact of English ladies devoting themselves to the good of the soldiers, as they have done at Scutari, that he came to the conclusion, it must be 'their book' which caused the difference between them and the Turkish women, who 'are thought to have no souls.' So he has begun to read the Bible in his palace, to compare its teaching with that of the Koran. Whether this be true or not, in November, 1850, he issued a firman, which would have astounded his Mahomedan ancestors, to his vizier, signifying 'that it is his sublime and august will that his Christian subjects who have embraced the Protestant faith shall not be exposed to trouble, but shall live in peace, quiet and security; that they shall have an agent to attend to their affairs; and that in their rightful privileges they are not to be molested an iota, otherwise they shall, through their agent, appeal to the Sublime Porte.† A somewhat different document to that now signed in Vienna, by which it is declared that 'the Government will take proper measures to prevent certain injurious books from being spread over the empire; that the priests of one dominant church shall control all private education; that the bishops shall not, in any way, be impeded in inflicting ecclesiastical punishment on all believers who offend the church;' with thirty-three other 'deadly stabs' at liberty of conscience and freedom of will, which would shame the crescent, and are in themselves an abjuration of the doctrines of the cross.

"Under the imperial signet, and in 'the protected city of Constantinople,' which is the date of the Sultan's firman, a hundred Turkish Testaments are sold monthly, principally by colporteurs. The Turkish grandee now ventures to buy the formerly scorned Bible from the colporteur sitting by the way-side. The veiled lady, attended by her black

\* *Evangelical Christendom.* October, 1855.

† Report of British and Foreign Bible Society, 1851.



slave, now stops to purchase it from the same useful agent, and carries home the New Testament into the recesses of the harem.\* Many Turks, of high rank, are known to be reading the Scriptures. 'Everybody buys,' say the colporteurs, 'and the word speaks to everybody!' It is THE BOOK against the priestcraft of the world! One tells another, and each will examine for himself. The Ulemas will not much longer persuade the people against the acquisition of the sciences, for fear they should turn them from the Koran; and 'Christian missionaries perceive,' says a lady in a letter from Pera, 'that the time is not coming, but is come already, for doing good to the poor Turks. They read our Scriptures with avidity, in defiance of all Ulemas; a Turkish bookseller has even offered to sell for them as many Bibles as they liked to give him. They were afraid of bringing the man into trouble; to which he replied, 'I have no fear. Give them to me; the time is come; and as I have read the book, I will say it is worth its weight in gold. Why should not I sell it to my people, and let them read it too?' The missionaries said, 'Not yet, my friend; we fear the time is not yet quite come. If we give it you, it may lead you to disgrace and death.' He importuned them every week: 'You are wrong; the time is come; I have no fear, so give me as many of your books as you like to sell, and I shall soon come for more. We are tired of the Koran; there is no food for the soul in it, as there is in your book.'

"We believe, with Lord Stratford de Redcliffe, that the Bible 'is beginning to set aside THE FALSE BOOK.' Mr. Barker, since the war began, has transferred his residence from Smyrna to Constantinople, that he may be at the centre of communication with all the Protestant missionary stations, and preside over his increasing work. 'The depot,' he says, 'is full of life; colpor-

\*A fact recently communicated to the Bible Society.

teurs and boxes of books always passing in and out.' Seventeen thousand Bibles have been scattered this year through Turkey; and now even the wandering Kurds are fast forsaking Mahommedanism."

### A Free Conversation among Great Men.

The *Christian Intelligencer* gives an account from an unpublished journal, which introduces very pleasantly De Witt Clinton, Abraham Van Yetchen, Chancellor Kent, and Stephen Van Rensselaer, noble specimens of a past age.

The conversation was free and general, turning very much on religious subjects. The inquiry was started by Governor Clinton, how we are to account for the great change respecting the truth of Christianity, which has taken place in the last twenty years, in the minds of the educated classes, and especially among public men, "which have produced or brought it about?"

"As to the fact," said Chancellor Kent, "there is no doubt—there can be no doubt. I remember," he added, "that in my younger days there were very few professional men that were not infidels, or at least so far inclined to infidelity, that they could not be called believers in the truth of the Bible. What has led to the change?"

Although the question was addressed immediately to me, I was desirous to learn the views of those around me, and replied that I should like to hear how the gentlemen themselves would answer the question.

Chancellor Kent at once said: "One great reason of it is with the ministers of the Gospel themselves. As a profession they are better qualified for their work than they were formerly. Notwithstanding the venerable names of Edwards, Davies, and some others, who are to be had in all reverence for their learning and ability, take the clergy, as a class, and they were not, forty or fifty years ago,

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what they are now. Pains are taken to educate ministers for their work, and to a level with educated minds in other professions.

"If thinking men are to embrace Christianity, our understandings as well as our consciences must be addressed. We must have argument as well as exhortation; and I believe one great reason which has contributed to place educated men on the right side of the question is, that we find our clergy able to give us both—to act like Paul, who reasoned concerning righteousness, temperance, and judgment to come, while he also rebuked with all long suffering and doctrine. When that great apostle had occasion to preach before the men of Athens, he showed himself a man of learning, and preached in a way, that constrained the Athenians to hear him with respect."

"There is, no doubt, much in that," said Mr. Van Vetchen. "An intelligent ministry for intelligent hearers is indispensable, and the founders of Theological seminaries, which have recently been established in our country, deserve all praise as wise men and good Christians. They begin at the foundation. We have as good material in this country for making an able ministry as can be found in any other. But we must provide for making them, and not leave them in the raw material. There is an emulation springing up in this matter among the different denominations, which is yet among the best signs of the times."

"These considerations all speak to the point," said Governor Clinton, "and I will add another reason, which has operated to produce the happy result. It is the more frequent and friendly intercourse which now subsists between the clergy and the more intelligent classes of the laity. Although in former times we had such able men among the American clergy as have been named, they seemed to have been secluded from mankind. The consequence was injurious to themselves; for to a clergy whose business it

is to act on the minds of men, acquaintances with the people is needed as well as acquaintance with the truth he is to preach to them.

"But it was still more injurious to the men of cultivated minds on whom their high attainments might have enabled them to exercise a salutary influence. They were too much left to contemplate religion only as it was presented to them in their intercourse with men far inferior to themselves in talent, learning and general cultivation. Indeed," he added, with much earnestness, "while I would not have a pastor of the most brilliant attainments neglect the humblest member of his flock, I would have him consider all men of minds like his own entitled to a special portion of his pastoral care. Let him take every fit opportunity to bring them into active sympathy with himself in the wild fields of knowledge, and he will soon find how much good he may do them as a minister of the Gospel."

In this respect, our Bible Society anniversaries, and such occasions are of great service. They bring leading clergymen and leading laymen together on the same platform, to speak and consult on the same great subjects; and on both sides we gain great confidence in each other, by becoming better acquainted with each other.

"We should not forget another cause," he went on to say, "which has greatly contributed to the change. The twenty or thirty years which spread over the latter part of the last century, and beginning of the present, have given demonstration of the awful result to which infidelity leads. Facts, which speak for themselves, and too loudly to be disregarded, have shown that infidelity makes war as well on the social and civil welfare of man as his eternal safety. No man can read the history of France during the revolution, and the convulsions following it, without a conviction that the horrors which then shocked the civilized world sprang mainly from the absence of a religious sentiment in the nation. No



thinking man can contemplate such atrocities without concluding that the tree is evil which produces such evil fruit.

"I have sometimes thought that the Almighty seemed to have allowed that deluge of guilt and misery to overspread France and all other nations, in order to show them in frightful clearness what must be the consequences of that general renunciation of Christianity into which the distinguished men of the times were so inclined to fall. It was enough, if any thing could be enough, to make every wise man pause and turn back. It was the sight of a whirlwind, reaped by those who had sown the wind.

"But," he continued, "here is another that has often presented itself to my mind. So far as I know, when men of enlarged and disciplined minds have renounced infidelity and embraced Christianity, they have generally become what is usually called evangelical christians."

"Yes, it is so," was observed by several in the company; and name after name being given in proof of it, I was asked, "Why is it that such men usually embrace evangelical doctrines?" when I replied:

"It was because they have studied the subject carefully. We must suppose that their change from infidelity to faith in the Bible as an inspired book, is the result of thoughtful investigation: and, in my view, no man can study the Bible in spirit and sound philosophy, and not find as its prominent teachings what are usually termed the doctrine of grace."

"You remind me," said Chancellor Kent, of the story respecting Lord Bolingbroke and Dr. Clarke."

"Let us hear it," was the general reply.

"As the story runs," said the Chancellor, "Lord Bolingbroke was one day sitting in his house at Battersea, reading Calvin's Institutes, when he received a morning visit from Dr. Clarke. After the usual salutation, he asked the Dr. if he could guess what the book was

which then lay before him; 'and which (says Lord Bolingbroke,) I have been studying,'

'No, really, my Lord, I cannot,' quoth the Doctor.

'It is Calvin's Institutes,' said Lord Bolingbroke; 'what do you think of those matters, Doctor?'

'Oh, my Lord, we don't think about such antiquated stuff, we teach the plain doctrines of virtue and morality, and have long laid aside those abstruse points of grace.'

'Look you, Doctor,' said Lord Bolingbroke, 'you know I don't believe the Bible to be a divine revelation, but they who do can never defend it on any principle but that doctrine. To say truth. I have at times been almost persuaded to believe it upon this view of things; and there is one argument which has gone far with me in behalf of its authenticity; which is that the belief in it exists upon earth, even when committed to the care of such as you, who pretend to believe it, and yet deny the only principle upon which it is defensible.'

"When he had finished the story," he added, "I cannot vouch for the truth of the anecdote, but I will say, if it is not true, it ought to be."

"I see no reason to question it," said Governor Clinton. "I consider John Calvin as one of the greatest of men, one to whom full justice has scarcely been rendered, even at this late day. Great men, who act as reformers, or projectors, very seldom receive their just reward while they live. On the contrary, they usually have to encounter opposition and reproach. In some cases justice is rendered soon after they are in their graves, when they can be no longer pursued from motives of personal pique or jealousy; but in other cases they and their labors are not fully appreciated till centuries after their death. The seed they have sown does not produce its fully ripe fruit till generation after generation has passed by. Such a reformer was John Calvin. I am not going to say whether



his theology might or might not be improved. Nor do I say he was always right in his views or his conduct. No mere man is always right."

### Rev. John Overton Choules, D. D.

THE following sketch of Dr. Choules' life has been condensed from the admirable Funeral Discourse of Dr. W. Hague, delivered in the Second Baptist Church, Newport, R. I.

As one of the earlier editors of the Memorial, Dr. Choules deserves special notice at our hands. But, apart from this, his genial character, his activity in Christian enterprises, his vivacity and ability combined to win from a large circle of admiring friends that warm regard which now demands a tribute to his memory:

John Overton Choules was born in Bristol, England, February 5th, 1801. His parents were Wesleyans, esteemed for their piety, and were accustomed to receive as guests into their family circle such men as Dr. Adam Clark, and other distinguished ministers of the Wesleyan connection. At the age of twelve years, he was deprived of his father and his mother by the hand of death, and he passed through the period of his youthful orphanage under the guardianship of his uncle, Henry Overton Wills, Esq., a pious man, a wealthy merchant, a Congregationalist or Independent, and a manager of the Bristol Tabernacle, which was built by Whitfield, and occupied through successive terms of every year by the most distinguished ministers of England.

A little more than half a century ago, might have been seen at his daily school-tasks a playful boy, who seemed to feel his life in every limb, the embodied expression of health, strength, and overflowing joyousness, that the most rigid discipline could scarcely restrain, with a mind that could not only master easily the lessons that were set for it, but would seek inquisitively for information on a

score of points which those lessons had suggested; and then, after he had bounded away from the bondage of the class-room, this same boy might have been met at almost every turn of the observer's walks, now watching the doings and sayings of the merchants who were gathered on 'Change, now exploring the wonders of an "old curiosity shop," now climbing the shrouds of a ship at the docks, or questioning the mariner about foreign climes, now lingering on some neighboring height to enjoy a rural landscape, now listening with rapture, amidst a crowd, to the voice of some eminent orator, and now again, seated in the humble abode of a friendly shoemaker, like a scholar at his feet, to hear this man discourse of the marvels he had seen, or had read of in books of voyages and travels.

A youth of such a constitution and temperament would be, of course, exposed to peculiar temptations; and to no one, perhaps, would it have appeared very probable that the ministry of the gospel, and that, too, amongst the dissenters from the Established Church of his native country, would ever become the profession of his choice. To no one would a determination like this have seemed less likely than to himself. Especially would this issue have been little thought of immediately after he had completed his school duties, when by his daily employment in the business of a mercantile establishment, he was learning the mysteries of trade, and projecting schemes for the acquisition of a fortune. But his plans and projects were overruled by the power of Him who holdeth the hearts of the children of men in his hand and turneth them "as the streams of water" are turned, by the skill of the husbandman, who cuts his own channels for their flow. The religious truths that fell upon his ear from the teachings of the Sunday-school, followed by the ministrations of the pulpit, were carried by a divine energy to his heart, and there "wrought effectually."



ally." He was awakened to a deep sense of his native sinfulness, accompanied by a clear perception of the spirituality of the divine law. In this state of mind he was prepared to welcome the all-sufficient grace revealed in the gospel, by Jesus Christ, unto eternal life. He rejoiced in the hope of his personal acceptance with God; and, having avowed "the reason of the hope that was in him" to the Broadmead Baptist Church, under the pastoral care of the Rev. Dr. Ryland, he was baptized and received into their fellowship on the 9th of September, 1819, being then in the nineteenth year of his age.

Soon after this event, he left Bristol to reside at Dunstable, Bedfordshire, in order to pursue his studies under the Rev. William Anderson, a man distinguished for his classical attainments, his skill in teaching, and the severity of his scholastic discipline. Mr. Choules always mentioned his name with profound respect, and with expressions of gratitude. During the later years of his life, when recalling the scenes of the past in the rapid flow of his conversation, he would not fail to do justice to the fidelity of his tutor, and to the attractions of his "glorious old library." "Never," he was wont to say, "never have I known such years of study as those I passed at Dunstable." At this time, also, he was engaged considerably in preaching, occupying various pulpits in Bedfordshire.

In the year 1822 he returned to Bristol, and entered the college in that city, under the presidency of Dr. Ryland, as a theological student. Whilst he was there enjoying educational advantages of a high order, his long-cherished desire towards this country as his home was awakened anew; and in the year 1824 he arrived in New York, bearing letters of introduction to Divie Bethune, Esq., and to others also, clergymen and laymen, of that city and vicinity. There he spent his first winter in America, and was much engaged in supplying the

pulpits of various Christian denominations.

Following the advice of the friends whom he found in New York, he accepted, for a time, the charge of the Red Hook Academy, at Red Hook, in Dutchess county, on the eastern shore of the Hudson. He was a popular teacher. He could see at a glance the real capacity of a scholar, and with admirable tact he would make the most of it. With the vivacity and playfulness of a child, he combined the manly strength, the decided judgment, and the force of will that are requisite for the control of young minds; and there are those now living, occupying positions of civil and social distinctions in different parts of the land, who regard his influence over them in their youth as being intimately connected with their success in life, and who speak of their school days at Red Hook with benedictions upon his name.

But in this position, so agreeable to him, he was not allowed to remain for a long period. In the year 1827, this church (which had been known since the year 1656 as the Second Baptist church of Newport) suffered a severe loss by the death of its pastor, the Rev. Wm. Gammell, "whose praise was in all the churches" of the land, and whose removal, in the forty-second year of his age, from a sphere of usefulness that was daily extending itself, covered this community with a pall of gloom. Very rarely have brighter hopes of ministerial success been suddenly blighted than those which were blighted in the grave of Mr. Gammell. It became, at once, to the denomination generally, a question of great interest whether any man could be found, at liberty to accept a call, qualified to occupy a pulpit that had just been vacated by one who had the most favorable access to the public ear, and at the same time enjoyed the confidence and affections of the church that he served. In circumstances like these, a pastoral charge presents peculiar difficulties to the view of any one, especially



of a young man. Nevertheless, these difficulties were mastered. The fame of Mr. Choules as a preacher had already reached New England. His first sermons in this place were delivered on the 10th of June, 1827; after remaining a few weeks he accepted the unanimous call of the church and congregation; and on the 27th of September, the services of ordination were performed by an ecclesiastical council, who appointed the Rev. Dr. Gano, of Providence, to deliver the discourse appropriate to that occasion. Immediately the ministry of Mr. Choules won public favor. It was not only popular, but it was greatly blessed of Heaven; and, during the year that followed the ordination, more than fifty persons were baptized, and received into the church on a profession of their faith.

During this period of his first pastorate, Mr. Choules's pen was constantly employed. In 1829, he edited *James's Church Member's Guide*, which was issued from the press of Lincoln and Edmands. In 1831, he was engaged in bringing out a religious annual, entitled, "The Christian's Offering." This book led the way in that class of publications. The following sentence from his brief preface indicates his aim and his motive. "There can be no doubt entertained by a reflecting mind that the wide diffusion of the light and elegant literature of the day is exerting a powerful influence in the community, and especially on the youthful mind; and it is therefore incumbent on the friends of truth to aid the circulation of such works of taste as shall produce the best moral and religious effects."

Early in the year 1832, Mr. Choules committed to the press the *History of Missions*, in two quarto volumes; a work which had been commenced by the Rev. Thomas Smith, an eminent minister of England, who died in the midst of his arduous labors, in the year 1830. Mr. Choules completed the history, bestowed much time and toil upon its editorship,

and was gratified with its favorable reception by the public.

After a pastorate in Newport of six years duration, Mr. Choules resigned his charge, in order to accept a call from the First Baptist Church, in New Bedford, Massachusetts.

While residing in New Bedford, Mr. Choules was united in marriage to the lady who still lives to bewail his loss. Three years afterward his father-in-law, Thomas Pope, Esq., determined to remove to a new home, in the State of Michigan, and it was his wish that Mr. Choules should reside somewhere in his neighborhood. This wish was partially gratified. It was in these circumstances that a call from the Baptist Church in Buffalo was invested with some attractions, apart from those which pertained directly to the sphere of influence that was opened to him in that lively, thriving city of Western New York. He entered upon his work with great delight, and labored with acceptance, although suffering often from a disorder of the throat, produced by the harsh winds from Lake Erie.

After a residence of four years' continuance in Buffalo, a call was presented to him by the Sixth Street Baptist Church in the city of New York, to become their pastor. It was a church that could offer him no inducement to accept their invitation arising from their position, their wealth, strength or influence. The experiment was not successful. Although a hopeful impulse was given to it by the zeal and energy of the preacher, yet, before the lapse of two years, it was evident that a state of permanent prosperity was quite impracticable. The enterprise was ultimately abandoned. But then it is worthy of notice, in this connection, that the experiences of Mr. Choules verified the saying, that adversity is not without its uses. This period of gloomy discouragement displayed the character of the man to the eyes of his



friends in those aspects which would have been hidden by success—

As darkness shows us worlds of light,  
We never saw by day.

In the year 1843, he accepted a call from the Baptist Church of Jamaica Plain, a part of the town of Roxbury, near Boston. There again his situation, with all its surroundings, was most agreeable to his cherished tastes. Every feature of it, too, he fully appreciated. It is a place that has been justly styled the Eden of New England. Nature and art have there combined to spread out before the eye the most enchanting scenery. On every side, in its natural landscapes, its cultivated fields and gardens, as well as in its genial society, there was much to realize his finest conceptions of an English home. Moreover, every talent, and every acquisition that was peculiar to him, was highly estimated there. At that period the church was comparatively young, its members few, but it was full of vitality, and the pulpit occupied by Mr. Choules attracted to the house of worship a numerous and appreciative audience. His efforts were not put forth in vain; he did good service in the ministry, by diffusing widely throughout the community a candid spirit, and by conciliating a favorable regard to the Gospel which he preached.

While enjoying his residence at Jamaica Plain, Dr. Choules received into his family five or six boys, from wealthy families in New York, in order to prepare them for college or the counting-room, and also employed the hours of leisure that were at his command in preparing for the press a new edition of Neal's History of the Puritans, which was issued in 1844, from the press of Harper and Brothers.

In the year 1847, Dr. Choules was delighted to receive a communication from his former parishioners in Newport, which, in fact, was nothing less than an earnest request that he would return to his "first love," and set his hand again to the work

of his ministry in the place where it had been commenced. He welcomed this communication, because it was a proof of long-cherished affection which he warmly reciprocated; not on account of any desire, on his part, to leave the church and people whom he was then happily serving. So far was he from this, that the thought of another removal was painful to him. After a friendly correspondence the invitation was declined. A few months passed away, and the call was then repeated. The strength of early attachments at last prevailed; and most cordial was the welcome with which Dr. Choules was greeted when he returned, in the strength of his manhood, to the official position that he had occupied so honorably in the days of his youth.

From the time of his return to these scenes and associations of his younger days, until the last moment of his existence upon the earth, Dr. Choules has enjoyed the confidence and affections of those with whom he stood most closely connected as a man and a Christian minister. He was loved by his people; he *knew* that he was loved; and he felt in his heart the joy that springs from a full reciprocation of the sentiment.

When we consider that, in addition to the works already mentioned, Dr. Choules has put forth an American edition of Foster's Statesmen of the English Commonwealth, that he has furnished a continuation of Hinton's History of America, ending with the administration of President Taylor, that for several years he has edited the Boston Christian Times, or contributed regularly to other papers, that his lecture on the character and administration of Oliver Cromwell, and also his lectures on other subjects, have been received with favor throughout the country, we are led to the conclusion that his pen was seldom idle, and that it has done good service in the cause of literature and religion.

The last labor that specially tasked his pen, was a commemorative discourse on



the life and character of the Rev. Joshua Bradley, one of his predecessors in the ministry of this church, almost half a century ago, and late Superintendent of Public Instruction in the State of Minnesota, who died in November last, at St. Paul's, in the eighty-fifth year of his age. On the Sunday following that on which this discourse was delivered, the last Sunday of the year, Dr. Choules preached in this pulpit from these words: (Eph. v. 14,) "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." None who heard him then surmised that they were listening to the preacher for the last time; but with that sermon his public ministry was finished. The subject itself, the sentiments suggested, and the spirit in which they were inculcated, rendered that discourse as truly appropriate to the circumstances, as if his mind, by some strange forecast, had anticipated the solemn aspects with which subsequent events have invested that occasion.

The evening of the ensuing day, Monday, December 31st, was passed by Dr. Choules at the house of one of his parishioners, where was gathered a benevolent society, whose object was to furnish aid to the Grand Ligne Mission. It is said that he had seldom appeared to be more animated; more keenly alive to the enjoyments of a social circle. Between eight and nine o'clock he took leave of his friends for the purpose of visiting New York, on business connected with his school. He had then been suffering from a severe cold for a few days; but his natural flow of spirits was such, that it was always difficult, when he was somewhat indisposed, to ascertain the degree of indisposition under which he labored. Nothing occurred, however, to interfere with his various engagements until Wednesday. On that day, towards evening, while returning to the residence of Nelson Robinson, Esq., whose guest he was, he fell upon the ice, and complaining of much pain, he was assisted to the house by Mr. James A. Robin-

son, one of his former pupils. Nevertheless, after obtaining relief, he soon went out again in order to fulfil his intention of passing that evening at the house of a friend, where he remained but a short time, the return of severe pain obliging him to leave quite early. The pain gradually increased through the night: his physician, Dr. Lindsley, was sent for, and it became evident that his disease was inflammation and congestion of the lungs.

He spoke of the unexpectedness of his departure, and remarked, "I had not looked for this: if it had been the Lord's will, I would have liked another month to have looked over the road more clearly; but it does not matter after all; 'twould have been the same thing; only simple faith in Christ. I have been hurried away through life by a tide of the most impulsive, impetuous nature, perhaps, that ever man had to contend with. This arose from the want of early training; but it has enabled me to do a great deal of good that I otherwise could not have accomplished, and has given me influence for others." He proceeded to note down with his own hand memoranda of many things that required attention, sent for Thomas S. Sommers, Esq., to draw up his will, and then, as he affixed his signature, said, "'Tis for the last time, Lizzie." Addressing his conversation to his wife, he said, "I have loved Christ; I have preached Christ and Him alone; I have loved to preach Christ and Him crucified." She then said, "Husband, you can trust Him now." He replied, "Only Christ. When I think of myself I shudder; but when I think of atoning blood, I commend myself to mercy alone, 'looking for the mercy of our Lord Jesus Christ unto eternal life.'" This text, from which he had lately preached, he seemed to dwell upon with delight. These words were followed by some strong and grateful expressions respecting the happiness of his domestic life, and he added, with deep emotion, "Lizzie, you have never been anything



to me but my heart's best earthly treasure."

During the course of that afternoon he received the visits of several friends. Mr. Charles T. Evans, who had from years of boyhood cherished towards him an attachment that was truly filial, entered the room, not far from four o'clock. "This is the last of earth, Charles," said he, "the end of all things." The tears of his friend restrained his speech, and, bidding him control his emotions, he charged him to bear messages of love to his father and mother. He was visited also by the Rev. Dr. Williams, who knelt at his side, and offered prayer. At one time, Mrs. Choules said to him, "Shall I give your love to your people?" He opened his eyes to their full extent, while a gleam of grateful feeling flashed from them; "My boundless love," was the earnest reply.

During his closing moments, his communications were with heaven; he addressed himself directly to his Saviour, using the words of Charles Wesley's beautiful hymn,

"Jesus, lover of my soul,  
Let me to thy bosom fly."

He repeated the whole hymn, his friend, Richard Fellowes, Esq., commencing the first line of the second, third, and fourth verses, and he alone continuing through each successively. The last words which lingered on his lips were these:

"His very word of grace is strong  
As that which built the skies;  
The voice that rolls the stars along  
Speaks all the promises."

He quietly ceased to breathe. He was reclining in his chair. No death-struggle marked the moment of his departure. The subtle ties of sympathy that united the spirit to the body were gently sundered, and then that spirit soared to its everlasting home.

It is easier to fly from sinful company than from sin: Lot fled from Sodom, but he fell into sin; "Hold thou me up, and I shall be safe."

## The Death of the Christian.

BY REV. C. H. SPURGEON.

"Thou shalt come to thy grave in a full age,  
Like as a shock of corn cometh in in his season."  
JON V: 26.

AFTER a few words upon the first point, Mr. Spurgeon proceeds:

II. And now comes a sweet thought, that death to the Christian is always acceptable:—"Thou shalt come to thy grave." Old Caryl makes this remark on this verse:—A willingness and a cheerfulness to die. Thou shalt come; thou shalt not be dragged or hurried to thy grave, as it is said of the foolish rich man, Luke xii., 'This night thy soul shall be required of thee;' but 'thou shalt come to thy grave—thou shalt die quietly and smilingly, as it were; thou shalt go to thy grave, as it were, upon thine own feet, and rather walk, than be carried to thy sepulchre.' The wicked man, when he dies, is driven to his grave, but the Christian comes to his grave. Let me tell you a parable. Behold, two men sat together in the same house: when death came to each of them, he said to one, "Thou shalt die!" The man looked at him, tears suffused his eyes, and he tremblingly said, "O death, I cannot, I will not die." He sought out a physician, and said to him, "I am sick, for death hath looked upon me. His eyes have paled my cheeks, and I fear I must depart. Physician, there is my wealth; give me health, and let me live." The physician took his wealth, but gave him not his health, with all his skill. The man changed his physician and tried another, and thought that perhaps he might spin out the thread of life a little longer. But, alas! death came and said, "I have given thee time to try thy varied excuses; come with me; thou shalt die." And he bound him hand and foot, and made him go to that dark land of shades. As the man went, he clutched at every side-post by the way; but death, with iron hands, still pulled him on. There was not a tree that grew along the way but he

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tried to grasp it; but death said, "Come on, thou art my captive, and thou shalt die." And unwillingly, as the laggard school-boy, who goeth slowly to school, so did he trace the road with death. He did not *come* to his grave, but death fetched him to it: the grave came to him.

But death said to the other man, "I am come for thee." He smilingly replied, "Ah, death, I know thee; I have seen thee many a time. I have held communion with thee. Thou art my Master's servant; thou hast come to fetch me home. Go, tell my Master I am ready; whenever he pleases, death, I am ready to go with thee." And together they went along the road, and held sweet company. Death said to him, "I have worn these skeleton bones to frighten wicked men; but I am not frightful; I will let thee see myself. The hand that wrote upon Belshazzar's wall was terrible, because no man saw anything but the hand; but," said death, "I will show thee my whole body. Men have only seen my bony hand, and have been terrified." And as they went along, death ungirded himself, to let the Christian see his body; and he smiled, for it was the body of an angel. He had wings of cherubs, and a body glorious as Gabriel. The Christian said to him, "Thou art not what I thought thou wast: I will cheerfully go with thee." At last death touched the believer with his hand; it was even as when the mother doth in sport smite her child a moment. The child loves that loving pinch upon the arm, for it is a proof of affection. So did death put his finger on the man's pulse, and stopped it for a moment, and the Christian found himself, by death's kind finger, changed into a spirit; yea, he found himself brother to the angels. His body had been etherealized, his soul purified, and he himself was in heaven.

A Christian has nothing to lose by death. You say he has to lose friends. I am not so sure of that. Many of you

may have more friends in heaven than on earth; some Christians have more dearly beloved ones above than below. You often count your family circle, but do you do as that little girl, of whom Wordsworth speaks, when she said, "Master, we are seven?" Some of them were dead and gone to heaven, but she would have it that they were all brothers and sisters still. O, how many brothers and sisters we have up stairs in the upper room in our Father's house! How many dear ones, linked with us in the ties of relationship, for they are as much our relations now as they were then. Though in the resurrection they neither marry nor are given in marriage, yet in that great world, who has said that the ties of affection shall be severed, so that we shall not, even there, claim kindred with one another, as well as kindred with Jesus Christ? What have we to lose by death? Come when he may, should we not open the door for him? I would love to feel like that woman who said, when she was dying, "I feel like a door on the latch, ready to be opened to let my Lord in." Is not that a sweet state, to have the house ready, so that it will require no setting in order? When death comes to a wicked man, he finds him moored fast; he snaps his cable, and drives his ship to sea; but when he comes to the Christian, he finds him winding up the anchor, and he says, "When thou hast done thy work and shipped the anchor, I will take thee home." With sweet breath he blows on him, and the ship is wafted gently to heaven, with no regrets for life, but with angels at the prow, spirits guiding the rudder, sweet songs coming through the cordage, and canvass silvered o'er with light.

III. The Christian's death is always *timely*—"Thou shalt come to thy grave in a full age." "Ah!" says one, "that is not true. Good people do not live longer than others. The most pious man may die in the prime of his youth." But look at my text. It does not say,



Thou shalt come to thy grave in old age, but—in a “full age.” Well, who knows what a “full age” is? A “full age” is whenever God likes to take his children home. There are some fruits you know that are late in coming to perfection, and we do not think their flavor is good till Christmas, or till they have gone through the frost, while some are fit for table now. All fruits do not get ripe and mellow at the same season. So with Christians. They are at “full age” when God chooses to take them home. They are at “full age” if they die at twenty-one; they are not more if they live to be ninety. Some wines can be drunk very soon after the vintage; others need to be kept. But what does this matter, if when the liquor is broached, it is found to have its full flavor? God never broaches his cask till the wine has perfected itself. There are two mercies to a Christian. The first is that he will never die too soon; and the second, that he will never die too late.

First, he will never die *too soon*. Spencer, who blazed out so brilliantly some years ago, preached so wonderfully, that many expected that a great light would shine steadily, and that many would be guided to heaven; but when suddenly the light was quenched in darkness, and he was drowned while yet in his youth, men wept, and said, “Ah! Spencer died too soon.” So it has been sung of Kirke White the poet, who worked so laboriously at his studies. Like the eagle who finds that the arrow that smote him was winged by a feather from his own body, so was his own study the means of his death; and the poet said he died too soon. It was untrue. He did not die too soon. No Christian ever does. But, say some, “How useful might they have been had they have lived!” Ah! but how damaging they might have been! And were it not better to die than to do something afterwards that would disgrace themselves, and bring disgrace to the Christian character? Were it not better to sleep

while their work was going on, than to break it down afterwards? We have seen some sad instances of Christian men who have been very useful in God’s cause, but have afterwards had sad falls, and have dishonored Christ, though they were saved and brought back at last. We could almost wish that they had died rather than lived. You don’t know what might have been the career of those men who were taken away so soon. Are you quite sure they would have done so much good? Might they not have done much evil? Could we have a dream of the future, and see what there might have been, we should say, Ah, Lord, let it stop while it is well! Let him sleep while the music playeth; there may be hideous sounds afterwards. We long not to keep awake to hear the dreary notes. The Christian dies well: he does not die too soon.

Again—the Christian never dies *too late*. That old lady there is eighty years old. She sits in a miserable room, shivering by a handful of fire. She is kept by charity. She is poor and miserable. “What’s the good of her?” says everybody; “she has lived too long. A few years ago she might have been of some use; but now look at her! She can scarcely eat unless her food is put into her mouth. She cannot move; and what good can she be?” Do you not find fault with your Master’s work? He is too good a husbandman to leave his wheat in the field too long, and let it shale out. Go and see her, and you will be reproved. Let her speak; she can tell you things you never knew in all your life. Or, if she does not speak at all, her silent, un murmuring serenity, her constant submission, teaches you how to bear suffering. So that there is something you can learn from her yet. Say not the old leaf hangeth too long on the tree. An insect may yet twist itself therein, and fashion it into its habitation. O, say not the old sear leaf ought to have been blown off long ago. The time is coming when it shall fall gently

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on the soil; but it remaineth to preach to unthinking men the frailty of their lives. Hear what God says to each of us: "Thou shalt come to thy grave in a full age." Cholera! thou mayest fly across the land and taint the air: I shall die in a "full age." I may preach to-day, and as many days as I please in the week, but I shall die at a "full age." However ardently I may labor, I shall die at a "full age." Affliction may come to drain my very life's blood, and dry up the very sap and marrow of my being. Ah! but affliction, thou shalt not come too soon: I shall die at a "full age." And thou, waiting man, and thou, tarrying woman, thou art saying, "Oh! Lord, how long?—how long? Let me come home." Thou shalt not be kept from thy beloved Jesus one hour more than is necessary; thou shalt have heaven as soon as thou art ready for it. Heaven is ready enough for thee; and thy Lord will say, "Come up higher," when thou hast arrived at a "full age;" but never before, nor after.

IV. Now the last thing is, that a Christian will die with *honor*:—"Thou shalt come to thy grave like a shock of corn cometh in in his season." You hear men speak against funeral honors; and I certainly do enter my protest against the awful extravagance with which many funerals are conducted, and the absurdly stupid fashions that are often introduced. It would be a happy thing if some persons could break through them, and if widows were not obliged to spend the money which they need so much themselves, upon a needless ceremony, which makes death not honorable, but rather despicable. But, methinks that while death should not be flaunted out with gaudy plumes, there is such a thing as an honorable funeral which every one of us may desire to have. We do not wish to be carried away just as a bundle of tares, we would prefer that devout men should carry us to the grave and make much lamentation over us. Some of us have seen funerals that were very

like a "harvest home." I can remember the funeral of a sainted minister, under whom I once sat. The pulpit was hung in black, and crowds of people came together; and when an aged veteran in the army of Christ rose up to deliver the funeral oration over his remains, there stood a weeping people, lamenting that a prince had fallen that day in Israel. Then, verily, I felt what Mr. Jay must have experienced when he preached the funeral sermon for Rowland Hill, "How! fir tree, the cedar has fallen," there was such a melancholy grandeur there. And yet my soul seemed lit up with joy, to think it possible that some of us might share in the same affection, and that the same tears might be wept over us when we come to die. Ah! my brethren here, my brethren in office, my brethren in this church, it may somewhat cheer your hearts to know that when you depart, your death will be to us a source of the deepest grief and most piercing sorrow. Your burial shall not be that prophesied for Jehoiakim—the burial of an ass—with none to weep over him; but devout men will assemble and say, "Here lies the deacon who for years served his Master so faithfully." "Here lies the Sunday-school teacher," will the child say, "who early taught me the Saviour's name;" and if the minister should fall, methinks a crowd of people following him to the tomb would well give him such a funeral as a shock of corn hath when "it cometh in in his season." I believe we ought to pay great respect to the departed saints' bodies. "The memory of the just is blessed." And even ye little saints in the church, don't think you will be forgotten when you die. You may have no grave-stone; but the angels will know where you are as well without a grave-stone as with it. There will be some who will weep over you: you will not be hurried away, but will be carried with tears to your grave.

But, methinks, there are two funerals for every Christian: one, the funeral of the *body*; and the other, the *soul*. Fu-



neral, did I say, of the soul? No, I meant not so: I meant not so: it is a marriage of the soul; for as soon as it leaves the body the angel reapers stand ready to carry it away. They may not bring a fiery chariot as erst they had for Elijah: but they have their broad spreading wings. I rejoice to believe that angels will come as convoys to the soul across the ethereal plains. Lo! angels at the head support the ascending saint, and lovingly they look upon his face as they bear him upwards; and angels at the feet, assist in wafting him up yonder through the skies. And as the husbandmen come out from their houses and cry "A joyous harvest home," so will the angels come forth from the gates of heaven, and say "Harvest home! harvest home! Here is another shock of corn, fully ripe, gathered into the garner." I think the most honorable and glorious thing we shall ever behold, next to Christ's entrance into heaven, and his glory there, is the entrance of one of God's people into heaven. I can suppose it is made a holiday whenever one saint enters,—and that is continually, so that they keep perpetual holiday. Oh! methinks there is a shout that cometh from heaven whenever a Christian enters it, louder than the noise of many waters. The thundering acclamations of an universe are drowned, as if they were but a whisper, in the great shout which all the ransomed raise, when they cry, "Another, and yet another comes;" and the song is still swelled by increasing voices, as they chant, "Blessed Husbandman, blessed Husbandman, thy wheat is coming home; shocks of corn, fully ripe are gathering into thy garner." Well, wait a little, beloved. In a few more years you and I shall be carried through the ether on the wings of angels. Methinks I die, and the angels approach. I am on the wings of cherubs. Oh, how they bear me up—how swiftly, and yet how softly. I have left mortality, with all its pains. Oh, how rapid is my flight! Just now I passed the morning star. Far behind me now the planets shine. Oh, how swiftly do I fly, and how sweetly! Cherubs! what swift flight is yours, and what kind arms are these I lean upon. And on my way ye kiss me with the kisses of love and affection. Ye call me brother. Cherubs! Am I your brother? I who just now was captive in a

tenement of clay—am I your brother? "Yes!" they say. Oh, hark! I hear music strangely harmonious! What sweet sounds come to my ears! I am nearing Paradise! 'Tis e'en so. Do not spirits approach with songs of joy? "Yes!" they say. And ere they can answer, behold they come,—a glorious convoy! I catch a sight of them as they are holding a great review at the gates of Paradise. And, ah! there is the golden gate. I enter it; and I see my blessed Lord. I can tell you no more. All else were things unlawful for flesh to utter. My Lord! I am with thee—plunged into thee—lost in thee, just as a drop is swallowed in the ocean—as one single tint is lost in the glorious rainbow? Am I lost in thee, thou glorious Jesus? And is my bliss consummated? Is the wedding-day come at last? have I really put on the marriage-garments? Yes! I have. There is nought else now for me. In vain your harps, ye angels. In vain all else. Leave me a little while—I will know your heaven by-and-bye. Give me some years, yea, give me some ages to lean here on this sweet bosom of my Lord; give me half eternity, and let me bask myself in the sunshine of that one smile. Yes; give me this. Didst speak, Jesus? "Yes; I have loved thee with an everlasting love, and now thou art mine; thou art with me." Is not this heaven? I want nought else. I tell you once again, ye blessed spirits, I will see you by-and-bye. But with my Lord I will now take my feast of love. O, Jesus! Jesus! Jesus! Thou art heaven! I want nought else. I am lost in thee!

Beloved, is not this to go to the "grave in full age, like as a shock of corn" fully ripe? The sooner the day shall come, the sooner we shall rejoice. O, tardy wheels of time! speed on your flight. O, angels, wherefore come ye on with laggard wings? O! fly through the ether and outstrip the lightning's flash! Why may I not die? Why do I tarry here? Impatient heart, be quiet a little while. Thou art not fit for heaven yet, else thou wouldst not be here. Thou hast not done thy work, else thou wouldst have thy rest. Toil on a little longer, there is rest enough in the grave. Thou shalt have it there. On! on!

"With my scrip on my back, and my staff in my hand,  
I'll march on in haste thro' an enemy's land;  
Though the way may be rough, it cannot be long;  
So I'll smooth it with hope, and I'll cheer it with song."



## Editor's Garner of Gleanings.

THE FIRST FREE SCHOOLS IN AMERICA.—Mr. H. Barnard, in the notes to his "Biography of Ezekiel Cheever," gives some interesting information in regard to the origin of free schools in this country.

The Virginia Company in 1619, instructed the Governor for the time being to see "that each Town, Borough, and Hundred procured, by just means, a certain number of their children, to be brought up in the first elements of literature: that the most towards of them should be fitted for college, in the building of which they proposed to proceed as soon as any profit arose from the estate appropriated to that use; and they earnestly required their utmost help and furtherance in that pious and important work." In 1621, Mr. Copeland, chaplain of the Royal James, on her arrival from the East Indies, prevailed on the ship's company to subscribe £100 toward "a free schoole," and collected other donations of money and books for the same purpose. The school was located in Charles City, as being most central for the colony, and was called "*The East India School*." The company allotted 1000 acres of land, with five servants and an overseer, for the maintenance of the master and usher. The inhabitants made a contribution of £1500 to build a house, &c.

A second Free School was established in Elizabeth City in 1642; although Governor Berkeley, in 1670, in reply to the Question of the Commissioners of Foreign Plantations, "what course is taken about instructing the people within your government in the Christian religion; and, what provision is there made for the paying of your ministry?" answered as follows:—

"The same course that is taken in England out of towns; every man, according to his ability, instructing his children. We have forty-eight parishes, and our ministers are well paid, and, by my consent, should be better, if they would pray oftener, and preach less. But, of all other commodities, so of this, the worst are sent us, and we have had few we could boast of, since the persecution in Cromwell's tyranny drove pious, worthy men here. But, I thank God, there are no free schools, nor printing, and, I hope we shall not have these hundred years; for, learning has brought disobedience, and heresy, and sects into the world, and printing

has divulged them, and libels against the best government. God keep us from both!"

To the same question the Governor of Connecticut replied: "Great care is taken for the instruction of the people in the Christian Religion, by the ministers catechising of them and preaching to them twice every Sabbath day, and sometimes on Lecture days, and also by masters of families instructing and catechising their children and servants, being required so to do by law. There is in every town, except one or two new towns, a settled minister, whose maintenance is raised by rate, in some places £100, in some £90, &c." In a subsequent answer to similar questions, the Governor states that one-fourth of the annual revenue of the Colony, "is laid out in maintaining free [common] schools for the education of our children."

The first school established in Manhattan [New York], was by the West India Company, in 1633. This was an Elementary Parochial School under the management of the deacons of the Dutch Church, and is still continued. The first "Latin Schoolmaster" was sent out by the Company in 1659. In 1702 a "Free Grammar School" was partially endowed on the King's farm; and in 1732 a "Free School for teaching the Latin and Greek and practical branches of mathematics" was incorporated by law. The bill for this school, drafted by Mr. Phillipse, the Speaker, and brought in by Mr. Delancey, had this preamble; "Whereas the youth of this Colony are found by manifold experience, to be not inferior in their natural geniuses, to the youth of any other country in the world, therefore be it enacted, &c."

The first school Act of Maryland was passed in 1694, and is entitled a "Supplicatory Act to their sacred Majesties for erecting of Free Schools," meaning thereby the endowment of "schools, or places of study of Latin, Greek, writing, and the like, consisting of one master, one usher, and one writing master." &c.

The earliest mention of the establishment of "free schools" by Gov. Winthrop, in his History of New England, is under date of 1645, in the following language: "Divers free schools were erected, as at Roxbury, (for maintenance whereof every inhabitant bound some house or land for a yearly allow-



ance for ever) and at Boston, where they made an order to allow 50 pounds to the master and an house, and 30 pounds to an usher, who should also teach to read, and write, and cipher, and Indians' children were to be taught freely, and the charge to be by yearly contribution, either by voluntary allowance, or by rate of such as refused, etc., and this order was confirmed by the general court [blank]. Other towns did the like, providing maintainance by several means." Savage's Winthrop, Vol. II., p. 215.

We know by the original documents published by Parker in his "Sketch of the History of the Grammar School in the Easterly Part of Roxbury," the character of the Free School erected in that town. It was an endowed Grammar School, in which "none of the inhabitants of the said town of Roxbury that shall not join in this act (an instrument, or subscription paper, binding the subscribers and their estates for ever to the extent of their subscription 'to erect a free school' for the education of their children in Literature to fit them for public service, bothe in the Church and Commonwealthe, in succeeding ages,") with the rest of the Donors shall have any further benefit thereby than other strangers shall have who are not inhabitants." The school thus established was a Grammar School, as then understood in England, and was free only to the children of those for whom, or by whom it was endowed, and only to the extent of the endowment. This school, although not till within a few years past a Free School, or part of the system of Public Schools, according to the modern acceptance of the term, has been a fountain of higher education to that community and the state.

The early votes establishing and providing for the support of the "free schools" in Boston, as well as in other towns in Massachusetts, while they recognize, by grants of land and allowance out of the common stock, the interest and duty of the public in schools and universal education, also provide for the payment by parents of a rate or tuition.

Mr. Felt, in his annals of Salem, has given transcripts from the records of that town, which show the gradual development of the Free School, from an endowed school, devoted principally to preparing young men for college, and free only to poor but bright children, who gave promise of becoming good scholars—into a system of public

schools, for children of all ages, and of every condition and prospects in life, supported entirely by property tax or public funds. In 1641, at the Quarterly Court, Col. Endicott moved "a free skooles and therefore wished a whole town meeting about it." In 1644 it is "Ordered that a note be published on the next lecture day, that such as have children to be kept at schoole, would bring in their names and what they will giue for one whole yeare and, also, that if any poore body hath children or a childe, to be put to school and not able to pay for their schooling, that the town will pay it by a rate."

A CATHOLIC IMPRISONED, in Spain, for writing against the doctrine of the Immaculate Conception, Dr. Margaez, of Madrid, thus complains:—"Neither my age, which is 60, neither a paralysis from which I have suffered for four years, neither the cold which reigns in my cell, and is very injurious to my health, have had any weight with the Bishop's vicar. The clergy cry, with all their might, that I am a heretic, worthy to be burnt, worthy of the flame." Already this aged paralytic has been confined for more than a month, in this year 1856,—and yet Catholics prate about having established Liberty of Conscience in Maryland, two hundred years ago, when the facts are,—*first*, that they could not then arrogate more than they did to themselves, inasmuch as they were acting under a Protestant government; *second*, that the toleration which they established was no real liberty of conscience at all; *third*, that, such as it was, it was in striking contradiction to their manner of dealing with Protestants, wherever they had the power, both *then* and *now*.

A BAPTIST CHURCH EMIGRATING TO HONDURAS.—Arrangements are in progress to organize a new Baptist Church in the neighborhood of New York, who will remove, accompanied by their Pastor, to the State of Honduras next autumn. Thirteen families have already given in their names for the enterprise. Pioneers preceded them in May, to select ground and make all necessary arrangements. This is a new form of missions.

ANDOVER THEOLOGICAL SEMINARY.—It is proposed to raise \$150,000, additional endowment for Andover, partly to raise the salaries of the Professors, which are insufficient now, on account of the high prices of living, and partly to construct a fire proof building for the Library.



## IMPERCEPTIBLE INFLUENCE OF THE WORD.

President Edwards says, in his work on revivals, that much of the good which is done by sermons is wrought during the hearing of them. This may explain how simple and unlearned persons may derive great advantage from those things of which they can give no connected account. While they have the help and guidance of a preacher, they get along well enough; when they cease, they have but little time to rehearse; yet it is not a little, if during the time of the exercise, they have been moved to faith, love, or adoration.

A gentleman was once riding in Scotland by a bleaching ground, where a poor woman was watering her webs of linen cloth. He asked her where she went to Church, what she had heard on the preceding day, and how much she remembered. She could not even tell him the text of the last sermon. "And what good can the preaching do you," said he, "if you forget it all?" "Ah, sir," said the poor woman, "if you look at this web on the grass, you will see that as fast as ever I put the water on it, the sun dries it all up; and yet sir, I see it gets whiter and whiter."—*American Messenger*.

## SCRIPTURE AUTHORITY FOR THE TERM REVEREND.—

The N. Y. Chronicle, in reply to a query of a correspondent, quotes the following texts: "Nevertheless, let the wife see that she reverence her husband;" "We have had fathers after the flesh, and we gave them reverence;" and adds,—"Our inference is, that if it is right for the wife to reverence her husband, and the child to reverence the parent, it is equally so for a people to reverence their Pastor, whom they acknowledge as a minister of Christ.

## BIBLES FOR THE MILLION.—

A large meeting was recently held at the church of the Puritans, in New York, the object of which was to consider the expediency of entering upon a second exploration of the entire United States, with the avowed purpose of placing a copy of the sacred Scriptures in every destitute household, where there is a willingness to receive it. Addresses were delivered by clergymen of various religious denominations—showing the necessity of the proposed movement, and the ability of the American Bible Society to meet its demand. Let the work go on, "that the Word of the Lord may have free course and be glorified."

THE CONGRESS OF THE UNITED STATES AND THE HOLY SCRIPTURES.—We are sometimes told by those who would banish the Bible from our public schools, that "for public authorities to use the powers invested in them by the people for the purpose of aiding and sustaining the circulation of the scriptures, is a virtual blending of Church and State, and is therefore at variance with the first principles of our Federal Government." It may be interesting to some of our readers to learn how our fathers felt and acted with reference to the propriety of the Government of these United States encouraging the general circulation of the sacred Scriptures. How "when from the circumstances of the war, an English edition of the Bible could not be imported, nor any opinion formed how long the obstruction might continue," they "on this account particularly," as the Representatives of "the United States in Congress assembled," applauded and encouraged Mr. Aitken for his undertaking to furnish an American edition. We commend to all the following account of

THE FIRST AMERICAN BIBLE.—Seventy-years ago Robert Aitken, of Philadelphia, published the first American edition of the Bible. The following advertisement accompanied the work:

*By the United States in Congress assembled,  
September 12, 1782.*

The committee to whom was referred a memorial of Robert Aitken, printer, dated 31st January, 1781, respecting an edition of the Holy Scriptures, report, that Mr. Aitken has at a great expense now finished an American edition of the Holy Scriptures, in English; that the committee have, from time to time, attended to his progress in the work; that they also recommended it to the two chaplains of Congress to examine and give their opinion of the execution; who have accordingly reported thereon; the recommendation and report being as follows:

PHILADELPHIA, Sept. 1, 1782.

Reverend Gentlemen—Our knowledge of your piety and public spirit leads us, without apology, to recommend to your particular attention the edition of the Holy Scriptures publishing by Mr. Aitken. He undertook the expensive work at a time when, from the circumstances of the war, an English edition of the Bible could not be imported, nor any opinion formed how long the obstruction might continue. On this account particularly, he deserves applause and encouragement. We therefore wish you



reverend gentlemen to examine the execution of the work, and if approved, to give it the sanction of your judgment, and the weight of your recommendation.

We are, with very great respect, your most obedient humble servants,

(Signed,) JAMES DUANE,  
Chairman in behalf of a Committee  
of Congress on Mr. Aitken's Memorial.

Rev. Dr. White and Rev. Mr. Duffield,  
Chaplains of the United States in Congress  
assembled.

#### REPORT.

Gentlemen—Agreeably to your desire, we have paid attention to Mr. Robert Aitken's impression of the Holy Scriptures of the Old and New Testament. Having selected and examined a variety of passages throughout the work, we are of opinion that it is executed with great accuracy as to the sense, and with as few grammatical and typographical errors as could be expected in an undertaking of such magnitude. Being ourselves witnesses of the demand for this invaluable book, we rejoice in the present prospect of a supply; hoping that it will prove as advantageous as it is honorable to the gentleman who has exerted himself to furnish it, at the risk of private fortune.

We are, gentlemen, your very respectful and humble servants,

(Signed) WILLIAM WHITE,  
GEORGE DUFFIELD.

Hon. J. Duane, Chairman, &c., of the  
committee of Congress on Mr. Aitken's  
memorial.

Whereupon, *Resolved*, That the United States, in Congress assembled, highly approve the pious and laudable undertaking of Mr. Aitken, as subservient to the interests of religion, as well as an instance of the progress of arts in this country, and being satisfied from the above report, of his care and accuracy in the execution of the work, they recommend this edition of the Bible to the inhabitants of the United States, and hereby authorize him to publish this recommendation in the manner he shall think proper.

CHAS. THOMPSON, Sec.

Here we have a committee appointed by Congress "from time to time" attending "to the progress of" the publication of the sacred Scriptures, applying to the Chaplains of Congress to give to it their "particular attention," and the august assemblage of the representatives of the nation approving the "pious and laudable" undertaking, and recommending the book to the inhabi-

tants of the United States. Surely *these* had not the fear of the Pope before them, and who will say that they were not true Republicans?

WASHINGTON, D. C.—Rev. Mr. Teasdale writes to the *Western Watchman*: "The interior of our meeting-house is completed, and it was dedicated with appropriate services on the third Lord's day in January. It is a noble structure, we think, and is universally admired by strangers and citizens. The house is one hundred feet long by fifty-six in width, having only an organ gallery. It will seat comfortably a thousand people. The steeple is a model of symmetry and beauty; it is 160 feet high. The bell is a very sweet-toned instrument, and weighs 2163 lbs. It is easily distinguished from any other in the city. The organ is all that we can desire, also, as you will know when I tell you that it was used for a few years in Dr. Sharp's church, in Boston. It has been thoroughly overhauled, and gives out its sweet tones with almost resistless charms.

"The pews have all cushioned backs and bottoms, in uniform style, and the floors carpeted throughout in the best manner. The walls are beautifully frescoed in the best style of the art; and the pulpit is worthy of such a house. In short, the house is all that the most fastidious taste can demand in a structure, the design of which is intentionally so simple and so cheap. An additional expenditure of about \$1,000 on the exterior, in mastic work upon the front, and erecting a suitable fence, &c., will complete the job. And when some five thousand dollars more shall have been raised, the entire cost of the undertaking will be provided for, and the denomination will have added to the value of its church property at the national capitol some \$35,000. Indeed, I would not undertake to duplicate this house, on any site as eligible as that which it occupies, for that amount of money."

WHAT DOES SATAN PAY YOU FOR SWEARING?—"What does Satan pay you for swearing?" said Deacon Todd, (of the S. W. Baptist,) to one whom he heard using profane language.

"He don't pay me anything," was the reply.

"Well, you work cheap, to lay aside the character of a gentleman; to inflict so much pain on your friends, and all civil people; to suffer such pains of conscience as you must suffer, and lastly, to risk losing your own precious soul, and (gradually rising in



emphasis) *and all for nothing!* You certainly do work cheap—very cheap indeed.

"Now, my friend, let me advise you to say to your master what Peter said to his: 'I have left all, (civility, good breeding, regard for friends, hope of heaven,) and followed thee; what shall I therefore have?'"

RELIGIOUS DENOMINATIONS IN FRANCE.—It appears from official returns, that the number of persons in France belonging to the Roman Catholic religion is 35,931,032; Calvinists, 480,507; Lutherans, 267,825; Jews, 73,975; and other creeds 30,000. The following are the salaries of the bench of bishops: one archbishop at Paris 50,000 francs; 14 others 20,000 francs each; and 65 bishops 12,000 francs each; in all 80 Episcopal sees. The prelates invested with the dignity of cardinal receive in addition 10,000 francs a year each; and 23 bishops, residing in large and expensive centres of population, receive in addition 72,000 francs among them. The indemnities allowed for diocesan visits, &c., amounts to 143,000 francs a year. The total expense of the 80 sees is estimated at 1,385,000 francs per annum.

DAVIDSON COLLEGE, N. C.—This institution, under the control of the Presbyterian denomination, has recently received a bequest from Mr. Chambers, which will add probably \$250,000 to their funds. Their charter forbids their holding more than \$100,000, but it is hoped the legislature will take suitable measures to remedy this disability, and allow the noble design of the liberal testator to be carried into effect.

REV. ADOLPHE MONOD, of France, died April 6. He was a widely eminent minister; one of the shining lights of the French Protestant church. A few days before his death, he said, "My ministerial labors, my works, my preaching, I reckon all as filthy rags; a drop of my Saviour's blood is infinitely more precious."

HOW TO MAKE PREACHERS RICH.—We have found out the secret. Do any of the churches wish to know it? It is the simplest, easiest thing in the world. *Pay them nothing.* But what then? How will they get rich at that? They love the cause and the work too much to quit preaching, and so they will continue to do that, but devote themselves also to some secular business for a

living. The result will be, they will get rich. For there is not an efficient minister in the land who cannot, by his labor in the school, or at the bar, or by authorship, or some other way, make as much or more than even liberal churches are in the habit of paying their pastors.

Now think over the names of all the rich preachers you know, and see if they have not, many of them, become wealthy by *not being paid for preaching.* On the other hand, is there one who got rich by what he received from the churches?

THE SCOFFER SILENCED.—To a young infidel who was scoffing at Christianity because of the conduct of its professors, the late Dr. Mason once said: "Did you ever know an uproar to be made because an infidel went astray from the paths of morality?" The infidel admitted that he had not. "Then by expecting professors of Christianity to be holy, you admit it to be a holy religion, and thus pay it the highest compliment in your power." The young man had no reply to make.

SAYINGS OF SIDNEY SMITH.—Some very excellent people tell you they dare not hope; why do they dare *not* to hope? To me it seems much more impious to dare to despair.

A wise man hath his foibles as well as a fool: but the difference between them is, that the foibles of the one are known to himself, and concealed from the world; the foibles of the other are known to the world, and concealed from himself.

DEATH BED OF TALLEYRAND.—During the illness which was destined to close his mortal career, the mind of the great statesman and diplomatist continually reverted to the past, and his tenacious memory evolved before him the several events which he had witnessed, and in most of which he had borne a distinguished part. His nights, often sleepless from bodily suffering, were occupied with these meditations. A paper was found on his table one morning, on which he had written by the light of the lamp, such lines as these—'Behold eighty-three years past away! What cares! what agitation! what anxieties! what ill-will! what sad complications! and all without other result, except great fatigue of body and mind, and a profound sentiment of discouragement with regard to the future, and disgust with regard to the past!'



## Book Notices.

THE SUFFERING SAVIOUR; or *Meditations on the Last Days of Christ*, by F. W. Krummacher. Gould & Lincoln, Boston.

Perhaps none of the modern Germans has a wider reputation for evangelical piety and affecting earnestness than Krummacher. And this work revives the pleasant reminiscences of hours spent over his "Elijah the Tishbite," "Martyr Lamb," &c. It cannot fail to be popular.

COURTSHIP AND MARRIAGE; by Mrs. Caroline Lee Hentz. T. B. Peterson & Co., Phila.

A collection into one neat volume of several of Mrs. Hentz's gems, heretofore published, and enthusiastically approved of.

THE AGE OF GOLD, or *Life and Adventures of R. D. Romaine*, written by himself. Phillips, Sampson & Co., Boston.

A queer book—a sort of German-French-Yankee Robinson Crusoe—with many sprigs of humor, and some touches of pathos. You won't understand it until you read it, if you do then. But if you commence it, you will be apt to read it through, just to see what it can be.

SELECT WORKS OF REV. THOMAS BOSTON, Edited by Rev. A. S. Patterson. Carter & Bros., N. Y.

One of the best of the old Scotch authors, whose theology did so much to nourish piety, and form a godly character. The Carters are doing a good service by reproducing his writings. The "Fourfold State," and "Crook in the Lot," will be familiar names to our older readers, and deserve the acquaintance of the younger.

VASSALL MORTON. *A Novel*, by F. Parkman. Phillips, Sampson & Co., Boston.

It is neatly printed, and seems to be on a level with the ordinary works of that class, designed for amusement rather than profit. It is quite a stirring story.

HISTORY AND REPOSITORY OF PULPIT ELOQUENCE, by Rev. H. C. Fish. M. W. Dodd, New York.

This is not a mere compilation of scraps, a kind of literary hash, made up of odds and ends, but a truly valuable, scholarly and interesting work. The editor deserves the thanks of the public for the manner in which he has carried out his plan. Every pastor ought to have the book; and it would be received, we doubt not, as a gratifying mark of your esteem and affection, dear reader, if you should present it to your minister.

It consists of two large 8vo. volumes, con-

taining nearly 1,250 pages, and 8 steel engravings. More than eighty of the most celebrated discourses of the most eminent men are presented, a number of them being translations from foreign languages.

It is designed to carry out the plan, by extending it, in subsequent volumes, to living divines. We cordially recommend the book. It is well worth the price, which, we believe, is five dollars.

THE EARNEST MAN; or *the Character and Labors of Adoniram Judson*, by Mrs. H. C. Conant. Phillips, Sampson & Co., Boston; Sheldon & Blakeman, New York.

A memorial of one of earth's noblest men, planned and commenced by the late Mrs. Judson, and consigned, at her request, to the worthy hands of Mrs. Conant. The volume is "the property of Dr. Judson's orphan children, to whom the publishers generously relinquish, as in the case of the Memoir, the larger share of the profits."

But the literary merits and essential interest of the book are such that it does not need this appeal, however just and forcible, to the sympathies of those who, throughout our whole land, loved and honored Judson.

Though familiar with all the memoirs which have been published, reciting substantially those same facts, from the life of the first Mrs. Judson down to the two-volume memoir by Dr. Wayland,—we read this with new and increased interest. It deserves a place in every Sunday School and Church Library in the land.

MY CLASS, OR STORIES ON THE FORMATION OF CHARACTER; by Aunt Abbie.

JOSEPH MURRAY OR THE YOUNG PRODIGAL; by friend Jane.

It is an old observation that "the birds know the best cherries, and are sure to pick them." Now there are sundry little birds, (unfeathered) that infest our editorial sanctum sometimes, and have quite as lively a perception of the books that *suit them*, as the other kind of birds have in regard to the cherries. The above mentioned little books were on our table some time since. We looked over them with pleasure and interest. They are not there now. The little birds spoken of carried them off. Our readers can draw their own conclusions. If there are any more little birds whose bright eyes, chancing to glance on this page, would like to be feasted by those same cherries—we would say books,—they can find a whole tree—no, shelf—full of them, and our friend, Bro. Loxley, ready to supply them, at the rooms of the American Baptist Publication Society.

AMERICAN BAPTIST PUBLICATION SOCIETY



# The Monthly Record.

## Churches Constituted.

| Names.           | Where.            | When.    |
|------------------|-------------------|----------|
| Melrose,         | Mass.             |          |
| German Bap. Ch., | Brunswick, N. J., | April 23 |
| Greenville,      | Ala.,             | April 26 |
| Arena,           | Io.,              | April 26 |
| Oak Hill,        | Ky.,              | April 13 |
| East Gibson,     | Pa.,              | April 30 |

## Church Edifices Dedicated.

| Where.              | When.                        | Cost.     |
|---------------------|------------------------------|-----------|
| Friendship St. Ch., | Prov'e, R. I., May 1,        |           |
| Lima,               | N. Y., May 1,                | \$12,000  |
| Fifth Av. Ch.,      | N. Y. City, N. Y., June 8,   | \$125,000 |
| Burke,              | N. Y., May 28,               | 2,000     |
| First Ch.,          | Schenectady, N. Y., June 19, |           |
| Hornellsville,      | N. Y., June 12,              |           |
| Yorkville, 83d st., | N. Y., May 22,               | 15,000    |

## Ordinations.

| Names.              | Where.                       | When.     |
|---------------------|------------------------------|-----------|
| Everett, W. P.,     | East Abington, Mass.,        | April 23. |
| Elkin, W. B.,       | Sandy Level, S. C.,          | April 20. |
| Hoben, W. G.,       | South Dover, N. Y.,          | April 7.  |
| Randolph, P.,       | Zion Ch., New Haven, Ct.,    | Ap. 13.   |
| Graves, Roswell H., | Miss'y to Africa, Balt., Md. |           |
| Clinton, T. R.,     | Pleasant Hill Ch., Ark.,     | May 11.   |
| Portman, J. G.,     | Marshall, Mich.,             | April —   |
| Fish, E. J.,        | Lima, Ia.,                   | April 15. |
| Mundine, J. C.,     | Burleson co., Texas,         | April 13. |
| Becker, Albert,     | Springfield, Ill.,           | May 14.   |
| Wyant, A. J.,       | Champaign co., Ill.,         | May 22.   |
| Everest, W. S.,     | Bloomer, Mich.,              | May 14.   |
| Hughes, Peter,      | Atlanta, Ga.,                | May 4.    |
| Smith, Jas. L.,     | Smithfield, Erie co., Pa.,   | May 27.   |

## Deaths of Baptist Ministers.

| Names.                     | Residences. | Time.    | Age. |
|----------------------------|-------------|----------|------|
| Davis, Thos. Lloyd,        | N. Y. City, | Mar. 19, | 42.  |
| Ingalls, Lovell, (Miss'y), | Rangoon,    | Mar. 14. |      |

## Ministers Rec'd from other Denominations.

| Names.                | Residence.         | Denom.      |
|-----------------------|--------------------|-------------|
| McMenamie, Patricius, | Newark, N. J.,     | Presb.      |
| Williams, Zachariah,  | Brooklyn, Ala.,    | Prot. Meth. |
| Doll, J. A.,          | Fluvanna co., Va., | Meth.       |

## Clerical Removals and Settlements.

| Names.          | Whence.                         | Where.              |
|-----------------|---------------------------------|---------------------|
| Ames, W. W.,    | Fairfax Sem., Greenfield, Mass. |                     |
| Allen, E. W.,   | Kingsbury, N. Y.,               | Charlotte, Vt.      |
| Barlow, F. N.,  | Franklindale, N. Y.,            | Cold Spring, N. Y.  |
| Branch, N.,     | East Killingley,                | Westford, Ct.       |
| Bronson, J. J., | Tyngsboro',                     | Norton, Mass.       |
| Bond, P.,       | Cornish Flat,                   | N. H.               |
| Bray, John,     | Waller's, Va.,                  | Cumberland, Md.     |
| Brown, E. C.,   | Penn Yan,                       | Westmoreland, N. Y. |

| Names.               | Whence.                           | Where.                |
|----------------------|-----------------------------------|-----------------------|
| Barber, B. K.,       | Charleston, N. Y.,                | Wauhsara, Wis.        |
| Brigham, G. H.,      | Scipio,                           | Manlius, N. Y.        |
| Backus, J. S.,       | Union Ch.,                        | N. Y. City.           |
| Blair, S.,           | Louisville, Ill.,                 | Oiney, Ill.           |
| Bell, G. W. S.,      | Manchester, Ill.,                 | Richmond, Ill.        |
| Clark, C. A.,        | Agent H. M. Soc.,                 | Stonington, Ct.       |
| Colver, C. K.,       |                                   | Detroit, Mich.        |
| Castle, John H.,     | Pottsville, Pa.,                  | Newburg, N. Y.        |
| Carto, B.,           | Bristol, R. I.,                   | Clark co., O.         |
| Carnahan, D. F.,     |                                   | Calvary ch., Phila.   |
| Conover, Ed.,        | Lebanon Springs, West Troy, N. Y. |                       |
| Caldwell, Wm A.,     | Mt Pt., Pa.,                      | Greenville, Can W.    |
| De Votie, Rev J. H., | Mont'y, Ala.,                     | Columbus, Ga.         |
| Denio, W. G.,        | Antwerp, N. Y.,                   | Depauville, N. J.     |
| Davis, Jas. A.,      | Blountsville, Te.,                | Marion, Va.           |
| Delany, Rev J.,      | Port Washington, Horicon, Wis.    |                       |
| Everingham, J. S.,   | S. Richland, N. Y.,               | S. Butler, N. Y.      |
| Eaton, W. G.,        | Shelbyville, Ill.,                | Oiney, Ill.           |
| Foljambe, S. W.,     | Dayton, O. S. Framingham, Mass.   |                       |
| Foster, J. C.,       | Monson, Mass.,                    | Chester, Ct.          |
| Foster, J. C.,       | Brattleboro', Vt.,                | Beverly, Mass.        |
| Goodwin, Thos.,      |                                   | Poughkeepsie, N. Y.   |
| Griffis, P.,         | North Urbana,                     | Lodi Center, N. J.    |
| Gardner, S.,         |                                   | North Lisle, N. Y.    |
| Gates, Granville,    | Nanticoke S's, Centre Avon, Ill.  |                       |
| Gregory, T.,         | Bernick, Ill.,                    | Cooperstown, N. Y.    |
| Howe, G. W.,         | Middlefield, N. Y.,               | Chicago, Ill.         |
| Howard, W. G.,       | Rochester, N. Y.,                 | Chicago, Ill.         |
| Hutchinson,          | Lower Dublin.                     |                       |
| Irwin, J. L.,        | Maria Creek, Ia.,                 | Winona, Min.          |
| Jones, H. V.,        | Piscataway, N. J.,                |                       |
| Jacobs, E. T.,       |                                   | New Berlin, N. Y.     |
| Jameson, T. C.,      | Boston, Mass.,                    | Melrose, Mass.        |
| Lewis, E. M.,        | Beetown, Wis.,                    | Tafton, Wis.          |
| Lockhart, R.,        | North Liberty, O.,                | Martinsburg, O.       |
| Merriam, Asaph,      | Bolton,                           | Fitchburg, Mass.      |
| Mills, E.,           | Spartansburg, Pa.,                | Ripley Center, N. Y.  |
| Morey, R.,           | Wyoming, N. Y.,                   | Arcade, N. Y.         |
| Miles, Geo. J.,      | Phila., Pa.,                      | Muscatine, Iowa.      |
| Parmley, W. H.,      | Burlington, Jersey City, N. J.    |                       |
| Pearce, R. D.,       | Collins, N. Y.,                   | East Aurora, N. Y.    |
| Parker, H. I.,       | Fox Lake, Wis.,                   | Beaver Dam, Wis.      |
| Reding, C. W.,       | Bev. Farms,                       | Manchester, Mass.     |
| Rice, Thos. O.,      | West Killingley,                  | Rockville, Ct.        |
| Roney, Wm.,          | Allowaytown, N. J.,               | Arcadia, N. Y.        |
| Rowley, Moses,       | Sun Prairie, Mazo Mania, Wis.     |                       |
| Rice, L.,            | Three Mile Bay,                   | Antwerp, N. Y.        |
| Richardson, J. G.,   | Newburyport, Mass.                |                       |
| Strong, J. E.,       |                                   | Woodstock, N. H.      |
| Simons, A. P.,       |                                   | Cornwall Hollow, Ct.  |
| Sampson, David,      |                                   | Newbury, N. Y.        |
| Stark, J. F.,        | McDonough, NY,                    | W. Clarksville, NY    |
| Smith, W. B.,        | Madison University,               | Hudson, N. Y.         |
| Stafford, L. E.,     | Worcester, N. Y.,                 | Louisville, Ky.       |
| Sheldon, C. P.,      | Hamilton, N. Y.,                  | Troy, N. Y.           |
| Starr, D. S.,        | Wisconsin,                        | Oswego, Ill.          |
| Tolan, W. B.,        | Rahway, N. J.,                    | Stepney, Ct.          |
| Tucker, A.,          | Dixon, Ill.,                      | Monmouth, Ill.        |
| Tucker, H. H.,       | Richmond, Va.,                    | Penfield, Ga.         |
| Virgil, A.,          | State St. Ch.,                    | Albany, N. Y.         |
| Worth, E.,           | Concord, N. H.,                   | Kennebunck, Va.       |
| Watkinson, M. R.,    | Sch. Falls, Pa.,                  | Manchester, O.        |
| Weatherly, J. W.,    |                                   | Xenia, Greene co., O. |
| Williams, J. F.,     | Cuba, N. Y.,                      | Middleton, Wis.       |
| Worrall, Thos. D.,   |                                   | Lowell, Mass.         |
| Wilson, R. G.,       | Stonington, Ct.,                  | Elmira, N. Y.         |
| Whitman, J. J.,      | Westmoreland, N. Fairchild, O.    |                       |
| Wade, J. M.,         | Clinton, Mich.,                   | Brooklyn, Mich.       |
| Whitehead, J. M.,    | Door Village, Ia.,                | Westville, Ia.        |
| Warren, H. S. P.,    | Stoughton, Wis.,                  | Bernick, Ill.         |
| Woodbury, Rev J.,    | Wenham, Mass.,                    | Up'r Alton, N. Y.     |
| Way, S. F.,          | E. Hamilton, N. Y.,               | N. Brookfield, N. Y.  |
| Watts, P.,           | Edgington, Ill.                   |                       |



# AMERICAN BAPTIST MEMORIAL.

AUGUST, 1856.

Rev. C. H. Spurgeon.

THE youthful incumbent of the Park Street Church in London has acquired a fame, which gives interest to whatever comes from him.

The home estimate of his position, peculiarities, and ability, may be seen in the following Review of the volume of his sermons, which we extract from the Baptist Magazine, London. The volume referred to, we are gratified to learn, is soon to be republished in this country, by Sheldon, Blakeman & Co., New York. It will be looked for with curiosity, purchased with avidity, and read with profit.

*The New Park Street Pulpit, containing Sermons preached and revised by the Rev. C. H. SPURGEON, during the year 1855. Vol. i. London. 1856.*

"GENERALLY speaking, the public criticism of living preachers is a mischievous occupation. It springs from idle habits, fosters unhallowed passions, and unfits the minds of men for the profitable study for truth. But when men print their sermons and publish them, they appeal to the public judgment, entrust their productions to readers at hours less sacred than those of the sanctuary; and to review them may become a public duty.

"Especially does this remark apply to the present case. The author gathers the largest congregations in London, and is doing great apparent good. A ministry that crowds Exeter Hall, reckons additions to the church by hundreds in the

year, and brings a thousand persons to a prayer-meeting, is a theme of interest to all who are concerned in the welfare of our churches, and in the salvation of men. Inquiry and criticism seem due in such circumstances, not to the author or preacher, but to truth itself.

"It is fair to note at the outset that our opinion of Spurgeon's preaching is founded exclusively on the volume now under review; and that we take the book for what it is—a collection of discourses printed as they were spoken. This caution is but just to the author and the reviewer. Things have been reported as said by him which deserve rebuke; but they may never have been said, and at all events they are not printed here. At the same time, if the volume itself be tested by rules which we apply to finished written compositions, it will be found lamentably defective; and the reader may even close the book in disgust. Obviously, the real question is: Suppose these discourses spoken, in earnest reverent tones, what then is your judgment of the work and of the man?

"To this question, so framed, our reply is clear and decided. With many bad qualities, the volume contains many admirable ones, which make it as a whole deserving of the perusal of the minister and the student.

"To begin with the more agreeable part of our task. These sermons are remarkable for their richness in evangelical truth. Nearly every text is itself a lesson; and in nearly every sermon may be found the whole of the gospel. Mr.

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Spurgeon seems to have no taste for discoursing on the corners of truth, or on the more recondite portions of scripture. 'The *great things*' of God's law have a first place with him. He is evidently of Luther's mind: 'Woe and anathema to them—to all those preachers who love to handle lofty, difficult, and subtle questions in the pulpit, and bring such before the common people, and enlarge upon them seeking their own honor and glory. When I preach here in Wittemberg, I let down myself as much as possible, and do not think about the learned men and doctors of whom there may be some forty present, but look at the crowds of young men, children, and servants, who are there by hundreds and thousands; to them I preach, and to them I adapt myself, for they need it. And if the others do not like it, the door is open, let them walk out.'

"Nor less noteworthy is the fullness of his doctrinal statements. He professes to think himself quite peculiar in the firmness with which he holds and preaches his Calvinism; and though we cannot concur in the view that he is peculiar, yet there is much in the fullness of his doctrinal statements which deserves imitation and praise. No doubt Calvinistic doctrine may be so stated as to repel and discourage; but to ignore it, is, we are persuaded, to mutilate the gospel and paralyze the ministry. A specimen of the way in which Mr. Spurgeon treats these doctrines may be seen in the sermons on 'Election' and on 'Free-will a Slave;' and though we decline to vouch for all the sermons contain, there is much in them that is striking and just.

"A third quality to which no small part of Mr. Spurgeon's success is attributable, is the fearless decisiveness (to use no stronger term) with which he enunciates his views. Of course this virtue of fearless decision has its counterfeits. It is in popular esteem closely allied to presumption. It is very apt,

moreover, like right too rigid, to harden into wrong. But still there is a divine virtue known by this name. Under its influence, Paul withstood Peter to the face, because he was to be blamed; counted not even his life dear to him, and was ready to preach the gospel in Rome also. Under its influence, Luther said: 'Do not regard Melancthon, or me, or any other learned man, but think yourself the most learned of all when you are speaking of God from the pulpit. I have never suffered myself to be abashed with the notion that I could not preach well enough, though I have often been abashed and terrified at the thought that I must speak before God's face about his infinite majesty and divine essence.' We should think that Mr. Spurgeon was never nervous: and without commending self-sufficiency, or impudence, we cannot but deem the boldness which springs from a conviction of the truth of our message, and from complete self-renunciation, to be a quality as much needed as any other in the modern pulpit.

"Add to these excellences a fourth—a style at once dramatic, picturesque, and pointed—and the best qualities of Mr. Spurgeon's sermons are before us. He never uses abstract terms. He sacrifices nothing to mere euphony. He now fixes a truth on the memory by a pithy saying; now by a striking anecdote; and again by a scene painted to the life. The sermon on 'Heaven and Hell' contains good specimens of this quality; nor will the man who cultivates it and excels, fail to appeal impressively to the people. If, in addition to these excellences, Mr. Spurgeon possess a good voice, ready utterance, a vivid imagination, great earnestness, and extreme youth, it is not difficult to ascertain some of the sources of his success.

"But the globe of truth has its dark as well as its bright side; and the good qualities of Mr. Spurgeon's sermons are



blended with qualities of a very different kind. There may be some difference of opinion as to the number of them; but if one dead fly spoil the pot of ointment, the facts to which we now appeal deserve careful consideration both of himself and those who are disposed to copy him.

"Greatly as we admire decision and boldness in the announcement of evangelical truth, we have no love for impudence or self-sufficiency. Mr. Spurgeon states in his preface that he 'defies the opinions of men,' and is 'invulnerable either to criticism or abuse,' because there is scarcely a sermon which has not been instrumental in the conversion of a soul. This reasoning is surely unsound: *Arminian* sermons have been blessed in this way, and yet Mr. Spurgeon would hardly admit them to be on that ground scriptural. He himself disowns the argument; for in sermon 43 (p. 341,) he admits that bad things are sometimes the means of the conversion of men; and that success is sometimes denied to men who have yet most faithfully discharged their ministry. In fact, we fear that the spirit of the preface pervades too much the entire book—a spirit which, seen in another, we believe Mr. Spurgeon would be the first to condemn. Among its mischievous results is, that while claiming for Mr. Spurgeon's mistakes a kind of divine authority, it leads his hearer to question announcements which are undoubtedly true. It demands for his own teaching an authority which belongs only to the Divine, and tends to bring down the authority of divine teaching to the level of his own.

"The second fault we find with these sermons may be best expressed in Luther's words: 'In the pulpit those are the best preachers who discourse in a child-like, ordinary, simple style, intelligible to the common people; who do not propose difficult questions, nor confute the reasonings of their adversaries, nor yet cast censures upon absent magis-

*trates, or monks, or priests; or give side-way blows at those who oppose or dislike them.'* In the wise self-restraint indicated in the closing words of this sentence, Mr. Spurgeon does not excel. He attacks Arminians, colleges, churches, brother-ministers, in a style at once unbecoming and mischievous. His remarks are often based, we are persuaded, on ignorance of the systems or persons he condemns; and if *they were just*, they are still not such as a *young* man especially ought to indulge in, nor as *any* man, young or old, who means to do good, should allow. Let him remember his own saying: 'The arrows we have shot at one another have hurt us more than all that ever came from the bow of the devil.' If the self-sufficiency and censoriousness, which occasionally disfigure these pages, characterize Mr. Spurgeon's public ministry, they will make the very decisiveness which we have described as a virtue, appear a vice, and will disgust the more intelligent of his hearers. He may rely upon it that his success is *in spite* of these qualities, and the sooner he is free from them, the better for himself and for truth.

"The last fault we notice in this volume is its occasional extravagance, thoughtlessness, or ignorance. For pointed sayings the author is apt to substitute quibbles or puns. His dramatic sketches become now and then grotesque and ridiculous. Expositions are introduced such as any intelligent student of scripture will repudiate; and remarks are made on men and systems which are themselves more questionable than the things they are intended to censure. A specimen of confused and imperfect thinking may be seen in the 'Baptist Messenger,' for December, 1855; and a specimen of unsatisfactory exposition on p. 304 of this volume. In the latter passage we have a long paragraph on "God's 'shalls' and 'wills';" true enough in itself, but quite inappropriate to the text, where neither *shall* nor *will* (in the emphatic sense) is found.



"These remarks are made with regret. There is such life and vigor in these sermons, that it mortifies us to note so much that is censurable. Their excellences are obvious and suggestive; their faults equally so; let it be hoped that by humility, study, and prayer, these last may be cured. In such a result none will rejoice more heartily than ourselves."

### *The First Baptist Church, Charleston, S. C.*

BY REV. B. MANLY.

No. 2.

MR. SCREVEN'S SUCCESSORS.

**A**FTER the death of Mr. Screven, the church was served by a Mr. Sanford. But whence, or at what time he came, or what was his character, we are unable now to ascertain. He died about 1718.

In the year 1717, Rev. Mr. William Peartt came to Charleston, and, on the death of Mr. Sanford, became pastor of the church. We know but little of him, save that he seems to have been a man of respectable standing in society. After the death of Paul Grimball, who had been Secretary to the Province, and a member of Gov. Archdale's council, Mr. Peartt married his widow, who survived him also—"married a Mr. Smith, and under that name, gave a legacy of £1540 to the Baptist Church of Philadelphia." Mr. Peartt died about 1728.

BAPTISTS ON EDISTO ISLAND.

The Baptists and their descendants who had settled on Edisto, still members of the Charleston church, had become considerably increased through the labors of Mr. Frie, Mr. Screven and his successors; and before 1722, had joined with other inhabitants of the island in building a meeting house for their common use. About the same time, or a little before, Mr. William Tilly, one of the brethren, a native of Salisbury, England, appearing to be endowed with appropriate gifts and graces, was called to the ministry by the Charleston church;

and, after a suitable probation, was ordained in Charleston. His residence being in Edisto, his labors were chiefly bestowed there, and much to the edification of Christians. But in 1722, the Baptists were ejected from the common meeting house, to which Rev. Mr. Stobo and those who acted with him laid exclusive claim. They were therefore compelled to worship in private houses until 1726, when they built a meeting house for themselves, (it was standing in 1772,) on a lot of two acres, the gift of Mr. Ephraim Mikell; who was one of the members, and a pious, excellent man. The members there, who were then a considerable number, soon set about providing permanently for the support of Baptist preaching on the island. They purchased of Matthew Crees a tract of land for a glebe, adjoining the two acres given by Mr. Mikell, for the sum of £340; (the trustees then being Charles Odingsell, Joseph Sealy, sen., Ephraim Mikell, Paul Grimball, Joseph Sealy, jun., John Wells, William Elliott, sen., John Sheppard, Samuel Screven;) to hold the property for the support of an Anti-pædo-Baptist minister on that island forever.

Mr. Joseph Sealy also gave a fund of £1000 for the same object. But many of the members soon moved away; some to Port-Royal Island and some to Euhaw. Those on Port-Royal soon joined their brethren at Euhaw, where they maintained worship as well as they could; and, after the death of Mr. Tilly, the survivors on Edisto removed also to Euhaw, and left the Baptist name almost extinct on Edisto Island, for more than half a century.

Previous to the death of Mr. Peartt, viz: in 1727, a number of the members residing on Ashley River, a few miles above the city, erected a meeting house, with the aid of their brethren; in which worship was occasionally held, and which, in time, became the seat of a separate church. Another body of



members residing on Stono, built also a house of worship on that river, sixteen miles from town, about the same time, (1728;) and in common with that at Ashley River, this place received the occasional labors of the pastor, and such other ministers as were transiently in Charleston. The meeting house on Stono became afterwards memorable in the history of the church, as the first seat of worship of a body of members who formed a schism and separated from them. Both these houses were erected in quite a respectable style, and had lots of convenient size around them; that at Ashley River had a lot of seven acres, and that at Stono, of four.

#### REV. THOMAS SIMMONS.

Although the church, while it was thus extending itself, suffered a great bereavement in the death of its pastor, it was presently supplied by the Rev. Thomas Simmons. This gentleman, a native of England, had had his mind directed toward the ministry in early life. His father, not being aware of the son's desire, or not approving it, after giving him an academical education, bound him to the carpenter's business. "But the son liked it not, and therefore came to America, to follow his inclination." He first landed in Pennsylvania, was there received by the brethren, and ordained to the work of the ministry. He arrived in Charleston in 1728, the year in which Mr. Peartt died, and soon took the pastoral care of the church.

#### HERESY AND SECESSION,

Among the members, at this period, were several persons of education and influence. But these qualities, though so eminently serviceable to the cause of truth and piety, when under the sanctifying influence of the grace of God, often prove, through the infirmity or perverseness of the human mind, the fruitful source of heresy and schism.

So it proved in this instance. William Elliott, jun., son of the donor of the lot before mentioned, had now become a

member of the church, and possessed considerable influence. Adopting the distinguishing sentiments of the sect of Arians, he became the leader of a party, and drew off his father, and several of the more wealthy members with him. These, assuming the name of General Baptists, while the church were thereafter distinguished by the name of Particular Baptists, separated themselves from the mother church in 1733, sent to England for a minister of kindred sentiments, and obtained the Rev. Mr. Robert Ingram; and were constituted into a church, with the number of thirteen male and eight female members at the meeting house at Stono before mentioned, November 25, 1736.

This body were not entirely agreed on doctrinal points; some divisions of sentiment (so says Alexander Fraser in a certificate made before William Scott, jun., J. P., March 1, 1787) distracted their counsels and measures, during the ministry of their first pastor. But Mr. Ingram died soon after; and the next minister they obtained, Mr. Henry Heywood, being a man of education and talents, very probably soon composed their lesser differences; as we hear no more of them after this period. Mr. Heywood was succeeded by a Mr. Wheeler. This party, after the lapse of about fifty years from their secession, became entirely extinct.

#### REV. ISAAC CHANLER.

While this party was organizing itself, the members residing on Ashley River, received an invaluable accession to their number in the Rev. Isaac Chanler. This gentleman, born in Bristol, England, May 10, 1700, came to Carolina in 1733; and bestowed his labors principally among the Christians on Ashley River. He was so blessed to the conversion of souls, that it was soon judged expedient to have a separate church constituted at the place where he preached. Accordingly, May 24, 1736, twenty-eight persons, male and female, united together in



solemn covenant as a church, under the pastoral care of the Rev. Isaac Chanler, at the meeting house which had been built by common exertion, nine years before. This church existed, under the ministry of Mr. Chanler, his successors Mr. John Stephens, and others, until the Revolution; when, becoming extinct, all its temporalities, and even its plate, were seized upon by an *individual* and made *private property*.

#### BEREAVEMENTS AND TRIALS.

The church in Charleston, diminished in numbers, and reduced in strength by these almost simultaneous movements, was now destined to undergo a series of the severest trials. The Rev. Mr. Tilly, the wise and faithful minister at Edisto Island, to whom, in his growing usefulness, the church might look on any emergency, was now to be removed; and on April 14th, 1744, in the forty-sixth year of his age, he died. The death of such a man would have been a calamity to the church at any time; but more especially was it so now, when their proper pastor, Mr. Simmons, though generally esteemed a good man, had surrendered his judgment and feelings too much to the influence of others. This defect in his character, had well nigh occasioned the destruction of the church. In 1744, Dr. Thomas Dale, son-in-law of Mr. Simmons, but a particular friend of Mr. Heywood, the minister of the Arian party, caused a misunderstanding and dispute between his father-in-law and the church. Mr. Simmons was suspended from his pastoral office, by a majority of the church. But Mr. Francis Gracia, Deacon, and a few others, forcibly took possession of the place of worship, and introduced him again to the pulpit. The right of property and possession now being disputed, it was found that the original trustees to whom the property had been conveyed for the use of the congregation, were dead, and had not conveyed the trust to others: wherefore, the church sent a petition to the Provincial Legisla-

ture, signed by seventeen persons, praying them to revive the trust in their right and behalf. Aware that some efforts might be made to thwart their design, they requested Mr. Baker and Mr. Bullein, two of their members, to wait on the Legislature with their petition; furnishing them with abundant documentary evidence, to prove that they held the original Calvinistic sentiments of the church; that the donor of the lot himself, Mr. Elliott, was a Calvinist at the time of the gift, and for many years after; and that in what they had done with respect to Mr. Simmons and his party, they had acted only in accordance with the known usage of the church, and of Baptist churches in general.

Meanwhile a counter petition was circulated among the minority, and signed by them, praying the Legislature not to suffer the church, whom they style a party, to deprive Mr. Simmons of his pastoral office and living; and the deposed minister himself, with William Elliott, jun., the leader of the Arian party, waited in person on the Legislature to urge their point. The Legislature heard the petitions, and revived the trust. But the General Baptists had the address and influence, not only to have some of their own party nominated as trustees, but to have a clause inserted in the act, by which they were invested with equal rights in the property.

As the act is a singular one, it may be worth while to record the particular clause referred to. The act is dated "Council Chamber, May 25, 1745," and is signed by James Glen, Governor, and William Bull, jun., Speaker. The clause runs as follows: "And forasmuch as it appears by the above recited indenture, that the said town lot, numbered sixty-two, and appertenances, was given to the use of the Anti-pædo-baptists in general, and for the preventing of any disputes that may hereafter arise, it is hereby further enacted and declared by the authority aforesaid, that all the Anti-pædo-baptists, as well those distin-



guished by the name of General Baptists, as those distinguished by the name of Particular Baptists, are entitled to, and shall have an equal right in the said lot numbered sixty-two, and the appertinences. And each of the said sects shall and lawfully may make use of the same for divine service; any law, usage, or custom to the contrary, in any wise, notwithstanding."

Thus, (beside the meeting house on Stono, which the church had suffered the General Baptists to retain,) were they now put in possession of half the property in town, to which it does not appear that they had laid any previous claim. Mr. Heywood was immediately introduced into the pulpit in town, and his popular talents drew around him for a time, a large congregation. "But his doctrines soon disgusted the people, and but few came."

#### ARRANGEMENTS FOR A NEW HOUSE.

Meanwhile the sorrowful church, appointing June 24th, 1745, as a day of fasting and prayer, came together to consider what should be done: and, on the day above named, entered into solemn covenant with each other, and formed a new constitution for themselves. These instruments were probably the same which they originally adopted, with such modifications as their experience suggested. Far from being discouraged at what had occurred, they made immediate arrangements to provide themselves with a place of worship.

The following persons were appointed trustees to act for them, viz: William Screven, William Brisbane, James Screven, Robert Screven, Thomas Dixon, William Screven, jun., Nathaniel Bullein, James Brisbane, David Stoll, and Samuel Stillman, who are characterized by their several professions, and as being "all members of the congregation of Anti-pædo-baptists, meeting in Charleston, holding the doctrines of particular election and final perseverance, and denying Arian, Arminian, and Socinian

doctrines." It is not known how many of these gentlemen were communicants in the church. They all, it seems, were at least its zealous friends and adherents. They purchased of Mrs. Martha Fowler, for the sum of £500 currency, a "lot of land, bounded to the westward on Church street, and known in the plat of the town by the number 102," for the purpose of a place of worship; and in 1746 built upon it a brick house, fifty-nine feet by forty-two, which is the building, with some enlargement, at present occupied as a Mariner's church.

The church now saw themselves once more settled in a convenient house, and surrounded by a number of generous and valued friends. In spiritual strength they were not quite so much favored. Nominally, indeed, they had a considerable number of members in communion—all those who had gone from Edisto to Euhaw being still reckoned as belonging to the Charleston church. Morgan Edwards says of them, that "in 1738 a proposal from Charlestown church (of a dismission in order to become a distinct society) was rejected by the people of Euhaw;" that "during a period of sixty-three years" i. e. from their first settlement on Edisto under Lord Cardross, "they were considered as a branch of Charlestown; and they themselves took much pains (for reasons that do not now, 1772, appear,) to be considered as such, rather than a distinct church." But their connexion with the mother church was now to be dissolved; and under the direction and with the assistance of the Rev. Isaac Chanler, who had occasionally ministered to them, a solemn instrument of union was signed by the members at Euhaw, May 5, 1746, and they became a distinct body. As to the communicants in Charlestown, it seemed now as if the Lord would "quench the coal that was left;" as it is most probably this period of which Morgan Edwards has said, "the number of communicants was reduced to three; only one man (Mr. Sheppard) and two women re-



maining, that might be called a church."

Just in this gloomy crisis, however, it pleased God, by the ministry of Mr. Whitefield, to revive his work; in the fruits of which the Baptists largely shared, and many joined them. There was now but one Baptist minister in all this part of the province, to whom the church could look for aid, Rev. Mr. Chanler, pastor of the Ashley River church: and so numerous were his engagements that he could serve them only once a fortnight. Mr. Simmons, their former pastor, was still living, but not in fellowship; and any hopes which they might have had from his restoration, if any there were, were soon taken away; for on January 31, 1747, at the age of seventy years, *he died*. Notwithstanding that his connexion with the church issued so unhappily, he was generally esteemed a good man. One memorial only of his sentiments was left behind, viz: a piece published during his life, entitled "Some queries concerning the operations of the Holy Spirit answered." But what was the character of the work is not known, as no copy of it seems to be extant.

After Mr. Simmons's death, Mr. Gracia and others of his adherents, who had shared his exclusion, confessed their fault, and were restored to fellowship; and but for the want of ministerial aid, the church, now united, might have indulged the hope of prosperity and comfort. To supply this defect, the church wrote both to Europe and the Northern States for a minister of suitable character; none, however, came to their relief. They had only the service of their neighbor, Mr. Chanler, once a fortnight. And while in this situation their faith and patience were soon put to the test in the most unexpected and distressing manner. Mr. Chanler, their only minister, sickened, and, on November 30, 1749, in the forty-eighth year of his age, he died. While many hearts were rent with anguish by the fall of this great and good man in Israel, we may well suppose that

a mournful pause, in the hopes of the church, occurred. Although known to them not longer than about sixteen years, Mr. Chanler had been intimate with the most painfully interesting portions of their history. From his near residence he had been with them in weal and in woe, the firm, enlightened and undeviating friend of truth, and of the cause of Christ. Being distinguished for talents and piety, a good scholar and a sound divine, "a worthy man, and abundant in labors," he stood as a beacon light to the church through that stormy period—that night of abounding heresy and error: and industriously sought, by the labors of the press, to extend that light beyond his immediate sphere, and into future generations.

### Church Curiosities in London.

ONE of the principal business thoroughfares in London is Cheapside, a straight street of about half a mile in length, passing through the heart of the city, of width which was no doubt considered extraordinary some five or six hundred years ago, but which modern improved taste pronounces to be narrow. At the western end of Cheapside stand the General Post Office and St. Paul's Cathedral; at the eastern extremity are the Bank of England, the Mansion House and the Royal Exchange, with its unrivaled facade.

Just in the middle of this busiest and most thronged of all thoroughfares, over whose well worn stones two hundred thousand foot passengers, and thirty thousand vehicles pass and re-pass every working day in the year, in the very heart of London's commerce, stands Bow church, a beautiful edifice, built by Sir Christopher Wren, the architect of St. Paul's, richly adorned with tracery, carved work, stained glass, and a magnificent organ, and capable of accommodating, with comfort, about three thousand persons. It may be interesting to your readers, and it may assist them to form a judg-



ment of the working of the Established State Church in the city of London, to narrate a few facts relative to this church and parish as at present existing; premising, however, that this gives the unfavorable side as it regards the Church Establishment. There is a favorable side, which we may illustrate at a future time; both sides ought to be known, in order to form a fair estimate.

The living of Bow parish is in the hands of a rector, and is worth £1,200 sterling per annum, and this income is derived from the tithes, the payment of which is, of course, compulsory on persons of every creed. A short time ago the rector of the parish died, after having held the "cure of souls" there, and received this handsome income, for more than twenty years. Yet, at the time of his death, not more than about twenty people in the whole parish knew him even by sight; and, by the way, being six feet four inches in height, and stout in proportion, when once seen he was not soon forgotten. He never came near his church, never either preached there, or attended divine service there. He employed a curate at £100 a year to do the whole duty, and quietly put the other £1,100 in his own pocket, without even condescending to look at the parish whence this revenue was derived; and no man had the power to compel him, either to do the duty or refund the money.

Yet this worthy man was a dignitary of the church, an arch-deacon, whose duty it was to go up and down in the diocese of London, see to the churches being properly kept up, and deliver periodical charges to his brother clergy to keep them to their duties. This office brought him an additional large salary. On one occasion the pastor of Bow parish invited the two church-wardens—lay officers, chosen yearly by vote from among the householders of the parish; with two or three parishioners, to dine with him. After the port and sherry had been pretty well discussed, he rose

and said, "Gentlemen, I shall be happy to take champagne with you;" and forthwith his livery servants placed a quart bottle of champagne to every man. For himself, he poured out his wine into a half pint tumbler, and drank it in that style. It is not for me to say in what condition the guests went home.

During all these years the average congregation on the Sabbath day in Bow church, was from forty to sixty persons, in a building capable of holding three thousand. This is partly to be accounted for, of course, by the fact, that most of the merchants, whose warehouses are in that vicinity, reside in their villas out of town, like the worthy rector himself; still there is a large population of clerks, servants and small tradesmen in the neighborhood. The week-day service is held on the Wednesday morning, if we are not mistaken. On one occasion, a musical friend of ours, who had some acquaintance with the organist of Bow church, thought he would attend the week-day service to hear the instrument played. He accordingly went into the organ loft. There were the organist and about twenty children from a school, who were paid to come and sing. There was the clergyman in the desk, and the clerk to say amen. In all, about twenty-four persons engaged in conducting the service. Besides these, the entire congregation consisted of two old women in a far corner of the church.

There is an ancient endowment which affords five pounds to a clergyman to preach in Bow church on the anniversary of King Charles' assassination. Lately, the two church-wardens for the year, both of whom happened to be Non-Conformists, thought it their duty to go on the occasion. They formed the whole of the audience. Parson and clerk, and their two selves, and not a soul else came—no organist and no singers—there was no fund to pay them for coming to church on extra time. The clergyman gave out a hymn, and the old clerk commenced a tune. After a verse or so had



been sung, our Methodist church warden thought that a little more life was very desirable, so he and his brother official began to sing lustily. The poor old clerk, who, in all his years of office, had never heard such a thing in that church before, lifted up his spectacles from his wide-opened eyes, turned pale, and was unable to sing another note—he had been so put out of his way! To these two persons the preacher read an able historical discourse of an hour long; it was the curate of the parish. They went afterward into the vestry to thank him for his sermon. "Gentlemen," said he, "I am much obliged to you for coming. Fourteen years in succession have I come to this church on this day, with this very sermon in my pocket, and this is the first time I have ever had an opportunity of preaching it, and earning my five pounds. There has never before been a soul come in to hear me!" To the surprise of the wardens, he then handed them a £10 bank note. "The endowment," said he, "gives this to you; £5 to the clergyman for his sermon, and £10 to be distributed among the congregation to drink the parson's health!"

Since the death of the late rector—who, by the way, was a director of the "Society for the Propagation of the Gospel in Foreign Parts," and it was a standing joke in the parish, that the parish of Bow was more "foreign" to him than most other "parts," for he was a great traveler—a more efficient man has succeeded him, and things are now somewhat improved. But the above is a fair sample of the church curiosities of London. There is nothing in this account which may not be matched in many other city parishes. What with the suburban residence of the city merchants, and the indolence of the rich rectors, the congregations in the ninety-seven parish churches, belonging to the establishment, within the city bounds, do not average above sixty or seventy persons; yet, when a proposal was lately made to transfer some of these church

funds to other localities, where the baptized heathen—if, indeed, they were ever baptized—never see the inside of a place of worship, and live in crowding myriads without pastoral care, it was unsuccessful. Interest prevailed against reason and justice. The Established church in England is a great institution, with great excellences and great blemishes; but she has little or no power to remedy the abuses which have crept into her sanctuaries.—*Religious Herald.*

### The Apostle Paul in Debt.

WHAT! Paul in debt! Paul, who wrote to the Romans, "Owe no man anything,"—who labored with his whole hands so as to support the weak, whose whole character seemed so honest, straight-forward and exemplary. Paul in debt!

Yes, and more than that: I do not know that the debt was ever fully discharged. Until he died, he labored on, with the consciousness of this debt hanging over him. All that can be said is, that he acknowledged the debt honestly, and toiled most industriously to pay as much of it as he could.

It was a debt due to a great many persons, very much scattered about. We all know that Paul traveled very extensively. Various motives prompted men to take foreign tours. Some go for health, and some for wealth; some because they have something to do abroad, and others because they have nothing to do at home; some for curiosity, some because they are tired of their country, and some because their country is tired of them. It may be asked, what was Paul's motive in his various journeys? I think I can tell. He was traveling about *paying his debts.*

How were these debts contracted? Paul was not an extravagant man. He had no family. He embarked in no pecuniary speculations. We never hear of his borrowing money, or of his signing notes or bonds, or of his endorsing



for any one. How did he become so much in debt?

How were these debts to be *paid*? Paul was a poor man. The labor of his hands supplied his daily wants; the gifts he received were bestowed out of "deep poverty," and had all the smallness, as well as the heartiness usual with such donations.

The fact is, that the debt which he owed, all the money in the world could not pay, if he had had it in his possession. The amount of it was beyond even his own knowledge; the obligation of it higher than any other debt or obligation. What could it have been?

Ordinarily, the persons to whom debts are due go about to collect them. In this case it seems to have been the reverse. Strange to say, the creditors were unaware of the existence of the debt, made no claim or demand for it, had no desire that it should be paid. And yet, when in any instance payment was accepted, the individual who received it instantly began to regard what he had received from Paul in discharge of this debt as of the highest possible value, far surpassing in importance all his other possessions.

How shall these things be explained?

Paul owed the Lord Jesus Christ his *all*. The grace of God had been freely given to him; and now the debt was—if I may use such an expression—assigned over to all the perishing sinners on the globe. He was under obligation to labor for their spiritual good, and we have the acknowledgment in his own hand-writing, "I am debtor both to the Greeks and to the barbarians, both to the wise and the unwise."

We see how this debt was contracted, also how it was to be paid. I must add that the very same debt rests on all that have been redeemed by Jesus Christ. And I have written these lines, my Christian friends, simply to press on you the question—"How much owest thou unto my Lord?"

B. M., JR.

## Relation of Baptized Children to the Church.

THE Methodist Episcopal Church North, at its recent conference, took the following action on this subject:

The Committee on Revisals, to whom was referred the subject of the Relation of Baptized Children to the Church, having maturely considered this important subject, beg leave to present the following as their report, which they recommend to be inserted in the Discipline as § 3 of chap. 2d, part 1st, on p. 31.

### "OF BAPTIZED CHILDREN.

"Question 1. Are all young children entitled to baptism?

*Answer.* We hold that all children, by virtue of the unconditional benefits of the atonement, are placed in a state of grace, and are, therefore, morally entitled to the benefits of baptism; but as infant baptism contemplates a course of religious instruction and discipline, it is expected of all parents or guardians who present their children for baptism, that they use all diligence in bringing them up in conformity to the word of God, and they should be solemnly admonished of this obligation, and earnestly exhorted to faithfulness therein.

"Q. 2. What is the relation of baptized children to the Church?

"A. We regard all children who have been baptized, as placed in visible covenant relation to God, and under the special care and supervision of the Church.

"Q. 3. What shall be done for the baptized children of our Church?

"A. 1. The preacher in charge shall preserve a full and accurate register of the names of all the baptized children within his pastoral care; the dates of their birth and baptism, their parentage, and places of residence.

"2. As early as they shall be able to understand, let them be taught the nature, design and obligations of their baptism, and the truths of religion ne-



cessary to make them wise unto salvation; let them be encouraged to attend class, and to give regular attendance upon all the means of grace, according to their age, capacity and religious experience.

"3. When they shall have attained age sufficient to understand the obligations of religion, and shall give evidence of a desire to flee the wrath to come, [and be saved from their sins,] their names shall be enrolled in the list of probationers, and if they shall continue to give evidence of a principle and habit of piety, they may be admitted into full membership in our Church, on the recommendation of a leader with whom they have met at least six months in class, by publicly assenting, before the Church, to the baptismal covenant, and also to the usual questions on doctrines and discipline.

"4. Whenever a baptized child shall, by orphanage, or otherwise, become deprived of Christian guardianship, the preacher in charge shall ascertain and report to the society or the leaders' meeting, the facts in the case, and such provision shall be made for the Christian training of the child as the circumstances of the case admit and require."

Several amendments were proposed, but the only one adopted was, to insert in answer 3d, the words enclosed in brackets.

### The Lake and the Mountain Stream.

*"I have used similitudes."*

THE time has been among us when he, who would advocate an active Christianity, a faith demonstrated by works of expansive benevolence, a missionary zeal and effort, was deserted, suspected, opposed, and, I may say, without exaggeration, persecuted for his sentiments. The older ministers remember it; the younger read of it, (see Holcombe's History of Alabama Baptists,) and wonder at it. Those in our churches

who were disposed to favor missions were met with the cry of "Disunion!" "Keep this thing out of the churches!" "You will split the church into flinders!" "Keep it out!! keep it out!!!" and this even from those who were, as they said, friendly to missionary effort. Thank God, it has to some extent passed away, and better times have begun to arise.

Once upon a time, there was a lake, or rather a pond; and it was very still and stagnant, and its surface was all covered over with a beautiful bridge of green slime. Nothing drank of the water, for it was putrid, and gave forth a miasma which spread death through all the neighborhood: but it nourished frogs of all kinds, and water snakes, and loathsome things with legs, and creeping things, and singing and stinging insects in abundance. And these all lived in marvellous quiet and happiness, and were filled with admiration of the great still pond, and the green bridge over it.

A mountain torrent leaped up from its cool, hard bed of gravel, and ran along, while its Maker's hand guided it down the declivities towards the same still, smooth pond, where all was quiet and contentment; for all but they who lived in it and loved it, had died under its influence. On and on the stream rushed, singing cheerily, and murmuring pleasantly to itself as it went, giving its waters freely to refresh the weary traveler, the faint laborer, and the panting cattle; and all loved and admired the mountain stream. Presently it reached the pond, and its cheerful bubbling heralded its coming, while it leaped briskly down, and the slimy, green bridge was broken by its force. It immediately began to work its way through the once quiet pond, carrying along with it the fragments of the ruin it had caused, when it was assailed and environed with such a clamor and clatter, as would have deafened Babel itself. "Keep it out! keep it out!" sung the Katydid; "Down with it!" groaned the bloody-



nouns; "Disunion, disunion!" cried the musquitoes; "Don't be hasty!" shrieked the tadpoles; "Wait for the time," "not yet," "you'll hurt somebody's feelings," cried the rest; a wily snake or two crawled up a sapling and hissed, "Take care, I'm on the fence—don't go too fast, I won't join you;" and, in fact, all with one accord, loudly exclaimed against the intruder. Fell confusion now reigned in the once quiet regions of the pond, so that if any living inhabitants had been left on its borders, they would have thought that surely the world was coming to an end.

But the clear, cool-headed mountain stream did not stop at all this clatter. It knew its errand, and only ran on the faster, as its Maker guided it through the lake, till it came to the outlet, which was almost stopped up with the accretion of weeds, and brush, and moss, and slime, and mud. But there it paused only a little while, for it gathered its strength and went on, carrying off with it, at successive burdens, all the old putridity, and diffusing its own clear, vigorous, healthful waters through the whole of the pond, and stirring up and cleansing the Hard Shells which lined the bottom. The frogs, and water snakes, and all the inhabitants of the old school—the primitive pond-hoppers, retired to the corners, and to some mud-holes near by, which the mountain stream could not reach, and then they croaked their vengeance at it with undisturbed violence, and called it all manner of bad names, and made faces at it, truly horrible to behold.

And when men chanced to come again into the neighborhood of the "Shades of Death," (for so they called it, because of its darkness and pestilence,) they saw a beautiful clear lake, in place of the old noisome pond; and they blessed the heaven-descended stream which had done this. And when the frogs beheld these strange animals on the borders of the lake, they would come out and swell as large as they could to emulate their

size; and they would gnash their teeth, and say that the stream came straight from the pit, and was the messenger of Satan, and the destroyer of peace. But the stream ran cheerfully on, never heeding a word, and men came and settled all along it, and found health, and cheerfulness, and life in its pure sparkling waters.

B.

### Carey's First Introduction of Missions.

IN the early part of the ministry of Dr. Doddridge, a few Baptist members of his church, united with several other persons, in forming a small Baptist Church in the town of Northampton. In the autumn of 1787, a company of several neighboring ministers assembled for religious services with this church; and in the evening, when the public engagements were ended, and the ministers were occupied in the then common practice of smoking their pipes, John Ryland, the venerable and excellent, but eccentric ex-pastor of the church, entered the room where they were sitting, and with a tone of authority required the two youngest ministers present, each to propose a question for discussion. One of these youngest pastors was John Webster Morris, afterwards the ablest biographer of Andrew Fuller; he suggested 2 Peter ii. 1, as a topic of conversation, and was somewhat ludicrously told by the old gentleman to go home and read Gill and Brine, and other commentators, and not come there with his Armenian questions! So was silence imposed on John W. Morris.

The other young pastor was of small stature, some twenty-five years of age; in the usual sense of the term he was educated, and had lately been ordained pastor of a neighboring village church. He was plainly dressed and of quite unpolished manners. Nor will our readers wonder at these things when they are told that the salary received from his people was little more than fifty dollars



a year; and the proceeds of a school which he had commenced, that he might add to his income, was less than forty dollars in addition. The plough boys around loved him on account of the regard he showed to them, and for the little lectures he had been used to give them in the evening on the map of the world, and the general religious ignorance of mankind. Beyond this little circle he was by no means popular. This diffident young man, after long silence, rose to propose the question—"Have the churches of Christ done all they ought to have done for heathen nations?" The question somewhat startled the brethren; and the old minister of whom we have already spoken, without asking any of the company to express an opinion—awfully afraid of some new-fangled fanaticism—sprang on his feet, and with eyes flashing like lightning, and in tones resembling thunder, cried out, "Young man, sit down; when God pleases to convert the heathen world, he will do it without your help or mine either!" For *that time* the question was settled. This young minister was William Carey.

### Prayer Meetings.

BY REV. JAMES SMITH.

QUESTIONS TO THOSE WHO NEGLECT PRAYER MEETINGS.

1. ARE you always better employed?

1. If not, can it be right in you to absent yourself?

2. Do you get more good to your own soul, and do more good to others, by staying away? If not, can you be acting wisely?

3. Does your own conscience justify you, or have you not sometimes a difficulty in keeping it quiet on the subject?

4. Will a death-bed commend your present course, or will you then look upon your neglect of prayer-meetings with pleasure, think you?

5. Does not your pastor suffer by

your neglect? Does it not hurt his feelings, cool his zeal, and hinder his usefulness?

6. Are not your fellow-members in the church discouraged by you, and may you not thus offend Christ's little ones?

7. Is not your own family injured by your neglect? How will your children think of prayer-meetings, seeing you habitually neglect them? What will your servants think of them? Is it surprising if they despise them?

8. Is there no reason to fear that unconverted sinners may be both hindered, and led to think lightly of prayer by your conduct?

9. Can you have a proper concern for the prosperity of the church, the spread of Christ's cause, and the conversion of sinners, if you never meet to pray for them?

10. Are you sure that you fulfil your duty as a church-member, while you neglect prayer-meetings? Is neglect of duty no sin, and is there no probability of your being called to account for it?

11. Did any one ever really gain any thing, either in temporal or spiritual things by neglecting prayer-meetings? If you think so, can you prove it?

12. Is there no selfishness, or pride, or worldly-mindedness, at the root of your neglect? If so, ought such things to be encouraged?

13. Would it be right to give up the prayer-meetings? Do you think this would please God, or improve the cause? But if all the members did as you do, must they not be given up? Could not the rest find excuses for staying away, think you, as well as you? Do you not think they would, if their hearts were as worldly, or as cold, or as indifferent about the prosperity of the cause as yours is?

WHAT DOES NEGLECTING PRAYER-MEETINGS SEEM TO SAY?

*Actions speak louder than Words.*

1. I do not believe there is power in prayer, or that there is more power in



united prayer than in the prayer of one Christian alone, though the Saviour says there is. (Matt. xviii.)

2. I do not wish the church to rise, increase, and flourish—at least, if it cannot do so without my frequenting the prayer-meeting, it shall not.

3. I do not trouble myself about sinners going to hell, therefore I do not go to the prayer-meeting to plead with God to save them.

4. I have no sympathy with my pastor, who makes so much of prayer-meetings, and such a stir about a revival of religion.

5. I do not want too much religion; I like the middle way, and wish to avoid all extremes, especially being extremely zealous in religious matters.

6. I do not believe that God cares whether I go or not, nor do I think that He will ever trouble me or himself about it.

7. I say, let those go, who have nothing better to do; I can employ my time better than by going to prayer-meetings.

8. I used to go once, because I fancied good was to be done by going; but I found out my mistake, and therefore I gave up going.

9. I am concerned to take care of the main chance, I mean my business; therefore I give myself to it, and just take spiritual things by the way.

10. I do not believe that God requires the like of me to go to prayer-meetings, who have so much on my head, hands, and heart without. "He will have mercy, and not sacrifice."

Reader, do you neglect the prayer-meeting? If so, is the above your portrait? Is it at all like you? Is there no resemblance? Is it not just putting into plain words, what you say every week by your conduct? Let conscience be honest for once, and give a plain and direct answer.

#### EXCUSES OR REASONS FOR NOT GOING TO THE PRAYER-MEETING.

1. My pastor is so very anxious about these meetings, and so urgent upon the members to attend them, that it is like driving people to them, and I am determined that no man shall drive me; true, I *did not* go often before, but I *will not* go at all now, for I hate coercion, especially in religion; if I cannot be led, I will not be driven.

2. I do not go to the Sabbath morning prayer-meeting, because it is rather early, and I prefer sleeping to praying; true, I get up as early, or earlier, every other morning in the week, but that is to make money, which is a very different thing.

3. I do not go to the week-evening prayer-meeting, because I can generally find something that wants doing in the counting-house, or workshop; but if I do not, I prefer sitting down and looking over the paper, or some interesting book, or having a little chat with a friend.

4. Besides this, it is some distance to the place where the prayer-meeting is held; true, I should go as far if I wanted anything from the market or shop, or if I was called out to do a little job of work, though the profit might be very small.

5. In addition to this, prayer-meetings to me are poor, dull meetings. I prefer a committee meeting, or a good public meeting, or an eloquent, exciting sermon from some great man; I always go out when I think there is anything worth going to.

6. If I should live to get out of business, and get a house near the place of worship, I think it is very likely I shall go, as I think such meetings are very well for old people, and such as have much leisure time on their hands. True, I don't see many such that do go: they dine so late, keep so much company, and prefer the drawing-room to the house of prayer; but I hope I should be an exception to the general rule.

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Reader, would not your reasons or excuses for neglecting prayer-meetings sound very much like some of the above, if put in plain language? But do you dare put them into plain language, and then go upon your knees, and present them to God? If not, why let them influence your conduct as they do?

### The Christian's Guide into all Truth.

BY REV. C. H. SPURGEON.

HERE is a person provided. This is none other than God, and this God is none other than a person. This person is "he, the Spirit," the "Spirit of truth;" not an influence or an emanation, but actually a person. "When the spirit of truth is come, he shall guide you into all truth." Now, we wish you to look at this Guide, to consider how adapted he is to us.

In the first place, he is *infallible*; he knows everything, and cannot lead us astray. If I pin my sleeve to another man's coat, he may lead me part of the way rightly, but by and by he will go wrong himself, and I shall be led astray with him. But if I give myself to the Holy Ghost, and ask his guidance, there is no fear of my wandering.

Again, we rejoice in this Spirit because he is *ever present*. We fall into a difficulty sometimes; we say, "O, if I could take this to my minister, he would explain it; but I live so far off, and am not able to see him." That perplexes us, and we turn the text round and round, and cannot make anything out of it. We look at the commentators. We take down pious Thomas Scott, and, as usual, he says nothing about it, if it be a dark passage. Then we go to holy Mathew Henry, and if it is an easy Scripture, he is sure to explain it; but if it is a text hard to be understood, it is likely enough, of course, left in its own gloom. And even Dr. Gill himself, the most consistent of commentators, when he comes to a hard passage, manifestly avoids it in

some degree. But when we have no commentator or minister, we still have the Holy Spirit. And let me tell you a little secret: whenever you cannot understand a text, open your Bible, bend your knee, and pray over that text; and if it does not split into atoms and open itself, try again. If prayer does not explain it, it is one of the things which God did not intend you to know, and you may be content to be ignorant of it. Prayer is the key that openeth the cabinets of mystery. Prayer and faith are sacred picklocks that can open secrets, and obtain great treasures. There is no college for holy education like that of the blessed Spirit, for he is an ever-present tutor, to whom we have only to bend the knee, and he is at our side, the great expositor of truth.

But there is one thing about the suitability of this Guide which is remarkable—I do not know whether it has struck you—the Holy Ghost can "guide us into a truth." Now, man can guide us to a truth, but it is only the Holy Spirit who can "guide us into a truth." "When he, the Spirit of truth, shall come, he shall guide you, into"—mark the word—"all truth." Now, for instance, it is a long while before you can lead some people to election; but when you have made them see its correctness, you have not led them "into" it. You may show them that it is plainly stated in Scripture, but they will turn away and hate it. You take them to another great truth, but they have been brought up in a different fashion, and though they cannot answer your arguments, they say, "The man is right, perhaps," and they whisper, but so low that conscience itself cannot hear, "but it is so contrary to my prejudices, that I cannot receive it." After you have led them to the truth, and they see it is true, how hard it is to lead them into it! There are many of my hearers who are brought to the truth of their depravity; but they are not brought into it, and made to feel it. Some of you are brought to know



the truth that God keeps us from day to day; but you rarely get into it, so as to live in continual dependence upon God the Holy Ghost, and draw fresh supplies from him. The thing is—to get inside it. A Christian should do with truth as a snail does with his shell—live inside it, as well as carry it on his back, and bear it perpetually about with him. The Holy Ghost, it is said, shall lead us into all truth. You may be brought to a chamber where there is an abundance of gold and silver, but you will be no richer unless you effect an entrance. It is the Spirit's work to unbar the two-leaved gates, and bring us into a truth, so that we may get inside it, and, as dear old Rowland Hill said, "not only hold the truth, but have the truth hold us."

Here is a *method suggested*: "He shall guide you into all truth." Now I must have an illustration. I must compare truth to some cave or grotto that you have heard of, with wondrous stalactites hanging from the room, and others starting from the floor; a cavern, glittering with spar and abounding in marvels. Before entering the cavern you enquire for a guide, who comes with his lighted flambeau. He conducts you down to a considerable depth, and you find yourself in the midst of the cave. He leads you through different chambers. Here he points to a little stream rushing from amid the rocks, and indicates its rise and progress; there he points to some peculiar rock and tells you its name; then takes you into a large, natural hall, tells you how many persons once feasted in it, and so on. Truth is a grand series of caverns, it is our glory to have so great and wise a Conductor. Imagine that we are coming to the darkness of it. He is a light shining in the midst of us to guide us. And by the light he shows us wondrous things. In three ways the Holy Ghost teaches us: by suggestion, direction and illumination.

First, he guides us into all truth by *suggesting it*. There are thoughts that dwell in our minds that were not born

there, but which were exotics brought from heaven, and put there by the Spirit. It is not a fancy that angels whisper into our ears, and that devils do the same; both good and evil spirits hold converse with men; and some of us have known it. We have had strange thoughts, which were not the offspring of our souls, but which came from angelic visitants; and direct temptations, and evil insinuations have we had, which were not brewed in our own souls, but which came from the pestilential cauldron of hell. So the Spirit doth speak in men's ears, sometimes in the darkness of the night. In ages gone by, he spoke in dreams and visions, but now he speaketh by his Word. Have you not at times had unaccountably, in the middle of your business, a thought concerning God and heavenly things, and could not tell whence it came? Have you not been reading or studying the Scriptures, but a text came across your mind, and you could not help it; though you even put it down, it was like cork in water, and would swim up again to the top of your mind. Well, that good thought was put there by the Spirit; he often guides his people into all truth by suggesting, just as the guide in the grotto does with his flambeau. He does not say a word, perhaps, but he walks into a passage himself, and you follow him; so the Spirit suggests a thought, and your heart follows it up. Well can I remember the manner in which I learned the doctrines of grace in a single instant. Born, as all of us are by nature, an Arminian, I still believed the old things I had heard continually from the pulpit, and did not see the grace of God. I remember sitting one day in the house of God, and hearing a sermon as dry as possible, and as worthless as all such sermons are, when a thought struck my mind—How came I to be converted? I prayed, thought I. Then I thought, how came I to pray? I was induced to pray by reading the Scriptures. How came I to read the Scriptures? Why—



I did read them. And what led me to that? And then, in a moment, I saw that God was at the bottom of all, and that he was the Author of faith. And then the whole doctrine opened up to me, from which I have not departed.

But sometimes he leads us *by direction*. The guide points and says, "There, gentlemen, go along that particular path; that is the way." So the Spirit gives a direction and tendency to our thoughts; not suggesting a new one, but letting a particular thought when it starts take such and such a direction; not so much putting a boat on the stream, as steering it when it is there. When our thoughts are considering sacred things, he leads us into a more excellent channel, from that in which we started. Time after time have you commenced a meditation on a certain doctrine, and, unaccountably, you were gradually led away into another, and you saw how one doctrine leaned on another, as is the case with the stones in the arch of a bridge—all hanging on the keystone of Jesus Christ crucified. You were brought to see these things not by a new idea suggested, but by direction given to your thoughts.

But perhaps the best way in which the Holy Ghost leads us into all truth, is by *illumination*. He illuminates the Bible. Now, have any of you an illuminated Bible at home? "No," says one, "I have a morocco Bible; I have a Polyglot Bible; I have a marginal reference Bible." Ah! that is all very well; but have you an illuminated Bible? "Yes; I have a large family Bible with pictures in it." There is a picture of John the Baptist baptizing Christ by pouring water on his head, and many other nonsensical things. But this is not what I mean; have you an illuminated Bible? "Yes; I have a Bible with splendid engravings in it." Yes; I know you may have; but have you an illuminated Bible? "I don't understand what you mean by an illuminated Bible." Well, it is the Christian man who has an illuminated Bible. He does not buy it

illuminated originally, but when he reads it—

"A glory gilds the sacred page,  
Majestic like the sun;  
Which gives a light to every age—  
It gives, but borrows none."

There is nothing like reading an illuminated Bible, beloved. You may read to all eternity, and never learn anything by it, unless it is illuminated by the Spirit; and then the words shine forth like stars. The book seems made of gold leaf; every single letter glitters like a diamond. Oh! it is a blessed thing to read an illuminated Bible lit up by the radiance of the Holy Ghost. Hast thou read the Bible and studied it, my brother, and yet have thine eyes been unenlightened? Go, and say, "O Lord, gild the Bible for me. I want an expounded Bible. Illuminate it; shine upon it; for I cannot read it to profit, unless thou enlightenest me." Blind men may read the Bible with their fingers, but blind souls cannot. We want a light to read the Bible by; there is no reading it in the dark. Thus the Holy Spirit leads us into all truth, by suggesting ideas, by directing our thoughts, and by illuminating the Scriptures when we read them.

May the Spirit "guide you into all truth!" For if you do not know the truth here, recollect there will be a sorrowful learning of it in the dark chambers of the pit, where the only light shall be the flames of hell! May you here know the truth? And the truth shall make you free; and if the Son shall make you free, you shall be free indeed; for he says, "I am the way, the truth, and the life." Believe on Jesus, thou chief of sinners! trust his love and mercy, and thou art saved, for God the Spirit giveth faith and eternal life.

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Let every man be *occupied*, and occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best!

The Bible in Constantinople.

IN the last Memorial, some intelligence was given respecting the progress of the Bible in Turkey. Some additional facts of interest are to be found below :

It deserves to be remembered, that in the capital of Mohammedanism, and under the very eyes of the successors of the caliphs, the Bible may be freely circulated among all classes of the inhabitants. In Turkey there are not fewer than fifty places where Protestant worship is maintained ; and in Constantinople, where, till lately, there was no Protestant preaching, save in the chapels of the English and Swedish ambassadors, there are now fifty sermons delivered every Sabbath. The war appears to have made known one great fact to the Mohammedans, even that there is a Bible ; and they have begun to manifest a remarkable desire to know what it contains, and what it really is which the English believe.

"The other day," says an English traveller, "I was crossing the bridge over the Golden Horn, which connects Galata with Constantinople Proper, and I noticed on one side a number of open volumes spread out for sale. I soon found that they were Scriptures in the different languages used here, and that the seller was an Armenian Protestant young man, who some time since was driven by persecution from Rodosta, his native place, and had come to Constantinople to secure the protection of the Porte against his persecutors. Not wishing to wait here in idleness, he had taken these books from the Bible depot, and day after day did he come to this crowded thoroughfare to find purchasers. Nor did he come in vain. At the end of a week he had sold *twenty-four* copies of the Turkish New Testament, and *eleven* copies of the Turkish Psalms, besides several other books in other languages ! It is marvellous with what new desire the Mohammedans are now seeking for the *Ingl* (Gospel.) Such a

thing never was known before. We can as yet call it only curiosity, in most cases, to see what the New Testament of the Christian contains, but even this did not exist before the war ; and may we not hope that it is the precursor of a work of God's Spirit on many hearts ? One of their own number has lately opened a book stall in the centre of the city, for the sale of Turkish and Arabic Bibles alone, a thing which, if it had been told us ten years ago, we should have said is utterly impossible.

"I have a short but instructive story about the bridge pedlar. I asked him if any of the Mohammedans, in passing by, had made any opposition to his work. He said that, up to that time, the only person, out of all the crowds of every nation and faith that had crossed the bridge, who had expressed any displeasure, or used any abusive language, was a *Roman Catholic Priest* ! Thus Rome is everywhere the same, and always true to her principles of unmitigated hostility to the Word of God."

Maryland Baptist History.

THE following is a table of some of the early Baptist Churches in Maryland :

Indian Town, constituted	1780
Chesnut Ridge, do	1742
Harford, do	1754
Fredericktown, do	1773
Harford 2d, do	1774
Salisbury, do	1780
Fowling Creek, do	1781
Vienna, do	1782
Baltimore 1st, do	1784
Queen Anne, do	1786

Making in all 10 Baptist Churches constituted in Maryland from A. D. 1780 to A. D. 1786.

Baltimore Baptist Associations No. 1 and No. 2, were formed A. D. 1792, so that during the 6 years intervening from A. D. 1786 to A. D. 1792, several other Baptist Churches must have been constituted,

It is worthy of note that the Baptist Church at Indian Town, Maryland, was constituted 8 years before the rise of Methodism in the world, the first Methodist society in England having been formed by the Wesleys and their confederates, A. D. 1728; so that a Baptist Church was constituted in Maryland 37 or 38 years before the rise of Methodism in America, A. D. 1767, or 1768, when a Methodist Society was gathered in John Street, New York, and even before the celebrated John Wesley was converted, which, according to his journal, occurred after A. D. 1730, the date of constitution of the Baptist Church at Indian Town.

Thus it appears that three Baptist Churches, viz: at Indian Town, Harford, and Chesnut Ridge, were constituted in Maryland before the rise of Methodism in America.

Some of these early Baptist Churches, like the seven Baptist Churches of Asia, named in the Revelations by John, in the Isle of Patmos, have become extinct; some others have fallen from their first love, and in some particulars have departed from their original platform to antinomianism and to anti-missionism; and some of them do still exist in a flourishing condition. Nevertheless, in their primitive state, they sowed broad cast the good seed of the kingdom, the word of God, which has taken root, even in Catholic and Pædo-baptist Maryland, and some good fruit yet remains, and blossoms are abundant. May the Lord of the harvest ever preserve a seed of genuine Baptists, to be his witnesses for apostolic truth and holiness in Maryland.

As many as 315 Baptist Churches had been constituted before the commencement of the Revolutionary War, and 177 were constituted during the 7 years Revolutionary War, and 229 other Baptist Churches were constituted from A. D. 1783 to A. D. 1789, the period of Washington's first inauguration as President, making a total of 711 Baptist

Churches constituted in the United States and British Provinces of North America from A. D. 1638, the date of the constitution of the church at Dover, N. H., to A. D. 1789.—*True Union.*

Give.

The sun gives ever; so the earth—
What it can give, so much 'tis worth;
The ocean gives in many ways—
Gives baths, gives fishes, rivers, bays;
So, too, the air, it gives us breath;
When it stops giving, in comes death.
Give, give, be always giving;
Who gives not, is not living;
The more we give,
The more we live.

God's love hath in us wealth unheaped;
Only by giving it is reaped;
The body withers, and the mind,
If pent in by a selfish rind.
Give strength, give thought, give deeds,
give self,
Give toil, affection, give *thyself*;
Give, give, be always giving;
Who gives not, is not living;
The more we give,
The more we live.

Monroe and the Rev'd Richard Furman.

AT the close of one of the first sessions (if not the very first) of the Baptist Triennial Convention, Dr. Furman stopped on his way home in the city of Washington, where he took private lodgings; but finding an acquaintance in company with Mr. Monroe, then a member of the Cabinet, he was introduced to the functionary as Mr. Furman, of Charleston." Col. Monroe, in taking his hand, remarked thoughtfully, as if trying to recall something, "Furman! Furman, of Charleston! The name and the countenance seem familiar. May I enquire if you were once of the High Hills of Santee?" said Colonel M. He was answered affirmatively. "And were you the young preacher who fled for protection to the American camp, on account of the reward which Lord Cornwallis had offered for his head?" "I

am the same," said Dr. Furman. Their meeting was now deeply affecting, and Col. M. could hardly let him go, and did not till he related to the distinguished by-standers the circumstance to which he alluded. It seems, young Furman was not only an enthusiastic Baptist preacher, but an ardent advocate of rebellion, and everywhere, on stumps, in barns, as well as in the pulpit, prayed and preached resistance to Britain and alarm to the tories. Urged by the latter, Lord Cornwallis, who had been made aware of his influence and daring, offered a thousand pounds for his head. Ascertaining that the tories were on his track, young Furman fled to the American camp, which, by his prayers and eloquent appeals he re-assured, insomuch that it was reported Cornwallis made the remark, that he "feared the prayers of that godly youth more than the armies of Sumpter and Marion."

Col. Monroe related these particulars with much feeling and enthusiasm. Dr. Furman was now so much a *lion* in the National Capital that he prepared to leave immediately, but Monroe would not let him go—but made an appointment for him to preach in the Congressional Hall. In vain did the quiet minister disclaim his abilities as a court preacher. All the *élite*, the honorable and notable of the metropolis were there; including the President, Cabinet, Ministers, Foreign Ambassadors, etc.—for his early adventures and eloquence had been noised abroad. In the midst of that crowded assembly, the clarion voice of Furman rang out, as it had once done in the camp of his countrymen. He seemed to feel at home, as among the High Hills of Santee, where he first put the trumpet of the gospel to his mouth. His text was characteristic: "*And now why tarriest thou? Arise, and be baptized.*" Acts xxii. 16. He had great liberty, and riveted the attention of the audience, not only by his commanding eloquence, but the "spirit of power" sent down from the throne. The earnest-

ness and the plainness with which he "rebuked the nobles and the rulers" were enough, like Nehemiah of old and the first Baptist, to startle his time-serving, conscience-stricken hearers. He paused in the last sentence of his peroration, and surveying for an instant the scene before him, as he stood upon the grand climax of his appeal, and while all was still as the grave, uttered with the utmost effort of his clear, stentorian voice, "And now, why tarriest thou? Arise, and be baptized." At the word "Arise," not a few of his august but electrified auditors did rise from their seats, as if alarmed at their past sinful sluggishness. Monroe, who soon after became President, ever retained the greatest veneration for the Rev. Dr. Furman. *Cor. of Christian Secretary.*

Open the Gate.

"I WISH you would send a boy to open the gate for me," said a boy of ten years old to his mother, as he paused with his books under his arm.

"Why, John, cannot you open the gate for yourself?" said his mother. "A boy of your age and strength ought certainly to be able to do that."

"I could do it, I suppose," said the boy, "but it is heavy, and I do not like the trouble. The servant can open it just as well." What is the use of having servants if they are not to wait upon us? thought he.

The servant was sent to open the gate. The boy passed out, and went whistling on his way to school. When he reached his seat in the academy, he drew from his bag of books his arithmetic, and began to look at the sums.

"I cannot do these," he whispered to the next scholar; "they are too hard."

"But you could try," replied his companion.

"I know that I can try," said John, "but it is too much trouble. Pray what are teachers for, if not to help us out of difficulties? I shall carry my slate to Mr. Helpwell, the ushur."

Alas! poor John. He had come to another closed gate—a gate leading into a path of useful knowledge. He could have opened it, and entered in alone; but he had come to the conclusion that it is as well to have gates opened for us, as to exert our own strength. The result was, it was decided that he had no “genius” for such a kind of study.

The same was true in Latin. He could have learned the declensions of the nouns and the conjugations of the verbs, as well as others of his age; but he got other boys to do his exercise, and what was the use in *opening the gate* into the Latin language, when others would do it for him. Oh, no, John Easy had no idea of tasking his mind or body when he could avoid it; and the consequence was that numerous gates remained closed to him all his life—*gates to honor—gates to usefulness—gates to happiness!* Children, you should early learn that it is always best to help yourselves.

Humiliation and Glory of Christ.

ONCE there was a man on earth who had the form of “a servant,” and was “without any comeliness for which he might be desired.” That was Jesus. But now he has dipped his raiment in the sun, “and is clothed with these royal garments down to his feet.” Once a mob surrounded a helpless prisoner, and cried “Crucify, crucify?” That was Jesus! But now every tongue “shall confess that Jesus Christ is Lord, to the glory of God the Father.” Once they took a man, and plaited a fillet of sharp thorns for his diadem, and pressed it cruelly upon his temples. That was Jesus! But “on his head now are many crowns.” Once they hung a man upon a cross, and great was his shame, and awful his agony. That was Jesus! But now, “honor and majesty are before him—strength and beauty are in his sanctuary.” Once a man went down, not merely to the grave, but “descended into the lower parts of the earth.” That

was Jesus! But now “he has ascended up, far above all heavens, that he might fill all things.” At Isaiah’s date, Jesus, it is true, had neither been manifested or slain—far less, exalted. Nevertheless, the vision *anticipates* all events connected with him; and, conducting us amid the heavens, after that the Son of God has returned thither, shows us the man of grief and conflict, now “the only potentate.” Our Lord has been to earth—has been at Bethlehem—in the wilderness—in the garden—on the cross—but in the very flesh in which he contended and vanquished, has he entered again within the veil, “to reign before his ancients gloriously!”

What a Saviour then, is our Saviour! “His visage was so marred—more than any man—and his form more than the sons of men;” but, “behold my servant! he has prospered, and so shall be exalted, and extolled, and be very high.” Men and brethren, look and wonder! The green earth lying under the rays of evening, is beautiful—the still waters, gliding in sweet murmurs to the deep, are pleasant—the stars at night are glorious in their very silence—what more bright or sublime than the sun, when it prepares to run, like a bridegroom, its race? Yet in all these, there is no beauty, no sweetness, no lustre, compared to what beams forth from the man Jesus Christ, “sitting on his throne!” Most lovely is the world to you—most excellent all the world contains—how ever on your lips! how near your heart! But oh! if once the soul has had a view of Christ in its gloriousness, there only will its eye rest. There, in one surpassing beam, blaze all the rays of the infinite, supreme, eternal, holy Godhead; and we cannot help exclaiming, with David, “O Lord, our Lord, how excellent is thy name in all the earth, who hath set thy glory above the heavens.”—

Rev. J. Bonar.

The rock on which hard drinkers split is quartz.

Editor's Garner of Gleanings.

BAPTISTS IN THE UNITED STATES.—We are indebted to the Baptist Almanac for 1857, for the following general summary :

STATES.	Churches.	Baptisms in '55.	Total Number.
Alabama,.....	659	4,083	52,378
Arkansas,.....	179	945	6,479
California,.....	20	130	600
Connecticut,.....	111	564	17,243
Florida,.....	93	355	4,391
Georgia,.....	912	5,531	73,504
Illinois,.....	466	2,237	25,312
Indiana,.....	487	2,268	25,701
Indian Territory,...	40	200	3,700
Iowa,.....	128	541	5,085
Kentucky,.....	855	5,437	76,382
Louisiana,.....	153	750	6,544
Maine,.....	278	835	19,229
Maryland,.....	35	256	3,245
Massachusetts,.....	259	1,195	32,175
Michigan,.....	183	423	9,557
Minnesota,.....	10	21	321
Mississippi,.....	534	3,567	35,983
Missouri,.....	545	3,512	32,746
New Hampshire,...	90	223	7,913
New Jersey,.....	113	664	14,201
New York,.....	848	4,347	87,479
North Carolina,....	653	3,577	50,321
Ohio,.....	454	2,219	26,086
Oregon,.....	22		674
Pennsylvania,.....	347	2,001	32,371
Rhode Island,.....	52	465	7,608
South Carolina,....	450	3,788	50,032
Tennessee,.....	580	3,634	40,619
Texas,.....	246	1,036	9,709
Vermont,.....	106	211	7,573
Virginia,.....	656	6,974	95,574
Wisconsin,.....	142	437	5,702
German and Dutch Churches in U. States,.....	27	200	1,725
Swedish Churches in U. S.,.....	7	100	200
Welsh Churches in U. S.,.....	34	240	1,100
Total in U. S.,.....	10,774	62,966	869,462

British Provinces,...	340	2,350	27,765
West India Islands,...	110	1,200	35,450

Total in N. Amer'a. 11,224 66,662 932,677

Anti-Mission Baptists in U. S.,...	1,720	1,500	58,000
Free Will Baptists,.....	1,173		49,809
General Baptists,.....	18		2,300
Seventh-Day Baptists,.....	67		7,000
Church of God,....	275		13,750
Disciples,.....	2,400		180,000
Tunkers,.....	150		8,000
Mennonites,.....	300		36,000

Grand t'l. in N. A., 17,327 68,121 1,287,811

The number baptized is about the same as reported in the Almanac for 1856. The increase in the regular Baptist Church, in the United States and British provinces, nearly 30,000. Virginia ranks first as to her membership, and number baptized; Georgia and Kentucky follow next in reference to the addition by baptism, and rank next to New York in their aggregate membership. The compiler, in many cases not being able to obtain copies of the Minutes for 1855, was compelled to give the latest returns in his possession, going, in some instances, as far back as 1851. Instead of 869,462 members, we may safely assume that the Regular Baptists have a membership of at least 900,000 in the United States; 30,000 in the British provinces, and 36,000 in the West India Islands. The anti-mission Baptists number about 60,000; and other bodies of Baptists an equal number---making 1,086,000, in addition to about 240,000 in various bodies, who practise immersion, or reject infant baptism.

REV. A. MACLAY, D. D., has resigned the Presidency of the Bible Union, and Dr. Armitage has been elected in his stead. The following is the letter of resignation:

NEW YORK, May 13, 1856.

To the Board of the American Bible Union:

DEAR BRETHREN:—After several months of mature deliberation, I feel compelled, by

a sense of duty, to resign my office as President of the American Bible Union, and thus to free myself, as far as possible, from all further responsibility in the management of its affairs.

In taking this solemn step, I desire to say, that I cherish kind feelings towards all my brethren, and those, who have extended to me their personal friendship and Christian courtesy, I shall always hold in grateful remembrance.

Praying that we may all be sanctified through the truth, and finally saved in the everlasting kingdom of our Lord Jesus Christ,

I am, affectionately, yours,

A. MACLAY.

THE VOICE OF A DYING MISSIONARY.—Mr. Ingalls, one of our Missionaries in Burmah, when brought to the gates of the grave, crushed beneath the burden of a weight too great to be sustained, sent home this message, a message that we cannot ponder without awe: "Tell ——— to tell the churches that the Missionaries cannot endure what they put upon them. We must come and preach, and build houses and chapels without funds, and beg money; and the churches at home live in luxury. Tell them this course of things is dooming me to a slow death. The churches at home, every member, and every preacher of the gospel, are as much bound to give the gospel to every nation as we are; and God will hold them responsible, in that great day."

Brother Ingalls has gone up to tell our Master that he "died at his post:" what truthful tidings must be borne concerning us?

MINNESOTA TERRITORY, organized seven years ago, has a population of not less than 70,000. Ten years ago four or five steamboats occasionally visited it; now sixty-eight steamers are employed, involving a capital of not less than a million of dollars.

Congress has provided in this Territory munificently for education, by granting twice as much land for this purpose as in any other portion of our country. In every township, each of which is six miles square, the sixteenth and thirty-sixth sections—1,280 acres—are devoted to common schools. And two entire townships—46,080 acres—have been appropriated by Congress for a Territorial University, which is located at the Falls of St. Anthony. The New School Presbyterians have a College located at St. Paul, the Methodists have a University,

at Red Wing, on the Mississippi, forty-five miles below St. Paul, and the Baptists have a charter for a University, with a Board organized, but have not yet definitely fixed upon a location. The subject will soon be decided. The Methodists and Presbyterians have commenced operations in their primary departments.

The different religious denominations are distributed about as they are generally in the West. The Presbyterians, Baptists, and Methodists are pretty equally divided. The Catholics are very numerous at St. Paul. There are also some Episcopalians. The Baptists have eleven churches and twelve preachers, with several points where other churches can be formed, as soon as suitable men can be found to organize and occupy them.

EVERY ONE HIS OWN BIOGRAPHER.—We know not the author of the following, but it is beautiful:

Nature will be reported. All things are engaged in writing their own history. The planet and the pebble goes attended by its shadow. The rolling rock leaves its scratches on the mountain side; the river, its channels in the soil; the animal, its bones in the stratum; the fern leaf, its modest epitaph in the coal; the falling drop makes its sepulchre in the sand or stone; not a foot steps into or along the ground, but prints, in characters more or less lasting, a map of its march; every act of man inscribes itself on the memories of his followers, and in his own face. The air is full of sound—the sky of tokens; the ground is all memoranda and signatures, and every object is covered over with hints that speak to the intelligent.

METHODIST COLLEGES AND ACADEMIES, NORTH.—The Methodist Episcopal Church, North, has nineteen Universities and Colleges, with nearly 200 professors and 2,000 students; 75,000 volumes in the various college libraries; about 68 seminaries, with over 300 teachers, and 14,500 pupils. The value of college property, buildings, libraries, &c., \$500,000; total endowments, \$1,500,000. Two Theological Seminaries, one at Concord, with an endowment of over \$25,000, and one at Evanston, near Chicago, called the Garrett Theological Institute, with an endowment of \$300,000, by the will of Mrs. Garrett—six theological professors, and 109 theological students. The whole amount of literary property is estimated at \$3,130,000.

A SIX-MILE SERMON.—All cannot be ministers, but all can preach by their example. A man who lived far from the sanctuary once complained to his minister of the distance, while many others had but a few steps to walk to enjoy divine ordinances. "Never mind," said the good pastor, "remember that every Sabbath you have the privilege of preaching a sermon six miles long. All the residents and people you pass, you preach the gospel to."

"SHE ALWAYS MADE HOME HAPPY."—A plain marble stone, in a churchyard, bears this brief inscription, "She always made home happy."

This epitaph was penned by a bereaved husband, after sixty years of wedded life. He might have said of his departed wife, that she was beautiful and accomplished, and an ornament to society, and yet not have said, that she made home happy. Alas, he might have added, that she was a Christian and not have been able to say, "She always made home happy."

What a rare combination of virtues and graces this wife and mother must have possessed! How wisely she must have ordered her house! In what patience she must have possessed her soul! How self-denying she must have been! How tender and loving! How thoughtful for the comfort of all about her.

Her husband did not seek happiness in public places, because he found purer and sweeter enjoyment at home.

Her children, when away, did not dread to return, for there was no place to them so dear as home. There was their mother thinking for them, and praying for them, and longing for their coming.

When tempted, they thought of her. When in trouble, they remembered her kind voice and her ready sympathy. When sick, they must go home; they could not die away from their dear mother.

This wife and mother was not exempt from the cares common to her place. She toiled; she suffered disappointments and bereavements; she was afflicted in her own person, but yet she was submissive and cheerful. The Lord's will concerning her was her will, and so she passed away, leaving this sweet remembrance behind her, "She always made home happy."

Oh, how few there are of whom this could be said! How frequently ill-temper interferes with home happiness: how frequently slovenliness and carelessness, often in

little things! Reader, will it ever be written on *your* tombstone, or told to *your* honor when you are gone, that *your* home was happier because of you? If not, why not? It is a great thing to be permitted to add to the world's happiness—much more to contribute to the happiness of those who surround us in our homes. Let us all seek to make this character ours!

WESTERN BAPTIST THEOLOGICAL INSTITUTE, GEORGETOWN, KY.—It is stated that the finances of this institution are in such a condition as to require its suspension for the present. Dr. Lynd, the present President, will withdraw at the close of this session.

DEACON COLGATE, having resigned the Treasurership of the American Bible Union, wishes it understood that he is "as warmly attached to that noble Society as ever," and that his resignation is due to his advanced age, and no other cause.

STATISTICS

of the Baptist Denomination in the City of New York and its Vicinity.

The New York Recorder, of October 16th, 1850, contained a Table compiled from the Minutes of the New York and Hudson River Associations, giving certain statistics of the Baptist denomination in the city of New York and its vicinity, not including New Jersey, in the year 1850, as compared with those of 1840. By these it appears there were:

	Churches.	Pastors.	Members.
In N. Y., in 1840,	17	13	5,475
In the vicinity	5	4	797
Totals,	22	17	6,272
In N. Y., in 1850	30	30	8,873
Vicinity,	14	12	2,106
Totals,	44	43	10,979

Showing a clear gain to the denomination, in ten years, of 22 churches, 25 pastors, and 4,707 members.

Of this gain there were in the city 13 churches, 17 pastors, 3,398 members; and in the vicinity, 9 churches, 8 pastors, and 1,309 members.

QUINQUENAL STATISTICS.

We now present the same statistics for five years, compiled from the same sources, and including the same distances from the city:

TABLE OF NEW YORK CHURCHES FOR 1855.

CHURCHES.	MINISTERS.	Number of mem- bers.	Year of or- ganiza- tion.
First Church New York.	Spencer H. Cone,	539	1762
Oliver st. "	E. L. Magoon,	499	1795
Abyssinnian, "	Wm. Spellman,	286	1808
North Beriah, "	Duncan Dunbar,	236	1809
South, "	Charles G. Sommers,	272	1822
Stanton-st., "	E. T. Hiscox,	462	1823
Ebenezer, "	Leonard G. Marsh,	108	1825
North, "		287	1827
Amity-st., "		266	1832
Zion, "	Wm. R. Williams,	136	1832
Welsh, "	John T. Raymond,	83	1833
Sixteenth st., "	Thos. Loyd Davis,	605	1833
Cannon-st., "	J. W. Taggart,	336	1822
Berean, "	Joseph Banvard,	342	1838
Tabernacle, "		561	1839
Bethesda, "	Edward Lathrop,	138	1841
Norfolk-st., "	C. J. Hopkins,	557	1842
Laight-st., "	Thomas Armitage,	487	1842
Sixth st., "	Isaac Wescott,	353	1843
Bloomingdale, "	Charles C. Norton,	241	1843
Twelfth st., "	Jonas W. Holman,	364	1843
Mariners', "	S. A. Corey,	161	1843
Harlem, "	Ira R. Stuart,	74	1844
German, "	Nelson Palmer,		
Calvary,* "		257	1847
Union, "	A. D. Gillette,	150	1849
Lexington-av†, "	D. S. Parmelee,	99	1849
Olive Branch, "	L. Covell,	174	1849
West 23d-st., "		171	1855
Yorkville, "	Jay S. Backus,		
	I. Ballard,		
Totals---Churches, 30; Pastors, 26; Members, 8,243.			

CHURCHES.	MINISTERS.	Number of Members.	Year of or- ganiza- tion.
First Brooklyn.	C. W. Briggs,	497	1823
Pierrepont-st., "	J. S. Holme,	348	1841
Central "	J. W. Sarles,	335	1847
Concord-st., "	Simon Bundick,	27	1847
Bedford-av†, "	S. Remington,	145	1847
Strong Place, "	E. E. L. Taylor,	354	1849
Bushwick-av., "	Silas Ilsley,	38	1854
Washington-av., "	J. L. Hodge,	164	1851
Atlantic-st., "	M. G. Hodge,	45	1854
First Williamsburg.	Samuel Baker,	338	1839
Second, "		114	1853
Third, "	Leonard Black,	40	1854
First German "	W. Fasching,	31	1785
First Staten Island.	Samuel White,	186	1841
North, "	John Seage,	123	1848
West, "		32	1847
First, "		41	1849
Salem, Green Point.	Peter Boyce,	44	1849
Mount Olivet, New Rochelle.	Philip Roberts, Jr.,	101	1850
Berean, Yonkers.	D. H. Miller,	23	1850
First, Carville.	John R. Goings,	45	1850
First, Hastings.	J. Burnett,	98	1850
Mount Vernon Morrisiana	John Cookson,	36	1850
	C. W. Waterhouse,		
Totals---Churches, 22; Pastors, 21; Members, 3,105.			
Totals in the city and vicinity---Churches, 52; Pastors, 47; Members, 11,348.			

*Formerly Broadway Church. †Formerly Rose Hill Church. ‡Formerly East Church.
 The Providence and Shiloh Churches in New York have disbanded.

By this table it appears that there were, in 1855:

	Churches.	Pastors.	Members.
In N. Y.,	30	26	8,243
Vicinity,	22	21	3,105
---	---	---	-----
Totals,	52	47	11,348

Showing a clear gain in New York and its immediate vicinity, of 8 churches, 5 pastors, and 369 members—all of which has accrued to the vicinity, New York having the same number of churches in 1850, and having lost 4 pastors and 630 members.

But besides the above gain of the vicinity, it has received exactly what New York has lost—its actual gain being 8 churches, 9 pastors, and 999 members.

FIFTH AVENUE CHURCH, NEW YORK.—This splendid church edifice, which owes its erection very much to the untiring energies of Rev. S. A. Corey, was dedicated June 8th.

The style of architecture is Romanesque; it will seat comfortably one thousand persons, and has cost, including the site, very nearly \$125,000. The length of this church is 125 feet, by 63 feet wide; height of towers, including spires, 175 feet. The lecture room in the basement is very tastefully finished, and will accommodate about 400 persons.

Besides the towers, the Avenue facade presents a large triplet window glazed with beautiful stained glass. There are no windows either in the sides or rear of this church. The interior is lighted principally by three domes of exquisite beauty. The walls on Fifth Avenue and thirty-fifth street are faced with brown sandstone, from the noted quarries in Bellevue, N. J.

The interior of this church has attracted much attention and admiration from all those who take an interest in our architectural and metropolitan improvements. It must be conceded, that in the harmony and gracefulness of its proportions, and in the judicious and tasteful use of ornaments, the interior has not been excelled, even if equalled, in any Protestant church on the continent; and it is pronounced the first Baptist church in the world.

The experiment of lighting a church entirely from the roof has been tried before in this country, but not with satisfactory results. In this instance, however, it has been entirely successful. A pure, soft and efficient light has been obtained, which is not merely agreeable to the eye, but gives a fine

effect to all the ornaments and decorations. Over the skylights (three in number in the nave) are domes each 30 feet in diameter, supported by lofty columns and arches. The eye or centre of each dome is 12 feet in diameter, and is glazed with ornamented glass in an iron sash. In the course of a few months, when the plaster-work shall have become thoroughly dry and hard, the walls and ceilings of both the nave and aisles will be richly decorated with gildings and fresco-paintings.

ANECDOTE OF ROWLAND HILL.—The following fact (of which the writer was a witness) may afford a necessary caution against placing an *implicit* dependence upon dreams. A candidate for admission to church membership, under the Rev. Rowland Hill, being required to give some account of his first impressions as to the evil of sin, and the need of the gospel, related a dream, by which he had been affected, and led to serious inquiry, to the hearing of sermons, &c. When he had ended, Mr. Hill said, "We do not wish to despise a good man's dreams, by any means; but we will tell you what we think of the dream, *after we have seen how you go on when you are awake!*"

A NEW FIELD FOR MISSIONS.—Elder Crowell, of the Western Watchman, discourses in the following sensible manner:

"A family without a religious paper, in this age, is really an object of pity. Such a family should be regarded as a fit subject for *missionary* labor, and any well informed Baptist Christian, should feel as much in duty bound to go on a mission to such a family, to establish the weekly visits of a Baptist paper, as to labor for the conversion of a Burman, or a Hindoo, or a native of Africa."

What say you, brethren, adds the South-Western Baptist, to this new field for Missionary enterprise? Will you invade it? Let each subscriber of ours become a missionary, and never stop till Bro. Crowell's plan is carried out; "to establish the visits of a Baptist paper in every family in the land." You need not go to the Domestic Mission Board, at Marion, for a commission; *we*, by these presents, commission you to take the field for *our* paper first, and any good Baptist paper next.

A USEFUL COLLEGE.—A letter recently published, from Professor Tyler, of Amherst, contains the following interesting statements:

"Out of 200 persons hopefully converted in the College, 100 have entered the ministry. There have been nine powerful revivals of religion, occurring at intervals of one to four years during the whole existence of the College, (in 1823, 1827, 1828, 1834, 1835, 1838, 1842, 1846, 1850,) and numbering from twenty-five to thirty converts each. Moreover, scarcely a year has passed without more or less conversions, when there has been no revival. The aggregate of the conversions during the thirty years, from the establishment of the college to the issue of the last Triennial, cannot, therefore, be less than two hundred and fifty—probably three hundred is nearer the truth. The list of converts includes thirteen Foreign Missionaries. The entire number of Alumni who have entered the ministry, according to the last Triennial Catalogue, is four hundred and thirty-five. The whole number of graduates, by the same catalogue, is nine hundred and sixty-three—and of these, 'between one-quarter and one-fifth were hopefully converted in College.' Of the ministers graduated at the Institution, one-quarter were hopefully converted in College."

EXPLANATION OF DANIEL.—How strikingly does the late discovery of Colonel Rawlinson explain the meaning of the promise made by Belshazzar to the wise men, and also to Daniel, that he that should interpret the hand-writing on the wall should be made "third ruler in the kingdom?" Matthew Henry explains this as meaning that he should be next to the king, and the heir-apparent; but even this supposition was liable to contradiction. Why was he not, like Joseph, made next to the king? But the whole matter is now more clear, by the recent discovery of the joint reign of Nabonidas and Belshazzar. How emphatically might Daniel be proclaimed "third ruler of the kingdom." Truly, there is no wisdom nor knowledge against the Lord.

BROWNSON'S LAST.—Brownson, in his Quarterly Review for April, really out does himself. Speaking of the Catholic press, he says:

"The only press either in Great Britain or the United States, that can pretend to any degree of freedom and independence is the *Catholic press*, and even the Catholic editor is sometimes harshly treated by a portion of his brethren for daring to express the freedom of thought and expression allowed by his church (111). Still it is comparatively independent, and is the only press in

the world to be uniformly counted on as the loyal defender of truth and justice, civil and religious freedom, and the rights and dignity of man as man."

SEALS AND CLAY.—In his new volume, Layard gives representations of a great many of the cylinders, cut from gems, which are known to be seals, for impressions upon clay tablets, on which important documents had been written. They were set just as a garden roller is—and left their impressions on the clay tablet, just as a carved roller leaves its impression on cake rolled out under it.

Any woman used to seeing how the rough, unshapen, kneaded mass is formed by such a roller, will see the force of the description in Job, of the coming of the morning. The simile is drawn from the beautiful figure wrought on rough clay when one of these rolling seals is passed over it; the rolling on of the sun over the earth, calling out the images unseen there before. The earth "is turned—as clay to the seal."—Job 38; 13.

JOHN BUNYAN'S FLUTE.—The flute, with which John Bunyan beguiled the tediousness of his captive hours, is now in the possession of Mr. Howells, tailor, Gainsborough. In appearance it does not look unlike the leg of a stool—out of which it is said that Bunyan, while in prison, manufactured it. When the turnkey, attracted by the sound of music, entered his cell to ascertain, if possible, the cause of the harmony, the flute was replaced in the stool, and by this means detection was avoided.—*Lincolnshire (Eng.) Times*.

A RUSSIAN IDEA OF A CHRISTIAN.—A Russian recently murdered a lady for the sake of the sable lining of her cloak. The deed was committed during Lent. The murdered lady had a little basket with her, which contained a pie. Having been asked by the commissary why he had not eaten the pie, "How could I think of eating the pie!" replied the assassin, "it may contain meat, and—devoutly crossing himself—I am, thank God, a good Christian!"

SERMONS AND FLOWERS.—Robt. Hall was once asked what he thought of a sermon that had created great sensation. "Very fine, sir," he replied, "but a man can't eat flowers."

BAPTISM—AN ADMISSION.—The July number of the London Quarterly, the organ of the English Tories, in an article on Chris-

tianity, compares the baptismal rites of the Latin and Greek Christians. The Reviewer says, pp. 27, 28:

"There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters; and that, at least for four centuries, any other form was either unknown, or regarded as an exceptional, almost a monstrous case. To this form the Greek church still rigidly adheres; and the most illustrious and venerable portion of it, that of the Byzantine empire, absolutely repudiates and ignores any other mode of administration as essentially invalid. The Latin Church, on the other hand, doubtless in deference to the requirements of a northern climate, and the convenience of custom has altered the mode."

ENGLISH RELIGIOUS LIBERATION SOCIETY.—The fourth Triennial Conference was held in London, May 6th and 7th. There was a large gathering of spirited and influential men of all denominations. Many pleasing and exciting facts were stated. Mr. E. Baines, referring to the census book, said: "The pith of that book was this, that between the years 1801 and 1851 upwards of 5,000,000 of sittings were provided in the churches and chapels of this country; and that of this number the proportion provided by government money was four per cent., while the proportion provided on the voluntary principle was ninety-six per cent. Such a fact as that, he defied any argument whatever to refute; and it really proved the whole case of the Nonconformists. . . . Chevalier Bunsen had gone home from England, taking the census with him, and had told the people of Prussia that the Independents and Baptists of England—who began to assert the principles of voluntaryism in the 16th century, and carried on their fight with comparatively few results to the 19th, had at length brought about a state of things in which *they had done more for the spread of the Gospel, during the last fifty years, than all the churches, hierarchies, or governments in four centuries.*"

CHINESE AMAZEMENT AT ENGLISH FASHIONS.—Europeans who go to China are apt to consider the inhabitants of the Celestial Empire very odd and supremely ridiculous, and the provincial Chinese at Canton and Macao pay back this sentiment with interest. It is very amusing to hear their sarcastic remarks on their appearance—their utter astonishment at the sight of their tight-fit-

ting garments, their wonderful trousers and prodigious round hats like chimney-pots, the shirt collars adapted to cut off the ears, and making a frame around such grotesque faces, with long noses and blue eyes, no beard or moustache, but a handful of curly hair on each cheek. The shape of the dress coat puzzles them above everything. They try in vain to account for it, calling it a half garment, because it is impossible to make it meet over the breast, and because there is nothing in front to correspond with the tail behind. They admire the judgment and exquisite taste of putting buttons behind the back, where they never have anything to button. How much handsomer do they think themselves with their narrow, oblique, black eyes, high cheek bones, and little round noses, their shaven crowns and magnificent pigtailed hanging almost to their heels! Add to all these natural graces a conical hat covered with red fringe, an ample tunic with large sleeves, and black satin boots with white soles of immense thickness, and it must be evident to all that a European cannot compare in appearance with a Chinese.

REV. DANIEL SHARP, D. D.—In the July number of the Memorial, we presented our subscribers with a beautiful steel engraving of the venerated Dr. Sharp. This is not the place for a labored review of his life and character. He was among the longest-living and most widely known of that body of ministers, who gave the impulse to our missionary efforts, and from whom, in fact, our denominational history in this country has taken its shape and direction for the last forty years. The following is a characteristic extract from one of his sermons:

"I freely confess to you, that I would rather, when I am laid in the grave, some one in his manhood should stand over me and say:

There lies one who was a real friend to me, and privately warned me of the dangers of the young; no one knew it, but he aided me in the time of need. I owe what I am to him. Or I would rather have some widow, with choking utterance, telling her children: There is your friend and mine. He visited me in my affliction, and found you, my son, an employer, and you, my daughter, a happy home in a virtuous family. I say that I had rather such persons should stand at my grave, than to have erected over it the most beautiful sculptured monument of Parian or Italian marble. The hearts

"broken utterance of reflections of past kindness, and tears of grateful memory shed upon the grave, and more valuable, in my estimation, than the most costly cenotaph ever reared."

Such was the spirit of his life; and such the memorial he left behind him, a nobler epitaph than sculptor's hand could chisel. *He wrote his own epitaph.*

Book Notices.

THE EPISTLES TO THE THESSALONIANS, by the Translator of Second Peter—Revelation. *American Bible Union, N. Y.*

THE BOOK OF JOB, Translated by Dr. T. J. Conant. *American Bible Union, N. Y.* (In course of publication by monthly parts.)

We take pleasure in acknowledging the receipt of these valuable works: for valuable every scholar must esteem them, whether he favors the main end in view, or not, and whatever may be his opinion of some particular alterations. They are published "for criticism;" but we cannot suppose that such hasty suggestions as we might be able to offer would be of any real value. To revise the translation of the Bible is no easy labor, to be lightly undertaken; nor is it a light thing to revise the reviser. There has been too much of ignorant condemnation, both of the old version and of the new.

It is time that calm judgment should banish prejudice, and passion; that interested motives and excited feelings should no longer prevail; that good men, who love the Bible, and cling to it as the anchor of all their hopes, should see eye to eye, and unite their energies in striving for the common salvation, by spreading the pure word of God. Yet there seems now less hope than ever, of union and peace. While we are writing these lines, we hear of a pamphlet of the late President of the Bible Union, Dr. McClay, in which this venerable and devoted friend of the enterprise assails its present management, as dangerous and injurious in the highest degree. We must wait for more light. But, in the mean time, it is fair and just to recognize, with deserved commendation, the excellence of the works the Bible Union has issued, so far as they have fallen under our eye. The translations executed by Drs. Lillie, and Conant, together with the accompanying notes, are certainly among the most valuable of recent contributions to Philological Literature.

The price of the Revision of the Thessalonians, bound in cloth, is 60 cents; in paper, 40 cents. For these prices, the Bible Union will send the work by mail, postage paid.

FROM G. M. WEST.

RICHMOND IN BY-GONE DAYS; *being Reminiscences of an old citizen.* G. M. West, Richmond, Va.

The antiquarian will find here some precious remembrances, the patriot some soul-stirring allusions and sketches, the humorist many quaint and witty strokes. Altogether a charming little book for a leisure hour. We have marked one or two passages, with which we intend to gratify the readers of the Memorial ere long.

FROM G. M. WEST.

THE PROPHETS OF THE RESTORATION, OR HAGAI, ZECHARIAH AND MALACHI; a New Translation, with Notes; by Rev. T. V. Moore, D. D. K. Carter & Brothers.

This handsome volume has been on our table some time, and we have been enabled to give it such an examination as authorizes us to speak warmly in commendation of it. There has been patient and earnest labor bestowed here. The author has given us the results of his investigations, not their processes; the cream of thought, not the skim-milk of verbose criticism. We thank him as much for what he leaves out, as for what he has put in.

Occasionally the new translation jars harshly on our ears, and we are led "straightway," by the first taste, to say "the old is better," though perhaps careful examination might sustain the departure from the old version. We find it difficult to give up the *jewels* in that oft quoted passage, "they shall be mine, in that day when I make up my jewels," and accept Dr. Moore's substitute, "in the day in which I shall make up my possession." The word *segullah* does not indeed indicate gems, but *possession* is as much too general as *jewels* too specific. It leaves out the idea of preciousness, of specialty, which the original seems to carry with it. On the other hand there are several places where greater force and liveliness are obvious in the new translation; e. g. "Who art thou, great mountain, before Zerubbabel? Be a plain!" This is much more pointed, as well as more literal than the old version.

But without multiplying remarks on particular passages, it may be sufficient to commend the work, as one of real merit, and

adapted to minister to the practical benefit, not only of the clerical, but also of the common reader.

It is a source of gratification to see increased attention directed to the criticism of the Old Testament. Hebrew criticism and Philology have probably made greater advances since the days of King James, than even the Greek; and hence there is more room for, and, in some respects, benefit from the learned and accurate labors of the commentator in that portion of the inspired volume.

THE RIGHT WAY, or the Gospel Applied to the Intercourse of Individuals and Nations, by *Rev. Jos. A. Collier*. American Tract Society, N. Y.

This is a Peace Essay, which received the premium of \$500, offered by Dr. Merrill, of Vermont, and is perpetuated as one of the Tract Society's "Evangelical Library"—by a donation of \$600 more from the same source. Its argument in regard to the evils of war, is of great force, and we are sorry to feel that it is very much needed. The spirit of war is rife in the land, and even the gospel of peace not only seems powerless to sheath the sword, but is used to whet it, and inflame the passions which lead to bloodshed.

FROM PRICE & CARDOZO.

MEMOIRS OF JOHN KITTO, by J. E. Ryland, M. A. R. Carter & Brothers., N. Y. 2 vols.

The life of a man who wrote much, and well, who achieved an extensive and deserved fame, who triumphed over disadvantages seemingly insuperable and rose to heights which are rarely attained by the most favored. Lamed by falling from a ladder, rendered deaf by an accident in his early youth, with a dissipated father and a broken hearted mother; left to himself, and prone to wander about the fields or lie among the rocks, what was there to hinder him from absolute vagabondism and worthlessness? First a barber's apprentice, then a mason's hod carrier; turned into a shoemaker when disabled by a fall, hampered by his brutal master, to supply the place of the bitter rebukes which he is unable to hear; yet cheerful, not stupidly passive, nor inertly resigned, but elastic, energetic and firm, the hopeful, thoughtful, self-dependent boy grew up into the diligent, untiring, large-souled man, and carved his name among the justly honored of his generation.

The memoir consists very much of his own writings—his journals, letters &c., and gives not only a graphic picture of what Kitto was, but many a useful hint as to what we ought to be.

FROM C. WORTHAM.

THE HALLIG, OR THE SHEEPFOLD IN THE WATERS, translated from the German of Biernatzki, by Mrs. G. P. Marsh. Gould & Lincoln, Boston.

There is a quaintness about this volume, which has been well transferred to the translation, and which won for it great success in the land of its origin. This has led the enterprising publishers to give it an introduction to American readers.

"What is a Hallig—and what is the book about?" says some inquisitive friend. Now it would be easy to gratify your curiosity; but the best way for you to find that out, and several other things beside, is just to go and buy it, and then the next time you read about a "Hallig," you will be sure to know what it is.

FROM C. WORTHAM.

A TREATISE ON PRAYER, by the Rev. Edward Bickersteth. American Tract Society, N. York.

This is a popular work of a well known writer. It is slightly abridged from the author's standard edition, and is a useful manual for the devout. Never very striking, generally safe, always earnest and devotional, Mr. Bickersteth is an instance of a class of very useful and influential men. He excites no raptures of delight, nor ecstasies of admiration: but he will always profit his readers.

FROM PRICE & CARDOZO.

MINISTERING CHILDREN; a Tale dedicated to childhood. J. C. Riker, N. Y.

An illustrative tale intended to aid in training children to exercise those kindly feelings towards the poor, which bless both the benefactor and those directly aided. As a story, it is interesting and delightful; as a medium of moral instruction, it seems sound and effective; and in consequence, it has been, we learn, very saleable.

RESTRICTED COMMUNION, by Rev. Jas. B. Taylor. Southern Baptist Publication Society, Charleston.

A republication, enlarged and revised, of a little work, which has run through several editions. It is so calm, kind, and forcible, that it is the very thing to put into the hands of an enquirer on the subject.

The Monthly Record.

Churches Constituted.

Names.	Where.	When.
Burksville,	Ky.,	May 17
Choltenham, Canada	West,	May 21
Evansville,	Indiana,	April 13
Fulton city,	Illinois,	April 30
Greenville,	Ala.,	May 31
Hudson,	Ill.,	May 28
Kappa,	Woodford Co.,	May 27
Needham,	Mass.,	June 11
Port Chester,	N. Y.,	
Smith's Grove,	Ill.,	June 18
Stirling,	Ill.,	June 4

Deaths of Baptist Ministers.

Names.	Residences.	Age.
McCain, Alex.,	Augusta, Ga.,	84
Parks, Levi P.,	Passumpsic, Vermont.	

Clerical Removals and Settlements.

Names.	Whence.	Where.
Allen, C. G.,	E. Smithfield, Pa.	French Creek, Ia.
Ash, J. R.,	Terre Haute, Ind.	
Backus, J. S.,	McDougal st., Boston,	2d st., Bost.
Bailey, George,	Claysville, Union co., Va.	
Barnhurst, W.,	Burlington, N. J.,	St. Louis, Mo.
Bastian, N. S.,	Dayton, Ohio,	Pella, Iowa.
Boardman, G. D.,	Barnwell C. H.,	S. C.
Boyakin, W. F.,	Port'd, Or. Ter.	Cowallis, Or. Ter.
Brown, C. E.,	Fenner, Mad. co.,	Hindsburg N. Y.
Carnahan, D. F.,		Calvary Phila.
Carto, B.,	Bristol, R. I.,	Beaver Creek, Ohio.
Clarke, A. E.,		Westkill, N. Y.
Covey, E. J.,	Coldwater, Michigan.	
Crockett, G. F. H.,		Carthage, N. C.
Cushman, E.,	Deep River, Mass.	
Davis, A. S.,	Westford, Otsego co.,	Prov. N. Y.
Duer, John,	Pennsylvania,	Lowell, Mass.
Earl, Saml. H.,		Wilmington Del.
Eaton, Wm. H.,		Nashua, N. H.
Eddy, D. C.,	Lowell, Mass.,	Brooklyn, N. Y.
Edwards, B. A.,	Newville, Plymouth, Mass.	
Farrar, C.,	Athol Centre, Athol Depot, Mass.	
Ford, Reuben,	Richmond, Va.	
Foster, J. C.,	Brattleboro', Vt.,	Beverly, Vt.
Goodwin, T.,	Po'keepsie, N. Y.,	Pemberton, N. J.
Gorham, A. D.,		Nantucket, Mass.
Greer, H. K.,	Buf., N. Y.,	Laight st., N. Y. City.
Goodman, S.,	Troy, Mich.,	Dewitt, Mich.
Harrison, J. C.,	Eastern Pa.,	Kingston, N. Y.
Harvey, A.,	Wardst'n, N. J.,	Perth Amboy, N. J.
Jameson, T. C.,	Prov., R. I.,	Melrose, Mass.
Ketcham, F.,	Rock Island, Ill.,	Galena, Ill.
Lovell, L. O.,	West Sutton, Clapville, Mass.	
Lamb, Aroswell,	Hartland, Mich.	
Meeson, J. D.,	Somerset, Mass.	
Mitchell, J. B.,	Guilford, Brattleboro', Vt.	
Mitchell, G. H.,	Chester co., Pa.	
Morey, Reuben,	Attleboro', Mass.,	Arcadia, N. Y.
Page, C. J.,	Bristol, Pa.	
Parker, Chas. H.,		Lewisburg, Ky.
Relyea, S. S.,	Kingston, N. Y.,	Skeneateles, N. Y.
Remington, F.,		Lawrence, Mass.
Sheldon, C. P.,	Hamilton, N. Y.,	Troy, N. Y.
Smith, W. B.,		Hudson, N. Y.
Stanton, R. P.,		Norwich, Mass.
Stearns, J. G.,	Clymer, N. Y.,	Dewittville, N. Y.
Tilley, Wm.,	Jefferson, Me.,	West Waterville, Me.
Taggart, J. W.,	Sixteenth Bap. Church,	N. Y.
Townsend, B. C.,	Meclenb'g, N. Y.,	Hector N. Y.
Van Winkle, P.,		Albion, Mich.
White, Sampson,	Washington, D. C.	
Wilds, Z.,	P. West Boylston,	Port Rich'd, N. Y.
Worth, Edm.	Fisherville, N. H.	Kennebunk, Me.

Church Edifices Dedicated.

Where.	When.
Burke, N. Y.,	May 28
Eighty third st., N. Y.,	
Walworth, Walworth Co., Wis.,	June 6
West, Lake st., Chicago, Ill.	

Ordinations.

Names.	Where.	When.
Amsden, S. H.	Salisbury, N. H.,	June 12
Bradford, J. F.,	Crawford co., Pa.,	June 11
Browe, E. S.,	Hempstead, N. Y.,	May 21
Burdick, E. W.,	Horicon, N. Y.	
Cole, Gideon,	West Wrentham, Mass.,	
Daniels, J. W.,	Brooklyn, N. Y.,	June 22
Dunnovan, J. D.,	Cumberland Hill, R. I.,	May 27
Fish, J. L. A.,	Webster, Mass.,	July 2
Haws, Wm. L.,	Lincoln co., Ga.,	June 13
Henderson, E. W.,	Tallapoosa co., Ala.,	June 13
Hill, Samuel,	Makee, Iowa,	May 14
Hind, Wm.,	Northfield, N. J.,	June 18
Lockwood, E. D.,	Lee, Mass.	
Merrifield, E. P.,	West Wardsboro, Vt.,	June 24
Priest, R. W.,	as Mis. Af. Mont'y, Ala.,	July 13
Renfrew, Arcibald,	West Topsham, Vt.,	May 1
Smith, Jas. L.,	Springfield, Pa.,	May 27
Smith, Jas. P.,	Preston co., Va.,	June 30
Smith, John N.,	Albany, N. Y.,	July 6

Ministers Rec'd from other Denominations

Names.	Residence.	Denom.
Pay, Geo.,	Waterbury, Conn.,	Meth. Epis.
Smith, Jas. L.,	Springfield, Pa.,	"Christian's."
Webber, W. H.,	East Brook'n, N. Y.,	Meth. Epis.

AMERICAN BAPTIST MEMORIAL.

SEPTEMBER, 1856.

Daily Additions to the Church.

I WAS reading, the other day, of a very prosperous church. It was not a very wealthy one, for its principal members had neither silver nor gold. Nor was it a very old church, glorying in former dignities, and strengthened by the gathered affections of many generations. It had not long been constituted. Nor did they have a handsome house of worship, a splendid organ, and attractive music, to draw strangers, and win wealthy adherents. I believe they had no house of worship at all. But it was a prosperous church, nevertheless: for it was a devout, united and active body. And I have been considering whether *every church* would not be prosperous, if its members were devout, united and active. And this has led me to think whether the members in *the church to which I belong* possess these characteristics, and particularly whether they are *found in myself*.

One thing remarkable about the church to which I was referring was, that they had *additions every day*. There was, I suppose, something like a "revival" in those days. I do not know, but it might even be said that they had a "protracted meeting." Certain it is that they used to meet; they *all* met; the old and prominent members, as well as the younger and more hardy. Nor did the women exempt themselves, on the ground of delicate health, or distance, or because it was to be "only a prayer meeting." They met; and their meet-

ings were *protracted*—that is, they had them day after day, and week after week, for some considerable time. They all continued in prayer and supplication.

I think, moreover, that it is probable there was some *excitement* at these meetings, too. I am aware that this admission may create a prejudice against this church of which I am speaking, in the minds of some persons who are very much opposed to excitement—in religion—though they both admire and use it in every thing else. But I believe it was a fact, that they were a good deal elicited; so much so that the people thought they must be elevated by wine, and mocked at them as "silly enthusiasts," "crazy fanatics," &c.

They did not heed this much, however. They were probably too much excited to think of appearances, or to care what people thought of them. And I do not wonder they were excited. I think I should have been excited, if I had been there. I wonder we are not all excited now. There was enough to set their souls on fire. There is enough to kindle us all into a blaze. I never wonder at a man's feeling ever so deeply on the subject of religion. The only wonder is, that there should ever be any who do not feel.

However, to get back to this church of which I spoke, they had daily additions. And such additions! The book which I was reading in, when I met with this account, was written in a foreign language, and the translation says that the additions consisted of "such as should

be saved." I believe, however, it is generally agreed that the word which is rendered by those five words, "such as should be saved," simply means "the saved." They were saved first, (that is, the work of salvation was begun in them,) and then they were added to the church.

It is a glorious thing to be in association with *the saved*. It is delightful, I doubt not, for shipwrecked mariners, who have struggled to shore, or been rescued together by benevolent interference, to gather round the warm hearth, and look round on each other's countenances, and feel that they are all safe—all saved. Each sees in the other a remembrancer of his own deliverance. Each feels his own thankfulness quickened by sympathy with the rest. But those saved, not from the sea, but from Satan,—not from flames of earthly fire, but of everlasting torment—how must they gaze upon each other! With what clinging tenderness; with what affectionate sympathy! And a church made up of the saved—a company of redeemed captives, plucked from destruction, as brands snatched out of the fire—must feel great delight when they come to "sit together in heavenly places in Christ Jesus," and realize that they are indeed the saved of the Lord.

If all who are in any particular church are saved before they are added to it, then that church will present a very marked contrast to the world. The purity, the peace, the love, the zeal of such a body will prove its distinctness from the mass of men around it, just as the course which a fertilizing stream takes through a desert will be known from afar, by the line of living verdure which crowns its banks. And not only will one who beholds from outside a church made up altogether of "the saved," feel that it is distinct from the world, and a shining testimony for God, in the midst of darkness, but those who enter within it will find a holy peace, a sacred repose, a charm for the spirit

which unconsciously soothes and refreshes, while it invigorates and excites them.

The reason why the churches are not always such places of pleasure and profit is because they have in them those who are not really saved. And the nearer each church approaches to being composed only of the *saved*, the more powerfully will it accomplish the work assigned to it. It is of far more consequence to the real welfare of the church that those who are added to it should be the saved, than that they should be the rich, or the influential, or the talented.

But what do we mean by the *saved*? Just what the Bible means. They are not indeed free from imperfection, but they are rescued from the controlling dominion of sin. They are not grown up to the stature of perfect men in Christ Jesus, but they are real children of God; they are living, thoroughly endowed, and perfectly formed *babes* in Christ. They are not trees, on which ripe fruit is hanging, but they bear the blossoms of promise, and have in them the vigorous life by which the sun and dew and air of heaven convey nutriment, and minister perfection to the fruit. They are not in heaven; but they are not of the earth. Their salvation is progressive; it is not yet complete and full, but it is real and advancing.

We have spoken of additions to the church, which are mentioned in the outset, and it has been seen *when* they happened, and of *what sort* they were. It is important to inquire, also, *how* they occurred. What was the secret of such frequent additions, and such valuable additions?

The history is very brief on this point. It simply says—"The Lord added them." Now there were many earnest preachers at that place, and many interesting circumstances had recently occurred, all adapted to awaken attention. But none of these things could add people to the church. That was the Lord's work. He did it then. He does it now.

There were several facts with regard to that church which made it extremely suitable, however, that they should receive additions just then. And I am inclined to believe, that whenever it is in like manner suitable, the Lord is ready now to make additions to the churches. In other words, it seems to me, that *it seldom, if ever, happens that a church is long in a state fit to receive additions, before it receives them.* God is not willing to bring forth his new-born children into so chilling and numb an atmosphere as that of a dead or a sleeping church.

It appears that this church had been *praying* for this very thing a good while. A daily prayer meeting had preceded daily additions. And they had even commenced to pray before they commenced to preach.

They seem, too, to have been singularly *unanimous* in their prayers. They *all* were concerned about the matter. I wonder what Bro. B—— would think, if he should appoint a prayer meeting to pray for a revival to-morrow night, and when he goes to the place, should find *every member of the church there*, the lecture room abandoned, because it would not hold the people, and the body of the church filled, as it is sometimes on communion occasions! And yet all those communicants are *entitled* to pray for such a cause. Nay, more; they are under obligation to do so. Ah, I am afraid some of them were not added to the church by the Lord—were not saved. What else can be the reason that they never can be got to meet and “pray for the peace of Jerusalem?”

But it appears also that this church of which I have been speaking, was a *steadfast* church—steadfast in doctrine, steadfast in fellowship, steadfast in breaking of bread, and attention to the ordinances of God’s house, and steadfast in prayer.

They were moreover a very *charitable* church. They were poor, but they did not allow their poverty to deprive them

of the privilege of giving. They not only gave when they had the money convenient, and would not feel the loss of it, but sold property, in order that they might have to give to the needy.

And another thing, they were a very *joyful* church. Oh, how much good it does, to see Christians rejoicing in the Lord. The world is deterred from Christianity by a gloomy Christian—a morose, surly, or even a desponding Christian. But a joyous Christian, one who has gladness in his heart, and God’s praise shining in his countenance—is a perpetual invitation to come to the gospel feast.

Glad Christians, however, can only be found where there are active, earnest Christians—devoted to the work of their Master. And we learn that *singleness of heart* was another characteristic of this remarkable body. They could say: “One thing I have desired of the Lord; that will I seek after, that I may dwell in the house of the Lord all the days of my life.”

And besides all this, they must have been Christians of *good repute* from them that are without, for it is said they had “favor with all the people.” Their lives joined with their lips to praise God.

Such was the church which received daily additions. Is there not reason to trust that, if our churches will assume such a position, the Lord will add to them daily the saved?

B. M., Jr.

The Gospel a Witness.

“And this gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end be.”—Matt. xxiv: 14.

Is there not something implied in this expression of our Lord, which is not properly appreciated, in the general conception of the design of a preached gospel? Are we not in danger of being so absorbed in the contemplation of it, as a proclamation of God’s method of salvation—the “good tidings of great joy” in

redemption—as to overlook its character as *a witness*? Is it not a fact, that ministers are too apt to take a partial view of their great commission to preach the gospel “to every creature,” and forget that to *every creature* the preached word comes with *vital* and everlasting consequences, not merely as “a savour of life unto life” in them that are saved, but “of death unto death” in them that perish?

Some preachers do not hesitate to declare that they have nothing to say to sinners, that their message is exclusively to the *household of faith*; and they act upon this opinion, carefully avoiding to enforce the divine requirements and commands upon the impenitent, lest they should be guilty of giving the “children’s meat to dogs.”

From such preaching, the unregenerate go away quite easy and secure. They have nothing to do with the matter, because they have no part with them that believe; and if the gospel takes no notice of them, and has no bearing upon their condition as sinners, then, of course, they are at liberty to reject it if they please.

These mistakes arise from confounding the *dispensation* of the gospel to all men as *a witness*, with the purpose of grace in Christ Jesus. It is the design of God, in dealing with the subjects of his moral government, not only to exercise his own sovereignty, but to oblige them finally to acknowledge his right to do so. He may, for a season, suffer the potsherd of the earth to strive with his omnipotence, to question his authority, and to sit in judgment on his doings; but there is a day coming when every mouth shall be stopped, and the whole world become guilty before him. It is in reference to this event that he has said in allusion to the dispensations of both law and gospel: “The times of this ignorance God winked at, but *now commandeth all men everywhere to repent, because he has appointed a day in which he will judge the world in righteousness.*”

Again it is said, “*One witness shall not testify against a man to put him to death, but at the mouth of two witnesses, or at the mouth of three witnesses, every word shall be established.*”

Accordingly God has prepared two *witnesses*, the law and the gospel, against the day when he will judge the world, by whose *joint* testimony he will righteously condemn the guilty; and therefore it is, that the gospel must “*first be preached in all the world as a witness, and then shall the end be.*”

By the law, all are condemned already; and yet Jesus declared, “This is the condemnation, that light has come into the world, and men loved darkness rather than light.” “Ye have seen, and hated both me and my Father.” Men have manifested their hatred to God by transgressing the law, which is a transcript of himself, and they have proved their hatred to Christ, by despising and rejecting his gospel. The command to *all men everywhere to repent*, was made by him who well knew that no one would repent, but those to whom the grace of repentance is given; but this command was intended to test the disposition of men toward the gospel plan of salvation, and thus to take away the cloak under which the sinner thinks to hide, by pleading the too great severity of the law.

When God was about to destroy the old world, and had positively declared his determination to do so, he commissioned Noah to preach to that ungodly generation during one hundred and twenty years. By the building of the ark, and the promise of God to Noah, that for his righteousness sake he would save his family with him in that ark, he made known in a figure the gospel plan of salvation by Christ; and thus was Noah a “preacher of righteousness.” For it was the Spirit of Christ that preached in him to “the disobedient,” whose spirits are now “in prison.” Let us enquire what was the purpose which God intended to effect by this

preaching. Certainly it was not to save these sinners, for he had previously decreed their destruction; but it is positively declared, that "*by it he condemned the world*"; this very preaching was "a savour of death unto death in them that perish;" it became, and was designed to be the last and condemning "witness" against those who had proved already that "every imagination of the thoughts of their heart was only evil continually."

A certain class of preachers seem to suppose that Noah actually *invited* those that perished in the flood to enter the ark; that he told them there was plenty of room, and that it was doubtless the desire and intention of God to save them. Had he preached such a gospel—or had he, on the other hand, concluded that if it was not the design of God to *deliver them*, it would be of *no use to preach at all*—would he, in either case, have "preached the preaching that God had bidden him?"

A young man, in conversing with a friend, expressed a great desire to preach to sinners. "What do you intend to say to them?" said his friend, "I wish to *invite* them to *repent*, and to *offer* Christ to them," he replied. "By what authority would you *invite* the impenitent?" "Why, what should I say to them?" said he. "You should *command* them to repent in the name of the Lord, sir, upon the penalty of eternal death." The next day the same persons met again, when the young man said, "I have been thinking of our conversation yesterday, and believe I now understand the subject. If I am *invited* to a friend's house, I can go or not as I choose; but if I am summoned before a court martial, by legal authority, I *must go*, or *pay the fine*." "Just so, sir; and let me advise you, in addressing sinners, always to remember the court martial."

Some very excellent people tell you they dare not hope; why do they not dare to hope? To me it seems much more impious to dare to despair.

The Compatibility of Business and Devotion,

AS EXEMPLIFIED IN THE LIFE OF THE LATE
JAMES C. CRANE, DEACON OF THE FIRST
BAPTIST CHURCH, RICHMOND, VIRGINIA.

BY REV. J. B. JETER.

"Not slothful in business; fervent in spirit; serving the Lord."—Rom. xii; 11.

ONE of the most common, plausible and influential excuses for the neglect of religion is, that its claims are at variance with the business and cares of life. We urge men to embrace the gospel—to consecrate themselves to the service of Christ—to make preparation for a coming eternity. We enforce our exhortation by motives drawn from duty and interest—from the law and the gospel—from the grace of the Father, the sacrifice of the Son, and the sanctifying influence of the Spirit—from the earth, hell and heaven. They hear us respectfully—admit the truth and importance of all our remarks—and then quiet their consciences in the neglect of religion by the flimsy pretence, that the business and cares of life, of necessity, engross their time and thoughts. It would be well, if this sophistry were confined to men of the world. But professing Christians frequently justify themselves in the neglect of the plainest duties, and satisfy themselves with the most meagre religious attainments, on the delusive plea, that their worldly occupations absorb their energies, and unfit them for higher pursuits. The futility of this excuse, whether it would be used to palliate a total, or partial neglect of religion, may be easily made to appear. The plea is based on the assumption, that the proper business of life is inconsistent with earnest piety. If the assumption is true, the excuse is vain. Were the interests of this life, and the interests of the life to come, in conflict, then reason, conscience, and revelation demand that the former shall be sacrificed for the latter. The less should yield to the greater. That which

is first in importance, should be first in attention. No man, who admits the inspiration of the Bible, can doubt the transcendent worth of the "things above, where Christ sitteth at the right hand of God;" and no man making this admission can decline seeking these things, in preference to the "things on the earth," without subjecting himself to the charge of moral insanity. The command, "seek ye first the kingdom of God, and his righteousness," is not more plainly dictated by divine wisdom, than it is urgently enforced by human discretion. But the assumption, on which the plea rests, is false. The just claims of the world are in perfect harmony with the superior claims of piety. A man need not be an ascetic to be a Christian. Lawful business is no necessary hindrance to devotion. There is, indeed, a love of the world, which is incompatible with the love of God. "If any man love the world, the love of the Father is not in him." Supreme devotion to the world is rebellion against God. He, who seeks from the world his chief good, is an idolator. He renders to the creature the homage, which is due only to the Creator. He puts the world where God ought to be, and puts God where the world ought to be. "Ye cannot serve God and mammon." Where Christ reigns, he must reign sole monarch. It must be conceded, too, that there are employments, accounted among men legitimate and honorable, which are entirely inconsistent with earnest piety. They originate in depravity, minister to its gratification, and are clearly condemned of God. To affirm that such employments are in harmony with piety, would be to obliterate the distinction between right and wrong, holiness and sin. Such occupations, far from being needful, are a curse to those who engage in them, and a reproach to society. But all avocations, which are demanded by the interests of the community, which furnish no unavoidable incentive to sinful indulgence—infringe

no right of man—and transgress no law of God—may be pursued, with diligence, earnestness and efficiency, without, by one iota, compromising the claims, or diminishing the fervor of true piety. The spirit of inspiration, who requires that Christians shall be "not slothful in business," demands that they shall be "fervent in spirit." I am aware that some critics propose a different rendering of the first clause of this verse—"as to diligence not remiss." This change, however, does not materially affect the sense of the passage. According to either rendering, it harmonizes with the counsel of the wise man—"Whatsoever thy hand findeth to do, do it with thy might." As God does not require of his creatures impossibilities, we may be certain, that the utmost fervency of spirit, in the service of the Lord, is consistent with a due and laborious attention to the pursuits of this life.

The position, which has been discussed, does not exhaust the whole truth on this subject. A proper attention to secular interests, far from being opposed to the religion of the Bible, constitutes an important element of it. "Whether, therefore, ye eat or drink, or whatsoever ye do," said St. Paul, "do all for the glory of God." This text inculcates entire consecration to God. We should serve him, not only in devotions, but in our labors; not only in our mortifications, but in our indulgences. Plowing, if performed from a right motive, is as pleasing to God as prayer or praise. This principle converts every place into a temple of the Lord, every occupation into the service of the Lord, and every day into a day of the Lord. The laborer in the field, the mechanic in the shop, the merchant in the store, the statesman in the legislative hall, and the judge on the bench, may serve God as truly and acceptably, as the Christian in the closet, or the minister in the pulpit. So far is piety from unfitting us for a proper and effective attention to

secular interests, that she pronounces the man, who wilfully neglects them, utterly unworthy of her favor and companionship. "If any man provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." The family relation is of divine appointment. "God setteth the solitary in families." He has devolved on the head of the family the responsibility of making provision for its nourishment, education and happiness. To secure the fulfilment of this duty, he has implanted in the parental bosom an affection, which makes care light, toil easy, and sacrifices sweet. Impelled by this affection, infidels, who reject the word of God, and spurn the restraints of moral obligation, provide for the sustenance and comfort of their offspring. Now, if any man, professing to be a Christian, fails to provide for those, who, by the ordinance of Heaven, claims his support—in vain does he plead, in excuse for this neglect, the fervency of his private devotions, and the earnestness of his attention to the public duties of religion. His prayers, his praises, and his sacrifices are an abomination to the Lord. The man's conduct is a virtual denial of the Christian faith, and is worse than that of an infidel. I will not affirm the impossibility of the salvation of the lazy and indolent; but the scriptures seem fully to authorize the exclamation, How hardly shall they enter into the kingdom of heaven!

On the subject under consideration, our observation agrees with the teaching of revelation. There are few pastors, I presume, who have not seen among their flocks beautiful and instructive specimens of the harmony between fervent devotion and diligent labor. Some years ago, in the regular course of my pastoral labor, I prepared and preached a sermon on the text placed at the head of this article. The theme was "The compatibility of diligence in business with fervency in devotion." In the discussion of the subject I had

in mind the life of Deacon J. C. Crane, then one of my constant hearers. Of course, I drew the picture so as to conceal the original. The recent death of Mr. Crane, having removed the restraints under which I then labored, I have concluded to re-produce the picture, with such emendations as reflection may suggest, and my changed relations to the departed may authorize. In this labor, I am actuated alike by a sense of justice to the dead, and a desire to benefit the living. "The memory of the just shall be blessed." We should deem it, not merely a sacred duty, but a delightful service, to gather up, record, and transmit, as a fragrant memorial to future generations, the excellencies and labors of the departed worthies, whom we have known and loved. Especially does it seem desirable that the lights which grace has kindled, and which have shone so brightly and beneficently, in the narrow sphere to which providence has assigned them, should be brought forth, and set on a higher pedestal, that they may irradiate and bless a wider circle. The great have their panegyrists. Why should not the good have theirs. The great shine too often but to dazzle, bewilder and ruin: the good shine only to enlighten, to encourage, and to exalt.

Deacon Jas. C. Crane was "not slothful in business." He was a merchant. And permit me to say, in passing, that merchants are a noble class of society. They are not all deserving, but among them are to be found many of the finest specimens of probity, liberality and public spirit. To this respectable class, Mr. Crane belonged, and never did any act of his bring on it "the shadow of a spot." During the greater part of his life, he carried on a pretty extensive and active business. He was connected with several companies, for insurance, internal improvement, and other purposes; in several of them he held responsible offices. He was, emphatically, *a man of business*. If he was not a genius, he possessed a large measure of common

sense. His perception was quick, his judgment clear, his utterance ready, and his movements were nimble. If intricate accounts were to be settled, or business documents to be drawn up, none could do it better than he. He was industrious, earnest, punctual, considerate, and persevering. Early and late, he was in his counting room. No man could charge him with the neglect of duty in any department of business. Among all the men of his day, who sought their chief good in the world, there was not one more active, diligent and efficient than he. He was just such a citizen as every virtuous, well ordered community would covet. His piety, which was concealed from none who knew him, did not diminish his labors, his success, or his respectability. Nay, it certainly promoted his influence and patronage in business. All were fully persuaded of the integrity and fairness of his dealings; and were therefore not afraid to trust him. His word was accounted as his bond, and his bond as the bill of a specie paying bank. But on this subject, I need not enlarge. Suffice it to say, that he was a Christian merchant, earnestly and vigorously prosecuting his business, attending to every interest, performing every duty, and by a long course of uprightness, punctuality and beneficence, winning and retaining the confidence, admiration and esteem of the community in which he lived.

Mr. Crane was "fervent in spirit." In his youth he made a profession of religion; and a life extended to half a century furnished indubitable evidence of the sincerity of his profession. He was, as Yong Seen Sang, the Chinese evangelist expressed it, "a hot hearted Christian." A more consistent example of piety than that which he exhibited, it would not be easy to find. He was humble, conscientious, kind, liberal, devout and active. He was, indeed, adorned with all the graces of the Spirit; and his life was an instructive

and beautiful illustration of every Christian principle. But his various excellencies demand a more particular notice.

Contemplate him in the *family*. He was blessed with a well-ordered, interesting and promising family. In the much loved domestic circle, his piety shone with pleasing and ceaseless lustre. He learned, according to the apostolic injunction, "first to show piety at home." It was impossible to spend a day in his house without being impressed with the religious influence pervading it. Piety presided over all the domestic arrangements. Every pleasure, engagement and interest was regulated with strict reference to the enjoyment of his religious privileges, and the performance of his religious duties. He was profoundly interested in the education of his children. He spared neither pains nor expense to have them properly trained for a sphere of usefulness and respectability; but he was chiefly anxious that they should be brought up "in the nurture and admonition of the Lord." He prized knowledge, but most of all, the knowledge of salvation. He manifestly and carefully endeavored to educate his children for God and heaven. His library and his centre table were well furnished with books; not such as are frequently found in the houses of professing Christians, mere literary trash, corrupting alike to taste and to morals—but well selected volumes, fitted to instruct as well as interest, with a predominance of the most attractive and valuable religious works. The family conversation was free, genial, cheerful, sometimes facetious, but invariably chastened by the religious element, and frequently, without the slightest violence, directed to sacred themes. Mr. Crane was passionately fond of singing—an amateur in the art—attentively instructed his children in both vocal and instrumental music—but earnestly aimed to consecrate the attainment to the worship and glory of Christ. His house was the abode of a generous, flowing hospitality

but whoever might be his guest, Christ was sure to find a welcome at his table. No conversation, no temper, no appetite was indulged, which would exclude the guest who graced the marriage supper of Cana in Galilee. The family worship, which took precedence of all pleasures, and of all other duties, was spirited, solemn, instructive, brief, and varied to suit the changing circumstances of the household. Those who knew the family before it was broken by affliction, can bear testimony, that it was a bright, joyous and hopeful circle, in which authority was exercised with wisdom and kindness, and submission was yielded with reverence and cheerfulness; and of this charming circle, Deacon Crane was the sun whose light and warmth imparted life, vigor and gladness to all around.

Notice Mr. Crane in the church. Like his Lord, he loved "the gates of Zion more than all the dwellings of Jacob." None could sing more heartily and pertinently than he,

"I love thy kingdom, Lord,
The house of thine abode,
The church our blessed Redeemer saved
With his own precious blood.

"Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise."

At all the meetings of church, for worship or business, he filled his place; or could furnish some valid reason for his absence. His attendance on public religious worship was not permitted to depend on chance or convenience; but he so arranged his business, and so regulated his movements as to be sure of enjoying the privilege. Nor was his presence in the house of worship a mere formality. He waited on the ministrations of the gospel, as a new born babe, desiring "the sincere milk of the word," that he might grow thereby. He sat for the following picture, taken from the *Mirror*, p. 165:

"I once had the pleasure of numbering Brother *Lively* among my constant hearers. He always took his seat near the pulpit, and listened to the word preached with intense interest, and a heart responsive to all its claims. His absorbed attention, the variations in his countenance, and his flowing tears, evinced the warmth of his feelings. Nor did his emotions die away with the sound of the preacher's voice, but subsequently showed themselves in the spirituality of his conversation, the fervor of his devotions, and the activity of his efforts in the cause of Christ. If on the face of the earth there was a church composed of such members as Brother *Lively*, I should delight to be their pastor."

For many years Mr. Crane was a deacon of the First Baptist church; and using the office well, he purchased to himself "a good degree, and great boldness in the faith which is in Christ Jesus." The Deacon had that happy combination of firmness of purpose, with suavity of manner, which rendered him invaluable in church discipline. He shrunk from no responsibility, and from no toil, demanded by the welfare of the church. In his exercise of ecclesiastical authority, his spirit prompted him to the use of mild rather than severe measures; to heal rather than to amputate; to win rather than to force. None entered more fully into the spirit of the inspired counsel, or more faithfully obeyed it. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." With those fierce and morose disciplinarians, who take pleasure in excommunicating and anathematizing the faulty, he had no sympathy. He contributed of his substance, liberally and cheerfully, for the support of the church. Though not rich, his name generally stood among the first on the list of contributors. Were all church members imbued with the free, self-sac-

rificing spirit which characterized him, means for the support of pastors, the erection and improvement of houses of worship, furnishing Sunday schools, and promoting in other ways the cause of Christ, would, in few cases, be wanting. In meetings for social prayer, his presence created delight. His gift in prayer was rich. His supplications appropriate in matter, simple in language, and earnest in spirit—were almost certain to vibrate on kindred chords in the hearts of his fellow-worshippers. Sometimes their tears would flow responsive to his own. Nor was he more gifted in prayer than in pious exhortation. He could instantly seize on a text of Scripture, a passing incident, a casual remark, or a fitting thought of his own, and expand it into an instructive and impressive discourse. Not unfrequently, on these occasions, his remarks would be most felicitous and thrilling. Many years he was a leader of church music; and had his labors and influence been confined to this department of usefulness, he would have been an invaluable church member. He possessed a fine, musical, well cultivated voice, and excellent taste, judgment and tact, which enabled him, with a moment's notice, to select, for any occasion, the most appropriate tune and hymn. He was a noble specimen of a church member. Any pastor would rejoice to have such a helper. In any church, such a deacon would be a pillar, an ornament, and a leader.

In the *Sunday school* Mr. Crane was at home, and found his most congenial employment. He was trained in the Sunday school. Here commenced that self-discipline for which he was ever distinguished—here he began to lay up those spiritual treasures, in which he became so affluent—and here was laid the foundation of that usefulness, which was erected into so fair and spacious an edifice. The pupil soon became a teacher; and it were difficult to say, whether the scholars or the master were the more benefited by his instructions. He dili-

gently sought knowledge to impart it, and imparting, he increased it. His qualifications quickly marked him out as fitted for the office of superintendent. Much the greater portion of his mature age was spent in performing the duties of this responsible office. In this post, indeed, he won his highest meed. He was a model Sunday school superintendent. Punctuality, earnestness and affection distinguished him in this department of labor. His soul, body, time, purse, influence, were all enlisted in the work. None knew better how to win the hearts of children, or inspire teachers with zeal, than he. The success of the schools, at different times, and in different places, under his charge, bear decisive testimony to this important officer. His zeal in this cause was not limited to the schools under his immediate instruction. He resigned the superintendency of a flourishing school, that he might devote himself, as the claims of business should permit, to visiting other schools, encouraging such as were feeble, and organizing them where they were needed. As a Sunday school lecturer, he had few equals. His thorough knowledge of the Sunday school system, its history, the details of its operation, and its rich fruits, rendered his addresses both interesting and instructive. Many schools organized, or revived by his labors, have cause to bless his memory. At our associations he never failed, if an opportunity was offered, to advocate the cause of Sunday schools, with zeal, ability and effect. He was, for several years, President of the Virginia Baptist Sunday School and Publication Society; and, in this office, he exerted himself to establish a Sunday school in connexion with every Baptist church in the State. His efforts were crowned with encouraging success; and if it was not commensurate with his enlarged desire, it was not from a lack of diligence and sacrifice on his part, but from the impossibility of finding a sufficient number of Christians like-minded with himself.

It is deemed no injustice to affirm, that to James C. Crane, more than to any man, living or dead, the Baptists of Richmond are indebted for the present high prosperity of their Sunday schools. Others have done well—he did better. He labored in the cause, early, long, diligently, in season, and out of season, officially and unofficially, as teacher, superintendent and lecturer; and he labored effectively. He sowed, and others have reaped—he laid the foundation, and others have built. The results of his Sunday school labors no creature can calculate; but the all-seeing eye discerned the scattered seed—marked how it sprang up—watches its growth, and its maturing—and sees how the crop will become the seed of another and a greater crop—and that this process will continue, with augmenting results, to the end of time—when the laborer will receive his full reward.

Mr. Crane was, for many years, connected with all our State, and most of our general, denominational societies. He usually attended their anniversary meetings; sometimes presiding, and frequently acting as secretary. He commonly took an active part in the business of these meetings. His sound judgment, extensive information, and ready utterance, made him a valuable member. He presided well, and, as a clerk, he had no superior. I have heard him, on public and exciting occasions, deliver *extempore* addresses, which would do no discredit to the most eminent speakers of the land. There was no flashing of wit, no flourish of what is miscalled eloquence, but a clear, concise, earnest, graceful discussion of the matter under consideration. Among all the laymen of the Baptist churches none took, or was qualified to take, a more prominent position. It may be questioned whether any one, minister or layman, in the long period in which he was accustomed to attend our anniversaries, exerted a stronger and more beneficent influence in them than he.

First Baptist Church in Charleston, S. C.

BY REV. E. MANLY, D. D.

No. III.

ON a former occasion, we pursued the history of this church to the death of Mr. Chanler.

That was indeed a dark day. He had been for some time the only regular Baptist minister in all this part of the Province; and on his melancholy removal, the church had no visible prospect before them, but of a "famine of hearing the words of the Lord."

But, while God's dispensations are mysterious, they are all wise; and while it is the rule of his administration to interpose with seasonable aid in the hour of his people's extremity, he sometimes brings them into the greatest straits, that they may better appreciate and improve the blessings he bestows. The Lord had provided an instrument by which he designed greatly to promote the cause of truth and piety in the province, in the person of the Rev. Oliver Hart; and having selected the Charleston Church as the honored receptacle of such a gift, he prepared them to value it by quenching the only lamp that gleamed through the dark wilderness around. The feelings of the more reflecting part of the church, therefore, can be better imagined than described, when they discovered that *on the very day* on which "devout men carried" Mr. Chanler "to his burial, and made great lamentation over him," *Mr. Hart arrived in the city.*

REV. O. HART.

This eminent minister was born in Warminister Township, Buck's county, Pennsylvania, July 5, 1723. It was his happiness to grow up at a period when God was remarkably reviving his work in this country, through the ministry of his servants Whitefield, Edwards, the Tennents; and we may add also, Abel Morgan and others of the Baptist Church. Some of these Mr. Hart used to hear, and

was much impressed by their ministry; particularly that of Mr. Whitefield. It pleased God to arrest him early by his grace, and bring him to the knowledge of the truth; and being convinced of believer's baptism, he was baptized at the place of his nativity, by the Rev. Mr. Jenkin Jones, April 3, 1741, before he had completed his eighteenth year. In the same year, he united himself to a Baptist Church at Southampton.

It is probable, from some circumstances, that his mind was soon impressed with the great duty of preaching the gospel, and that he began at once to share in the duties of prayer and exhortation, on fit occasions. When he had been about five years and a half in the profession of religion, he was called out into the ministry, and licensed to preach, December 20, 1746. If, as Mr. Jones (History of the Philadelphia Association) says, he was a fellow student of Samuel and David Jones, James Manning, Hezekiah Smith, David Thomas, John Gano, the Suttons and others, at the institution established at Hopewell, N. J. under the care of the Rev. Isaac Eaton, it must have been about this period. For on October 18, 1749, he was solemnly ordained and set apart to the ministry of the word and ordinances; and immediately thereafter, impelled as it should seem only by his own feelings, (or rather conducted by the kind providence of God,) he set out for Carolina, and arrived in Charleston, as we have seen, December 2, 1749. Mr. Hart was now twenty-six years of age. He immediately began to preach to the destitute church;—and they were so edified by his ministry, as well as struck with the providential circumstances of his arrival, that they immediately called him to the pastoral care of the church, which he assumed, February 16, 1750.

CONSTITUTION OF THE CHARLESTON ASSOCIATION.

Although not insensible to the extent and importance of the particular field assigned him, he yet was so convinced of

the importance of united counsels and efforts to individual success, that one of the first objects which engaged his attention, was the union of the infant Baptist churches into an Association. In this enterprise, he found an able and ready co-adjutor in the Rev. Mr. Francis Pelot, of Euhaw, a man of classical education, and of kindred feelings and spirit with himself. These two, seconded by Mr. John Stephens, (installed pastor at Ashley River, June 22, 1750,) and by Messrs. John Brown, and Edwards, (ordained in the church at Welch Tract,* the one on May 7, 1740, the other June 15, 1751,) very soon impressed the churches with the importance of the plan they were meditating. Wherefore, having procured from Philadelphia, through the agency of Mr. Hart, a copy of Rev. Mr. Griffith's essay on the nature, powers, and duty, of an Association, as a guide to their proceedings, and the basis of their union, they fixed on October 21, 1751, as the time when the ministers and messengers of the four churches should meet in Charleston, to form their desired union. Thus originated that venerable and useful body "the Charleston Baptist Association;" of which Mr. Hart was the father, and which was a medium through which he continued to shed upon the denomination in South Carolina, the benign influences of his well balanced mind, for thirty years.

MR. HART'S SPIRITUAL EXERCISES.

Mr. Hart's preaching attracted considerable attention in Charleston, and his character, universal respect. Had he possessed a less spiritual mind, he would have found enough food for self gratulation in the general approbation with which he was received by all ranks.†

* Now Welsh-Neck—constituted in 1738.

† A very pleasing evidence of the light in which he continued to be regarded in Charleston, occurred some years after, about 1770. "He was robbed of about £30. When the fact was known in town, the gentlemen of other societies made him a present of £730, which they raised among themselves, without the help of his own people."

But this did not satisfy him. While his great end in life was the glory of God he viewed the salvation of sinners as a principal means of promoting it. He longed for the souls of men; and was jealous over them and himself, with a godly jealousy, lest by any means he should run in vain. The exercises of his mind now became intense, and the holy humiliation and strong desire which are the usual preparatives of a great blessing, are breathed in the following extract:

"Monday, August 5, 1754. I do this morning feel myself under a sense of my barrenness: Alas! what do I for God? I am, indeed, employed in his vineyard; but I fear to little purpose. I feel a want of the life and power of religion in *my own heart*. This causes such a languor in all my duties to God. This makes me so poor an improver of time. Alas! I am frequently on my bed, when I ought to be on my knees—to my shame. Sometimes the sun appears in the horizon, and begins his daily course, before I have paid my tribute of praise to God; and perhaps while I am indulging myself in inactive slumbers. O wretched stupidity! Oh that, for time to come, I may be more active for God! I would this morning resolve before thee, O God! and in thy name and strength, to devote myself more unreservedly to thy service, than I have hitherto done. I would resolve to be a better improver of my time than I have heretofore been: to rise earlier in the morning, to be sooner with thee in secret devotion, and Oh that I may be more devout therein! I would be more engaged in my studies. Grant, O Lord! that I may improve more by them. And when I go abroad, enable me better to improve my visits; that I may always leave a savour of divine things behind me. When I go to thy house to speak for thee, may I always go full fraught with things divine, and be enabled faithfully and feelingly to dispense the word of life. I would begin and end every day with thee. Teach me to study thy glory in all I do. And

wilt thou be with me also in the night watches; teach me to meditate of thee on my bed; may my sleep be sanctified to me, that I may thereby be fitted to thy service, nor ever desire more than answers this important end. Thus teach me to number my days, that I may apply my heart unto wisdom."

Very shortly after the date of this pious effusion, the great work of grace began under his ministry; and very many, especially of the young, were brought to the knowledge of the truth.

CONVERSION OF REV. SAMUEL STILLMAN.

This revival is rendered memorable as having been the season at which that distinguished servant of God, the Rev. Dr. Samuel Stillman, late of Boston, was brought into the church. Born in Philadelphia, he was brought by his parents in his eleventh year, to this city, where he received the rudiments of his education in the academy of a Mr. Rind. He had had early impressions of religion, his parents being pious:—but under the ministry of Mr. Hart, to use his own words, his "mind was again solemnly impressed with a sense of his awful condition as a sinner. This conviction grew stronger and stronger. His condition alarmed him. He saw himself without Christ and without hope. He found that he deserved the wrath to come, and that God would be just to send him to hell. He was now frequently on his knees pleading for mercy. As a beggar he went, knowing nothing but guilt, and no plea but mercy."—He obtained soon a degree of hope, though not entire satisfaction; until one day he heard Mr. Hart preach from the words, Mat. i: 21: "Thou shalt call his name Jesus, for he shall save his people from their sins." During this discourse he found the blessing he had been seeking.—"Christ," says he, "then became precious to me, yea all in all. Then I could say of wisdom, her ways are ways of pleasantness, and all her paths are peace. That, I still think, was the day of my espousal.

Glory be to God for the riches of his grace. Why me, Lord? &c." He was accordingly baptized by Mr. Hart; and having views to the ministry, he was placed in a course of study under the patronage of a society formed in Charleston in 1755, called "The Religious Society." At the call of the church he was licensed; and he preached his first sermon, February 17, 1758.

BAPTISM OF REV. N. BEDGEGOOD.

In the preceding year, Mr. Nicholas Bedgegood, a minister of education and popular talents, who had been employed by Mr. Whitefield in his Orphan House near Savannah, since 1751, came to Charleston; and, professing a change of sentiments on the subject of baptism, was baptized by Mr. Hart, and received into the church. With two such promising young men, under such a pastor, the church could not but feel herself rich in ministerial gifts; and, willing to make them more useful, called them both to ordination. Mr. Pelot was sent for, and the ordination of Samuel Stillman and Nicholas Bedgegood occurred in this church, February 23, 1759. Mr. Pelot preached the sermon, which was afterwards published.

It is the church's duty to sow the seeds of usefulness, though she "know not which shall prosper, this or that, or whether they both shall be good alike." These young men were now in the morning of life, and of promise to the church; Mr. Stillman, twenty-two, and Mr. Bedgegood, twenty-nine years of age; and they both commenced their ministerial career among the Baptists together. But the issue of that career was not with equal honor, usefulness, and comfort. Mr. Bedgegood was retained in Charleston as assistant to Mr. Hart: and, by his popular talents and pleasing address, gained so much upon the admiration of a number of persons, that an attempt was made to supplant Mr. Hart, and to place the assistant in the pastoral office. Mr. Hart had the sagacity to penetrate

Mr. Bedgegood's character, felt conscientiously bound to oppose this measure, and had influence enough to defeat it. His opposition, however, was attributed, by some, to envy and interested motives; and several of the wealthier members of the congregation withdrew, and left him. Mr. Bedgegood afterwards removed to the Pee Dee, and there married. It being reported that his wife in England (who had refused to follow him to America) was still living, the Association summoned him to appear, and explain the matter. But, while he justified himself on the ground that he had heard of the death of his wife, he did not attend, and the Association disowned him. He died in 1773 or 1774.

REMOVAL OF MR. STILLMAN.

Mr. Stillman, after his ordination, preached on James Island, and with such good acceptance and success, that in the same year, 1759, a meeting house was erected for him on that Island, under the authority and care of the Charleston church, on a lot purchased of Dr. William Brisbane. But in the course of eighteen months, and before the arrangements, which he was fast making for a permanent establishment, could be matured, he was seized with a pulmonary affection, which made a change of residence necessary for him. His settlement on the Island, though agreeable, he abandoned, as he afterwards wrote, under a clear conviction of duty: and removed, first, to Bordentown, New Jersey, where he served two congregations, two years; —next, to Boston, Massachusetts, where, from 1763 to the period of his death in 1807, he exercised his ministry, characterized by eminent piety, shining talents, fervid and impassioned eloquence, and almost unrivalled popularity and success. His first degree in literature was received from the University of Pennsylvania. In 1761, Harvard University, Cambridge, bestowed on him the honorary degree of A. M.; and the College of Rhode Island, of which he was both a

Trustee and a Fellow, in 1788 gave him a diploma of Doctor in Divinity. He had the singular happiness of retaining the vivacity and attraction of his ministry to the age of seventy years;—and according to a desire he had publicly expressed while in health, his life and labors terminated together.

It was an honor to Mr. Hart and the church, to have given to the world such a minister.

INITERIAL MISSIONS.

In 1755, in consequence of a query sent by this church, the Charleston Association began their scheme of itinerant missions in South Carolina. Mr. Hart was empowered to procure a suitable person, who, on his arrival, should be required to preach before the Charleston and Ashley River churches. If they approved, he was to be commissioned to proceed; otherwise his expenses were to be paid, and he was to be dismissed. The first minister they obtained being the Rev. John Gano, it is unnecessary to say that he gave universal satisfaction. In 1802, the same work of benevolence, which had been suspended by the war, was revived by means of a query from this church. The present arrangement of the home mission took place, in consequence of a query from the Mount Pisgah church, in 1817.

MINISTERIAL EDUCATION.

While the Philadelphia Association were organizing a systematic plan of ministerial education, (their first resolution on the subject was in 1756,) Mr. Hart and his church, and their friends in Charleston, had founded "The Religious Society" in 1755, with a view to the same important object. And in 1757, in order to engage their brethren throughout the province in common efforts with them, this church sent the following query to the Charleston Association; viz: "Whether there could not be some method concluded upon, to furnish, with suitable degrees of learning, those among us who appear to have promising gifts for the ministry?" In answering this question,

the Association commenced their Education Fund. The members took it up with such spirit that £60 were pledged from Charleston, £40 from Ashley River, £20 from Euhaw Indian Land, £5 from Lynch's Creek, the same from Cashaway, and £3 from Catfish church—in all, £133. Of this fund, Mr. Hart was the first Treasurer; and Messrs. Hart, Pelot, and Stephens were appointed trustees. It may be here remarked as matter of devout gratitude to God, that this church has ever since been able to continue its yearly contributions to that fund: and in about the same proportion to the whole amount contributed from all sources, as on occasion of its origin. What benefit to the church of Christ and to the souls of men is to be comprehended within the results of this important measure, can be known only by Him who "seeth the end from the beginning."

During all this period, the General Baptists had possession of the original meeting house, and it should seem of the parsonage house also, built on the same lot. But in the year 1758, an agreement took place between them and the church, (styled Particular Baptists,) by which the use of the meeting house was resigned to the General Baptists, and that of the parsonage secured to the church, as a place of residence for their minister. And this suited the church very well, as they had been obliged, twelve years before, to build themselves a house of worship.

The church now enjoyed a steady season of peace and prosperity; while Mr. Hart continued to grow in the affection and esteem of all parties. Had the records been preserved, it is probable they would have presented but little beyond the ordinary experience of all churches similarly circumstanced.

In the year 1766, the church received into its membership Mr. Edmund Matthews. He was a native of Bristol, England; had been converted to God after his emigration to this country, and was baptized by the Rev. Philip Mulkey.

The church in Charleston, perceiving in him gifts and graces, which, with God's blessing, might make him "helpful in the ministry," licensed him to preach, November 7, 1767. He married Martha Hinds, and on February 7, 1770, he was ordained as an evangelist; and presently removed his residence to Hilton Head Island, where was a meeting house owned by the Baptists, (according to Morgan Edwards,) in which Mr. Matthews officiated for some time. This meeting house had been built by persons connected with the Euhaw church, and was still under their authority; and Mr. Matthews was considered as an assistant to Mr. Pelot. It is worthy of remark, that this minister was a grandson of the famous *Thomas Hobbes*, author of the "*Leviathan*;" who, without aiming any of his publications *directly* against revealed religion, did more than almost any other man to spread infidelity. Whether the grandson had imbibed his sentiments previous to his conversion, is not known. Mr. Matthews was living as late as 1775, and in that year was one of the delegates to the Association from this church. But, of his subsequent course, and of the period of his death, we find no account.

About the period of Mr. Matthew's reception into the church, an important accession, as it proved, was gained in Mr. Edmund Botsford. He had arrived in Charleston in the preceding year, January 28th, 1766, then in the twenty-first year of his age; and, under the ministry of Mr. Hart, he became a subject of grace. The day signalized by this instance of saving mercy was November 1, 1766; "a day," says Mr. Botsford, "of light, a day of joy and peace." He was baptized by Mr. Hart, the 13th of March following; and as circumstances soon developed his predilections for the ministry, together with the possession of suitable gifts, he was encouraged by Mr. Hart, and the church, to devote himself to that holy calling. Preparatory to it, he was placed under the gratuitous in-

struction of Mr. David Williams, then a member of the church, a learned and excellent man, father of the late Gen. David R. Williams. Mr. Hart directed his theological studies.* He was licensed in February 1771, and on March 14, 1772, was ordained as a minister of Christ; the Rev. Messrs. Oliver Hart and Francis Pelot assisting at the ordination. The life of Mr. Botsford is of sufficient interest in itself to require a volume. His usefulness to this church, at a period of great destitution and need, demands for his memory our profound esteem and warmest gratitude: and notwithstanding our inadequacy to be his biographer, we should feel bound to record some humble tribute to his memory, in connexion with the history of this church, were we not able to refer to an interesting memoir of him, published in this city, and written by the Rev. Charles D. Mallery, who inherited that privilege from an alliance with Mr. Botsford's grand-daughter. Suffice it to say of him, here, that, after his ordination, he spent some time on Brier Creek, Georgia; in Edgefield District, S. C.; at Society Hill on the Pee Dee, where he was pastor of the Welsh Neck church until 1796:—and, after having preached the gospel in various parts of the southern States, with eminent success, he closed his valuable life at Georgetown, S. C., where he had been the honored, beloved, and useful pastor of the Baptist church, for twenty-three years, on the 25th of December, 1819, in the seventy-fifth year of his age.

* It was then customary to place young men, who were approved of their churches as having a call to preach, under instruction, for some time, before they were licensed. And by common consent they were usually not ordained, until they had visited "some of the churches in union, and preached before the Association, and obtained their approbation." This method had been agreed on in 1755, and the Association say that "it would have a tendency to keep novices, weak, and disorderly persons out of the work; and to detect those who would intrude themselves; and thus prevent the ministry from being brought into contempt." A similar recommendation was repeated in 1808.

Take care, Man!

A GENTLEMAN, connected with one of the daily papers in New York, was crossing the Brooklyn Ferry very late one evening. There was a great crowd on board. Every body was in a hurry. When the boat was near the shore, they all rushed forward to get off as soon as possible. While they were all thus crowded together, he heard a little voice come up from about his feet, "Take care, man; there is a little boy down here!" It was a manly little fellow clinging to his mother, but large enough to let him know that some body else had rights there as well as himself. How apt we are to forget that there is a little boy down here, and to tread upon the rights and happiness of other people, as if we alone were to be considered in the world—to follow out our own pleasures without any regard to other people.

"Take care, man!" in all that you say or do at home. There is a little boy down there, who is watching you, listening to you, and will be sure to imitate you. You can not tell how many seeds of evil you may drop into his little mind and heart, to grow up by and by into dreadful trees of crime. Never forget that the little boy down there has a right to be kept and guided by you away from all evil, and that what you teach him, he is hereafter to teach other people.

"Take care man!" there is a little boy down here who is waiting to be taught by you, and led by your example to the Saviour's feet. He is waiting for you to become really a follower of the Saviour, that he may follow you. If you lead him thus, you will send happiness down to another generation. If you neglect him or lead him astray, not only his own soul, but the souls of many may be lost by your neglect and sin. Your religion or your neglect of it is not for yourself alone. The fathers to the children shall make known this truth. Remember the soul of that little boy down there, and try to save it.

"Take care, man!" in the Sunday school, what you teach there. There is a little boy down there. He is listening to all your words. He is to hear the way of salvation from you. He is to remember you for good or evil in his life. Don't neglect him. He will not be always a little boy. And your faithfulness may be the instrument of everlasting benefit to him, and usefulness by him to many beside.

"Take care, man!" you must expect to be brought out in new editions all the time. These little boys down here will do just what you do, and perhaps in a stronger way. Put up that segar, there is a little boy down here; don't perpetuate a habit so silly and so loathsome in his fresh and healthful life. Lay aside that glass of wine. This little boy will be most likely to follow your steps, and carry your indulgence still farther and more destructively. Burn that Sunday newspaper; never buy another. This little boy will see enough Sabbath-breaking without your help. Try to set him a better example. Avoid your idle and pleasure-taking Sunday. Go to the house of God. There is a little boy who will be very glad to go to church with you; but he will be very apt to be tempted by you to go astray.

Ah! what a thought this is! Example,—Influence! Carry it out in every thing. Seek not your own pleasure merely; but remember always there is a little boy down here. Try to save him. Save the little boys, and you will save the men. Save the little boys, and you will save the land.

A Pastor Wanted.

DEAR BRO. EDITOR:

THE church at *Hard Scrabble* is without a pastor, and to this fact we invite the special attention of theological students and others. There are some particulars with reference to our church, which will doubtless greatly recommend it to all right-thinking persons; but, we sincerely hope, that what we may say

will not induce too many to "speak at once," for the very pleasant and respectable position of pastor of the church at Hard Scrabble.

In the first place, the church, (as the name of the place sufficiently indicates,) is situated in a healthy, refined and desirable neighborhood; and some of the most intelligent and wealthy people of the county are members of it. We mention this circumstance, because we take no small satisfaction in it ourselves. It is, however, a source of mortification to know that ministers of the gospel are becoming very much interested in such things. Their personal ease and convenience are, we fear, matters of primary importance with them. It was not so in the days of Paul and Barnabas, nor even with the early Baptists of Virginia. They could endure persecution and shame, and yet rejoice, that they had been counted worthy to suffer. But, alas! we have fallen upon evil days. The preachers now expect only "flowery beds of ease." Although persecution has ceased, and no man is now punished for his religious principles, we think it necessary that a minister of the gospel should be subjected to some trials, if for no other purpose, to give him an opportunity of shewing his attachment to his faith. *Our fathers suffered, and we ought to suffer too, for "we are not better than our fathers."* Wherefore preachers ought to be made to find their path, as some eloquent divine or other has expressed it, "a hard road to travel."

It is no less incumbent on us, in the second place, to state that the church is poor. Some of the members, it is true, are rich, but then, there is a difference between a church, with rich members, and a rich church. Our brethren are for the most part farmers, and are buying land every year or two, so that nearly all of them are in debt. In addition to this, they are compelled to spend a great deal of money in the improvement of their lands, and in attendance upon church, for of course they must make a

respectable show when they take their wives and daughters to church; so that poor as they are, it costs them a good deal to go to meeting. Besides, most of them have large families to support, and their children to educate. This field, must, therefore, we admit, be uninviting to one who preaches for filthy lucre. We do not believe that any preacher should "lay up for himself treasures on earth." Riches and humility do not often go together, and a preacher should be humble—poor in this world's goods, but rich in faith. Although we strive to become rich ourselves, we do earnestly pray that our hands may be kept clean of the great sin of making any preacher rich.

In the third place, we must not omit to mention, that there are a good many young ladies in the neighborhood, and that the congregation would probably be much larger, if the pastor were a young man, and tolerably handsome;—not too handsome, however, lest he should be vain, and nothing can be more contemptible than a vain preacher. We know that ministers, like other men, are susceptible of tender emotions; our pastor must, therefore, give us a positive pledge to use his best efforts to resist all the charms of female loveliness. He must be steeled against everything like admiration for the fair sex; for if he should get married, in all probability, nay, almost certainly, he would not preach any longer to our satisfaction. Our last pastor, Bro. Headstrong, against our most earnest remonstrances, got married; and all of us—the young ladies especially—noticed that he did not preach half so well afterwards. He neglected the care of the church, in taking care of his wife—and did not visit his people, near as much as before. And, moreover, his wife's conduct displeased not a few of the sisters. She talked entirely too much for a ministers wife. Sister *Spy* noticed that her bonnet was of the very latest style; and she was sure that it must have been bought in Richmond: why couldn't she wear her last year's

bonnet, even if she was a bride? Sister Plain thought her dress altogether too gay, and that she herself was too young and gay for a minister's wife; and some of the younger sisters thought her entirely too serious. They were certain that she was no better for her "long face." All these things created an unpleasant state of feeling in the church. And these married preachers are more expensive—they want more pay. If, however, notwithstanding all these considerations, our preacher should determine to get married, he must allow us to choose his wife for him. We could suit him so much better than he could suit himself.

And again, as we certainly know our own wants better than any one else, we will expect our pastor to preach just such sermons, and on just such subjects, as we may think proper to recommend. Sermons calculated to extort money from us will be strictly forbidden. Nor must he ever let an agent enter the pulpit doors. We are sick and tired of hearing of the wants of the "home field" and of the "foreign field." We have fields of our own at home, which want *guano*, and till we have supplied this want, we have nothing to spare for missions. We have often been strengthened and encouraged by that comforting text, "charity begins at home;" and in another place, scripture plainly says, "he who does not provide for his own household is worse than an infidel;" so, as my daughter Betsy Ann says, if I do not provide for her, as handsomely as Dr. Small-brains, who is the only infidel in the neighborhood, does for his daughters, I shall be worse than an infidel.

It has always struck us as something remarkable that a church possessing such advantages and offering such inducements should ever be without a pastor. But now that we have published this statement, we expect numerous applications. Would it not be well for brethren, who apply for this office, to send us stamps to pay the postage on the letters,

which we will have to write? Otherwise our correspondence would be too expensive.

Yours in Christian bonds,

SIMEON SHAVE,

Church Clerk.

P. S. We have shewn this to our Senior Deacon, and he entirely approves of all we have said, but requests us to add, that the pastor will, of course, be expected to do nothing without first asking his advice and consent.

S. S.

The Two Kingdoms.

BUT THE WORD OF GOD GREW AND MULTIPLIED.—Acts 12, 24.

IN this passage there is gathered a striking contrast into a very few words. We have, in the context of these words, just finished the troubled history of that kingdom which Herod Agrippa had gathered so patiently, and for a while had administered so gloriously; and it, as a type of all merely earthly kingdoms, is here brought into contrast and collision with the enduring kingdom of Christ the Lord.

In many points of view—in similarity and in opposition—the parallel is most peculiarly striking. The kingdom of Herod, as well as that spiritual kingdom with which it is here contrasted, had had a very small beginning. The rise of both kingdoms was unobserved. Herod's had grown up from nothing. There had been a time when he was living as a private man, a mere hanger on upon the court of the Roman Emperor Tiberius. He was gifted with those powers by which such men rise in such courts. As he ingratiated himself with Tiberius, the visions of greater things would begin to fill his earthly soul. He was the grandson of the great Herod; perhaps he might yet make himself a name greater than that of the prosperous founder of his house; the Emperor's favor easily could, and it appeared at present as if he would, secure for him a kingdom. But upon this early sunshine fell the

blackness of a sudden frost, and nipped the opening bud of his greatness. He was accused of wishing the Emperor dead. Death was, of all things, the most horrible to such a monster as Tiberius, and his jealous tyranny would suffer no one to wish him this uttermost misfortune; and so the rising Idumæan found himself in a dungeon, and not upon a throne. Then followed the tyrant's death, and again Herod rose to favor. Caligula actually bestowed empire upon him. He had crept up painfully, by the ten thousand arts which his situation needed, to the coveted eminence; he was made king of Batanea and Trachonitis by Caligula; and by Claudius (for so long did his favor at the Roman court continue) of Samaria and Judea also. He had reached the pitch of greatness which he had long contemplated from afar. He was one of the few, of the very few, who do thoroughly succeed, as it is called, in life; and he governed his kingdom with great splendor and success. He affected popularity; wished to reign in the hearts of his subjects; was a man who would stretch a point that he might do so. "He killed James, the brother of John, with the sword; and when he saw that it pleased the Jews, he proceeded to take Peter also."

But all suddenly, at noonday, his sun sank in utter darkness. Puffed up with the applause of his subjects, he took to himself, as the great founder of his own fortunes, the honor which belonged to God only; and in the unseen world the decree went forth—he had been weighed in the balance and found wanting; his kingdom must depart from him. An angel hand strikes him; God's meanest messenger, the least one in his innumerable host, is too mighty for the godlike king; he falls before the blow; and, as self-exaltation had been his master-sin, so the circumstances of his death are made humiliating in their accidents as well as sudden in their issue; he was eaten by worms. The angel's hand

gave him over to the rebellious violence of the meanest and most loathsome creatures; and he "gave up the ghost." His kingdom passed away; the cunning web which had been woven so successfully, the fruit of youthful enterprise, of mature experience, of long labors, of late and, as it seemed, complete success; all was torn away by the first counterblast which the Almighty sent forth to scatter it. "But the Word of God, grew and multiplied."

Here is the contrast. Here was a kingdom which "fadeth not away." With this, Herod had just come into collision; he was about to put it down; it was indeed contemptible in his eyes in itself, but it was hated by his people, and he would stay effectually its further progress. One of its chief leaders he had already put away, Peter was to follow; but now, instead of this, he himself was gone; his place knew him no more. And that despised kingdom "grew and multiplied!" All that seemed to be against it did but help it on; the blood which he had shed to quench it, made but its flame burn brighter, and spread around in wider circles. Peter's dungeon was the witness of Herod's impotence, and of *its* power. With all earthly odds against it—with the dungeon's cell, the walls of strength, the gates of iron, with the watchful sentries with their strict discipline and sharp weapons—with all against him, the subject of this new kingdom triumphed openly over the mighty earth-king. Men prayed in another place, and an angel came from heaven for his deliverance. Perhaps the very messenger of heaven who had come to release St. Peter, tarried yet for another purpose; and he who had set Peter free bound the king for execution; he who had delivered Christ's apostle from the soldiers, gave up the all pompous king to the gnawing worms. Small as it appeared outwardly, overborne by the world, by its empire, its might, giving up some of its own to the sword,

and some to the dungeon, still this kingdom had within itself real powers which were too strong for all against it; so mightily did it increase and prevail, so did the word of God grow and multiply.

The cause of this power of growth is suggested to us in its very title: it was "the Word of God." It had a life within itself; it "grew and multiplied." It was not the mere creature of outside circumstance; it was not a kingdom formed by Caligula's passing favor, augmented by the goodwill of Claudius, and built up and widened by the policy of Herod; it had a life within, mark you; it was "the Word of God." In that name of mystery lay the secret of its growth and increase; for in that is life, the true life for all men. And so it is impossible to separate with distinctness the two meanings of this term, when we meet with it in Holy Scripture; impossible to say with exactness when the Word of God is the Incarnate Son, and when it is the revelation of God's wisdom. Because from the living Word of the Father is the power of the revealed wisdom; and the church, in which it is, is the body of Christ; so mysteriously are these two linked together. And herein lay the contrast between this kingdom and that of king Herod. It was cut, but without hands; its shape, curiously fashioned as it was, was not from graver's tool or outward instrument; it was self-determined; it was the outward working of the inward life; and so it endured, and spread, and prevailed. Herod came into angry collision with it in his day, and thought to put it down; but he was taken away and his kingdom passed, whilst it "*grew and multiplied*;" his kingdom seemed to be strong, and was weak—this seemed to be weak, and was mighty. Such was its law. Amongst the dynasties of the earth it took no place; but it was framed, fashioned—subduing, outlasting, swallowing up every one of them. "For in the days of those kings the God of heaven had set up another kingdom, which should not be destroyed."

And, first, it follows from hence, that this kingdom of the Word of God will at last subdue all opposition. That which we have seen in this chapter of the Acts has been going on ever since the day when the angel smote Herod. It is going on round about us now. It has been going on upon a great scale in the world of nations. It is going on; if we look for it, round about us, each one of us, in our own life, in the life we are mingling in. It is going on in the world of nations. Thrones have been built up since, as high or higher than king Herod's; the nations of the earth have gone out to wonder at their greatness and their strength and their magnificence, as they have cast their broad shadow over the whole surface of the globe. Caesar and Charlemagne, Clovis and Solymán, and how many more, have heard in their day the flattering cry, "It is the voice of a god!" And they have passed away, with their dynasties and their institutions:—the great world-stream has flowed on, and, as its waves have swept by, they have overwhelmed what was once so great, until their very record has departed. And still the Word of God has "grown and multiplied." The very forms of those old kingdoms of the earth have so utterly passed away, that if we were now to see them, we should not even understand what they meant. The very language which those great and busy nations spoke—that too, has passed away; their very descendants speak another, would not understand them, would not be understood of them. But still the outward forms of Christ's kingdom abide, as fresh as they were in their earliest morning. At this very day, my brethren, every one of them is as fresh with us, as they were with the apostles, when they instituted them at the word of Christ, eighteen hundred years ago. There has been no change here, even in the minutest things, which mark this kingdom; and still, my brethren, it is most truly a kingdom in which we are gathered; for still is it the gathering round one Person, to whom

we every one look as our Head and our King.

There is, you see, in this kingdom that which abides, even in these its external parts; and, if possible, yet more marvelous still, its inward power over countless multitudes is just what it was of old; still they tremble under the Word spoken; heart after heart is moved and shaken, as the sounds are spoken by our King, or repeated in his church; still soul after soul melts in contrition, kindles in love, rejoices in exultation, waits in hope, when the words which are the words of that kingdom of the unseen Lord sound in their ears; still in their trouble men gather together, as they did in the house where Rhoda went to the door at Peter's knocking; and still deliverances are given in answer to those supplications, and angels from heaven bear to the saints of the King the succor that they need. And now, what does all this foreshadow and foretell, beloved brethren, to every one of us? What, but that this kingdom which has in it, and which alone has in it, this principle of life and endurance—that this shall endure for ever? that it shall break in pieces all that are against it?

And this leads me to the next conclusion, which I think we should draw from this contrast; and that is, the blessedness of being engaged indeed upon the side of this living power. We look into God's Word, and we see there the worthlessness of all outer things brought before us in one distinct image; we see there the utter vanity of Herod's pompous worm-eaten enthronement; we see the blessedness and the glory of Peter's dungeon, of saints' prayers, of a martyr's death, of being the care of angels, and the children of the Highest; and our hearts are a little stirred perhaps, and we have half resolved that we will seek this portion for ourselves; and then we look into the great world, and we are fooled again by the sounds of empire and greatness, until we forget the end of Herod on his throne, and are often, it may

be, secretly ashamed of owning that there is but one true empire, one which grows and multiplies and endures, one for which it is indeed a blessing and a glory to be a laborer, and if need be a sufferer. Ay! brethren, and we look into our own little world; and is the case very different? Do we not find it hard to remember and to feel, how blessed it is, when God so orders it, for us to be disappointed and calumniated, and evil spoken of, and belied, and despised, and brought low, and afflicted—to lose the stay and joy of our life, just at the time when we most need it, and when years of watching, and waiting, and care, and toil, seem to be but half repaid by the dear love of one we trained up from infancy, and then that one is snatched from us? Do we not feel it hard—I say not to confess in words, (that is easy enough,) but in our own heart of hearts to confess, that it is better that it should be so? Do we not every one of us know how thoughts of ease and of comfort, how ambitious longings to be a little greater than we are, a little richer, a little higher in the world's estimation, a little higher amongst those with whom we mix in business,—how this clings to us? Do we not every one of us know how the secret curse of the world's measure and the world's judgment creeps back upon us almost unawares: how perhaps when on Sunday we come to the Holy Communion, or when we stand by the death-bed of some beloved one, we think we never again shall give way to worldliness of thought, and desire, and maxim; and then how soon, in the strife, and heat, and struggle, and throng of pleasure and business, all these realities seem to melt away, and the world-mist with its painted nothingness to gather round about us again, and fill up the whole of our vision? Do we not know how ready we are to forget in practice the blessedness of being of that little flock, which shall yet grow into the innumerable multitude of all nations and tongues and languages—yea, into the army of the saints of the Most High

who shall take the kingdom, and possess the kingdom forever, yea, for ever and ever?

A weary Life it is to have no Work to Do.

Ho! ye who at the anvil toil,
And strike the sounding blow,
Where from the burning iron's breast
The sparks fly to and fro,
While answering to the hammer's ring,
And fire's intenser glow—
O! while we feel 'tis hard to toil
And sweat the long day through,
Remember it is harder still
To have no work to do.

Ho! ye who till the stubborn soil,
Whose hard hands guide the plough,
Who bend beneath the summer sun,
With burning cheek and brow—
Ye deem the curse still clings to earth
From olden time till now—
But while ye feel 'tis hard to toil
And labor all day through,
Remember it is harder still
To have no work to do.

Ho! ye who plough the sea's blue fields—
Who ride the restless wave,
Beneath whose gallant vessel's keel
There lies a yawning grave,
Around whose bark the wintry winds
Like fiends of fury rave—
Oh! while ye feel 'tis hard to toil
And labor long hours through,
Remember it is harder still
To have no work to do.

Ho! ye upon whose fevered cheeks
The hectic glow is bright,
Whose mental toil wears out the day
And half the weary night,
Who labor for the souls of men,
Champions of truth and right—
Although ye feel your toil is hard,
Even with this glorious view,
Remember it is harder still
To have no work to do.

Ho! all who labor—all who strive—
Ye wield a lofty power;
Do with your might, do with your strength,
Fill every golden hour;
The glorious privilege to do
Is man's most noble dower—
O! to your birthright and yourselves,
To your own souls be true!
A weary, wretched life is theirs
Who have no work to do.

Poet in Death.

A mother sits by a lowly grave,
A hillock small and green,
With two gray stones at the head and feet,
And the daisied turf between.

Silent she sits in that place of graves,
As if tranced in a dream of prayer,
And her hand oft plays with the rustling
[grass,
As with curls of an infant's hair.

Does she think of the time when she hushed
With cradled lullabies? [it soft,
Or when it hung on her teeming breast,
With a smile in its little eyes?

Or when she touched with a reverend hand,
(When its sunny years were three,)
The lamb-like fleece of its flaxen locks,
As it prayed beside her knee?

Or the hour when a sad and a simple pall
Was borne from the cottage door,
And its dancing step was never heard
Again on the household floor?

Does she fondly image a cherub shape
'Mid a shining angel band,
With her star-crown'd locks and garments
With a lily in its hand? [white,

Silent her thought; but at twilight hour
Ever she sitteth there,
And her hand oft plays with the rustling
[grass,
As with curls of an infant's hair.

Indecision.

Lose the day loitering! 'twill be the same
[story,

To-morrow—and the next more dilatory:
Thus indecision brings its own delays,
And days are spent lamenting over days.

Are you in earnest? seize the very minute,
What you can do, or think you can, begin it;
Boldness has genius, power and magic in it,
Only engage, and then the mind grows

[heated—
Begin it, and the work will be completed.

GOETHE.

CHURCH SLEEPING.—It is a shame when
the church itself is a cemetery, where the
living sleep above ground, as the dead do
beneath.

Editor's Garner of Gleanings.

ORIGIN OF AMERICAN INDEPENDENCE.—The following is an extract from an interesting letter from the pen of Hon. J. M. H. Beale, on the claims of North Carolina and Old Virginia to the honor of making the first movement towards the declaration of American Independence:

The Rev. Peter Muhlenburg, a Lutheran clergyman from Trappe, Pennsylvania, removed in the year 1772 to Woodstock, Dunmore county, Virginia, and became the pastor of the church in that village. He was descended from German parentage, and, although born in Pennsylvania, was educated in Halle, in Germany. He soon won the confidence of his flock, and the affection of the whole Germanic family which had settled between the Blue Ridge and the Alleghany, in the now counties of Page, Shenandoah and Rockingham.

In the early part of the year 1774, the colonists began to murmur at British encroachments upon colonial rights, and discontent reached its acme when the news of the passage of the Boston Port bill was conveyed throughout the land. While there may have been a concerted movement of resistance throughout the State, Dunmore county was the first to step forward and boldly proclaim its opinions in reference to the great questions then agitating the country. This county gave itself a distinct organization, as contradistinguished from its colonial; and invested power in a "Committee of Safety," the prerogatives of which were to erect opposition to the royal power in case of necessity.

The meeting which took these initial revolutionary steps was held at Woodstock, on the 16th June, 1774, one year before the celebrated Mecklenburg meeting, which occurred in June, 1775. The Rev. Peter Muhlenburg was chosen the Moderator of the meeting; and afterwards, as Chairman of the Committee on Resolutions, reported a number of spirited and appropriate resolutions, the tone of which was bolder than public opinion was then prepared to sanction. The following are a part of the noble sentiments then put forth by those patriotic lovers of liberty:

"That we will pay due submission to such acts of government as his Majesty has a

right by law to exercise over his subjects, and to such only.

"That it is the inherent right of British subjects to be governed and taxed by representatives chosen by themselves only, and that every act of the British Parliament, respecting the internal policy of America, is a dangerous and unconstitutional invasion of our rights and privileges.

"That the forcing the execution of the said Act of parliament by a military power, will have a necessary tendency to cause a civil war, thereby dissolving that union which has so long happily subsisted between the mother country and her colonies; and that we will most heartily and unanimously concur with our suffering brethren of Boston, and every part of North America, who are the immediate victims of tyranny, in promoting all proper measures to avert such dreadful calamities, to procure a redress of our grievances, and to secure our common liberties."

The other resolutions were common at that period, deprecating importation or exportation with Great Britain, and against the East India Company, who are called "the servile tools of arbitrary power." The proceedings closed by "pledging themselves to each other, and to our country, that we will inviolably adhere to the votes of this day." The Committee of Safety and Correspondence appointed for the county, consisted of the Rev. Peter Muhlenburg, Chairman; Francis Slaughter, Abraham Bird, Tavener Beale, (father of the undersigned,) John Tipton, and Abraham Bowman, Esqrs., members.

The proceedings of this meeting are published in full in the *Virginia Gazette*, for August 4, 1774, a file of which paper is preserved in the Congressional library, at Washington city. (The late fire at the Congressional library may have destroyed it.)

I have thus, Mr. Editor, given you the record proof from the *Gazette*—then the only newspaper, perhaps, which was published in the Virginia colony. But I cannot refrain from copying, as an interesting incident in the history of the times, from a letter written by the Rev. Peter Muhlenburg, to his brother in Trappe, Pa., dated January 17, 1775, which is still preserved as a valua-

ble Revolutionary relic in the Muhlenburg family. He says: "The times are getting troublesome with us, and begin to wear a hostile appearance. Independent companies are forming in every county, and politics engross all the conversation. I had thrown up my commission as Chairman of the Committee on Correspondence, and as magistrate likewise; but last week we had a general election in the county for a Great Committee, according to the resolves of Congress, and I am again chosen chairman, so that, whether I choose or not, I am to be a politician."

The Rev. Peter Muhlenburg was chosen a member of the House of Burgesses in 1775, and took sides with Patrick Henry, who was the leader of the war party; and when it was determined to raise six regiments from Virginia, he returned home with the purpose to doff his gown, and gird on the regiments and the sword. At the earnest solicitation of General Washington and Patrick Henry, the House of Delegates elected him Colonel of the eighth Virginia regiment.

Upon his return home, he gave notice to his scattered parishioners, that he would deliver to them on the following Sabbath his farewell sermon. The rude country church was filled to overflowing with the hardy mountaineers of the frontier counties of the valley. So great was the assemblage, that the quiet burial-place was filled with crowds of stern, excited men, who had gathered together, believing that something, they knew not what, would be done in behalf of their suffering country. They awaited patiently the appearance of their pastor. He came, and ascended the pulpit, his tallform arrayed in full uniform, over which his gown the symbol of his divine calling was thrown. He preached to them of a God, a Saviour, and a country with all the zeal and eloquence of Paul, and they hung upon his fiery words with a intensity of their souls. His conclusion turned their thoughts upon their sufferings and wrongs, and he said he had unsheathed the sword, and that in the language of Holy Writ, "there was a time for all things—a time to preach and a time to pray, but those times had passed away," and, in a voice that echoed through the church like a trumpet-blast, "that there was a time to fight, and that time had come."

After the benediction, his gown was unloosed, and falling to the floor, he stood before his congregation a girded warrior, and, descending from the pulpit, ordered the drums at the door to beat for recruits. They followed a bright example of patriotic

devotion. His audience, excited in the highest degree by the impassioned words which fell from his lips, flocked around him, eager to be ranked among his followers. Old men were seen bringing forward their children, wives their husbands, and widowed mothers their sons to fight the battles of their country. Nearly three hundred men that day enlisted under his banner. What a noble sight! A cause thus supported could not fail.

BENJAMIN FRANKLIN IN HIS GIG.—It is now about a century, since Benjamin Franklin, Postmaster General of the American colonies, by appointment of the crown, set out in his old gig to make an official inspection of the principal routes. It is about eighty years since he held the same office under the authority of Congress, when a small folio, (now preserved in the department at Washington,) containing but three quires of paper, lasted as his account book for two years. These simple facts bring before us, more forcibly than an elaborate description, the vast increase in post office facilities within a hundred years—for if a post master general were to undertake to pass over all the routes at present existing, it would require six years incessant travel, at the rate of a hundred and twenty-five miles daily; while, if he were to undertake the job in an "old gig," he would require a life-time for its performance. Instead of a small folio, with its three quires of paper, the post office accounts consume, every two years, three thousand of the largest sized ledgers, keeping no less than one hundred clerks constantly employed recording transactions with thirty thousand contractors and other persons.

EDUCATIONAL AFFAIRS IN ILLINOIS.—More than twenty-six years since—says a correspondent of the Christian Times—I learned the name of Rock Spring Seminary. Subsequently, Alton Seminary, Alton College, Shurtleff College, successively attracted interest, the last of which has become so far a permanent concern that it has now attained its majority.

Shurtleff College has had its "vicissitudes," I suppose. And I venture the assertion that its difficulties for the last years have greatly resulted from abortive attempts to embrace the whole State as its field of operations. To this end its friends have uttered the cry of panic and distress, always a disastrous resort. Hopes to be disappointed, and promises not performed, have been about the only result.

Can then Shurtleff succeed, giving up the north for another institution, except as contributions and students come by chance, and more are sought for themselves, not for their local influence? That is the real question, at the present, to speak it out.

In the State of New York, we have seen Madison University ruined in the view of the world, by a similar defection, but the institution now far ahead of what it ever had been previously. A comparison of Madison only six years ago, and Shurtleff to-day, will be advantageous in determining the prospects of the latter.

Shurtleff will have a far wider and richer field left, and one capable, for years, of a rapid advancement. It has a site equally beautiful in itself (and that is saying a great deal) in a far preferable location, sufficiently near to a great centre of travel, and a city, or cities, furnishing to students all that is desirable in those respects. Indeed, if anything, a more retired location would be preferable.

It has a far better foundation of students when each is compared with the colleges in their several States; Madison graduating, in 1851, only three, while its neighbor, at Clinton, graduated twenty to thirty, and that at Schenectady seventy-five to one hundred. In the fall of 1850, Madison had only twenty-five college students in all.

While the financial state of Madison was denounced as a bottomless pit, that of Shurtleff is in a condition to satisfy men of moderate desires, if we may judge from verbal statements made at the late meeting of the Board. We learned, that after paying all debts, and retaining sufficient grounds, &c. for its own uses, it can, by the sale of property, add \$5,000 to the \$25,000 of endowment now possessed; and when confidence is restored, as it may be at once, that \$20,000 more are ready; and that is sufficient to carry on the institution till its operations shall be greatly extended, when additional funds will come readily. The citizens of the village where Madison is located, with not a twentieth of the pecuniary ability of those of Alton, contributed more than \$20,000 to its endowment.

MOSES' WICKED PRESUMPTION. "When Moses smote the rock in his own name, still the waters flowed to refresh the famishing tribes of Israel; but as the penalty of his wicked presumption, Moses laid his bones upon a desolate mountain, short of the promised land. It may be some ministers, that have been useful, according to human estimate,

will share a similar fate, for a like offence. They smite the rock in their own name—no trifling impiety in *God's* judgment."

Thus an intelligent correspondent to the Southern (Methodist) Christian Advocate discourses on the functions of the pulpit; and our pedit-baptist friends will of course not take it amiss, says the South-Western Baptists, if we read them a short sermon from a text of their own making.

The sin of Moses lay not as our author says, "in smiting the rock in his own name," but in smiting it at all; in other words it consisted in doing under divine authority, what God had not in any sense commanded to be done. Thus Dr. Clark, whose testimony our Methodist brother, at least, will not refuse says "God had commanded Moses to take the rod in his hand and go and *speak* to the rock, and it should give forth water. It seems Moses did not think *speaking* would be sufficient, therefore he *smote* the rock without any command so to do." (See Com. on Num., 20: 7—12.) Thus, his doing what he had no command to do, was his wicked presumption, his "no trifling impiety in God's judgment, for which as a penalty, he laid his bones on a desolate mountain, short of the promised land." Will not infant baptism come under the same head? Has God ever commanded this any more than he commanded Moses to strike the rock? Is there a living man who will pretend to say he has? Verily, if ministers, that have been useful according to a human estimate, may share a similar fate for a like offence with Moses—for doing what God has not commanded—then may those who practice this unscriptural ceremony, fear lest a promise being left them of entering into his rest, they should seem to come short of it.

TESTIMONY ABOUT CATHOLICISM FROM HEAD-QUARTERS.—The new dogma of the "Immaculate Conception" in the Romish Church, is creating quite a discussion among the faithful in France. *L'Univers* is the organ of the Jesuits and ultra-Montane portion of the Catholics, and *Le Siecle* is the organ of the Gallican or the anti-ultra-Montane portion of the Church. To give our readers some idea of the character of this controversy, we give the following, being a translation of an article in *Le Siecle*, in reply to an article in *L'Univers*:—

"You are the men who wrote the Code of the Inquisition, the greatest crime of human kind; who shed blood like water in the wars of the Albigenses, of the Waldenses,

and of the Hussites; who butchered old men, women and children; and said, whilst treading under foot heaps of corpses, God will know who are his; who bled Spain to death, exterminated the Moors, and proscribed the Jews; who waylaid the Protestants on St. Bartholomew's day, blessed the daggers of Jacques Clement, let loose upon Europe the thirty years' war, concocted in secret the gunpowder plot; transformed Flanders by the hand of the Duke of Alba, into an immense slaughterhouse; burnt Giordano Bruno at the stake, tortured on the rack the genius of Galileo, extorted from Louis XIV. the revocation of the edict of Nantes, burnt four hundred villages in the Cevennes, signed a hundred thousand letters of catchet (warrants) against the Jansenists, condemned Calas, executed Lebarre, flayed Fra Diavolo, killed at Rome, General Duphot, shook in the 19th century, the law of sacrilege, as a trial torch of the inquisition, and finally irritated France during the restoration, to such a degree, that after a long resistance, France indignantly punished you. Do you recognize yourselves in this description of your services, and in the long trail of blood you have left behind you on the road of the past? Do you begin to find out what your family name is?—Your name is not religion, for religion is peace in the State; whilst, wherever you set your foot, we find nothing but discord. No power, no people, has been able to live within the reach of your breath without being poisoned and vomiting you back."

THE POTOMAC BAPTIST ASSOCIATION, a new and efficient body formed by the amalgamation of two neighboring bodies, the Columbia and Salem Union Associations, held its first session recently, with the Pleasant Vale Church, Fauquier County, Va. Number of churches 40. Baptisms 119. Total number of members 3846.

A COLLEGE IN AFRICA.—We learn from the Boston Advertiser that Hon. Joseph J. Roberts, late President of the republic of Liberia, has been appointed President of Liberia College, and has accepted that office. After remaining a few days longer in that city, to complete the necessary arrangements, Mr. Roberts will return to Liberia by way of England, and will at once begin the work of preparing the college grounds (one hundred acres, given by the legislature) and the erection of the necessary buildings. As soon as these can be completed, the college will be opened for the reception of students.

By accepting this office, it is said that Mr. Roberts foregoes great pecuniary advantages, which he might have received by engaging in lucrative business; but he willingly incurs this loss for the sake of securing the early establishment of an institution indispensable to the interests of the republic.

BAPTIST FEMALE INSTITUTIONS IN VIRGINIA.

Until a few years ago, the Baptists of Virginia had taken no vigorous action, as a denomination, on the subject of female education. Now, a general enthusiasm appears to be awakened, and several institutes of kindred character are rising in different parts of the State,—along with others of corresponding excellence for the benefit of young men.

The earliest organized effort, of which we know, was the Botetourt Springs Institute, originally commenced as a school for males as well as females. The progress of the enterprise and the conflict of the two departments was such as to cause the abandonment of the attempt to carry on both at one place, and it became simply a Female Institute. By recent changes, aided by the munificence of Mr. John Hollins, of Lynchburg, and others, the Institute has been enabled to enter upon a new career of high promise. Its name is changed to the "Hollins Institute;" a new and liberal charter has been obtained; and, under the superintendence of its able Principal, C. L. Cocke, it must accomplish great good. Last year there were 10 teachers and officers—6 gentlemen, 4 ladies; and 129 pupils. New buildings are in progress.

The Richmond Female Institute, chartered in 1853, went into operation in 1854, under the care of B. Manly, jr. It was organized on the joint stock principle, and enlisted at once a very large and generous interest in its behalf. About seventy thousand dollars, have been expended on its grounds, buildings, apparatus and fixtures: and arrangements are made for erecting an addition to the edifice, about 32 by 44 feet, and four stories high. There were connected with the establishment, last year, 18 teachers and officers, 5 male and 13 female, and 268 pupils.

The Chesapeake Female Institute, originally commenced as the private enterprise of Rev. M. R. Fory, has obtained a charter, procured large and accessible grounds near Hampton, Va., and erected thereon a building of considerable size, which, however, forms a part only of the extensive plan contemplated. We have understood that the amount expended, so far, is about \$35,000, and it is intended to add at once enough to

complete the present edifice, and put it in perfect order for the reception of pupils.

Besides these, the Broadus Female Institute, at Fredericksburg, under the care of Rev. Wm. F. Broadus, D. D., and the Winchester Female Seminary, of which Bro. R. W. Newman is now Principal, have been some years exerting a most beneficial influence; while the Fluvanna Institute, recently organized by Rev. P. S. Henson, and the Albemarle Institute, just springing with vigor and promise into existence at Charlottesville, give proof of a newly awakened and ardent zeal on the subject.

We forbear to specify other private enterprises, of a more limited character; but it is a very encouraging and hopeful indication that the Baptists are now rousing to take "their full share in the education of the young"—when we see such a number of our brethren enlisted as educators. Nor is this by any means confined to the ministry.—Some of the most successful teachers in the State are Baptists, but not preachers—as brethren C. L. Cocke, J. B. Cary of Hampton, W. J. Morrisett of the South Side Institute at Farmville, Josiah Ryland, L. M. Coleman, C. P. Burruss, Geo. E. Dabney, and many others.

We have desired to obtain, and publish in the Memorial the statistics of every Baptist College or Seminary, in the United States, but we have not been able to do so. Our efforts may hereafter be more successful, and we may accomplish our desire in a future number.

THE MAN-CATCHER.—The following is one of many interesting reminiscences of Coventry, England, a city noted in the annals of persecution,—which we find in a recent volume called *Independency in Warwickshire*:

"Several of the ministers ejected by the Act of Uniformity, who resided in this city, united with Mr. Baxter in establishing a lecture in a private house, on a neighbouring common, near the village of Berkswell. The time of worship was generally a very early hour. Mr. Baxter left Coventry in the evening, intending to preach the lecture in the morning. The night being dark, he lost his way; and after wandering about a considerable time, he came to a gentleman's house, where he asked for direction. The servant who came to the door informed his master, that a person of very respectable appearance had lost his way. The gentleman requested the servant to invite him in. Mr. Baxter readily complied, and met with a very hospitable reception. His conversation was such

as to give his host an exalted idea of his good sense, and extensive information. The gentleman wishing to know the quality of his guest, said, after supper, 'As most persons have some employment, or profession in life, I have no doubt, sir, that you have yours.' Mr. Baxter replied with a smile, 'Yes, sir, I am a man-catcher. 'A man-catcher,' said the gentleman, 'are you?' 'I am very glad to hear you say so, for you are the very person I want. I am a justice of the peace in this district, and am commissioned to secure the person of Dick Baxter, who is expected to preach at a conventicle in this neighborhood, early to-morrow morning; you shall go with me, and I doubt not we shall easily apprehend the rogue.' Mr. Baxter very prudently consented to accompany him. Accordingly the gentleman, on the following morning, took Mr. Baxter in his carriage to the place where the meeting was to be held. When they arrived at the spot, they saw a considerable number of the people hovering about; for seeing the carriage of the justice, and suspecting his intentions, they were afraid to enter the house. The justice observing this, said to Mr. Baxter, 'I am afraid they have obtained some information of my design; Baxter has probably been apprised of it, and therefore will not fulfil his engagement; for you see the people will not go into the house. I think if we extend our ride a little further, our departure may encourage them to assemble, and on our return we may fulfil our commission.' When they returned, they found their efforts useless; for the people still appeared unwilling to assemble. The magistrate, thinking he should be disappointed of the object he had in view, observed to his companion, that as the people were very much disaffected to Government, he would be much obliged to him, to address them on the subject of loyalty and good behaviour. Mr. Baxter replied, that perhaps this would not be deemed sufficient; for as a religious service was the object for which they were met together, they would not be satisfied with advice of that nature; but if the magistrate would begin with prayer, he would then endeavour to say something to them. The gentleman replied, putting his hand to his pocket, 'Indeed, sir, I have not got my Prayer-book with me, or I would readily comply with your proposal. However, I am persuaded, that a person of your appearance and respectability would be able to pray with them, as well as to talk to them. I beg, therefore, that you will be so good as to begin with prayer.' This being agreed

to, they alighted from the carriage, and entered the house, and the people, hesitating no longer, immediately followed them. Mr. Baxter then commenced the service by prayer, and prayed with that seriousness and fervour for which he was so eminent. The magistrate standing by was soon melted into tears. The good divine then preached in his accustomed lively and zealous manner. When he had concluded, he turned to the justice, and said, 'Sir, I am the very Dick Baxter of whom you are in pursuit. I am entirely at your disposal.' The magistrate, however, had felt so much during the service, and saw things in so different a light, that he laid aside entirely all his enmity to the Nonconformists, and ever afterwards became their sincere friend and advocate, and it is believed also a decided Christian."

LORD CAMPBELL & BUNYAN.—Lord Campbell, the distinguished Chief Justice of England, in remarking on the *Pilgrim's Progress*, says: "Little do we know what is for our permanent good. Had Bunyan been discharged, and allowed to enjoy his liberty, he, no doubt, would have returned to his trade, filling up his intervals of leisure with field preaching: his name would not have survived his own generation; he would have done little for the religious improvement of mankind. The prison doors were shut upon him for twelve years. Being cut off from the external world, he communed with his own soul, and being inspired by Him who touched Isaiah's lips with fire, he composed the noble allegory, the merit of which was first discovered by the lowly, but which is now lauded by the refined critic, and which has done more to awaken piety and to enforce the precepts of Christian morality than all the sermons that have been published by all the prelates of the Anglican Church."

A BAPTIST UNIVERSITY AT CHICAGO.—"It is, doubtless, now known to most of our readers,"—says the *Christian Times*,—"that a site for a University in the city of Chicago, embracing ten acres of land near the southern limit of the city was, some months since, offered to the Baptist denomination. The circumstances under which that offer came to be made were such as to induce the persuasion that to allow it to pass without inquiry, or without testing the practicability of accepting it and carrying out its design, would be a serious, not to say culpable oversight. It has, accordingly, been made a subject of inquiry and consultation, especially during the last three months, and

great pains taken to ascertain the sense of the denominations with reference to it. A meeting has recently been held of the gentlemen named in the Article of Conveyance as a Board of Corporators, and by them the proffer of Judge Douglas has been formally accepted. In this acceptance, they engage to found in Chicago a first class University, locating it on the lands donated, with building to the value of \$100,000, to be erected within five years. Beyond these, there are no conditions, and even these Judge Douglas has pledged himself to change, if the Board so desire. The name of the University, its Faculty organization, its administration and course of study are left without interference on the part of the donor. The work has thus been undertaken, and we doubt not, with the determination to test its practicability in the fullest manner."

Over fifty thousand dollars, we understand, have already been subscribed, principally in Chicago.

Editor's Book Shelf.

[FROM C. WORTHAM.]

THE MARBLE WORKER'S MANUAL, translated from the French by M. L. Booth. Sheldon, Blakeman & Co. N. Y.

A book of practical information, designed not only for those who actually work in marble, but for builders, and persons who have occasion to use marble furniture.—There is a map of artisan's tools, a vocabulary of technical phrases, a sketch of American marbles, and a number of useful recipes. Apropos of this subject, it may not be unworthy of mention, that a piece of polished marble, sent by the State of Alabama to the Washington Monument, was rejected on the ground that the stone ought to be of American and not Italian origin: and it was not until assured by the Governor of Alabama, that it was dug out of the mountains of Alabama, that the Monument Committee could believe that it had not been brought across the waters.

[FROM PRICE & CARDOZO.]

THE MYSTERY, OR EVIL AND GOD, by John Young, L. L. D. of Edinburg. Lippincott & Co., Philadelphia.

A theme dark, humbling to the pride of human intellect, perplexing to the self-sufficient, plain to none, and profitable only to the simple earnest soul that seeks to "justify the ways of God to men."—As Dr. Beecher justly said, it is the theme which has awakened "the conflict of ages;" a strife which

his own book has done little, we think, to appease.—Leibnitz and Lord King, Bledsoe and McCosh, Jonathan Edwards and John Young—all who have tried it confess its obscurity. It is not likely any one will clear it up.

The present work is a vigorous, but we must think, an unsuccessful attempt to elucidate this embarrassing topic. The essence of the author's theory is that sin could not have been prevented, and therefore the Creator is not to blame.

Moral evil is the voluntary abuse of moral power. Man can resist conscience and reason,—can resist God, and has in fact resisted him. The Creator is infinitely opposed to moral evil. When the first wrong act was committed, "a created being introduced into the universe a thing which the Creator abhorred. The constitution of the being was such that it was possible for him to do this, and he did it; and moral evil, that is, the voluntary abuse of moral power, for the first time became a monstrous fact in the universe. The Almighty could, in an instant, have crushed the power which he had conferred,—could in an instant have destroyed the guilty being; but, moral power continuing, (that is, intelligent, moral, voluntary beings existing,) he could not, from the very necessity of its nature, have prevented its abuse."—Such are the main positions of the author on that subject.

Physical evil he shows, is the necessary effect, but also the divine corrective of moral evil. Suffering is God's instrument to destroy sin.

In the conclusion of the work an interesting section occurs on "The Course of Evil on our Earth and the successive Influences directed against it."

The First Epoch displayed during fifteen hundred years the *Divine Benignity*, in the longevity of the early races, and the forbearance of the Almighty from punishment.

The Second Epoch was one of Judgment, the Deluge appealed to the fears of mankind, and cried with terrific voice:—"Flee from wrath to come." Onward through the whole epoch, this voice was re-echoed in lower but hardly less emphatic tones by each death that closed a now shortened life.—"Flee from wrath to come."—For more than a thousand years this salutary fear was the chief power brought to bear on the heart of the world.

The Third Epoch exhibited an *Exceptional, Elective System*. Thus far all had been universal in God's dealings. The Jewish dispensation, originating not in partiality or

favoritism, but in love for the world, was an expedient for preserving the truth for the world. It took nothing from the world at large, but concentrated the scattered rays into a focus. This wrought out its mission during thirteen hundred years.

The Fourth Epoch is characterized as that of the "*Mystery of all Time*," employing a complex instrumentality—an Incarnation of Divinity, a new expression and medium of infinite mercy, a perfect humanity held up by God before the world, a new revelation of spiritual truth, a new fountain and channel of the Divine Spirit!

Such is a sketch of some principal things in the work. The author, who has acquired deserved fame by his recent work: "The Christ of History," will find readers and admirers. Whether he can be safely trusted to form our theology is another question.

[FROM C. WORTHAM.]

PEABODY'S UNITED STATES, *Bem's Method*.
Sheldon, Blakeman & Co.

A new school history. The peculiarities of Bem's method are—to map down the centuries by squares, on a chart, and then locate the events in the year of their occurrence, distinguishing those which relate to each of the principal nations by a color appropriated to that nation. The history itself, prepared by Miss Peabody, seems a convenient compend; and for those who admire the method, it must be invaluable. For ourselves, we cannot approve the method as one for general adoption. In practice it must be cumbrous. It would be the very thing, if history were the only thing to be taught to a child; and if dates made up history.

[FROM PRICE & CARDOZO.]

HISTORY OF THE AMERICAN BIBLE SOCIETY, REVISED AND BROUGHT DOWN TO THE PRESENT TIME. By W. P. Strickland, D. D. With an introduction by Rev. N. L. Rice, D. D. of Cincinnati. Harper & Brothers, N. Y.

This work contains a sketch of the causes which led to the formation of the American Bible Society, and a history of its organization, and operations down to the present time. Any one who wishes to know all about one of the most important Societies ever organized in this country, can have his wish gratified by reading this book. It gives, we think, rather a one-sided view of the action of the Baptists since they have withdrawn from that Society. But there is an apparent intention to be candid: and we cheerfully bear testimony to the many excellent qualities of the work.

[FROM PRICE & CARDOZO.]

THE LIFE OF CAPT. HEDLEY VICARS. *R. Carter and Brothers, New York.*

One of the many choice specimens of modern religious biography. It is the sketch of a young soldier's life, who died in the Crimea. It is affectionately inscribed to "her whom God graciously chose to sow in his young heart its first imperishable seed." The book will give encouragement to those who may have prayed and striven, seemingly in vain, for wayward children: and will instruct and rebuke such as imagine the cares and excitements of the most active life to conflict with the possibility of earnest devotion.

SERMONS OF SPURGEON, "THE MODERN WHITEFIELD." *Shelden, Blakeman & Co., N. Y.*

This is the title of a handsome volume, containing fifteen sermons by Rev. C. H. Spurgeon, together with an introduction and sketch of his life, by E. L. Magoon, D. D. The book will correct a very general impression, in this country, that Mr. Spurgeon is principally indebted to his manner of delivery for his great popularity. A friend of ours, who had been inclined to this impression, borrowed our copy a few days since; but before he had read it half through he returned it, saying that he could not read ours any longer; he liked it so well he must have one of his own. No one can read these sermons without feeling that they are the productions of a master mind. They are not the glittering tinsel which only wins the admiration of the crowd; but the solid gold which even the wisest may not despise.

Mr. Spurgeon's chief peculiarity probably, is in the force, aptness, and familiarity of his illustrations. Many have spoken more learnedly and with equal eloquence, but few have the power, as he has, to bring even the most difficult subjects down to the comprehension of the dullest intellect. Others have used more beautiful and elegant illustrations, but no one so far as we know, such as were more calculated to awaken the attention and impress the minds of the great mass of people. Opening the book at random, our eyes light on the following passage in his sermon on the Holy Ghost as the Comforter—and it will serve to illustrate our remarks:—

"And first, we will remark that God the Holy Ghost is a very *loving* Comforter. I am in distress, and I want consolation. Some passer by hears of my sorrow, and he steps within, sits down, and essays to cheer me; he speaks soothing words, but he loves me not; he is a stranger; he knows me not at

all; he has only come in to try his skill. And what is the consequence? His words run o'er me like oil upon a slab of marble; they are like the pattering rain upon the rock; they do not break my grief; it stands unmoved as adamant, because he has no love for me. But let some one who loves me dear as his own life, come and plead with me, then truly his words are music; they taste like honey: he knows the password of the doors of my heart, and my ear is attentive to every word: I catch the intonation of each syllable as it falls, for it is like the harmony of the harps of heaven. Oh! there is a voice in love, it speaks a language which is its own: it has an idiom and a brogue which none can mimic; wisdom cannot imitate it; oratory cannot attain unto it; it is love alone which can reach the mourning heart; love is the only handkerchief which can wipe the mourner's tears away. And is not the Holy Ghost a loving comforter? Dost thou know, O saint, how much the Holy Spirit loves thee? Canst thou measure the love of the Spirit? Dost thou know how great is the affection of his soul towards thee? Go measure heaven with the span; go weigh the mountains in the scales; go take the ocean's water, and tell each drop; go count the sand upon the sea's wide shore; and when thou hast accomplished this, thou canst tell how much he loveth thee. He has loved thee long, he has loved thee well, he loved thee ever, and he still shall love thee; surely he is the person to comfort thee, because he loves. Admit him, then, to your heart, O Christian, that he may comfort you in your distress."

In this book we have fifteen sermons; when it would have been so easy to have given more, it is to be regretted that we have only fifteen.

[FROM PRICE & CARDOZO.]

THE KINGDOM WHICH SHALL NOT BE DESTROYED. *An exposition of prophecy, more especially of Daniel, chap. VII. By Rev. J. Oswald, A. M. Philadelphia, Lippincott & Co. 1856.*

The author of this work maintains that "the kingdom which shall not be destroyed will be established on the earth, renewed purified, and concentrated," at the second advent of Christ; that Christ will be its king, and the faithful of every generation, people, age, sex and condition will be its subjects. Christ will come a second time when the gospel shall have been preached to all nations for a witness; and then will be ushered in the millenium. In the meantime, the condition of the world, will not improve, as is generally supposed, but continually become worse and worse. The book is very neatly printed, and may be interesting to such as are fond of speculation.

The Monthly Record.

Churches Constituted.

Names.	Where.	When.	Memb.
Clear Creek,	Denton co., Tex.		
Sullivan,	Tioga co., Pa.,	July 8.	
Wright Township,	Green co., Ind.,	May 10.	
Hudson, McLean co., Ill.,		May 29.	

Church Edifices Dedicated.

Where.	When.	Cost.
Bennettville, Chenango co., N. Y.,	July 9.	
Cheat River, Preston co., Va.,	July.	
Saratoga Springs, N. Y.,	Aug. 10.	
Turtleville,	Wis., July 10,	\$1,600

Ordinations.

Names.	Where.	When.
Davis, Henry E.,	County Line, Va.,	May 12.
Fletcher, Clifton,	N. Tewkesbury, Ct.,	June 4.
Holmes, W. T.,	Mill Creek, Ga.,	July 18.
Perry, B. F. D.,	Charleston, N. C.,	July 6th.
Norrelus, And.,	Burlington, Ia.,	June 28.
Ryan, G. W.,	Shutesbury, Ct.,	July 8.
Riley, And. J.,	Ten Mile Ch., Ohio,	July 5.
Sherwin, Alden,	Natick, R. I.,	July 2.
Storto, T. H.,	Georgetown, Ky.,	June 22.
Stevens, Henry S.,	South Wilbraham,	July 1.
Simpson, Henry L.,	Schenectady, N. Y.,	July 15.
Talbot, S.,	Dayton, O.,	July 1.
Mills, R. E.,	Pulaski co., Ga.,	June 5.
Warwick, J. W.,	Garrettsville, Ohio,	June 25.
White, James,	Lubec, Me.,	July 25.
Webber, W. H.,	East Brooklyn, N. Y.,	June 25.
Pierce, Chas. N.,	Bowie co., Tex.,	June 9.
Denton, Jno. B.,	Antioch, Tenn.,	June.
Haley, L. J.,	County Line, Va.,	July 27.
Ashcraft, J. W.,	Marion, Ala.,	July 27.
Wilcox, D. W.,	Green Bay, Wis.,	July 2.
Hunt, George,	Maysville, Ky.,	July 23.
Dodson, Enoch,	Tuscaloosa co., Ala.,	July 19.
Wright, Wm. D.,	La Porte, O.,	Aug. 6.

Deaths of Baptist Ministers.

Names.	Residences.	Time.	Age.
Hines, James L.,	Mad. co., Miss.,	Mar. 19.	

Ministers Rec'd from other Denominations.

Names.	Residence.	Denom.
Gotselew, D.,	Maryboro', Can West,	Prim Meth.

Clerical Removals and Settlements.

Names.	Whence.	Where.
Baptist, E. G.,	Ala., Mount Pleasant,	Va.
Barrell, Noah,	Cleveland, Ohio,	Racine, Wis.
Butter, G. W.,	Sutton, N. H.,	Hartford, N. Y.
Corwin, Ira,	North Fairfield, O.,	South Bend, Ind.
Cornwell, Wm. E.,	Bridgetown, Prince'n,	N. J.
Delaney, Jas.,		Horicon, Wis.
Dickinson, E. W.,	Pittsburg, Pa.,	Dayton, Ohio.
Fish, E. P.,	Haddam, Ct.	
Guild, J. Ellis,		Home Miss., Iowa.
Hale, Ed. E.,		Boston, Mass.
Kitchell, J.,	Brad. co., Pa.	
McIntyre, J. J.,	Pembroke,	Berlin, Wis.
Milliken, L. H.,	Aberdeen,	Jackson, Mi.
Parmly, L.,	Elgin, Ill.,	Lower Merion, Pa.
Phillips, J. M.,	East Haddam,	Groton, C.
Sanders, E. C.,	Oshcosh, Wis.	
Saurin, A. A.,	Lyons, Iowa.	
Smith, Harry,	Valparaiso, Iowa.	
Smith, J. T.,	Bristol, Ct.	
Stone, M.,	Fairmount, Lebanon,	Ohio.
Tucker, C. T.,	Milbury, Mass.,	Ripon, Fond du
		[Sac co., Wis.
Watkinson, M. R.,	Schuylkill Falls,	Port's'h, Va.
Wiggin, Jas. E.,		Essex, N. Y.
Wilcox, D. W.,		Green Bay, Wis.
Worth, E.,	Fisherville, N. H.,	Kennebunk, Me.
Yerkes, D. J.,		1st Bap., Pittsburg.

AMERICAN BAPTIST MEMORIAL.

OCTOBER, 1856.

Compatibility of Business and De- votion,

AS EXEMPLIFIED IN THE LIFE OF THE LATE
JAMES C. CRANE, DEACON OF THE FIRST
BAPTIST CHURCH, RICHMOND, VA.

BY REV. J. B. JETER.

No. II.

WE must now contemplate Mr. Crane in another aspect. What the crucible is to gold, *affliction* is to piety. His faith was subjected to a fiery ordeal; and its trial being much more precious than of gold that perisheth, though it be tried with fire, was "found unto praise, and honor, and glory." It has already been stated that Mr. Crane was blessed with an interesting family. He had five sons; and more lovely, obedient, sprightly and promising children have rarely been seen. They were all that a fond parent could desire. A more contented, harmonious and happy family was not to be found. Possessed of a worldly competence, prosperous in business, and enjoying the divine favor, there seemed to be nothing more for Mr. Crane to wish. What Satan said to the Lord, in reference to Job, seemed equally applicable to Deacon Crane. "Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land." God has made to his people "exceeding great and precious promises;" but he has not promised them exemption from trials. No strength of faith, nor fervor of devotion, can preserve them from afflictions. These are among the means which God wisely and graciously employs for the refinement of the saints:

"for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

The day of trial at length overtook Mr. Crane and his family. The sun of prosperity was followed by the cloud of adversity. His third son, Thomas Rust, was seized by that fell destroyer, consumption. The course of this disease is well known. Slowly, stealthily, deceitfully, it pursues its fated victim to the tomb. Soon Thomas slept alone in Hollywood Cemetery; but he did not fall asleep until he had furnished cheering evidence that the care bestowed on his religious education had not been vain. He died in peace and hope.

Afflictions, it is said, do not come alone. In a short time, Robert Semple, the fourth son, was attacked by the same fearful malady. With the hope of arresting its ravages, he undertook a voyage to South America; and on the return, far from home and friends, his body was committed to the deep, to be preserved until the sea shall give up her dead. Among his papers were found pleasing proofs of his penitence, faith, resignation and hope. Still the destroyer was insatiate. Before the death of Robert, James Taylor, the second son, in fresh manhood, had proof, in the hectic cough and flush, that he was marked as the next victim. He spent some time in the South, to check, or at least, to mitigate, if possible, the threatening symptoms. Returning home, he died in Baltimore; and his body was brought to Richmond to repose by the side of his brother. James Taylor Crane was a

noble young man—a ripe Christian—and his early death extorted a tear from many an eye.

The cup of Deacon Crane's sorrow was not yet full. Even before the death of James, David Rosser, the eldest son, was in a precarious and alarming state of health. Sometimes hope, and sometimes fear, predominated concerning him. But the archer had taken an unerring aim. The unmistakable marks of consumption appeared; and the patient, after the usual course of emaciation, weakness and suffering, found a resting place, beside his brothers, in Hollywood Cemetery. This event was a terrible stroke to the father, already broken and crushed under affliction. David was settled in business, married, had one child, and was a son of whom any father might be proud—intelligent, pious and energetic—well fitted to fill the place, and honor the name of his excellent ancestor. These repeated chastisements had fallen on Deacon Crane in the short space of five years. What now added greatly to the weight of these troubles was the failure of his own health. Before the death of James, there were indications that the insidious disease which had attacked the children, was beginning its ravages on the father. A deep, and ineradicable cough, supposed for a time, to be bronchial, rather than pulmonic, was slowly but obviously doing the work of destruction. Mr. Crane continued his business as long as his feeble and declining health would permit; but, at length, he took himself to his chamber, to meditate, to pray, to suffer and to die. In his last days, his sufferings were severe. His cough was harrassing, and his pains were sometimes acute. The danger of suffocation compelled him to sit, day and night, in an erect position, by which, in his weak state, he was greatly worried. It was pleasant and instructive to visit his sick room. The piety which had shone brightly in the noontide of his life—continued to shine with undimmed lustre to its close. No murmur,—no intimation

that his afflictions were heavier than his sins—escaped his lips. He behaved and quieted himself like a weaned child. All the Christian graces seemed to flourish in his heart; but that which was most strikingly displayed in his conversation was humility. Never did I know a Christian whose self-abasement seemed to be so profound. He retrospected his life, which to others appeared so pure and useful, with unfeigned self-renunciation. He frequently said that his own righteousness was no better than filthy rags. His best deeds, he declared, were so mixed with sin, that he was ashamed of them. Never did a poor sinner cling more simply and firmly to the cross than did he. His departure was calm and hopeful. His lamp was trimmed, his light was burning, and he was ready to go with the bridegroom into the marriage. He had no raptures and no fears. He was equally willing to live or to die; but living or dying, the cause of Christ was nearest his heart. In his last will, he provided, in certain contingencies, that his property shall be appropriated to benevolent purposes. And now, his toils and sufferings ended, he fell asleep in Christ, and his body was laid beside the remains of his sons.

Far be it from me to represent brother Crane as perfect. My object has not been to give a full delineation of his character; but to show how happily were blended in him activity in the pursuits of this life with fervent piety. In the execution of this design, I have been necessarily led to describe his excellencies rather than his faults—to give a partial rather than a full portraiture of his character. He was a man, had the nature of a man, and was, in general, deeply sensible of his weakness, imperfections and faults. He would have been one of the last men to claim perfection. Let all his errors be entombed; I have recorded his unaffected, earnest piety, and his diligent, energetic attention to business, secular and religious, for the instruction and encouragement of others.

The life of Mr. Crane furnishes *decisive proof of the fallacy of the excuse for the neglect of religion noticed in the beginning of this sketch*—to wit: That diligence in business is inconsistent with earnest piety—that a man of labor cannot be a man of prayer. Mr. Crane was a man differing in no essential respect from other men. He “was subject to like passions as we are.” He was placed under the laws which govern human nature—was liable to excesses and disease—was fatigued by labor—loved rest—was no stranger to languor and stupor—was agitated by passions—was assailed by temptations—and needed to maintain a constant struggle against his spiritual adversaries. The business which he followed had its cares, perplexities and seductions; and was peculiarly suited to engross his thoughts, affections and energies. It will be readily conceded that if a man, in the rivalry, excitement and harassments of a city mercantile life, can maintain a consistent, earnest piety, he can do it in any occupation, and under any of the diversified circumstances of our earthly probation. Mr. Crane possessed no unusual advantages for cultivating the spirit of devotion. He had only the means of instruction, encouragement, and comfort common to his fellow Christians. He had access to the word of grace, the throne of grace, and the Spirit of grace; but the privilege was not peculiar to him. The ministry on which he attended was not remarkable for its light, pathos, or efficiency. The churches to which he belonged (for he was connected with several,) were not pre-eminent for intelligence, spirituality, or good works. It was in the use of the ordinary means of religious improvement that he made his attainments, and performed his beneficent labors. By studying the Scriptures, attending on the ministration of God’s word, and on the ordinances of his house, watching, praying and self-discipline, he kindled the fire of devotion, and strengthened the principle of obedience. To his settled, earnest,

and controlling purpose to do his duty, and his duty always, next to the grace of God, may be ascribed the consistency of his life; and his habitual desire to be useful made the performance of his duty pleasant and graceful. What Mr. Crane did, other Christians may do. They are redeemed by the same blood, believe in the same gospel, are sanctified by the same Spirit, are animated by the same hope, derive their supplies from the same grace, are under the same weighty obligation to honor Christ, and why should they not be alike fervent in spirit and diligent in business? Among all the men of toil connected with our churches—merchants, mechanics, day-laborers, farmers, and professional men—there is not one who may not, by due watchfulness, and the proper use of the means of grace, maintain, amid the incessant fatigues and cares of his avocation, the spirit of decided, zealous and effective piety, and by so doing increase his own spiritual enjoyment, quite as much as his usefulness. And suppose the churches were constituted of such members—how much would their beauty, respectability and moral power be increased! Then, indeed, would they look “forth as the morning, fair as the moon, clear as the sun and terrible as an army with banners.” Then Christ would not be wounded in the house of his friends. Then vice, abashed, would hide her head, and infidelity, confounded, would shut her mouth. Then would the saints go forth in earnest, to subjugate the world to the peaceful dominion of Christ—the churches would not lack humble, self-denying and faithful pastors, nor fail to furnish them a reasonable support—Sunday Schools would not want pious, competent and punctual teachers, nor these teachers be without full and interested classes—those who conduct our mission enterprises, foreign and domestic, would not be embarrassed to find men and money for their prosecution—every Christian would be a minister, every minister an apostle, and every apostle a martyr

in spirit—we would have more than the restoration of the primitive piety—we should have the dawn of the millennial glory, to be followed soon by its noon-tide splendor! For this consummation, every pious heart devoutly prays; and who does not desire to share in the labor and sacrifices demanded to secure so sublime a result?

The life of Mr. Crane affords *strong confirmation of the truth of Christianity*. More than thirty years ago a young minister read Volney's Ruins, an ingenuous, plausible, but sophistical work. His faith being illy fortified by a knowledge of the impregnable evidences of Christianity, he was confounded by the sophistries of the sceptical author. For several days the novice was perplexed, agitated and destroyed by doubts as to the divinity of the gospel. He found no source of confidence, and hope, until, by chance, or more properly, providential guidance, he opened the memoirs of the Rev. Samuel Pearce, by A. Fuller, an excellent little work—and read:—

"In him (PEARCE) we may see the holy efficacy, and by consequence, the truth of the Christian religion. It was long since asked, who is he that overcometh the world, but he who believeth that Jesus Christ is the Son of God? This question contains a challenge to men of all religions, who were then upon the earth.

"Idolatry had a great diversity of species; every nation worshipping its own gods, and in modes peculiar to themselves; philosophers also were divided into numerous sects, each flattering itself that it had found the truth. Even the Jews had their divisions; their Pharisees, Sadducees, and Essenes; but great as many of them were in deeds of divers kinds, an apostle could look them all in the face, and ask: Who is he that overcometh the world? The same question might be safely asked in every succeeding age.

"The ancient kinds of religion that still prevail—the Pagan, Mohametan, Jewish, Papal, or Protestant, may form the ex-

teriors of men according to their respective modes; but where is the man amongst them, save the true believer in Jesus, that overcometh the world? Men may cease from particular evils, and assume a very different character, may lay aside their drunkenness, blasphemies, or debaucheries, and take up with a kind of monkish austerity, and yet all amount to nothing more than an exchange of vices. The lusts of the flesh will on many occasions give place to those of the mind; but to overcome the world is another thing.

"By embracing the doctrines of the cross, to feel not merely a dread of the consequences of sin, but a holy abhorrence of its nature: and by conversing with invisible realities, to become regardless of the best, and fearless of the worst, that this world has to dispense. This is the effect of genuine Christianity, and this is a standing proof of its divine original. Let the most inveterate enemy of revelation have witnessed the disinterested benevolence of a Paul, a Peter, or a John, and whether he would own it or not, his conscience must have borne testimony that this is the true religion.

"The same may be said of S. Pearce: whether the doctrine he preached found a place in the hearts of his hearers or not, his spirit and life must have approved themselves to their consciences."

While the minister was reading this paragraph, light dawned on his mind. The power of faith to overcome the world, subdue the love of sin, and elevate the affections to heavenly things, he knew both from experience and observation; but faith derives its efficacy from the gospel; and this efficacy is a proof of the divinity of the gospel. The argument carried conviction, comfort and hope to the heart of the young preacher; and the argument which profited him may profit others.

The evidence for the truth of Christianity shown from the life of Crane is as clear and convincing as that derived from the life of Pearce.

The minister was, indeed, more affectionate and seraphic than the deacon, but not more sincere, conscientious and upright. Grace shone brightly in the lives of both. In one important respect, however, the proof deduced from the life of the deacon is more unexceptionable than that drawn from the life of the pastor.

Mr. Pearce was wholly devoted to religious services. His respectability, influence and success depended on the maintenance of a consistent religious character. In proportion as his secular interest demanded that he should sustain an appearance of piety, there was ground for the suspicion that his piety might be simulated.

His seraphic ardor might be assumed to conceal the selfishness of his motives. So, at least, the sceptical might plausibly reason. But no such ground for suspicion is found in the life of Crane. He was actively engaged in secular business. Religion was not to him a source of worldly profit. The support and respectability of his family did not, in any degree, depend on his reputation for piety. Had he been less pious, and more secularized, he would have secured for himself and for them a higher regard and a more cordial fellowship from the gay, the rich, and the great. Far from deriving pecuniary benefit from religion, he spent thousands of dollars to extend its influence. But for his contributions and sacrifices in the cause of Christ, he might have obtained rank among the merchant princes, and lived in splendor. His piety was not perfunctory.

None can question, without perverseness, the integrity and disinterestedness of the motives which impelled him to lead a life of holiness. And when we consider how excellent that life was—how gentle, kind, self-sacrificing, noble, heavenly, and yet how humble, unostentatious and self-sacrificing, can we hesitate to ascribe it to divine influence? Are these the fruits of imposture? They

were undoubtedly the fruits of the gospel. He believed the gospel. Thence he professed to derive his life, strength, comfort, and motives to obedience.

The gospel made him what he was. It moulded, polished and brightened his character.

Burning zeal and costly sacrifices may be pleaded in behalf of error, as well as of truth. Superstition, as well as piety, has her martyrs. But zeal and sacrifices are compatible with the unsubdued selfishness, pride, bigotry, avarice and malignity of the human heart—yea, may flow from these corrupt sources.

“But to overcome the world is another thing.” “Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,” are the fruits of the gospel—fruits which abounded in the life of Crane—and the tree which bore them must be good, heavenly, divine.

The First Baptist Church, Charleston, S. C.

BY REV. B. MANLY.

No. 4.

BETWEEN the year 1770 and the commencement of hostilities with the mother country, the church seem to have entertained the ideas of erecting a new place of worship, and of establishing a separate interest. Whatever the design was, nothing seems to have been done beyond the purchase of the lot. I am not able to trace the lot out of the church's possession; but I suppose it was sold, to assist them in the repairs of their edifice, after the close of the Revolution

PATRIOTISM OF THE CHURCH.

When the troubles of the Revolution began, Mr. Hart, and the church generally, very warmly espoused the cause of the country. At this time, Mr. Hart had acquired considerable acquaintance and great influence in the back-country; so that the “Council of Safety,” desirous of exerting a salutary influence on

the people of the interior, in relation to the measures of Congress and the political interests of the country, appointed him, in 1775, together with the Rev. Mr. William Tennent, and the Hon. William H. Drayton, to travel among them, for the purpose of conciliating them to the government, engaging them in its support, and removing their misapprehension and prejudice. "It was believed that the influence Mr. Hart exerted on this occasion was the means of preventing bloodshed, when the Tories first embodied."

REV. JOSEPH COOK.

Still in prosecution of the same design, dear alike to the church and its pastor, Mr. Hart went, early in 1776, to the High Hills of Santee, where a numerous meeting of dissenting ministers and others had been called to consult on measures for the common welfare. There, the Rev. Joseph Cook, father of the present Rev. Joseph B. Cook, was baptized by the Rev. Mr. Furman, then pastor of the Baptist church at that place. He was immediately ordained by Rev. Messrs. Hart and Furman. As Mr. Cook's residence was near Dorchester, he took his dismission immediately, and joined the Charleston church; as we find that, in 1777, he was a member, and represented the church in the Association, in November of that year. He had been educated by Lady Huntingdon at her college of Trevecca, in Brecknockshire, South Wales, came over to this country on a mission, at her suggestion, and under her patronage; and was a while at Mr. Whitefield's Orphan House, in Georgia, under the late Dr. Percy. In 1778, he was called to the charge of the Euhaw church, as the successor of Mr. Pelot. His ministry, especially after the Revolution, during which he had passed through some trying and humbling scenes, was peculiarly impressive. He was both "a son of thunder," and "a son of consolation;"—and many will remember him with lively

emotions to their latest day. He closed his useful life, September 26, 1790, in the prime of manhood, being only a little more than forty years of age.

INCORPORATION OF THE CHURCH.

The Legislature of the State having invited the various churches to apply for charters with equal rights and privileges, this church very early applied for, and obtained, incorporation;—the charter under which it now acts bearing date March 19, 1778. For several years after this, however, they continued to transact their secular business through the agency of trustees.

DEPARTURE OF MR. HART.

South Carolina was now destined to become the sanguinary scene of war, and on the approach of the British to Charleston, Mr. Hart's friends advised his retreat. Accordingly, in the month of February, 1780, he took his departure from his affectionate people, and, as it proved, his final departure from the southern States. On his way he was joined by Mr. Botsford, who went with him as far as Virginia, where he remained during the remainder of the war. Mr. Hart continued his course to New Jersey; and, in December following, at the solicitation of the Baptist church at Hopewell, he took the pastoral care of them, and continued in that relation until his death.

THE CHURCH SEIZED BY THE BRITISH.

He had not long left Charleston, when it fell into the hands of the enemy; and, probably out of revenge against Mr. Hart and his society, they seized on both the meeting houses, converted the principal one into a store house for salt beef and other provisions, and made a forage house of the other, which was still in possession of the General Baptists.

From that time, all public worship was suspended in this church, until independence was gained, and peace restored.

LOSS OF ACCUMULATED PROPERTY.

But this was not the only way in which the church suffered during that distressing struggle. From the statement made after Mr. Hart's departure, viz: April 27, 1780, by Col. Thomas Screven, the acting trustee, and certified by Major Benjamin Smith, and Mr. Thomas Smith, the church possessed in-
 dents, &c., then in Col. Screven's hands, to the amount of £14,700. This sum was in the currency of the country, a guinea being of the value of £7,75, and had been accumulating through most of the years of Mr. Hart's prosperous ministry. The friends of religion, then, instead of bequeathing their property to heirs, "they knew not who;" or even leaving *all* their substance to their own children and family, made the church their legatee. Several of the benevolent donors are mentioned: Providence Hutchinson gave £400, James Fowler £500, William Screven, grandson of minister Screven, £600, Martha De Harriette £500, Benjamin De Harriette £500, Elizabeth Gibbs £1000, Messrs. Justinus Stoll, Thomas Rivers, and Patrick Hinds, £600, and William Tilly, son of minister Tilly, of Edisto Island, gave, besides all his own and his father's books, the sum of £3076, 14, 6. This last sum consisted of bonds at interest; the assignment of them was made March 9, 1772, to James Brisbane, William Brisbane, Thomas Screven, Thomas Rivers, David Williams, Patrick Hinds, and John Rivers, Trustees of the Baptist congregation. The annual interest was paid to Mr. Tilly, for his support during life; at his death, the trustees were to bury him out of the principal; and then, forever thereafter, the interest to be applied to the support of the Rev. Oliver Hart, and his successors in office. The available fund in 1772, was sufficient to yield an annual income of £1430. But, by various losses sustained during the war, and particularly by the depreciation of paper currency, it was found when war was ended, (as appears

by a statement dated February 22, 1784,) that all the church, as well as the debts due them, reduced to sterling, according to the established rate of depreciation, amounted but to £444, 6, 3, $\frac{1}{2}$.

CHURCH AIDING THE STATE.

The government being greatly embarrassed by the expenses of the war, all the money they had in hand, viz: £331, 16, 6, was put into the public treasury. I suppose it was again refunded to them in due time; but of this we have no account.

THE RETURN OF PEACE.

But all their privations and losses might well be borne, in view of the unspeakable blessings, both civil and religious, which the Revolution had gained. The price it had cost was immense; and this church seem to have paid the full share; yet all was forgotten in the grateful sentiments which the dawn of liberty inspired. Their place of worship, long desecrated by the possession and vile use of the enemy, they yet venerated more than ever; because it was now nearly associated with the triumph of civil and religious freedom—with the complete establishment of those principles of entire toleration, the glory of this country, for which the Baptists had been the first to contend, and for which the founders of this very church had suffered. With gratitude and alacrity, therefore, becoming the momentous period, the scattered church assembled, on the restoration of peace; fitted up their building with a temporary pulpit seat, (for everything of the kind had been demolished by the British,) and agreed, April 14, 1783, to invite, through their trustees, the Rev. Mr. Hart's return. The letter was written by the Rev. Richard Furman, who was then in town on a visit. In reply, June 26, 1783, Mr. Hart declined the invitation; and assigns, as his reasons, the providential direction he had received to Hopewell, New Jersey—the strength of mutual attachments—the pleasing prospects of

the church he then served—his own better health—his opinion that a younger and more active man was necessary for them—and his comparative want of success during the latter part of his residence in Charleston. He advises that, until temporals can be arranged for the comfortable support of a pastor, they should content themselves with such occasional supplies as could be obtained, from their own and other denominations. Although this advice did not seem to meet the views of the church, they were yet unable to procure a pastor for several years.

REV. R. FURMAN CALLED.

The number of trustees was increased, March 8, 1784; and at the same time they resolved to call Rev. Mr. Richard Furman to the pastoral charge. His engagements with the church at the High Hills at Santee, at this period, formed impediments to his removal, he could not surmount. The church therefore renewed their call to Mr. Hart. This second invitation threw him into a distressing perplexity, from which he scarcely knew how to escape. After a little delay, however, he recommended them to invite Mr. Furman, and promised that, if they failed in that attempt, he would either come himself, or send them one better qualified. The church feeling scarcely at liberty to make a second application to Mr. Furman, Mr. Hart writes, August 2, 1785, to urge them to do it, suggests some means they should take in order to obtain his consent; speaks of him as "a prize of inestimable worth," which they should by no means lose; and concludes by exhorting them all to pray earnestly for the object, to engage also the prayers of other Christians; and adds, "if he comes in answer to prayer, he will come with a blessing." He wrote, at the same time, to Mr. Furman to urge his acceptance of their call. The church, it is believed, followed Mr. Hart's wise and pious counsel; and ultimately obtained their object.

OCCASIONAL SUPPLIES.

Meanwhile the church was occasionally supplied with preaching. Once in three months, some of the ministers from the country came down to administer ordinances;—and sometimes they would spend several weeks in town. Mr. Furman himself often came, and was greatly blessed in building up the church. The names also of Joshua Lewis, James Fowler, Joseph Redding, and of various others, were rendered dear to the church by these labors of love. Mr. Botsford's labors were frequently bestowed here, during this period; and his visits were greeted as the harbingers of Christian strength and consolation. At one time, when he had spent two months in town, he writes, March 30, 1785, "There is a pretty work begun. We go from house to house; and, bless God, sweet times we have: several are under serious impressions; crowds attend the public meetings, and in the private meetings I have introduced praying for those poor distressed souls who ask."

METHODIST CHURCH.

About this time, also, the Methodist brethren obtained their first establishment in Charleston. The place of worship they occupied for some time was the old Baptist meeting house, then left vacant, of which they had the gratuitous use, and which stood nearly on the spot where we are now sitting. Their preaching also excited attention, and a period of unusual seriousness ensued.

VALUABLE ADDITIONS.

The Baptist church received many valuable additions: among which was Col. Thomas Screven, great grandson of the first pastor, and son-in-law to Mr. Hart; and who was the active, useful friend, Treasurer and Deacon of the church for many years. Two young ministers also were now brought into the church, the Rev. Peter Bainbridge and the Rev. Charles O. Screven, late pastor of the Baptist church in Sunbury,

Georgia. These were baptized nearly about the same time, in the latter part of 1785 or the beginning of 1786. Mr. Bainbridge was twenty-two years of age. Mr. Screven was but a lad. The former gave encouraging promise of usefulness and distinction, and held a respectable standing for a few years; but ended not so well. He removed in 1781 to Maryland. The latter grew up like Samuel, in the house and at the altar of God,—was its faithful and honest minister for many years, and lately closed a life of usefulness, in a temper ripe for glory.

EDIFICE ENLARGED.

During this period, the trustees engaged with zeal and energy in the repairs and enlargement of the meeting house. Since the peace, they had borne a principal part of the expenses of the church themselves; but now a general effort became necessary. The prospects of the congregation were such as to render more room desirable. To effect this, the front part of the building was extended several feet towards the street; three galleries were erected, and vestry rooms prepared; a baptistery was built, (for, before that, the ordinance was administered in a font situated in our present church yard,) a new pulpit was erected, and the situation of it changed, from what had been the end of the house, to what became the end after the alterations. Subscription papers were drawn, and circulated, in 1785 and 6, among the community at large, who felt a great sympathy for them on account of their known distresses during the Revolution. The sums obtained by these means, amounted to \$2341 48. To this the congregation added all their own funds;—but were still left in debt. And the debt was not finally discharged, until the pew system went into operation. They then by common agreement laid an assessment on the pews equal to half the rent, and no one was considered the holder of a pew until the assessment was paid. The sum thus obtained, to-

gether with the avails of subscriptions promoted chiefly by Mr. John Hart, son of the minister and a member of the church, in 1788 and 90, freed the congregation from debt.

The church meanwhile had taken measures, according to Mr. Hart's advice, to obtain a pastor; and sent a renewed and urgent call to Mr. Furman. With a deliberation and conscientiousness which ever characterized all his movements, he took the subject into serious consideration. The claims of duty seemed strong in favor of his acceptance. To obtain a proper supply for the church of which he was then pastor, at the High Hills of Santee, was a principal difficulty; and as Mr. Bainbridge was now a licentiate of promise in the Charleston church, Mr. Furman wrote to town as follows: "I remain in great perplexity about removing to Charleston, and for that reason should be glad if Mr. Bainbridge could come to the Hills as soon as possible; as I think it might be a means of opening the way of duty, both to him and myself. Finally, however, the difficulty was surmounted by the clear convictions of duty in his own mind, and he accepted the call. His pastoral relation was reckoned to commence, in effect, from the 18th of October, 1787; although he did not remove his particular membership, nor his residence, to town, until after the meeting of the Association in November of that year.

Infant Communion against Infant Baptism.

ONE of the strongest arguments against Infant Baptism is to be drawn from the co-existent practice of Infant Communion.

I. We have decisive proof of Infant Communion as early in church history as we have of the baptism of newly-born infants.

Chevalier Bunsen, in his "Hippolytus and his Times," has clearly shown

that we have no decisive proof of the baptism of newly born infants, until the time of Cyprian, A. D. 251; that the custom commenced with the baptism of children, which was by degrees extended back to an earlier and earlier age, until in Africa it was decided by the council of Carthage not to be wrong to administer it at any time after birth. Such a practice, however, did not become general in the church for some centuries later. The remarks of Tertullian and Oregin are, by him, clearly shown not to conflict with, but to substantiate this view of the case.

Now, in the writings of this very same Cyprian, who introduces to us the practice of the baptism of newly born infants, we find also the first mention of infant communion. It is impossible to prove the one fully and fairly from Cyprian, or from Augustine, without also proving the other. For instance, Cyprian, in describing the conduct of those who in time of persecution relapsed into idolatry, and "partook of heathen sacrifices, and pledged each other in the poisonous cup," adds: "And that nothing might be wanting to fill up the measure of their iniquity, their infants (*infantes*) also, being *carried or drawn* by the hands of their parents, (*parentum manibus vel impositi vel attracti*), lost that which they had obtained presently after they were born. Will not they at the day of judgment, say: We did nothing of this, neither did we, *forsaking the meat and cup of our Lord*, run spontaneously to the participation of those profane refinements."

From this passage, taken in connexion with others, it is clear that no sooner were infants baptized than they were considered as having a right to the bread and wine of the Eucharist.

There is another passage in Cyprian, a few pages further on, in which he gives an account of what happened in his own presence "in the case of an infant *who was, by reason of her age, in-*

capable of declaring the crime, which another acted on her." The parents, flying from persecution, had left the infant with a nurse, who took it to the Magistrates. They, because it was too little to eat the flesh before the idol, gave it some bread mixed with wine. Afterwards the mother, ignorant of what had been done, brought it to the communion table with her. The child could not be quiet, but cried and fell into convulsions. At last, "the deacon went up to give the cup to those present; and the others received it, and her turn came. The little girl, by a divine instinct, turned away her face, and shut her mouth, and refused the cup. But yet the deacon persisted, and put into her mouth, though she refused it, some of the sacrament of the cup; then followed retching and vomiting, the eucharist could not stay in her polluted mouth and body."

Such is the story. From all this it would seem that, just as soon as they were able to have some of the elements forced into their mouths, without any consent of their own, and before they were capable of speaking, the elements were administered to them. Wall thinks, in this case, the child must have been four or five years old. But even this is not the opinion of Bingham, who declares—"It is evident that the communion was given to infants and that *immediately from the time of their baptism.*" (Antiquities, Book xii, chap. 1, Sec. 3.)

Riddle, an ardent Episcopalian, in his Ecclesiastical Chronology, gives this description of "*Baptism in the second century and beginning of the third.*" It "was now more generally administered to infants . . . ceremonies were now added to the rite . . . sponsors, anointing with oil, use of milk and honey . . . *The Lord's Supper was, occasionally, perhaps, administered to infants . . . the bread leavened, the wine mixed with water.*" We have already seen that the

dates of our first accounts of the baptism of new born infants, and also of Infant Communion, commence nearly fifty years later than Riddle places them. As, however, he speaks of Infant Communion with a "perhaps," and as only an occasional thing, it may be well to cite the further language of Bingham, in which he says—"it is beyond dispute, that as she (the church) baptized infants, and gave them the unction of Chrism, with imposition of hands for confirmation, so she immediately admitted them to a participation of the eucharist, as soon as they were baptized, and ever after without exception." (Book xv, chap. 4, sec. 7.) In fact, as he says, just before, "all persons were obliged to receive the communion constantly, who were within the pale of the church, in the largest acception of the word," &c., that is, all who were baptized; and Infant Communion is thus clearly as ancient as Infant Baptism.

II. *The two customs were continued together for many centuries*; and only separated by a further corruption of the Roman Catholic Church in the dark ages. In order to foster Infant Baptism, by putting the honors and encouragement of the church on those who made this early profession of Christianity, they were allowed to partake before the body of the laity, with the virgins, widows, deaconesses, and other persons supposed to be of distinguished piety and honor in the church. (Apostolic Constitutions 8, 13.) And the author, under the name of Dyanisius, says, "that children were admitted, not only to baptism, but the Eucharists, although they did not understand the reasons of either mystery." (Bingham, book xv. 4, 7.)

Augustine, A. D. 400, not only appeals with great satisfaction to this custom, but declares the communion, as necessary to salvation as he held baptism to be; arguing that he who said, "Except a man be born of water," &c., said also, "Except ye eat the flesh and drink

the blood of the Son of Man, ye have no life in you." What is still more important, he declares this not only as his own opinion, but grounds it on "that ancient and apostolical tradition, which the churches do naturally hold that, without baptism and partaking of the Lord's table, none can come either to the kingdom of God, or to salvation and eternal life." (Wall vol. 2, p. 486.)

From the year 400 to A. D. 1000 the custom remained unquestioned. For instance, an epistle of Jesse, Bishop of Amicus, of the eighth century, says that, after the child has been immersed thrice, the rule is to confirm him with the chrism, "and then to confirm or communicate him with the body and blood of Christ." (Bingham, xii. chap. 1, sec. 2, note.)

In the year 1,100, they gave the infant only the wine, (mixed with water,) and that only by the priests' finger being dipped in the chalice, and put into the child's mouth.

At the council of Trent, although the Roman Catholics passed a canon, anathematizing any one who should say that the eucharist was *necessary* for little children, (canon 4, session 21st,) yet they did not attempt to deny that it was the "ancient usage," but only urged that it had been discontinued by "the authority of the church," giving other reasons that would apply with equal force to Infant Baptism. (See Catechism council, Trent, question 59.)

The Ethiopic and Abyssinian churches continue the practice of Infant Communion, and so does the Greek church to this day, (especially when there is danger of death,) on the ground of John vi. 53. Hence, nothing can be more clear than that the custom of Protestant Pædo-Baptists, in giving what they consider baptism to infants, and yet denying them the eucharist, is an innovation introduced in the dark ages, simply on the authority of the Romish church, in its most corrupt period, crossing all anti-

quity and inconsistent with every true theory of church membership.

III. It will also be observed, that *both Infant Baptism and Infant Communion were introduced practically, by the same sort of erroneous reasoning on scripture.* Cyprian argued in favor of Infant Baptism, that "if any one be not baptized and born again, he cannot come to the kingdom of God," and quoted John iii: 5, 6, and also John vi: 53. (See Wall, part II, chap. 9, sec. 15.) This was the great practical argument, by which parents were made afraid of their children's dying without baptism. And John vi: 53, was, as we have seen, the chief passage, alike with priests and parents, on which Infant Communion came into practice. This was the ground taken by Augustine, and those after him for ages, that *both* were necessary. Indeed, the Greek church to this day, favors equally Infant Communion and Infant Baptism. The one, practically, is built upon the same species of false interpretation of scripture, as the other.

IV. Hence, *whether on the ground of scripture or church history, both customs ought, in all consistency, to stand and to fall together.* If Infant Baptism is right, let it be fairly carried out; let it be administered by immersion, and followed by the eucharist; then all could fairly judge if it ought to be continued. We will not indeed press the theory to the extreme, that was done in those ages, when they would, "only in cases of extreme necessity," let the infants be nursed by the mother, after having received immersion before partaking of the eucharist.

Nor will we insist, as was done by the second Council of Mascom, that if there were any remains of the eucharist, the little children of the church should be brought to the church fasting, the bread being sprinkled with wine and consumed by them. But we simply plead that in all consistency, *if infants, who cannot believe, have a right to baptism, they have*

an equal right, both by scripture and church history, to the communion.

And so, on the other hand, by all the reasons on which it is now admitted, by all the Protestants, and even by Papists, that the Lord's Supper should be deferred until there can be choice and faith, so let baptism also be deferred until this same period; and let it be administered according to the ancient method by immersion, on an audible profession of faith; and there will no longer be any separation between other Christians and Baptists.

T. F. C.

Whipping and Feeding.

AN English minister was acting as chaplain to English people in a German town. He was really in earnest to do good among his congregation, but he was very ignorant of the right way of doing it. He saw iniquity abounding, and he thought the only way to lessen it was to frighten his audience out of it, by crashing over them the terrible thunders of the law. Or if he referred to the fountain opened, it was only to endeavor to thrust his rebellious people into it "at the point of the bayonet." We need scarcely add that his labors were abortive of all spiritual or moral effect, and he was greatly discouraged. Need we refer to the experience of the greatest of Scottish preachers—who says that he denounced vice and extolled virtue for several years without knowing of one person in his parish reformed—to show that the terrors of the law, *per se*, are, and ever have been, powerless for effecting any real good? There is "a more excellent way," and some ladies residing in that German town knew it, and, lamenting the want of evangelism in their minister, resolved to take an early opportunity of conversing with him on the subject. He very opportunely called one day; but how were they to begin? Bemoaning his own want of success soon gave them a

fine opportunity, which was immediately embraced.

"I find I am doing no good. The people get worse and worse." "Leave off the whipping method, and begin the feeding one, and you will soon see a happy change." "Why, what do you mean by 'whipping' and 'feeding'?" "Do I not preach the gospel faithfully? What would I feed the people with that I do not bring before them?" "Cease whipping them with the law, and begin to feed them with the love of God," was the prompt reply. A long and happy conversation followed, and their clerical friend left, convinced of his error, and determined to preach in future "the gospel of the grace of God."

Next Sunday he entered the pulpit, and spoke with great feeling and considerable clearness of the love of God in Christ Jesus, and denounced none. He told how God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. He dwelt with pathos on the sufferings of Jesus; and the whole burden of his discourse was, "Behold the Lamb of God and be saved, for his blood cleanseth us from all sin." There was no "*whipping*," it was "*feeding*" throughout.

The people were electrified; and the ladies, who had shown their clergyman this "more excellent way," rejoiced in spirit, and gave thanks to the God of all grace. The "*whipping*" ceased, and the "*feeding*" continued, and the change in the *pulpit* produced a thorough change in the *pew*. The people forsook their sins, a revival of religion ensued, and the reformation soon became obvious.

We have this remarkable incident from the lips of one who was a witness to the marvellous change; and we now publish it, believing it may do good to many who identify fidelity to souls with incessant denunciations of vengeance, and thus render their labors abortive of all spiritual good. God's last method for reclaiming man from his wickedness

and rebellion is not the *law*, but the *gospel*; and your commission, my brother, runs thus—"Preach the gospel to every creature." Tell them the good news, that God was in Christ, reconciling the world unto himself. "Ah, but he is a just God (you say): are we not to preach his justice?" Yes, certainly, but not as disjoined from the gospel. Love is the grand central theme of all right gospel-preaching, and you are only to preach of the justice of God as the channel of his love, "for God is love." If you would be successful in winning souls, the burden of your preaching must be, "He loved us, and sent his Son to be the propitiation for our sins." A dead ministry deals largely in the "law and terrors;" a living ministry is ever holding up the Lord Jesus as a present Saviour and the Prince of Peace. Are you dead or alive?

If you are in earnest to preach Christ, you will feel that you can obtain a ready entrance into men's consciences; and, finding that you speak in love to them, the most profligate men will permit you to set their sins in order before them; and when you come right down upon their besetting sins, as if you were saying to each, "Thou art the man," they will feel deep convictions of sin, and be induced to wash in the fountain opened, which you so freely and fully set before them. Be persuaded, then, to give over the "*whipping*" method of preaching, and try what effect it will have to "*feed*" your people with "the love of God."—*British Messenger*.

The Hall Boom.

O GUIDO! when I sometimes spend an evening, as I lately had to do, at N—'s, and stand amongst the circle of dancers, and see the bustle on all sides, and the rich dresses, and the card-tables, my eyes look upward from the unprofitable excitement with tears, yet with thankfulness that I have found something better than these. And sometimes a feeling of love to all who are

deluding themselves comes so strongly upon me that I would fain cry out, "Seek what you are seeking, but it is not where you are seeking it!" For what are they all seeking? Lasting enjoyment! And what do they find? Fleeting enjoyment and lasting sorrows. I find a fearful allegory in the dance. At one moment the dancers approach each other, at another they retire. One moment they move hand in hand, at another each one pirouettes in his own circle. At one time, with constant music, pair after pair fly through heat and dust up and down the room, and at another they come slowly back with measured step. And when, amidst this wearying, purposeless coming and going, waltzing and standing, the cock crows and the day dawns—ah! how strongly does the emptying room remind you of the playing out of a purposeless life. Giddy and weary, each passes away, the lights burn dimmer and lower, dust is flying through the vast room, and here and there a torn veil, a lost ornament, shows that there have been people there.

Guido, when we die, shall we leave a different memorial behind to show that we have been here, and amidst the going and coming, and waltzing, shall there be something unchangeable, by which we are kept and sustained?

Tholuck's Guido and Julius.

Barbarous Treatment of the Jews in the Middle Ages.

THE persecutions of the Jews form a thrilling chapter in the history of the struggles of religious liberty, as well as a remarkable fulfilment of prophecy. Their treatment during the middle ages is sketched with a graphic power in the following extract from a sermon by the Rev. C. M. Birrell, Baptist minister, Liverpool, preached in Bloomsbury chapel, London, for the British Jews' Society, on the "Fall of Jerusalem and the Dispersion":

It must occur to every reader of the history of what are termed the Middle Ages, that there were great general causes in operation which could not but act unfavorably on the Jews. Chivalry, which wrought so much blended good and evil, was a source of unmitigated wretchedness to them. Religious fanaticism was its ruling spirit. The knight was the servant of God, bound to protect the honor of Christ and of his virgin mother by the sword. He who died that men might not die, and who, in dying, prayed that vengeance might not fall upon His murderers, was to be honored by the slaughter of unbelievers, without mercy and without discrimination. Who among unbelievers was so guilty as the Jew? What could be so acceptable to heaven as his extermination from the earth? It must be observed, too, that the usurious pursuits of the Jew tended mightily to shapen the asperity of his enemies. The pursuit of gain as the chief object of life gives a peculiar meanness to human character; and to this calling, in its most offensive form, the Jew was in fact shut up. Commerce was at an end. The corporate towns forbade him to follow trade. He could only grasp what he could by means of usury, and, instead of applying his gains to the good of society, affect abject poverty in order to their preservation. This habitual deception debased his character, and gave a shadow of justice to the savage treatment which was meted out to him.

Partly through these influences, Spain, so long the protectress of the Jews, began to retrace her steps. They occupied stations so high, and constituted so decidedly the strength and glory of the nation, that the task was not easy. But the clergy, calculating on the fanaticism of the people, began to preach against them with furious energy. They had not misjudged their auditories. The population of the chief cities, in answer to the appeal, rose and consumed the most splendid dwellings to ashes, and

spread plunder and massacre through the country. Two hundred thousand enforced converts were made, who, bowing before the altars of Rome, fulfilled the prediction that "they should serve other gods which neither they nor their fathers had known, even wood and stone." But after being watched for the greater part of a century with a sleepless jealousy, the clergy began to doubt the completeness of their triumph. The converts appeared to offer but a reluctant submission to the church. It was suspected that in secret meetings they observed the usages of their law, for that on the Christian Sabbath no smoke was ever observed to arise from their dwellings. The inquisition, in a new and special form, was invoked. The holy father gave his consent, not without reluctance. The populace, bigoted as they were, beheld with horror the too well-known preparations. Secret informations were demanded. Persons who never saw or knew their accusers were condemned to die. Property to an enormous extent was confiscated and turned into the coffers of the church. In the public places of Seville, hundreds were committed to the flames; and these only a selection from thousands who perished by less public means.

Such was the fate of those who had swerved from the law of their fathers, but that of those who had remained true to it did not tarry. It was demanded of the reigning princes, Ferdinand and Isabella,—names which kindle, on many grounds, our interest and esteem,—that the soil of Spain should be purified from all heresy. They trembled on the verge of the terrible edict,—the king from policy, the queen from tenderness of conscience,—for she who, contrary to the advice of her theologians, sent back to freedom the five hundred Indian slaves whom Columbus had presented to her, must have possessed both gentleness and decision. But it was through those very qualities that this appeal reached her.

When an immense sum had been offered for the arrest of the edict, the chief inquisitor rushed into the royal presence with the crucifix, exclaiming, 'Behold Him whom Judas sold for thirty pieces of silver; sell ye Him for more, and give your account to God!' The day was won. The law was, baptism or eternal exile. Six hundred thousand, with a courage which cannot but be honored, determined to abandon all rather than desert their ancient faith. They left the country in which their fathers had dwelt for three centuries, which they had enriched by their commerce, fertilized by their industry, and adorned by their learning. And whither did they flee, since every country in Europe hated them? Portugal offered equivocal mercy. The poverty of the king induced them, on the payment of a certain sum for every individual, to enter this territory at certain fixed places, and travel to the shore to embark for Africa or some of the savage islands then recently discovered. They seized the grace, but found, when on the brink of embarkation, that a secret order had been issued that all children under fourteen years of age should be seized by force, baptized, and brought up as Christians. Horror ran through all hearts. Frantic mothers, rather than yield their infants, cast them into wells and rivers, or strangled them in secret places; and then, embarking in ships already tainted with the plague, found in the depths of the ocean that rest which the earth had denied to them, or sought on some pagan shore that liberty to breathe the common air which the professed followers of the Prince of Peace, the Messiah promised to their fathers, would not grant; in either case to cry with a deeper anguish, 'Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger.'

England, let it be confessed, during these times, was not more tolerant than

the rest of Europe. From the age of the Saxons down to the Commonwealth, no sincere attempt was made to give them the rights of men. Their entire history on our soil has in it a melancholy and dismal sameness. Every king, from the first Richard to the first Edward, appeared to proceed on the principle of first promulgating laws which permitted to the Jew the tranquil accumulation of wealth, and then of withdrawing all restraint from popular malice, which usually crowned the whole by legal murder.

We ought not to forget the fanaticism of our countrymen, and the rapacity of our monarchs in their operations on this miserable people,—how firmly it was believed that they crucified Christian children, a belief always prevalent (their historian observes) when the king was in want of gold; how often they were charged with acts of treason against the government which they never perpetrated; how they were assaulted by fire and sword as the enemies of the faith, until, with the stern spirit of their fathers, they chose death by their own weapons (as in the citadel of York) rather than fall into the hands of Christians. So completely, indeed, they became the 'prey of the mighty,' that they were actually sold as a body by one of our kings to his own brother,—a bargain, of which our national records still preserve the terms.

Individual and national character must be endowed with more than common strength if it can survive such treatment. The despised speedily become despicable. The qualities with which the oppressor justifies his conduct have been, for the most part, the product of oppression. The victim is first corrupted, and then persecuted on account of his corruption. So far from deeming debasement strange, under the circumstances I have mentioned, it strikes me as wonderful, that so much independence should have continued, as to have led them to entreat permission

to flee from the kingdom. That scanty concession was for a long time denied. It came, however, at last. Parliament placed among the laws of the realm the statute which doomed them to perpetual banishment. The terrors of Spain were repeated in England. Leaving behind them all their property, which went direct to the king, together with their splendid libraries and manuscripts, which were handed over to the convents, and still in part exist at our universities; and notwithstanding those sacrifices amid execrations which led many to drown themselves at the last moment, fifteen thousand exiles took their departure to seek a precarious breathing spot in other lands,—lands already bound by intolerant laws, and commissioned by the higher influences of a just God, still further to verify the prediction: 'Thou shalt find no ease, neither shall the sole of thy foot have rest: but the Lord God shall give thee a trembling heart, and failing of eyes, and sorrow of mind; thy life shall hang in doubt before thee, thou shalt fear day and night, and shall have none assurance of thy life.'—(Deut. xxviii: 66.)

Although it is true that since the revival of learning and the diffusion of a more enlightened spirit in Europe, their condition has been materially improved, the Jews are yet far from receiving the commiseration to which they are entitled as a fallen people, or the justice which they claim as men. Even if the position which the Israelites hold among the Western nations had been conceded to him in other lands, he would still have been an exile looking towards a country which he dare not enter, and desiring services which he is forbidden to present. But, in addition to the continued deprivation of what he reckons his rights, he is visited, and nowhere more severely than in the home of his fathers, with contempt and insult. Jerusalem is not his. He can obtain only by purchase leave to approach her walls

and to utter his wail over her desolations. The Turk may drive him from the tomb of Abraham; and only because it is impossible to withhold it, does he grant him a spot in which he may lay his bones. 'The stranger that is within thee hath got up above thee very high, and thou hast come down very low.' Wherever, in short, they sojourn at the present moment,—whether in China, in India, or along the wastes of Russia, in their earliest settlements in Mesopotamia and Assyria, among the sands of interior Africa, or in the heart of the rising cities of insular or continental America,—although, according to the prediction of Balaam, they dwell alone in the proud persuasion that they are shut out by the Lord, not as an unworthy, but as a sacred people, it is for the most part true, that their food is the bread of sorrow, and their drink the water of bitterness.

Voluntary and Government Education.

DURING the recent session of the English Parliament, Lord John Russell submitted a series of resolutions to the House of Commons on the subject of Education—to extend the power of the Privy Council on education—to divide England and Wales into eighty educational divisions, under inspectors to visit all schools—to levy an educational tax at Quarter Sessions if not done by a district—employers to send and pay for children from nine to fifteen years of age—the Holy Scriptures to be read in all schools.

In the mean time the voluntaries were not asleep. Meetings were held, and pamphlets and circulars were printed and posted in all directions, especially among members of parliament. When the struggle came on, Lord John finched, and in his retreat tried to save a few of his resolutions under shelter of government. But no: a majority of 102 refused to consider the matter at all, and

so unceremoniously were these formidable proposals dealt with.

And who were the leading opponents of Lord John? "Aye, there's the rub!" Henley, the Oxfordshire Tory—Gladstone, the Puseyite—and (oh, unkindest cut of all!) Sir James Graham, who, a few years ago, attempted something of the same kind himself. Sir James avowed himself a convert to the voluntary system in education, through reading the pamphlets of Mr. Baines and Mr. Unwin.

One great advantage will accrue from this discussion. Facts have been elicited which, but for this agitation, might have slumbered unheeded.

We have selected a few, which will be perused, we have no doubt, with much interest.

Mr. Bell, M. P., hits Lord John in the right place:

"Lord John Russell taunts the voluntaries in this way—he says, You have tried your plan of education for 150 years, and it has failed; and therefore it is time for the State to step in with another system. Now, I will simply say—for I do not like to use hard words—that Lord John Russell states that which is not true. The voluntaries have not been at work on their plan for 150 years. They have only had a trial of 50 years; and in that time, I may add, they have done more than any other set of people had for centuries. The Established Church, with its great wealth and multiplied emoluments, had for 250 years the country all to itself; and having failed to educate the people, the voluntaries were obliged to step in, fifty years ago, to do the work. And it is not because they have failed, but because they have succeeded, that the State now again steps in and wishes to take it out of their hands. Lord John Russell, in his recent speech, has shamefully libelled the friends of voluntary education—who have given their exertions, time and money to a prodigious extent, for the promotion of education."

Mr. Edward Baines is, as usual, invincible in his panoply of facts:

"Now I come to ask myself what are the prospects of education in this country; for I have taken upon myself to make the strong assertion, that it is impossible to prevent the people from being educated. I say, the prospect of education for the future may be judged of by its progress in the past. I need not now repeat to you the figures which I have often stated before; but I will just say generally, that while from 1818 to 1851, the population of England and Wales increased 54 per cent., the number of scholars in day-schools increased 218 per cent., and the number of Sunday scholars increased 404 per cent. Then you have the census of religion; what says that? That from 1801 to the present time, you had five millions of sittings provided in one way or another. Of that five millions, what percentage was provided by the government? Four per cent. Ninety-six per cent. was provided on the voluntary system, in the Church and out of the Church, mainly out of the Church, by the poorer of the two bodies, the non-conformist body. Then, with regard to the progress of our sacred literature, for example—what is the record of the Bible Society? It is a fact so stupendous, that if it were not that you are accustomed to hear it, you would stand amazed, and scarce believe your ears. As near as can be estimated, the whole number of Bibles existing in the world at the time of the formation of the Bible Society, in 1804, was only four millions; and that Society has been the means of circulating forty millions of copies—tenfold the whole number that previously existed in the world. What has the Religious Tract Society done? It circulates its twenty-eight or twenty-nine millions of publications a year, and it has circulated 650 millions of tracts and books. That is as to sacred literature. Then, as to ordinary political literature; how does the thing stand there; for I

conceive it is a very excellent test and evidence of the education of the people to see what they actually do read. Now, as to the newspapers. The newspapers within my own recollection—I state that now of which I have personal knowledge, as well as official testimony—from 1801, have increased sixfold in size, and sevenfold in actual number. As to the quantity of paper consumed; what is that? There is an increase again—sixfold, since 1801—an evidence the most conclusive of the consumption of paper in educational purposes merely. What is the number of teachers in this country? We are said to be a people that must go to government for teachers. I turn not to this census of Mr. Horace Mann, but I turn to the large folio volumes of the ages and occupations of the people in 1851; and there I find that the number of persons who returned themselves as teachers by profession in England and Wales is 94,000; and I find that the number of Sunday-school teachers is 318,000. Add these two together, and you get the astonishing number of 412,000 persons engaged in England and Wales in the instruction of the young; that is to say, one in forty-three of the whole population engaged in teaching, and equal to one teacher for every ten children who are of the school age."

Liddell and Scott on Baptizo.

A FEW years ago, Messrs. Liddell & Scott brought out the most complete Lexicon of the Greek tongue ever published in any language. It is now the standard at Oxford, embracing all that is valuable in the great work of Passow, and many results of much further research.

In the first edition of this Lexicon, these gentlemen gave the following rendering to the term *baptizo*—"To dip repeatedly, dip under. *Mid.* Bathe—hence to steep, to wet, to pour upon, drench, to dip a vessel, to draw water. N. T., to baptize." In the second edi-

tion, they have expunged "to steep, to wet, to pour upon, to drench." To "bathe" is therefore the only signification of the term left by them, as admissible in the whole range of classic Greek, that could possibly be supposed to mean less than immerse. But in regard to this word "bathe," we have in fact, as Webster has shown, two distinct English verbs thus spelled—the one a verb *intransitive*, which always means, "to lie in a bath, or be immersed in a fluid;" the other a verb *transitive*, which may mean "to suffuse with a fluid."

Every other deviation from the sense of immerse in classic Greek being retracted, after having been asserted, by the authors of this most valuable and perfect of all Lexicons, it becomes a matter of some interest to know whether these learned clergymen of the Church of England have used the term "bathe" as a *transitive* or as an *intransitive* verb. As they had given this as a sense of the *middle* voice in the first edition, it seemed obvious that they intended the *intransitive* verb. But a fragment of a play of Eubulus being the only proof or illustration of this sense given, and the second edition giving this as the sense of the *passive* voice, one or two friends felt anxious to see the passage in question. The work referred to, Meineke's *Fragments of the Greek Comic Poets*, was not easily to be found in this country. Even at the Astor Library, New York, "Meineke's *Comic Fragments*" was unknown, until turning over the Catalogue under the word *Fragments*, the book was found. The page, however, it then appeared, had been wrongly quoted by Liddell and Scott, the passage cited being really on page 238 of vol. 3, instead of 203, as given in the first edition of the Lexicon. However, when the passage was at last found, it appeared so remarkable a confutation of the last lingering hope of anything but immersion being ever extracted out of *baptizo*, that it is herewith sent for insertion in your valuable journal. It is as follows:

Athenæus, in his *Deipnosophists*, book vii., § 79, where he treats on the subject of Fish, is proving that the Nestis is a kind of *cestreus*, and quotes, from a play of Eubulus called *Nausicaa*, the two lines below:

"Ὅς νῦν τετρατὴν ἡμέραν βαπτίζεται
Νηστὶν πονηρὸν κέστρεως τριβὼν βίον."

It is difficult exactly to understand the idea which the authors of this Lexicon had of the meaning of the term *baptizetai* in this passage; but this is certain—these are the only two lines of the whole play that have come down to us: so that, with the prefatory remarks I have made, each reader may feel assured that he has *all* the materials before him to aid in forming an opinion for himself as to the use of the term here, which the authors of the Lexicon possessed. It is in the present tense of the *passive* voice, and the whole passage might literally be rendered, "who is immersed, [this is] now the fourth day, spending the starving life of a sorry *cestreus*."

It would appear from being adduced as a case of the *middle* voice in the first edition, that the authors of the Lexicon would have translated it thus: "Who *bathe himself* this is now the fourth day, leading," &c. In that case, even, it is clear they used the term "bathe" as a verb *intransitive*, and consequently involving the idea of immersion.

The chief difficulty of rendering the passage properly into English arises from the term *nestin*, which has two meanings, to both of which there is perhaps an allusion here. It is the name of a fish, and it also has the sense of "starving." In "Athenæus literally translated by C. D. Yonge," it is therefore rendered thus:

"Who has been drowned (*baptizetai*) 'tis now four days ago—
Leading the life of a sad nestis *cestreus*,"
Who or what it is thus immersed, whether a fish or a man, no information remains.

The reader has now before him lite-

ally *all* the ground which it is possible for any one to have, for supposing any deviation from the sense of immersion in the use of *baptizo* in this case. And, if not in this case, then would it appear a given up matter by the authors of this Lexicon, that the whole compass of Greek classic literature affords not a single deviation from that one idea. As the contrary of this had been publicly asserted by them in the first edition, we may be sure it would not be thus far retracted, if there were any reasonable grounds, on which, as scholars and as honorable men, they could face the world. They have ransacked every thing in Greek literature, and here is the result. None of the passages adduced by Wall appear to have satisfied them, and none of those adduced by Professor Stuart. A single passage, the two lined fragment alone left of an obscure play, was all that could be referred to, and what it says the reader has seen.

He therefore who, with Liddell and Scott in his hand, will now deny that the command to baptize is a command to immerse, is driven to this only remaining ground, i. e., that if the term *baptizo*, wherever used in the Bible, were translated immerse, this sense would be so obviously inconsistent with the context, that a new and different meaning for that word would at once and clearly impress itself upon the mind of every English reader of the Bible, as belonging to the term immerse in that book.

I have never seen any Pedobaptist, who has ventured to assert this in direct terms, or by the experiment of so translating the Bible; although the concessions here made by Liddell and Scott, and the ground taken by Dr. Robinson in the last edition of his New Testament, could have no other result.

T. F. C.

Christians should be lights and not fire-brands, wherever they go. They should warm, but not consume those with whom they come in contact.

A Frightened Disciple.

HE was frightened by a cloud! The precious privileges of the Sabbath would commence in an hour or two. But that cloud! It did not look good natured. There was no thunder or lightning about it, but then there might be water, and if there was, and if it should let the dwellers below know it by an actual descent of the drops, and he should happen to be one of the number, how lamentable! He get wet? It was a terrific thought. I have read of an ancient disciple, who was "a night and a day in the deep," and a good soaking he must have got by it. And he was not frightened, either. It would take more than there was in all the ocean to frighten him. But the danger, not very pressing either, of a little sprinkling, did the work for the man I am noticing, and therefore I do not think a man could pitch a biscuit over the moral distance between him and Paul.

A supposition frightened him. The hour of prayer meeting was approaching. It was in his mind to go, but a supposition started up like a serpent out of the grass. "I may be called out to pray. I do not feel like it. I do not think I could offer a prayer in my present state. My heart does not sympathize in such a business. I believe I will not go." The supposition stalked like a frightful spectre before him. It palsied his purpose, and his seat was vacant at the meeting for prayer. I believe many have been frightened from such meetings in the same way. I should like to see a group of them give, each in his turn, his views of the passage, "Men ought always to pray and not faint."

Hard words gave our disciple a fright. Wicked men know how to use this species of artillery against faithful saints, and the disciple in my eye had it tried upon him. And I was sad at the result. It made him droop. He was evidently alarmed, for he took some things back, both true and good, which he had said,

and shrunk from doing others which the Bible and conscience both urged him to do. I wish he could have had a campaign with Paul. Hard words, like flints upon steel, did but strike out the fire in the good old soldier's soul; they roused him as nettles would a lion, not to give hard words back again, but to love and pray the more for his enemies, and to go the more zealously onward in his Master's cause. If hard words could have frightened Paul, he would have been in a fright the most of the days of his Christian life; but I will thank the man that will show me the instance in which they gave him alarm.

A proposed charitable collection gave our disciple something of a fright. It was thought that he bore such a relation to One who had sent him word that "it was more blessed to give than to receive," and who had set the example of the blessedness of giving, in that "he gave himself for us"—it was thought the disciple would have felt that such a relation to such a Giver would have made charitable giving a very pleasant affair, and that there could have been nothing frightful about it. But it seems that any blessedness in giving, to say nothing about more, was not a matter he well understood, and the example of his Lord, it was to him but a dimly seen star, and in fact not often in his horizon at all. Hence he was uneasy if a collector or a contribution box was on a pilgrimage in his vicinity. I never heard that he made a bodily escape in terror, on any such occasion, but his soul had wings, and fled from the object whose claims were presented. And if his soul was as empty as the charity box would be, if all were like him, a very small pair of wings would suffice to carry so small and empty a soul from the regions of benevolence.—*N. Y. Evangelist.*

We often hear persons complain of their bad teeth, but never of a bad tongue; but yet the latter is a much greater and more frequent evil than the former.

Individual Effort for the Conversion of Sinners.

A MINISTER and his friends at the close of the year were reviewing their progress for the past twelve months. The report was not particularly unfavorable; the church consisted of about two hundred members, and twenty had been added during the year. But the minister observed to them, that he felt there was great cause for humiliation and sorrow; that if every member had been alive to the spiritual interests of others, and had each made it his special aim to bring one sinner into the fold of Christ, how easily their number might have been doubled. The people sympathized deeply with the sentiments of their pastor, and entered into a covenant before God that they would individually seek in the forth-coming year to bring one sinner to the Saviour. Among those that felt most intensely on that occasion, was a poor servant girl, whose name was Mary. She lived in a worldly family, where all but herself were strangers to religion. Her mistress heard of the engagement into which they had entered, and in a jesting strain began to talk with Mary about it. "They tell me, Mary, that you have pledged yourself to convert a sinner this year." "No, mistress," Mary replied, "I cannot convert sinners; God only can do that." "Well, but," said she, "you have been making some sort of agreement at the meeting." Mary told her, that they had all resolved to try what each could do in seeking the salvation of some particular individual during the year. "And pray, Mary, whom have you fixed upon? I should like to know who it is that you have resolved to interest yourself about in this way?" The girl burst into tears, and said, "I hope, mistress, that you will not be offended, but if I must say—you are the person I have fixed upon. You are a kind mistress to me; I have nothing to complain of; but I desire to see you enjoying the happiness which I know can

only be found in religion." The mistress, at this unexpected reply, wept too; she felt her mind deeply affected, and entered into some very serious conversation with her servant. They often talked together; the impressions of the mistress deepened; at length Mary affectionately pressed her to seek further instruction from her minister, who could explain all these things so much better than she could. "But, Mary," the mistress replied, "I cannot do this; you know I am a church woman," (i. e., of the Church of England.) Mary answered, "I am a poor, ignorant girl, and do not know much about these things; but I think, mistress, if we get to heaven, it will not matter a deal whether it were through church or chapel!" The mistress did not entirely disregard Mary's advice. She went first and listened outside the chapel, then she would go and hear the minister occasionally, and before the year closed, both she and her husband had united themselves with the church.

A much esteemed brother in the ministry states: I mentioned the story of poor Mary soon after I heard it, at one of our own church meetings, and one of our members told me afterwards, that her mind was instantly fixed on one of her own servants, a faithful servant, but not pious. She prayed for her, and resolved to seek her good. In about six months, that young woman joined us, and dated her first decided impressions to the prayer and a few remarks which were made at the domestic altar on the very evening her mistress set her heart on her salvation. Thus was the promise again verified, "It shall come to pass that before they call I will hear, and while they are yet speaking I will answer."

Effects of Imagination.

THE following anecdote was related by the celebrated father Taylor, in the course of a recent lecture:

"It happened, years ago, in the days of old-fashioned meeting-houses, with pews like pens, and their pulpits perched up to an elevation which placed them without the pale of human sympathy, and when a fire for the purpose of warming a church was a thing unheard of, that some enterprising young men who had worshipped in such a church, determined to have the house warmed by stoves. But the project met the most violent opposition from all the old people. They declared that it should not be; that stoves were not a gospel ordinance; that the congregation must suffocate. The young men, however, prevailed; and one Sabbath the congregation beheld in the church two formidable black stoves, with the pipes traversing the entire length of the house. The old men and women looked on with horror, and held their breath for the result. The exercises of the church proceeded. Soon a lady fainted away, and in a few moments another gasped for breath, and was carried out of the church, and then another. At last a stout burly man swooned and fell. The frightened minister at once dismissed the church, and there was a general rush of the indignant people towards the stoves. The windows were thrown open, and they were about to precipitate the offenders from the house, when, lo! and behold! the stoves were cold! and not a particle of fire had been kindled in either of them. The masons had not quite time to finish putting them up, and no fire had been made. The triumph of the young advocates of stoves was complete."

He that spends his time in sports, and calls it recreation, is like him whose garment is all made of fringes, and his meat nothing but sauces; they are healthless, chargeable and useless.

Keep silence and retirement as much as thou canst, and through God's grace they will keep thee from many snares and offences.

Editor's Garner of Gleanings.

REV. HARVEY MILLER, of Meriden, Conn., breathed his last at his residence in that place, on Wednesday, August 27th, at the age of 42 years.

Br. Miller was converted to God when about 17 years of age, and soon after commenced preaching the gospel. He studied four years at Hamilton, where he was highly esteemed for his excellent character and scholarship. Leaving the institution on account of poor health, he travelled for a while in Michigan, and was ordained at Ann Arbor, in that State, in November, 1836. Two years after, he returned to Meriden, where he was born and brought up, and became pastor of the church over which his esteemed father, Rev. Samuel Miller, had presided before him; and here, "in his own country," and among his own people, he has labored with untiring industry and fidelity for 18 years.

For several years, and up to the time of his death, he has been the faithful and efficient Secretary of the Connecticut Baptist Education Society, in which position he has rendered valuable service to the cause of ministerial education.

His last sickness, which lasted about two weeks, was dysentery and fever. His end was perfect peace. His last words were, "If my brethren and friends ask anything further respecting me, tell them my faith is strong in God; that death has no terrors; the religion I have preached, I trust, with all sincerity, is my support in this hour. Now I wish to be left alone with God to die."—*Ch. Secretary.*

DEATH OF REV. WILLIAM GROSER.—The *Freeman*, the London Baptist journal, announces the death of the Rev. Wm. Groser, for many years the honored and useful editor of the *English Baptist Magazine*. His illness commenced two years ago, when he was on an official journey to Ireland as Secretary of the Baptist Irish Society. Though suffering much, he continued his work nearly to the last. He was a man of well-balanced mind, of uniform religious character, judicious in his opinions, and quietly but positively useful in every relation.—*N. Y. Examiner.*

THE CHRISTIAN INDEX, GA., will be removed to Macon at the close of the year, and

under the direction of a Publishing Committee, will commence a new series, with prospects of renewed vigor and success.

MUNIFICENT DONATION FOR AN OBSERVATORY.—During the session of the American Scientific Association at Albany, N. Y., the dedication of the Dudley Observatory occupied a prominent part in the interesting exercises. A thrilling speech—a great speech—almost as powerful as the eloquent oration of Edward Everett, on the occasion, which occupied two hours in its delivery—was made; and it came from a lady. Judge Harris read a letter from Mrs. Dudley, the widow of Hon. Chas. E. Dudley, by whose munificence the building was erected, proposing to give FIFTY THOUSAND DOLLARS for the permanent endowment of the Observatory. Three times three cheers followed this announcement, during which Agassiz was so excited that he laughed and cried.

CHESAPEAKE OYSTERS vs. CALIFORNIA GOLD. Gov. Wise of Virginia, it is known, proposed a tax upon oysters. It will be seen that he regards these sluggish denizens of the waters as among the most interesting and valuable of the resources of Virginia. In a recent address, in alluding to the riches of California, he said that he would not swap Chesapeake Bay for that whole State. California robbed of her riches was valueless. Chesapeake Bay robbed of its riches would return again, three fold, in three years. He called the oyster beds, the "Virginia golden goose." They covered an extent of 2,000 square miles. Give him power to collect the revenue, and he would give \$250,000 for the privilege, and make that amount besides. He would be in favor of applying such revenue to subjects of internal improvement.

LIQUOR BUSINESS IN THE UNITED STATES.—But few, comparatively, are aware of the extent of this business in this country. But when we look at the gigantic business done, we may well expect some evil results from it, and expect some influence to be exerted upon the country against legislative action to curtail and restrain, and especially to abolish this source of so much crime and misery, as well as income to those who have invested their capital in the business. We

have, as has already been found by those who have waged war against this evil, a giant monster to defeat and overthrow, aside from the appetites of those for whom the evil is continued.

The following statistics will give some idea of the influence of rum in our land:

Number of distilleries in the U. S.,	1,217
Capital invested,	8,507,574
Bush. Barley yearly consumed,	3,787,175
“ Corn “ “	11,367,761
“ Rye “ “	2,143,927
“ Oats “ “	56,607
“ Apples “ “	526,840
Tons of Hops,	1,294
Hhds. Molasses,	5,240
Number hands employed,	6,140
Gallons of ale made,	42,461,920
“ whisky and high wines,	41,364,224
“ rum,	6,500,500
Total bushels of grain,	17,058,490
“ gallons of liquor,	90,326,644
Population of U. S.,	23,000,000
Total value of grain,	\$12,875,313
Cost of hands employed,	2,394,600
Interest on capital,	510,454
Cost of hops and molasses,	279,000
Cost of raw material, hands, interest on capital,	\$15,987,367

We have about four gallons of liquor for every man, woman and child in the United States, and do we wonder that we have drunkenness? Do we wonder that our elections are often controlled by the liquor interest? Do we wonder at the strong influence against Maine laws?

THE AMERICAN BIBLE UNION, it is well known, has appointed a committee of investigation, in reference to the matters referred to in the letters of Drs. Maclay and Judd. At a meeting on the 3d of September, the Board enlarged the committee, and adopted the following propositions:

1.—That this Board most earnestly claims of the investigating committee, as an act of justice to all concerned, that it proceed to and prosecute its work without restraint from others, and without partiality in itself, its only aim being a single eye to the glory of God, and the cause of faithful versions of the Bible: and further, that said committee is in duty bound to make a thorough and minute examination of the Union's affairs, and to recommend any reforms or alterations in them which may be deemed necessary to its permanent prosperity and final success, and also to report without bias

whatever may be found, no matter what, or who may be censured or approved.

2.—That all our officers and clerks be required, and our revisers at these rooms be requested, to render the committee whatever assistance may be in their power in its investigations; and that all our books of account, and other documents relating to each department of our business be put into their hands promptly, at their request, so that they may know everything relative to our management which is known to ourselves, and “that their report may be made from their own personal knowledge.”

The committee of investigation now consists of Rev. S. W. Lynd, D. D., Pres. of the Revision Association.

Rev. G. W. Eaton, D. D., Pres. of Madison University.

Eld. Alexander Campbell, Pres. of Bethany College, Va.

Rev. W. B. Maxson, Leonardville, N. Y.

Edward James, Esq., Canal Department, Albany.

Hon. Judge Black, Supreme Court, Penn.

Hon. Judge Swaim, Pemberton, N. J.

Dr. T. R. Potter, Fredericktown, Ohio.

Joseph A. Pond, Boston, Mass.

FIRST RELIGIOUS PAPER IN THE UNITED STATES.—The Religious Herald says: This has been a doubtful question, and much ink has been shed in examining the claims of the various contestants of this distinction. None have adduced an earlier date, we think, than 1813. The editor of the Christian Age, Cincinnati, has settled this question, having recently received the first six volumes of a journal, issued at Salem, Mass., every other week, and bearing the title of the “Herald of Gospel Liberty.” The first number is dated Thursday evening, Sept. 1, 1808, several years earlier than the date of any other claimant.

FALL OF THE CHARTER OAK, HARTFORD.—Hartford, Aug. 21.—The Charter Oak fell this morning at quarter before one o'clock, with a tremendous crash. About six feet of the stump remains. This famous tree was far past its prime when the Charter was concealed in it, on the ninth of May, 1689, and was probably an old tree when Columbus discovered the New World. It stood upon the old Wyllis estate, now owned by Hon. J. W. Stuart. Crowds of citizens are visiting the ruins, and each one bears away a portion of the venerable tree.

MUNIFICENT LEGACY TO HARVARD COLLEGE. Dr. John G. Treadwell, who died in Salem on Friday last, has, by will, bequeathed, under certain conditions, his property, amounting to over \$100,000, (after the decease of his mother, now nearly eighty years of age,) to Harvard College. The conditions of this legacy are numerous. The money is to be appropriated to the establishment of professors of physiology and anatomy. The candidates for these offices are to be examined before appointment by a commission of experienced men, after the custom of the French University. If the income of the funds appropriated is not sufficient for the support of the Professors, then they are allowed to lecture before private classes, but not to the Lowell Institute or to public lyceums. His library, containing all the latest medical European publications, is also donated to the College, under certain conditions. In case the College authorities do not accede to the conditions of the will, the whole amount, after the death of his mother, goes to the Massachusetts General Hospital, without conditions.—*Boston Telegraph, Aug. 12.*

HINTS TO PROMOTE HARMONY.—1. We may be quite sure that our will is likely to be crossed in the day; so prepare for it.

2. Every body in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.

3. To learn the different temper of each individual.

4. To look upon each member of the family as one for whom Christ died.

5. When any good happens to any one, to rejoice at it.

6. When inclined to give an angry answer, to lift up the heart in prayer.

7. If from sickness, pain, or infirmity, we feel irritable, to keep a very strict watch over ourselves.

8. To observe when others are so suffering, and drop a word of kindness and sympathy suited to their taste.

9. To watch for little opportunities of pleasing, and to put little annoyances out of the way.

10. To take a cheerful view of everything, of the weather, &c., and encourage hope.

11. To speak kindly to the servants, and praise them for little things when you can.

12. In all little pleasures which may occur, to put self last.

13. To try for "the soft answer that turneth away wrath."

14. When we have been pained by an unkind word or deed, to ask ourselves: "Have I not often done the same, and been forgiven?"

15. In conversation, not to exalt ourselves, but bring others forward.

16. To be very gentle with the younger ones, and treat them with respect, remembering that we were once young too.

17. Never to judge one another, but attribute a good motive when we can.

18. To compare our manifold blessings with the trifling annoyances of the day.

EXCLUSION OF A MINISTER.—Sometime since, in noticing a work entitled, "Sin and Redemption," we alluded to the singular fact that, though containing doctrines utterly at variance with Baptist belief, it was published by a Baptist minister, Dr. D. N. Sheldon. It seems he has been excluded from the Baptist Church of Bath, Me., of which he was pastor, and that a minority of the church were much dissatisfied with this proceeding. The church thereupon called a meeting from neighboring churches, who, after thoroughly examining the whole ground, unanimously approved of the action of the church, and passed the following resolution:

Whereas, there appears to this Council to be abundant evidence that D. N. Sheldon, D. D., holds and promulgates doctrines, utterly at variance with the cherished belief of the Baptist denomination, in reference to the hereditary depravity of our race, and their recovery to God's favor, and to righteousness, through the vicarious sufferings of our Lord and Saviour, Jesus Christ; and whereas, for this reason, the Baptist church in Bath have excluded him from their fellowship—therefore,

Resolved, That as a Council we can no longer regard him as a Christian minister.

A "FONT" OF TYPE.—As a scrap of information with which few of our readers are acquainted, we give the proportions in which the different letters are cast to a "font" of type, and in which they occur in print:

Letter e, 1,200; t, 900; a, 850; n, o, s, i, 800; h, 640; r, 620; d, 540; l, 400; u, 340; c, m, 300; f, 250; w, y, 200; g, p, 170; b, 160; v, 120; k, 80; q, 50; j, x, 40; z, 20.

Beside there are combined letters: fi, 50; ff, 40; fl, 20; fl, 15; fl, 10; æ, 10; œ, 6. This refers to the small letters only, leaving out points, capitals, small capitals, figures,

italics, spaces and accents. The proportion for capital and small capital differs from the small letters. In those, I takes the first place, then T, then A, and E, etc.

RELIGIOUS NEWSPAPERS IN NEW YORK.—The following statement gives the present circulation of the principal religious newspapers published in New York:

Christian Advocate and Journal, (Methodist,)	30,000
The Independent, (Congregational,)	24,000
New York Observer, (O. S. Presbyterian,)	21,000
The Freeman's Journal, (Roman Catholic,)	16,000
The Evangelist, (N. S. Presbyterian,)	15,000
The Examiner, (Baptist,)	11,000
Christian Ambassador, (Universalist,)	8,000
Christian Intelligencer, (Reformed Dutch,)	6,600
New York Chronicle, (Baptist,)	6,000
Church Journal, (Episcopal,)	5,000
Christian Inquirer, (Unitarian,)	2,800
Protestant Churchman, (Episcopal,)	2,120
The Churchman, (Episcopal,)	1,000

REV. CHARLES TALIAFERRO fell asleep in Jesus at his residence in Roane county, Tennessee, on the 23d of May, 1856. On the 3d Sabbath preceding, he went to one of his appointments, preached with more than ordinary power and unction, and on the evening of the same day, at the house of one of his daughters, was attacked with what proved to be Typhoid Pneumonia, and after lingering thirty-five days, breathed his last.

This laborious and successful minister of Christ was born in Surry county, N. C., in 1799—removed to Roane county, Tennessee, about the year 1823—professed religion while on his way, and united with the Baptist church soon after. He commenced preaching about the year 1827, and was ordained in 1831. He had consequently been a minister about twenty-five years.

RELIGIOUS TOLERATION IN MEXICO.—The following is the article added to the Mexican Constitution, granting religious toleration:—

"15. No law nor order shall be issued in the Republic, by authority, prohibiting or hindering the exercise of any kind of religious worship; but, the Catholic Apostolic Roman having been the exclusive religion of the Mexican people, the Congress of the

Union shall take care, by means of just and prudent laws, to protect it in so far as this protection does not prejudice the interests of the people nor the rights of the national sovereignty."

THE ILLINOIS BAPTIST, a new, neat, and promising sheet, is welcomed to our list of exchanges. It is designed as the special organ of the southern part of Illinois, and seems likely to deserve, and we hope, to win success.

THE SOUTHERN BAPTIST comes to us in an enlarged and beautified form. May its prosperity abundantly reward the toil of its laborious editor, Rev. J. P. Tustin.

A RAILROAD TO THE HOLY CITY.—A railroad is about to be established from the Mediterranean to Jerusalem, with the sanction of the Turkish and British Governments; the material of the line from Balaklava to Sebastopol, will probably be transferred for that purpose.

CONGRESS IMPORTING BIBLES.—The American Congress now-a-days appears to have much more use for bowie-knives than Bibles, for pistols than prayers. But it was not so in the earlier times. We find in Dr. Strickland's History of the American Bible Society, that among the earliest acts of the Congress of the United Colonies in 1777, was to order the importation at the expense of Congress, of twenty thousand English Bibles from Holland, Scotland, or elsewhere.

It is interesting to recall this to mind, in connection with the earlier provisions of the colonies, and the kindred action taken a short time afterward, which was mentioned in our July number, p. 220, when Congress gave its approval and sanction to the printing of the first American edition of the Scriptures, under the care of Mr. Robert Aitken.

In Mr. Webster's great Bunker Hill oration, the following passage occurs: "It has been said, with very much veracity, that the felicity of the American colonists consisted in their escape from the past. This is true, so far as it respects political establishments, but no farther. They brought with them a full portion of all the riches of the past, in science, in art, in morals, religion, and literature. *The Bible came with them.* And it is not to be doubted that to the free and universal reading of the Bible is to be ascribed, in that age, that men were indebted for right views of civil liberty. The Bible is a book which teaches man his own

individual responsibility, *his own dignity, and his equality with his fellow-men.*

The colonists being mostly Christians, as they peopled the country, did, perhaps, all their limited means would permit to supply the wants of the population with the Bible. As early as the beginning of the last century, laws existed in some of the colonies requiring every family to be furnished with the Bible. This supply continued to be kept up by individual exertion until the meeting of the first Congress, in 1777, one year after the Declaration of Independence.

In the early formation of our government, those who looked upon the experiment with jealous eyes, anticipated a speedy dissolution, from the fact that it made no provision for the establishment of religion.

Although the Legislative power of our country is prohibited from making laws prescribing and enforcing the observance of any particular faith or form of worship, yet it is equally powerless in prohibiting the free exercise thereof, while, at the same time, it extends its protecting agis over the rights of conscience. The government has never been unmindful of the great interests of religion, but has from the beginning adhered to, and carried out, the language of Washington, that "religion and morality are indispensable supports of political existence and prosperity."

The Congress of 1777 answered a memorial on the subject of Bible destitution in this country, by appointing a committee to advise as to the printing an edition of thirty thousand Bibles. The population of the country then was only about three millions, and all the Bibles in the entire world at that period, did not exceed four millions. Thus it will be seen that its circulation in this and all other countries at that time was exceedingly limited.

The report of the committee appointed by Congress forms one of the highest epochs in the history of our country, and sheds a clear and steady light over every subsequent eventful period. The public recognition of God in that act, was of infinitely greater importance, in giving stability to the times, and securing the permanency of our institutions, than all the imposing and formidable array of legal enactments ever made for the establishment of religion.

The committee, finding it difficult to procure the necessary material, such as paper and types, recommended Congress—"the use of the Bible being so universal, and its importance so great—to direct the commit-

tee on commerce to import, at the expense of Congress, twenty thousand English Bibles from Holland, Scotland, or elsewhere, into the different parts of the States of the Union." The report was adopted, and the importation ordered.

In 1781, when, from the existence of the war, an English Bible could not be imported, and no opinion could be formed how long the obstruction might continue, the subject of printing the Bible was again presented to Congress, and it was on motion, referred to a committee of three.

The committee, after giving the subject a careful investigation, recommended to Congress an edition printed by Robert Aitken, of Philadelphia; whereupon, it was

"Resolved, That the United States, in Congress assembled, highly approve the pious and laudable undertaking of Mr. Aitken, as subservient to the interest of religion; and being satisfied of the care and accuracy of the execution of the work, recommend this edition to the inhabitants of the United States."

How interesting is such a history of the early circulation of the Bible in this country! What moral sublimity in the fact, as it stands imperishably recorded and filed in the national archives! Who, in view of this fact, will call in question the assertion that *this is a Bible nation*? Who will charge the government with indifference to religion, when the first Congress of the States assumed all the rights and performed all the duties of a *Bible Society*, long before such an institution had an existence in the world? What a standing, withering rebuke is this to ecclesiastico-political demagogues, who, imitating the example of a late minister of instruction for France, would expel the Bible from the schools of our land!

The universal circulation and reading of the scriptures in this country, forms the foundation upon which rest, as on an immovable basis, our liberty and happiness. Well did De Tocqueville remark, (when informed by a superintendent that the Bible was the only text book in our Sabbath schools,) "What an influence this must have upon the destiny of a nation." It is to this fact alone, viz: the universal circulation and unprohibited reading of the scriptures, that we owe all our distinguishing blessings as a nation.

During the infidel revolution in France at the close of the last century, inquiry was made in the principal bookstores of Paris

for a copy of the Bible, but it was not to be found. A similar inquiry was made in Rome of all the book establishments of the city, and the invariable reply was, "*E prohibito*;" "*Non est permesso*." In all Catholic countries it is a condemned and prohibited book. Here it has "free course and is glorified."

Palsied be the hand that would banish it from our schools of instruction! Speechless be the tongue that would utter an anathema against the circulation and reading of the Word of God!

REV. JOHN BUTLER died at Franklin, Ohio, July 1st, aged 67 years. He was pastor successively at Hanover, Mass., Winthrop, and Yarmouth, Me., and afterwards labored successfully as an Evangelist. *Zion's Advocate* says he was among those who originated that paper, and was an early and efficient contributor to its pages. His memory is cherished as that of "one of the excellent of the earth," now added to "the church of the first born."

AFRAID OF BEING LOVED TOO MUCH.—Mr. Diboll, a missionary at Fernando Po, Western Africa, relates the following incident. How cruel are the tender mercies of heathenism!

"In the place where we were then sitting, lay a sick man; (I suppose a chief;) he was suffering greatly. I told them if they would feed him, I would cure him; but in his case my medicine would be of no use without nourishing food. They deliberated and declined. If they were too kind to him in sickness, he *would love them too much after death*, and would want them to be his companions in the other world, and they did not want to die yet."

HOW TO EDUCATE FLEAS.—An article in Dickens' Household Words supplies us with accurate information on this important subject.

A flea cannot be taken up from its wild state and made to work at once; like a colt or a puppy, it must undergo a course of training and discipline. The training is brought about as follows: The flea is taken up gently in a pair of forceps, and a noose of the finest glass-silk is passed around his neck, and there tied with a peculiar knot. The flea, unfortunately for himself, has a groove or depression between his neck, and his body, which serves a capital hold-fast for the bit of silk; it can slip neither up

nor down, and he cannot push it off with his legs; he is a prisoner, and is tied to his work. This delicate operation is generally performed under a magnifying glass; but, after a time, the eye gets so accustomed to the work that the glass is not always used. In no way is the performing flea mutilated; his kangaroo-like springing legs are not cut off, nor are his lobster-like walking legs interfered with,—a flea must be in perfect health to perform well.

The first lesson given to the novice, is the same as that given to a child, namely, to walk. To effect this he is fastened to the end of a slip of card-board, which works on a pivot; the moment he feels himself free from the hands, or rather forceps, of the harnesser, he gives a tremendous spring forward: What is the consequence? he advances in a circle, and the weight of the card-board keeps him down at the same time. He tries it again with the same result; finally, he finds the progress he makes, in no way equal to his exertions; he therefore, like a wise flea, gives it up, and walks round and round with his card-board as quiet as an old blind horse does in a mill. To arrive at this state of training requires about a fortnight; some fleas have more genius than others, but a fortnight is the average time.

Among the trained fleas already at work, we noticed the following: there was a coach with four fleas harnessed to it, who draw it along a pretty good pace; and we should be inclined to back the coach in a race with a common garden snail. It is very heavy for the little creatures to drag along, for one pane of glass in the coach is equal to the weight of one hundred fleas. There is a large flea, whose daily task is to drag along a little model of the man-of-war; it is amusing to see him push and struggle to get it along; but get it along he does, although it is two hundred and forty times his own weight. Again, there are two fleas secured, one at each end of a very little bit of gold-colored paper. They are placed in a reversed position to each other—one looking one way, the other another way. Thus tied, they are placed in a sort of arena on the top of a musical box; at one end of the box sits an orchestra composed of fleas, and tied to its seat, and having the resemblance of some musical instrument tied to the foremost of their legs. The box is made to play, the exhibitor touches each of the musicians with a bit of stick, and they all begin waving their hands

about, as performing an elaborate piece of music. The fleas tied to the gold paper feel the jarring of the box below them, and begin to run round and round as fast as their little legs will carry them. This is called the Flea's Waltz.

Tightly secured in a tiny chair sits a flea facing a tiny cannon. Several times a day this unfortunate insect fires this cannon, and in this wise:—One of the little slips which form the feather of a quill pen, is fastened on to one of his legs, and a little detonating powder placed on its tip; the exhibitor then presses the wand down on to the cannon, and scratches the detonating powder. It goes off with a sharp report, making the lookers-on jump, but it astonishes nobody more than the flea himself; he flourishes the burnt remains of his firing wand madly about in the air, his numerous legs kick about violently, his little head bobs up and down, and altogether he shows as many symptoms of alarm as it is possible for a flea to exhibit. The individual flea that we saw in this state of trepidation did not seem to have got used to his work, though the poor thing had been firing his cannon about thirty times a day for a month.

The fleas are not kept always in harness; every night each flea is taken out of his harness, is fed, and placed in a private compartment in a box for the night; before they go to bed they have their supper, and in the morning also their breakfasts, upon the hand of their owner—sometimes he has nearly all his fleas on the backs of his hands at the same moment, all biting and sucking away. For more than twenty years has he thus daily fed his fleas without any detriment to his health: the quantity of blood each flea takes away being imperceptibly small—one drop of blood, he considers, would feed a flea many weeks; but it is the itching sensation caused by the flea cutting the skin which is unpleasant. This feeling of itching he felt painfully when he first began to submit himself to the tender mercies of his little performers: now he is so hardened that he feels them not at all, whether biting or sucking. When, however, there are many on his hands at the same time, he suffers from a sensation of great irritation all over his body, which passes away when their supper is over. He has remarked that fleas will not feed if his hand is not kept perfectly motionless; the act, therefore, of feeding and harnessing is troublesome, and he is obliged to give up two hours in the morning and two in the afternoon to it.

BAPTISTS IN CANADA.—The following is a summary, compiled with considerable pains for the English Baptist Manual for 1856, by Benjamin Davies of Montreal, and Rev. A. Lorimer, of University College, Toronto:

The evangelical Baptists number about 225 churches, about 160 ministers, about 11,000 members, and about 50,000 friends or adherents among the population. About 800 appear to have been baptized last year. The great majority of Canadian Baptists now style themselves the Regular Baptists, generally differing more or less from the brethren in England, the more strict among them refusing communion even to Baptists, unless exactly of the same faith and order with themselves. There are, however, many who desire to promote Baptist unity in the midst of evangelical diversity; and a few brethren of this class met together last June in Toronto, and reorganized the Canada Baptist Union, on the same basis as the English Baptist Union, but having for its objects not only the cultivation of brotherly love and the collection of statistics, but also the aiding of worthy theological students, home missions, and colportage; in all which a beginning has been made, with much to encourage further endeavors.

There has been no theological institution since 1849, when, in connection with commercial depression, Baptist folly within the Province, completed the overthrow of the college established here by the liberality of brethren in England. Repeated attempts have since then been made by the Regular brethren in Upper Canada to form an institution of their own, to be called M'LAY College; but as yet they have not succeeded, though it is much to be wished that they had a good institution for imparting a liberal and theological education to their ministers.

The wide prevalence of the spirit of strife and worldliness is a most serious hindrance to the prosperity of the churches throughout the province.

It may be added that there are some 2,000 Disciples, or Campbellite Baptists, in Canada, many of whom, doubtless, believe the gospel to the saving of their souls, while others hold tenets apparently anti-evangelical.

There are also several meetings of Plymouth brethren, most of whom practise believers' baptism.

The old German Baptists, under the names of the Mennonites and Tunkers, number over 8,000 in Upper Canada.

JAMAICA.—John Clark, of Brown's Town, writes for the same valuable publication, as follows:

Last month our Union meeting was held at Montego Bay. A large number of ministers and delegates assembled, representing forty-seven churches, which reported an increase of 1,526 members, and a decrease of 1,278, showing a clear increase of only 248, or little more than an average of five to each church.

Small as this increase is, we bless God for it. For a long time past our churches have been sifted as wheat, and almost every year we have had to report a decrease. We now hope for brighter days, and trust that God is about to revive his work amongst us.

The number of members in the forty-seven churches is 10,492, and inquirers, 1,803. There are also several thousand members in churches formed by our mission, from which no reports were received, which would probably bring up the number to upwards of 25,000, while the native Baptist churches contain at least 5000 more.

Never had we larger congregations; our day and Sabbath-schools have not for many years presented so encouraging an appearance. The deacons, class-leaders, and other members of several churches are visiting from house to house, calling sinners to repentance.

NEW BRUNSWICK.—C. Spurden, of Fred-erickton, communicates the following statistics gathered from the Minutes of the Eastern and Western Associations of the churches in the Province of New Brunswick:

	Churches.	Baptized.	Members.
Eastern.....	46	165	2,950
Western.....	47	408	3,340
	93	573	6,294

The churches in the western part of the province have, many of them, had unusually large additions this year; and throughout the country generally, the denomination is advancing in piety and intelligence; a spirit of harmony prevails, and a disposition is shown to unite labor and liberality with prayer for the spread of the gospel.

THE BIBLE IN SPAIN.—The question of the right of Spaniards to print the Bible in the Spanish language, is now being agitated in the Senate of the nation, and much interest and excitement prevails on the subject generally. Is not this as a star shining in a dark place at dawn?

CHURCHES IN PARIS.—According to official reports, published in the beginning of 1855, the capital of France, with a population of 1,000,000 souls, has only 46 churches, or one church to 23,900 inhabitants; besides, they are most unequally divided. The tenth district has ten houses of worship for 114,000 inhabitants, or one to 11,400; while the fourth district has only one to 45,900 souls. The city of Brooklyn, N. Y., has nearly one church to every thousand or two thousand inhabitants, and that, too, without any aid from Government. Nevertheless, the attendance upon public worship in Paris is said to be very great compared with what it was fifty or even twenty years ago.

INTELLIGENCE IN A PAPAL LAND.—Official reports from the island of Sardinia show, that of 547,112 inhabitants, 512,381 can neither read nor write. This island swarms with priests, and has been for ages entirely under their control.

A YOUNG WOMEN'S CHRISTIAN ASSOCIATION has been formed in London. This is a happy idea. May it prove a great and good fact.

THE COST OF GOVERNMENT.—The following are the appropriations made by Congress at its recent session for the support of Government. The items of appropriation in the Army bill, which failed to pass on account of disagreement between the two Houses, and in consequence of which the extra session was called, are included in this list. The table will no doubt interest many of our readers, who may desire to know where the money goes:

Compensation and mileage of Senators,	\$108,872
Compensation and mileage of Representatives,	365,048
Allowed under increased compensation,	773,500
Compensation of officers and employes of Senate,	69,484
Contingent expenses of the Senate	168,460
Compensation of officers and employes of H. of R.	424,183
For library and Superintendent of printing,	30,750
Paper required for printing during 2d session,	156,408
Printing for the 2d session 34th Congress,	115,000
Compensation of the President of the United States,	25,000
Compensation of the Vice President, balance,	2,622
Compensation of Secretary to sign texts,	1,500

Compensation of Secretary of State and employes, - - - - -	51,000	Arrearages, - - - - -	2,000
Publishing the laws of Congress, -	40,301	For the support of the Navy—	
Contingent expenses of State Department, - - - - -	34,500	Navy proper, - - - - -	8,442,418
Secretary of the Treasury, assistants and employes, - - - - -	615,340	Marine corps, - - - - -	851,113
Contingent expenses of Treasury Department, - - - - -	78,409	Special objects, - - - - -	4,530,974
Secretary of Interior, commissioners, and employes, - - - - -	314,399	Survey of the Atlantic and Gulf coasts, - - - - -	250,000
Contingent expenses of Interior Department, - - - - -	133,230	Survey of the western coasts of the United States, - - - - -	130,000
Surveyors of Public Lands and their clerks, - - - - -	130,151	Support of the light house establishment, - - - - -	1,300,959
Secretary of War, clerks and employes, - - - - -	106,300	Deficiency in Post Office Department, - - - - -	2,25,000
Contingent expenses of War Department, - - - - -	29,160	Intercourse with foreign nations, -	936,862
Secretary of the Navy, clerks and employes, - - - - -	97,540	For the payment of pensions, -	1,458,947
Contingent expenses of the Navy Department, - - - - -	12,565	Lighting the President's house and public grounds, - - - - -	27,000
Postmaster-General, clerks and employes, - - - - -	158,840	Continuation of public buildings in Washington, - - - - -	450,000
Contingent expenses of Post Office Department, - - - - -	159,000	For Indian annuities, - - - - -	1,385,276
Expenses of Mint at Philadelphia, -	177,300	To collect agricultural seeds and statistics, - - - - -	75,000
Expenses of Mint at New Orleans, -	63,200	For the payment of certain percentage to States, - - - - -	256,000
Expenses of Mint at Charlotte N. C., -	11,600	Repayment for land erroneously sold, - - - - -	63,000
Expenses of Mint at Dahlonga, Ga., -	10,800	Marine Hospital fund, - - - - -	150,000
Expenses of Mint at San Francisco, -	277,300	Debentures, drawbacks and bounties, -	500,000
Expenses of Mint at New York Assay Office, - - - - -	62,200	Repayment to importers the excess of duties, - - - - -	1,050,000
For Territorial Government—Oregon, - - - - -	34,000	Expenses of collecting revenue from customs, - - - - -	2,450,000
For Territorial Government—Minnesota, - - - - -	30,300	Expenses of Smithsonian Institute, -	30,910
For Territorial Government—New Mexico, - - - - -	34,000	Mail transportation for the several departments, - - - - -	200,000
For Territorial Government—Utah, -	33,000	Mail transportation for the two Houses of Congress, - - - - -	500,000
For Territorial Government—Washington, - - - - -	34,000	For arming and equipping the militia, - - - - -	200,000
For Territorial Government—Kansas, -	32,000	Civilizing Indians under act of March 3, 1849, - - - - -	10,000
Supreme Court and District Judges, -	107,000	For interest on the public debt, -	2,220,000
Attorney General and District Attorneys, - - - - -	54,000	For ocean mail steamer service, -	2,113,500
Support of the Court of Claims, -	30,000	For general mail transportation, -	6,140,000
Support of the Independent Treasury, - - - - -	151,000	Compensation of postmasters, -	2,150,000
Support of the present land system, -	253,000	For ship, steamboat and way letters, -	20,000
Support of the District Penitentiary, -	23,316	Clerk's in post offices and contingencies, - - - - -	1,329,300
Expenses of the United States Courts, - - - - -	800,000	For Capitol extension until 4th March next, - - - - -	750,000
Contingent expenses of Surveyors-General, - - - - -	17,000	For new dome on Capitol, - - - - -	100,000
Public grounds in Washington, -	41,226	Total, - - - - -	\$63,604,023
For the support of the Army—		In addition to the above appropriations, Congress has given away during the session from twenty to thirty millions of acres of Public Lands to different Railroad companies; and the Bounty Land Act of this session will dispose of some millions more, but the head of the Pension Bureau can at present give no approximate idea of the probable quantity.	
Army proper, - - - - -	10,568,249		
Armories, arsenals and munitions of war, - - - - -	985,049		
Military Academy, - - - - -	173,861		
Fortifications and other works of defense, - - - - -	1,746,400		
Surveys, &c., - - - - -	135,000		
Miscellaneous objects, - - - - -	1,400,000		

SPURGEON'S LIKENESS.—We hoped to present the likenesses of Rev. C. H. Spurgeon to our subscribers ere this; but such is the demand for them, in connection with the recent volume of his sermons published by Sheldon & Blakeman, that we cannot yet obtain our promised supply.

The Monthly Record.

Churches Constituted.

Names.	Where.	When.
Benton,	Luzerne co., Pa.,	
Caddo Village,	Texas,	July 19
Cambro' Village,	Canada West,	June 2
Columbia,	Tenn.,	June 29
Ebenezer,	Gonzales co, Texas,	July 27
Ganges,	Michigan,	June 5
Hudson,	McLean co., Ill.,	July
Jourdan's Grove,	Iowa,	July
Knoxville,	Tenn.,	August 9
Lexington,	Ill.,	August 24
Mexico,	Andrain co., Mo.,	
Milwaukie,	Iowa,	July
Muscatine German church,	Iowa,	July 25
Pella,	Iowa,	July
Smith's Grove,	Ill.,	June 18
Spring Road church,	Pittsylvania, co.,	July 16
Turtleville,	Wis.,	July
Wales,	Me.,	August 13
Walnut Grove,	Davis co., Iowa,	July 26
Westfield,	Wis.,	August 16

Church Edifices Dedicated.

Names.	Where.	When.
East Abington,	Mass.	Sept. 11
Healing Springs,	Va.,	August 3
Sharon,	Buckingham co., Va.,	August
York,	Pa.,	Sept. 1

Ordinations.

Names.	Where.	When.
Ames, Willard,	W. Greenfield, Mass.,	June 10
Bordenbender,	Newark, N. J.,	
Brown, Geo. E.	Buckingham, Va.,	Sept. 1
Buck, Jas. H.	Macon, Miss.	Aug. 6
Cason, Jer. H.,	Cedar Grove, Wilson co., Tenn.	
[July 3, missionary to Central Africa.		
Church, Wm.,	Otsego, N. Y.,	Aug. 6
Gainey, A. H.	Springville, Ind.,	Aug. 13
Gates, R. T.,	W. Owego Creek, N. Y.,	Aug. 20
Gray, Jacob,	Essex, Vt.,	Aug. 27
Glass, Wash.,	Harmony, Noble co., Ohio.	
Hungate, J. D. P.,	Springville, Ind.,	Aug. 13
Hunt, Geo.,	Maysville, Ky.,	July 23
Holmes, Wm. T.	Mill Creek, Ga.,	July
Ind, Thos. M.,	Utica, N. Y.,	Aug. 26
Jackson, Jas.,	Pleasant Grove, Mo.,	May 19
Jansen, Helmerich,	Peoria, Ill.,	Aug. 4
Kenney, Jas. E.,	New Liberty, Ky.,	Aug. 2
Perry, S. M.,	Co. Line, Chamb's co, Ala,	Aug. 7
Powers, Jacob,	Holly Springs, Tenn.,	July 1
Scar, J. M.,	Stelbary's,	Aug. 14
Senter, Holland,	Glassy Mountains, S. C.,	July 24
Simpson, Henry L.,	Schenectady, N. Y.,	July 15
Smith, Andrew,	New Richmond, O.,	July 30

Stewart, Wm.,	Payson, Ill.,	Aug. 6
Stewart, Jas. N.,	Bridgton, Ind.,	Aug. 30
Russell, T. J. Co.	Line, Chamb's co, Ala,	Aug. 7
Tabean, Lewis C.,	Savannah,	Aug. 13
Worcester, S. H.,	Newark, O.,	June 28

Ministers Rec'd from other Denomin's.

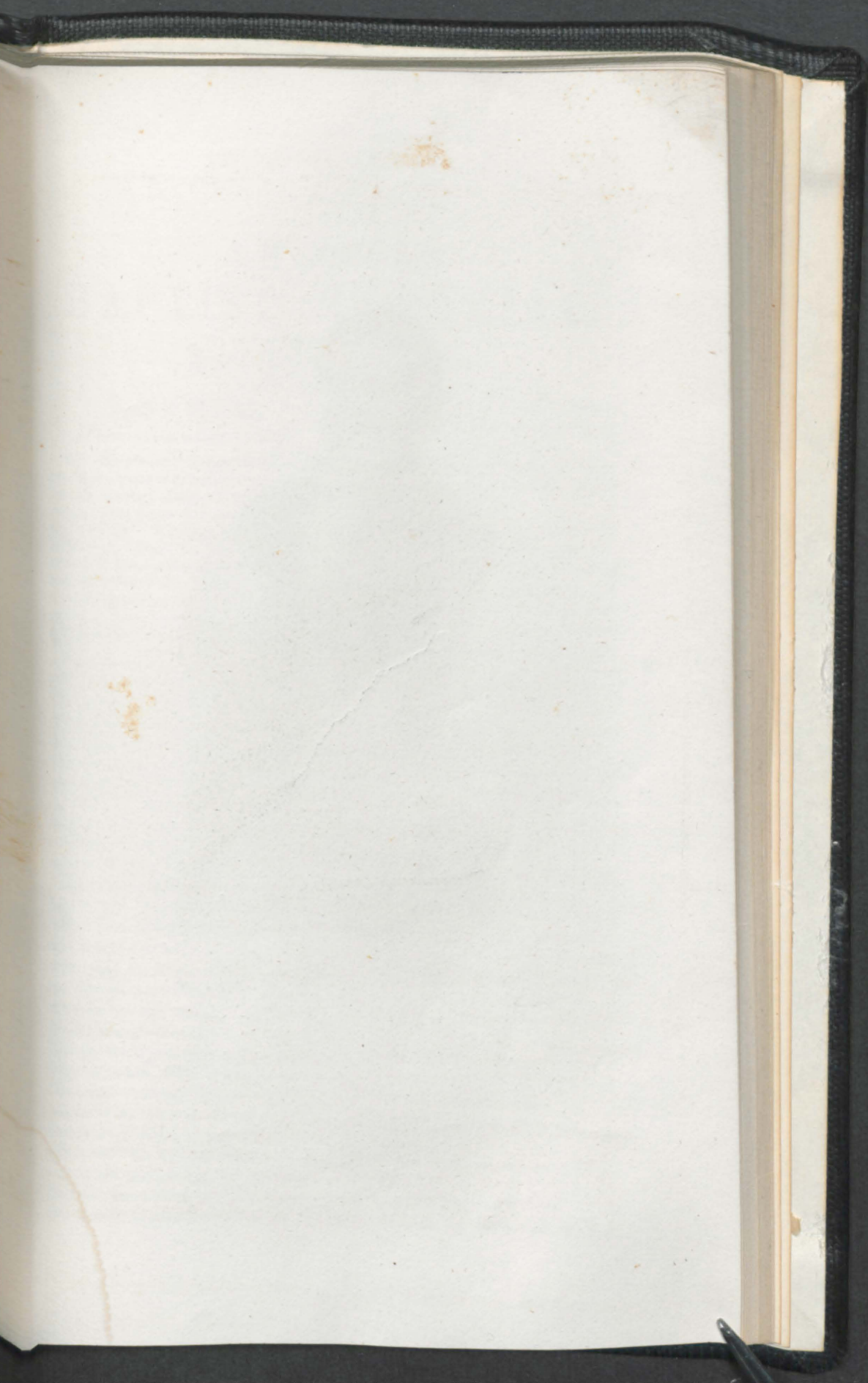
Names.	Residence.	Denom.
Walker, Wm. B.	Olivet, Ky.,	Meth.

Deaths of Baptist Ministers.

Names.	Residences.	Time.
Butler, John,	Franklin, Ohio,	July 1
Hendricks, John,	Floyd co., Ga.	
Miller, Rev, Harvey,	Meriden, Conn.	Aug. 27
Taliaferro, Chas.	Roan co., Tenn.,	May 23

Clerical Removals and Settlements.

Names.	Whence.	Where.
Ayer, Chas.,	Brunswick, Me.	
Baldwin, N. C.,	Abingdon, Va,	Rogersville, Tenn
Bentley, N. S.,	Liverpool, N. S.,	Halifax, N. S.
Bingham, N. J.,		Alleghen, Mich.
Buckland, J. W.,	Olive Branch, ch.	N. Y. city.
Bland, F. D.,	Delphi,	Evansville, Ind.
Brayton, G. F.,		St. Charles, Mass.
Bonham, J. W.,		Brighton, Mass.
Barnhurst, Wash.,	Burlington,	St. Louis, Mo.
Cox, Charles,	Hilltown, Pa.,	Salem, N. J.
Conyears, J. B.,	St. Mary's, O.,	Zanesville, O.
Daniels, S. G.,	Milledgeville, Ga.	
Daland, Geo.,	So. Braintree, Mass.	
Dowling, Dr.,	Berean Baptist ch.	N. Y. city.
De Votie, Jas. H.,	Montgomery,	Columbus, Ga.
Foster, J. C.,	Brattleboro', Vt.,	Beverly, Mass.
Foster, Ira,	Danville, Pa.	
Foskett, H. B.,	Southboro', Mass.	
Gibbs, J. W.,	Tamaqua, Pa.	
Goodman, J. S.,		Flint, Mich.
Green, H. K.,	Buffalo,	Laight street, N. Y.
Hill, E. S.,	Belchertown,	Woodville, Mass.
Howell, G.,	Columbia College,	St. Louis, Mo.
Hooper, Noah,	Great Falls, N. H.,	Newburyport
Joslyn, A. J.,	Chicago, Ill.	
Kenyon, A.,	Chicago, Ill.	
Kingsbury, S. A.,	Milwaukie, Wis.	
Lacy, E. L.,		San Francisco, Cal.
Livermore, S. T.,	So. Livonia,	Cooperstown, N. Y.
Mason, J.,	Warren, O.,	Haddonfield, N. J.
Page, C. J.,		Piscatawa, N. J.
Penny, T. J.,	Strattonville, Pa.	
Phippen, Geo.,		Canton, Conn.
Shadrach, Dr.,	Phil.,	Mt. Pleasant, Pa.
Slaght, B.,	Piermont, N. Y.	
Smith, R.,	Jericho, Vt.,	W. Swansea, N. H.
Smith, E. S.,	Laporte co Ind.	Erie Whiteside co Ill
Steelman, H.,	Norwich, N. Y.,	Sheaklyville, N. Y.
Thyng, J. H.,	Gilmanton, Lower	Gilmanton, N. H.
Tilley, W.,	Chili, Monroe co.,	Hume, N. Y.
Webb, Wm R.,	Palmyra, N. Y.,	Dixon, Lee co Ill
Willis, S. B.,	Saugerties, N. Y.	
Willis, E. J.,	Oakland, Cal.,	Richmond, Va.
Williams, C. C.,	Plainfield, N. J.,	Rome, N. Y.
Willard, C. M.,		Eastport, Me.
Wines, W. H.,	Bowdoin, Eq.,	Boston.





Yours in Christ
C. H. Spurgeon

MINISTER OF NEW PARK STREET CHAPEL SOUTHWARK

AMERICAN BAPTIST MEMORIAL.

NOVEMBER, 1856.

Songs in the Night.

BY REV. CHARLES HADDON SPURGEON.

We take pleasure in presenting to our readers a sermon of Spurgeon's, unpublished in this country, which we take from the stenographic report furnished for the London "Pulpit." The discourse was delivered in Finsbury Chapel, April 29, 1856, in behalf of the Christian Society of Operative Weavers, Spitalfields. The whole is too long for a single article in our pages; and as we prefer to divide rather than abridge it, we will give the remainder in the next number.

"But none saith, Where is God my Maker, who giveth songs in the night?"—Job xxv: 10.

ELIHU was a wise man, exceeding wise, though not as wise as the all-wise Jehovah, who sees light in the clouds, and finds order in confusion; hence Elihu, being much puzzled at beholding Job thus afflicted, cast about him to find the cause of it, and he very wisely hit upon one of the most likely reasons, although it did not happen to be the right one in Job's case. He said within himself—"Surely, if men be tried and troubled exceedingly, it is because, while they think about their troubles, and distress themselves about their fears, they do not say, "Where is God my Maker, who giveth songs in the night?" Elihu's reason was very right in the majority of cases. The great cause of a Christian's distress, the reason of the depths of sorrow into which many believers are plunged, is simply this—that while they are looking about, on the right hand and on the left, to see how they may escape their troubles, they forget to look to the hills whence all real

help cometh: they do not say, "Where is God my Maker, who giveth songs in the night?" We shall, however, leave that enquiry, and dwell upon those sweet words, "God my Maker, who giveth songs in the night."

The world hath its night. It seemeth necessary that it should have one. The sun shineth by day, and men go forth to their labors; but they grow weary, and night-fall cometh on, like a sweet boon from heaven. The darkness draweth the curtains, and shutteth out the light, which might prevent our eyes from slumber; while the sweet, calm stillness of the night permits us to rest upon the lap of ease, and there forget awhile our cares, until the morning sun appeareth, and an angel puts his hand upon the curtain, and undraws it once again, touches our eyelids, and bids us rise, and proceed to the labors of the day. Night is one of the greatest blessings men enjoy; we have many reasons to thank God for it. Yet night is to many a gloomy season. There is "the pestilence that walketh in darkness;" there is "the terror by night;" there is the dread of robbers and of fell disease, with all those fears that the timorous know, when they have no light wherewith they can discern objects. It is then, they fancy, that spiritual creatures walk the earth; though, if they knew rightly, they would find it to be true, that

"Millions of spiritual creatures walk this earth,
Unseen, both when we sleep and when we wake,"

and that all times they are round about us—not more by night than by day.

Night is the season of terror and alarm to most men. Yet even night hath its songs. Have you never stood by the seaside at night, and heard the pebbles sing, and the waves chaunt God's glories? Or have you never risen from your couch, and thrown up the window of your chamber, and listened there? Listened to what? Silence—save now and then a murmuring sound, which seems sweet music then. And have you not fancied that you heard the harp of God playing in heaven? Did you not conceive, that yon stars, those eyes of God, looking down on you, were also mouths of song—that every star was singing God's glory, singing as it shone its mighty Maker, and his lawful, well-deserved praise? Night hath its songs. We need not much poetry in our spirit, to catch the song of night, and hear the spheres as they chaunt praises which are loud to the heart, though they be silent to the ear—the praises of the mighty God, who bears up the unpillared arch of heaven, and moves the stars in their courses.

Man, too, like the great world in which he lives, must have his night. For it is true that man is like the world around him; he is a little world; he resembles the world in almost everything; and if the world hath its night, so hath man. And many a night do we have—nights of sorrow, nights of persecution, nights of doubt, nights of bewilderment, nights of anxiety, nights of oppression, nights of ignorance—nights of all kinds, which press upon our spirits and terrify our souls. But, blessed be God, the Christian man can say, "My God giveth me songs in the night."

It is not necessary, I take it, to prove to you that Christian men have nights; for if you are Christians, you will find that *you* have them, and you will not want any proof, for nights will come quiet often enough. I will, therefore, proceed at once to the subject; and I will speak this evening upon songs in the night, *their source*—God giveth them;

songs in the night, *their matter*,—what do we sing about in the night? songs in the night, *their excellence*,—they are hearty songs, and they are sweet ones; songs in the night, *their uses*,—their benefits to ourselves and others.

1. First, songs in the night—who is THE AUTHOR OF THEM? "God," says the text, our "Maker." He "giveth songs in the night."

Any fool can sing in the day. When the cup is full, man draws inspiration from it; when wealth rolls in abundance around him, any man can sing to the praise of a God who gives a plenteous harvest, or sends home a loaded argosy. It is easy enough for an Æolian harp to whisper music when the winds blow; the difficulty is for music to come when no wind bloweth. It is easy to sing when we can read the notes by daylight; but the skilful singer is he who can sing when there is not a ray of light to read by—who sings from his heart, and not from a book that he can see, because he has no means of reading, save from that inward book of his own living spirit, whence notes of gratitude pour out in songs of praise. No man can make a song in the night himself; he may attempt it, but he will feel how difficult it is. Let all things go as I please—I will weave songs, weave them where'er I go, with the flowers that grow upon my path; but put me in a desert, where no flowers are, and wherewith shall I weave a chorus of praise to God? How shall I make a crown for Him? Let this voice be free, and this body be full of health, and I can sing God's praise; but stop this tongue, lay me upon the bed of languishing, and it is not so easy to sing from the bed, and chaunt high praises from the fires. Give me the bliss of spiritual liberty, and let me mount up to my God, get near the throne, and I will sing, aye, sing as sweet as seraphs; but confine me, fetter my spirit, clip my wings, make me exceeding sad, so that I become old like the eagle—ah! then it is hard to sing.

It is not in man's power to sing, when all is adverse. It is not natural to sing in trouble—"Bless the Lord, O my soul, and all that is within me bless His holy name:" for that is a daylight song. But it was a divine song, which Habakkuk sang, when in the night he said—"Though the fig-tree shall not blossom," and so on, "yet will I trust in the Lord, and stay myself in the God of Jacob." Methinks at the Red Sea any man could have made a song like that of Moses—"The horse and his rider hath He thrown into the sea;" the difficulty would have been, to compose a song before the Red Sea had been divided, and to sing it before Pharaoh's hosts had been drowned, while yet the darkness of doubt and fear was resting on Israel's hosts. Songs in the night come only from God; they are not in the power of man.

But what does the text mean, when it asserts that God giveth songs in the night? We think we find two answers to the question. The first is, that usually in the night of a Christian's experience *God is his only song*. If it be daylight in my heart, I can sing songs touching my graces—songs touching my sweet experiences—songs touching my duties—songs touching my labors; but let the night come—my graces appear to have withered; my evidences, though they are there, are hidden; I cannot

"Read my title clear
To mansions in the skies;"

and now I have nothing left to sing of but my God. It is strange, that when God gives his children mercies, they generally set their hearts more on the mercies than on the Giver of them; but when the night comes, and He sweeps all the mercies away, then at once they say, 'Now, my God, I have nothing to sing of but Thee; I must come to Thee, and to Thee only. I had cisterns once; they were full of water; I drank from them then; but now the created streams are dry; sweet Lord, I quaff no stream but Thine own self, I drink from no

fount but from Thee.' Ay, child of God, thou knowest what I say; or if thou dost not understand it yet, thou wilt do so by-and-by. It is in the night we sing of God, and of God alone. Every string is tuned, and every power hath its attribute to sing, while we praise God, and nothing else. We can sacrifice to ourselves in daylight—we only sacrifice to God by night; we can sing high praises to our dear selves when all is joyful, but we cannot sing praise to any save our God, when circumstances are untoward, and providences appear adverse. God alone can furnish us with songs in the night.

And yet again: not only does God give the song in the night, because He is the only subject upon which we can sing then, but because *He is the only one who inspires songs in the night*. Bring me up a poor melancholy, distressed child of God: I come into the pulpit, I seek to tell him sweet promises, and whisper to him sweet words of comfort; he listeneth not to me; he is like the deaf adder, he listens not to the voice of the charmer, charm he never so wisely. Send him round to all the comforting divines, and all the holy Barnabases that ever preached, and they will do very little—they will not be able to squeeze a song out of him, do what they may. He is drinking gall and wormwood; he says, 'O Lord, thou hast made me drunk with weeping, I have eaten ashes like bread;' and comfort him as you may, it will be only a woful note or two of mournful resignation that you will get from him; you will get no psalms of praise, no hallelujahs, no sonnets. But let God come to His child in the night, let Him whisper in his ear as he lies on his bed, and how you see his eyes flash fire in the night! Do you not hear him say—

"'Tis Paradise, if Thou art here;
If thou depart, 'tis hell."

I could not have cheered him: it is God that has done it; and God "giveth songs

in the night." It is marvellous, brethren, how one sweet word of God will make whole songs for Christians. One word of God is like a piece of gold, and the Christian is the goldbeater, and he can hammer that promise out for whole weeks. I can say myself, I have lived on one promise for weeks, and want no other. I want just simply to hammer that promise out into goldleaf, and plate my whole existence with joy from it. The Christian gets his songs from God: God gives him inspiration, and teaches him how to sing. "God my Maker, who giveth songs in the night."

So, then, poor Christian, thou needest not go pumping up thy poor heart, to make it glad. Go to thy Maker, and ask Him to give thee a song in the night. Thou art a poor dry well: thou hast heard it said, that when a pump is dry you must pour water down it first of all, and then you will get some up: and so, Christian, when thou art dry, go to God, ask Him to pour some joy down thee, and then thou wilt get some joy up from thine own heart. Do not go to this comforter or that, for you will find them Job's comforters, after all; but go thou first and foremost to thy Maker, for He is the great composer of songs and teacher of music; He it is who can teach thee how to sing—"God my Maker, who giveth me songs in the night."

II. Thus we have dwelt upon the first point. Now the second: WHAT IS GENERALLY THE MATTER CONTAINED IN A SONG IN THE NIGHT? What do we sing about?

Why, I think, when we sing by night there are three things we sing about. Either we sing about the yesterday that is over, or else about the night itself, or else about the morrow that is to come. Each of those are sweet themes, when God our Maker gives us songs in the night. In the midst of the night the most usual method for Christians is to sing about *the day that is over*. 'Well,' they say, 'it is night now, but I can remember when it was daylight. Neither

moon nor stars appear at present; but I can remember when I saw the sun. I have no evidences just now; but there was a time when I could say, "I know that my Redeemer liveth." I have my doubts and fears at this present moment; but it is not long since I could say with full assurance—"I know that He shed His blood for me; I know that my Redeemer liveth, and when he shall stand a second time upon the earth, though the worms devour the body, yet in my flesh I shall see God. It may be darkness now, but I know the promises *were* sweet; I know I had blessed seasons in His house. I am quite sure of this, I used to enjoy myself in the ways of the Lord; and though now my paths are strewn with thorns, I know it is the King's highway. It was a way of pleasantness once—it will be a way of pleasantness again. "I will remember the days of old; I will meditate upon the years of the right hand of the Most High." Christian, perhaps the best song thou canst sing, to cheer thee in the night, is the song of yester-morn. Remember, it was not always night with thee: night is a new thing to thee. Once thou hadst a glad heart, a buoyant spirit; once thine eye was full of fire; once thy foot was light; once thou couldst sing for very joy and ecstasy of heart. Well, then, remember that God who made thee sing yesterday has not left thee in the night. He is not a daylight God, who cannot know His children in darkness; but He loves thee now as much as ever: though He has left thee a little, it is to prove thee, to make thee trust Him better, and serve Him more. Let me tell you some of the sweet things of which a Christian may make a song when he is in the night.

If we are going to sing of the things of yesterday, let us begin with what God did for us in past times. My beloved brethren, you will find it a sweet subject for song at times, to begin to sing of electing love and covenanted mercies. When thou thyself art low, it is well to

sing of the Fountain-head of mercy—of that blessed decree wherein thou wast ordained to eternal life, and of that glorious one who undertook thy redemption; of that solemn covenant signed, and sealed and ratified, in all things ordered well; of that everlasting love which, ere the hoary mountains were begotten, or ere the aged hills were children, chose thee, loved thee firmly, loved thee fast, loved thee well, loved thee eternally. I tell thee, believer, if thou canst go back to the years of eternity—if thou canst, in thy mind, run back to that period, before the everlasting hills were fashioned, or the fountains of the great deep scooped out, and if thou canst see thy God inscribing thy name in His eternal book—if thou canst see in His loving heart eternal thoughts of love to thee, thou wilt find this a charming means of giving thee songs in the night. No songs like those which come from electing love; no sonnets like those that are dictated by meditations on discriminating mercy. Some, indeed, cannot sing of election: the Lord open their mouths a little wider! Some there are that are afraid of the very term; but we only despise men who are afraid of what they believe, afraid of what God has taught them in His Bible. No, in our darkest hours it is our joy to sing—

"Sons we are through God's election,
Who in Jesus Christ believe;
By eternal destination,
Sovereign grace we now receive.
Lord, thy favor,
Shall both grace and glory give."

Think, Christian, of the yesterday, I say, and thou wilt get a song in the night. But if thou hast not a voice tuned to so high a key as that, let me suggest some other mercies thou mayest sing of; and they are the mercies thou hast experienced. What! man, canst thou not sing a little of that blessed hour when Jesus met thee, when a blind slave thou wast sporting with death, and He

came with me?" Canst thou not sing of that rapturous moment when He snapped thy fetters, dashed thy chains to the earth, and said, "I am the Breaker; I came to break thy chains and set thee free?" What though thou art ever so gloomy now, canst thou forget that happy morning, when in the house of God thy voice was loud, almost as a seraph's voice, in praise? for thou couldst sing—"I am forgiven; I am forgiven,"

"A monument of grace,
A sinner saved by blood."

Go back, man; sing of that moment, and then thou wilt have a song in the night. Or if thou hast almost forgotten that, then sure thou hast some precious milestone along the road of life that is not quite grown over with moss, on which thou canst read some happy inscription of His mercy towards thee! What! didst thou never have a sickness like that which thou art suffering now, and did he not raise thee up from that? Wast thou never poor before, and did He not supply thy wants? Wast thou never in straits before, and did He not deliver thee? Come, man! I beseech thee, go on the river of thine experience, and pull up a few bulrushes, and weave them into an ark, wherein thine infant faith may float safely on the stream. I bid thee not forget what God hath done. What! hast thou buried thine own diary? I beseech thee, man, turn over the book of thy remembrance. Canst thou not see some sweet hill Mizar? Canst thou not think of some blessed hour when the Lord met with thee at Hermon? Hast thou never been on the Delectable mountains? Hast thou never been fetched from the den of lions? Hast thou never escaped the jaw of the lion and the paw of the bear? Nay, O man, I know thou hast; go back, then, a little way, and take the mercies of yesterday; and though it is dark now, light up the lamps of yesterday, and they shall glitter through the darkness, and thou shalt find that God hath given thee a song in the night.

"Ay," says one, "but you know, that when we are in the dark, we cannot see the mercies God has given us. It is all very well for you to tell us this; but we cannot get hold of them." I remember an old experimental Christian speaking about the great pillars of our faith; he was a sailor; we were then on board ship, and there were sundry huge posts on the shore, to which the ships were usually fastened, by throwing a cable over them. After I had told him a great many promises, he said, "I know they are good strong promises, but I cannot get near enough to shore to throw my cable around them; that is the difficulty." Now, it often happens that God's past mercies and loving kindnesses would be good sure posts to hold on to, but we have not got faith enough to throw our cable around them, and so we go slipping down the stream of unbelief, because we cannot stay ourselves by our former mercies. I will, however, give you something that I think you can throw your cable over. If God has never been kind to you, one thing you surely know, and that is, He has been kind to others. Come, now; if thou art in ever so great straits, sure there were others in greater straits. What! art thou lower down than poor Jonah was, when he went down to the bottoms of the mountains? Art thou more poorly off than thy Master, when He had not a place where to lay His head? What! conceivest thou thy case to be the worst of the worst? Look at Job there, scraping himself with a potsherd, and sitting on a dunghill. Art thou as bad off as he? And yet Job rose up, and was richer than before; and out of the depths Jonah came, and preached the Word; and our Saviour Jesus hath mounted to His throne. O, Christian! only think of what he has done for others! If thou canst not recollect that He has done any thing for thee, yet remember, I beseech thee, what His usual rule is, and do not judge hardly by my God. You remember

Benhadad, when he was overcome and conquered, and Ahab was after him. Some said to him, "We know that the kings of Israel are merciful kings; let us send therefore unto Ahab, and, it may be, he will spare our lives." Benhadad sent to the king; he had received no kindness from Ahab before—he had only heard that he was a merciful king—so to the king he went; and what said the king? "Is my brother Benhadad yet alive?" Truly, poor soul, if thou hadst never had a merciful God, yet others have had; the king is a merciful king; go and try him. If thou art ever so low in thy troubles, look to "the hills, from whence cometh thy help." Others have had help therefrom, and so mayest thou. Up might start hundreds of God's children, and show us their hands full of comforts and mercy; and they could say, "The Lord gave us these without money and without price; and why should he not give to thee also, seeing that thou also art a king's son?" Thus, Christian, thou wilt get a song in the night out of other people, if thou canst not get a song from thyself. Never be ashamed of taking a leaf out of another man's experience book. If thou canst find no good leaf in thine own, tear one out of some one's else; and if thou hast no cause to be grateful to God in darkness, or canst not find cause in thine own experience, go to some one else, and, if thou canst, harp His praise in the dark, and like the nightingale, sing His praise sweetly when all the world has gone to rest. We can sing in the night of the mercies of yesterday.

But I think, beloved, there is never so dark a night but there is something to sing about, even *concerning that night*: for there is one thing I am sure we can sing about, let the night be ever so dark, and that is, "It is of the Lord's mercies that we are not consumed, and because His compassions fail not." If we cannot sing very loud, yet we can sing a little low tune, something like this: "He hath not dealt with us after our sins, nor

rewarded us according to our iniquities." "Oh!" says one, "I do not know where to get my dinner from to-morrow—I am a poor wretch." So you may be, my dear friend; but you are not so poor as you deserve to be. Do not be mightily offended about that; if you are, you are no child of God; for the child of God acknowledges that he has no right to the least of God's mercies, but that they come through the channel of grace alone. As long as I am out of hell, I have no right to grumble; and if I were in hell I should have no right to complain, for I feel, when convinced of sin, that never creature deserved to go there more than I do. We have no cause to murmur; we can lift up our hands, and say, "Night, thou art dark, but thou mightest have been darker. I am poor, but if I could not have been poorer, I might have been sick. I am poor and sick—well, I have some friend left—my lot cannot be so bad, but it might have been worse." And therefore, Christian, you will always have one thing to sing about, "Lord, I thank thee, it is not all darkness!" Besides, Christian, however dark the night is, there is always a star or moon. There is scarce e'er a night that we have, but there are just one or two little lamps burning up there. However dark it may be, I think you may find some little comfort, some little joy, some little mercy left, and some little promise to cheer thy spirit. The stars are not put out, are they? Nay, if thou canst not see them, they are there; but me thinks one or two must be shining on thee; therefore, give God a song in the night. If thou hast only one star, bless God for that one, perhaps he will make it two; and if thou hast only two stars, bless God twice for the two stars, and perhaps he will make them four. Try, then, if thou canst not find a song in the night.

But, beloved, there is another thing of which we can sing yet more sweetly; and that is, we can sing of *the day that is to come*. I am preaching to-night for

the poor weavers of Spitalfields. Perhaps there are not to be found a class of men in London who are suffering a darker night than they are: for while many classes have been befriended and defended, there are few who speak up for them, and (if I am rightly informed) they are generally ground down within an inch of their lives. I suppose their masters intend that their bread shall be very sweet, on the principle, that the nearer the ground the sweeter the grass; for I should think no people have their grass so near the ground as the weavers of Spitalfields. In an enquiry by the House of Commons last week, it was given in evidence, that their average wages amount to seven or eight shillings a week; and then they have to furnish themselves with a room, and work at expensive articles, which my friends the ladies are wearing now, and which they buy as cheaply as possible; but perhaps they do not know that they are made with the blood, and bones and marrow of the Spitalfields weavers, who, many of them, work for less than man ought to have to subsist upon. Some of them waited on me the other day—I was exceedingly pleased with one of them. He said, "Well, sir, it is very hard, but I hope there is better times coming for us." "Well, my friend," I said, "I am afraid you cannot hope for much better times, unless the Lord Jesus Christ comes a second time." "That is just what we hope for," said he. "We do not see there is any chance of deliverance, unless the Lord Jesus Christ comes to establish His kingdom upon earth; and then He will judge the oppressed, and break the oppressors in pieces with an iron rod, and dash them in pieces like a potter's vessel." I was glad my friend had got a song in the night, and was singing about the morning that was coming. Often do I cheer myself with the thought of the coming of the Lord. We preach now, perhaps, with little success; "the kingdoms of this world" are not "become the kingdoms of our Lord and of

His Christ;" we send out missionaries; they are for the most part unsuccessful. We are laboring, but we do not see the fruit of our labors. Well, what then? Try a little while; we shall not always labor in vain, or spend our strength for nought. And the day is coming, and now is, when every minister of Christ shall speak with unction, when all the servants of God shall preach with power, and when colossal systems of heathenism shall tumble from their pedestals, and mighty, gigantic delusions shall be scattered to the winds. The shout shall be heard, "Alleluia! alleluia! the Lord God Omnipotent reigneth." For that day do I look; it is to the bright horizon of that second coming that I turn my eyes. My anxious expectation is, that the sweet sun of righteousness will arise with healing beneath his wings, that the oppressed shall be righted, that despotisms shall be cut down, that liberty shall be established, that peace shall be made lasting, and that the glorious liberty of the gospel of God shall be extended through the known world. Christian! if thou art in a night, think of the morrow; cheer up thy heart with the thought of the coming of thy Lord. Be patient, for

"Lo! He comes with clouds descending."

Be patient! The husbandman waits until he reaps his harvest. Be patient; for you know who has said, "Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be."

One thought more upon that point. There is another sweet to-morrow of which we hope to sing in the night. Soon, beloved, you and I shall lie on our dying bed, and we shall want a song in the night then; and I do not know where we shall get it, if we do not get it from the to-morrow. Kneeling by the bed of an apparently dying saint last night, I said, "Well, sister, He has been precious to you; you can rejoice in His covenant mercies, and His past loving kindnesses." She put out her hand, and

said, "Ah! sir, do not talk about them now; I wait the sinner's Saviour as much now as ever; it is not a saint's Saviour I want—it is still a sinner's Saviour that I am in need of, for I am a sinner still." I found that I could not comfort her with the past; so I reminded her of the golden streets, of the gates of pearl, of the walls of jasper, of the harps of gold, of the songs of bliss, and then her eye glistened; she said, "Yes, I shall be there soon; I shall meet them by-and-by;" and then she seemed so glad. Ah! believer, you may always cheer yourself with that thought; for if you are ever so low now, remember that

"A few more rolling suns, at most,
Will land thee on fair Canaan's coast."

Thy head may be crowned with thorny troubles now, but it shall wear a starry crown directly: thy hand may be filled with cares—it shall grasp a harp soon, a harp full of music. Thy garments may be soiled with dust now; they shall be white by-and-by. Wait a little longer. Ah! beloved, how despicable our troubles and trials will seem when we look back upon them! Looking at them here in the prospect, they seem immense; but when we get to heaven we shall then

"With transporting joys recount
The labors of our feet."

Our trials will seem to us nothing at all. We shall talk to one another about them in heaven, and find all the more to converse about, according as we have suffered more here below. Let us go on, therefore, and if the night be e'er so dark, remember there is not a night that shall not have morning; and that morning is to come by-and-by. When sinners are lost in darkness, we shall lift up our eyes in everlasting light. Surely I need not dwell longer on this thought. There is matter enough for songs in the night in the past, the present, and the future.

(Concluded in next number.)

The First Baptist Church, Charleston, S. C.

BY REV. B. MANLY.

No. 5.

THE history of the church, from 1787 to 1825, is so involved in the life of my revered predecessor, the Rev. Dr. Furman, that, with the materials in hand, to attempt a complete outline of it, would be in effect to become his *biographer*,—a task too weighty for me to accomplish, and an honor to which I dare not aspire. A short record only, and that of no longer standing than the year 1819, is in possession of the church; the materials which have fallen into my hands, of any other kind, are but very meagre and disjointed: and I was not willing to seek for information which might have been accessible, lest I should forestall the expected publication, by an able hand, of a memoir of his life, together with a collection of his writings. All that remains to me, therefore, is to present a few broken facts in the history of the church, and to refer you to the richer source, which, it is hoped, divine Providence may soon unfold.

PEW SYSTEM ADOPTED.

The first object of importance that presents itself, relates to a method of steadily providing an adequate income.

Formerly, the fund which the church possessed, while it had a pastor, had nearly answered all demands, and when an additional sum was required, a subscription was resorted to. But immediately on the settlement of Dr. Furman, the system of pew rents was established, as being more equal, regular, and efficient; and a part of the original subscription, which had been raised for his support before his arrival, was cancelled, with a view to the new arrangement.

RECOVERY OF OLD HOUSE AND LOT.

Almost simultaneously with his settlement, the church obtained entire pos-

session of the parsonage and lot, No. 62, which they had held in common with the General Baptists for forty-two years. That party being now extinct, a petition was signed, February 14, 1785, by thirty-three gentlemen, members of the congregation, praying the Legislature to rescind their former act of partition, and confirm to the incorporated Baptist church, the sole use both of the meeting house and lot. This request the Legislature granted. A few years afterwards, the City Council, supposing that one moiety of this property was liable to escheat to the State, passed a resolution, (March 3, 1801,) directing the Recorder of the city, to take the necessary measures to secure it, according to the law, for the benefit of the Orphan House. But on hearing a committee of the church, of which Dr. Furman was chairman, the Council gave up the claim, withdrew all proceedings, and caused an entry to be made on their records, acknowledging the title to be in the Particular Baptists.

CORPORATION FOR TEMPORAL CONCERNS.

Hitherto the temporal affairs of the church, and even the call of a pastor, were managed by trustees; who, on particular occasions, consulted the congregation. But the propriety of a more systematic arrangement of congregational concerns was now suggested, and a committee of seven, consisting of the Rev. Richard Furman, Thomas Screven, William Inglesby, Thomas Rivers, E. North, Isham Williams, and John McIver, were appointed to frame constitutional rules and by-laws, under the charter they obtained in 1778. The report of that committee issued in the enactment of the original rules of the corporation, August 21, 1791; which, with some important amendments, agreed on by the corporation, April 2, 1824, are the rules by which the incorporated Baptist church, of Charleston, is now governed. And here, be it once for all recorded,

with humble gratitude to God, that the uniform influence of those gentlemen who have been associated with the church in the management of corporate concerns, has been good; and to the generous efforts of some of them, more than of any other, the church owes a principal part of its temporal prosperity;—of which many living examples might be now mentioned, if delicacy would allow. From the first adoption of these rules, the progress of the church has been regular and steady, and its history but little diversified.

REV. JOSEPH B. COOK.

In 1792, Dr. Furman took a special interest in bringing forward the son of the Rev. Joseph Cook, to the notice of the General Committee; and he was received under their patronage in that year, at their meeting in Coosaw-hatchie. The following year, January 6, 1793, he was baptized at the Welsh Neck church, by Rev. Mr. Botsford; in 1794, he was sent, in company with the late Dr. Roberts, to Providence, where, after a collegiate course of three years, he was graduated, September 6, 1797. Soon after his return from college, he became a member of this church, and was by it put forward into the ministry. Early in the year 1797, and while engaged as tutor in the family of the late Col. Thomas Shubrick, he was called by this church to the exercise of his gifts; and preached his first sermon in Charleston, from Isa. 57, 21.

He was regularly licensed by the church, on March 3d, 1799; and not long after, receiving a call to the pastoral charge of the Euhaw Baptist church, he was ordained in Beaufort, (where he preached half his time,) January 9, 1800, by the Rev. Drs. Furman and Holcombe.

MISSIONARY LABOR OF DR. FURMAN.

No man more fully appreciated the particular obligations of the pastoral relation than did Dr. Furman; yet he

was not insensible to the claims of missionary labor, and had an ear open to the Macedonian cry of the destitute. It was his happiness to serve a church that seconded the enlarged desires and liberal views of his own mind. An inviting field of ministerial labor was now open in Georgetown; whither he made periodical visits, spending some weeks and administering the ordinances. His labor was not in vain in the Lord. Several were baptized at successive periods; and in the month of June, 1794, a church was constituted there with thirty-six members, who had previously been reckoned members of this church. His periodical absences, while he lived, though they caused a privation to the church, were cheerfully acceded to, not only as tending to his own refreshment, so necessary in this climate; but, as contributing to refresh the spirits of God's destitute people in the regions through which he passed. To his benevolent activity is to be traced the baptism of some white persons and a large number of colored people, since 1807, on Edisto Island; and also, in a measure, the gathering of the churches of Goose Creek, and Mount Olivet, constituted in 1812. At Edisto, a neat wooden building was put up and completely furnished with everything desirable for the orderly and decent arrangement of the house of God, by the extraordinary energy of a female, Mrs. Hephzibah Townsend; who, until March, 1829, continued a member of this church. The place was first opened for worship, and dedicated to the service of God, with a sermon by Dr. Furman, May 23, 1818.

It has, perhaps, never fallen to the lot of any congregation to be long and entirely free from discontented and restless spirits; who merge almost every consideration of courtesy, prudence, gratitude, and good order, in a mistaken zeal for the fancies of a moment. Dr. Furman, like his predecessor, did not escape

what usually falls to the lot of those ministers who have long and faithfully served the same people. About the year 1794, an attempt was made by a few persons connected with the congregation, to induce a very popular clergyman, the Rev. Mr. Staughton, then a young man, recently arrived from England, to settle in Charleston; and hints were not obscurely given of a desire to have him made co-pastor of the church. But the more staid and reflecting portion of the congregation frowned indignantly on the effort; and the consummate prudence, and varied excellencies of Dr. Furman, displayed on this trying occasion, gave him even a stronger hold than before on the estimation of all parties; and no similar trouble ever after occurred.

DEATH OF MR. HART.

In the year 1795, December 31, the Rev. Mr. Hart, for thirty years pastor of this church, ended his useful life, at Hopewell, N. J. The church here, in grateful memory of his services, requested their pastor to preach a funeral sermon for him. This was done by Dr. Furman, February 7, 1796, and the sermon was published.

BENEVOLENT INSTITUTIONS.

With such a seer at their head, who "had understanding of the times, to know what Israel ought to do," it might be expected that the church would stand prepared for the progressive dawn of the millennial day, even as "they that watch for the morning." With the commencement of the present century, *Christian charity* has come forth on her errand of mercy, more fruitful in enterprise, more ready in self-denial, more abundant in labors, than in the generations that have gone by; she now stands at that point of advancement, toward the end of her course, whence all the kingdoms of the earth can be distinctly surveyed; and God, our Saviour, bids her claim the

teeming wastes as her own. We have fallen on the times which prophets and holy men desired to see; and to be a consistent Christian of the nineteenth century, a true child of *Charity* at this dawn of a better day, requires a reach of vision, a liberality of feeling and of action, guided and chastened indeed by truth, yet expanded to a degree correspondent to the crisis.

CONCERT OF PRAYER.

To the sovereign grace of God this church owes the happiness and honor of having stood ready to meet the opening indications of Providence, in regard to the advancement of Messiah's kingdom. The *Quarterly Concert* of prayer, which had been adopted in some places, both in England and America, on the suggestion of President Edwards, engaged the attention of this church; and in 1795 it was recommended to all the churches of the Association. It was observed on the first Tuesdays in January, April, July, and October; but as this fell into disuse about 1810, the church soon after set up the *Monthly Concert* of prayer, on the first Monday evening in every month, which had been first established by our brethren in England of the Nottingham Association, June 3, 1784. The union of the church with the Independent and Presbyterian denominations in this city, in the support of that meeting, is of more recent date.

MISSIONS.

But they have not contented themselves with good desires and supplications only;—"their prayers and their alms together have gone up for a memorial before God." In the year 1800, the church sent to the Association the following query, viz: "Is there not at this time, a call in providence for our churches to make the most serious exertions, in union with other Christians of various denominations, to send the gospel among the heathen; or to such peo-

ple who, though living in countries where the gospel revelation is known, do not enjoy a standing ministry, and the regular administration of divine ordinances among them?"

This query drew forth an animating response from the Association; and the missionary excitement produced by it, among the churches, led them to adopt, as the field of their labor, the remnant of the tribe of Catawba Indians, located on both sides of the Catawba River, in York and Lancaster districts, S. C. In 1802, the Rev. John Rooker was appointed missionary, with a designation to those people, and continued in the immediate superintendence of the mission and its schools, until 1817; when, from the diminution of the tribe, their being so entirely surrounded by the habitations and churches of the whites, and their own wandering habits, it was judged inexpedient longer to continue the mission. To this enterprise, while it was sustained, this church contributed their full proportion; and also to all those missionary objects which, since the year 1813, have begun to gain extensively upon the attention of the American Baptists. For proof of this, we need only refer you to the minutes of its various societies, and the records of the General Committee.

SUNDAY SCHOOL.

The Sunday School Institution received the early attention and countenance of the church. Formerly it had been the custom of the pastor to catechise the children of the congregation, semi-annually, in a public manner. This exercise was conducted in a manner so edifying, and yet so fatherly and attractive, that it was at once, a source of profit and of pleasure to the young: and many of you, who now hear me, can recollect with what enthusiasm you prepared your catechetical exercise, and with what exultation you hailed the approach of the honored day when you could stand up before your father and

friend, and repeat your well-conned answers, and receive his smile of approbation; when clinging to his gown, (the exercise being ended,) you would retire with him to partake of his cheerful collation.

But when the more efficient system of Sunday school instruction was introduced, this ancient custom was gradually laid aside.

ORGANIZATION OF S. C. STATE CONVENTION.

In the year 1819, anxious to see the objects of education and missions more generally patronized among their brethren in the State, the church sent up to the Association a notice and recommendation of a plan, which had been digested by their pastor, to secure the more general co-operation of the churches; which was accompanied by the draft of a serious address to the other Associations. Simultaneously, a query, relating to the same subject, was presented by the church at the High Hills of Santee. This was the commencement of those measures which led to a meeting of Delegates at Columbia, in December, 1821, at which the State Convention of the Baptist denomination in South Carolina was formed. Of this body, its objects and efforts, time alone must speak.

NEW HOUSE OF WORSHIP.

About this period the church had the gratification of witnessing the erection of a new edifice for public worship. This had been meditated as early as 1805, when the Rev. Dr. Furman presented the church with a tract of land in St. Paul's Parish, then deemed to be worth \$1000, to be appropriated to this object at a convenient time.

In the course of the next ten years, other and important aids were received; particularly a lot in Hampstead, the bequest of Mr. William M. Turner, in 1807, afterwards sold to Thomas Raine. The "Religious Society," formed in

1775, becoming extinct in 1810, had provided that its funds, in that event, should belong to the Baptist church. From these, the church realized £965 11 1. With these and other available means, estimated in all at about \$7000, the congregation began in 1815, to augment the amount by subscriptions, which were industriously circulated, both by themselves and some benevolent friends in other denominations, and met with liberal patronage from a generous community. Means to the amount of \$20,000 having been furnished, they proceeded to appoint a building committee, October 22, 1817, consisting of William Rouse, George Gibbs, Richard B. Furman, Tristram Tupper, and James Nolan, with all necessary powers; and, meanwhile, efforts were still used to increase the funds. For various reasons, the commencement of the work was retarded until 1819. On September 19, 1819, the foundation being laid, the corner stone, enclosing proper documents, &c., was laid under the south east corner of the building, by the hands of the venerable pastor, with appropriate exercises and solemn prayer. Under the judicious and tasteful plan adopted by the committee, and by their exemplary vigilance and faithfulness, the building rose rapidly, and was completed in the following year.

The last Sabbath which the church spent in the old building they had occupied so long, will never be forgotten by those who witnessed the solemn services. In the evening Dr. Furman, deeply penetrated with the varied reflections which the occasion inspired, and scarcely able to command himself, took leave of the consecrated spot, with sobbing and many tears; the feelings of the flock were scarcely less intense than his own; and the place of their pasture was now literally a *Bochim*, a place of weepers. On the Thursday morning following, viz: January 17, 1822, the new building was first opened for worship, and dedi-

cated to the service of Almighty God, with a sermon from the Rev. Dr. Furman. The text used on this occasion was 2 Chron. 6, 8. Shortly after this enlargement of the accommodations of worship, the hearts of the members were also enlarged. While the church had enjoyed a steady onward progress all through the ministry of Dr. Furman, various seasons of refreshing had occurred at intervals; never marked by extraordinary excitement, but always bearing a genial, heavenly influence: and now it pleased God to raise a goodly number of willing converts, to take their proper places amid the maturer fruits of his past labors;—the church at this period appearing like the variegated scenery, the promontories and the recesses of an indented shore, standing out to receive the last mellow rays of the setting sun, and remain a living landscape of spiritual verdure, lighted and adorned by his instrumentality.

DEATH OF DR. FURMAN.

The firm and vigorous health which this honored pastor had ever enjoyed, had kept out of view, in a great measure, the consideration of his mortality. But the time drew near when the servant of the Lord should die. His uncommon labors in the cause of suffering humanity, in the calamitous season of 1824, laid the foundation of a disease from which he never recovered. He visited the Association and Convention, in the close of that year; and having imparted to his brethren, with more than usual copiousness and solemnity, his latest counsels, he took affectionate leave of them, expressing his apprehension that he should see them no more. Returning to the bosom of his family, his agonized frame, and his altered appearance, and all the dread ravages of disease, soon issued the summons to gather about him, and see him die. The church, who felt as one large family beneath his paternal care, assembled daily, and offered up prayers and cries, with-

out ceasing, for his restoration. He had preached his last sermon. Like him whose walk he then described, he had "walked with God," and it might also be said of him even while living, "he was not, for God took him." His spirit lived on high; not in the raptures, but in the solid hopes of faith. When any of his congregation came about him, they saw, that, though in other respects scarce a vestige of the world could be discerned, while his spirit was staying on God at the banks of the Jordan, a concern for their spiritual welfare had been so deeply traced on his mind, that even the hand of death could not erase it. To such he would, faltering, say, "I am a dying man; but my trust is in the Redeemer. I preach Christ to you, dying, as I have attempted to do whilst living: I commend Christ and his salvation to you." "Just before he expired, he requested the 23d Psalm to be read; and whilst this delightful portion of scripture was imparting balm to his listening spirit, he flew away, as on the wings of a dove, to be at rest." He died on the night of the 25th August A. D., 1825.

Farewell—Farewell—Thou Man of God!

Baptists in Cromwell's Time.

SEPTEMBER, 1856.

Mr. Editor of the Memorial:

In the first page of your number for May, which has but just fallen into my hands, your very able correspondent, T. F. C., says of the world-renowned William Penn, "He was himself the son of a Baptist." I confess the passage has filled me with surprise, beyond my powers of description. On the one hand, I have always found the statements of your correspondent made with great care, and on the other, I have always learned from Dixon and other authorities, that Admiral Penn was grieved at the non-conformity of his son, and did whatever could be done to separate him from the Puritans and all their peculiar views. I should feel greatly obliged to our excellent friend, if he will give me some further information on this subject; and especially if he can re-

concile the conduct of Admiral Penn to his son William, with the principles which, as a Baptist, he must have cherished.

With profound respect for T. F. C., for the Memorial, and for yourself, I am, Mr. Editor,
Very truly yours,
J. B.

The above note of inquiry from an esteemed correspondent in regard to the father of Wm. Penn, has suggested some allusion to the position of the Baptists at the period of the English Revolution. And while the particular point referred to by our correspondent may not be of great importance, the subject suggested by it has more than ordinary interest.

As to Admiral Penn, his adherence to and his defection from the Baptist cause, are easily explained. He was a mere time-serving politician. When Cromwell was at the height of his power, and Puritanism and independence were popular words, he outran the zealots in enthusiasm, and carried his liberal and republican principles even beyond their legitimate results. He could make longer prayers than any of the saints, and fiercely advocate the gospel of love—and would doubtless have been ready with sword and blunderbuss, to maintain the doctrines of the Prince of Peace. When the scale turned, and monarchy was restored, he could out-herod Herod in bigotry, and lament, with most sincere indignation, his son's denial of the faith, in not conforming to the Episcopal Church.

Like the Vicar of Bray, he was true to his principles. The vicar was reproached with having changed his principles from monarchy to republicanism, and *vice versa*, from prelacy to independency, and from independency to prelacy, back and forth, as the times changed. He defended himself, denying that he was guilty of any inconsistency. He was true to his principles, and those were, *to live and die vicar of Bray*.

But to the evidence that Admiral Penn was a Baptist. Having removed, as we presume, the objection which our correspondent has urged, we may content

ourselves with referring to an authority so justly and widely celebrated for historical researches as the Rev. Wm. R. Williams, D. D. It would be easy to trace the matter further back, as Benedict and others, we think, have alluded to the subject; but this may suffice. The extract, which we take from Williams' *Miscellanies*, p. 198-203, is full of interest, and will compensate our readers for the discussion of a subject of so little practical moment as the faith of Admiral Penn:

"Religious toleration, promulgated, and to a certain extent practised, under the republic and under Cromwell, cruelly restricted under the Stuarts, was finally established by the revolution of 1688. In preparing the way for this momentous change, it is the glory of our own denomination of Christians to have labored most efficiently. They contended for what was then deemed a portentous heresy. Featly himself, a man of piety, but of bitter zeal, and an inveterate opponent of our body, published that the Baptists were laboring for the utmost freedom of the press, and for unlimited toleration—"damnable doctrines," as he termed them, for which he would have them 'exterminated from the kingdom.'

"To the Baptist, then, the age of Cromwell and Baxter is a memorable one. The period of the Commonwealth and the Protectorate was the season in which our distinguishing sentiments, heretofore the hidden treasures of a few solitary confessors, became the property of the people. Through weary years they had been held by a few in deep retirement, and at the peril of their lives; now they began rapidly working their way and openly into the masses of society. The army that won for Cromwell his "crowning mercies," as he called those splendid victories which assured the power of the Parliament, became deeply tinged with our views of Christian faith and order. They were not, as military bodies have so often been, a band of mercenary hirelings, the sweep-

ings of society, gleaned from the ale-house and the kennel, or snatched from the jail and due to the gallows; but they were composed chiefly of substantial yeomanry, men who entered the ranks from principle rather than for gain, and whose chief motive for enlistment was, that they believed the impending contest one for religious truth and for the national liberties—a war in the strictest sense *pro aris et focis*. Clarendon himself allows their superiority, in morals and character, to the royalist forces. In this army the officers were many of them accustomed to preach; and both commanders and privates were continually busied in searching the Scriptures, in prayers, and in Christian conference. The result of the biblical studies and free communings of these intrepid, high-principled men, was, that they became, a large portion of them, Baptists. As to their character, the splendid eulogy they won from Milton may counterbalance the coarse caricatures of poets and novelists, who saw them less closely, and disliked their piety too strongly, to judge dispassionately their merits.

"Major General Harrison, one of their most distinguished leaders, was a Baptist. He was long the bosom friend of Cromwell, and became alienated from him only on discovering that the Protector sought triumph, not so much for principle as for his own personal aggrandizement. Favorable to liberty, and inaccessible to flattering promises of power, he became the object of suspicion to Cromwell, who again and again threw him into prison. On the return of the Stuarts, his share in the death of Charles I., among whose judges he had sat, brought him to the scaffold; where his gallant bearing and pious triumph formed a close not unsuitable to the career he had run. Others of the king's judges, and of the eminent officers of the army, belonged to the same communion. Some of these sympathized only, it is true, with their views of freedom, and seem not to have embraced their reli-

gious sentiments. Among this class was Ludlow, a major-general under Cromwell, an ardent republican, and who, being of the regicides, sought a refuge, where he ended his days, in Switzerland. He was accounted the head, at one time, of the Baptist party in Ireland. Such was their interest, that Baxter complains, that many of the soldiers in that kingdom became Baptists, as the way to preferment. (Orme, I., 135.) The chancellor of Ireland under Cromwell was also of our body; Lilburne, one of Cromwell's colonels, and brother of the restless and impracticable John Lilburne, was also of their number. Overton, the friend of Milton, whom Cromwell in 1651 left second in command in Scotland, was also ranked as acting with them, as also Okey and Alured. Col. Mason, the governor of Jersey, belonged to the Baptists, and still others of Cromwell's officers. Penn, one of the admirals of the English navy, but now better known as the father of the celebrated Quaker, was a Baptist. Indeed, in Cromwell's own family their influence was formidable; and Fleetwood, one of his generals and his son-in-law, was accused of leaning too much to their interests as a political party.* The English matron, whose memoirs form one of the most delightful narratives of that stirring time, and who in her own character presented one of the loveliest specimens of Christian womanhood, Lucy Hutchinson, a name of love and admiration wherever known, became a Baptist. She did so, together with her husband, one of the judges of Charles I., and the governor of Nottingham Castle for the Parliament, form the perusal of the Scriptures.

*To their influence as a political party, too, Baxter explicitly attributes that event which caused shuddering on every throne of Europe, the execution of Charles I., the monarch whom he loved. To them he also traces the invasion of Scotland; in short, the chief events which hurried on the subversion of monarchy and the establishment of a republic.

"Although they deemed literature no indispensable preparation for the ministry, (nor did the church of the first centuries,) the Baptists under Cromwell and the Stuarts, were not destitute of educated men. Out of the bounds of England, Vavasor Powell, the Baptist, was evangelizing Wales with a fearlessness and activity that have won him, at times, the title of its apostle; and on our own shores, Roger Williams, another Baptist, was founding Rhode Island, giving of the great doctrine of religious liberty a visible type. Our sentiments were also winning deference from minds that were not converted to our views. Milton, with a heresy ever to be deprecated, and lamented, had adopted most fully our principles of baptism. Jeremy Taylor, a name of kindred genius, in a work which he intended but as the apology of toleration, stated so strongly the argument for our distinguishing views, that it cost himself and the divines of his party much labor to counteract the influence of the reasonings: while Barlow, afterwards also a bishop, and celebrated for his share in the liberation of Bunyan, addressed to Tombes a letter strongly in favor of our peculiarities. Such progress in reputation and influence was not observed without jealousy. Baxter laments that those who, at first, were but a few in the city and the army, had within two or three years grown into a multitude, (Works, xx., 279); and asserts that they had so far got into power as to seek for dominion, and to expect, many of them, that the baptized saints should judge the world, and the millennium come. And Baillie, a commissioner from Scotland to the Westminster Assembly, a man of strong sense, and the ardor of whose piety cannot be questioned, though he was a bitter sectarian, complained that the Baptists were growing more rapidly than any sect in the land; while Lightfoot's diary of the proceedings of the same Assembly proves that similar complaints were brought before that venerable body.

"Some would naturally, as in the history of the early Christians, be attracted to a rising sect, who were themselves unprincipled men. Lord Howard, the betrayer of the patriot Russell, was said to have been, in one period of his shifting and reckless course, a Baptist preacher. Another, whose exact character it is difficult to ascertain, perverting, as royalist prejudices did, even his name for the purposes of ridicule, Barebones, the speaker of Cromwell's parliament, is said to have been a Baptist preacher in London. Others, again, of the body were tinged with extravagances; some joined with other Christians of the time in the confident expectation of what they termed the Fifth Monarchy, Christ's personal reign on the earth. In the changes of the day, and they were many and wondrous, they saw the tokens of Christ's speedy approach to found a universal empire, following in the train of the four great monarchies of the prophet's vision. It is to the credit of Bunyan, that he discerned and denounced the error. Then, as in all ages of the church, it was but too common for the interpreters of prophecy to become prophets. Others, again, were moved from their steadfastness by Quakerism, which then commenced its course; while others adopted the views of the Seekers, a party who denied the existence of any pure and true church, and were waiting its establishment yet to come. In this last class of religionists was the younger Sir Henry Vane, the illustrious patriot and statesman so beautifully panegyricized in a sonnet of Milton, (and from his talents dreaded alike by Cromwell and the Stuarts,) and the friend of Roger Williams. The founder of Rhode Island seems himself, in later life, to have imbibed similar views.

"Yet with all these mingling disadvantages, and they are but such heresies and scandals as marked the earliest and purest times of Christianity, that era in our history is one to

which we may well turn with devout gratitude, and bless God for our fathers. In literature, it is honor enough that our sentiments were held by the two men who displayed, beyond all comparison, the most creative genius in that age of English literature, Milton and Bunyan. In the cause of religious and political freedom, it was the lot of our community to labor, none the less effectively because they did it obscurely, with Keach, doomed to the pillory, or, like Delaune, perishing in the dungeon. The opinions, as to religious freedom, then professed by our churches, were not only denounced by statesmen as rebellion, but by grave divines as the most fearful heresy. Through evil and through good report they persevered, until what had clothed them with obloquy became, in the hands of later scholars and more practised writers, as Locke, a badge of honor and a diadem of glory. Nor should it be forgotten, that these views were not with them, as with some others, professed in the time of persecution, and virtually retracted when power had been won. Such was, alas, the course of names no less illustrious than Stillingfleet and Taylor. But the day of prosperity and political influence was, with our churches, the day for their most earnest dissemination. Their share, in shoring up the falling liberties of England, and in infusing new vigor and liberality into the constitution of the country, is not yet generally acknowledged. It is scarce even known. The dominant party in the church and the state, at the restoration, became the historians; and "when the man, and not the lion, was thus the painter," it was easy to foretell with what party all the virtues, all the talents, and all the triumphs, would be found. When our principles shall have won their way to more general acceptance, the share of Baptists in the achievements of that day will be disinterred, like many other forgotten truths, from the ruins of history. Then it will, we believe, be found, that while dross, such

as has alloyed the purest churches in the best ages, may have been found in some of our denomination, yet the body was composed of pure and scriptural Christians, who contended manfully, some with bitter sufferings, for the rights of conscience, and the truth as it is in Jesus; that to them English liberty owes a debt it has never acknowledged; and that amongst them Christian freedom found its earliest and some of its staunchest, its most consistent, and its most disinterested champions."

American Revivals seen with English Eyes.

IN the British Baptist Manual for 1856 we find a letter from Rev'd J. M. Cramp, President of the Acadia College, Nova Scotia, which may be interesting as showing how our "revival measures," as they are termed, strike the mind of a Christian unfamiliar with them, and at first probably prejudiced against them.

"When I wrote to you last year, a revival of religion was commencing in this district, and especially in connexion with the First Horton church. It increased in interest and power, and continued through the months of April, May and June. Seventy-two persons were baptized on profession of faith, some of whom will devote themselves to the Christian ministry. A considerable number were members of our institutions, the college and the academy. They will hereafter exert, we trust, a salutary influence in their respective neighborhoods.

I had not before witnessed a "revival," in the North American sense of that term. It may, probably, be difficult to place before English brethren a correct and complete view of such an event, but I will make the attempt.

Our weekly prayer meeting in the vestry on Friday evenings is conducted by the students, and it is customary, after some five or six have prayed, to read a

portion of scripture, briefly comment on it, and then invite exhortations from any of the brethren. In the early part of last year these meetings were remarkably well attended, insomuch that on several occasions some were unable to gain admittance. Unusual solemnity prevailed. Those who exhorted felt and manifested a degree of affectionate fervor far surpassing all ordinary experience. It was soon evident that religious emotion was spreading. The countenances of many betrayed the internal conflict. At last, the pent-up feeling found vent, and one after another rose up in the meeting, confessing sin, entreating the prayers of God's people, or testifying their humble trust in the Saviour. Nor was it confined to them; Christians, too, were broken down, and acknowledged with tears their wanderings and worldliness. To meet the emergency our exercises were made more frequent, till at last for several weeks every evening was devoted to some religious service, prayer, preaching, or conversation with enquirers. The vestry proved too small, and for some time we found it necessary to conduct these services in the meeting-house, which was often well filled on successive evenings.

So powerful was the excitement, that many of the youths in our institutions were scarcely able to pursue their studies. They could think of nothing else but sin and salvation. Singly, or by twos and threes, they would repair to the adjoining woods to pray; and after the public meetings, they would assemble in smaller groups, in their rooms, for conference and devotion, sometimes prolonging their exercises to a late hour.

On Lord's day afternoon I went to the college, and visited in their own rooms those who were under concern. It was a peculiarly solemn season. As I passed from room to room, I met with the same state of feeling everywhere—a deep sense of sin, which in one or two instances threatened to sink into settled gloom, but which was shortly exchanged for

calm or joyful trust in Christ. On another occasion, having given notice that on a certain evening I would meet enquirers, I repaired to the vestry, thinking that possibly two or three might be there, and to my astonishment *sixteen*, most of them very young, met me, anxiously asking what they must do to be saved.

It was necessary to call the church together every week, to receive the applications of candidates for fellowship. Those, too, were deeply interesting meetings. They were held on Saturday afternoons, and on the next mornings we went down to the river, where, in the presence of large assemblies, the ordinance of baptism was administered. The usual public service in the meeting-house followed, at the close of which the newly baptized took their places in front of the pulpit, and received the right hand of fellowship, accompanied by brief exhortations. Every Lord's day in April and May was thus occupied.

Our young brethren, candidates for the ministry, rendered invaluable aid. The revival spirit fell upon them with great power, and their counsels and encouragements to inquirers were gratefully acknowledged and much blessed.

I look back on that period with thankfulness. It was really an instructive time. I saw that a revival is a reality. I see it still; the proof is continually before me. In some few instances, the hopes that were entertained have not been realized, but the majority of the converts adorn their profession. That a gracious effusion of the Spirit was then witnessed and felt I am fully assured; and we all said, "Not unto us, O Lord, not unto us, but to thy name give glory."

The good work advanced in many other places in like manner during the spring and summer, and several hundred were converted to God.

The state of our churches in this province was thus reported at the last meet-

ing of the convention, held in September, 1854:

	Churches.	Baptized.	Members.
Western Asso'n	42	463	5,923
Central "	35	267	3,318
Eastern "	40	146	2,300
	117	876	11,541

The Power of a Burnt Bible.

IT was a dull winter's morning; the sky was leaden, the air was damp and cold, and the trees, now quite denuded of their summer clothing, shivered in the wind. All was cold and cheerless without; and it was not less so within Tom Evans' house. He had come down stairs moody and sullen to breakfast. His wife had prepared the fire, and two little ones sat clean and tidy at the table, but Tom spoke little to any of them, and looked dull and discontented.

What was the matter with him? "Oh, nothing, nothing!" he would have said, if you had asked him. But why was he not happy, with his kind, industrious little wife, his healthy children, and his business so far prospering as to give them all a comfortable living? Tom had every thing in this world that could make him happy; but all would not do, for his *mind* was uneasy—he was an *infidel*.

Breakfast was finished; the wife cleared things away, the children were dressed to go to school, and Tom took out his cloth, and sat himself cross-legged on the floor, and set to work, with his needle and thimble, for the day.

"How dark it is," he exclaimed, looking out the window; "it always happens so when I have most to do. What a small, dark window this is; I never was in such an uncomfortable house, and all this work to do, too."

"Well, you should be thankful for that, at all events," said his wife, timidly. "The Bible teaches us always to be thankful for every thing; for nothing that we have do we deserve. I don't think, dear Thomas, you should be so discontented; God has given to us a

great many blessings which he has withholden from others."

"Don't talk to me of blessings, and the Bible, and such things, Jane. You know I don't believe in any of them." Jane was silent; her sorrow was that he did not believe.

The morning passed on, and Tom was not idle at his work. "Ah, there," said he, casting his eyes out of the window, "is that Miss L—— again with her books and tracts. I fancy she won't come in here again. I think I've pretty well told her my mind about such rubbish and nonsense. My neighbors may be fooled, but I know this, that I won't."

"Miss L——," said Jane, "is a very nice young lady, Tom. I'm sure she only means to be kind. One would think she had injured you, that you dislike her so much. Why, here she comes to our door. Do, dear Tom, be civil to her; don't be rude, that's a good man."

A knock came to the door, Jane opened it, and Miss L—— appeared. "Well, Mrs. Evans," said she, "how are you today? Can I have a word or two with you?"

"Oh, yes, ma'am; pray come in and sit down." Tom looked at her and said, "Good morning," with a loud voice and indifferent air.

"I am going the round of my district," said Miss L——, "to look after the wants of my people, and particularly to enquire whether they are well supplied with Bibles."

At the mention of Bibles Tom scowled, and Jane turned pale, for she knew how her husband disliked them, and, indeed, he would not allow one to be in the house.

No one spoke, so Miss L—— said again, "How are you supplied with Bibles in your house, Mrs. Evans?"

Jane was just faltering out an answer, when her husband relieved her by gruffly saying at once, "We haven't no Bible in our house; and I don't mean to have one, neither."

"No Bible at all," answered Miss

L——. "Well, I am sorry to hear this because I think no house can be really happy without the reading of God's book. But why is it that you have an objection to the Bible, Mr. Evans? I never heard of it doing any one any harm, and I am sure it has done a great many people much good."

"I say what I say," answered Tom. "I haven't a Bible in my house, and don't mean to have one."

"Perhaps," said Miss L——, "you don't like to spend money upon one. Now, I will tell you what, Mr. Evans, I don't want you to spend a penny upon what you don't like, but I will make you a present of one. There," said she, putting upon the table a nice little roan Bible, "I will leave this with you; you will take this as a present from me, will you not?"

"Leave it or not, as you please, ma'am," answered Tom; "I have said there shall not be a Bible in my house," and there shan't, either."—"Well, but surely you'll let me leave it?"

"Oh, yes, leave it if you choose; but mark you, you see that fire? As soon as you cross the threshold of my door, that book goes into the fire. I'm a man of my word, and I'll do it."

"Mr. Evans," said Miss L——, looking calmly at him, while his wife trembled with emotion, "I *will* leave the book, and you may do with it what you like; but may God yet use that despised book for the salvation of your soul!" And she offered up a silent prayer, that He, in whose hands is all power, might have mercy upon the poor infidel, and use his own Word as his instrument.

Miss L—— rose up and took her leave. She crossed the threshold, and closed the door. Tom Evans immediately moved to the table and seized the Bible. "There," said he, holding it out at arm's length, "I'm a man of my word; this book shall *not* stay in my house to trouble me," and he flung it on the top of the fire.

A column of smoke soon rose from

the volume; then the flames caught it, and it blazed with a bright glare up the chimney. Jane went out of the room, silently weeping, to a neighbor's cottage. As she opened the door, a gust of wind rushed in and fanned about the burning leaves. The infidel stood over the fire till all appeared to be consumed, and then sat down to his work.

The short day was soon over, and evening stole on. Tom left his work, and desired his wife to light the candle; then they sat over the fire together.

"I fancy," he said to his wife, "that that ere district lady, as she calls herself, didn't expect I would keep my word about that book. But I'm a man of my word, and I hate the book, and that's the fittest place for it," pointing to the blackened leaves underneath the grate. "The fire has done its work well; but there's a bit here which hasn't been touched," and he took up a small piece which had been blown by the draught to one side, and so had escaped entire destruction. It was brown, and scarcely told what it had been, but the print seemed to have been burnt out into bolder relief by the action of the fire.

"I did say that I would not read the book, but I will just see what the fire has left." He took it in his hand, and, holding it up to the candle, read these words—"Heaven and earth shall pass away, but my word shall not pass away."

These words were not read by Tom without effect. The Spirit of God worked by them. He could not lose remembrance of them. He rested not till he found a Saviour and peace to his soul. The lady's prayer was answered. God was true to his promise, "My word shall not return to me void, but it shall accomplish the thing whereunto I sent it."

A Remarkable Deliverance.

AMONG numerous instances of faithful suffering for God, and almost miraculous interposition of Providence in behalf of the oppressed, we may re-

cord the case of Mr. Andrew Gifford. He was a Baptist minister of high repute in the west of England. At Bristol, the principal field of his labors, he was three times confined in Newgate, and once hurried away to Gloucester. He had been preaching among the colliers in the forest of Kingswood, near Bristol, where his son, who was the sentinel, was prevented from giving notice of the approach of the informers, by being frozen to the ground. An independent minister who, pursued by the same enemies, had been preaching in another part of the wood, lost his life in attempting to escape across a river. But the colliers hearing that Mr. Gifford was taken, rose in arms for his deliverance. He declined their aid, saying that he would rather leave his cause with God, who, he doubted not, would order all for the best. The justices gave him permission to visit his wife, who was near lying in, and to settle his affairs. But the informers, as soon as he reached home, seized him, and hurried him away to Gloucester, a distance of thirty miles. Thus it was ordered that he entered the castle just as the public chimes announced twelve o'clock at night. When six months, for which his mittimus had condemned him, were expired, he desired to be dismissed. The keeper objected that it was unusual to open the gates at midnight, to which Mr. G. replied that they were opened at that hour to let him in, and why should they not be to let him out? He was discharged; and the next morning at six o'clock, arrived an express from London, with an order to confine him during life, from which hard fate he escaped by the relentless furies of his enemies, who had hurried him away to prison at midnight, so that he was released again at midnight. Had they been less cruel at the first, their subsequent order to incarcerate him again would have arrived in time, and would have been fulfilled.—*Crosby's History of the Baptists.*

In Acrostic.

BY E. A. WEBSTER.

All the wealth the world bestows
 Ne'er can heal a wounded mind;
 Ne'er can give the soul repose,
 Ever tossed by passion's wind.
 Love, like that which Jesus shows,
 Ills of life alone subdues;
 Zeal that the disciple knows
 Aught of sin can never choose.
 Breath shall fail and life depart,
 Earthly forms of being cease;
 Time shall stop this beating heart—
 Heaven alone hath endless peace.
 Dust to dust must soon return,
 Resting soon in silent clay:
 Youth its swift decay shall mourn:
 Every joy shall pass away,
 Rising soon in endless day.

Pocket Deep.

YES—say does your religion go pocket deep. Were you converted only in the upper story—the old man only scalped—or was he killed dead? Does your religion teach only about that “unruly” member, so that cut your head off, and soul and body would both be damned; or were you converted right down through, from head to foot, “soul and spirit,” pocket book and all? Not merely the coppers, three-cent pieces, and smooth four-pences; but those dollars, and eagles, and V's, and X's? Say, friend, when God converted you, did he convert house, barn, cellar, corn-cribs, potato-bins, meal-bags, and all? You have been praying for a “deeper work of grace”—how deep will you have it? pocket deep? You have desired to “feel more deeply”—how deep? pocket deep, or do you only want to feel skin deep? You don't feel as you want to: well, perhaps you never will till you feel in your *pocket more*.

Just think about these matters, will you? You feel for your brother; well, just feel in your *pocket*. You feel for the poor; well, feel in your *pocket*. You feel for “the cause;” well, feel in your *pocket*. You feel for poor preachers;

well, feel in your *pocket*. And if you feel there, you will make others feel, and feel very thankful too, that God has some servants whose religion is *pocket deep*.

“O, I don't believe in talking so much about pecuniary matters;” you don't, eh? Ah, well, I guess your religion is not pocket-deep yet. Try again; get a little nearer Him who “was rich” and “became poor” for you. You feel rather pleased when God's blessings come rolling into your purse and dwelling—that's all right; but the Lord Jesus said, “It is more blessed to give than to receive.” Now, don't shrug your shoulders so; I'm not going to beg a sixpence from you; don't be alarmed, I wouldn't ask you to give me a dollar for all the money you have in the world. Don't fret! All I want to know is, whether your religion is *pocket deep* or not. Just think of it a little. I don't ask whether you would scatter everything to the four winds if you knew the Lord was coming, so that you couldn't use it, but whether you are as ready to open “the bag now,” when it can be of use, as at some other time, when it will be scattered in haste and fear, and do no one any good, and perhaps will do much hurt, as has often been the case in time past.

In a word, is your religion *pocket-deep*, or is it only *skin deep*?—*Cross and Crown*.

It more concerns thee to mend one fault in thyself, than to find out a thousand in others.

Despise not the humble man; he is a true temple of God, though he have but a low roof.

Every hour is worth at least a good thought, a good wish, and a good endeavor.

Though God offers forgiveness to those who repent, yet he does not promise that they shall have to-morrow to repent in. Be wise to-day.

Editor's Garner of Gleanings.

BAPTISTS IN CONNECTICUT.—The first Baptist church in this State was constituted in the township of Groton, in 1705. It was then, and for a long time after, a dark and trying time for the pious, and especially for a Baptist. Of this a private letter from a widow of fifty-four years, written to her son, who was then suffering as a persecuted Baptist minister, will give some idea to the reader:

NORWICH, Nov. 4, 1752.

Dear Son,—I have heard something of the trials among you of late, and I was grieved until I had strength to give up the case to God and leave my burthen there. And now I would tell you something of our trials. Your brother Samuel (Backus) lay in prison twenty days. October 15th, the Collector came to our house and took me away to prison, about nine o'clock in a dark rainy night. Brothers Hill and Sabin were brought there the next night. We lay in prison thirteen days, and then were set at liberty, by what means I know not. Whilst I was there a great many people came to see me; and some said one thing, and some another. O, the innumerable snares and temptations that beset me, more than ever I thought of before! But, O, the condescension of heaven! Though I was bound when I was cast into this furnace, yet was I loosed, and found Jesus in the midst of the furnace with me. O, then I could give up my name, estate, family, life, and breath, freely to God. Now the prison looked like a palace to me. I could bless God for all the laughs and scoffs made at me. O, the love that flowed out to all mankind! Then I could forgive as I would desire to be forgiven, and love my neighbor as myself.

"Deacon Griswold was put in prison the 8th of October, and yesterday old Brother Grover, and they are in pursuit of others; all of which calls for humiliation. This church hath appointed the 13th of November to be spent in prayer and fasting on that account. I do remember my love to you and your wife and the dear children of God with you, begging your prayers for us in such a day of trial.

"We are all in tolerable health, expecting to see you.

"These from your loving mother,

ELIZABETH BACKUS,"

After this, a brother of hers was arrested and shut up in prison, while a member of the Legislature, because he would not pay a tax imposed upon him by a minister, of whose church he was not a member, and from whose ministry he received no benefit. In this way things continued until about 1760, when in Norwich the spiritual weapons of truth and love had fairly conquered all carnal ones, since which time Baptists have there had rest. And as in Norwich, so in Canterbury, Baptists suffered from persecutors until about 1770, since which spiritual weapons have prevailed. It was in Canterbury that Elisha Paine was arrested in the fall of 1752, and for a long time confined in prison in Windham, because he would not pay a tax imposed on him by Mr. Cogswell, who was the minister of Canterbury by law, but not by consent or choice of the people. Mr. Paine was at the time an ordained minister and pastor of a church on Long Island, from which and from his family he was detained by his imprisonment, and in consequence of which his family suffered every thing but death.

It was at this time, and while in prison, that Mr. Paine wrote, saying, "I cannot but marvel to see how soon the children will forget the sword that drove their fathers into this land, and take hold of it as a jewel, and kill their grandchildren therewith. O that men could see how far this is from Christ's rule! that all things which we would have others do unto us, we should do even so unto them. I believe the same people who put this authority into the hands of Mr. Cogswell to put me into prison for not paying him for preaching, would think it very hard for the church I am pastor of, if they should get the upper hand and tax and imprison him. And yet I can see no other difference, except that the power is in his hands, for I suppose he has heard me preach as often as I have heard him; and yet he has taken from me by force two cows and one steer, and now holds my body in prison." But those days have long since passed away, and Baptists have multiplied, until there are now in the State SEVEN associations, and ONE HUNDRED AND TWELVE churches, with SIXTEEN THOUSAND THREE HUNDRED AND SEVENTY-NINE communicants, four hundred and forty-five of whom have

been baptized within the last year. Ten churches are assisted, and two missionaries sustained by their State Convention. About one in every twenty of the entire population of the State is now a member of the Baptist church. And among these are to be found some of our best brethren, best pastors, best scholars, and best talent, to each and to all of whom we wish the largest measure of prosperity in building up a people and sustaining the ordinances, which our ancestors had much to do and to suffer in planting and defending in the State.—*N. Y. Chronicle.*

CHANGE NEEDED IN THE METHODIST RITUAL.—There seems to us much justice and force in the suggestions of a correspondent of the New York Christian Advocate and Journal, which we copy below. The italics, capitals, &c., are those of the author :

Mr. Editor,—We understand that a committee has been appointed to *revise* our Ritual. But, in our humble opinion, it is not a *revisal* that is needed, but a *complete change*. We should have a Ritual *eminently and emphatically Methodist*. Why should we continue to borrow the Ritual of the English Church? We should be as *distinct* in this respect as in every other.

There are two objections to our *Baptismal Ritual*.

1. It teaches, or appears to teach, *baptismal regeneration*.

Our church should carefully exclude from her Ritual everything which, either directly or indirectly, savors of the popish doctrine of baptismal regeneration. It is not enough that she in other places denounces this fabulous dogma; but she should clear away all the rubbish which she has gleaned from the English church, which evidently upholds it.

2. Our Ritual is not consonant with our views as to the qualification of candidates.

Adult candidates we consider to be such as have been truly converted; born again; made new creatures in Christ Jesus. Then why should our Ritual say: "*We call upon thee for these persons, that they, coming to thy holy baptism, MAY RECEIVE THE REMISSION OF THEIR SINS BY SPIRITUAL REGENERATION,*" &c. "*The congregation hath prayed that our Lord Jesus Christ would vouchsafe to RECEIVE YOU, to release you FROM YOUR SINS,*" &c.

All this implies that the recipients of baptism in our church have no *saving interest* in Christ—are still in the *gall of bitterness*. How must the man feel, who has been

already born again, and released from his sins by faith in Christ, when he hears those words read at his baptism? Must he not consider them unmeaning mummery?

These words clearly teach that salvation is not obtainable till the rite of baptism has been performed. Do we believe such an unscriptural, absurd idea?

We affirm that all candidates should have a *saving interest* in Christ, to entitle them to the sacrament of baptism, which is introductory to the household of faith; to the communion of saints. Such is the condition of adults, who believe in Christ, and of infants, who are, by virtue of the atonement, Christ's.

Then, in the name of consistency and Christianity, let us have a Ritual not open to these serious and fatal objections.

The parents or guardians of children should be put under public obligation to bring up baptized infants in the nurture and admonition of the Lord; and this is eminently necessary in view of the newly and correctly assumed relation of the church to them.

In our Sacramental Ritual the popish manipulations should be dispensed with, such as: "*Here the elder is to take the plate of bread into his hand;*" "*and here to break the bread;*" "*here to lay his hands upon all the bread;*" "*here he is to take the cup into his hand;*" "*here to lay his hand upon all the vessels which contain the wine.*"

All this might do well if we believed in transubstantiation, and, like the Catholics, considered *manipulations* as necessary concomitants of the ordinance.

We do not believe, as some do, that our Rituals are too long, but we do most conscientiously believe that, in their present form, they are absurd and erroneous, and should therefore be completely changed.

If any one doubts the validity of the grounds we here assume, we can easily prove our objections to be scriptural and logical, to the satisfaction of any intelligent Christian.

We are not alone in the views we have expressed, but we know many intelligent clergymen and laymen who look at our present Ritual in the same light as we do.

PROGRESSIVE METHODIST.

THE LARGEST PRINTING PRESS IN THE WORLD.—Perhaps when the London Times ordered a ten-cylinder press from Messrs. Hoe, it imagined it was leaving even the most enterprising of the American journals

in the back ground, but it will soon find out its mistake, for the circulation of the Philadelphia Ledger, (running well on to one hundred thousand daily,) has compelled the enterprising proprietors of that paper, Messrs. Swain & Abel, to order from the manufacturers two *twelve* cylinder presses, at a cost of \$70,000! To accommodate these gigantic pieces of workmanship, the Ledger folks have been obliged to purchase two adjoining buildings, at a heavy outlay, in which the presses are to be placed. When these are introduced, the Ledger will be able to print sixty thousand sheets an hour, or equal to one thousand sheets per minute.

ANDREW FULLER AND ROBERT ROBINSON.—In the recent volume of "Fuller's Remains," edited by Dr. J. Belcher, we find an interesting account of a discussion between Fuller and Robinson, on the Innocence of Mental Error. It is contained in a letter to Dr. Ryland:

"I find you have heard, though by what channel I cannot conceive, that I have had a little dispute with a certain ingenious gentleman, who has been used to plead for the innocence of mental error. The point was, *Whether any one ought to believe the truth?* If this had been granted, his innocence of error must have fallen. The substance of the conversation, as far as I can remember, was this:

R.—Well, Mr. Fuller, I am told there is a revolution of principles among some of you. Mr. L., of N., tells me, we are all going to be learned [taught] how to preach. Mr. Hall, [of Arnsby,] has written a book, ["Help to Zion's Travelers,"] and Mr. Fuller another; but it is only the old story over again, about repentance and faith being the duty of sinners. Now I told him faith could not be a duty, because that is the effect of examination, and what, when a person does examine, he cannot help doing.

F.—It is as you have heard, as to Mr. Hall's having written a book. His book, however, is not wholly on that subject. He had occasion to say something on natural and moral inability, and so touches on the subject you mentioned.

R.—Natural and moral inability! Well, I think that is a very just distinction.

F.—Do you not think, sir, that it is every one's duty to believe the truth?

R.—No; it is every one's duty to examine the truth, and if they do that fairly, they will necessarily believe it; but believing itself can be no more said to be duty, than

it is my duty to be warm, when I stand by the fire. Being warm is the *effect* of my standing by the fire; it is the influence of fire upon me. So faith is the effect of examination; the effect or influence of truth upon the mind.

F.—If to be the effect of some prior cause cannot consist with duty, then *love* is not a duty; for love is the effect of discerning the beauty of an object; and it has also the other property of faith you mentioned; that is, when we love, we cannot help doing as we do, can we?

R.—No.

F.—And is not love the effect of discernment, too?

R.—Yes.

F.—Well; is not love a duty?

R.—No; properly speaking, it is our duty to examine the excellence of an object; and if we do that, we must love it, if it be lovely; but love itself is not, properly speaking, a duty.

F.—What then did God mean by commanding us to love him with all our hearts, and Christ, by commanding us to love one another? Are we commanded to do what is not our duty?

[No answer that I remember.]

F.—Is it not our duty to choose the good and refuse the evil?

R.—Not philosophically speaking.

F.—What duty, sir, can you point out that is not the effect of some prior cause? No action, I presume, of any kind; for that is the effect of thought and choice.

R.—Yes; but whatever is a *good action*, I allow to be *duty*; but faith is not an *act*.

F.—Nor love! Nor choice!

R.—No.

F.—What then are mental acts? and why are the verbs to *believe*, to *love*, to *choose*, actively expressed?

[No answer.]

F.—What think you of 1 John, v. 10: "He that believeth not God, hath made him a liar?"

R.—Ay, that is, he believeth not the gospel.

F.—Very well; is it no sin to make God a liar?

[No answer.]

F.—Suppose you should go home, and tell a fact from your own knowledge. Your son affects to doubt it.—"What, cannot you believe me?"—"Father," replies the boy, "I am examining the affair. Possibly you may be mistaken, or tell me a lie."

R.—Very well; it would be his duty merely to examine.

F.—I should be unwilling to be in the boy's clothes, if you had a stick in your hand. I think, sir, the sum is, we each suppose the soul to move by a number of movements, as it were, by gradation. First, I think, judge, then choose, love, act, etc. Now, I suppose duty to be predicable of each of these; you only of the *first* in the series. I judge it to be every one's duty to *act* right; and, in order to do that, to *judge* right, *choose* right, etc. You suppose it duty to examine in a right manner: and then, because the other will follow of course, they can be no duties. And so there is no virtue in doing a good action, or vice in an evil one; nor in good choice or evil; but barely in examining these matters. This, I own, reduces good and evil to a very narrow compass."

ANDREW FULLER'S CONFESSION OF FAITH.—
(Delivered by Mr. Fuller, on the occasion of his installation as pastor of the First Baptist Church at Kettering, October 7, 1783.)

I. When I consider the heavens and the earth, with their vast variety, it gives me reason to believe the existence of a God of infinite wisdom, power, and goodness, that made and upholds them all. Had there been no written revelation of God given to us, I should have been without excuse, if I had denied a God, or refused to glorify him as God.

II. Yet, considering the present state of mankind, I believe we needed a revelation of the mind of God, to inform us more fully of his and our own character, of his designs towards us, and will concerning us; and such a revelation I believe the Scriptures of the Old and New Testament to be, without excepting any one of its books; and a perfect rule of faith and practice. When I acknowledge it as a perfect rule of faith and practice, I mean to disclaim all other rules, as binding on my conscience; and as well to acknowledge, that if I err, either in faith or practice, from this rule, it will be my crime; for I have ever considered all deviations from divine rules to be criminal.

III. From this divine volume, I learn many things concerning God, which I could not have learned from the works of nature, and the same things in a more convincing light. Here I learn, especially, the infinitely amiable moral character of God. His holiness, justice, faithfulness, and goodness, are here exhibited in such a light, by his holy law and glorious gospel, as is nowhere else to be seen.

Here, also, I learn, that though God is *one*, yet he also is *three*—the Father, the Son, and the Holy Spirit. The idea which I think the Scriptures give us of each of the sacred three, is that of *person*.

I believe the Son of God to be truly and properly God, equal with the Father and the Holy Spirit.

Every thing I see in this sacred mystery, appears to me *above* reason, but nothing *contrary* to reason.

IV. I believe, from the same authority, that God created man in the image of his own glorious moral character, a proper subject of his moral government, with dispositions exactly suited to the law he was under, and capacity equal to obey it to the uttermost against all temptations to the contrary. I believe, if Adam, or any holy being, had had the making of a law for himself, he would have made just such an one as God's law is; for it would be the greatest of hardships to a holy being, not to be allowed to love God with all his heart, and with all his soul, and all his mind.

V. I believe the conduct of man, in breaking the law of God, was most unreasonable and wicked in itself, as well as fatal in its consequences to the transgressor; and that sin is of such a nature, that it *deserves* all the wrath and misery with which it is threatened, in this world, and in that which is to come.

VI. I believe the first sin of Adam was not merely *personal*, but that he stood as *our representative*; so that, when he fell, we fell in him, and became liable to condemnation and death; and what is more, are all born into the world with a vile propensity to sin against God.

I own, there are some things in these subjects, which appear to me profound and awful; but seeing God hath so plainly revealed them in his word, especially in the fifth chapter of the epistle to the Romans, I dare not but bow my shallow conceptions to the unerring testimony of God; not doubting but that he will clear his own character sufficiently at the last day. At the same time, I know of *no other system* that represents these subjects in a more rational light.

VII. I believe, as I before stated, that men are now born and grow up with a vile propensity to moral evil, and that herein lies their inability to keep God's law; and as such, it is a moral and a criminal inability. Were they but of a right disposition of mind, there is nothing *now* in the law of God but what they could perform; but being wholly under the dominion of sin, they have

no heart remaining for God, but are full of wicked aversion to him. *Their very mind and conscience are defiled.* Their ideas of the excellence of good, and of the evil of sin, are, as it were, obliterated.

These are subjects which seem to me of very great importance. I conceive, that the whole Arminian, Socinian and Antinomian systems, so far as I understand them, rest upon the supposition of these principles being false. So that, if it should be found, at last, that God is an infinitely excellent being, worthy of being loved with all the love which his law requires; that, as such, his law is entirely fair and equitable, and that for God to have required less, would have been denying himself to be what he is; and if it should appear, at last, that man is utterly lost, and lies absolutely at the discretion of God; then I think it is easy to prove, the whole of these systems must fall to the ground. If men, on account of sin, lie at the discretion of God, the equity, and even necessity of predestination, cannot be denied; and so the *Arminian* system falls. If the law of God is right and good, and arises from the very nature of God, *Antinomianism* cannot stand. And if we are such great sinners, we need a great Saviour, infinitely greater than the *Socinian* Saviour.

VIII. From what I have said, it must be supposed, that I believe the doctrine of eternal personal election and predestination. However, I believe, that though in the choice of the elect, God had no motive out of himself, yet it was not so in respect to punishing the rest. What has been usually, but perhaps improperly, called *the decree of reprobation*, I consider as nothing more than *the divine determination to punish sin, in certain cases, in the person of the sinner.*

IX. I believe, that the fall of man did not at all disconcert the great Eternal; but that he had from eternity formed a plan upon the supposition of that event, (as well knowing that so it would be,) and that, in this *everlasting covenant*, as it is called, the Sacred Three (speaking after the manner of men) stipulated with each other for the bringing about their vast and glorious design.

X. The unfolding of this glorious plan to view, I believe, has been a *gradual work from the beginning.* First, it was hinted to our first parents, in the promise of the woman's seed; then, by the institution of sacrifices, by types, prophecies and promises, it was carried on, throughout the Mosaic dispensation; at length, the Son of God appeared, took our nature, obeyed the law,

and endured the curse, and hereby made full and proper atonement for the sins of his own elect, rose again from the dead, commissioned his apostles to go into all the world and preach his gospel, and then triumphantly ascended above all heavens, where he sitteth at the right hand of God, interceding for his people, and governing the world in subserviency to their welfare, till he shall come a second time to judge the world.

I cannot reflect upon this glorious procedure, with its all-glorious Author, without emotions of wonder and gratitude. As a workman, he might be truly said to have "his work before him!" At once he glorified the injured character of God, and confounded the devil—destroyed sin, and saved the sinner.

XI. I believe, that such is the excellence of this way of salvation, that every one who hears, or has opportunity to hear it proclaimed in the gospel, is bound to repent of his sin, believe, approve, and embrace it with all his heart; to consider himself, as he really is, a vile, lost sinner; to reject all pretensions to life in any other way; and to cast himself upon Christ, that he may be saved in this way of God's devising. This I think to be true faith, which whoever have, I believe, will certainly be saved.

XII. But, though the way of salvation is in itself so glorious, that a man must be an enemy to God, to mankind, and to himself, not to approve it; yet I believe, the pride, ignorance, enmity, and love to sin in men, is such, that they will not come to Christ for life; but, in spite of all the calls and threatenings of God, will go on, till they sink into eternal perdition. Hence, I believe, arises the necessity of an almighty work of God the Spirit, to new-model the whole soul, to form in us new principles or dispositions; or, as the Scriptures call it, to give us "*a new heart and a right spirit.*" I think, had we not first *degenerated*, we had stood in no need of being *regenerated*; but as we are by nature depraved, we must be *born again.* The influence of the Spirit of God, in this work, I believe to be always effectual.

XIII. I believe, the change that takes place in a person at the time of his believing in the Lord Jesus Christ, is not only *real*, but *relative.* Before our believing in Christ, we are considered and treated by God, as a lawgiver, as under condemnation; but having fled to him for refuge, the law, as to its condemning power, hath no more dominion over us, but we are treated, even by God the judge, as in a state of justification. The

subject-matter of justification, I believe to be nothing of our own moral excellence, but the righteousness of Christ, alone, imputed to us, and received by faith.

Also, I believe, that before we believe in Christ, notwithstanding the secret purpose of God in our favor, we are considered by the moral governor of the world, as aliens, as children of wrath, even as others; but that, on our believing on his Son, we are considered as no more strangers and foreigners, but are admitted into his family, and have power or privilege to become the sons of God.

XIV. I believe, that those who are effectually called of God never fall away, so as to perish everlastingly, but persevere in holiness, till they arrive at endless happiness.

XV. I believe, it is the duty of every minister of Christ plainly and faithfully to preach the gospel to all who will hear it; and, as I believe the inability of men to spiritual things to be wholly of the *moral*, and therefore of the *criminal* kind—and that it is their duty to love the Lord Jesus Christ, and trust in him for salvation, though they do not; I therefore believe free and solemn addresses, invitations, calls and warnings to them, to be not only *consistent*, but directly *adapted*, as means in the hands of the Spirit of God, to bring them to Christ. I consider it as a part of my duty, which I could not omit without being guilty of the blood of souls.

XVI. I believe, the ordinances which Christ, as King of Zion, has instituted for his church to be found in, throughout the gospel day, are especially two: namely, Baptism and the Lord's Supper. I believe the subjects of both to be those who profess repentance towards God, and faith towards our Lord Jesus Christ; and on such I consider them as incumbent duties. I believe that it is essential to Christian baptism, that it be by *immersion*, or *burying* the person in water, in the name of the Father, the Son, and the Holy Ghost. I likewise believe baptism as administered by the primitive church, to be *prerequisite to church communion*; hence I judge what is called strict communion to be consistent with the word of God.

XVII. Although I disclaim personal holiness, as having any share in our *justification*, I consider it absolutely necessary to *salvation*; for without it "no man shall see the Lord."

XVIII. I believe the soul of man is created immortal; and that, when the body

dies, the soul returns to God who gave it, and there receives an immediate sentence, either to a state of happiness or misery, there to remain till the resurrection of the dead.

XIX. As I said that the development of God's plan has been gradual from the beginning, so I believe this graduation will be beautifully and gloriously carried on. I firmly and joyfully believe, that the kingdom of Christ will yet be gloriously extended, by the pouring out of God's Spirit upon the ministry of the word; and I consider this as an event, for the arrival of which it becomes all God's servants and churches most ardently to pray! It is one of the chief springs of my joy in this "day of small things," that it will not be so always.

XX. Finally, I believe that Christ will come a second time, not as before, to save the world, but to judge the world. There, in the presence of an assembled universe, every son and daughter of Adam shall appear at God's tremendous bar, and give an account of the sins done in the body; there sinners, especially those who have rejected Christ, God's way of salvation, will be convicted, confounded, and righteously condemned! These shall go away into everlasting punishment; but the righteous, who through grace have embraced Christ, and followed him whithersoever he went, shall follow him there likewise, and enter with him into the eternal joy of their Lord. This solemn event, I own, on some accounts, strikes me with trembling; yet on others, I cannot but look on it with a mixture of joy. When I consider it as the period when God will be vindicated from all the hard thoughts which ungodly sinners have indulged, and the hard speeches which they have spoken against him; when all wrongs shall be made right, truth brought to light, and justice done where none here could be obtained; when the whole empire of sin, misery, and death shall sink like a mill-stone, into the sea of eternal oblivion, and never rise more: when, I say, I consider it in this view, I cannot but look upon it as an object of joy, and wish my time may be spent in this world, in "looking for and hasting unto the coming of the day of God."

STATISTICS OF THE PRESBYTERIAN CHURCH. The Presbyterian (Old School) makes the following remarks on their statistics for the present year: The annual returns from our church, as made up by the stated clerk of

the general assembly, which have now been extensively published, present several points of interest. A comparison with the statistics of last year shows that whilst in some respects there is ground for encouragement, in others there is reason for regret and humiliation.

Compared with the preceding year, we find that the number of Synods and Presbyteries remains the same. We have 47 more candidates than at that time, 3 more licentiates, 59 more ministers, 67 more churches, and 2,351 more communicants. There have been 25 more licensures, 11 more ordinations, 35 more installations, 14 more pastoral relations dissolved, 8 more churches organized, and 16 more ministers received from other denominations than during the preceding year; whilst the amount of moneys contributed exceeds the sum in the report for 1855 by \$230,376. One very cheering fact is the apparently increasing permanency of the pastoral relation, there having been an excess of 21 installations over the number of pastoral relations dissolved, whilst the report of last year shows an excess of only 7. On the other hand, the number of communicants received on examination is 763 less than the number reported last year, and those received on certificate 120 less.

Upon the whole, these figures show that there has been progress as to the general healthfulness and soundness of the churches; but as regards the enjoyment of spiritual blessings and aggressions on the kingdom of darkness, there is no special occasion for encouragement.

	New School.	Old School.
Synods,	24	30
Presbyteries,	108	148
Candidates,	219	482
Licentiates,	94	240
Added on examination,	5,704	12,322
Added on certificate,	4,730	9,266
Total of communicants,	138,760	233,755

STATISTICS OF THE PROTESTANT REFORMED
DUTCH CHURCH FOR 1855 AND 1856.

	1855	1856
No. of churches,	364	380
No. of ministers,	348	536
No. of members received on confession,	1,609	2,551
No. received by certificate,	1,474	1,483
Total of communicants,	38,927	40,413
No. of adults baptized,	290	369

No. of infants baptized,	2,448	2,754
No. in Catechetical instruction,	7,796	10,729
No in Sunday school,	26,593	30,070
Contributions to religious and benevolent purposes,	\$77,999 46	\$85,898

STATISTICS OF THE UNITED BRETHREN, OR MORAVIANS.—The last number of the Moravian contains the following general statistics of the United Moravian church, or the Unitas Fratrum:

	Communi- cants.	Whole No.
1. The American Province,	4,460	8,831
2. The German Province,	4,541	5,894
3. The British Province,	2,921	5,061
4. The Foreign Mission Province,	19,600	71,450
5. The Continental Province,		100,000
	31,522	191,236

REV. JEREMIAH S. EATON, late pastor of the Free street Baptist church, Portland, Me., died at his residence in that city, on the 29th September. He had been long in feeble health, and for many months his recovery had not been anticipated. We extract, from Zion's Advocate, a brief notice of his life and labors.

Rev. Mr. Eaton was born in Weare, N. H., in June, 1810. His youth was spent in the more active pursuits of country life, till the age of 16, when he was apprenticed to the business of printing. The confinement of this employment soon developed constitutional debility and forced him to return to his former labors, which were varied by an occasional term of study, and teaching a winter school.

Meantime, his parents became truly pious, and anxious to have this son commence a course of study at New Hampton, mainly, no doubt, in the hope that he might there be brought to Christ. Though then an avowed Universalist, yet from a love of learning, respect to the wishes of his parents, and an undefinable impression that he had not found, but ought to discover and yield to and proclaim the gospel, the son entered New Hampton in the spring of 1830. His mind became at once interested in serious things; and after a varied experience he obtained hope and was baptized into the fellowship of the church at New Hampton, August 15th, of that year. He pursued his

studies here to the fall of 1831, when, to obtain a more propitious climate, he visited the south-west, and entered Georgetown college, Ky. In the spring of 1833 he removed his connection to Union college, where he graduated July 22, 1835.

Mr. Eaton had, under the steady and strong convictions of duty, yielded himself and devoted his life to the ministry of the gospel. He had been called frequently to the public dispensation of the word. When he left college he was already a youthful preacher whom many churches would gladly have received as their pastor. But after spending some time in ministerial labor, and in teaching as Professor in Haddington college, Pa., he entered the Newton Theological Institution, there to obtain more appropriate and complete furnishing for his chosen work. He graduated April 21st, 1839.

In response to an invitation of the First Baptist church, in Hartford, Conn., he was ordained their pastor, November 13th, 1839. His ministry with this church was highly prosperous and acceptable. It was terminated at his request, June 1st, 1844.

He received an immediate call to the pastorate of the Free street church, in Portland, which he sustained with marked fidelity and success, till, solely by the encroachment of disease, he felt constrained to resign July 16th, 1854. His public life was without a blemish, and his character and reputation without a spot. A united people clung around him to the last, and in silent sorrow performed his obsequies.

Editor's Book Shelf.

Our book shelf exhibits a somewhat miscellaneous collection this month. The first we pick up is

THE LAST REMAINS OF THE REV. ANDREW FULLER: Sermons, Essays, Letters and other Miscellaneous Papers, not included in the published works. By the Editor of his "Complete Works."—*Amer. Baptist Publication Society, Phila.*

Andrew Fuller has deservedly occupied a place in the affections of Baptists, and in the esteem of thoughtful and serious Christians generally, second to no other man of our denomination in modern times. Hall was much more learned, much more eloquent as an orator, and more finished as a writer; Foster, too, in all that gives literary standing, was unquestionably his superior. But for sound doctrine, simple force of argu-

ment, extent and permanence of influence, none of his cotemporaries can be named along with the humble pastor of Kittering, whose unaffected modesty did not conflict with a decisive boldness, whose acquirements, though considerable, never interfered with his originality of thought, and who has quietly taken the position of the best and most influential theological writer the Baptist church has ever produced.

It was with no undue partiality towards Baptists, but from an honest conviction of the fact, that the venerable Dr. Samuel Miller, so long Professor in Princeton Theological Seminary, used to say to his class, (I quote from memory only,) "Among all uninspired writers, if I were required to name one who had most nearly and most clearly presented the system of doctrines which I believed to be contained in the gospel, I should say that (saying and except the single subject of baptism) Andrew Fuller was that man."

Dr. Miller used also to remark, in regard to the objection to the atonement drawn by Tom Paine and others, from the magnitude of the stellar universe, that "it had been beautifully and impressively handled in Dr. Chalmers' celebrated astronomical discourses; but that the most concise, thorough and convincing reply was to be found in a few pages of Andrew Fuller's Gospel its own Witness."

The volume before us is the gathering of the "fragments that remained," that nothing which emanated from such a man should be lost. Dr. Belcher, the indefatigable editor, has collected them from various quarters. Among other highly interesting pieces, we notice the Confession of Faith, which we have copied in the *Garner*, both as a precious relic of so eminent a divine, and as a short and simple abstract of the things which are believed among us.

We do not hesitate to commend the book to the numerous admirers of Andrew Fuller, and to express our decided gratification, that the work has been so carefully compiled, and so handsomely published.

Here is a modest little volume, all of domestic manufacture, which next claims attention—FLOWERS BY THE WAYSIDE. The author is a Richmond citizen, hiding himself under the thin disguise of the *nom de plume*, Philip Barrett. Price & Cardozo are the publishers; C. H. Wynne the printer; Randolph the binder; and the whole is as neatly executed as if it had issued from some New York or Boston house.

The book itself is designed for the young,

and consists of a number of brief articles, some of them narratives, some reflections, some poetical, and others in prose. They are such pieces as we always look for with so much interest on the first pages of the *American Messenger*—short, spicy and pointed—indeed, we shrewdly suspect our author has had something to do with those *Messenger* articles. We hope his work may be profitable to him, as it certainly will be to his readers.

A very entertaining and instructive volume is the "LIFE OF PRINCE TALLEYRAND," with extracts from his speeches and writings, by CHAS. MCHARG, published by C. Scribner, New York. It is an interesting fact, that the three men most prominent in the commencement of the French revolution—Mirabian, Lafayette and Talleyrand, belonged to the ancient *noblesse*. In some respects, Talleyrand was the most remarkable of them all. Without the qualities of attractiveness which characterize the others, he attained greater success than either. A sort of Barnum among the political schemers of his age, he made every body's loaf furnish him bread, and retained power under each successive regime.

The author has handled his subject with great skill and justice. He has given a condensed and happy summary of all the available information with regard to the Prince of modern diplomacy. The year 1868 will unfold more material, as by a provision in Talleyrand's will, his autobiography, the fruit of his later years of retirement under Louis Philippe, will then be published.

A volume of somewhat different class, but specially attractive in a teacher's eye, is "CORNELL'S HIGH SCHOOL GEOGRAPHY," with an atlas accompanying. It is accurate, condensed, elegantly printed, (as all of *Appleton's* publications are,) and leaves scarcely any room for superiority. It is hard to choose between books of such undeniable excellencies as the series of Monteith, McNally & Co., published by A. S. Barnes; and this series, by Miss Cornell, (for it is stated they are compiled by a lady,) of which the present volume is the most advanced. With either, any teacher, accustomed only to the older geographies, would be delighted.

"PLANTATION SERMONS," by the Rev. A. J. Dickson, of Charleston, S. C., a Presbyterian minister, comes next in order on our shelf. It was placed there by Wortham & Cottrell, who have it for sale. Commended to our attention, not only by the excellence

of the object which the book proposes, but by the introduction of our respected friend, Dr. J. L. Kirkpatrick, and by the *imprimatur* of the Presbyterian Board of Publication, they are excellent specimens of that "plainness of speech" in which all close imitators of the Apostle Paul will strive to succeed. Designed to be read to the servants on plantations, when preaching cannot be conveniently attended, they abound in lively and familiar illustration, without departing from the dignity and solemnity which becomes the gospel ministry. There is nothing loose in the thought, lax in the doctrine, or ingrammatical and vulgar in the style; but while made plain for the ignorant, also instructive to the cultivated, and eminently suitable for any Christian of any denomination to use. We trust the book it may be extensively employed.

REVIVAL SERMONS, SECOND SERIES, by the Rev. Daniel Baker, of Texas. The former series was so popular as to induce the publisher, Wm. S. Martin, of Philadelphia, to issue another series, embellished with an excellent likeness of the laborious and useful author. He is a man who has been abundant in labors, and greatly blessed in winning souls to Christ. With some eccentricities of manner, he combines great earnestness and extensive experience. His printed sermons lack, of course, his own vivacious and pointed delivery, but are both instructive and pleasing.

"PORTER'S CHEMISTRY," published by A. S. Barnes & Co., is the most convenient and admirable *resume* of the principles of Chemistry, for ordinary students, that we have ever seen. Clear, concise, thorough, as far as it goes, and brought up to the latest discoveries of the progressive science of which it treats, it affords an excellent syllabus for an experimenter and lecturer; and, we have no doubt, will speedily come into extensive use. Of course, those who wish to pursue the study beyond the general principles, and some of the more obvious applications, will resort to larger and more detailed treatises. But a work of precisely this kind has been a decided desideratum. The author's position, as Professor in Yale College, is sufficient to attest his own attainments; while his ingenious and *original* arrangements of cheap apparatus, no less than his lucid exhibition of chemical facts, give evidence of his practical aptness to teach.

The Monthly Record.

Ordinations.

Names.	Where.	When.
Adams, Sullivan,	Shaftsbury, Vt.,	Sept. 30
Auterey, Elijah,	Pleasant Hill, Ill.,	Aug. 9
Baldwin, M.,	Wake Forest Col., N. C.,	Aug. 31
Beachum, E. F.,	" " "	Aug. 31
Cole, B. F.,	" " "	Aug. 31
Dodge, George W.,	Smithfield, R. I.,	Sept. 16
Fish, J. L. A.,	Webster, Mass.,	July 2
Goodspeed, Edgar J.,	Poughkeepsie, N. Y.	
Gregory, J. D.,	Nashville, Mo.,	Aug.
Heath, Moses,	Flemington, N. J.,	Sept. 24
Hedges, John,	Bowling Green Ch., Mo.,	Aug. 29
Hill, Samuel,	Cherokee Ch., Iowa,	May 14
Huntington, Jay,	North Benington, Vt.,	Sept. 23
Janssein, H.,	Peoria, Ill.,	Aug. 4
Joiner, J. N.,	Prov., Cherokee co., Texas,	June
Johnston, J. T. M.		
Jones, Henry M.,	New Marlboro, Mass.,	Oct. 1
Kitzmiller, David,	Boon's Creek, Tenn.,	Aug. 29
Lee, R. M.,	Petersburg, Va.,	Sept. 20
Lewis, J. M.,	New Hope, Mad. co., Miss.,	Aug. 9
Lewis, B.,	Pleasant Hill, Ill.,	Aug. 9
Macy, E.,	Henrietta, L. train co., Ohio,	Sept. 24
Meadows, Joel W.,	Prov., Franklin co., Va.,	Sept. 22
Merrifield, E. P.,	West Wadesboro, Mass.,	June 24
Miller, E. D.,	Decatur, Ala.,	Aug. 31
Miller, J. T.,	Bolling Fork, Ky.,	Aug. 22
Nisbet, E.,	Avon, N. Y.,	Sept. 25
Norrelus, Andrew,	Burlington, Iowa,	June 23
Smith, Wm. B.,	Hudson, N. Y.,	Sept. 4
Stearnes, A. O.,	Harford Ch., Sus. co., Pa.,	Sept. 10
Storts, T. H.,	Georgetown, Ky.,	June 22
Webster, W. H.,	East Brooklyn, N. Y.,	June 29
Willis, J. M.,	Nashville, Mo.,	
Williams, E.,	Cameron, N. Y.,	Sept. 24
Witherington, W. J.,	Wet Sleeve Ch., Va.	

Churches Constituted.

Names.	Where.	When.
Butler,	Illinois,	Sept. 4
Cascade,	Wisconsin,	Aug. 27
Clarke co.,	Ind.,	Aug. 24
Dent co.,	Md.,	
Eddyville,	Iowa,	July 12
Eldora,	Iowa,	Aug. 17
Faribault,	Min. Ter.	
Fishing Creek,	Luzerne co., Md.	
Friendship,	East Florida,	Aug. 27
Imlah,	Mich.,	Sept. 6
Lanesboro and Susquehanna,	Pa.,	Sept. 16
Lorimer,	Shelby co., Ohio,	July 19
Medford,	Mass.,	Sept. 9
Ramah,	Louisiana,	July 18
Spring Creek,	Cass co., Ind.,	Sept. 20

Church Offices Dedicated.

Names.	Where.	When.
Charlotte,	North Carolina.	

Chicago,	Edina Place Ch.,	Oct. 5
Sidney,	near Richmond, Va.,	Oct. 5

Deaths of Baptist Ministers.

Names.	Residences.	Time.
Cox, Henry,	Chickasaw co., Miss.	
Eaton, J. Sewall,	Portland, Me.,	Sept. 27
French, Enos,	Urbana, Ohio,	Oct. 1
Groser, Wm.,	Ed. London Bap. Magazine.	
Guest, Pitney,	Coreton, Ohio.	
Miner, Cyrus,	Illinois.	July 1
Satterlee, A. B.,	Miss'y Arracan,	
Underhill, Chas. H.,	Attica, N. Y.	

Ministers Rec'd from other Denominations.

Names.	Residence.	Denom.
Goodrich, Wash.,	Preston Hollow,	
	[Albany co., Iowa, Prot. Meth.	

Clerical Removals and Settlements.

Names.	Whence.	Where.
Alvord, Nelson,	Indwich,	Ionica, Ill.
Bedell, B.,	Circleville,	Wilmington, Ohio.
Bennett, Ira,		Morrisville, N. Y.
Boardman, G. D.,	Barnwell, S. C.,	Rochester, N. Y.
Boardman, A. W.,	Irasburg,	North Stratford, N. H.
Boyd, Rob't,	Woukeshia, Wis.,	Chicago.
Bunnell, W. G.,	Stonington,	Dallas, Ill.
Burlingham, A. H.,	Harvard st,	Boston, N. Y. city.
Carr, S. J.,	Hopkinton, N. H.,	Somerset, Mass.
Denison, Chas. W.,	Boston,	Buffalo, N. Y.
Fisher, T. J.,	Harrodsburg,	Carrollton, Ky.
Funk, H.,	New London,	Peru, Huron co., Ohio.
Gould, Asa H.,	Baring,	East Auburn, Me.
Hale, D. B.,	Ala.,	Shelbyville, Tenn.
Harrison, J. C.,	Easton, Penn.,	Kinston, N. Y.
Hill, L. L.,		Hudson, N. Y.
Kitzmiller, M. V.,	Buffalo Ridge,	Wash. co. Tenn.
Levy, E. M.,	Phil.,	Davenport, Iowa.
Mason, H. G.,	Fort Ann, N. Y.,	Plainfield, N. J.
Mikels, W. S.,	Sing Sing,	16 Bap. ch., N. Y. city.
Palmer, L. D.,	Ceresco, Mich.,	Marshall, Mich.
Parks, J. H.,		Geneva, Wis.
Perkins, Horace,	Mt. Hermon	Machias Port Me.
Rees, C. W.,	Mt. Clemens, Mich.,	Fort Wayne, Ind.
Benington, CH,	McKeesport, Pa.,	Fond Du Lac, Wis.
Seaver, J. H.,	Marshfield,	Salem, Mass.
Sizer, Henry A.,		Navarino, N. Y.
Slater,	Rome, N. Y.,	Keyport, N. J.
Sprague, B. D.,	Mantua,	O'Dell Prairie, Wis.
Strickland, E.,		Aberdeen, Ohio.
Taylor, Ed G,	Roch. The Sem.,	Rockport, N. Y.
Taylor, A. H.,	Conn.,	Holidaysburg, Penn.
Tombes, J. B.,	Bottetourt Spr.,	Buffalo, Va.
Waterman, T. J.,	Galena,	Wenona, Min. Ter.
Young, John,	Bristol,	Dundee, Rome co., Ill.

AMERICAN BAPTIST MEMORIAL.

DECEMBER, 1856.

Songs in the Night.

BY REV. CHARLES HADDON SPURGEON.

(Concluded from last No.)

III. And now I want to tell you, very briefly, *what are the excellencies of songs in the night above all other songs.*

In the first place, when you hear a man singing a song in the night—I mean in the night of trouble—you may be quite sure it is a *hearty one*. Many of you sung very prettily just now, didn't you? I wonder whether you would sing very prettily, if there were a stake or two in Smithfield for all of you who dared to do it! If you sang under pain and penalty, that would show your heart to be in your song. We can all sing very nicely indeed when everybody else sings. It is the easiest thing in the world to open your mouth, and let the words come out; but when the devil puts his hand over your mouth, can you sing then? Can you say, "Though He slay me, yet will I trust in Him?" That is hearty singing, that is real song, that springs up in the night. The nightingale singeth most sweetly, because she singeth in the night. We know a poet has said, that if she sang by day, she might be thought to sing no more sweetly than the wren. It is the stillness of the night that makes her song sweet. And so doth a Christian's song become sweet and hearty, because it is in the night.

Again: the songs we sing in the night will be *lasting*. Many songs we hear our fellow-creatures singing in the streets will not do to sing by-and-by; I guess they will sing a different kind of tune

soon. They can sing now-a-days any rollicking drinking songs; but they will not sing them when they come to die; they are not exactly the songs with which to cross Jordan's billows with. It will not do to sing one of those light songs when death and you are having the last tug. It will not do to enter heaven singing one of those unchaste, unholy sonnets. No; but the Christian who can sing in the night will not have to leave off his song; he may keep on singing it forever. He may put his foot in Jordan's stream, and continue his melody; he may wade through it, and keep on singing still, and land himself safe in heaven; and when he is there, there need not be a gap in his strain, but in a nobler, sweeter strain he may still continue singing His power to save. There are a great many of you that think Christian people are a very miserable set, don't you? You say, 'Let me sing my song.' Ay, but, my dear friends, we like to sing a song that will last; we don't like your songs; they are all froth, like bubbles on the breaker, and they will soon die away, and be lost. Give me a song that will last; give me one that will not melt. Oh! give me not the dreamster's gold; he hoards it up, and says, 'I'm rich;' and when he waketh, his gold is gone. But give me songs in the night, for they are songs I can sing forever.

Again: the songs we warble in the night are those that show we have *real faith* in God. Many men have just enough faith to trust God as far as they can see Him, and they always sing as far as they can see providence go right;

but true faith can see when its possessors cannot see. It can take hold of God when they cannot discern Him.

Songs in the night, too, prove that we have *true courage*. Many sing by day who are silent by night; they are afraid of thieves and robbers; but the Christian who sings in the night proves himself to be a courageous character. It is the bold Christian who can sing God's sonnets in the darkness.

He who can sing in the night, too, proves that he has *true love* to Christ. It is not love to Christ to praise Him while everybody else praises Him; to walk arm and arm with Him when He has the crown on His head is no great deal, I wot; to walk with Christ in rags is something. To believe in Christ when He is shrouded in darkness, to stick hard and fast by the Saviour when all men speak ill of Him and forsake Him—that is true faith. He who singeth a song to Christ in the night, singeth the best song in all the world, for he singeth from the heart.

IV. I am afraid of wearying you; therefore I will not dwell on the excellencies of night songs, but just, in the last place, *show you their use*.

Well, beloved, it is very useful to sing in the night of our troubles, first, *because it will cheer ourselves*. When you were boys living in the country, and had some distance to go alone at night, don't you remember how you whistled and sang to keep your courage up? Well, what we do in the natural world we ought to do in the spiritual. There is nothing like singing to keep your spirits alive. When we have been in trouble, we have often thought ourselves to be well nigh overwhelmed with difficulty; and we have said, 'Let us have a song.' We have begun to sing; and Martin Luther says, "The devil cannot bear singing." That is about the truth; he does not like music. It was so in Saul's days; an evil spirit rested on Saul; but when David played on his harp, the evil

spirit went from him. This is usually the case; if we can begin to sing, we shall remove our fears. I like to hear servants sometimes humming a tune at their work; I love to hear a ploughman in the country singing as he goes along with his horses. Why not? You say he has no time to praise God; but he can sing a song,—surely he can sing a Psalm; it will take no more time. Singing is the best thing to purge ourselves of evil thoughts. Keep your mouth full of songs, and you will often keep your heart full of praises; keep on singing as long as you can; you will find it a good method of driving away your fears.

Sing in the night, again, because *God loves to hear His people sing in the night*. At no time does God love his children's singing so well as when they give a serenade of praises under His window, when He has hidden his face from them, and will not appear to them at all. They are in darkness; but they come under His window, and they begin to sing there. 'Ah!' says God, 'that is true faith, that can make them sing praises, when I will not look at them; I know there is some faith in them, that makes them lift up their hearts, even when I seem to take away all my tender mercies and all my compassions.' Sing, Christian, for singing pleases God. In heaven, we read, the angels are employed in singing: do you be employed in the same way, for by no better means can you gratify the Almighty One of Israel, who stoops from His high throne to observe a poor creature of a day.

Sing again, for another reason: because *it will cheer your companions*. If any of them are in the valley and in the darkness with you, it will be a great help to comfort them. John Bunyan tells us, that as Christian was going through the valley, he found it a dreadful dark place, and terrible demons and goblins were all about him, and poor Christian thought he must perish for certain; but just when his doubts were

the strongest, he heard a sweet voice; he listened to it, and he heard a man in front of him, singing, "Yea, when I pass through the valley of the shadow of death, I will fear no evil." Now, that man did not know who was near him, but he was unwittingly singing to cheer a man behind. Christian, when you are in trouble, sing; you do not know who is near you. Sing! perhaps you will get a good companion by it. Sing! perhaps there will be many a heart cheered by your song. There is some broken spirit, it may be, that will be bound up by your sonnets. Sing! there is some poor distressed brother, perhaps, shut up in the Castle of Despair, who, like King Richard, will hear your song inside the walls, and sing to you again, and you may be the means of getting him a ransom. Sing, Christian, wherever you go. Try, if you can, to wash your face every morning in the bath of praise. When you go down from your chamber, never go to look on man till you have first looked on your God; and when you have looked on Him, seek to come down with a face beaming with joy; carry a smile, for you will cheer up many a poor way-worn pilgrim by it. And when thou fastest, Christian—when thou hast an aching heart, do not appear to men to fast; appear cheerful and happy; anoint thy head, and wash thy face; be happy for thy brother's sake; it will tend to cheer him up, and help him through the valley.

One more reason: and I know it will be a good one for you. Try and sing in the night, Christian, for *that is one of the best arguments in all the world in favor of your religion*. Our divines now-a-days spend a great deal of time in trying to prove christianity against those who disbelieve it. I should like to have seen Paul trying that! Elymas the sorcerer withstood him: how did our friend Paul treat him? He said, "O full of all subtlety and all mischief, thou child of the devil, thou enemy of

all righteousness, wilt thou not cease to pervert the right ways of the Lord?" That is about the politeness such men ought to have, who deny God's truth. We start with this assumption: we will prove that the Bible is God's Word, but we are not going to prove God's Word. If you do not like to believe it, we will shake hands, and bid you good-by; we will not argue with you. The gospel has gained little by discussion. The greatest piece of folly on earth has been, to send a man round the country, to follow another up who has been lecturing on infidelity, just to make himself notorious. Why, let them lecture on; this is a free country; why should we follow them about? The truth will win the day. Christianity need not wish for controversy; it is strong enough for it, if it wishes it; but that is not God's way. God's direction is, 'Preach, teach, dogmatize.' Do not stand disputing; claim a divine mission; tell men that God says it, and there leave it. Say to them, "He that believeth shall be saved, and he that believeth not shall be damned;" and when you have done that, you have done enough. For what reason should our missionaries stand disputing with Brahmins? Why should they be wasting their time by attempting to refute first this dogma, and then another, of heathenism? Why not just go and say, 'The God whom ye ignorantly worship, I declare unto you: believe me, and you will be saved; believe me not, and the Bible says you are lost.' And then, having thus asserted God's Word, say, 'I leave it; I declare it unto you; it is a thing for you to believe, not a thing for you to reason about.' Religion is not a thing merely for your intellect, a thing to prove your own talent upon, by making syllogisms on it; it is a thing that demands your faith. As a messenger of heaven, I demand that faith; if you do not choose to give it, on your own head be the doom, if there be such; if there be not, you are prepared to risk it. But I have done my duty: I have told you the

truth; that is enough, and there I leave it. Oh! Christian, instead of disputing, let me tell thee how to prove your religion. Live it out! live it out! Give the external as well as the internal evidence; give the external evidence of your own life. You are sick; there is your neighbor, who laughs at religion: let him come into your house. When he was sick, he said, 'Oh! send for the doctor;' and there he was, fretting, and fuming, and whining, and making all manner of noises. When you are sick, send for him; tell him that you are resigned to the Lord's will, that you will kiss the chastening rod, that you will take the cup, and drink it, because your Father gives it. You need not make a boast of this, or it will lose all its power; but do it because you cannot help doing it. Your neighbor will say, 'There is something in that.' And when you come to the borders of the grave—(he was there once, and you heard how he shrieked, and how frightened he was)—give him your hand, and say to him, 'Ah! I have a Christ that will do to die by—I have a religion that will make me sing in the night.' Let him hear how you can sing 'Victory, victory, victory!' through Him that loved you. I tell you, we may preach fifty thousand sermons to prove the gospel, but we shall not prove it half so well as you will, through singing in the night. Keep a cheerful frame; keep a happy heart; keep a contented spirit; keep your eye up, and your heart aloft, and you will prove christianity better than all the Butlers, and all the wise men that ever lived. Give them the analogy of a holy life, and then you will prove religion to them. Give them the evidences of internal piety, developed externally, and you will give the best possible proof of christianity. Try and sing songs in the night; for they are so rare, that if thou canst sing them, thou wilt honor thy God.

I have been preaching all this while to the children of God, and now there is

a sad turn that this subject must take, just one moment or so, and then we have done. There is a night coming, in which there will be no songs of joy—a night in which no one will even attempt to lead a chorus. There is a night coming when a song shall be sung, of which misery shall be the subject, set to the music of wailing and gnashing of teeth; there is a night coming when woe, unutterable woe, shall be the matter of an awful terrific *miserere*—when the orchestra shall be composed of damned men, and howling fiends, and yelling demons; and mark you, I speak what I do know, and testify the Scriptures. There is a night coming for a poor soul within this house to-night; and unless he repent, it will be a night wherein he will have to growl, and howl, and sigh, and cry, and moan and groan forever. 'Who is that?' sayest thou. Thyself, my friend, if thou art Godless and Christless. 'What?' sayest thou, 'am I in danger of hell-fire?' In danger, my friend! Ay, more: thou art damned already. So saith the Bible. Sayest thou, 'And can you leave me without telling me what I must do to be saved? Can you believe that I am in danger of perishing, and not speak to me?' I trust not; I hope I shall never preach a sermon without speaking to the ungodly, for oh! how I love them. Swearer! your mouth is black with oaths now; and if you die, you must go on blaspheming throughout eternity, and be punished for it throughout eternity. But list to me, blasphemer! Dost thou repent to-night? Dost thou feel thyself to have sinned against God? Dost thou feel a desire to be saved? List thee! thou mayest be saved; thou mayest be saved, as much as any one that is now here. There is another; she has sinned against God enormously, and she blushes even now, while I mention her case. Dost thou repent of thy sin? There is hope for thee. Remember Him who said, "Go, and sin no more." Drunkard! but a little while ago thou wast reeling down the street, and now thou repentest.

Drunkard! there is hope for thee. 'Well,' sayest thou, 'what shall I do to be saved?' Then again let me tell thee the old way of salvation. It is, 'Believe in the Lord Jesus Christ, and thou art saved.' We can get no further than that, do what we will. This is the sum and substance of the gospel. Believe in the Lord Jesus Christ, and be baptized, and thou shalt be saved. So saith the Scripture. Dost thou ask, 'What is it to believe?' Am I to tell thee again? I cannot tell thee, except that it is to look at Christ. Dost thou see that Saviour there? He is hanging on the cross; there are His dear hands, pierced with nails, nailed to a tree, as if they were waiting for thy tardy footsteps, because thou wouldst not come. Dost thou see His dear head there? It is hanging on His breast, as if He would lean over, and kiss thy poor soul. Dost thou see His blood, gushing from His head, His hands, His feet, His side? It is running after thee, because He well knew that thou wouldst never run after it. Sinner! to be saved, all that thou hast to do is, to look at that Man. Canst thou do it now? 'No,' sayest thou, 'I do not believe it will save me.' Ah! my poor friend, try it; I beseech thee, try it; and if thou dost not succeed, when thou hast tried it, I am bondsman for my Lord—here, take me, bind me, and I will suffer thy doom for thee. This I will venture to say: if thou cast thyself on Christ, and He deserteth thee, I will be willing to go halves with thee in all thy misery and woe. For He will never do it: never, never, never!

"No sinner was ever
Empty sent back,
Who came asking mercy
For Jesus' sake."

I beseech thee, therefore, try Him, and thou shalt not try Him in vain, but shalt find Him "able to save to the uttermost them that come unto God by Him." Thou shalt be saved now, and saved forever.

May God give you His blessing! I

cannot preach as earnestly as I could wish; but nevertheless, may God accept these words, and send them home to some hearts this night! and may you, my dear brethren and sisters, have songs in the night!

The Early Progress of Christianity in Britain.

BY EDWARD MUSCUTT.

BY whom Christianity was first proclaimed in the British isles, is matter of no great importance. It is doubtful whether this honor belongs to St. Paul. The early ambassadors of peace were content that their names should merge into their labors. It is, however, certain that during the apostolic age Britain witnessed their zeal, discouragements, and success.

The history of the early rise and progress of the Christian religion in Britain is left in comparative obscurity. Historians were at that time more rare than warriors. Literature then suffered an eclipse, and records were supplanted by traditions. Sufficient evidence has, however, attested that in Britain Christianity reckoned not a few triumphs. That it had become extensively known and appreciated, seems incontrovertible, from what Bede states as a fact, viz: that Lucius, the British monarch, in A. D. 156, requested the bishop of Rome to send him over additional missionaries.

That Christian churches greatly increased is evident from the recorded testimony of historians, who state, that when, in A. D. 301, the violent persecution, under the Roman emperors, Dioclesian, and his colleague Maximilian, broke out, Britain supplied a large quota of martyrs. Among these was Alban, who had at one time been a pagan idolater. He, however, gave shelter in his house to a Christian minister, who, fleeing from the persecution that then raged in Wales, sought an asylum in the eastern part of this island. Through the

instructions and example of this devoted man, Alban himself became a Christian, and sealed his faith with his blood at Verulam, now called, in honor to his memory, St. Alban's. Chester, also, then had numerous Christian disciples. In Exeter, and many other places, numbers of both sexes suffered Christian martyrdom.

Though this persecution lasted ten years, and was designed wholly to extirpate christianity from the Roman empire, there were yet, in A. D. 314, such a number of Christian churches left, as to allow five British bishops to appear at the council held that year at Arles, in Gaul. So again, in A. D. 347, representatives of British churches were present at the council held this year at Sardica. They again met with other ecclesiastics from various parts, at the council convened at Arminium, in Italy, A. D. 359, where, says Collier, (I. 85,) "four hundred western bishops met, all of whom were provided with conveniences in diet and lodging at the emperor's charge. But the bishops of Gaul and Britain did not think it proper to be thus supported by the Exchequer, and chose rather to live upon their own pockets."

STATE OF THE CHURCHES UNDER THE SAXONS.

The next two centuries witnessed the inroads of the Saxons, who, in a fatal moment, had been invited into Britain by Vortigern, in A. D. 449. Instead of proving auxiliaries, they turned enemies. Fierce wars raged between them and the Britons for 130 years. During these commotions, the state of the British churches became deplorable in the extreme. They were nearly overwhelmed and extinguished by the Anglo-Saxons. These new settlers adhered to the worship of pagan gods, and put an immense number of Christians to cruel deaths.

At length, in A. D. 587, they seized the sovereignty of the island, demolished Christian churches, and set up their own heathenism. Wales, Cornwall and Cum-

berland were the only places where christianity did not lose ground. Had the refugees in those parts been left to struggle alone and single-handed against idolatry and persecution, they would eventually have recovered the power of Christian truth and liberty. But Rome saw and professed to pity.

Ten years after the Saxon sovereignty had been planted in Britain, Rome sent Augustine with forty Benedictine monks, professedly to convert Saxon pagans. This conversion had long been a favorite idea with Gregory before he became Pope. Twenty-five years before the attempt was actually made, he had himself, it is said, contemplated coming hither upon this errand. The inducement, according to some historians, arose from his observing, in Rome, a number of young English slaves for sale. The oft-repeated incident respecting the "Angli—sed Angilli," bears, however, so much the appearance of an after-adjustment of phrases, as to induce some historians to attach little or no credence to the story. Gregory would probably never have planned, nor Augustine travelled, had conversion been the *only* object at which they aimed. Under his cowl the monk secreted a mitre. Subsequent events proved the fact.

ARRIVAL OF AUGUSTINE.

Augustine landed in the Isle of Thanet, A. D. 597. With solemn pomp and banners flying, he and the other monks directed their way to Ethelbert, then king of Kent. The wife of this monarch was herself a Christian, and had successfully prepared the way for the arrival and reception of the Romish emissaries. By the king they were favorably received, permitted to take up their permanent abode in Canterbury, and publicly to establish their own religious rites. One year after his arrival, Augustine baptized the pagan monarch. Saxon temples were speedily converted into Christian churches. Christianity, which the Romans had attempted to

hunt down, and the Anglo-Saxons had despised, now became the patronized religion. Elated with success, Augustine hurried to Arles in Gaul, where he was consecrated "Archbishop of the English nation," though, as yet, there was not a single bishop under his jurisdiction. It is evident, therefore, that he sought territorial as well as spiritual power. Why he obtained the designation immediately appears.

RESISTANCE OF THE BRITISH BISHOPS.

There were already very many English bishops in the country; but they recognized neither the monk nor his mission. The first effort of Augustine was to induce them to acknowledge both. For this purpose, he sought and obtained a conference with them. Seven of them met him once and again. At the first meeting, he endeavored to bring them into conformity or unity with the Catholic church. To test the truth of the doctrines and practices of that church, "Let," said Augustine, "some infirm person be brought; and let the faith and practice of those by whose prayers he shall be healed, be looked upon as acceptable to God, and be adopted by all." His test succeeded. A blind man was brought: over him Augustine prayed; and the blind, it is said, received sight.

Still the Britons delayed, and disbelieved. "*We cannot change our customs,*" said they, "*until we have obtained the consent and leave of the people.*" (Bede, 69.) A second synod was summoned. Augustine then said, "You act in many particulars contrary to our custom, and yet, if you will comply with me in these three points, viz: Keep Easter at the due time; administer baptism, by which we are born again to God, according to the custom of the Holy Roman Apostolic Church; and, jointly with us, preach the Word of God—we will readily tolerate all the other things you do contrary to our customs."

This was the memorable reply: "The British churches owe the deference of

brotherly kindness and charity to the church of God, to the Pope of Rome, and to all Christians; but *other obedience than this we do not know to be due to him whom you call Pope.*" "And as to our parts, we are under the jurisdiction of the Bishop of Caerleon."^o "To whom," says Bede (71,) "the man of God, Augustine, in a threatening tone, said, that in case they would not join in unity with their brethren, they would be warred upon by their enemies, and should at their hands undergo the vengeance of death." This was the first specimen of a coerced external unity.

EVENTUAL SUBMISSION OF THE CHURCHES TO THE BISHOP OF ROME.

From this period commenced the conflict between the bishop of Rome and the English churches. He, to be supreme; they, to retain their self-government. The struggle continued until the year A. D. 689, when Theodore, Augustine's sixth successor, came, under another direct appointment from Rome. He was sixty-six years of age when appointed by the Pope archbishop of Canterbury, and was considered a man of literature and of mental energy. He arrived 27th May, 689. Soon after, he made a visitation of his province, wherever the tribes of the Angles inhabited. By them he was well received, so that under him, eventually, the English churches were brought to submit to Rome. He was the first archbishop whom they all obeyed as their head, and the delegate to the Pope.

To return to Augustine. The position which at his first entrance he was able to assume, emphatically favored his mission. He went direct to Ethelbert, whose wife, Bertha, had upon her marriage stipulated the privilege of maintaining, in her own circle, the various ordinances of christianity. She was surrounded with a bishop and domestic priests, whom she had brought with her from Gaul. These had proved them-

* Rapin, i. 236.

selves excellent pioneers; they now became invaluable as Augustine's auxiliaries. Rome kept up a confidential intercourse with the ardent missionaries. All her experience was placed at their services. Ethelbert having become the convert, soon avowed himself the patron of Augustine. Instead of being surprised at his success, our wonder would have increased had it not been as great—especially as human aid was not the only agency he employed. He pretended to work miracles. True, he could not at first induce men to believe in his miraculous powers; but that the pretension was eventually recognized, appears from what Bede states was the inscription upon Augustine's tomb. This is the epitaph:

"Here rests the Lord Augustine, first Archbishop of Canterbury, who being formerly sent hither by the blessed Gregory, Bishop of the city of Rome, and by God's assistance supported with miracles, reduced King Ethelbert and his nation from the worship of idols to the faith of Christ; and having ended the days of his office in peace, died the 26th day of May, in the reign of the same king."

Augustine died A. D. 604. Had this missionary from Rome confined his efforts to the propagation of Christianity among Saxon pagans, we should have restricted our examination of his merits to the results of his mission. But he came as an importer of laws, as well as the herald of peace. These laws have spread themselves over every succeeding age, become inwrought into nearly all the national institutions, and by their persecuting character created the benumbing influence against which the religion of the Son of God has, more or less, ever since had to contend.

He that sins against men may fear discovery, but he who sins against God is sure of it.

The Deliberance of St. Peter out of Prison.

BY JOHN FOSTER.

The following is one of several heretofore unpublished articles of the celebrated Essayist, which have been recently issued in the "Evangelical Magazine," the organ of the British Congregationalists. We are happy in giving this to American readers.

PETER was kept in prison, and "prayer was made without ceasing of the church to God for him." Peter doubtless prayed himself. It is happy that pious men can appeal from the power of earth to the power of heaven. And they have felt a peculiarly noble and elevated sensation, in the consciousness of being the one particular cause of bringing the power of God and the power of his enemies into contact and collision, and being the single person for whose sake these powers should come to action. Such a sentiment must be the greatest possible elation that a Christian, that a creature, can feel.

The church was employed without ceasing in prayer for Peter. Good men should always remember each other in prayer; and they will do so especially when exposed to the same peril. There always has, indeed, been the most friendship and sympathy among them in times of persecution. The church prayed for Peter daily and hourly, and at this very hour. This very night they might know was destined to be his last; but one sun more was to rise upon him. Herod, no doubt, indulged his exultation. The hatred which he had felt against the King of the Jews, he cherished against his subjects. As long as a servant and a follower of the son of David remained upon earth, he felt as if there was a relic, a remnant of claim to the Jewish sceptre, interfering with his own. The people, too, were anticipating the intended execution ever since the crucifixion of Jesus; ever since the imprecation of his blood upon their head and on their children's, they seem to have

been given up to an infernal spirit, rejoicing in executions, finding a pure, simple, genuine pleasure and luxury, in the sufferings and death of a Christian.

Peter was probably aware of what was determined on for the morrow; yet he was tranquil; he slept. He "was sleeping between two soldiers." There are not many who would have slept in such a situation. The two soldiers had, perhaps, never before seen their prisoner sleep. Other prisoners had implored and bribed them to connive at their escape, or had struggled with them in despair for their liberty; but a Christian may sleep anywhere. A Christian, who is indifferent whether he sleep or die, will say, "I know my life is forfeited by nature and by sin; the sentence is gone forth against it. I am only reprieved, and hold it only at the discretion of God. I never thought life of so much value as to risk my soul for it. When my Master wants my exertions here no longer, it is for Him to call me to Himself. It is not for me to fix the time. It is quite consistent that Herod should be the instrument; that I should fall by the same sword that slew my friend; I have nothing now to fear—I have nothing to do. When I was free I could labor, but now I can sleep."

Peter is now in chains between two soldiers—can he in an hour be set free? The Christians could not fight; they had no arms. They would not; swords were not arguments. Peter had been told so himself. He had been commanded to put up his sword. If a mob had assembled to burst open the Bastille and rescue him, he would most gladly have made his best speech through the grate of his prison, imploring them to disperse, and not to impeach and weaken the genuine, rational evidences on behalf of Christianity, by employing force in its support.

How can he escape? The soldiers are faithful. He had no interest at court to procure mercy for him. "How unfortunate for him," some of the less harden-

ed Jews might have said, "to have no powerful friend!" "Unhappy Peter!" one of the sixteen soldiers might have reflected, "to have no friend—there is no hope for thee."

Peter was not unhappy. At this very moment he was an object, not of compassion, but of envy. "And, behold, the angel of the Lord came upon him, and light shined in the prison." He came in—he came to do something. How different a place was this prison to Peter and the angel! He cares not for the thick walls, which he can pierce; or the grim darkness, which he can illuminate. He is at no loss to find his object, though he be confined in the darkest dungeon of the prison. He can find the darkest corner where a Christian is hid. It is needless to tell him of the city or the continent; tell him only of the planet in which the captive is to be rescued, and he will feel an unknown and indescribable sympathy directing him infallibly to the spot. This angel, perhaps, might have been commissioned to attend on James, not to deliver, yet to console and support him; he might be no stranger to these gloomy walls. His coming was silent and still. There was no noise; there was no mode of entrance; yet he was there. He came with too great a power to make a noise among the lumber of matter. It was a firm, compressed and abstract energy of power, a very quintessence of soul, that alone could penetrate so quickly. So Jesus himself came, though he was arrayed in a body; he entered the room unperceived, where the disciples were sitting with the doors locked. The angel penetrated with ease; he displaced nothing. He had but one commission to execute; he came not to overturn and demolish, or change the order of nature. "He smote Peter on the side." No man was ever so awaked. He smote Peter; it was not a violent stroke; it was not such a stroke as that which he shortly after inflicted upon Herod; it was not so that he smote the thousands of Sen-

nacherib, or the inhabitants of Sodom; it was a gentle violence. It might serve for a symbolic emblem of a Christian's death; it will be a soft blow that awakes him; he will be tranquil; a light will shine around him; he will be delivered from the chains of sin, from the prison of flesh, from the society of the guilty, from a persecuting world. Peter awoke. He would gaze on the face that shone upon him; he would feel like the martyrs who have ascended from the stake to the skies, and passed from beholding faces marked with cruelty, to gaze on the benign countenances of the angels and messengers of God.

"He raised him up." What a strange alteration was this! The prisoner chained between two soldiers is now held by the hand of an angel. We might now say, "Touch him, who dare?" The soldier of God has ventured into a place sacred to cruelty, the devil and Herod; he has taken charge of the captive he had to rescue; and now, touch him, who dare? Where is all the courage that all the soldiers of Herod ever manifested in storming intrenchments, in charging the enemy? Come forth, now, and touch your prisoner, thus attended by one single unarmed soldier of heaven. Dare you, imperious Herod? Dare you, soldier, appointed here to watch the victim? Oh, no! The power is no ordinary power; it has made no noise; it reveals itself only by the effect.

"The chains fell off from his hands." Lightning might have taken them off, but it would have been with an immense explosion, and probably with death to the prisoner—it would have melted the whole chain; but the angel used no superfluous and ostentatious force; he only dissolved a few links, and the chains fell off without violence. The angelic spirits appear to be invested with greater powers than any we can imagine: they can produce the greatest energy of nature.

This angel, like the other angels of God, like the angel that hurried Lot,

appears in a kind of solemn haste. "Arise up quickly," he says; "gird thyself." These spirits, when their purpose is effected, do not stand in wonderment at their own exploits; they take no breathing time; they want no leisure to rest from the toil, and contemplate the conquest. It is a very ordinary thing to them; it excites no particular surprise or elation in their minds; they do not think of repose. So should it be with the servants of God on earth. They should not stand still, wondering at their own doings, or think they deserve a year's holiday after the labor of one exploit. They also should be in solemn haste—their time is all too short. Not an hour should pass, after their greatest effort, without preparing for some new service.

Peter obeyed, but he was amazed. What, then, must be the amazement of the Christian, when the angel of final deliverance shall come; when the change unspeakable passes upon him; when he shall remove from men to God—from the servant to the Master—from the talk of mortality to the conversations of heaven? How little men know of their best companions and friends—of those sublime beings, whoever they are, who are deputed to accompany them through life! Whoever they are! It is strange to speak so of our most sincere and intimate friends. It will be one of the pleasures of heaven to know them—to know our guardians and deliverers; to see those who sustain us in trouble and temptation, and conducted us to final triumph. It would be a pain to the conscious delivered, not to know and thank their deliverers; it would be of no use to see and know them now; the sight of them would fill us with unspeakable terror. In the other state, they will make themselves known to us; we shall be able to endure their splendor, and converse with them face to face. "And he went out and followed the angel." This was a different going from what Herod intended; from what Peter

himself had expected, or his friends, who were praying for him, as they thought, in vain. They went out through three gates; and the last gate, the iron gate, opened of itself! How many wonders in a few minutes, and the last the greatest!

Thus he was set free; there was no detainer against him; he had no debts to pay; no fees were demanded of him. What a deliverance was this! to be thus set free once more in the plain of liberty. What an astonishing impulse and momentum must it give him, to have been thus retained by one force, and torn suddenly away by another force! The angel went a little way with him, conducted him "through one street," till his amazement had somewhat subsided, and then "departed from him." He had other work to do. He did not wait to receive homage, or offer felicitations; he left him for this time. Peter had to take a longer journey some other night with his deliverer; he had the whole length to go from earth to heaven; to travel the long tract, if it be a long tract; we know not what it is, nor how, nor where. What adoring gratitude must Peter feel at this wonderful display of divine care and kindness! What veneration must he feel for a cause whose servants were to be defended by such interpositions!—a cause of which angels not only condescended to be the servants, but to be the servants of its servants; satisfied with promoting its success, yet taking no credit for it to themselves. A cause like this, he would say, deserves all my devotion.

We are told of Herod's miserable and terrible end. The same power which had rescued the servant of this divine cause was employed to destroy its adversary.

Can we close without saying, Is that religion here still, for which all this was done, which occasioned all this exhibition of mercy and terror? Can we help exclaiming, this also shall be my cause? Can we suffer such a cause to be in the world without devoting ourselves instant and earnestly to its service, and

feeling an exalted triumph that such a cause exists in our own time, and condescends to accept of such servants as we? If there be such a God, (surely we must say,) if there be a master who can thus protect and deliver his servants when exposed to the most awful perils, let me be his servant. I know not what difficulties I may have to encounter, nor in what situation I may need such a friend; but I do know of death: I know I must be committed to the hand either of an angel or a devil at the last time. This shall be my cause. Let me also be surrounded and protected by angelic powers and the force of divine influence.

Thus engaged and supported, for very shame I shall bestir myself; not one hour shall see me idle, or thoughtless, or dissipated, or profligate. I shall be ashamed of every moment in which I am not employed as the angels of heaven are employed, and by the same God.

NINE REASONS WHY A REVIVAL IS NEEDED—A revival of God's work in every church in our land is needed:—

1. To interpose a check to the tide of evil influences constantly setting upon us, in connection with business, politics and pleasure.
2. To sanctify our educational advantages.
3. To save the church from perpetual degeneracy.
4. To prevent the total extinction of the church.
5. To test the reality of our own hopes.
6. To bring into exercise the gifts of the church.
7. To supply the great destitution of ministers.
8. To arouse our impenitent friends, and save their souls.
9. To spread the gospel over the world.

There be some sermon hearers, that be like those fishes, that always live in salt water, and yet are always fresh.

[G. Herbert.]

Something about Paper and Books.

THE great staple article in the manufacture of paper is rags; but the scarcity of paper which for some months has been experienced in the book and newspaper business, has led to various experiments to discover some useful article as a substitute. Bass-wood has been tried with some success, and grasses of different kinds have been successfully employed; but it is extremely difficult to find any article suitable for making paper that will take the place of rags. It is to be hoped that art and science combined will effectually remedy this scarcity, and cause the high prices of this valuable article to decrease.

The Overland Mail, a paper published at Hong Kong, in China, is printed on thick, heavy paper, of a fine texture and smooth surface, which is made from the shavings of the bamboo plant. The quality of the paper is fair; it is rather dark, and somewhat brittle, but with European skill and ingenuity, together with the use of machinery, there is no doubt that it might be much improved. Something must be done. The consumption of paper in the United States is about 300,000,000 lbs. yearly, being four times as large as that of England; and manufacturers have recourse to substances almost unknown on the continent. Straw enters largely into its composition, strengthened with stronger fibre, for thin and thick woven papers, as well as for mixing with white paper pulps. The waste from palm-leaf manufactories, swamp-canes, wood-shavings, and other materials are employed, and the supply of white paper is made to keep pace with the demand by the use of brown paper for many purposes not hitherto common, either in this country or in Europe; such as envelopes and thin wrapping paper. The material for making brown paper is, and always will be, more abundant than that used for white paper. Our wrapping paper in the United States is mostly brown or

colored, but in Europe white paper, or paper nearly white, is largely used for wrapping purposes, and is consequently much dearer.

There are in the United States nearly eight hundred paper mills in operation, having three thousand engines, and produce yearly 270,000,000 lbs. of paper, which, at ten cents per lb., amounts to \$27,000,000. The quantity of rags required to produce the paper, amounts to 405,000,000 lbs. It takes one and a quarter lbs. of rags to make one pound of paper. The value of these rags, at four cents per lb., is \$16,200,000, and the cost of labor, at one and three-quarter cents per lb., amounts to \$3,375,000. The cost of labor and rags united, is \$19,575,000, and the cost of manufacturing, aside from labor and rags, is \$4,050,000, which makes the total cost \$23,625,000 for manufacturing paper worth \$27,000,000.

Besides the rags gathered at home, the United States imports them from twenty-six different countries. The amount imported in 1853 was 22,766,000 lbs., worth \$982,832. Italy is the greatest source of supply, and sends us about one-fifth of the whole amount. In 1853 there were imported from England 2,666,005 lbs. In a statement taken from one of the journals of the day we find the cost of imported rags as follows:

1850,	\$3 61	1853,	\$3 46
1851,	3 46	1855,	3 45
1852,	3 42		

From these statistics, compared with foreign tables, it will be seen that the consumption of paper in the United States is equal to that of England and France combined.

Forty years ago, the manufacture of 4000 small sheets of paper was a good day's work for three men, while now, by the aid of machinery, the same number can produce 60,000 sheets in the same time. It has been estimated that the paper produced yearly by six machines, if united in one sheet, would encircle the

world. Nowhere is paper so much used and valued as in the United States. In France, with 35,000,000 of inhabitants, only 70,000 tons of paper are produced yearly, of which one-seventh is for exportation. In Great Britain, with 28,000,000 of inhabitants, only 66,000 tons are produced, while the United States, young, and but little advanced in manufactures, turns out nearly 200,000 tons—more than the united product of these two great commercial countries.

The imports of paper into New York in the year 1853, amounted to 4482 packages, valued at \$340,824, while those of 1854 were 3418 packages, valued at \$251,557. Of stationery, for the years 1853-4, there were imported 5357 packages, valued at \$860,628. The exports of paper and stationery, between July 1st, 1853, and June 30th, 1854, amounted to \$187,325, and those of books and maps during the same period to \$191,843.

To the paper manufacturer the rapid decrease in the supply of rags is alarming, and to remedy this defect, other substances must and will be employed. If a proper substitute for rags be discovered, which will keep the supply of paper fully up to the demand, it is plain that a great impetus will be given to the manufacture of paper.

In 1639 the first printing press was established in America, and the following year a book was printed from it, being the first published in the colonies. It was shortly after republished in England, where it passed through not less than eighteen editions between that period and 1754; thus maintaining a hold on English popularity for 114 years. The name of this book was "The Bay Psalm Book." It passed through twenty-two editions in Scotland, the last bearing date 1759; and as it was reprinted without any pecuniary benefit ensuing to the compiler from its sale, the somewhat remarkable fact is disclosed, that England pirated the first American book, and was in reality the original aggressor in this

line. This book enjoyed a greater and more lasting reputation than any succeeding one of American origin, having passed through seventy editions—a very remarkable number for the age in which it was produced.

The first American Bible was published at Cambridge, in the colony of Massachusetts Bay, in 1663, and as it was unlawful to publish an English version of the Scriptures in the colonies, this one was published in the Indian language. It was the famous Bible of Eliot, the missionary, about 1500 copies of which were struck off. These are now rare and sealed books—rare because only a few copies can be found in our public libraries; sealed, because the tongue in which they were written has literally become a dead language, for the tribe, and all who had a knowledge of their dialect, have ceased to exist. It remains a striking monument of the piety, perseverance and learning of Eliot.

Soon after this, from a log cabin in New England, came forth "Newman's Concordance of the Scriptures," which, as a theological work (and the first theological work in America) was admitted to be one of the most perfect, holding its place in public esteem until superseded by Cruden, which it suggested.

From that first printing press at Cambridge, in America, emanated hundreds of works, and after the repeal of the stamp act, literature flourished alike with other institutions.

The libraries of Cambridge, Harvard and Yale, in earlier days, contained most of the books in the country, but now hundreds of valuable public libraries are in existence.

The number of volumes in public libraries in the United States numbered in 1853, 3,753,968. The public school libraries in the United States, more than 9,000 in number, contain more than a million and a half of volumes, added to which are hundreds of private libraries, the number of volumes in which cannot

be estimated. Seventy-four publishers in this city send forth from their presses millions of books, which the trade sales rapidly distribute all over the Union. Thousands of persons receive employment from these publishing houses; and the names of the publishers, Harpers, the Appletons, and Putnam, are familiar to almost every reader in the United States.

In 1852, the number of American publications, original and reprinted, was 966 original, and 322 reprints; total, 1,288. These publications proceeded from 191 different publishers, of whom New York furnished 74, Philadelphia 26, and Boston 27. Aside from books and magazines, there are the newspapers of the Union. According to the census of 1850, we find that there are 2,526 published in the United States, comprising a circulation of upwards of 5,000,000 of copies. In 1853, there were 424 papers issued in the New England States, 876 in the Middle States, 716 in the Southern States, and 784 in the Western States. There is one publication for every 7161 free inhabitants in the States and Territories.

New York city publishes 64 papers and periodicals, giving employment to over two thousand persons, many of whom are females.

There are other classes connected with the making of books. The type-founders and stereotype-workers amount in the United States to 311. The most extensive foundries belong to New York city. Then there are the book-binders, amounting to over 5000. Presses are manufactured principally in this city, and employ many machinists.

To have an idea of the book-trade and its various ramifications, let the reader visit some of the extensive publishing houses which are so celebrated in this great metropolis, such as the Harpers and Appletons, and he will exclaim, in the words of the wise king of old, "Of the making of many books there is no end."—*N. Y. Eve. Post.*

Baptism vs. Universalism.

SEVERAL years ago, there was an extensive revival of religion in an inland town of New England, where the Universalists were numerous and influential. Some who had belonged to that society joined the Baptist church, and many more, firm supporters of the system, were much shaken. At length their minister, who had heretofore for twelve years ever ridiculed the ordinances of religion in his sermons, altered his style of preaching, told his people that he was convinced of the propriety of Christian baptism, and of the importance of forming a *Universalist church*, inviting those of his congregation who desired, to unite with him in doing so.

A few agreed to join, some desired sprinkling, some pouring, and some immersion; and of those who chose the latter, some preferred kneeling in the water, some at the water's edge. Another Universalist preacher came over from a neighboring town, first immersed the minister who resided there, after which they together administered what each desired, to the rest, and then formed them all into a professed church.

On the next Sabbath it was noticed that one of the principal Universalists of the town, and his wife, attended with the Baptists, and again on the following Sabbath. It was the first time for years that they had been seen in an evangelical place of worship, and all were convinced that there must be some change in their views. The man had, years before, fitted up the whole of the second story of his house into one large ball-room, where nearly all the balls and public gatherings used to be held. It was the rendezvous of the opponents of evangelical religion, and he had ever been particularly bitter. Nor was it without some misgivings that the Baptist minister, having resolved to visit him, fastened his horse at his gate.

He at once gave this account of himself: "About two or three weeks ago I

attended the baptism of Mr. —, (the Universalist minister.) I had heard him formerly ridicule that which he now quoted the new Testament to prove true. This led me to observe it more carefully, and I became convinced that if baptism was right, universalism was all wrong; and if universalism was right, baptism was all wrong."

"What led you to that opinion?"

"Baptism," he replied, "seems intended to divide all men into two classes, the religious and the worldly. It draws a line between them. Universalism makes no such difference. It breaks down all the distinction."

The minister asked which he intended to give up.

He replied that he and his wife had been led by what they had witnessed, prayerfully to read the Bible; that they had found singular light and strength through prayer, and had enjoyed the worship in which they had united, but wished to see more clearly before they decided.

In the course of a few weeks they both professed an entire change, and in proper time applied for Christian baptism, desiring to consecrate the *ball-room*, and open it for the worship of their Master, whenever there should be an opportunity.

It was therefore arranged that on the following Sabbath evening, this room should be used for divine service previous to the baptism.

Within full view of the house rolled a clear and beautiful stream, which suited well for the ordinance. Seldom has baptism seemed so powerfully to preach the whole doctrines of evangelical religion, and show its own practical importance by the nature of the profession which it makes. A large multitude was there of those who a short time before had witnessed the same outward form used by a Universalist. But "without controversy" it professed and preached all the points of an evangelical faith and personal experience as no words of

man could express them. It seemed devised to cut at the roots of the system of popular modern Universalism, by its simple professions, as no mere argument could. It appeared as if made to utter just all of those truths that a Universalist might desire to proclaim in renouncing that system.

It professed a "fleeing from the wrath to come," by personal repentance.^{*} Redemption through the death and resurrection of Christ;† his own regeneration or death to sin, and newness of heart and life,‡ and his faith in future retributions and hope of being finally raised from the dead to live with Him in glory.¶ It is not as a matter of controversy, not as a sectional distinction, that Baptists love this ordinance, but as the most clear profession, the most eloquent preacher of all those great truths which all real Christians desire to bind around their hearts, and unfold to the world as a banner, in their acts and lives.—*Cur-tis' Progress of Baptist Principles.*

*Matthew, iii: 7, 8. †Colossians, ii: 12.

‡Romans, vi: 4—6. ¶1 Corinthians, xv: 29.

Bro. Reynoldson's Last Sermon,

IN THE FIRST BAPTIST CHURCH, RICHMOND, VA.

PREACHING in the Lecture Room of the First Baptist Church, Richmond, the other day, I discovered in the Bible some *notes*, which had been left there, and which proved to be the memoranda of the last sermon preached in that place by that devoted man of God, Bro. J. S. Reynoldson. I remember the sermon well. He was providentially here, and preached it on a week night. There was not much general interest, though the church was engaged in a protracted meeting. It was a warm, spirited, and characteristic discourse. Many points were presented, and pointedly urged, then left to make room for other ideas. His sermons generally were not like the dash of waters from a shower bath, accomplishing all their effect by

one single impact—but like the powerful baths of our “Warm Springs,” surrounding you by an almost imperceptible influence, and infusing health through innumerable pores. He had no uniform method of sermonizing, no unity of subject, no sameness of manner, in preaching, even as he had no stereotyped system of revival measures. The only unity he aimed at was to bring sinners to unity with Jesus Christ. It mattered not how that could be accomplished.

Some of our readers will be glad to see these notes, imperfect as they are, and needing of course the lively imagination and warm heart of their author to put flesh upon the bones. As a memorial of Bro. Reynoldson, as a specimen of his style of preaching, and as suggestive to some of us who are ministers, they may serve a good purpose. I have barely copied them off, adding a few words occasionally to explain some allusion, which would be scarcely understood, without a slight expansion of his abbreviated expressions.

B. M., JR.

NOTES.

Dan'l 10: 19. *O man, greatly beloved—Fear not—Peace—Be strong.*

Such the messages of God, by an angel to a man. Such our consolation.

The wheels of providence and grace worked by one great hand. The same being who sent this message to Daniel, sent angels to direct great events. His object is—To develope character—to mature individual graces—to convert the world. Happy he who watches these workings of God.

I. A GODLY CHARACTER clearly set forth in the man addressed. Daniel a true type of a pious man, &c.

1. *Self-denial.*

2. *Faith and dependence on God, producing* (1) A spirit of prayer; (2) Simple obedience; (3) Fearlessness of man; (4) Renunciation of all for conscience' sake; (5) Consistency.

3. *Penitent confession and intercession for Zion.*

II. The Lord's GRACIOUS HELPS AND ASSURANCES to such.

1. *Greatly beloved.* God's love great to all—to the poorest, to the worst, to all the world. To a true and holy character much greater. Loves him not for himself, but for his Son's sake. *Imputation.* Joy—rejoices over those rescued by his grace as woman over lost coin; as father over returning prodigal; joy in the heart of the Lord of heaven, in presence of the angels. *Cornelia*—“these are my jewels.” God so loves the lost that he redeems them, and so loves the redeemed that he counts them his jewels.

2. *Fear not.* Oh, chide thy doubts. If God loves, if his Spirit works, why fear? Time spent in doubts, the time you wait before coming to Christ—is time wasted. (1) Boy and stars in darkness.* Nay, more. (2) Caesar; Christ

*The allusion here I do not certainly recognize; but I have met with a story, translated from the German, to which I think it probable reference was had. It is as follows:—

The Guiding Stars.

It was a dark, cold midnight. The aged Hermann and his son were journeying over the heath. All day long they had travelled, and were now returning with cheerful, happy hearts to their home. Gloomy night-clouds were piled up one over the other in the heavens, so that not a single ray of friendly light illumined the lonely path. Hermann, acquainted with the road, stepped briskly along before his son: but all at once it seemed to him as if he had lost his way. His uncertain and straggling steps lingered along the now half-trodden pathway;—and as they now came to a strange brook and a clump of trees which he had never seen before, they knew they were going all the time further from home.

Anxious and with timid heart-beatings, Emile clung to his father's hand, fearing that they must spend the night on the heath. But his father comforted him. “Let us only keep going forward, till we come to some hospitable cottage, where we may find shelter till morning.” They hastened on—

in the heart. You have read the story of Caesar's checking the fears of the sailors, who were terrified at the storm. "Why do you fear? You carry Caesar and his fortunes." He who carries Christ in the vessel, may smile at the storm.

3. *Peace be unto thee.* This same message other angels repeated, when they announced the Incarnation. And higher authority still. It is *Christ's* legacy, twice confirmed. For Daniel's deliverance then, and for the Christian now, God works without as well as within—controls events and controls him. Thy prayer is heard—thy ways ordered—thy end ordained—Peace. Oh the peace of those who can say, "The Lord is my portion!"

III. GOD'S DESIGN AND EXHORTATION.

Be strong—

1. In love—a sure principle. Let it be thy leading motive.
2. In faith—take a sure hold.
3. In truth. God's word is a sure word—mighty in the Scriptures.
4. In hope—sure promise.
5. In thy work—in thy own heart and life. God works in power, while thou laborest in weakness.
6. In prayer for the world—God answers.

Soon thy race will be ended. All save thy works for God shall be destroyed. Soon Jesus' victory will be accomplished.

ward, but reached no friendly cottage. Ever wilder was the way, and more insecure the footing. See, suddenly a sharp, piercing wind rushes fiercely into the gray masses of cloud. The clouds flee before it: so that the starry heavens, with all their shining eyes, smile down upon the wanderers.

"Now God be praised," said Hermann. "Now we shall easily find the way."—"How?" said the boy. "Do you not see Sirius shining yonder? He is directly over our village. We must turn to the right, and shall soon reach home." "Wonderful," said Emile; "I never thought to find our path by looking into the heavens."

So they journeyed cheerfully on again, and soon were knocking at the door of their home.

Oh, be strong. Soon the season for work is over. Emulate those whom God has endorsed. Be strong.

Mingling our Righteousness with Christ's.

THERE is an anecdote of Bishop Butler, the author of "The Analogy," which should be extensively known, as it is calculated to impress a great scriptural truth upon the hearts of thousands, as effectually as his Analogy has forced conviction of the truths of revelation upon the understanding.

Bishop Butler never married, and the large income annexed to an English bishopric was wholly expended in charities to the church and to the poor. These charities were so extensive, that it was said he expected to purchase heaven by his benevolence. His daily habits were so self-denying, as to shame the self-indulgence of many of the poor.

His death was preceded by a long illness, during which his mind became deeply impressed, and his whole soul weighed down by a sense of his guilt before God. One of his chaplains, in endeavoring to administer consolation to his troubled spirit, referred to his extensive charities as undoubtedly acceptable to God. The Bishop immediately replied, "I am but a steward of the Almighty; all is his, entrusted to me to promote his glory and the good of mankind; how can I know that I have not abused this trust to purposes of self-gratification. I look back upon all these things, and they fill my soul with terror by the feeling of responsibility they awaken."

Another chaplain spoke to him of "The Analogy," and of the many infidels it had reclaimed from deadly errors. He replied again, "I began the Analogy with a view to the glory of God; but as I proceeded with the work, visions of the fame it might bring to myself mingled themselves up with the views I had of promoting the glory of

God, and all was polluted and rendered sinful; the book may be a blessing to others, but it weighs like lead upon my own soul."

The chaplain replied, "Admit, my lord, all you say to be true, that your very alms have partaken of sin; that the Analogy would condemn you for mingling your own glory with that which should have been given solely to God; yet why all this anxiety and alarm? Jesus has said, 'Whosoever cometh unto me shall in no wise be cast out,' and in that promise you should find peace." The Bishop immediately raised himself in his bed, and exclaimed, "How wonderful, that as often as I have traced every line of the Bible, the full force of that passage has never struck me before. '*Whosoever*,' includes all—all may come—*shall in no wise be cast out*,' gives the assurance, that no amount of sin, no depths of guilt of which men can be guilty, shall prevent God from receiving and accepting them, if they come to him through Christ; his blood has atoned for all sins, and his righteousness will hide the iniquities of all who accept his offers of mercy." He lived many weeks after, and preached, to all who approached him, the full and free salvation of the gospel, as it is condensed in this blessed passage. Resting upon, and repeating this passage, he died in holy triumph.

The Turks at a Fire.

I WAS not long in Constantinople before I came in for what is of very frequent occurrence, namely, a fire. Indeed, I believe that, as a storm is said to be always going on in some parts of the sea, so a conflagration, larger or smaller, is always raging in some part of the narrow wooden streets of Stamboul.

The people have few public amusements, and this is considered one of the best, if I may judge by the demeanor of the crowds, whose singular bearing was to me more interesting than the specta-

cle I witnessed in common with them. At first I knew not what it meant. I had observed that vast multitudes were moving with what, for a Turk, is haste, toward the court of one of their mosques, and stationing themselves as soon as they had reached it, on the steps, balustrades, and every spot whence a view was commanded.

Joining the company, I discovered the cause of their assembly in a whole street, from which it was every moment expected that the flames would burst. Nothing could exceed the business-like alacrity of those who struggled for a place in the balconies, or the placid enjoyment of those who had attained one. In expectation of the great event, piles of carpets, pillows and cushions had been already brought from the neighboring houses, and placed wherever room could be found.

On these comfortable seats the multitude had established themselves—the men in one part, sedately smoking; the women in another, now looking on, and now playing with their children. In a moment refreshments of all sorts were provided—sweetmeats, confectionery, and sherbet—by a number of rival purveyors, who advanced with unalarmed alacrity, amid the smoke and falling sparks, plainly considering the scene of destruction a sort of "benefit," got up for their especial behoof, and unceremoniously elbowing to one side the police, who rushed, with pails of water on their heads, to the rescue of the burning houses.

In a few minutes more the flames burst out with a loud crash, mounting high into the heavens, and flinging an exciting and pleasurable heat into the face of the crowds, who, without ever removing their pipes, (except to drink, gazed with silent but impassioned interest on a scene which, to them, was no more a matter of surprise than a street preacher would be in Edinburgh, a "Funziane" at Rome, or Punchinello at Naples. Among the calm crowd of

spectators were the proprietors of the burning houses, smoking like their neighbors, and well assured that their loss had been determined by Allah long before the prophet was born.—*De Verey's Sketches.*

A Veteran Editor Gone to Rest.

THE New York Examiner contains the following deserved tribute to Alexander M. Beebe, LL. D., one of the oldest Baptist editors in the U. S.:

The intelligence has reached us that our friend and associate, ALEXANDER MCWHORTER BEEBE, LL. D., has entered into rest. It is but a few days ago that he was with us, in this city, apparently not more ill than he had been for several years, and on Tuesday, the 4th inst., he went to the polls and deposited his vote. On Wednesday he had serious symptoms of congestion of the lungs, and his suffering at times was extreme. He continued in that state through the day and night, giving little hope to his family that he could remain with them more than a few hours. On Thursday afternoon his symptoms appeared more favorable, but at 6 o'clock a relapse occurred, that terminated all expectation of his recovery, and, in one hour after, he died, at his late residence in Utica, in the full possession of his faculties, and desiring to depart that he might be with Christ.

The funeral solemnities were attended on Saturday afternoon; his pastor, the Rev. T. O. Lincoln, D. D., and the Rev. Messrs. Corey and Vogell conducting the religious services. The commemorative discourse was preached by his pastor on Sunday last, in the house where he was accustomed to worship, to a crowded audience, embracing many of the oldest and most prominent of his fellow-citizens.

Mr. Beebe was born in Newark, N. J., September 29th, 1783, at the house of his maternal grandfather, the celebrated Alexander McWhorter, D. D.,

with whom he spent much of his childhood, and by whom his education was directed. He graduated with honor from Columbia College, at the age of eighteen years, in the class of 1802—a class that well sustained the reputation of that ancient seat of learning, and but one of whom, Nath'l F. Moore, LL. D., late President of the college, is now living. After leaving college, Mr. Beebe pursued the study of the law in the office of the elder Ogden Hoffman, with Washington Irving and James K. Paulding for his fellow-students; and a friendship sprang up between himself and Mr. Irving, which led to an uninterrupted correspondence during Mr. Irving's first visit to Europe. Mr. Beebe continued to reside in this city, in the practice of the law, until 1807, when he opened an office at Skaneateles, N. Y., and where, for fifteen years, he was engaged in his professional pursuits, commanding the confidence of all who knew him, and attaining to distinction as a member of the bar of Onondaga county.

It was while living at the beautiful village of Skaneateles, and surrounded by such luxuries as gratified a cultivated taste, that the event occurred which changed the aims of his life, and subsequently its pursuits. It was there that he lost his first child, and was led to seek a refuge for his own soul in the hopes of religion. He became a Christian, and henceforward, to the end of his life, he sought "FIRST the kingdom of God and his righteousness." He did not immediately make a public profession of religion, but sought direction in prayer, and a careful examination of the Scriptures; and the light of truth beamed upon his path after having had repeated interviews with a venerable lady residing at Skaneateles, in humble circumstances, who, like another Priscilla, "expounded unto him the way of God more perfectly." He then believed it to be his duty to connect himself with a Baptist church. But there was no such church within less than seven miles from his

house, and they had no better place in which to hold their meetings than a district school-house made of logs. That church became his spiritual home, and with them he loved to worship, from week to week, until 1822, when he changed his residence to Elbridge, a growing village of the same county.

The Christian denomination with which he identified himself was at that period of small account, in Central New York, and the acquirements, position and ability of Mr. Beebee, combined with an eminently consistent and elevated Christian life, made him at once the counsellor of his brethren, and the confidential friend of the unlettered but noble men, who were then the acknowledged leaders of the people. His house and his heart were always open to them, and his recollections of them were precious. Those were rare and princely men. He opened his law office in Skaneateles the same year in which the ever-to-be-remembered ALFRED BENNETT was ordained to the work of the ministry, in a *barn*—then the only available place—in the town of Homer, of the adjoining county. Mr. Bennett became acquainted with Mr. Beebee, and a friendship was formed between them which knew no abatement until death. Then there were such men as Haynes, of Eldridge, Wyckoff, of Auburn, Morton, of Madison, Hosmer and Kendrick, of Hamilton, Peck, of Cazenovia, and their compeers, who enjoyed his hospitality, and instructed and charmed him by their heavenly conversation, and powerful ministry.

From the time that he became a Christian, the profession of the law had fewer attractions than when he first entered upon it. His professional services were sought, but he resolved to make no suitor his client unless he believed justice to be on the suitor's side. Positions of high civil trust were urged upon his acceptance, but he would become a candidate for no office that could in any respect compromise his character as a

Christian. His first obligations were to Christ, his Saviour and Lord, and nothing was admissible, in his estimation, that might weaken his convictions of the strength of those obligations, or impair his ability to honor them. The strong-minded and God-fearing men who were his bosom friends, saw that no merely secular calling could be permanently congenial with his principles and tastes, and they hoped that he would relinquish the law for the ministry. But that was not the work which God was preparing for his servant.

In 1824 there were not more than three or four Baptist newspapers published weekly in the United States, and no one of them was issued within the State of New York. The denomination was rapidly increasing in the State. Its membership had been doubled in the ten preceding years. The Hamilton Missionary Society was that year merged with the Missionary Convention; the Hamilton Literary and Theological Institution had been organized; and the work of Foreign Missions, so auspiciously begun ten years before, had some of its most influential and enthusiastic friends in the ministry and members of the churches of Central and Western New York. This was the period of enterprise, union, growth and power in the churches. The need of a religious journal that should be devoted to their interests, and the interests of the beneficent enterprises which commanded their regard, was everywhere felt. The *Baptist Register* was issued under the patronage of the Missionary Convention of the State, and in 1825, Alexander M. Beebee became its editor, by appointment, and at the earnest solicitation of the same Board.

The *Register* was then a very small sheet, with a circulation wholly inadequate to the expense of its publication. But the men who conducted it had faith in each other and in God. They believed that the 40,000 Baptists of the State would increase in numbers and in wealth, and that the time would come when they

would give to the paper a subscription list equal to its support. Mr. Beebee shared these expectations. He changed his residence to Utica, and entered upon his new duties with an energy of purpose and strength of devotion, that have never been surpassed. The circulation of the paper increased until at one time its weekly issues reached nearly 7,000 copies. But his salary was at no time more than sufficient to meet his yearly expenses, and his income as an editor, for thirty years, must have fallen thousands of dollars below his support. Yet he pursued the work, to which his brethren called him, and from which they had no wish to release him, with unfaltering devotion to the end of his days—and we publish in *THE EXAMINER* of the week after his death, the last number of his *Editorial Reminiscences*—an article written but a few days before he passed from among us to join in heaven the beloved and honored fathers, whose names and worth had been so long embalmed in his heart.

Mr. Beebee was eminently courteous, confiding and generous, and won the affections of all who were brought into his society. He also commanded their high respect. Circumspect in all things; scrupulously careful of the reputation of his brethren; earnest and uncompromising in advocating what he believed to be truth and duty; always ready to yield to the opinions of others, when great principles were not to be sacrificed or impaired; forward to give the weight of his influence in favor of every beneficent enterprise; and possessing piety wonderfully pervaded by a childlike simplicity and confidence, Mr. Beebee was beloved and honored in all the relations of life. His opinions were received with deference, and we do not know the man whose influence was more uniformly in the right direction. He loved peace, and pursued it. To heal, to build up, and to establish, was the service to which his tastes inclined him, and to which his convictions bound him; and in that ser-

vice he was wise, persistent, successful. He seldom took a prominent part in the public meetings of his denomination. But as an editor, his influence upon every denominational movement was safe and strong. His brethren reposed unlimited confidence in the purity of his aims, the intelligence of his convictions, and the grasp of his mind. Hence difference of judgment never produced abiding alienation of feeling, even in the most exciting controversies of the last thirty years. His editorial course was at times the subject of severe animadversion, especially his unyielding opposition to the institution of Masonry, and his fearless advocacy of the early Temperance Reform. But he had no thought of being able to gain the approbation of every reader of his paper, and the consciousness of trying to please God was unspeakably more valuable to him than the applause of any number of men. He "endured as seeing him who is invisible;" and it may be said, in simple truth, that the life which he lived was a beautiful manifestation of living "by the faith of the Son of God."

Having known our departed friend, personally and intimately, for more than thirty years, it is a grateful task to bear our humble testimony to his great excellencies. Associated with him for many years as a member of the same church, and in publishing the paper which he edited so long and so well, we bless the Providence that gave us the benefits of his counsel, sympathy and co-operation in the relations we now sustain to this journal. We know that the principles on which it is conducted received his unqualified approval; and now that he has gone to the world of light, and love, and peace, we are bereaved of such a friend as few persons ever had, and, what is much more, the cause of Christ among men has lost the personal influence of a leader in Israel—a leader whose life was defaced by no blot, and whose example was in perpetual harmony with the heavenly spirit that animated him.

Editor's Garner of Gleanings.

FOREIGN POPULATION OF THE UNITED STATES.—The total number of foreigners in the United States at the last census was 2,240,536, and of these 1,239,434 were males, and 1,001,102 females. The nativities of the foreign born population are exhibited in the following table:

Natives of Foreign Countries in the United States in 1850.

Ireland,	961,719	West Indies,	5,772
Germany,	573,225	Italy,	3,645
England,	278,675	Sweden,	3,559
British America,	147,711	Spain,	3,113
Scotland,	70,550	Denmark,	1,838
France,	54,069	South America,	1,543
Wales,	29,868	Russia,	1,414
Switzerland,	13,358	Belgium,	1,313
Mexico,	13,317	Portugal,	1,274
Norway,	12,678	Austria,	946
Prussia,	10,549	China,	758
Holland,	9,848	Sandwich Islands 588	

2,240,536

A large proportion of the foreign born reside in large cities; in a few of which we find a total of 382,402 Irish, and 212,559 Germans and Prussians, being 40 and 36½ per cent. respectively of the total number of each class in the United States. The proportion of foreign born to native inhabitants, in the different sections of the Union, is as follows: Eastern States, 12½; Middle, 19¾; Southern, 1¾; Southwestern, 5¼; Northwestern and Territories, 12¾ per cent.

Wisconsin and Minnesota contain by far the largest proportion of foreign born white inhabitants, this class reaching in the former State to more than 36 per cent. In the Southern and Northeastern States the ratio reduces from 10 to less than 1 per cent.

There are no means of ascertaining the amount of personal property brought over by foreigners; of the amount sent back by them, however, in aid of their relatives and friends, some account has been taken by the English Commissioners of Emigration.—They have ascertained that, during the four years ending with 1851, \$14,384,480 were sent back to England by emigrants in this country.

It may be that a larger amount than ordinary was raised during the period referred to, in order to rescue those suffering from the famine and pestilence of 1847-'8, but the amount is, in any case, truly surprising, and indicates a general condition of prosperity and energy among our foreign population.

THE PROGRESS OF POPULATION in various parts of the world differs very materially, as will be seen by the following table from Hunt's Merchant's Magazine:

	Year.	Population.	Years.	Actual gain.	Increase per cent. per annum.
United States	1790	3,929,827	1850	23,191,876	60
Prussia	1786	6,000,000	1840	16,331,187	63
Turkey in Europe.	1801	8,500,000	1844	15,500,000	43
Russia	1783	27,400,000	1850	62,088,000	67
Great Britain	1801	16,800,000	1851	27,475,271	60
Austria	1792	23,500,000	1851	36,614,397	59
France	1792	21,769,000	1851	35,783,170	89
Spain	1723	7,625,000	1834	12,232,194	111

It will be seen from the above table that the annual increase of the United States has been nearly three times as great as that of Prussia, (notwithstanding the large population that was added to her by the partition of Poland;) more than four times as much as Russia; six times as much as Great Britain; nine times as much as Austria; and ten times that of France. What nation, either ancient or modern, has ever exhibited such a rapid increase in numbers, wealth and power, as the young giant of the New World, destined, let us hope, to remain forever an asylum for people of all nations and kindred, and the inalienable heritage of freedom.

A LEGACY OF THREE HUNDRED THOUSAND DOLLARS FOR THEOLOGICAL EDUCATION.—A noble example has been set by the late Mrs.

Eliza Garrett of Chicago, which deserves to be chronicled for the consideration of those who desire to be the instruments of enduring and extensive good, and to whom God has given large pecuniary means.

It appears that in September, 1853, Mrs. Garrett, a quiet Methodist lady, informed Mr. Goodrich, her friend and executor, that she thought it prudent to have her will prepared, and expressed her intention of devoting the largest portion of her property to benevolent purposes, and desired his views in regard to the objects most likely to effect the largest and most lasting good. The founding of such an institution as a Biblical Institute was suggested. She replied that such a purpose had for some time been the subject of her thoughts; that in zeal and self-devotion our ministers were unsurpassed, but that it was manifest deficiencies of education greatly impaired the efficiency and usefulness of many; that such an institution would supply a want in the church, which, from a prejudice to some extent prevalent, would not be likely to be supplied for some time, but by a single or few individuals.

Conversing with others on the subject, her predilection was confirmed, and her will was prepared, devoting nearly two-thirds of her large fortune to the endowment and support of the institute, which, if wisely applied, will place it on a foundation for efficiency and usefulness unsurpassed in the country; the present value of the property being full \$300,000. So anxious did she become to disencumber her estate at the earliest possible period of all liabilities, and make it available to carry out her pious and benevolent design, that for several years she would only accept four hundred dollars a year for her support, and nearly half of that she devoted to pious purposes. A noble example of devotion and beneficence.

The Northern Methodist General Conference recognized this project at its late session. The munificence of the benefaction was so extraordinary, that it could not fail to command the grateful interest of that body, and it was at once seen to be one of the largest opportunities for usefulness in a new and urgent direction. It determined, so far as the General Conference was concerned, the question of ministerial education. With more uncertain prospects, that question would, doubtless, have been longer and more vigorously resisted. But with this striking providential indication before it, the conference felt that the time for the measure had come, and the church was saved perhaps years of delay, if not of dis-

pute and internal contest. Thus beneficently do good and generous deeds open paths of peace and success before men. The controversy on ministerial education reached its practical solution in a grateful conviction of the will of providence, brought home to the heart of the church by the example of a retired but devout and noble-hearted woman.

TERMS OF COMMUNION.—PRESBYTERIAN AND METHODIST GROUNDS IDENTICAL WITH BAPTIST.—The following shows that it is the recognized doctrine of the Presbyterian and Methodist churches, whatever individuals among them may say to the contrary, that baptism, as well as a fair profession of piety, is a prerequisite to admission to the Lord's table. We copy from the New York Christian Advocate, the great central organ of the Northern Methodist church—a paper whose ability, as well as general accuracy and fairness, gives it great authority.

"A lady correspondent of the *Central Christian Herald*, (the leading New School Presbyterian paper of the West,) who signs herself 'Ophelia,' propounds to the editor the following queries: 'Does it appear from Scripture that baptism is appointed for the solemn admission of the party baptized into the visible church? and is there any proof in the word of God that the sacrament of the Supper was only to be administered to believers? or are ministers of Christ now permitted to invite all the congregation to participate?' These questions were occasioned, she states, by having heard a Methodist minister say that 'he had no evidence that the apostles were converted when the Saviour instituted the Supper; no evidence that they were church members, and no evidence that they were baptized.'

"In reply, the editor (of the *Presbyterian Herald*), among other things, says: 'These opinions are, perhaps, consistent with the Methodist idea of a church, but they are contrary to the teaching of God's word, as we understand it.' The Methodist E. Church, however, the 'Methodist preacher,' and 'Ophelia' to the contrary notwithstanding, teaches no such doctrine, and for the information of the editor and his fair correspondent, we will show what it does teach. In part I, chapter 2, section 2 of the Discipline, the following occurs: 'Question 1. How shall we prevent improper persons from insinuating themselves into the church? Answer. Let none be received into the church until they are recommended by a leader, with whom they

have met at least six months on trial, and have been baptized."

ROMANISM DECLINING IN ITALY.—While it is undeniable that in parts of Europe, and especially in France, the Romish church is stronger than it was 20 or 30 years ago, and is still strengthening its stakes and lengthening its cords, it is equally clear that it has been on the decline at home in Italy. Intelligent men who have the best means of judging, and who have sought their information from Catholic sources, have come to the firm belief, that there is at present no other Catholic country in Europe where the Roman church is so weak and its foundations so undermined as in Italy.

A formidable foe arises to the Roman church in the progressing organization of a national Italian party. It is, certainly, a singular phenomenon to see Popery, which has labored so many centuries for the subjugation of the world to the absolute rule of a few Italians, on the point of being crushed by the rising spirit of this very same nationality. At this time the hopes of all patriotic Italians concentrate upon the King of Sardinia, who is excommunicated by the pope, and Mazzini, who does not consider himself a Catholic at all. Now every step which is tending to promote the re-establishment of Italian nationality is regarded by the organs of the church as an act of hostility. But notwithstanding these views of the highest authorities of the church are well known among the people, and although the governments, except that of Sardinia, are endeavoring to quell all demonstrations of patriotic sentiment and hope, the patriotism of the country presents itself on every occasion.

How loose the tie connecting the Italian people with the church of Rome has become, is clearly shown by late events in Sardinia. The voice of a large majority of the people speaks in an unmistakable manner. The Chamber of Representatives voted last year, with 95 against 20 votes, the suppression of all convents. Among some twenty political papers of the capital, there are no more than two advocating the claims of the pope and of the Catholic party. Most of the others are resolute adversaries of everything pertaining to the church of Rome. In the provinces of Sardinia we find the same proportion; and while the number of newspapers and periodicals in general is constantly increasing, the Catholics cannot even, from want of subscribers, maintain the few which are in their service. A number of town

councils have taken their schools out of the hands of ecclesiastical corporations, to which they had formerly been intrusted. The minister of the interior, Ratazzi, has, in a circular of May 9th, enjoined upon all officers of the State to watch closely the movements of the clergy, and to enforce the law rigidly against them, whenever they transgress it. Several new laws against the privileges of the Roman church are ready to be laid before the next Legislature. It is in vain that the bishops have again unanimously protested against the circular of Ratazzi, and that the clergy are holding large assemblies to concert measures for an effective opposition. They find themselves deserted by the people, and the refusal to shrive such of their parishioners as are commissioned to execute the laws against the church, has proved an efficient means of making converts for Protestantism. On the progress of Sardinia during the six years of its constitutional existence, and of its struggle with Rome, very encouraging statements are found in the letters written by the Hon. W. Kinney, United States Minister at Turin, to the New York Daily Advertiser. Where, in 1850, there were 6,000 schools, with 260,000 children, we now find over 9,000 schools, with 400,000 pupils, and there are besides numerous classical institutions, and three great universities, with over 6,000 students. Besides numerous daily journals, of every shade of opinion, there are 50 periodicals, including two literary reviews.

A NEW ARGUMENT FOR PUSEYISM, is its adaptation to encourage feminine accomplishments, and amusements of the gayer sort. In Conybeare's recent satire on this religion of rosaries and rosewater, entitled "Perversion," he says of a certain academic belle:

"She was also very romantic, very enthusiastic, passionately fond of music and poetry, and a most devoted disciple of Tractarian orthodoxy. Indeed, it may be remarked in passing, that this faith is peculiarly suited to young ladies; for it encourages and utilizes their accomplishments, sets them upon embroidering altar-cloths, illuminating prayer-books, elaborating surplices, practising church music, carving credence tables, and a hundred other innocent diversions, which it invests with the prestige of religious duty. And besides this, it imposes no cruel prohibition (like the rival creeds) upon their favorite amusements; but commends the concert, smiles upon the ball, and does not even anathematize the theater."

The Home of the Heart.

Hast thou wandered forth 'mid pleasures scenes?]

Hast thou based thy hopes on Elysian dreams?

Hast thou been where the joys of earth seem fair?

Haste away, linger not, *home* is not there.

Thou hast sought, perchance, in ambition's mart

A shrine, where to offer the gift of the heart:

If so, then turn from that dream again,

Not there is thy home, thou hast sought in vain.

Or thou may'st have deemed the bauble, gold,

A cure for all ills, that in life unfold;

'Tis a fleeting dream, a mocking show,

We sigh for a happier home below.

Oh! come where peace and affection dwell,

Enchaining the heart with a fadeless spell,

Where happiness brightens the quiet spot,

And malice and envy may enter not.

Seek till thou findest this holy retreat,

Thy search may be long, but the end is sweet.

Hast thou found it? Then pause, and no longer roam,

For there is thy heart, and there is thy *home*.

Richmond Female Institute, 1856.

MINNETTA.

DECLINE OF PEDOBAPTISM.—Our readers are well aware of the gradual decline of infant baptism in the various Pedobaptist denominations of this country. By many of their members it is openly rejected; by others it is held of doubtful obligation, and many who accept its authority, neglect its observance. Such a result is inevitable, where the Bible is made the only rule of faith, and Christian character is regarded as essential to church membership.—Thoughtful minds will instinctively inquire if the two ordinances do not rest on the same basis? If a change of heart is essential to a preparation for the Supper, is it not equally a prerequisite for baptism? When once the inquiry is awakened, and the final appeal is made to the Bible, the result cannot be doubtful. The intelligent French correspondent of the *New York Independent* intimates that this process of thought is going on in France at the present time. He says:

"Before closing this letter, allow me to return to France to say a few words upon a feature of the present physiognomy of the free churches, which cannot fail soon to attract much attention, and perhaps cause much disturbance among evangelical Christians. I allude to the spread of, I would not say *Baptist*, but *antipedo-baptist* opinions. In many churches there are mem-

bers who decidedly oppose the baptism of children. Some of the churches of the Union do not baptize them any more, and yet they do not ask of converts to be baptized again, nor do they make baptism a condition of their taking the communion. I know several missionaries of the Evangelical Society who do not baptize any more children. Mr. Edmond De Pressense, of Paris, does not practice pedo-baptism, though his colleague in the same church, (Taitbout,) Mr. Fish, does. In the south of France a regular controversy has begun on the subject. Already half a dozen pamphlets have come out, and a big volume of Mr. Lenoir is announced to appear before long, under the title of "Essay, Biblical, Historical and Dogmatical, upon Infant Baptism." The idea that every one must become by conversion, and not otherwise, members of a Christian church, and that the profession of the Christian faith must be personal and spontaneous, has led, little by little, many of the best minds, amongst those who are opposed to an established church, to abandon the notion of infant baptism."

FIRST PROTESTANT MISSIONARY TO THE INDIANS.—The person with the best claim to this honorable title, is usually supposed to have been John Eliot, "The Apostle to the

Indians." This, however, says the Christian Intelligencer, is not the fact. In the year 1642, Dr. Joannes Megapolensis came from Holland, and took spiritual charge of the settlers around Fort Orange, now Albany. This worthy man was as zealous as he was learned. He took great interest in the children of the forest, who came to the forts to trade, and wrote a treatise on the Mohawks, which was published in Holland. He also learned their language, and preached Christ to them three or four years before Eliot began his labors among the Aborigines around Boston. (See Brodhead's History of New York, 375.) Eliot is, indeed, to be remembered with love and honor, but he was not "the morning star of missionary enterprise" among the savages of America. That title belongs to Megapolensis. Would that our forefathers, who began so early and so well, had continued their self-denying toils for the poor perishing natives.

SUPPORT OF THE MINISTRY IN SCOTLAND.—The plan adopted in the Scotch Free Church for missionary support, is for each member to contribute the *minimum* sum of one penny weekly. A vast number, however, contribute more; their names are all enrolled in the books of the collectors, who gather in the sums promised, and send them forward to the great central fund; and at the close of the financial year a dividend is declared among all the ministers of the Free church, which increases year by year, until it has reached £140, which is the dividend of the present year. When it is remembered that each minister has besides a dwelling and garden rent free, and that the minister of the poorest congregation of his church has at least a stipend of £140, or \$700, it will be apparent that no church in Britain or America so well provides for its ministry.

STATISTICS OF IMMIGRATION.—During the eleven months ending June 30th, there arrived in the New England States 8,134 immigrants, with \$121,523 01; in the fifteen Southern States and the District of Columbia, 3,251, with \$194,888 73; New York, 39,993, with \$1,291,626 09; New Jersey, 2,272, with \$214,955 79; Pennsylvania, 9,421, with \$546,033 78; Ohio, 6,117, with \$479,633 90; Indiana, 1,309, with \$101,861 63; Illinois, 7,713, with \$698,456 31; Michigan, 2,887, with \$199,300 86; Wisconsin, 10,457, with \$1,045,661 38; Iowa, 855, with \$248,335 40; California, 806, with \$165,125 13; Minnesota, 305, with \$35,156; Utah, 1,829, with \$55,670 93; Kansas, 3,

with \$128; Oregon, 1, with \$10; Nebraska, Washington, and New Mexico Territories, none.

THE NEW WORLD OF AUSTRALIA.—Australia, or New Holland, an immense island, lying South of Asia, and chiefly in the Southern temperate zone, has been called a continent, and contains 3,000,000 square miles; being three times as large as the territory of the United States East of the Mississippi. On its Eastern side is New South Wales, of which the principal town is Sydney, one of the finest ports in the world. Since the discovery of its gold regions, the attention of the world is turned to this country, and one day it may rival the United States, and be prominent among the great nations of the earth. A great paper of eight pages, "The Empire," being recently sent us, we took it at once to be a London journal, filled as it was with ship news, anniversaries, editorials, &c.; but on looking at it, we saw it was issued at Sydney, in Australia. Four and a half solid columns of the anniversary of the Religious Tract Society, we thought, must be that of the mother Society in London, formed in 1799; but on looking again, we found it was the "thirty-third anniversary of the New South Wales Religious Tract and Book Society," and that they have just voted no longer to restrict their purchases to the publications of the society in London, but to include also those of the American Tract Society. Their receipts, the last year, were more than \$10,000; the sales from their depot in Sydney exceeded \$5,000, and the sales by colporteurs \$2,600. Their Secretary, Mr. James Comrie, writes a cheering letter to the American Tract Society, opening the way for the circulation of this Society's publications in Australia; there being, he says, an urgent call for the Temperance tracts and manuals. We trust God has purposed in that vast country to raise up a great Christian nation, to diffuse the blessings of the gospel over the benighted millions of Asia and the world.—*American Messenger.*

Let them Talk.

Not all they say or do, can make
My head or tooth or finger ache,
Nor mar my shape, nor sear my face,
Nor put one feature out of place;
Nor will ten thousand lies
Make one less virtuous, learned or wise;
The most effectual way to balk
Their malice, is to let them talk.

A Portcullis Dun.

The editor of the Methodist Protestant thus addresses his delinquent subscribers :

A LA HIAWATHA.

Should you ask us why this dunning?
Why these sad complaints and murmurs,
Murmurs loud about delinquents
Who have read the paper weekly,
Read what they have never paid for,
Read with pleasure and with profit,
Feard of church affairs and prospects,
Read of news both home and foreign,
Read the essays and the poems—
Full of wisdom and instruction;
Read the table of the markets,
Carefully corrected weekly.

Should you ask us why this dunning?
We should answer, we should tell you,

From the printer, from the mailer,
From the kind, old paper-maker,
From the landlord, from the carrier,
From the man who taxes letters
With a stamp from Uncle Samuel—
Uncle Sam, the rowdies call him;
From them all there comes a message—
Message kind, but firmly spoken,
"Please to pay us what you owe us."

Sad it is to hear such message
When our funds are all exhausted;
When the last bank note has left us,
When the gold coin all has vanished,
Gone to pay the paper-maker,
Gone to pay the toiling printer,
Gone to pay the landlord tribute,
Gone to pay the sable carrier,
Gone to pay the faithful mailer,
Gone to pay old Uncle Samuel—
Uncle Sam the rowdies call him,—
Gone to pay for publication
Three and twenty hundred dollars!

Sad it is to turn our ledger,
Turn the leaves of this old ledger,
Turn and see what sums are due us,
Due for volumes long since ended,
Due for years of pleasant reading,
Due for years of toilsome labor,
Due despite our patient waiting,
Due despite our constant dunning,
Due in sums from two to twenty.

Would you lift a burden from us?
Would you drive a spectre from you?
Would you taste a pleasant slumber?
Would you have a quiet conscience?
Would you read a paper paid for?
Send us money—send us money,
Send us money—send us money;
SEND THE MONEY THAT YOU OWE US!

A Response.

The following response, says the Methodist Protestant, to our "apology" of last week, came to us in a familiar hand-writing—one always welcome to our vision. It contained

a year's subscription, and is addressed to "the Hiawathan editor:"

And the *dunned* made answer, saying :

"We have quailed beneath your message,
We have heard your words of dunning,
We will pay up all we owe you.
It is well for us, delinquents,
That you write so oft to dun us!

Then they rose up and paid over,
Each one brought the gold coin with him,
And the young men and the women
Gloried in the ray so genial
Of the bright face of the editor,
When he looked on—bills receipted.

Forth into the city went they,
Fear'd no more to meet the printer,
Bade defiance to the carrier,
Boldly met good Uncle Samuel,
Uncle Sam no more we'll call him.

"Never more," said quiet conscience,
"Read the Protestant till paid for."

BRIEF DIALOGUE.—SALVATION BY WORKS.—

Enquirer. Will you allow me, sir, to ask you a question in order to get rid of a difficulty produced by your sermon of last Sunday morning?

Episcopal Minister. Certainly.

Enquirer. Did you not preach a sermon a week or two back on the doctrines of grace, in which you said salvation was all of grace, "not of works lest any man should boast?"

E. M. I did.

Enquirer. Last Sunday in your sermon on baptism you said that unless a child was baptized there was no assurance that it would go to heaven, did you not, sir?

E. M. I believe I did.

Enquirer. Now, sir, my brother has an infant, and it has been baptized; I have one that has not been baptized. If my brother's infant dies, you say it will go to heaven, and should mine die it will not go to heaven. Is not that salvation by works, sir?

Here the Episcopal minister was lost. He promised, however, to lend him a little book, the reading of which would remove all his difficulties.

BISHOP BUTLER.—The constant habit of Bishop Butler to forgive the injuries done to him, led one of his friends to write the following lines after his death, which must be considered the more beautiful as being true :

"Some write their wrongs in marble—he more
Stoop'd down serene, and wrote them in the dust,
Tro'd under foot; the spore of every wind,
Swept from the earth, and blotted from his mind;
There, buried in the dust, he bade them lie,
And griev'd, they could not 'scape the Almighty's eye."

Book Notice.

SPURGEON'S SERMONS.

This is pre-eminently the age of printing. The ravenous jaws of the press drink down whole oceans of ink, and devour mountains of paper, and still its ceaseless clank is ever crying, day and night, like the daughters of the horse-leech, "give, give." The words of a celebrated orator or a distinguished statesman seem to fall from his lips on the printed page, and there is no one, from the world-renowned Senator to the spouter in the village debating society, who may not "speedily see himself in print" if he desires it. The rage *graphice, aliquid agere*—to do something in print—has attacked every profession, and pervades every class of the community. Preachers have not been exempt from this general printing propensity; hence the whole land is shingled over with introductory sermons, sermons before missionary societies, sermons at ordinations, sermons "preached in the regular course of the author's ministry," &c., &c., *ad infinitum*. Most of these productions serve only the purpose of gratifying the vanity of the authors, and taxing the purses of their friends and admirers. They are never read, nor do they deserve to be read; and, "in the course of nature," they speedily find their "long home" at the trunk-maker's or the chandler's shop—the common grave of still-born books and defunct pamphlets.

Still there are some things—even some sermons—that deserve to be printed, and among these are the fifteen sermons contained in the volume now before us. The sensation produced by Mr. Spurgeon's preaching certainly has no parallel in the present century—perhaps none, (all things considered,) in the history of the past. In the most enlightened age of the world—among the most highly cultivated people on earth—in a land where theology, literature, science, oratory are all studied with an assiduity and a thoroughness unknown elsewhere—where the aristocracy of birth, talent and wealth exert an influence more potent than the voice of the people, or the power of the throne—under such circumstances as these, we see a youth of twenty-two, comparatively uneducated, of obscure parentage, destitute of wealth and powerful friends, connected with a sect still "everywhere spoken against," waving the magic wand of his eloquence over men of every class and profession, and swaying listening thousands at his will. Why is this? In

what does the strength of this wonderful young man consist?

These questions it may not be practicable to answer with entire satisfaction. Every great orator is gifted with a power which may be sensibly felt, but may not be very readily described. Most natural fertilizers contain a subtle ingredient, imparting to them their chief value, which the most accurate and skillful analysis cannot detect; while their principal elements are patent to the view of the merest tyro in chemistry. So every great orator is possessed of a hidden power which the most acute criticism cannot detect; while, at the same time, the principal elements of his strength are within the view of his least gifted hearers and readers. We propose, on the present occasion, briefly to notice these elements in the character of Mr. Spurgeon, as they are exhibited in his preaching.

The effect produced by Mr. Spurgeon's preaching, is, no doubt, due in part to the contrast it presents to the style and manner of most English preaching of the present day. Mr. S. says that the Scotch "could not understand his hot, fiery speeches, having been accustomed to hear dry disquisitions from learned Scottish divines." The disquisitions of English divines are probably equally "dry," if their authors are not equally learned. A large number of the clergy in the establishment being worldly, unconverted men, who have adopted preaching as a profession, and solely for the sake of a livelihood, spending their time between the theatres, the race course, and the mansions of the great, whose *entree* they have purchased by fawning sycophancy, furnish their hearers with only such an amount of preaching, and that of such a character as will pass muster in the eyes of the law, and will be sure not to offend the delicate sensibilities of the aristocratic portion of their hearers. Those among the established clergy, who are truly pious, are hampered by the apprehension of violating "order," and bound by the chains of custom, prejudice, and early education, to the barren pathway trodden by the footsteps of their predecessors; while no inconsiderable portion of the dissenting ministry, from the fear of offending the "powers that be," or from the apprehension of being regarded as fanatical, imitate, as nearly as their churches and their consciences will permit, the course pursued by the clergy of "the Church." The consequence of all this is, that while the sermons of many English preachers—perhaps of most of them—are orthodox and

evangelical, they are destitute of pungency and power. Their periods are beautifully rounded, their rhetoric is faultless, and their logic is respectable, but they have no soul in them. They may commend themselves to every educated man's *taste*, but they commend themselves to no man's *conscience*. Their authors read them from neatly penned manuscripts, with studied propriety of voice and gesture, to most orderly and well-behaved congregations; and preachers and people go away from church very well satisfied with "the performance." To men who had been complacently listening to such preaching, or composedly dozing under it, the earnest, fiery, searching voice of Spurgeon sounded like the bugle-note of battle to the warrior startled from his slumbers, or the thunders of Sinai to the quaking Israelites. There was something new as well as startling here, and men were captivated by the novelty of the preacher's manner, while they were impressed by his power. This advantage Mr. Spurgeon would lose, in a great measure, before an American audience, especially before an audience in the Southern States; not that we have any ministers who can favorably compare with this gifted preacher in power over his hearers, but the monotonous dullness or rigid formality, which is the rule in England, is with us the exception. Each of our ministers has a manner of his own, and that manner is more or less plain, pointed, and pungent; and this was to have been expected, as the same inducements to a different style of preaching do not exist here that are to be found in England. The writer of this article has been informed by an English lady, who had heard Mr. Spurgeon, that in his manner and style of speaking he resembles Virginia preachers much more nearly than he does English ministers. The effect produced by novelty, then, would, at least to some extent, be lost among us.

Like all other great orators, Mr. Spurgeon, too, owes the effect produced by his speaking in no inconsiderable degree to his voice and delivery. The editor of the Glasgow Examiner says of him, "As soon as he commences to speak, tones of richest melody are heard. A voice full, sweet and musical, falls on every ear, and awakens agreeable emotions in every soul in which there is a sympathy for sounds. That most excellent of voices is under perfect control, and can whisper or thunder at the wish of its possessor. And there is poetry in every feature and every movement, as well as music in the voice. The countenance speaks;

the entire form sympathises. The action is in complete unison with the sentiments, and the eye *listens* scarcely less than the ear to the sweetly flowing oratory." With such a voice, and such powers of delivery, a speaker must produce an impression, even should he utter nothing but common places.

But after making every proper allowance for the influence of novelty, and the effect of voice and manner on his hearers, enough remains in the substance and style of Mr. Spurgeon's published sermons to account, in a great degree, for the impression he has made. Probably no distinguished speaker of modern times has suffered as little in his reputation by the publication of what he had spoken. The sermons before us if they never had been, and never were to be delivered, would yet confer an enviable reputation on their author, and would produce a deep and powerful impression on the reader.

Mr. Spurgeon's preaching is distinguished by striking originality; not in the topics discussed, for if this were the case, he would not be a faithful minister of the gospel, seeing that the themes of gospel preaching have been essentially the same for 1800 years, and will continue the same through all time; but in "his expositions, illustrations, and applications of divine truth," as well as in the arrangement of his subject and the mode of treating it. And this originality is rendered more striking by the fact, that it is evidently unstudied. He makes no effort to be original. Unlike some preachers of the present day, he does not distort his sentences, manufacture barbarous words of "learned length and thundering sound," utter bad grammar and vulgar slang, and spout mystical nonsense, with the hope of getting up a reputation for originality or profundity. But fresh thoughts come pouring spontaneously from his eloquent lips, sometimes in glowing appeal, sometimes in awful denunciation, but always in good English. Mr. Spurgeon occasionally gives us a trite illustration, or a well-worn thought, but even these are, for the most part, adorned by his genius, and constitute no serious objection to his sermons. There are also in these fifteen sermons one or two cases of inapt and incongruous illustrations, as where the Bible is compared to an Egyptian mummy, and its student to the person unrolling the linen folds that enwrap it. Here and there you may find, too, a fanciful and far-fetched conceit, as when it is said that the napkin was wrapped to itself, and

left in the tomb of Jesus, because believers have no use for napkins in heaven, seeing no tears are shed there. But these are only rare exceptions to general excellence and beauty; and it should be remembered that "Homer sometimes nods."

Another feature of Mr. Spurgeon's preaching is its dramatic power. Not that there is anything theatrical or affected about him. Far from it. Nothing can be more natural than the easy flow of his thoughts, and the transparent beauty of his language. He does not throw himself into an attitude, distort his countenance, and frantically fling his arms about him, while he bespatters his audience with foam from his lips, and pours out on them a volume of ranting bombast. The passion of his sermons is real, not affected. He possesses, in a wonderful degree, the power of enabling his hearers and readers to realize the scenes he depicts, and to become acquainted with the personages he portrays. In his sermon on "Christ Crucified," we almost see "the Jew" bodily before us. There he stands, with his stern countenance, his flowing robes, his broad phylactery, and his devout aspect. And as he passes from our view, saluted by the preacher with the striking valediction, "farewell old Jew," the polished, philosophical, but scoffing Greek appears with equal vividness in his place. At one moment we see the sinner, "like Mazeppa, bound on the wild horse of his lust, held hand and foot, incapable of resistance, galloping on with hell's wolves behind him," and again we behold him seized in the grasp of the Almighty, and "shaken by the neck over the gulf of hell, until his brain doth reel, and then dropped forever." Near akin to Mr. Spurgeon's dramatic power, or perhaps more properly constituting one of its developments, is his skill in personification. Every Christian grace and many of the evil passions are personified, and each one acts and speaks in exact accordance with its true character.

Another element of Mr. Spurgeon's power is his directness of address, his capacity for making his hearers and readers feel that he speaks to them, not *before* them. This is a rare talent possessed by only very effective public speakers. Mr. S., it seems, has been thought to resemble Robert Hall. Such an opinion could only be entertained by persons unacquainted with the style of the two men, or decidedly wanting in critical discrimination. Mr. Hall is greatly superior "in the polished elegance of his diction," but is as far inferior in the quality

of which we have just been speaking, the power of causing his hearers and readers to feel themselves personally addressed. Mr. Hall's preaching was, for the most part, to his hearers "as a very lovely song of one that hath a pleasant voice, and can play well on an instrument." Mr. Spurgeon's addresses come with the pungency and personal application of Nathan's address to David, when he thundered into his ears, "thou art the man!" Mr. Hall's sermons will live much longer than Mr. Spurgeon's, for they constitute an important part of the classical literature of the English tongue. But they will produce a far less powerful and wide-spread impression so long as the latter should exist. But it was not our purpose to attempt a parallel between these two distinguished preachers; and we pass on to observe, that the impression produced by Mr. Spurgeon's sermons has been deepened by the fact, that he is pre-eminently the people's preacher. He leaves it to those gentlemen who "have not pulled the velvet out of their mouths," to adapt their addresses to the fastidious ears of the kid-glove aristocracy. He appeals to the great heart of the people, and he impresses, melts down, wins that heart. He but follows the example of his Master, whom "the common people heard gladly," when he addresses "the dear rabble" who gather around him, in plain and simple, but earnest and powerful language, while he thunders into the ears of the aristocracy (the modern Scribes and Pharisees) that they "must part with their cursed pride or be damned."

Mr. Spurgeon's independence, too, (another marked characteristic,) while it has, doubtless, offended some who have listened to him, has won the admiration and commanded the respect of most of his hearers. The time-serving sycophant ever in the end fails of the object of his subserviency. He is despised by the very persons he would win by truckling and fawning. While the man who is a man, and especially the preacher who is afraid of no being but God, and would not sacrifice one tittle of God's truth "to be King of England throughout eternity," will be honored of men for his independence, and rewarded of God for his fidelity. It may be seriously questioned whether Robert Hall, with all his shining talents, did not inflict an injury, rather than confer a benefit on the Baptist cause, and consequently on the cause of truth. His open communion views and practices, and his consequent desire to propitiate members of other churches, inflicted a blow on Bap-

tist interests in England, from which they have not yet recovered. We have occasion to thank God that a great orator of a different stamp has risen up among the Baptists, in the same nation. We do not regard Mr. Hall as lacking the nerve and independence freely and fully to declare his sentiments; but these qualities are much more marked and prominent in Mr. Spurgeon, and, moreover, he lays much more stress on doctrinal peculiarities than did the great Cambridge orator. He is never afraid to say he is a Baptist; and if his sermons did no other good, they would be invaluable as proof that Calvinistic doctrines are consistent with the most powerful appeals to the unconverted; nay, that they constitute the only reliable instruments which can be employed to bring a sinner to Christ.

But the most effective element of Mr. Spurgeon's strength after all, the main spring which moves all the other machinery, is to be found in his deep and thorough experience of the truth he preaches. He has "built his studio on Calvary. There he has raised his observatory. He has taken a hermit's cell in the garden of Gethsemane, and laved his brow in the waters of Siloa." He can truly say, "we speak that we do know." His sentiments come not from his lips, or his head, but from his heart, and they reach the hearts of his hearers. The value of every truth he utters has been proved by his own experience, and every sentiment he enforces on the attention and adoption of others, has already sunk deeply into his own heart. It is not strange that a preacher, distinguished by such characteristics as we have ascribed to Mr. Spurgeon, should make an extended and a powerful impression. Such a man must make a broad and deep mark on the age in which he lives.

The fifteen sermons embraced in the volume before us, contain great and important truths, eloquently and powerfully presented. They should be read and prayerfully pondered by every saint and sinner in the land. The book is worth far more than the price asked for it, notwithstanding the indifferent binding of some of the copies, and the still more indifferent "Introduction."

We do not apply the term indifferent to that portion of the introduction which consists of extracts, (which, by the way, is far the larger part of it,) but to the original matter it contains. The extracts contain valuable information and judicious criticisms, which, however, might just as well have been furnished in a preface by the publishers. Why cumber Spurgeon's sermons with an introduction by any one? And of all men, why engage Rev. E. L. Magoon to furnish it? Was it because Spurgeon's re-

putation was so limited that it required the *clat* attached to Mr. Magoon's more famous name to make a volume of his sermons sell? If this were the object, the publishers have greatly mistaken public sentiment. Or was it because it was desired that the readers of this volume should have the benefit of the marked contrast between the style of the introducer and that of the author of the sermons? If this were the purpose, it must be acknowledged it has been fully answered. But whatever may have been the motive for giving us this "introduction," its author has exhibited here, as elsewhere, his peculiar talent for intentionally murdering grammar, writing mystified nonsense, and making terribly abortive attempts at wit. The very title page bears the sign-manual of Mr. Magoon. Instead of writing "Sermons by Rev. C. H. Spurgeon," he must needs put it "Rev. C. H. Spurgeon, His Sermons;" thus establishing the writer's claim to be regarded as a grown up school-boy, since he has imitated, from some urchin's horn-book, the name, scrawled in straggling characters on the fly leaf, "John Smith, his book." The opening paragraph of the "introduction" is equally characteristic, and equally clever. "In perusing the present volume of sermons," says Mr. M., "the reader will nowhere find their author rising in a chilling fog of lugubrious cant, or simpering out inane formality after the following mode: 'Dearly beloved brethren, and my esteemed and respected friends, permit me to invite your serious and solemn attention to that portion of ecclesiastical truth which you will find recorded in the one hundred and seventy-seventh verse of the sixty-ninth chapter of Saint Iehabod's sixteenth epistle to the Simpletons.'" This, no doubt, appeared to the author to be exceedingly witty; to our less acute perceptions it seems to be supremely silly, if it be not something worse. On the eleventh page we have a specimen of the refinement of Mr. Magoon's language, and the severity of his sarcastic wit. Hear him. "Nor was he cautiously secluded in the hot house of supercilious pedantry, to eat and sleep out a regular course of *hic, hæc, hoc*, with the plus excellence of sines and cosines, under the auspices of some erudite ignoramus, whose potency for turning the world up side down himself, and whose aptness to teach others how such work is done, consist mainly in a diminutive quantity of antique roots in a perfumed head, a pair of green spectacles on a pimpled nose, and two lily hands buried near dyspeptic bowels."

But enough of Mr. Magoon. After all, his "Introduction" may answer a good purpose in serving as a foil to the excellencies and beauties of the orator he introduces. At any rate he cannot inflict any serious injury on Mr. Spurgeon. God has raised him up for a great and glorious purpose, which will be accomplished in spite of the malice of enemies, the envy of cotemporary ministers, and the antics of heralds such as Mr. Magoon. May thousands, endowed with his spirit and power, spring up speedily throughout the world, and thus the time hasten on when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." A. B.

The Monthly Record.

Churches Constituted.

Names.	Where.	When.
Clay co., Ill., Mount Pleasant church.		
Ephesus,	S. C.,	Oct.
Groton,	Conn.,	Oct. 4
Gashe's Creek, Buncombe, N. C.,		Oct. 27
Hamilton,	Ind.,	Oct. 4
Hastings,	Min. Ter.,	Aug. 10
Hardin,	Ky.,	
Jackson co.,	Ind.,	
Jordan,	N. Brunswick,	Oct. 14
Kirkville,	Mo.,	
San Francisco,	Cal.,	
Saratoga,	Ill.,	Sept. 8
Saratoga,	Min. Ter.,	Oct. 11
Stewartstown,	Pa.,	Oct. 11
Union co.,	Ill.,	

New Church Edifices.

Names.	Where.	When.
Clarke Village,	R. I.,	Oct. 7
Exeter,	N. H.,	Oct. 4
Farmington,	Penn.,	Sept. 23
Racine,	Wis.,	Oct. 19
Sandusky,	Ohio.	

Ordinations.

Names.	Where.	When.
Blinton, M. B. L.,	Geo.,	Oct. 19
Blanton, E. K.,	Cathcy's Creek, N. C.,	Aug. 11
Brown, Swett F.,	Bellow's Falls, Vt.,	Sept. 16
Crews, H. G.,	Chesterfield co., Va.,	Oct. 6
Davy, W. K.,	Bolton, Mass.,	Oct. 15
Doscher, John,	New York,	Oct. 11
Farquharson, Jas.,	New York,	Oct. 14
Farr, A. L.,	Albion, N. Y.,	Oct. 22
Gage, L. L.,	Frewsburg, N. Y.,	Oct. 29
Gowen, L. D.,	Norwalk, Conn.,	Oct. 29
Harrington, Y. D.,	Coosa co., Ala.,	Oct. 12
Holden, D.,	Center Branch, West. Va.,	Oct. 28
Settlemoir, S. L.,	Saratoga, Ill.,	Sept. 8
Smith, Columbus,	Monticello, Fla.	
Steward, Lanson,	Cambridge, N. Y.,	Oct. 23
Thomas, Wm. D.,	Caroline co., Va.,	Oct. 3
Tefft, A. B.,	Exeter, R. I.	
Thompson, C. J.,	Baltimore, Md.	
Walker, W. B.,	Olivet, Ky.,	Sept. 20
West, Saml.,	Martinsburg, Ohio,	Oct. 18
Wood, Wm. F.,	Allen co., Ind.,	Aug.

Deaths of Baptist Ministers.

Names.	Residences.	Time.
Bemus, Veranus,	Ashville, N. Y.,	Oct. 1
Pease, J. Morris,	Auburn, N. Y.,	Oct. 20
Seamens, A.,	Iowa.	
Watson, James V.,	Chicago, Ill.	
Wightman, Fred.,	Cromwell,	Oct. 5

Ministers Rec'd from other Denominations.

Names.	Residence.	Denom.
Bush,		Meth. Ep.
Cargitt,		Meth. Ep.
Lyon,		Meth. Pro.
McWhinten, John,		Meth. Prot.
South, J. F.,		Meth. Prot.

Clerical Removals and Settlements.

Names.	Whence.	Where.
Alden, John,	Windsor, Vt.,	Northampton, Mass.
Ambler, E. C.,	Weartsville, Woodstown, N. J.	
Anable, C. W.,	Germantown, Brooklyn, N. Y.	
Bartlett, Dan.,	Vassalboro, Me.,	Jefferson, Me.
Bastion, N. S.,	Centr. Uni., Iowa,	Davenport.
Brown, J. H.,	Hamilton, N. Y.,	Plainsville, Ohio.
Brown, S. E.,	Hampton Falls, S. Hampton, N. H.	
Burleson, R. B.,	Austin, Tex.,	Independence, Tex.
Clark, W.,	Ironton, Ohio,	Cincinnati.
Clark, Judson,	Southington, Ct.,	Schuylkill Falls
Clark, W. D.,	Joliet, Lockfort, Wills co., Ill.	
Cooper, Jas.,	Madison, Wis.,	Waukesha.
Daniel, S. G.,	Milledgeville,	Savannah, Geo.
De Groat, A. B.,	Prattsburg, N. Y.,	Italy Hol-
		low, Yates co., N. Y.
Dickinson, E. W.,	Pittsburg, Pa.,	Dayton, Ohio.
Ellis, Harmon,	Lake Mills, Wis.,	Stephen's
		[Point, Wis.
Farr, A. L.,	Albion, N. Y.,	Urban aill.
Frink, H.,	N. London, Peru, Huron co., Ohio.	
Gibbs, G. W.,	Tamaqua, Pa.,	Camden.
Irwin, J. L.,	Winona, Saratoga, Minnesota.	
James, John,	Sharpsburg,	Crab Orchard, Ky.
Kermatt, W. J.,	Yorkshire, N. Y.,	Almond, N. Y.
Lathrop, J. W.,	N. Dorchester, Medfield, Mass.	
Mulken, Dennis,	De Soto, Wis.	
Overby, R. R.,	Pond's Shop, Newsome Depot, Va	
Penny, T. J.,	Strattonville, Pa.,	Wooster, Ohio.
Randolph, W.,	Providence,	Newport, R. I.
Reed, N. A.,	Wakefield,	Bristol, R. I.
Robinson, D.,	Southington, Colchesterboro', Ct.	
Rossell, C.,	Lindley's Mills, Upper Middle-	ton, Pa.
Sampson, D.,	Newbury, N. Y.	
Seage, John,	Staten Is.,	Michigan.
Sheldon, C. P.,		Troy, N. Y.
Smith, E. S.,	Erie,	Lyndon, Ill.
Tallhurst, F.,	Santa Fe, N. Mexico,	Chaplain U.
		[S. A., Fort Fillmore.
Thomas, S. J.,	Jamestown, Ohio,	Edwardsburg,
		[Mich.
Thompson, Chas. J.,	Balt.,	Oct. 6.
Tyler, Payson,	Bane, Wachusettville, Mass.	
Walden, J. H.,	Brockport, N. Y.,	La Salle, Ill.
Webb, W. R.,	Dixon, Ill.	
Wilder, S. N.,	Norwich, N. Y.,	Virgil, Cort.
		[land co., N. Y.
Wright, W. D.,	La Porte, Ind.,	Rolling Prairie.
		Ind.
Young, George,	Hathboro', Pa.,	Weartsville, N. J.

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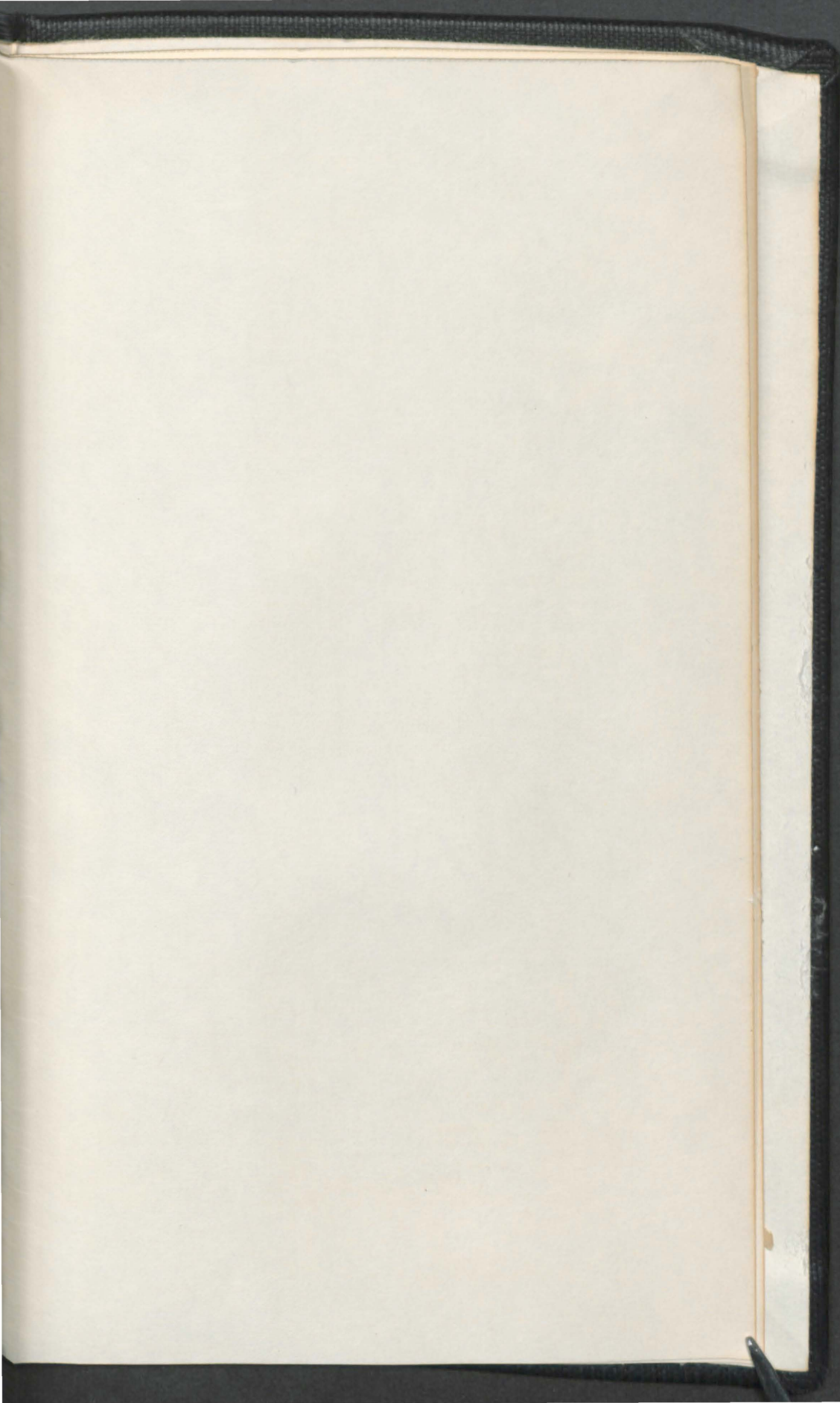
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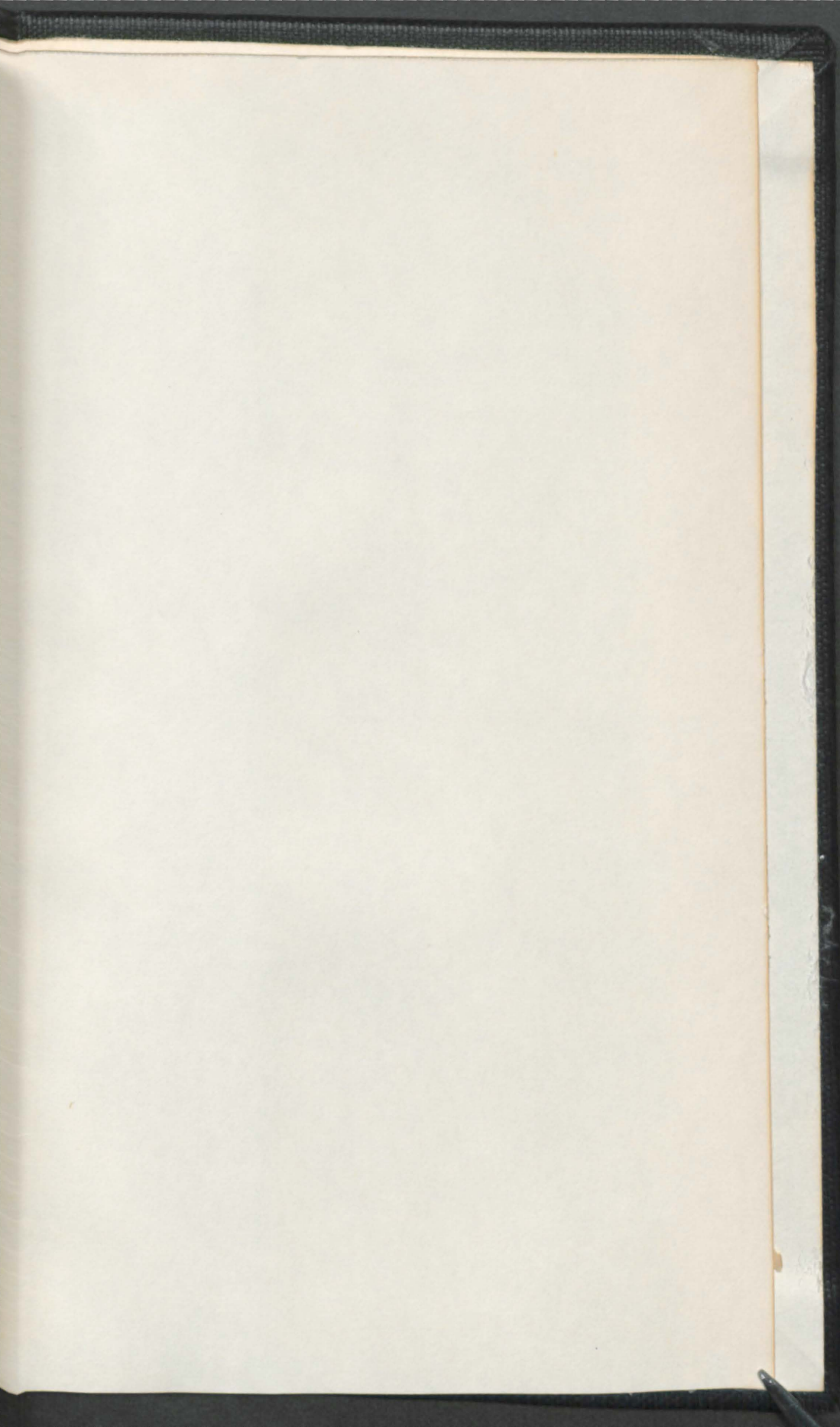
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