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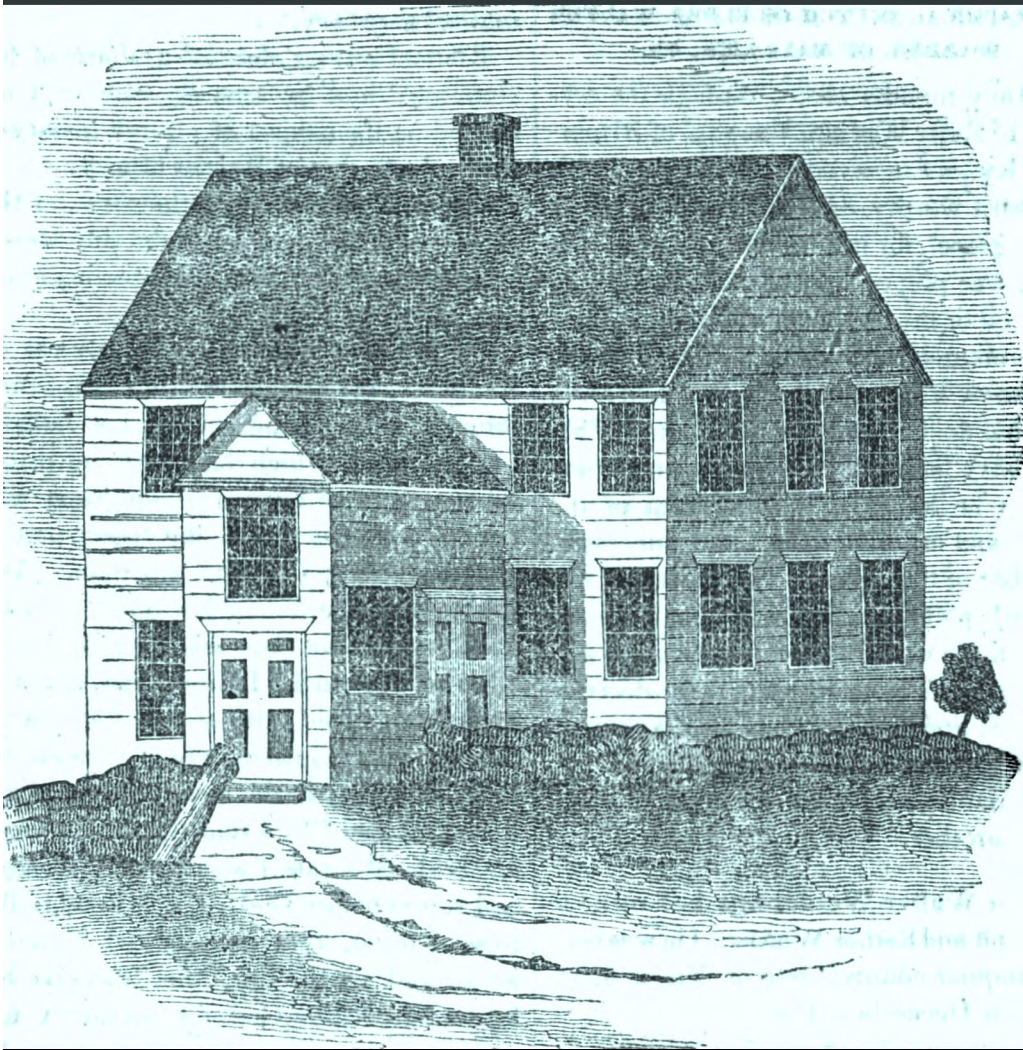
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# *The Baptist Memorial and Monthly Record*

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THE  
**BAPTIST MEMORIAL**

AND  
  
MONTHLY RECORD.

DEVOTED TO THE  
  
HISTORY, BIOGRAPHY, LITERATURE AND STATISTICS OF THE  
DENOMINATION.

---

R. BABCOCK, J. O. CHOULES, AND J. M. PECK, EDITORS.

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# THE BAPTIST MEMORIAL

AND  
MONTHLY RECORD.

VOL. IV.]

NEW-YORK, JANUARY, 1845.

[No. 1.]

THE LATE REV. JOSEPH HUGHES, AND REV.  
JOHN FOSTER, OF ENGLAND.

There is not a thoughtful reader in our subscription list who will not thank us for the gratification of reading the following letter from the late Rev. John Foster, addressed to the late Rev. Joseph Hughes, Secretary of the British and Foreign Bible Society, a few days before his death.

*Stapleton, Sept. 18, 1833.*

In conveying a few sentences for the last time to my dear old friend, I wish to be allowed to say why such a token of affection and sympathy is so late. Returning from a long excursion in North Wales very near the time of your removal to London, I was surprised and grieved at the report of your severely afflicted situation at Bath. My impulse to go thither was repressed by the information that no one was permitted to see you. After hearing successive accounts, I wrote a few lines of inquiry to Mr. Evil, and was answered that you had just been removed to London, with a promise of sending me the information they should receive, which has been done. During the subsequent time I have withheld from writing to you, partly by information that your great weakness rendered every unusual intervention painful to you; and partly by a report confidently affirming that you had left this world. But at last, and previously to receiving information yesterday, by a

message from you, through the hands of Mr. R. Cottle, I had determined to write to Mr. George, and put it at his discretion whether to show you the letter.

The thought of my dear and ever faithful friend as now standing at the very verge of life, has repeatedly carried me back in memory to the days of our youth, when more than forty years since we were brought into habitual society; and the cordial esteem and attachment which have survived undiminished through so long a lapse of time and so much separation. Then we sometimes conjectured, but in vain, what might be the course appointed us to run, and how long and which might first come to the termination. Now the far greater part of that unknown appointment has been unfolded and accomplished.

To me a little stage further remains under the darkness; you, my dear friend, have a clear sight almost to the concluding point. And while I feel the deepest pensiveness in beholding where you stand, with but a step between you and death, I cannot but emphatically congratulate you. I have often felt great complacency in your behalf, in thinking of the course through which Providence has led you,—complacency in regard to the great purpose of life, its improvements, its usefulness, and its discipline and preparation for a better world. You are, I am sure, grateful to the Sovereign Disposer in the review of it. You have had the happiness of faithfully and zealously performing a great and good

service, and can rejoice to think that your work is accomplished, with a humble confidence that the Master will say, "Well done thou good and faithful servant," while you will gratefully exult in ascribing all to his own sovereign mercy in Jesus Christ. But oh, my dear friend, whither is it that you are going? Where is it that you will be a few short weeks, or days hence? I have affecting cause to think and to wonder concerning that unseen world; to desire, were it permitted to mortals, one glimpse of that mysterious economy,—to ask innumerable questions, to which there is no answer,—what is the manner of existence,—of remembrance,—of employment,—of society,—of anticipation,—of all the surrounding revelations to our departed? How striking to think that *she*, so long and so recently with me,—here so beloved, but now so totally withdrawn and absent,—that she experimentally knows all that I am in vain inquiring!

And a little while hence you, my friend, will be an object of the same solemn meditation and wondering inquiries. It is most striking to consider,—to realize the idea,—that you, to whom I am writing these lines, who continue yet among mortals, who are on this side of the awful and mysterious veil,—that you will be in the midst of those grand realities; beholding the marvellous manifestation; amazed and transported at your new and happy condition of existence—while your friends are feeling the pensiveness of your absolute and final absence, and thinking how, but just now as it were, you were with them. But we must ourselves follow you to see what it is that the emancipated spirits who have obtained their triumph over death and all evil through the blood of the Lamb, find awaiting them in that nobler and happier realm of the Great Master's empire; and I hope that your removal will be to your other friends, and to me, a strong additional excitement, to render ourselves with more earnest zeal to the grand business of our high calling.

It is a delightful thing to be assured on

the authority of revelation, of the perfect consciousness, the intensely awakened faculties, and all the capacities and causes of felicity of the faithful in that mysterious separate state; and on the same evidence, together with every other rational probability, to be confident of the re-union of those who have loved one another and their Lord on earth.

How gloomy beyond all expression were a contrary anticipation. My friend feels in this concluding day of his sojourn on earth, the infinite value of that blessed faith which confides alone in the great sacrifice for sin;—the sole medium of pardon and reconciliation, and the ground of immortal hope: this has always been to you the very vitality of the Christian religion; and it is so—it is emphatically so to me. I trust you will be mercifully supported,—the heart serene; and if it may be, the bodily pain mitigated, during the remaining hours, and the still sinking weakness of this mortal frame; and I would wish for you also, and in compassion to the feelings of your attendant relatives, that you may be favored so far as to have a gentle dismission; but as to this you will humbly say, "Thy will be done." I know that I shall partake of your kindest wishes, and remembrance in your prayers,—the few more prayers you have yet to offer before you go.

When I may follow you, and I earnestly hope rejoin you in a far better world, must be left to a decision that cannot at the most be very remote, for yesterday completed my 63d year. I deplore before God my not having lived more devoutly to his service; and do fervently pray for the aid of the good Spirit, to make whatever of my life may remain, much more effectually true to that purpose than all the preceding.

But you, my friend, have accomplished your business—your Lord's business on earth. Go then, willing and delighted at his call.

Here I conclude with an affecting and solemn consciousness that I am now speak-

ing to you for the last time in this world.  
Adieu! then, my ever dear and faithful  
friend. Adieu for awhile! May I meet  
you ere long where we shall never more  
say farewell! J. FOSTER.

—  
LINES OCCASIONED BY THE DEATH OF THE  
REV. JOHN FOSTER.

As rivers to the swelling ocean tend—  
As glowing sparks towards the sky ascend,  
So man to trouble is on earth an heir.  
And enters life exposed to toil and care;  
Around his bark the storms of Sorrow rave,  
From life's first dawning to the quiet grave.  
Oh! can we not appreciate this truth!  
Yes: for the stroke of Death now shows a proof.  
Again the voice of Heaven hath called away  
One more bright spirit to the realms of day:  
But not on its account we sigh and mourn,  
Now freed from earth, and from its conflicts  
borne;  
Shall selfish feelings in our bosom rise,  
And ask the soul to leave its native skies?  
Can we desire—nay, plead its longer stay  
In this cold clime, where pleasures melt away?  
Should we rejoice to have that lofty mind  
Again within its prison house confined?  
Nay, we would rather triumph in its flight  
To scenes of bliss unsufferably bright,  
Where it shall bask without a veil between,  
'Neath the full glories of the great Unseen!

FOSTER is gone! his star hath now declined,  
But like a comet, leaves its train behind;  
The glorious nucleus with its brighter light,  
Though lost for ever to our feeble sight,  
Has pass'd from earth, to rise beyond the sky,  
Adding one more to Heaven's bright galaxy!  
The loss is ours! we feel the sudden blow  
Which laid this man of lofty genius low:—  
This man of deep research and knowledge  
vast—

Of penetration quick—of gentle taste.  
Beside his tomb Philosophy may mourn,  
And Science bathe with tears his sacred urn;  
But Oh, that sad receptacle contains  
Naught but the mortal body's poor remains;  
There, we rejoice, the casket only lies,  
The gem being gone to beautify the skies.  
Doth not its lustre still with us abide?  
Can we not see it glow on every side?  
Should rolling time, with all its years, conspir  
To damp its brightness, or subdue its fire,

'Twould not succeed—its efforts would be vain;  
While earth shall stand his works will yet re-  
main!

Doth not a halo, bordering on divine,  
Beam on each page, and burnish every line?  
Doth it not need the utmost stretch of thought  
To grasp the wealth with which his stores are  
fraught?

And can we fail, whilst reading him, to prove  
How deep his piety—how pure his love?  
Grace, like a sunbeam, radiates the whole,  
And sweetly tinctures all his powers of soul!

Ye mourning friends who bend around his bier,  
We censure not the sad—the bitter tear;  
For Jesus at the grave of Laz'rus wept:  
Yes, down his cheek the tears of anguish swept;  
Thus the fine feelings of the heart will flow  
For those we've loved and conversed with be-  
low;

But consolation 'tis your bliss to share,  
For where Christ is, ye know his people are.  
Lift, then, the veil which shrouds him from your  
eye,

And see him glorified with saints on high!  
Behold him there, with Doddridge, Ryland, Hall,  
Before the "Lamb once slain" adoring fall!  
Oh! let the vision of their holy joy  
Prepare our hearts for their divine employ;  
And be it ours to tread the paths they trod,  
Which leads to glory, happiness, and God!

F. B. W.

Bristol, October 21, 1843.

THE LATE WILLIAM PINNOCK.—Few  
names are better known in the annals of  
education than that of William Pinnock.  
He died on the 21st of February, in his  
62d year, and in very poor circumstances.  
Pinnock made fortunes, and he lost them,  
for his mind was speculative beyond sa-  
tiety or cure. From the humblest con-  
dition he raised himself to property and  
consideration. Pinnock was lowly born  
at Alton in Hampshire, where he made  
his first start as a teacher. His unwea-  
ried activity and perseverance established  
the elementary school book which bore  
his name to an immense extent, and if he  
could have been contented with success,  
four thousand or five thousand pounds a  
year was nearly his current reward.



## OBITUARY OF REV. PROFESSOR NEWMAN.

*Upper Alton, Nov. 11, 1844.*

REV. RUFUS BABCOCK, D. D.

*Dear Brother:* The following obituary was hastily penned, several weeks ago, at the request of one who had been desired to write an article for the "Memorial" on the same subject. I have thus far delayed sending it, hoping he, or some other friend having more leisure and ability than myself, would, ere this time, have forwarded you an article worthy of the subject and of a place in your excellent periodical. But justice to the memory of our lamented brother, and a regard to the feelings of his friends, seem to require that some notice, however unworthy, be taken of his death. Hence I send the annexed communication.

With high esteem, yours,

WARREN LEVERETT.

Died in Upper Alton, Illinois, July 20th, 1844, Rev. ZENAS B. NEWMAN, Professor of rhetoric, oratory, and belles-lettres, in Shurtleff college.

Professor Newman was the son of Deacon Sylvanus and Lydia B. Newman, of Seekonk, Mass. He was born March 20th, 1809. Of his early life no particulars are known to the writer of this article. That he was trained "in the nurture and admonition of the Lord," is very probable from the fact that he was blessed with pious parents, and at the age of fourteen years professed a hope in Christ as his Saviour, and united with the Baptist church in his native town. From the period of his conversion he appears to have felt the force of that divine truth, "ye are not your own." He felt that he had been called into the service of the Redeemer to labor for the promotion of his kingdom and the welfare of mankind. To his youthful and aspiring mind new incentives to action were now presented, and hence his desire became more ardent to acquire a thorough education as a means for more extensive

usefulness. At what age he concluded it was the will of the great Head of the church that he should spend his life in the christian ministry, is unknown. Five or six years after his conversion, we find him in the academy at Amherst, Mass., pursuing studies preparatory to admission into college. At the age of twenty-two, he entered the freshman class in Brown University, Providence, R. I. During his connexion of four years with this institution, he spent the first three winters in teaching school, and the last in preaching. In 1835 he completed the regular course of study in the University; but with most of his classmates he declined, from conscientious scruples, to comply with the requisitions for receiving the degree of Bachelor of Arts.

After leaving college, brother Newman spent one year teaching an academy at Hyannis, in the eastern part of Mass., and preaching occasionally in the neighborhood. While in this place he received and accepted an appointment of Principal in the preparatory department of Shurtleff college, at Upper Alton, Illinois. At Seekonk he was ordained as an evangelist, Sept. 9, 1835; repaired immediately to Alton, and entered upon the duties of his office. In this institution he continued to labor till a few months before his death. In August, 1837, he was married with Miss *Lephe P. Ide*, of Seekonk. With this amiable woman and devoted wife, he lived in happy union till March, 1841, when she was called from the endeared society of her family and friends on earth, to the society of the redeemed and of the Lamb above, and he was left to mourn his irreparable loss.

Having previously received an honorary Master's degree from the college, he was in July, 1841, appointed professor of rhetoric, oratory, and belles-lettres.

In November, 1842, Professor Newman married Miss Caroline Loomis, daughter of Rev. Hubbell Loomis, of Upper Alton. By his former wife he had two sons, and one by his surviving widow. The earthly

remains of his second son, an infant of a few weeks, lie sleeping between the mouldering relics of his parents, awaiting with them the sound of that trumpet which will precede the complete victory of all the redeemed over their "last enemy."

These are briefly some of the principal events in the life of our departed brother. They exhibit to the reader nothing either peculiar or remarkable. The life of a teacher in a literary institution, is too little varied and too secluded to present a rich variety of incidents interesting to the busy world without. The impressions which he makes upon society, are not made directly upon the public mind, nor in public view; but they are made in private, upon those who are to mould and form the character of the age in which they live. Very extraordinary talents and achievements, such as extort the envy and admiration of common minds, are not claimed for Professor Newman. Yet he possessed a mind of a high order, and the benign influence which he exerted in his various relations in life, was such as to embalm his memory in the hearts of his family and friends, his pupils, his christian brethren, and the community.

In his character were blended many of the elements which constitute the good and the useful man. As a husband and father, he was affectionate and indulgent; as a citizen, he was highly respected; as a pastor, sincerely beloved; as a christian, exemplary; as a teacher, devoted to his calling, and esteemed and loved by his pupils.

Among the prominent traits in his character was a *desire of excellence*. High attainments and an honorable distinction, were objects after which he aspired with unabating ardor. If unchastened and uncontrolled by religious principle, this desire might have impelled him onward even to the violation of the "golden rule;" but directed by love to God and love to men, it served to excite him to obtain "noble ends by noble means."

He was also "*diligent in business*."

The duties of his office confined him to the recitation room, daily, from six to eight hours; yet, during the whole period of his connexion with the institution, he spent the greater part of the sabbaths in preaching the gospel. A part of the time, with one of his colleagues in the institution, he alternately supplied the churches at Alton city and Upper Alton; a part of the time his services were given to the destitute churches in the vicinity. During the last two years of his life, he had the pastoral care of a small church twelve miles from town, which enjoyed his labors two sabbaths every month.

Brother Newman manifested a deep interest in the subject of general education, justly viewing it of vital importance in the rapidly growing states of this western valley. His efforts to promote the interests and the influence of the college in which he labored, were untiring. In his death the college has sustained a loss not easily repaired.

His views of gospel truth were sound; his manner of preaching attractive. His sermons combined, in a good degree, the experimental and the practical with the doctrinal. In affliction he exhibited the spirit of christian resignation; not the *apathy* of the stoic, but the *submission* of a child confiding in the wisdom and love of his heavenly Father. When she, who was the worthy central object of his fond affections, was called away to her home above, he keenly felt his loss; yet in his language and conduct he said, "It is the Lord."—"Thy will be done."

The disease which terminated the life of our departed brother, was that insidious destroyer—consumption—not of the lungs, but of a species, the exact nature and seat of which, were probably unknown to all the many physicians whom he consulted. For several months before his death his sufferings were great. His declining health compelled him to relinquish all labor in March last, from which time his strength rapidly failed. Yet so deceitful was the nature, and so stealthy the progress of his

disease, that till the last three or four weeks of life, he cherished strong hope of recovery, and did not contemplate the subject of a speedy death with entire resignation. In the midst of life and usefulness, and unconscious of the progress of his disease, it is not surprising that he preferred to live; and that when convinced of his near dissolution, his mind was somewhat overcast with doubts as to his acceptance with God. There seemed to be in his mind a struggle between faith and fear. At times fear prevailed; at other times his confidence was strong, and he expressed a readiness to depart and be with Christ. On sabbath morning, July 20th, his spirit, conducted by angels, took its upward flight. "There was sorrow on earth, but in heaven there was joy among the blessed, and an unceasing song of praise now ascends before God from the beatified spirit" of our departed brother. His funeral services were attended by a very large concourse of friends and citizens.

"Go to the grave in all thy glorious prime,  
In full activity of zeal and power;  
A christian cannot die before his time,  
The Lord's appointment is the servant's hour."

May the balm of consolation be administered by sympathizing friends, and by the great Comforter, to the bereaved widow called so soon to experience the sun-dering of mutual ties so sacred and so strong. May the sister, whose assiduous attentions contributed to smooth his dying pillow, and the orphan children, be the objects of Divine care; and may they all reunite with the departed in the paradise above, to enjoy for ever the presence of God and the Lamb.

**CONTROVERSY.**—Men in general are more ready to argue a point in divinity, than to crucify a beloved lust, or heartily to do good to others.

### MAN'S ORIGINAL STATE.

"God made thee perfect, not immutable; And good he made thee."

In whatever light we look upon *man*, we find him an object of the deepest interest. Whether we contemplate his mental or corporeal endowments,—whether we behold him in society or in solitude,—whether we glance at his primeval excellence, or his present condition,—whether we consider him in time, or as a being destined for eternity, man is a creature of unspeakable importance.

In his compound person he unites a mortal body with an immortal spirit, a mere mass of earth with a living soul, a sense of pain with a capacity for the enjoyment of happiness, and sad forebodings of future ills, with the greatest desires of uninterrupted success in all his plans and operations.

"How poor, how rich, how abject, how august,  
How complicate, how wonderful is man!  
How passing wonder, he who made him such!  
Who centered in our make such strange extremes."

*The original state of man* is the particular subject of the present article, and it is a subject, in the disquisition of which we must be guided, completely by the inspired oracles of Jehovah. It is a topic on which the boasted light of nature is total darkness, and tradition enveloped in impenetrable obscurity. From the sacred volume of the Lord, we learn the human character, and trace the original state of man to its proper source, as being the *immediate production of God*. Our first parent was not born but created; not an infant of bodily weakness and mental infirmity; but matured at once in his person and all his faculties.\*

God, who is the living fountain of all perfections, spent an entire eternity in the

\* See Bates's harmony of the Divine attributes. Chapter I. page 6.

contemplation of his own excellencies before any creature was made. In the moment appointed by his wisdom, he gave the first being to the world. Three distinct orders of natures he formed, the one purely spiritual, and the other purely material, and between both, one mixed, which unites the extremes in itself. This is man, the abridgement of the universe, allied to angels in his soul, and to material things in his body, and capable of the happiness of both; by his internal faculties, enjoying the felicity of the intellectual, and by his external, tasting the pleasures of the sensitive world. He was the immediate production of the divine hand, and the original perfection of the building displayed the unbounded skill and ineffable kindness of the great Architect, by whom it was devised and erected. For his primitive condition, man possessed

#### *A sound Judgment.*

Eden was his school, the creation his book of instruction, and Jehovah himself his teacher. His understanding was clear and extensive; he had proper sentiments upon all subjects, moral, physical, and everlasting. To this high state of intellect St. Paul refers, when that apostle speaks of the Christian's renewal in knowledge, after the image of him that created him.\* Names are given to particular objects, to express their qualities, and the very appellations by which Adam distinguished the different animals in Paradise, were descriptive of their natural instincts, properties, and modes of living. The word that designated the creature, constituted its history. From a circumstance, it has been concluded that the garden of Eden "was planted and dressed in the form of a plan or scheme, to show the situations, motions, and actions of the heavenly bodies, and the powers in this system, picture ways, or hieroglyphically, for man's comprehension." It has been further remarked, "that the words translated

*to till, and to keep*, also signify *to worship and observe*."† Therefore, our first parent has been considered as a real philosopher.

The world was both his globe of scientific investigation, and the temple of his constant praise to God; his enlarged and devout mind ascended through all the orders and gradations of the natural system, to the celestial throne of deity, and as he prostrated himself before the infinite Jehovah, he felt his heart in unison with the general harmony of the spheres, and with sacred rapture sung,

"These are thy glorious works, Parent of good!  
Almighty! thine this universal frame,  
Thus wondrous fair! thyself how wondrous  
then!  
Unspeakable! who sitt'st above these heav'ns,  
To us invisible, or dimly seen  
In these thy lowliest works; yet these declare  
Thy goodness beyond thought, and pow'r di-  
vine."

The knowledge possessed by Adam, in his *first estate*, was united with the spirit of devotion; it was derived immediately from the great source of being; and

"Philosophy baptized  
In the pure fountain of eternal love,  
Has eyes indeed; and viewing all she sees  
As meant to indicate a God to man,  
Gives him the praise, and forfeits not her own."

In his original condition,

#### *Man was Innocent.*

He was made in all the moral image of his Creator;‡ he reaches the proper standard of uprightness,† and all his faculties were pure. His passions perfectly corresponded with his judgment, his interests never clashed with duty, and his head, heart, hands, and feet, were in complete union towards his God. Whatever the understanding dictated, the will obeyed, and the feelings approved; therefore, in his first estate, Adam had not the least in-

\* Idem, page 257.

\* See Col. iii. 10.

† Gen. i. 27.

‡ Eccles. vii. 29.

ternal conflict ; but the whole man, soul and body, were

*Holiness to the Lord.*

It was not for him then to say

"My reason this, my passion that persuades :  
I see the right and I approve it too,  
Condemn the wrong, and yet the wrong pursue."

No; the vessel was not marred, the fountain was not defiled, the instrument was not discordant in its tones, nor the grand machinery of Eden diverted from its proper course, until seduction triumphed over purity, and man became the subject of sin. His primitive state was angelic excellence, and his every thought, word, and deed, were so many indices of internal rectitude, and perfect conformity to the laws of God. During his state of innocence,

*Man was truly happy.*

His garden was well stored with precious fruit, watered with the streams of a fine flowing river, and most delightfully situated; the atmosphere around him was in the highest degree of salubrity; disease of body or distress of soul was unknown, and death excluded from his abode; God was his companion, creatures obeyed his commands, the ground was not blasted with a curse, the roses sprung up without thorns, and thistles were not permitted to grow. That world which was the dwelling place of man, was also the temple of his God, and celestial bliss was experienced in a terrestrial state. The mornings were bright, the noon-days delightful, and the evenings glorious; man was in honor, and all things contributed to his felicity. Prior to the introduction of sin, sorrow, pain, and disquietude of mind, were strangers to the earth; within, without, above, beneath, and around, every object afforded the utmost delight; there was a fulness of joy, but not pleasures for evermore.

In his original condition,

*Man was placed in a state of sovereignty.*

"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every thing that creepeth upon the earth."  
"Thou hast crowned him with glory and honor. Thou hast made him to have dominion over the works of thy hands; thou hast put all things under his feet." Adam might with the greatest propriety have sung,

"I am monarch of all I survey,  
My right there is none to dispute,  
From the centre all round to the sea,  
I am lord of the fowl and the brute."

The grant of his Creator rendered him a mighty potentate, to whom inferior creatures were destined to pay their allegiance, as their rightful sovereign. His regal dignity was not usurped, nor obtained by stratagem or fraud; but honorably possessed, from the great Proprietor of the universe.

"He was crowned as never king was since;  
God set the diadem on his head.  
And angel choirs attended. \* \* \* \* \*

Vast was his empire, absolute his power,  
Or bounded only by a law, whose force  
'Twas his sublimest privilege to feel  
And own the law of universal love."

In his original condition,

*Man was a Public Head and the Representative of a Future Posterity.*

It is obvious from scripture, that God entered into an agreement or a covenant with Adam, and promised him life, upon his continued obedience to the divine injunction. From the consequences that followed his breach of the command, it is equally evident that his children were included in that agreement or covenant; because they experienced the effects of his transgression. "Wherefore, as by one man sin entered into the world, and death



by sin; and so death passed upon all men so that all have sinned."

"In Adam all die." If it appears a hard case, that the offspring should suffer for the parent's crime, or be made a subject of doubtful inquiry, we have to observe, the question resolves itself into two equal parts, each and both of which will justify the ways of God to man. Had he not a right to make an intelligent creature, and place him in a state of probation, with the promise of recompense, according to that creature's conduct? Surely this is a position that cannot admit of doubt for one moment. Then it may be asked, was not Adam as well and better qualified to represent his posterity, than any one of his sons has ever been to secure the happiness of his own individual person? When men derive wealth or honor from a father's promotion, they never question the equity or goodness of the principle of their elevation; why, then, complain of a reverse of circumstances through a parent's fall? The justice of the thing is equally the same in both cases. Whether or not had Adam remained upright, God would have exalted to some superior abode, or still greater honors; or whether the certain happiness of every individual soul of man would have been completely secured by his obedience, we are not *expressly* informed in the holy scriptures, but in both cases, it is natural to assume the facts, because gradation is the order of all Jehovah's works; and as individuals have suffered personally and universally by the fall, it is to be supposed that they would have enjoyed the benefit of their progenitor's unshaken fidelity to an equal extent, and never been permitted to risk their felicity by any thought, word, or deed, immediately springing from themselves. While Adam stood in a state of innocence, the fountain of life was pure, and all its streams were preserved from its defilement, which has since corrupted them in all their progress. When, therefore, we thus contemplate man, on the summit of his *original* excellence and grandeur, and then behold

his present condition of moral imperfection, sorrow, and death, we have cause for *great humiliation before God*. Instead of HOLINESS UNTO THE LORD, ICHABOD is inscribed upon his forehead, and his glory is departed. "How is the gold become dim! how is the most fine gold changed!"

"The crown is fallen from our heads: we unto us that we have sinned."

The garden of delight is turned into a wilderness of vexation, wisdom has given place to madness, passion triumphs over reason, selfishness has supplanted principle, health is exchanged for disease, life cut short in death, and hell opens her mouth to receive the departed spirit, as an associate of tormenting and tormented fiends.

To use the language of a nervous writer on theological subjects, and especially the primitive and present condition of man, we may observe, "The stately ruins are visible to every eye, that bear in their front (yet extant,) this doleful inscription,

"*Here God once dwelt.*"

Enough appears of the admirable structure of the *soul of man*, to show the divine presence did some time reside in it; more than enough of vicious deformity, to proclaim he has now retired and gone. The lamps are extinct, the altar is overturned; the *light* and *love* are now vanished, which bid the one *shine* with such heavenly brightness, the other *burn* with such pious fervor. The *golden candlestick* is displaced,—to make room for the throne for the *prince of darkness*. The *sacred incense*, which ascended in clouds of rich perfume, is exchanged for a poisonous hellish vapor; and here is, *instead of a sweet savor, a stench*. The comely order of this house is turned into confusion; the *beauties of holiness* into *noisome impurities*; the *house of prayer* into a *den of thieves*, and that of the worst and most horrid kind, for every *lust* is a *thief*, and every *theft* is *sacrilege*."

But we are not to blame the Almighty for man's sin, and consequent misery. We do not admit the doctrine or philosophy,

which considers evil to be the necessary effect of the *original* constitution of things, and the appointment of God in the formation of the world. No; we look upon the original constitution of things as perfect, and ascribe the present calamities of man to a voluntary defection on his part, from the path of uprightness. He agreed to the covenant, under which he was placed; and when that *covenant* was broken, he forfeited all his happiness. Then, we ask,

" Whose fault ?

Whose but his own ? \* \* \*

\* \* \* God made him just and right,  
Sufficient to have stood, though free to fall "

In the midst of these scenes of desolation, we have one source of encouragement still left. If the first man Adam was made a living soul, and lost his innocence, the last Adam was made a quickening spirit, and restores that which he took not away. If the first man was of the earth, earthy, the second man is the Lord from heaven. Jesus Christ has opened the kingdom of God, for the admission of every sinner returning to Jehovah, and notwithstanding our native impurity of heart, and actual transgressions against the Almighty, we are invited, and even commanded, to look unto him for pardon, holiness, and eternal glory. O, then, let us aim at our *original* grandeur; and for its attainment, let us behold the grace, the stability, and the boundless love, of the second Adam. He lived, and died, and rose again, and now he intercedes in heaven for the restoration of the banished, according to the sacred promise of Jehovah.

" O unexampled love,

Love nowhere to be found less than divine !  
Hail, Son of God, Saviour of men, thy name  
Shall be the copious matter of my song  
Henceforth, and never shall my harp thy praise  
Forget, nor from thy Father's praise disjoin."

T. W.

Seek to know much of Christ, and to do  
much for Christ.

## REVIEW.

*An account of the life and writings of HUGH BLAIR, D. D., by JOHN HILL, L. L. D. Sermons by HUGH BLAIR, D. D., complete in one volume. 1844, John S. Taylor, New-York.*

We have received two or three requests from our friends to reprint the review of Blair, written in the English Eclectic by the late John Foster; and just as we had determined to do so, we were favored with a copy of Blair's sermons from our worthy friend John S. Taylor, who has issued a very fine edition of this well known work.

" There appears to be some cause for apprehension, lest the extravagant admiration once lavished on Dr. Blair should decline, by degrees, into a neglect that will withhold even common justice. No productions so celebrated at first, as his sermons, have perhaps ever come in so short a time to be so nearly forgotten. Even before the conclusion of the series, the public enthusiasm and avidity had begun to languish, and the last volume seemed only announced in order to attend the funeral of its predecessors. The once delighted readers excused the change of their taste by pretending, and perhaps believing, that a great disparity was observable between the two prior volumes and those which followed them. The alleged inferiority might possibly exist in a certain degree; but the altered feeling was in a much greater degree owing to the recovery of sober sense, from the temporary inebriation of novelty and fashion; and the recovery was accompanied by a measure of that mortification, which seeks to be consoled by prompting a man to revenge himself on what has betrayed him into the folly.

" As a critical writer, however, Dr. Blair has suffered much less from the lapse of years. His lectures have found their place and established their character among a highly respectable rank of books, and will always be esteemed valuable as an exercise of correct taste, and an accumulation of good sense, on the various branches of the art of speaking and writing."

" But it is rather on the unrivalled excellence of the Sermons that Dr. Hill seems inclined to found the assurance of Dr.

Blair's celebrity. In order to persuade ourselves into the same opinion, we have been reading some of the most noted of those performances. And they possess some obvious merits, of which no reader can be insensible. The first is, perhaps, that they are not too long. It is not impertinent to specify the first, because we can put it to the consciences of our readers, whether, in opening a volume of sermons, their first point of inspection relative to any one which they are inclined to choose for its text or title, is not to ascertain the length. The next recommendation of the Doctor's sermons, is a very suitable, though scarcely ever striking, introduction, which leads directly to the business, and opens into a very plain and lucid distribution of the subject. Another is a correct and perspicuous language; and it is to be added, that the ideas are almost always strictly pertinent to the subject. This, however, forms but a very small part of the applause which was bestowed on these sermons during the transient day of their fame. They were then considered by many as examples of true eloquence; a distinction never perhaps attributed, in any other instance, to performances marked by such palpable deficiencies and faults.

"In the first place, with respect to the language, though the selection of words is proper enough, the arrangement of them in the sentence is often in the utmost degree stiff and artificial. It is hardly possible to depart further from any resemblance to what is called a living, or spoken style, which is the proper diction at all events for popular addresses, if not for all the departments of prose composition. Instead of the thought throwing itself into words, by a free, instantaneous, and almost unconscious action, and passing off in that easy form, it is pretty apparent there was a good deal of handicraft employed in getting ready proper cases and trusses, of various but carefully measured lengths and figures, to put the thoughts into, as they came out, in very slow succession. Each of them cooled and stiffened to numbness in waiting so long to be dressed."

"There is also a perpetual recurrence of a form of the sentence, which might be occasionally graceful, or tolerable, when very sparingly adopted, but is extremely displeasing when it comes often; we mean that construction in which the quality or condition of the agent or subject is expressed first, and the agent or subject itself is put to bring up the latter clause."

"In the second place, there is no texture in the composition. The sentences appear often like a series of little independent propositions, each satisfied with its own distinct meaning, and capable of being placed in a different part of the train, without injury to any mutual connexion, or ultimate purpose, of the thoughts. The ideas relate to the subject generally, without specifically relating to one another. They all, if we may so speak, gravitate to one centre, but have no mutual attraction among themselves. The mind must often dismiss *entirely* the idea in one sentence, in order to proceed to that in the next; instead of feeling that the second, though distinct, yet necessarily retains the first still in mind, and partly derives its force from it; and that they both contribute, in connexion with several more sentences, to form a grand complex scheme of thought, each of them producing a far greater effect, as a part of the combination, than it would have done as a little thought standing alone. The consequence of this defect is, that the emphasis of the sentiment and the crisis or conclusion of the argument comes nowhere; since it cannot be in any single insulated thought, and there is not mutual dependence and co-operation enough to produce any combined result. Nothing is proved, nothing is enforced, nothing is taught, by a mere accumulation of self-evident propositions, most of which are necessarily trite, and some of which, when they are so many, must be trivial. With a few exceptions, this appears to us to be the character of these sermons. The sermon, perhaps, most deserving to be excepted, is that 'On the Importance of Religious Knowledge to Mankind,' which exhibits a respectable degree of concatenation of thought, and deduction of argument. It would seem as if Dr. Blair had been a little aware of this defect, as there is an occasional appearance of remedial contrivance; he has sometimes inserted the logical signs *for*, and *since*, when the connexion or dependence is really so very slight or unimportant that they might nearly as well be left out."

"With respect to the general power of thinking displayed in these sermons, we apprehend that discerning readers are coming fast toward a uniformity of opinion. They will all cheerfully agree that the author carries good sense along with him, wherever he goes; that he keeps his subjects distinct; that he never wanders

from the one in hand; that he presents concisely very many important lessons of sound morality; and that in doing this he displays an uncommon knowledge of the more obvious qualities of human nature. He is never trifling nor fantastic; every page is sober, and pertinent to the subject; and resolute labor has prevented him from ever falling in a mortifying degree below the level of his best style of performance. He is seldom below a respectable mediocrity, but we are forced to admit, that he very rarely rises above it. After reading five or six sermons, we become assured that we most perfectly see the whole compass and reach of his powers, and that, if there were twenty volumes, we might read on through the whole, without ever coming to a bold conception, or a profound investigation, or a burst of genuine enthusiasm. There is not in the train of thought a succession of eminences and depressions, rising towards sublimity, and descending into familiarity. There are no peculiarly striking short passages where the mind wishes to stop awhile, to indulge its delight, if it were not irresistibly carried forward by the rapidity of the thought. There are none of those happy reflections back on a thought just departing which seem to give it a second and a stronger significance, in addition to that which it had most obviously presented. Though the mind does not proceed with any eagerness to what is to come, it is seldom inclined to revert to what is gone by; and any contrivance in the composition to tempt it to look back with lingering partiality to the receding ideas, is forborne by the writer; quite judiciously, for the temptation would fail."

"The last fault that we shall allege, is some defect on the ground of religion; not a deficiency of general seriousness, nor an infrequency of reference to the most solemn subjects, nor an omission of stating sometimes, in explicit terms, the leading principles of the theory of the Christian redemption. But we repeatedly find cause to complain that, in other parts of the sermon, he appears to forget these statements, and advances propositions which, unless the reader shall combine with them modifications which the author has not suggested, must contradict the principles. On occasions, he clearly deduces from the death and atonement of *Christ* the hopes of futurity, and consolations against the fear of death; and then, at other times, he seems most cautious to avoid this grand topic, when adverting to the approach of

death, and the feelings of that season; and seems to rest all the consolations on the review of a virtuous life. We have sometimes to charge him also with a certain adulteration of the Christian moral principles, by the admixture of a portion of the worldly spirit. As a friend to Christianity, he wished her to be a little less harsh and peculiar than in her earlier days, and to show that she had not lived so long in the genteel world in the creation, without learning politeness. Especially it was necessary for her to exercise due complaisance when she attended *him*, if she felt any concern about his reputation, as a companion of the fashionable, the skeptical, the learned, and the affluent, and a preacher to the most splendid congregation in the whole country. It would seem that she meekly took these delicate hints, and adopted a language which no gentleman could be ashamed to repeat, or offended to hear. The sermons abound with specimens of this improved dialect, but we cannot be supposed to have room here for quotations; we will only transcribe a single short sentence from the Sermon on Death: 'Wherever religion, virtue, or true honor call him forth to danger, life ought to be hazarded without fear.' Now what is the meaning of the word 'honor,' evidently here employed to denote something distinct from virtue, and therefore not cognizable by the laws of morality? Does the reverend orator mean, that to gain fame or glory, as it is called, or to avert the imputation or suspicion of cowardice, or to maintain some trivial punctilio of precedence or arrogant demand of pride, commonly called a point of honor, between individuals or nations, or to abet, as a matter of course, any cause rendered honorable by being adopted by the higher classes of mankind—a Christian ought to hazard his life?—Taken as the ground of the most awful duty to which a human being can be called, and yet thus distinguished from religion and morality, what the term means can be nothing good. The preacher did not, perhaps, exactly know what he intended it to mean; but it was a term in high vogue, and therefore well adapted to be put along with religion and virtue to qualify their uncouthness. It was no mean proof of address to have made these two surly puritans accept their sparkish companion. If this passage were one among only a few specimens of a dubious language, it would be scandalous in us to quote it in this particu-

lar manner; but as there are very many phrases cast after a similar model, we have a right to cite it, as an instance of that tincture of the unsound maxims of the world, which we have asserted to be often perceptible in these sermons. This might be all in its place in the sermons of the despicable Yorick; but it is disgusting to hear a very grave divine, blending with Christian exhortations, the loathsome slang of duelling lieutenants, of gamblers, of scoffers at religion, of consequential fools who believe their own reputation the most important thing on earth, and indeed that the earth has nothing else to attend to, and of men whose rant about perhaps the glory of dying for their country, is mixed with insults to the Almighty, and imprecations of perdition on their souls.

"This doubtful and accommodating quality was one of the chief causes, we apprehend, of the first extraordinary popularity of these sermons. A great many people of gayety, rank, and fashion, have occasionally a feeling that a little easy quantity of religion would be a good thing; because it is too true, after all, that we cannot be staying in this world always, and when one goes out of it, why, there may be some hardish matters to settle in the other place. The prayer book of a Sunday is a good deal to be sure toward making all safe, but then it is really so tiresome: for penance it is very well, but to say one likes it, one cannot for the life of one. If there were some tolerable religious thing that one could read now and then without trouble, and think it about half as pleasant as a game of cards, it would be comfortable. One should not be so frightened about what we must all come to some time.—Now nothing could have been more to the purpose than these sermons; they were welcomed as the very thing. They were unquestionably about religion, and grave enough in all conscience; yet they were elegant; they were so easy to comprehend throughout, that the mind was never detained a moment to think; they were undefiled by methodism; they but little obtruded peculiar doctrinal notions; they applied very much to high life, and the author was evidently a gentleman; the book could be discussed as a matter of taste, and its being seen in the parlor excited no surmise that any one in the house had been lately converted. Above all, it was most perfectly free from that disagreeable and mischievous property attributed to the elo-

quence of Pericles, that it 'left stings behind.'

"This volume has disappointed our expectation of finding a particular account of the life of Dr. Blair, enlivened with anecdotes illustrative of his character.—Nearly half of it is occupied not in criticising, but actually in epitomizing the Doctor's writings, a labor of which it is impossible to comprehend the necessity or use, except to make up a handsome looking volume. Several of the most noted of the sermons are individually dissected, in a tedious manner, and compared with several of the sermons on the same subjects, in the volumes of some of the celebrated French preachers, but without any critical remarks of consequence. The other half of the book does relate mainly to the man himself, but is written much more in the manner of a formal academical eulogy, than any thing like a lively and simple memoir. It is not florid, but it is as set and artificial as the composition of Dr. Blair himself; and indeed seems a very good imitation, or, at least, resemblance. Except in the acknowledgment of one or two slight weaknesses, as we are taught to deem them, in the Doctor's character, it is a piece of labored and unvaried panegyric, carried on from page to page, with a gravity which becomes at length perfectly ludicrous. Hardly one circumstance is told in the language of simple narrative; every sentence is set to the task of applause. Even Dr. Blair himself, whose vanity was extreme, would have been almost satisfied, if such an exhibition of his qualities and talents had been written in time to have been placed in his view.

"To avoid several pages of extracts, we must remark, that Dr. Blair was something of a beau, and very fond of novel reading. Every reader will be surprised and provoked to find so very small a share of personal history. It is well known that we are not in general to look for many incidents and adventures in the life of a scholar and clergyman: but we should have supposed that a period of eighty-three years might have furnished more matters of fact, than what could be comprised in a quarter of that number of pages. Those which are here afforded, consist of little beside the notice and dates of the two or three more obscure preferments of Dr. Blair, on his road to what is described the summit of ecclesiastical success, and honor, the High Church of Edin.



burgh; his appointment as Professor of Belles Lettres; his failure of being placed in the situation of Principal of the University of Edinburgh, which he expected to receive from the pure gratitude and admiration of his country, without any solicitation; and, the important circumstance of preaching his last sermon. This circumstance will be henceforward inserted, we trust, with its precise date, in all chronicles of the memorable things of past times: for it is enlarged on here, as if it had been one of the most momentous events of the century. He died December 27th, 1800, in the eighty-third year of his age, and the fifty-ninth of his ministry.

"The Doctor's successful progress through life was on the whole adapted to gratify, one should think almost to satiety, that love of fame which his biographer declares, in so many words, to have been his ruling passion; nor had the passion which, Dr. Hill does *not* say, was second in command, the love of money, any great cause to complain.

"We sincerely wish to persuade ourselves that, with all his labor of encomium, this Dr. Hill has done less than justice to his subject. For if we are to take his representation as accurate and complete, we have the melancholy spectacle of a preacher of religion, whose grand and uniform object in all his labors was advancement in the world. This is clearly the only view in which his admiring friend contemplates those labors. The preacher's success is constantly dwelt on with delight; but this success always refers to himself, and his own worldly interests, not to any religious influence exerted on the minds of his inferior, and afterwards, his splendid auditories. His evangelical office is regarded as merely a professional thing, in which it was his happiness to surpass his competitors, to attain the highest reputation, to be placed in a conspicuous station, to obtain a comparative affluence, to be most sumptuously flattered by the great, and to be the intimate friend of Hume, Smith, Home, Ferguson, and Robertson. There is hardly a word that attributes to the admired preacher any concern about promoting the Christian cause, the kingdom of Christ, or the conversion of wicked men,—in short, any one of those sublime objects for which alone the first magnanimous promulgators of Christianity preached, and labored, and suffered."

## BOOK NOTICES.

*Luther's Commentary on Galatians*, 1 vol. 8vo. New-York: Robert Carter—1845.

Thank you, kindly, Mr. Carter, for your timely service in reprinting this grand production of the sturdy old reformer. If we had the power to give a D. D., we should be almost tempted to send it to our good, orthodox friend Carter, who we verily believe is doing more for the cause of evangelical religion, than many a mystified professor, who talks "about it, and about it." Carter's books are always sound, old fashioned divinity, and we promise our pious reading friends that *all his books* are sure to turn out full sixteen ounces to the pound of genuine theology.

*Malcom's Travels in Asia*, new edition, 2 vols. in 1. Gould, Kendall & Lincoln, 1845.

We rejoice in beholding the success of this well written work. President Malcom has done the cause of Missions incalculable service by this able performance. Few men are so well qualified to travel to advantage as our author. When we read his travels we feel that he has ascertained the very things we want to know. The amazing stores of useful knowledge which had been so industriously treasured up in former years, are all made to tell upon the undertaking, and the result is a book of travels which has passed into a *seventh* edition! We rejoice to learn that the success which has distinguished Dr. Malcom as a preacher and missionary laborer, connects itself with his discharge of college duty.

We have received this month a large number of valuable works, which we can only enumerate.

*Jay's Works*, in three octavo volumes.

*Boyd's Elements of Rhetoric*,

*The Philosophy of Rhetoric*, by Dr. Campbell. Harper & Brothers.

*Family Circle.*

*Family Altar.*

*Mourner's Chaplet.*

*Active Christian.* Gould, Kendall & Lincoln. The four last are elegant miniatures, and admirably adapted for presents, at 31 1-4 cents each.

*Chalmer's Evidences of Christianity.*—Robert Carter.

*Blair's Lectures.* J. S. Taylor & Co.

*Religious Lacon.*

*Think and Pray.*

*Language of Love.*

*Thoughts among Flowers.*

These are exquisite little miniature works for presents, full of piety and beauty, and of the same character as the volumes above referred to. They are published by J. S. Redfield.

*Dr. Rippon's Hymns.*

An English review of a new edition, commences with a sneer, "Dr. Rippon's Selection again! Well, it is a favorite with many, and there is no accounting for taste!" We firmly believe that the great fault which in these last days has been complained of about Rippon's hymn book, and some others, is with the rich evangelical truth. We hope yet to find Rippon and Watts in the churches, and believe that there are many still in our land, who are old fashioned enough to prefer it to any new improvements. The *change and alteration* of our old hymns, has now been going on for ten years, and we regard it as an ominous sign. The Unitarians of Boston and its region, made their early demonstrations against sound, old fashioned truth, by depriving Dr. Watts' hymns of their rich evangelical sentiments. When we have to listen to a sermon that has dry husks of criticism and fine sentimentality, and very little of Aaron's bells or Christ crucified, we lay our anchor of hope on a compensation from a sound old hymn; but alas, in these days of refinement, even there we are cut off, and we do earnestly beseech our brethren to think of Watts and

Rippon with kindness! Is it not pleasant, brethren, to think that you are singing the *same songs of Zion*, by which your fathers and mothers were prepared for home and glory? There is more rich gospel truth in Watts and Rippon, than in any other book of psalmody we have ever seen. We are glad to know that it can still be had; our good friends, Gould, Kendall & Lincoln, of Boston, have purchased the stereotyped plates of the beautiful Philadelphia edition, and are prepared to furnish it to the churches.

#### THE SHEPHERD AND HIS FLOCK.—

The flocks were moving slowly up the slope of the hill; one of them goats, the other sheep. The shepherd was going before the sheep and they followed as he led the way to the Jopta gate; we could not but remember the words of our Saviour, "When he putteth forth his own sheep he goeth before them, and the sheep follow him, for they know his voice."

A traveller asserted to a Syrian shepherd that the sheep knew the dress of their master, not his voice. The shepherd on the other hand maintained that it was the voice they knew. To settle the point he and the traveller changed dresses and went among the sheep. The traveller in the shepherd's dress called on the sheep and tried to lead them; but they "knew not his voice," and never moved. On the other hand they ran at once at the call of their owner though thus disguised.

RELIGIOUS DREAMS.—A man applied to the Rev. Rowland Hill for admission to his church, and began to give an account of his experience by relating a dream. "We will tell you," said Mr. Hill, "what we think of your dream after we see how you go on when you are awake."

## MONTHLY RECORD.

## SKETCHES OF A SOUTHWESTERN TOUR.

NUMBER II.

KENTUCKY AND TENNESSEE.

Saturday morning, the 27th of October, was the regular time for commencing the services of the General Association. The Rev Dr. Howell of Nashville, preached the introductory sermon from Mark 16:15. "Preach the gospel to every creature." The following slight *outline of the discourse* will give our readers some idea of it:

The world is to be converted to God by the preaching of the gospel. Other instrumentalities, such as the bible, schools, books and tracts, are all valuable and important, but do not supersede preaching. His first remark was, that it must be *the gospel* that is preached, in order to secure the accomplishment of this object. Much that is now preached is *not* the gospel. Even this diluted and perverted message has amazing power. But *what* is the gospel? It is summarily the announcement of God's love in the gift of his Son: that He died for our sins, and rose again for our justification. That Christ is the wisdom of God and the power of God to save sinners. The doctrine of the cross carries every great religious truth with it. Its full implication, always and everywhere is, that God is right and we are wrong. Therefore we must repent and return to him. Our sins must be pardoned, our souls sanctified. God has appointed this instrumentality, and accompanies it with the Holy Ghost—sent down from Heaven. But besides the inference from the Divine wisdom which appointed it, we can see the fitness of this instrument for effect. The influence of the living voice, as used by politicians, and all agitators, was cited as an illustration. The necessity for just such varied illustration, enforcement and iteration as preaching allows, was also shown. The speaker also regarded the comparative *cheapness* at which instruction might in this way be furnished, an argument in its favor.

*Secondly*: He inquired, how is such a ministry to be multiplied and perpetuated so as adequately to meet the exigencies of the world? Not by miracle but by means.

All that God calls into the ministry He will qualify and sustain *by means*. It is just as much God's work, as though done by miracle. God does this, and designs to do it to the end of time, *by the church*.

The ministry is not a self-perpetuating body. The church is required to pray the Lord of the harvest to send forth laborers into his harvest. More earnestness, regularity and universality in this duty is imperiously required. The church must see to it that none enter the field unqualified. If they are permitted to do so, *the sin* is that of the church. As to piety, knowledge, orthodoxy, she must see to it that they are qualified. He expressed his solemn conviction that many called of God to enter the ministry, fail to do so; while on the other hand many enter it uncalled of God. Christians are unfaithful; hence these evils.

The churches may thus be shown to be responsible for the purity of the ministry; but they are also, and equally responsible for the support of faithful ministers. Many *ministers so called*, receive no support, nor do they deserve it, for they are devoted to worldliness, and preach *only by the way*. What then is to be done? Faithful ministers must be sustained by the churches in entire devotion to the great work. We ought, said the speaker, to *agree to aid this object*. Now this is precisely the design of our General Association. Not—as some have slanderously insinuated—to make laws for the government of the churches; but to obey the laws of Christ; and in this work to cement and increase our love to Christ—to each other—to perishing souls.

He stated under *what circumstances*, as he conceived, a minister of Christ may be exonerated from guilt, in *not* preaching with entire devotion; viz: when those who could and should sustain him fail to do so.

What is now the state of things in Tennessee? In East Tennessee a majority of all the reading population are in sentiment Baptists. They are doing much there for the cause of Christ, and the prevalence of the truth. Here, in Middle Tennessee less is doing, but more the last year than before. Our missionaries have labored with great success. But two thirds of the counties of this middle district have not been entered by our mis-

sionaries, though many of them are very destitute; filled with darkness and error. The doctrines of *two seedism* giving rise to a party called "Snake Baptists" is very prevalent in some neighborhoods, and there especially should the gospel be preached. In the Western district of Tennessee the brethren are doing nobly, as the accounts of their recent anniversary show. Let us do what we can: God will bless us, and our fields of labor will rejoice and blossom as the rose.

At the close of this sermon, which was delivered with an energy and unction adapted to give its important sentiments enhanced power, the General Association, consisting of delegates from four associations, and forty or fifty churches, proceeded to organize by the election of officers, appointment of committees, receiving of reports, &c. While this was in progress in the meeting house, two of the younger ministers were designated to *preach at the stand*, a covered stage in the woods near by, with seats arranged around it. Anxious to learn as much of Tennessee preaching as possible, we followed to the stand; and were on the whole not a little gratified by the zealous and judicious enforcement of gospel truth. The chief purpose seemed to be to convert sinners; though probably four-fifths present were professed christians. On concluding the preliminary business, the General Association adjourned to listen to an address from Prof. John Stevens of Cincinnati, in behalf of Foreign Missions. All present were invited to assemble at the stand to hear him. He acquitted himself nobly, leaving on the minds of all a deep impression of the magnitude and sacredness of the interests which he advocated. The lateness of the hour caused some abridgment of the address, and probably diminished the collection taken at its close. Thus ended the week and the day.

Very extensive arrangements had been made for the accommodation of an immense multitude to hear preaching on Lord's day. How grievous therefore was the disappointment. It proved a very

rainy day. The stand was therefore abandoned; a very full house, however, with many around the doors and windows, gave earnest, patient attention for two hours to a discourse from the Secretary of the American and Foreign Bible Society; at the close of which, under the direction of Dr. Howell, additional remarks were made by him and by brother Bullard, as well as by fathers Wiseman and Martin. The last mentioned is not a minister, but a veteran old soldier,—the bravest of the brave among the hardy pioneers in the settlement of the state, and again as Colonel of one of the most efficient regiments in the last war. At the age of nearly three score and ten, he still retains unusual physical and intellectual vigor. He is now a worthy soldier in the bloodless battles of Immanuel. When Dr. Howell asked, who will head the list of those willing to make themselves Life Members of the American and Foreign Bible Society by the payment of thirty dollars to its treasury? Colonel Martin's clear and mellow voice was soon heard, saying, "put down my name, my brother." Not content with this, he soon afterward addressed the crowded assembly. As he waxed warm with the theme, it seemed impossible for him adequately to utter the emotions which swelled his bosom. He choked and faltered: yes, the voice of a veteran soldier, who never trembled in battle, now trembled like a child. This was more powerful than any eloquence of mere words. The heart spoke, and it reached with overmastering power and persuasiveness the hearts of his hearers. The result was, about four hundred and fifty dollars was at once raised for the noble object of giving the bible faithfully translated to the world.

The Lord's Supper was then administered by some of the senior ministers. It was a time of great warmth, tenderness and spirituality. The fathers spake of their early toils and trials; and the changes and improved state of things now visi-

ble, was dwelt on with grateful joy. During the closing hymn there was of course a universal and most brotherly shaking of hands. Preaching at different places at night filled up this interesting day.

Monday the business of the General Association was resumed and completed. The plan for raising the requisite funds to carry on their domestic missions was to us somewhat novel. The ministers present were first called on to state what they would each pledge to raise during the year for this object; and then the delegates from the several churches stated how much they would be responsible for. In this way more than eight hundred dollars was promised in a short time, and this constitutes the capital for operations the ensuing year. The appointment of missionaries is also made by the Association itself, instead of its board. The pay is very small to each; and in this way a larger number is engaged. We hope the time is not very distant, when they will be able more adequately to sustain these laborious men.

We reached Lebanon the same evening, and spent a quiet, toilsome day in the study of the pastor. Met a small congregation at night; and the next morning by the kindness of a brother from one of the southern counties, we took passage in his buggy, and at night reached Murfreesboro, the seat of justice for Rutherford county. This too, is the location of Union University, incorporated two or three years since, at the instance of our Baptist friends. Only the preparatory department is yet in operation; and we found the Rev. Jos. H. Eaton; brother of the Rev. Dr. Eaton, professor at Hamilton, alone in charge of it, his associate the Rev. Cyrus Smith having lately died. The brick edifice, now improved for the purposes of the institution, is favorably situated on the Southeastern part of the town, adjoining the very eligible site contemplated for the University. If our Baptist friends are true to their best interests, many years will not elapse before this

seminary is worthily built up and endowed. They have the requisite means, and we trust the enterprise and liberality will not long be wanting. How rich and lasting a blessing to parents and children in this and the coming generations would such an institution prove, spreading far and wide the healthful and purifying influence of sanctified intellect. The Baptist church here is in its infancy, but is now engaged in the completion of a beautiful brick edifice, forty feet by fifty, with a Grecian portico, for their accommodation. It will prove an ornament to this thriving town, and we hope the Spirit will be richly poured out on its occupants.

The next day we reached Shelbyville, the county seat of Bedford. The day was uncommonly beautiful; the family of our kind host, Rev. J. C. Holt, formerly of N. Y., welcomed us most cordially; and as we looked over the town and the fruitful, well cultivated fields which environ it on every side, it presented a most inviting aspect. The Baptist church recently formed is small; they have contracted for the erection of a brick meeting house, on a very eligible site, but are now usually compelled to occupy the court house. By the kindness of the Methodist Society we were allowed to occupy their pleasant house that evening, and again at night on the following Lord's day. The morning of Friday was threatening, but we had an appointment at some distance from town; so mounting our steeds we set forth, maugre the rain which began plentifully to pour down on us. Reaching father Brame's, five miles from town, such was the increased severity of the storm, that all hope of any congregation, coming out to meet us was given up, and we gladly accepted of his generous hospitality. It would be doing injustice to our readers not to introduce them more fully to this venerable man, who may be regarded as the representative of an interesting class, now rapidly waning away. His father, Elder Wm. Brame, of Richmond, Va., is honorably mentioned by father Semple in his

History of the Baptists. The son was a soldier in the last war, and soon afterwards was licensed to preach. More than a quarter of a century since, he emigrated to this part of Tennessee, where the destitution of ministers of our denomination forced him almost against his will to receive ordination. Little in way of support did he either expect or receive from the infant churches in his neighborhood, which he served with fidelity and success; at the same time cultivating a farm for the support of his family. We should love to present, more at length than our space here will permit, the affecting incidents which we gathered from his interesting conversation, in which, with unaffected modesty and good sense, he recapitulated his course for the last twenty-six years. He was excluded from the church where his membership then was, a few years since, merely for attending a Missionary Convention of his brethren. The result was that he and another brother, expelled for a like reason, became the nucleus of a new Baptist church one mile from his house, with which we met on Lord's day afternoon. It is harmonious and flourishing, while the anti-missionary body which so wrongfully excluded him, is approaching extinction.

A widowed sister of father Brame is now a member of his family, who was baptized by Elder John Leland, in Virginia, near fifty years ago. She sung us some of his favorite hymns, and it really seemed to bring back the recollections of our early childhood, when the majestic and venerable form of *Leland* used to make glad the circle around our native hearth. Father Brame, with his worthy wife, this sister, a brother, and some of his grandchildren, form together a most interesting group. His few, but well selected books, reminded us more than any thing we had seen, of that little library to which in our earliest years we had access under the paternal roof. These few, but well used volumes, had they tongues, could tell an interesting tale of good accomplished

by their perusal. Happy, guileless, heavenly simplicity here witnessed! How poor the compensation which greatness proffers, in exchange for thy peaceful fruits. \* \* \* \*

Little will our readers care for our personal adventures and endurances in these few days; nor are we inclined to lionize ourself by the enumeration of petty incidents of drenching rain and mud through which our horseback excursion led: or the perils of our misdirected "way in the woods," leading us many miles aside from our appointment, and the haste of a most killing effort to reach it in season. In the new county of Marshall, on the south bank of Duck river, nearly opposite the mouth of North Fork, we found the new church, gathered by the missionary labors of our young brother Meacham, from Kentucky, whose services here seem to have been signally blessed of God, so that in a few months a church has been formed where Satan's seat was, and two hundred and fifteen members already have been gathered into it. Their first log meeting house becoming altogether too small for them, they are now engaged in erecting far the most sumptuous edifice of *hem cedar* which we have ever seen. In a romantic and woody region, how sweetly sounded the voices of these numerous young converts in their hymns of praise to Jesus, and the matchless grace which has lately snatched their feet from the paths of destruction. Long may they thus hold on their way, in blessed union with each other and with the Lord!

Early after the Sabbath, we again reached Nashville; and at home again in the "City Hotel" of our excellent brother Marshall, which no traveller reaches without grateful joy, or leaves without regret, we determined to make it the central point from which, for a few days, we might radiate forth on the right and left, as well as bring up some *lee way* in the large accumulations of "*a travelling Secretary*." This city and its beautiful environs deserves a passing notice. Situated on the south

bank of the Cumberland river, more than two hundred miles from its mouth, it is easily reached by numerous steamboats which regularly ply between this and almost every important place on the western waters. The site is undulating and rocky, with elevations varying from fifty to one hundred and seventy-five feet above the river's bed. It is interspersed with beautiful cedar groves, and the environs are justly said to "present the richest variety of landscape scenery; the river seems to meander where it should, and the ever-green hills have the proper elevation and position to give boldness and symmetry to the picture; in short, it is altogether one of the most romantic, healthy, and flourishing little cities in the valley of the Mississippi. Its present population is probably ten or twelve thousand, and is increasing in a healthful and pleasant way, not by shoals of incongruous immigrants rushing in to give it a motley and unharmonious character; but by its own natural product of homogeneous materials. The public buildings are numerous and creditable to the state; and when the lofty acropolis, a square containing four or five acres, more elevated than any other portion of the city, which was purchased last winter by individual subscriptions and given to the state—shall be crowned with the contemplated state capitol edifice; there will be nothing wanting in the completeness and beauty of the whole appearance.

The regular Baptist church, under the pastoral care of Dr. Howell, occupy a beautiful and very commodious structure, which they have completed a few years since, fifty-five feet front by seventy-five deep, of the pure gothic order of architecture, and altogether the most interesting church edifice in the city. We have a drawing of it, which must find a place in some future number of the Memorial. On entering the lofty and well arranged lecture room in its basement, we were reminded of the best specimens of such apartments in the eastern cities. The church has flourished greatly under its

able and beloved pastor; and though the political excitement here—as everywhere else—is engrossing, a large share of the public regards, a very encouraging attendance was present three evenings in this lecture room, during election week. There is a small 2d Baptist church recently organized in the southern section of the city, which has a neat little chapel recently erected. The Reformers occupy the edifice on Spring-street, originally erected for the First Baptist church. It is spacious and attractive, with a tower and bell, and their membership is numerous and intelligent.

One fine morning during the week of our sojourn in the city, we rode out to McCrory's Creek meeting house, some eight or ten miles in a south-easterly direction, to meet the Auxiliary Bible Society recently formed there. It was one of those perfect autumnal days which shed their soft, insinuating, pensive influence over the soul, and seem to lead its communings inward, and upward, in harmony with the ripened and decaying objects of nature around us. The lofty forests with their thick-falling foliage through which we rode, the white and yellow harvests which the cultivated fields presented, with here and there flocks and herds and tolling swains, both black and white, presented such a picture as warms and fills the heart. Midway on our course, we overtook and passed a quiet old gentleman, also on horseback, dressed in gray homespun cloth, with saddlebags and overcoat mailed on behind him. Our young friend and guide suddenly reined up his horse, and looking over his shoulder, exclaimed, "yes, it is, it is *father Whitsitt!*" We were soon introduced, and found the good old man on the way to meet our appointment. By previous information, we were prepared to appreciate his worth, and our rare privilege in thus unexpectedly meeting him. The remaining miles of our ride seemed too short, and we gleaned not a little pleasure and profit from his interesting and instructive conversation. Him-

self, with fathers *Wiseman, Fite*, and some few others, still remain in this part of the state as representatives of a class of men now becoming every year more rare; who having borne the burden and heat of the day, in their unrequited toils as ministers of Christ, have now the satisfaction of seeing the cause with which their whole souls are identified, prospering more abundantly than ever, and like good old Simeon, they are each saying, Lord, let me depart in peace, for my eyes have seen thy salvation. The gathering at the meeting house was good, and the attention and interest in the bible cause highly satisfactory. Other excursions and personal intercourse also of a highly interesting character, we must leave unchronicled, lest these sketches should be found intolerably long.

With this first visit to Tennessee, we ought not to omit the mention of the decidedly favorable impression it has made on us. Its delightful climate, fertile soil, noble forests, and mountains, and rivers, have more than realized our expectations. But above all, the improvable and improving character of its population, the many highly estimable brethren whose acquaintance we have been permitted to form, and for whose many excellencies there will ever be a place in our memories and hearts, these have given the highest charm to our brief intercourse. May they be rewarded for more than a cup of cold water they have so kindly and generously given to a stranger!

By reference to our statistical tables, page 302 of last volume, it will be seen that the missionary Baptists of Tennessee are put down at 19 associations, 360 churches, 226 ordained and 61 licensed ministers, with a total of 25,431 members: while the anti-mission Baptists amount to 26 associations, 367 churches, 179 ordained and 19 licensed ministers, with a total of 13,824 members; showing a very much larger proportion of the latter to the former, than is found in any other state. We were anxious to learn the cause of this, and on inquiry, have had the enigma

solved measurably to our satisfaction. But lest in our attempts at explanation, we should give an imperfect and inadequate view of the subject, we have secured the promise from a brother, whose long and thorough acquaintance has admirably qualified him for the purpose, to prepare for an early number of the Memorial, an article doing full justice to the origin, progress, hindrances, and present state of the Baptist cause in Tennessee. We are sure it will be looked for and read with great interest.

In our next we hope to give sketches of Missouri and Illinois. R. B.

#### MISSIONARY INTELLIGENCE.

*A combined view of the Missionary enterprise at the present day among the nations of the World.*

To awaken the zeal, and call out the full energy of any portion of the church in the missionary enterprise, we believe it is necessary that it should be made acquainted with the state of the world, and the amount of pious labor which is devoted to the task. We propose to lay before our subscribers a bird's-eye view of the various societies which are engaged in the diffusion of gospel truth among the benighted nations of the earth. The post of honor in the Missionary army has to be assigned to the veteran corps of the Moravians, or United Brethren, who organized themselves for the conversion of the Heathen in 1732.

List of Missionary stations of the United Brethren, and of the Missionaries employed in them in 1844.

#### *Greenland, 1773.*

New Herrnhut.—m. Brn. Mehlhose, Herbrich; s. Brn. Richter, Christen, Lund. Lichtenfels.—m. Brn. Tietzen, C. Kogle; s. Br. Hasting. Lichtenau.—m. Brn. Val. Muller, J. Kogel; s. Brn. Asboe, Kleinschmidt, Kruth. Fredericksthal.—m. Brn. Ihrer, Paulsen, Lund; s. Br. Uellner. On a visit to Europe—



Br. and Sr. Ulbricht and Baus. Total—27 persons.

*Labrador, 1770.*

Nain—m. Brn. Lundberg, Fritsche, Albrecht; s. Br Ribbach. Hopedale—m. Brn. Giltch, Beck, Barsoe. Okkak—m. Brn. Knaus, Hertsberg, Aug Freytag; s. Brn. Martin, Vollprecht. Hebron—m. Brn. Morhardt, Jona, Mentzel, Erdman. Total—27 persons.

*North America, 1734.*

New Fairfield—Br. Jesse Vogler—w. Br. Bachman. Westfield—m. Br. Mikschisch; s. Br. Rude. Among the Cherokees—m. Br. M. Vogler. At New Spring Place—s. Brn. Bischoff and Z. Schmidt. Total—10 persons.

*West Indies—Danish Islands, 1732.*

St. Thomas, New Herrnhut—m. Brn. Wied, Koster. Niesky—m. Brn. Sieg, Freytag, Hohe. Town of St. Thomas—m. Br. Hartvig. St. Croix Freidensthal—m. Brn. Haurer, Cooke; s. Br. Linke: assistant, s. Br. Kummur. Friedensberg—m. Br. Meyer. Ernest Mentzel—s. Br. Warner. Friedensfield—w. Br. Gardin; Brn. Wedemann, Ziock. Greenkey—m. Br. Kleiner. St. Jan. Bethany—m. Brn. Blitt, Kramer. Emmaus—w. Brn. Wolter, Gruhl; m. Br. Popp. Appointed—Br. and Sr. Geissler. Total 38 persons.

*Jamaica, 1764.*

Fairfield—m. Brn. Prince, Feurig; w. Srs. Zorn, Straubel: assistant, s. Br. Holland. New Eden—vacant. Irwin Hill—m. Br. George Heath. New Carmel—m. Br. Elliott; w. Sr. Davis. New Bethlehem—m. Br. Buchner. New Fulneck—m. Br. Pfeiffer; w. Sr. Oates: assistant, s. Br. North. Nazareth—vacant. Bethany—m. Br. Robbins. Beaufort—m. Br. Kjergaard. New Hope—m. Br. Blanford; w. Sr. Mohae. Liütz—vacant. Bethabara—m. Br. Spence. Appointed—s. Brn. Plessing, Ap. Lichtenthaler and Frieble. Total 30 persons.

*Antigua, 1756.*

St. John—m. Brn. Harvey, J. Heath;

w. Br. Thraen: w. Sr. Reichel. Grace Hill—m. Zetsche, Voss,. Grace Bay—m. Br. Haugk. Cedar hall—m. Br. Coates. Newfield—m. Br. Miller. Lebanon—m. Br. Westerby. Gracefield—m. Br. Baum. Appointed—Br. and Sr. Ch. Lichtenthaler and R. Wullschlagel.—Total, 24 persons.

*St. Kitts, 1775.*

Basseterre—m. Brn. P. Ricksecker, Benj. Ricksecker. Bethesda—m. Brn. Klose, Nedwill. Bethel—m. Br. Humberstone. Total, 10 persons.

*Barbadoes, 1765.*

Bridgetown—m. Br. Titterington. Sharon—m. Brn. Ellis, Kieldson. Mount Tabor—m. Br. Zippel. Clifton Hill—m. Br. Oerter. Total, 10 persons.

*Tobago, 1790. (renewed 1827.)*

Montgomery—m. Brn. Renkewitz, Badham, Moriah, m. Br. Muntz. Total 6 persons.

*Surinam, 1735.*

Parimaribo—m. Brn. Treu, Tank, Dohrwitz, Sand, Rathling; m. Brn. Gerschvity, Henn; s. Br. Meissner; w. Srs. Voigt, Lund. Charlottenberg—m. Brn. Wunche, Hartmann, Bauch. Jansa—Worstling Jacobs; m. Brn. Bleichen, Stanhe. Bambey—m. Brn. Rasmus, Schimdt. Salem—m. Br. Jacobs. Total, 31 persons.

*South Africa, 1736 (renewed 1792.)*

Genadendal—m. Brn. Teutsch, Kolbing, Sonderman, Brauer, Gysin, Heinrich; s. Sr. Hallbeck. Groenekloof—m. Brn. Lehman, Franke, Chriskensen. Hemel-en-Arde—m. Br. Fritsch. Enon—m. Brn. Schopman, Stoltz. Elim—m. Brn. Genth, Luttering, De Fries; w. Sr. Meyer. Shiloh—m. Brn. Bonatz, Lemmert, Kschischang. Clarkson—m. Brn. Nauhaus, A. Kuster. Appointed—Br. a Sr. Muller; s. Br. Scharf. Total 47 persons.

*Summary*—61 stations and 260 missionaries, including 6 assistants.—O, what hath God wrought!

N. B. M. denotes married, s. single persons, and w. widow.

## THE MISSIONARY CANDIDATE.

"I heard the voice of the Lord, saying, whom shall I send? and who will go for us? Then said I, here am I: send me; and he said, go!"—*Isaiah* vi. 8, 9.

"But, my child, are you willing to go far away among the Gentiles?—are you willing to leave the privileges you now enjoy?—to give up the comforts you have at present?—and forsaking father and mother, brothers and sisters, to go into a dry and thirsty land, where are scarcely any refreshing streams?"

Let not my Lord be angry, and I will speak; most tenderly do I love my honored parents; and I feel most affectionately attached to my dear brothers and sisters; but I think I can say, I feel more than willing to leave them all for the cause of my dear Lord. The privileges I enjoy are indeed great and precious; and with deep humility I acknowledge, that I have not valued them or improved them as I ought; doubtless I shall feel most keenly the deprivation of these privileges in yonder desert; but still my dearest Lord, permit me to leave them for a cause which is dearer to me than life. As for the loss of the comforts of my native land, if I have but bread to eat and raiment to put on, (and these my Lord has promised to me,) I shall I trust be content.

"But, my child, you are going to a wilderness, where you will not only be deprived of almost every help in your journey towards your celestial home, but where you will meet with almost every hindrance:—are you not afraid to be in such a dangerous situation?"

Indeed, indeed my Lord, I should be exceedingly afraid; I should tremble at every step, only that thou hast promised to keep me in this extreme of danger. If now in the land of light and gospel privilege;—if now in the very centre of the means of grace, I find my heart still hard;—if now continually, I am constrained to sigh and say—

"I would but cannot sing:  
I would but cannot pray!"

oh, how would it be in that dreary desert whither I am going: but my Lord, I calculate on no delights; I expect no special joys,—but this I do expect, (for thou hast promised,) I cling to it as to a sheet anchor, namely, *Thy protecting care*.

"But if I let thee go, what canst thou do?"

My Lord, thy question penetrates my inmost soul; for I deeply feel that I can of myself do nothing. Often I fear that if I go, I shall occupy the sphere of some far more devoted laborer; if so,—oh, let me stay. But nay, my Lord, I cannot stay; I long to tell in a far distant clime, and a foreign tongue, that Jesus died to save the chief of sinners. If this is too much to ask, oh let me go and bear the tracts which thy missionaries shall distribute; or let me hew their wood or draw their water. Oh, my dearest Lord, do not deny me. Do let me occupy the meanest place and do the meanest service in my Saviour's cause: let me at least bear the shoes of the servants of my Lord. Pardon me my Lord, but I cannot stay, if in the humblest manner I can aid the work.

"But my child, you are going where the sun does scorch by day, and by night the damps do chill; and what if the desire of thine eyes should be removed away with a stroke?—or what if the little buds should be nipped by the midnight frost?"

Again my Lord, thy question pierces quite through my heart,—oh what a solitary wanderer I shall be, when dejected, no smile to comfort me, and when sorrowful, no bosom where to tell the pangs I feel: and yet my Lord, (oh let not my Lord be angry at my importunity,) I must go,—I cannot stay. If sorrow comes, my Lord himself doth send it, and it shall be a privilege to suffer in his cause. If I be bereaved, it is he who sends bereavements, and it shall be my aim to acquiesce if bereaved in a cause so dear. If I be called to travel solitary and alone, then

when my eyes are a fountain of tears, I will sing of the happy morning which hastens its dawn. I will beguile my journey with sweet forethought of the day when friends in Christ shall meet to part no more,—I will sing, oh, I will sing of Jesus Christ my Lord, and of the wonders of his grace; and if the short remnant of my days, may but be occupied for him, then come sorrow, come anguish, come bereavement, it shall be a privilege to suffer, a privilege to encounter any thing, in the cause of Jesus Christ. Yea, every thing and any thing is a privilege, if I may but spend, and be spent in the cause of Christ among the Gentiles.

"Then go my child; lo, I am with you alway, even to the end of the world."

S. D.

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For the Baptist Memorial.

#### BIBLICAL TRANSLATIONS.

In the year 1523, William Tyndall uttered the following sentiments:

"A thousand books had the Papists rather to be put forth against their abominable doings and doctrine, than that the scripture should come to light. For as long as they may keep that down, they will so darken the right way with the mist of their sophistry, and so wrest the scripture unto their own purpose, expounding it in many senses before the unlearned lay people; when it hath but one simple, literal sense, whose light the owls cannot abide, that though thou feelest in thine heart, and art sure, that all is false which they say, yet thou couldst not solve their subtle riddles. Which thing only moved me to translate the New Testament. Because I had perceived, by experience, that it was impossible to establish the lay people in any truth, *except the scriptures were plainly laid before their eyes in their mother tongue*, that they might see the process, order, and meaning of the text.

"In disputing with one who was ac-

counted a learned man, being hard pressed by the arguments of truth, he broke out into this blasphemous expression: 'We had better be without God's laws than the pope's.' Tyndall, filled with godly indignation, replied: 'I defy the pope and all his laws!' Adding, 'should God spare my life a few years, *I will cause the boy who drives the plough to know more of the scripture than you do.*' A memorable declaration, and which, blessed be God! was accomplished in a good degree."

In the year 1535, Myles Coverdale remarks:

"Considering how excellent knowledge and learning an interpreter of scripture ought to have in the tongues, and pondering also mine own insufficiency therein, and how weak I am to perform the office of a translator, I was the more loath to meddle with this work. Notwithstanding, when I considered how great pity it was that we should want it so long; and being grieved that other nations should be more plenteously provided for in their mother tongues than we; therefore, when I was instantly required, though I could not do it so well as I would, I thought it yet my duty to do my best, and that with a good will.

"Seeing that this diligent exercise of translating, doth so much good, and edifieth in other languages, why should it do evil in ours? Methinks we have great occasion to give thanks unto God, that he hath opened unto his church the gift of interpretation and of printing—and that there are now at this time so many, who with such diligence and faithfulness interpret the scripture, to the honor of God, and edifying of his people. Wherein, like as when many are shooting together, *every one does his best to be nighest the mark*; and though they cannot all attain thereto, yet one shooteth nigher than another, and hitteth it better than another; yea, one can do it better than another. And though I have failed any where, and there is no man but he misseth in something, christian love shall construe all to

the best, without any perverse judgment.

"Howbeit, whereinsoever I can perceive by myself, or by the information of others, that I have failed, as it is no wonder, I shall now, by the help of God, overlook it better and *amend* it."

The importance of translating the scriptures, and of *amending* existing versions, so as to place before the minds of the people, "in their own tongues wherein they were born," every doctrine and ordinance of the bible, has been admitted by many persons, eminent both for learning and piety. How surprising then the fact, that blemishes in our commonly received version, "which impair the beauty and obscure the sense of many parts of this divine volume, should be permitted to remain, age after age, without any effective steps being taken to remove them." In looking over the Psalms, as translated by Boothroyd, Walford, and others, I have been delighted to see how many dark places have been rendered intelligible to the ordinary reader, which before conveyed to him an erroneous, or at best an indistinct meaning: and with your leave, Messrs. Editors, I beg to present to your readers the eighty-fourth Psalm, as *amended*, that they may judge whether my gratification is well founded or not.

H.

#### PSALM LXXXIV.

- 1 How lovely are thy dwelling places, oh LORD of hosts!
- 2 My soul longeth, yea, even fainteth  
For the courts of the LORD:  
My heart and my flesh cry out for the living God.
- 3 Yea, as the sparrow findeth a house,  
And the swallow a nest for herself,  
Where she may lay her young;  
So may thy altars be my abode, oh LORD of hosts,  
My King and my God?
- 4 Blessed are they who dwell in thy house:  
They shall praise thee evermore. Selah.
- 5 Oh the blessedness of the men whose strength is in thee;  
In whose hearts are thy ways!
- 6 Though they pass through a desolate valley,  
Yet shall they drink from a fountain;  
Yea, the rain shall cover it with blessings!
- 7 They shall go from strength to strength,  
Until each one appeareth before God in Zion.

- 8 Oh LORD God of hosts! hear my prayer:  
Oh God of Jacob, hearken! Selah.
- 9 Behold, oh God, our shield!  
Look upon the face of thy Anointed!
- 10 For a day in thy courts is better than a thousand elsewhere.  
I had rather sit on the threshold of the house of my God,  
Than dwell in the tents of wickedness.
- 11 For the LORD God is a sun and shield;  
The LORD will give grace and glory;  
No good will he withhold from those who walk uprightly.
- 12 Oh LORD of hosts! blessed is the man who trusts in thee.

#### THE USEFULNESS OF A MOTHER.

I once had a friend, a minister of the gospel, who was afflicted with a most distressing malady. In the midst of apparent health, activity, and cheerfulness, he would fall down deprived of sense and motion, like one dead. I had often been with him in these paroxysms, and observed that they were always accompanied with a convulsive reaching upward, and feeling after something, like a person groping in darkness. The last scene I witnessed of this kind was fearfully appalling. There was the usual cry of terror, "Oh! I'm going!"—the shuddering grasp at vacancy—and all was over. He fell so violently as to break the feeble barrier my outstretched arms afforded, and sunk beside me. I eagerly called for assistance; we raised him to the bed—with trembling haste applied restoratives—and it was many, many minutes before any one dared hope that the light of life would ever visit him again. Slowly he opened his eyes, but their gaze was upward—upward—as if it would penetrate the ceiling, and look beyond it into other worlds. Presently a faint murmur arose from his lips. I applied my ear to listen, but could only catch what appeared like an incoherent and dreaming utterance, about "a Rock." Reason gradually returned to the poor sufferer, and one of its first efforts was to ask me to read the Bible. "Read," said he, "the sixty-first Psalm!" I complied with

his request, and commenced with that most appropriate supplication, "Hear my cry, O God! attend unto my prayer! From the end of the earth will I cry unto thee, when my heart is overwhelmed; lead me to the rock that is higher than I!"—"Stop there!—stop there!" said he. Then, clasping his hands, he repeated, "Lead me to the rock that is higher than I!" "This text is like a spell upon my life! It has been my salvation in every moral danger—the polar star which has guided my wanderings when I have been well nigh wrecked in the deceitful abyss of worldly folly; and I will tell you how. When I was a very little child, my blessed mother used to make me read to her every morning a chapter in the Old Testament, one in the New, and a Psalm. It was her habit to question me as to what I recollected of the chapters, mingling her explanations and instructions with my answers; and she would always find one verse in the short psalm, which she desired me to take as a sort of motto for the day, often repeating it, and thinking of it deeply. I was naturally very passionate; and one morning, when I had been giving violent sway to this master propensity of my little heart, my mother called me to her, and made me sit down as usual at her feet, and read my chapters. I did it very sullenly, and when I had concluded the psalm, she drew me close to her, and taking both my hands in hers, (I think I can now feel her soft and gentle pressure, and see the melting tenderness of her eye,) she affectionately said, Now, my dear son, *this* is your text for the day: 'Lead me to the rock that is higher than I!' 'My dear boy,' she proceeded, 'do you know that you have done very wickedly; that you have not only grieved your mother, but sinned against that blessed God who takes care of you, and loves you.'

"I was subdued in an instant by my mother's calm and persuasive manner. I loved her to idolatry, and, stubborn as I was to others, she could almost change me into a lamb at pleasure; and she continu-

ed softly and soothingly to tell me of the compassion of the Deity, the birth of the infant Jesus—his sufferings and death, and that they were all borne for me. I had heard the affecting story again and again, and always with wonder; but now it seemed touched with living interest. I leaned upon my mother's lap, and sobbed forth my penitence and remorse.

"My dear boy,' said she, 'you know you have *always* felt sorry, and promised amendment when you have thus offended; and it has only been to sin and sin again. Now I wish to make you feel that you cannot reform yourself, and you will be convinced of this, if you will only think how many times you have wished to be good, and still, on the slightest temptation, have again offended. But there is one, my love, who will assist your feeblest efforts! It is the same blessed Jesus, who was once, like yourself, a little child, and had a great many more hardships to contend with. He was tempted, and has promised to 'succor those who are tempted.' He is 'the Rock' spoken of in your text; and it should be your constant prayer that you may be led to him! There is safety nowhere else. Whenever, then, my dearest boy, you feel yourself inclined to such sinful anger, let your first request be, 'Lead me to the rock that is higher than I!' Let it be your morning and evening supplication, and never rest till you feel yourself firmly fastened there!"

"She then made me kneel down; and kneeling beside me, with her arm clasping my waist, she commended me to God and to his grace so fervently and so pathetically, that the recollection of that hour will always linger in my memory. I thought I never should be passionate again. But, alas! even on that very day I was frequently reminded of my own weakness, and recalled from very near approaches to fretfulness and ill temper by my mother's serious but sweet expressions, and an emphatic 'Lead me to the rock that is higher than I!'

"Alas! I soon lost this devoted mother!

She was too fair and frail a plant to buffet the storms of life, and she was bowed beneath them. I forgot her pious precepts, and my spirit was too nearly assimilated to a licentious world—but I can say with truth, that in the wildest career of folly, when sense and reason have been almost annihilated, and the voice of conscience has been disregarded, those very words, ‘Lead me to the rock that is higher than I!’ have come over my benumbed senses, like a voice from the tomb, restoring me to my better self, and quickening me to a sense of my infatuation and guilt.

“I was once a victim to calumny and falsehoods, and the fever of my soul had well nigh driven me to madness; but the same sweet words, in all the tenderness of my mother’s tones, fell on my burning spirit, and I was calmed. In that season of bereavement, too, when all that I loved seemed forsaking me, they entered my desolate heart like a dream of childhood, restoring to me thoughts of innocence and peace.

“They at length became as the handwriting on the wall to the guilty Belshazzar. ‘Lead me to the rock that is higher than I!’ was continually before my mind—not, as heretofore, with soothing influence, but as something fearful and appalling. Go where I would it followed me, and the consciousness that I had hardened my heart against its silent teachings pursued me like a ghost. It was this, under God, that led me to repentance. It is this that now shields me in temptation; and whenever these horrible struggles, such as you have seen, come upon me, I instinctively reach forth my hand, to lay hold upon ‘the rock that is higher than I!’”

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“Nothing is more common than to talk of the solemnity of death, while we forget the greater solemnity of living; for death is only awful as the termination of life, and the entrance on that state which is to be decided by our course in living.”

#### CHRISTIAN STEWARDSHIP.

The christian church by the economy of divine wisdom has been constituted a steward of “the manifold grace of God.” The bread of life for furnishing nations has been placed in her hands, with the solemn charge, “as every man hath received the gift, even so to minister the same one to another.” The good seed of the kingdom has been placed in her hands with the command to scatter it through the whole world. The word of God, the gospel of salvation, has been put into the mouths of her watchmen, with the injunction to proclaim it from “sea to sea, and from the river to the ends of the earth.” True, you say, but what is the church, and who compose it? The church! why, it is the collective body of christians, to be sure. But who compose the church? The church is made up of ministers and members, public teachers, and private members.

Art thou a christian man, a part of Christ’s church? Art thou a christian woman, a part of Christ’s church? And does a part of this obligation rest on you? Has Christ said to you “freely you have received, freely give.”

Has he not said to you in person “go ye into all the world and preach the gospel to every creature?” To you reader, has Jesus Christ, in truth, committed the gospel treasure to be by you transmitted as fast as possible to the perishing millions. Hast thou discharged this trust? This is the question. Does the present hour witness you doing all in your power to reclaim this world to Christ? If not, why? Do you say you have no means? Means! it only requires a heart to pray, for the world is to be given to Christ in answer to prayer. Have you proved the prayer of faith to its last degree of efficacy.

Do you complain of the want of means? How much has been expended by you on unworthy objects, which if rightly bestowed would have placed the bread of

life in the mouth of the starving? Are you waiting for some one to go for you and bear your bounty to the needy? Already have many gone forth. They are in the fields bearing the burden and heat of the day. Why then have your prayers, sympathetic tears and offerings been withheld? Are you waiting for Providence to open the door of entrance to the gentiles? The door is opened, wide and effectually. The nations are brought to the very threshold of the christian church. It is but a step from any part of christendom to the remotest heathen shore. Are you wishing to ascertain the will of God relative to the heathen world? The bible apart, and looking over the field, what do I see? I see the missionary of the cross entering the regions of pagan darkness, and there holding up the light of eternal truth. I see the hitherto benighted idolater receiving that light, and rejoicing in the same. In other words, wherever the gospel is faithfully preached it becomes the power of God to salvation. Before its aggressive movements the powers and systems of superstition give way. Converts to Christ are multiplied. Churches are constituted. Native preachers are sent forth, and thousands are asking the way to heaven. And this, all this, I take to be a sure indication of the purpose and plan of God, relative to the heathen world. Seeing all this array of facts, shall I stand still and do nothing, lest I might fail to act in harmony with the divine mind? With all this before me, shall I be inactive under the pretence of not knowing what to do? Shame on such a plea. Why do we not then give the bread of life to the heathen? Has not the dying command of Christ remained long enough as a dead letter? Has not Satan long enough awayed his iron sceptre over earth's multitudes? Hast thou no sympathies with Christ, no love for souls, no offering to make?

This has been called an age of missionary zeal, and missionary enterprise. But the truth is, *the church is not awake*. Only now and then, one has entered into the

spirit of the movements, while the great mass are unconscious of their obligations. "Give an account of thy stewardship, for thou mayest be no longer steward."

Z.

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**PITT DYING AND DEAD.**—Lord Wellesley returned from his glorious administration at a very critical period in our parliamentary history. Mr. Pitt was stricken with the malady which proved fatal—a typhus fever, caught from some accidental infection, when his system was reduced by the stomach complaints which he had long labored under. He soon appointed a time when his friend might come to see him. This, their last interview, was in the villa on Putney Heath, where he died a few days after. Lord Wellesley called upon me there many years after; it was then occupied by my brother-in-law, Mr. Eden, whom I was visiting. His lordship showed me the place where those illustrious friends sat. Mr. Pitt was, he said, much emaciated and enfeebled, but retained his gaiety and constitutionally sanguine disposition; he expressed his confident hopes of recovery. In the adjoining room he lay a corpse the ensuing week: and it is a singular and a melancholy circumstance, resembling the stories told of William the Conqueror's deserted state at his decease, that some one in the neighborhood having sent a message to inquire after Mr. Pitt's state, he found the wicket open, then the door of the house, and nobody answering the bell, he walked through the rooms till he reached the bed on which lay the minister's body lifeless, the sole tenant of the mansion of which the doors a few hours before were darkened by crowds of suitors alike obsequious and importunate, the vultures whose instinct haunts the carcases only of living ministers.—*Lord Brougham's Historical Sketches, just published.*

## ANECDOTE OF REV. ROWLAND HILL,

*From an eye witness.*

After Mr. Hill had preached for the Missionary Society in Princes-street chapel, Davenport, two tall, venerable looking men, upwards of seventy years of age, appeared at the vestry door. After a short pause, they entered, arm in-arm, and advanced towards Mr. Hill, when one of them, with some degree of trepidation, inquired, "Sir, will you permit two old sinners to have the honor to shake you by the hand?" He replied with some reserve, "Yes, sir;" when one of the gentlemen took his hand, kissed it, bathed it with tears, and said, "Sir, do you remember preaching on the spot where this chapel now stands, fifty years ago?" "Yes, I do;" was the reply. The old man then proceeded to say, "O, sir, never can the dear friend who has hold of my arm, or myself, forget that sermon. We were then two careless young men in his majesty's dockyard, posting to destruction as fast as time and sin could carry us thither. Having heard that a young clergyman was to preach out of doors, we determined to go and have some fun; we loaded our pockets with stones, intending to pelt you; but, sir, when you arrived our courage failed; and as soon as you engaged in prayer, we were so deeply impressed, that we looked at each other and trembled. When you named your text, and began to speak, the word came with power to our hearts; the tears rolled down our cheeks; we put our hands into our pockets, and dropped the stones one after another, until they were all gone; for God had taken away the stone from our hearts. When the sermon was over, we retired; but our hearts were too full to speak until we came near our lodgings, when my friend at my elbow said, 'John, this will not do, we are both wrong. Good night.' This was all he could utter. He retired to his apartment, I to mine; but neither of us dared go to bed, lest we should wake in hell.

From that time, sir, we humbly hope we were converted to God, who, of his infinite mercy has kept us in his ways to the present moment. We thought, sir, if you would permit us, after the lapse of half a hundred years, to have the pleasure of shaking you by the hand before we go home, it would be the greatest honor that could be conferred on us." Mr. Hill was deeply affected; the tears rolled down his venerable cheeks in quick succession; he fell on the necks of the old men, quite in the patriarchal style; and there you might have seen them, locked in each other's arms, weeping tears of holy joy and gratitude before the Father of mercies.

## THOUGHTS ON PSALM LVI. 9.

"When I cry unto thee, then shall mine enemies turn back; this I know, for God is for me."

Bishop Horne somewhere remarks, that "the whole Bible is like the garden of paradise, and the book of Psalms like the tree of life in the midst." And, indeed, the living consolations furnished to believers from the Psalms in general, show the justness of the comparison.

The above passage will furnish three observations relative to christian experience. The believer is often pursued and oppressed by enemies. Prayer to God is a principal mean to overcome all enemies. And, finally, confidence of success arises from an assurance of God's favor.

1. The believer is often pursued and oppressed by enemies.—The world with its various allurements. These entice the mind with pressing solicitude, and too often entangle the affections. Thus *Demas* was caught, who forsook his best connexions, and left the noblest pursuits, at least for a time. "*Demas* hath forsaken me, having loved this present world." And, alas! how many since that period have forsaken the church of Christ, and abandoned his righteous cause, from the same



principle. Reader, learn from the folly of others, and stand upon thy guard. The *devil*, with his numerous and strong temptations; and the *flesh*, with its wonderful corruptions. These unite to oppress the believer, and cause him to heave many a bitter sigh. The circumstances and experience of David, of Hezekiah, of Peter, and of Paul, might be introduced to elucidate and prove the truth of these remarks. But for the sake of brevity, (and magazine pieces require brevity,) I pass on to observe,

2. That prayer to God is a principal mean to overcome enemies. "When I cry unto thee, then shall mine enemies turn back." *Moses* prayed and overcame—*Hezekiah* prayed and overcame—*Jehoshaphat* prayed and was victorious—*David* prayed and proved a conqueror. In short, who ever prayed in sincerity and failed of *ultimate* success? It was a truth *formerly*, and it is a truth *now*, that "who-soever shall call upon the name of the Lord shall be saved." Then let me, let my reader, in the way of faith and prayer, "resist the devil and he will flee from us."

3. Confidence of success arises from an assurance of God's favor. "This I know, for God is for me." The true believer may adopt this *language*, (notwithstanding the objections which some have urged against appropriation and experience,) and add, I know it from hence—he hath enlightened my dark mind, whereas I was blind, now I see. He hath sanctified my affections, I love the things of God, which I once despised. He hath renewed my will and disposed it to submission. He hath mortified my lusts, so that they do not reign; they have not the dominion over me. He hath made his word precious to me a thousand and a thousand times. In short, he hath revealed Christ to my heart as the only hope of glory, as "all in all," "God is for me." Yes, believer, he is indeed for thee. His promises are for thy comfort, and they are "exceedingly great and precious." His Son is for thee, his blood was the ransom of thy

soul, and he ever liveth to make intercession for thee. His Spirit is for thee; in conjunction with his word he is thy sure guide in the path to heaven. His grace is for thy daily support, and it is sufficient for thee. His power is for thy defence. His counsels are for thy direction. His heaven is for thy future and eternal residence. His angels are for thy companions. God himself is for thine everlasting portion. Adopt the language of the prophet, and say, "The Lord is my portion, saith my soul, therefore will I hope in him." Is God for thee, believer? Then be sure to be for him in all thou hast, in all thou art.

"Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all."

#### TEMPERANCE ANECDOTE.

The following very gratifying fact is from the borders of Wales. "Some twenty years ago our town was notorious for bull-baiting, cock-fighting, badger-baiting, and prize-fighting. Amongst the most notorious of the latter class, was an individual who always excelled in the ring, and was supposed to have fought more than thirty prize-fights. Following with avidity this kind of life, he was necessarily a frequenter of the alehouse and tap-room. Addicted to intoxication, he was ripe for the commission of all kinds of evil, and for the space of twenty years, bore the reputation of the most consummate blackguard the country could furnish. About four or five years since, a few philanthropic individuals endeavored to establish a tee-total society here, to accomplish which, a lecturer was had down. Hundreds went to hear the claims of "abstinence from all that is bad," among whom was seen the above character. The truths he then heard made a deep and salutary impression upon his mind.

He signed the pledge. The rubicon having been passed, he was abandoned by his old associates, and found himself necessitated to seek out fresh companions and fresh places of resort. He betook himself to the sanctuary, and beneath the melting influence of the gospel, his heart was dissolved, new feelings were induced, and new sympathies awakened. He cast in his lot with the people of God, and entered into covenant with them. Having 'tasted that the Lord is gracious,' his heart yearned over his former abandoned companions, and he became exceedingly solicitous to be the instrument employed in plucking them as brands from the burning. He resolved to exert himself in his Redeemer's cause. By affectionate and continuous persuasion, he prevailed upon one who ran the same course of riot with himself, to accompany him to the house of God. The word was conveyed with the Spirit's energy and power to this individual's conscience, and he also 'was added to the church.' But our friend having been forgiven much, loved much, and whenever an opportunity occurred, he invited the 'strangers all around, his pious march to join.' Having thus liberally scattered the seed, he has had the happiness of seeing many who pursued with him the 'broad road,' turn into the 'narrow path;' whilst some others who have not indicated any desire to enlist under the banners of the cross, are leading reputable and moral lives."

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**MEDICAL MEN.**—It has been stated from grave authority, that the medical man who attends the richer inhabitants of a district, and who oftentimes receives as little for his trouble as they can possibly give him, ought to attend and supply the poor with medicines for little or nothing. It is so well known as not to be disputed, that no men do more charitable and humane acts than medical men; that none, not even clergymen, give up more of their

time to the poor. They do it from the purest principles of charity; but why they should do more as a matter of right than men of any other profession or occupation, has never been shown. They pay their share of the poor-rate, like every nobleman, every yeoman, and every tradesman in the district; and why should they do more? The nobleman does not refrain from receiving his rent from a poor man with a large family; the yeoman does not supply the poor man with flour, except at the market price; the butcher does not give him meat; the upholsterer does not furnish him with a bed; the clergyman does not even marry him or christen his children without a fee, nor take only half the tithe. All men may do all these things occasionally—nay, it is to be hoped, frequently: but the medical man alone is called upon to do them always, because, it is said, attending to the poor may, perchance, give him an opportunity of obtaining the rich if he should be successful; although it also enables the rich man to avoid him, if he should be so unfortunate in so many cases as to raise a doubt of his competency. The attendance on the poor of the district is not merely an exercise of the mind, which actually costs nothing; it is often a matter of great labor, of great personal inconvenience and annoyance. The medicines for the poor, which ought to be of the same quality as those for the rich, are high in price: and the duty cannot, in an ordinary district, be done without an extra horse.—*Archdeacon Wilberforce.*

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**THE CHRISTIAN ERA.** The most ancient author whom we find using the modern mode of date, *anno Domini*, is the venerable Bede, who published his *Ecclesiastical History* in 731. It was adopted in France under king Pepin, and fully established in the reign of Charlemagne. The custom of beginning the year on the first of January, commenced in France in 1564.

UNEXPECTED RETORT.—A scoffer was once introduced to a minister in the following manner: "This is Mr. —, an acquaintance of mine, and I am sorry to add, though young and healthy, never attends public worship." "I am almost tempted to hope," replied the minister, "that you are bearing false witness against your neighbor." "By no means," said the infidel, "for I always spend my Sunday in settling accounts." The minister immediately replied, "You will find, sir, that the day of judgment will be spent in exactly the same manner."

#### ANECDOTE OF THE FRENCH REVOLUTION.

The Marquis de Custine's mother made earnest intercession for her father-in-law. Her pertinacity roused the women of the gallery of the Palais de Justice—the *Furies of the Guillotine* as they were called—and so enraged Fouquier Tinville, that he gave orders to his ruffians to assassinate her as she descended the steps of the court. This striking and most affecting scene followed:—"How was she to pass through this crowd of infernal, rather than human beings? Already some, with naked swords, had placed themselves before her; others, half clothed, had caused their women to draw back—a certain sign that murder was about to be enacted. My mother felt that the first symptom of weakness she might betray, would be the signal for her death: she has often related to me that she bit her hands and tongue so as to bring blood, in her endeavor to preserve a calm countenance at this juncture. At length she observed a fishwoman among the foremost of the crowd. This woman, who was revolting in appearance, had an infant in her arms. Moved by the God of mothers, the daughter of the traitor approached this woman, (a mother is something more than a woman,) and said to her, 'What a sweet babe you have in your arms!' 'Take it,' replied the parent, who understood her by one word and glance, 'you can return it to me at the foot of the

steps.' The electricity of maternal feeling had thrilled through these two hearts. It communicated itself also to the crowd. My mother took the child, pressed it to her bosom, and held it as an ægis in her arms." The child was restored in the street, where a *fiacre* awaited Madame de Custine. The mothers then parted without a word. Not a syllable was interchanged. But, says the Marquis, with enthusiasm, assuredly the souls of these mothers met in another world.

TIME! TIME! TIME! A dollar dropped into the sea cannot be recovered, neither can a lost hour be regained; once lost it is lost for ever. Napoleon once said to some boys in a school he visited, "My lads, every hour of lost time is a chance for future misfortune."

For the Memorial.

#### WINTER EVENING HYMN.

Great God! around my hearth to night,  
They come who gifts of kindness bring;  
And every brow is fresh and light,  
As in the earliest blush of spring.

No pinching want my eyes behold,  
No haggard look—no sunken eye;  
No mourner here, whose griefs untold,  
Deep in the stricken bosom lie.

I hear the blast of winter sweep,  
Along the icy-sheeted plain,  
Whose wail is sad to them that keep  
Lone watch where want and sorrow reign.

But unto me 'tis music all,—  
The light of love burns brightly here,  
And softly as the snow-flakes, fall  
Kind words upon the list'ning ear.

And yet, O God, this very day  
My heart hath sighed for something more;

Nor knew beneath such gentle sway,  
Its cup of bliss was running o'er!

H. S. WASHBURN.

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## SANCTIFICATION.

The divinity of the bible is one sublime, and well connected system of sound intellectual and practical religion. It is not the reverie of an enthusiast, which requires a man to forfeit his understanding prior to its reception; nor the austerity of monkism, that calls its professor from the social duties of human life, to spend a useless existence within the walls of a cloister.

The theology of holy writ, is an inimitable display of the wisdom, power, and complete character of God, as he stands related unto man—and his gracious designs of mercy in the restoration of apostate creatures to purity and happiness.

Through his Son the Almighty cancels human guilt; and by his Spirit he reconciles the hearts of sinners unto himself, and renders them obedient to his word.

However distinct the doctrines of divine revelation may be in their separate discussion, they have a strong bearing upon each other, and cannot stand apart in the bosom of a christian.

*Adoption* differs from justification; but they are never disjoined; he who has God for his Father, is freed from condemnation at the tribunal of the eternal Judge.

*Faith* and *love* are different graces; but they are implanted together in the regenerate heart; and from the commencement to the consummation of christianity in the human soul, they do not admit of

a moment's separation. The same remarks will apply to all the important truths of holy writ;—it contains *one entire system of divinity*, the various parts of which, like the different members of our corporeal frame, are judiciously united together to make one perfect body.

Every doctrine of the scriptures has a strong claim upon our attention, and ought to be carefully studied by us as creatures accountable to God for our principles and conduct; and no topic of discourse can be of greater interest to mankind than sanctification, which is proposed as the subject of the present paper.

Sanctification sometimes signifies the external separation of an object from common to religious purposes; as the sabbath day, the priests, the offerings, the tabernacle and its utensils, under the law.\* Jesus Christ *sanctified* himself;—that is, he set himself apart as a sacrifice to God, holy, acceptable, and well-pleasing to his heavenly father.†

But the *sanctification* of which this essay treats, is the restoration of holiness in the heart of man. It is therefore, personal and internal: and may be expressed as the moral image of God upon the human soul.‡ “As he which hath called you is holy, so be ye holy in all manner of conversation, because it is writ-

\* Gen. ii. 3.—Exod. xxviii. 41.—Lev. viii. 10, &c. † John xvii. 19. ‡ Colos. iii. 10.

ten, be ye holy ; for I am holy.\* "Without holiness no man shall see the Lord."† An unsanctified mind is totally unqualified for communion with God, and completely unprepared for Heaven. Unless the heart of a religious professor therefore be purified by faith in Jesus Christ, his pretensions to godliness are either grossly hypocritical, or awfully delusive.‡ But let us not for a moment suppose that sanctification originated with man. It is not produced by the most strenuous efforts of self-righteousness ; nor is it the effect of a strict adherence to the forms of morality. No ! it is the operation of the Holy Ghost upon a sinner's heart. Peter says, "through sanctification of the Spirit."|| Neither Paul, nor Apollos, Cephas, nor John, nor any religious institution whatever, is sufficient to impart holy principles and pure affections to mankind ; but it is "God which worketh in us both to will and to do of his good pleasure."§

In regeneration, all the powers of a creature naturally depraved, are renovated by a divine influence. The Lord the Spirit reveals the light of truth to the human understanding, and leads a man to behold his own character as an apostate being ; to feel his sins a burden ;—to repent and believe the gospel.¶ The alien is brought nigh unto his Creator ; the enemy reconciled to God by Jesus Christ ; and the whole bias of his mind completely changed.\*\* Luther says, "a christian is a new creature in a new world." And a greater than Luther declares, "If any man be in Christ he is a new creature : old things are passed away ; behold all things are become new."†† He professes new hopes, new fears, new joys, new sorrows, new desires, new affections, and new anticipations. Sin gives place to holiness ; the world is renounced for God ; and Hea-

ven is the object of supreme delight, instead of the earth.

Regeneration is the commencement of sanctification ; and the same spirit by which it is begun, is essential to its continuance : therefore, the Holy Ghost takes up a lasting abode in the renewed heart.\* Sanctification is progressive in its influence upon the human mind. It is the growth of that very life which is communicated in regeneration. This is a position so natural, so scriptural, and so self-evident, that it seems astonishing how it can be doubted ; and doubted too, as opposed to *an orthodox faith*. What ! Is the noblest, fairest, and best of Jehovah's works an *unaccountable, unnecessary and degrading* exception to all his other modes of operation ?

Is the temple of the living God, the only building that was never designed to be carried an inch above its foundation?† Are the trees of righteousness the only plants which never shoot towards heaven ; never increase their dimensions ; never extend their branches, and multiply the beauties of their foliage?‡ Are the mental powers of christians the only intellects that are disqualified for expansion?§ Is the household of faith the only family in existence whose children are rickety by destination—dwarfs by enactment,—and infantile through lapse of ages?§

To oppose the doctrine of progressive sanctification, under a pretence of exalting the riches of divine grace, and the freeness of salvation is as sound in divinity, as stoicism in philosophy. Such theologians keep their christians in perpetual childhood ; or reduce them to mere machines, to give all the glory of their religion to God, and the disciples of Zeno robbed man of the tender sensibilities of his nature, and converted him into a stone to make him a hero.

\* 1 Peter i. 15, 16. and Rev. xxi. 27. † Heb. xii. 14. ‡ Acts xv. 9. || 1 Peter i. 2. § 1 Cor. iii. 6. 7. and Phil. ii. 13. ¶ See Mark i. 15.—John xvi. 8. and Eph. ii. 12, 13. \*\* Eph. ii. 12 13. †† 2 Cor. v. 17.

\* John xiv. 16.—Eph. i. 14., and 1 Pet. i. 2. † 1 Cor. iii. 9. and vi. 19. ‡ Isaiah xi. 3. § 2 Pet. iii. 18. § Gal. vi. 10. and Eph. iii. 15.

Progressive sanctification, is analogous to all the established rules and revealed operations of the Almighty. He could have created heaven and earth, angels and men, and all things in a moment; but it was his pleasure to occupy six days in their production and orderly arrangement.\* He could have sent Messiah into the world on the immediate expulsion of Adam from Paradise, but he let four thousand years roll round before the Redeemer became incarnate. He could change the seasons in an instant, from the depth of winter to the height of summer; but he moves the earth upon her axis by a suitable gradation.

On the progressive influence of sanctification, the scriptures are express. "The path of the just is as the shining light that shineth more and more unto the perfect day."† "The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree; so that the birds of the air come and lodge in the branches thereof."‡ "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened."§

In the church of God there are babes that must be fed with milk; and persons of full age who can digest strong meat.¶ St. John writes to little children, young men, and fathers in the sacred household.¶

Christians are commanded to give all diligence to their high vocation; "to add to their faith, virtue; to virtue, knowledge; to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.\*\* They are exhorted to "grow in grace, and

in the knowledge of our Lord and Saviour Jesus Christ."\* It is very evident, therefore that sanctification on the human mind is progressive in its influence; and it is highly requisite to attend to the means of its advancement;—these are, *Fervent prayer to God*:—"Ask and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you." He giveth more grace.† *A diligent and an humble perusal of the sacred scriptures*. The man whose delight is in the law of the Lord, "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."‡ *Religious conversation*:—"He that walketh with wise men shall be wise."§ "Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel."¶ "They that feared the Lord spake often one to another."¶ "But ye, beloved, building up yourselves on your most holy faith."\*\*\* *The suppression of evil tempers*:—"Grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you with all malice."††

"The Spirit, like a peaceful dove,

Flies from the realms of noise and strife,  
Why would we vex and grieve his love,

Who seals our souls to heavenly life?"

To the means already expressed, may be added—the public worship of God:—"They go from strength to strength every one of them in Zion." "Those that be planted in the house of the Lord, shall flourish in the courts of our God. They shall bring fruit in old age; they shall be fat and flourishing."††

\* Gen. ii. 2, 3, and Exod. xx. 2. † Prov. iv. 18. ‡ Matt. xiii. 31, 32. § Matt. xiii. 33. ¶ Heb. v. 12, 12, 14. ¶ 1 John ii. 12, 13. \*\* 2 Peter i. 5, 6, 7.

\* 2 Peter iii. 18, and James iv. 6. † Matt. vii. 7. ‡ Psalm i. 23. § Prov. xxvii. 9. ¶ Mal. iii. 16. \*\* Jude verse 20. †† Eph. iv. 30, 31. ‡† Psalm lxxix. 7.

"There grow thy saints in faith and love,  
Blessed with thine influence from above;  
Not Lebanon with all its trees,  
Yields such a comely sight as these."

The ordinances of God are graciously appointed to promote the advancement of pure religion in the human heart, and in the sanctuary, the righteous, "with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."\*

It is incumbent upon "every one that nameth the name of Christ to depart from iniquity."† "Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."‡ T. W.

#### COMPARING POSSESSIONS.

A gentleman one day took an acquaintance upon the top of his house to show him the extent of his possessions; waving his hand about, "There," says he, "that is my estate"—then pointing to a great distance on one side, "Do you see that farm?" "Yes." "That also belongs to me." Then said his friend, "Do you see that little village out yonder?" "Yes." "Well, there lives a poor woman in that village, who can say more than all this." "Aye, what can she say?" "Why, she can say, 'Christ is mine.'" He looked confounded, and said no more.

Whenever you do an evil action, trace it back to its cause; and then carefully endeavor to do so no more, and pray with all your might against the original cause of it.

\* 2 Cor. iii. 18. † 2 Tim. xi. 19. ‡ 1 Cor. iv. 58.

#### THE SALUTATIONS OF HELL, OR THE GREETINGS OF THE DAMNED;

##### A SERMON,

*By the late Rev. John Ryland, D. D., President of the Baptist College, Bristol, Eng.*

We beg our readers to pay particular attention to this very extraordinary and powerful sermon, which was never before published, and which we have procured expressly for the Memorial.—ED.

Isaiah xiv. 10.—Art thou become like unto us?

"O earth, earth, earth, hear the word of the Lord." Such was the solemn exclamation of the prophet of old, when he would excite universal and serious regard to the important message he was about to deliver in the name of Jehovah. But permit me, for once, to adopt a very different address, while I attempt to arouse the minds of slumbering sinners.

O earth, earth, earth, hear the words of the damned! Their awful language is recorded by the prophet Isaiah: "Art thou become like unto us?" These words, full of terror as they are, may yet afford a profitable subject of meditation, to both saint and sinner. All will allow the propriety of calling on the latter, not only to consider his ways, but the end of them; to think whither he is posting, and what is that abode which he seems resolutely determined to take by violence for his own. Approach, then, the borders of this pit; stand on the edge of this precipice; and before you determine to venture in, smell the steam of the brimstone, listen to the rattling of the chains, and hear the salutations of these your future companions—with what greeting they address each other—it may be, God will thus incline you to repent of your choice, to accept that redemption we publish unto you, to embrace the ministry of reconciliation, to flee to Jesus who saveth us from the wrath to come.

And ye, children of God, ye, fellow-citizens with the saints, ye co-heirs with

the blessed Jesus, ye inheritors of eternal life—think not this solemn subject undeserving your regard.

I am far from believing the soul-distressing, God-dishonoring doctrine of falling from grace; far from believing that all the fraud or force of the infernal powers, shall ever pluck you from the hands of Christ, or drag you into that prison. No, brethren, it is not the devil that keeps the keys of his own dungeon—it is your *friend*, your *brother*, your soul's *mystical bridegroom*, your *spiritual head*, who has the keys of hell and of death. And will he ever unlock those grating doors to admit one of his own family, one of his own members, the purchase of his blood, and a partaker of his spirit? Impossible! “No man ever hated his own flesh, but nourisheth and cherisheth it.” Banish, then, the impious thought, that Jesus will thrust them into hell, who were once “members of his body, of his flesh, and of his bones.” Yet you also may find it profitable to pay a mental visit to those dark domains which you shall never enter in reality; to descend in idea into that place of banishment, and contemplate the everlasting burnings from which you were rescued by his almighty power. It will tend to promote your humiliation, who “were by nature children of wrath even as others;” it will excite your gratitude to the Saviour, increase the joys of your deliverance, and stimulate your thankful diligence in obedience, while you adore divine justice in the righteous punishment of those who are actually plunged into that dreadful abyss; and implore divine mercy to stop others who are now treading the downward road.

The prophet in this chapter, having foretold the return of the Jews from the Babylonish captivity, introduces a triumphal ode, which he puts into the mouths of his countrymen, depicting in the most lively colors, the wonderful justice displayed in the downfall of that idolatrous and oppressive empire. It commences, (verse 4) with expressions of sudden amazement and joy at the unexpected revolu-

tions which have taken place. The whole earth is represented as now at rest, and its inhabitants as triumphing at the tyrant's fall, the very fir-trees and cedars of Lebanon, perhaps introduced as emblems of the princes of the nations, exulting over the king of Babylon; and then hell is described as exciting its inhabitants, especially the departed spirits of the mighty chieftains and conquered kings, who had been hurried thither before their time by the Chaldean victors, to rise up from their thrones and meet the ghost of Belshazzar, whom they taunt with insulting salutations, seeming to console themselves with his calamitous catastrophe. Then the Jews are again introduced, with fresh exclamations of wonder at his abasement, and the passengers who find his unburied corpse, are supposed narrowly to examine it, and to inquire, “Is this the man who made the earth to tremble, who shook the kingdoms?” And lastly, Jehovah closes the whole by dooming all the race of the guilty monarch to utter extermination, and threatening to sweep the seat of his empire with the besom of destruction.

The grandeur of this poem, superior in sublimity to any thing written by the pen of man, has been justly celebrated by the ablest critics, while it has been suggested with probability, that the imagery, in that part which describes the infernal regions, was borrowed from the funeral rites of the Hebrews, and the mode of burial adopted with respect to their most distinguished personages.\* However, our present object is not a critical examination of poetic beauties, but a practical improvement of the most solemn realities of the invisible world, mercifully made known to us by the warnings of inspiration. Let those whose souls are safe, attend to the former at their leisure—let us all, now in the house of God, fix our attention solely on the latter. From these words we may safely infer the three following awful, but

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\* Lowth on the sacred poetry of the Hebrews.



instructive observations, which I will very briefly state and explain, and afterwards more largely illustrate.

I. There may be a considerable difference, in the present life, between some persons and others, who yet may all meet in hell at last.

Thus the Babylonish tyrant is represented in the contest, as once far surpassing the meaner despots of his time in worldly pomp and temporal grandeur. He made the earth to tremble, and shook the kingdoms, yea, he made the world a wilderness and destroyed the cities thereof; he opened not the house of his prisoners where captive chiefs and fettered monarchs languished and expired. Yet even *he* was brought down to hell, to the sides of the pit, while all the inhabitants of the realms of woe are moved for him to meet him at his coming. The strong among the mighty speak to him out of the midst of hell. Infernal hatred and indignant rage excite the vengeful ghosts; and deceased warriors, even the leaders of routed armies, or kings of vanquished nations, insult their former conqueror.

Heretofore, he had slaughtered their forces, ravaged their countries, plundered their palaces, and sent them from the bloody field to the loathsome dungeon, or from pining exile down before him to their dark abode. But now *he* follows; hither his naked ghost descends, without royal pomp, without the noise of his viols, as wretched and as helpless as his royal captives, or his butchered foes; yea, viler than the meanest, or the most abject of his former slaves. In vain did he once say in his heart, "I will ascend into heaven, above the stars of God, I will be like the Most High." Impartial justice regards not his former glory, except it be to abase it. Almighty power crushed him with the greatest ease, and though he had been used for a while as the scourge of nations, behold him cast out like an abominable branch into the flames of hell.

But this observation concerns not only ungodly *princes*, the descendants or rivals

of Nimrod, that mighty hunter before the Lord; we ourselves, whatever our situation may be, are included in the admonition it implies. Ah, how vain are all the transitory, the external, the nominal distinctions which are obtained for awhile among the sons of men! "Without faith it is impossible to please God." "Without holiness no man shall see the Lord." "Except a man be born again he cannot see the kingdom of God." These are the absolute decrees of heaven, and shall never be set aside in favor of any individual of the human race. But oh, what different characters are shut out of heaven by the same act of exclusion! Broad is the road that leads to destruction, and many and various are the classes of men that go in thereat. How many of the rich and opulent will find that their riches cannot profit them in the day of wrath! How short lived are the pleasures of the voluptuous! How soon will many, who are now living sumptuously every day, cry in vain for a drop of water to cool their tongues which shall be tormented by quenchless flames! while the poor, the indigent, the miserable, who too often vainly fancy that their present suffering will excuse them from future punishment, though they continue in sin and unbelief, shall then find that sin deserves, not only all the miseries of this life, and death itself, but also the pains of hell for ever. How will many of the wise and learned, hereafter, own their ignorance of the one thing needful, while the most illiterate shall find that their being no scholars, was no excuse for living without God in the world. In short, divine vengeance shall inflict the deserved doom, with impartial severity, on all those who know not God, and obey not the gospel of Jesus Christ. Ungodly princes and vicious slaves, the audacious profligate and formal professor, the proud pharisee and licentious nocturnalist, shall in like manner be driven from the presence of God, and feel the power of his anger, in proportion to the nature, number, and aggravation of their respect-

ive crimes. Neither their former temporal circumstances, nor their exterior conduct, nor their religious privileges, nor their outward profession, will make any difference, except as they may have enhanced or restrained the evil of their lives. It is true that he who knew his Master's will and did it not, shall be beaten with many stripes; while he who knew it not and did things worthy of stripes, shall be beaten with comparatively few stripes. None shall be punished for those sins which they never committed, but every sin shall be punished in proportion to its criminality. In one view, all sins are infinite in demerit; that is, as they are violations of infinite obligations, and, therefore, all shall have punishment in one respect, infinite; that is, in duration; but in another view, all sins are finite, and vary in their degree of malignity, according to innumerable circumstances; and, therefore, there will, no doubt, be an inconceivable variety, as to the intensity of torment among the damned. But miserable, eternally miserable, though not equally so, will be the lot of all those who die in a state of unregeneracy, impenitency and unbelief.

II. Some will go to hell, that will make the other damned wonder to see them in that place of torment.

Not only may there be some difference in the present life, between those who meet at last in the world of wo, but the difference so great, that the recollection of it may fill hell itself with wonder at the entrance of some particular characters into the regions of misery. Our text evidently speaks the language of surprise; "*Art thou become like unto us?*" say the lost spirits of the kings of nations, to the ruined Belshazzar, filled with astonishment to see *him* brought down to the infernal pit, who had before smitten the people in wrath with a continual stroke. His conquered foes, once the victims of his relentless fury, and his cringing vassals, who on earth had revered his grandeur and majesty, as though he were more than human,

alike stand aghast at his destruction. Scarcely can they believe that he whom justice has now levelled with themselves in abject misery, is he who once ruled the nations in anger. And doubtless there have been many others, both of similar and widely different characters, besides this unhappy monarch, who have excited wonder in hell, by the comparison between their former situations, whether in civil dignity or religious privileges, and their final complicated wo. Our Lord himself, in his severe rebuke of the Scribes and Pharisees, assures us that exalted honors, peculiar credit among others, and special privileges being abused, would sink hypocritical professors and self-righteous Pharisees into greater damnation. He taught also that obstinate infidelity, under superior degrees of light and evidence, would render it less tolerable for the inhabitants of Chorazin, Bethsaida, and Capernaum, in the day of judgment, than for the nations of Tyre and Sidon, or even Sodom and Gomorrah. By parity of reasoning, I do not hesitate to say, that the punishments of such sinners as perish in England, under the sound of the gospel, which they have neglected and despised, will be more awful and severe than the doom of negroes and hottentots. It is not to display our rhetoric, but seriously to alarm your consciences, that we tell you, that unless you repent, heathens and Turks will ere long be astonished at your sin, and at the just severity of your condemnation. They will express their surprise to see you come to hell from the land of bibles, and say, "*Art thou become like unto us?*"

III. That lost spirits will exult over each other, and rejoice in each other's misery.

Our text seems to imply this. It is plainly the language of sarcastic insult. The vanquished foes and the oppressed subjects of the departed tyrant, who had gone down to hell before him, now meet him at his entrance into the unseen world, and triumph over him in his state of degradation and despair. Far as lost spir

will be from all satisfaction, or even a momentary happiness, yet in many cases, they will no doubt feel a kind of infernal pleasure in the destruction of others. All semblance of good nature and friendship, of love and affection, which once existed between some of the ungodly, shall be done away. Even they who ate together the bread of oppression, or drank together of stolen waters, and accounted themselves sweet, shall now upbraid and insult each other. Close companions in sin, who had been mutual tempters, shall now be not only companions in torments, but tormentors to each other. They will for ever lacerate each other's conscience, and harrow up the powers of their souls. The fierce and vengeful passions of the mind, malice and envy, spite and rage, will then be let loose with tenfold fury. Men will be given up to the full dominion of their evil passions and evil tempers, which they indulged on earth; and while this necessarily precludes all idea of sympathy, it naturally confirms our opinion, that they will be glad to see others who had injured or oppressed them, or whom they hated, envied, or dreaded in this world, involved in the same condemnation with themselves. The prophet Ezekiel represents the wicked as gone down into hell with their weapons of war, viz., with increased enmity to God, and with all the evil dispositions of their hearts, which render them hateful to him, and induce them to hate one another. O direful regions of everlasting misery! Who can describe the horrors of these dreadful abodes? Nothing but obedience to divine authority, and benevolence to our perishing fellow-sinners, whom we wish to warn that they come not to that place of torment, could induce us to dwell on such an awful subject, or unveil before our hearers the horrors of damnation. But for their sakes, who have so often turned a deaf ear to the voice of the charmer—who have made light of the message of reconciliation, and caused the ambassadors of peace to weep bitterly—for their sakes would we sound

the alarm, praying that God would attend it with the energy which shall cause the last trumpet to awaken the dead. Willing to try every spring of action, O sinners, we address your fears as well as your hopes, and knowing the terrors of the Lord, we would persuade men to pay a *mental* visit to the world of wo; if perhaps it may be a means of preventing their *actual* entrance into that place of torment. To illustrate, therefore, in the most striking manner, the preceding observations, give me leave to propose that we should place ourselves in *idea* at the gates of hell, and take especial notice of some peculiar characters among those who may enter the portals of destruction; and that we hearken, as it were, to the dreadful salutations and the sarcastic insults with which the children of disobedience aggravate each other's wo.

Oh! could we really draw back the curtain, and look into the invisible world, what a scene would open to our view! When we consider the number of mankind in every quarter of the globe, we may conclude that every moment transmits some fresh inhabitant to the other worlds. Heaven is continually resounding with praises for new instances of the triumphs of grace; and hell receives every hour crowds of sinners into her enlarged domains.

Placed then at the wide gate of destruction, I notice the multitudes that throng the broad way that leads thither. I view the wretched ghosts of idolaters, adulterers, tyrants, and extortioners—the profane, the profligate, the unjust, the unholy, the ignorant, the self-righteous—them that loved the world, or sin, or self, rather than God; in short, those who in what mode soever lived without God in the world, now descending into that place of punishment, where divine justice shall for ever glorify itself by rendering unto sinners of every class according to their works. O, accursed sin, what hast thou done! By what unnumbered ways hast thou ruined unnumbered millions!

But as we proposed to notice particular instances, let us imagine that among the throng of lost sinners, just entering into misery, one appears, like Saul among the children of Israel, or rather the children of Edom, elevated above the rest, at whose approach hell from beneath is moved, and the alarm is suddenly given, that his holiness is coming. Methinks hell is startled at the very name of holiness. Its affrighted inhabitants exclaim, "Bar the gates, bar the gates; nothing that is holy shall enter here." "Leave your uproar;" replies Satan, "here is nothing of holiness but the name. Behold my son, my first-born, who under that appellation disguised the man of sin, and while he pretended to be the vicar of Christ, was in fact my own deputy and vicegerent, and the real anti-christ." And now, behold, whole crowds throng round the wretched ghost. The departed spirits of cardinals and metropolitans, monks and friars, and numerous other tribes who once received him as their lord god, the pope,—who, while on earth, thought it their highest honor to kiss his slipper, hold his stirrup, or even to receive his more distant benediction—these now express their wonder and astonishment, and with a mixture of surprise and insult, accost him in the language of the text, "Art thou become like unto us? Once we beheld thee sitting in the temple of God, showing thyself as thou wast God, claiming power to remit sin, and professing to have the keys of heaven and hell in thine own custody; thou that soldest pardons to others, art thou awfully condemned? Thou that openedst heaven to others, art thou brought down to the infernal pit? How art thou fallen, O Lucifer, son of the morning! No more are we dazzled at the splendor of thy triple crown—no longer do we dread the thunder of thine anathemas—thou thyself art made our anathema, and sunk deeper in misery than we thy blinder dupes." He who trod on the necks of princes, is now made the footstool of the common herd. Surely, if the text will apply to any besides Belshazzar him-

self, it must be applicable to the great antitype of Babylon\*; and surely the three observations laid down in the beginning of the discourse, would in this case be remarkably verified.

Thus, could we view the entrance of secular, as well as ecclesiastical tyrants and oppressors into that place of torment, whether they had an opportunity to act out their principles of pride and cruelty, in a larger or smaller degree, we might expect to see many who were once their cringing vassals, that groaned beneath their despotic yoke, but who would now insult them with sarcastic gratulation. "Art thou become like unto us?" say they to him who once disdained to set them with the dogs of his flock. "Once we trembled before thee, while the pride of thy heart taught thee to treat us as reptiles, who belonged not to the same class of beings as thyself. But now, behold thou art become such as we, and all thy pageantry and pomp are gone for ever! Receive now the reward of thy doings; exchange now thy purple robe for purple flames; thy sumptuous fare for endless want; thy flattering levee for the eternal scorn, contempt, and insult of these thy wretched companions, who gladly see thee as far sunk below them in misery, as thou wast raised above them in arrogance and pride."

See the descent of the *man of pleasure*,

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\* If we reflect for a moment on the blasphemous claim of the pope of Rome, not to mention the enormous vices of too many of the successors of St. Peter, no protestant surely can be offended at the representation of a pope going to hell, or charge the description as savoring of unchristian severity; nor yet that a number of poor deluded papists should be represented as rising up to meet him upon his entering the infernal regions. The author had no intention to imply that none who wear the name of papist, can be in a state of salvation. He firmly believes that there are some who have not known the depths of Satan, whose salvation shall prove that there is nothing too hard for the Lord.

and notice with what manner of salutation he is addressed by his former companions who had been cut off in their sins before him—those who were once his bosom associates, with whom he had drunk wine in bowls, and forgotten the afflictions of the needy—those whom he had enticed to join with him in his midnight revels, and whom he had led into all the excesses of dissipation and debauchery—they meet him at his coming, and instead of pitying his calamity, insult and aggravate his woes. Their former semblance of friendship has utterly vanished—not a word of condolence—not a sigh of sympathy have they now to bestow; but thus they taunt and upbraid him: “Art thou become like unto us? thou whom once we envied as able to sin with less remorse than we, no longer envied now—thou who heretofore couldst laugh at hell as a mere bugbear, and ridicule the checks of conscience we sometimes felt, as the effects of superstition, and the signs of a mean and timid spirit? How fatally true have we found the monster we were emboldened by thee to disregard! How have these flames given thy daring infidelity the lie! Surely the laughter of fools is madness! the mirth of the sinner is mischievous madness! O that we had never been cursed with thy acquaintance on earth, *there* to partake of thy sins, *here* of thy plagues—persuade us now that these pains are imaginary—prove sin to be harmless, and eternal misery a fiction—yea, tell us how to put an end to our existence, or lull those spirits which thou once toldest us would have no consciousness after death, into slumber and insensibility. Miserable ghost! In vain would be the attempt to divert thy own mind from its horrors—no relief canst thou afford to thyself, and none to thy former associates. Thou hast no delight in our company, and we have none in thine, save the wretched satisfaction of seeing thee sunk deeper in misery than ourselves. He that laughed at our fears, and allured us onward in sin, is subject to the like punishment with us, and

as unable to bear it.” Thus will the recollections of their former pleasures only aggravate their present pains, while too deep a gloom has overwhelmed them for a sprightly fancy to disperse. Memory loads them—imagination presents no scenes but those of terror—reason condemns them—their infuriated passions torment them—conscience upbraids them, and they mutually insult and increase each other's wretchedness. So end the *pleasures of sin*, but they wish in vain for myriads of ages to end *its pains*.

Let us now view the *formal, self-righteous moralist*. He also is accosted with a similar salutation, “Art thou become like unto us? thou whom we heard so often saying, more in the language of self-gratulation, than humble adoration, ‘God, I thank thee that I am not as other men.’ But where is the difference now? Say no more, ‘Stand by, I am holier than ye are;’ for thou art become wretched as we—thy portion is with hypocrites and unbelievers—thy fastings, thy prayers, and thy alms-deeds, which were done to be seen of men—thy constant adherence to the church, and regular preparation for the sacrament—thy exact observation of ceremonies, days, and times; though they were expected to commend thee to the applause of thy own bosom, the approbation of the virtuous, and the plaudit of God, have all failed thee. Thy good works, which were to have purchased thee a seat in glory, were mere tinsel—thou wast weighed in the balances and found wanting. Thou scornedst the imputed righteousness of Christ—thou deridedst the renewing influences of the Spirit—the web which thou hadst woven should array thee, and thy heart was too good to need creating anew—but thy garment has become moth-eaten, neither could thy works cover thee—a deceived heart turned thee aside—thou couldst not deliver thy own soul, nor say, Is there not a lie in my right hand? Though thou walkedst by the light of thy own fire, and in the sparks which thou hadst kindled, yet thy lamp is

put out in obscure darkness, and thou must lie down in endless sorrow."

What will be the case of the *licentious Arminian*? Take notice whom I mean. I am far from supposing that all Arminians will perish eternally, and far from supposing that all Arminians are friends to licentiousness. But there have been men of such a character, and those who die under such a character will go to hell. A licentious Arminian will as surely perish as a licentious Calvinist. One of the prime asserters of arminianism in England, was well known to have been a licentious man, and would plead his principles in excuse, when reproved by a friend for his criminal excesses.\* "Oh," said he, "I am a child of the devil now, but I have free will, and can repent at any time, and I will make myself a child of God to-morrow." Now, suppose a man of these principles to be entering hell, would not the inhabitants be ready to address him thus? "Art thou become like unto us? Have thy boasted determination and free will brought thee hither? Thou who scornedst to be beholden to the will of God, to predestinating love, to efficacious grace—who wast sufficient to choose for thyself, and keep thyself from falling! Is this thy chosen abode? Art thou fallen hither? Wast thou unwilling to owe thy salvation to God alone? To whom dost thou now owe thy damnation? Unwilling to acknowledge that another made thee to differ, now comfort thyself that no difference has been made. These mansions resound not with the mortifying, humiliating praises of free grace. All thou shalt here enjoy is of thy own procuring. But why, if redeemed as much as any soul in glory, didst thou not put thy own importance before the cyphers of the obedience, satisfaction, and intercession of Christ, to make them of some value? Why, if predestinated *conditionally* to eter-

nal life, not fulfil those conditions? Why resist God's purpose and determination, when he would fain have thee comply, and longed to save thee, if he could but have done it without the destruction of thy free agency, and an affront to thy self-determining power? Didst thou prefer, not only a self-chosen vice to a forced virtue, but self-bought misery to happiness conferred on thee as a free gift?"

To be concluded.

#### POPERY AND THE BIBLE.

In 1833, a poor family in Ireland of the name of M'Gennis, was greatly distressed by the painful illness of a young girl who, after lingering some time, gave signs of approaching dissolution.

She was attended by the priests of the Romish church, to which the family belonged, one of whom discovered, shortly before her decease, that she had repaired for support and comfort to a forbidden source. In the wretched hut was a bible, which the sufferer had received as a reward at a protestant minister's free-school, and the priest commanded that it should be instantly destroyed. The dying girl shuddered; the aged parent entreated that the book might be spared, but he was inexorable. The father declared it should not be burned under his roof; and the incensed priest, rushing from the hut with the bible in his hand, placed it on a turf fire in the open air, and deliberately destroyed it in the day time, and in the presence of many in the high road! This is by no means a solitary case.

Popery cannot stand before the light of God's word, hence its hatred to the bible. Already in our happy union, popery has demanded us to cast away the blessed bible, and **POPERY** has banished our bible from many of the schools in New-York! We beseech our readers through every section of the land, to remember, that popery is now, what she ever was, *antichrist, persecution, and blind ignorance.*

\* One Mr. Thompson. See the excellent David Clarkson on Free Grace, p. 80—and Hickman's Adimadversions on Heylin, pp. 9 and 227.



*Roger Williams*

#### ROGER WILLIAMS.

The eulogy of Bancroft on the founder of Rhode Island might have with some minds the greater force, as coming from one whose religious views would not sympathize with those of Williams, either as a Baptist, or as a Calvinist. The historian of the United States has been alluding to the exclusiveness of the Puritans of Massachusetts, when he proceeds,—“While the state was thus connecting by the closest bonds, the energy of its faith with its form of government, there appeared in its midst one of those clear minds, which sometimes bless the world by their power of receiving moral truth in its purest light, and of reducing the just conclusions of their principles to a happy and consistent practice. In February of the first year of the colony,—but a few months after the arrival of Winthrop, and before either Cotton or Hooker had embarked for New-England,—there ar-

rived at Nantasket, after a stormy passage of sixty-six days, ‘a young minister, godly and zealous, having precious gifts.’ It was Roger Williams. He was then but a little more than thirty years of age; but his mind had already matured a doctrine which secures him an immortality of fame, as its application has given religious peace to the American world. He was a Puritan, and a fugitive from English persecution; but his wrongs had not clouded his accurate understanding; in the capacious recesses of his mind he had revolved the nature of intolerance, and he, and he alone, had arrived at the great principle which is its effectual remedy.—He announced his discovery under the simple proposition of the sanctity of conscience. The civil magistrate should restrain crime, but never control opinion; should punish guilt, but never violate the freedom of the soul.

The doctrine contained within itself an entire reformation of the theological jurisprudence: it would blot from the statute book

the felony of non-conformity; would quench the fires that persecution had so long kept burning; would repeal every law compelling attendance on public worship; would abolish tithes and all forced contributions to the maintenance of religion; would give an equal protection to every form of religious faith; and never suffer the authority of the civil government to be enlisted against the mosque of the Mussulman, or the altar of the fire worshipper, against the Jewish synagogue, or the Roman Cathedral. It is wonderful with what distinctness Roger Williams deduced these inferences from his great principle, the consistency with which, like Pascal and Edwards, those bold and profound reasoners on other subjects, he accepted every fair inference from his doctrines, and the circumspection with which he repelled every unjust imputation. In the unwavering assertion of his views he never changed his position; the sanctity of conscience was the great text, which, with all its consequences, he defended, as he first trod the shores of New-England; and in his extreme old age it was the last pulsation of his heart. But it placed the young emigrant in direct opposition to the whole system on which Massachusetts was founded; and gentle and forgiving as was his temper, prompt as he was to concede every thing which honesty permitted, he always asserted his belief with temperate firmness and unbending benevolence."—*Bancroft's History of the United States*, Vol. I. pp. 367–8.

How far the sentiments of Williams on religious liberty were those of the sect with which he for a time acted, the Baptists, and how far those of the individual thinker, is a question we have not here the space or the leisure to investigate. The memoir of Roger Williams by the lamented Knowles is of value, from the amount of exact and minute research it displays as to the details of the history of the founder of Rhode Island in his American relations. In the European history of the subject it is less full. Its main de-

fect consists in the absence of that which constitutes the main excellence of Orme's life of Richard Baxter, a thorough mastery of the history of the sects and controversies of the English nation during the Commonwealth and the Protectorate.

The precise nature of those religious views which Williams received, and which drew him from the fellowship of the Baptist church, are left in comparative indistinctness. But as described by Knowles, they seem only the distinguishing sentiments of the Seekers, a sect of the age, at whose head stood the younger Sir Henry Vane, the theme of Milton's eulogy in one of his most beautiful sonnets. Vane was the friend and patron of Roger Williams, and at his country seat in Lincolnshire, Williams spent a portion of his time when visiting England on the business of the charter. Baxter in his *Unreasonableness of Infidelity*, (Works, Orme's ed. vol. 20, pp. 297, 298.) complains of some that "turn libertines, and some familists, some seekers, and that of divers strains." Burnet alludes to Vane's religious opinions in his Memoirs of "*His Own Times*"; and Vane's own works show that however mystical he was, he was eminently pious, as all his contemporaries confessed him pre-eminently able, and that in the main articles of the christian faith, he was certainly orthodox.

Now to the opinions of Vane Williams would seem to have become a proselyte, if Vane were not rather proselyted by him. In a small work by Hornius, a cotemporary theologian of Holland, (*Georgii Hornii Historia Eccles. Lugd. Bat.*, 1665, p. 267,) Roger Williams is expressly named as one of the English Seekers. The relations between Holland and England, both religious and political, were in that day, more than in later times, those of close amity and constant intercourse; and a Dutch divine might be trusted as speaking intelligently of the religious parties, and the leading partizans of the English nation.

Hornius traces the origin of the sect to New-England, and makes Mrs. Hutchin-



son—if not its parent—to use his expression, at least its foster-mother and nurse. To Roger Williams “quidam ROGERUS GUILHELMI, ex Nova Anglia proscriptus,” he attributes its first dissemination in London. He defines its chief principle as being “that there is no church, no ministry, nor sacraments, nor discipline; and all for this reason, that there is no Apostle.”—(Nullam esse Ecclesiam, nullum ministerium, nulla sacramenta, vel disciplinam; propterea quia nullus sit Apostolus.)

Now Sir Henry Vane, whilst Governor of Massachusetts, became, it will be remembered, entangled with the controversy growing out of the doctrines of Mrs. Hutchinson, and was considered by the New-England clergy as unduly favoring her.

Hornius goes on to represent the Seekers as looking for the return of the Apostle John, whom, he says, they believed yet living, and whose coming would restore the church of Christ.

Hornius mixes up some strange stories as to the Seekers, whom he represents as being by some authorities, divided into two parties; the Seekers and the Waiters, “*alios Querentes, alios Expectantes.*” p. 266.—“*Angli Seekers vocant et Waiters.*” p. 267. We are not aware that any biographer of Roger Williams has noticed the work of Hornius. As to the English Baptists, he bears a testimony of which their descendants need not be ashamed: “That of the Anabaptists there were two classes. The first holding to Free Will and a community of goods, and denying the lawfulness of magistracy and infant baptism. Of these there were at that time in England few or none. The second class were orthodox in all but their denial of infant baptism,—and these were in England very numerous.” (Et horum in Anglia magnus numerus.) He also alludes disparagingly to their claim of a call to the ministry, in the case of those who had not an University education—“Many of the populace claimed to themselves the right of preaching: misguided by certain wretched reasonings,—for as they argued, *The Spirit*

*bloweth where he listeth, and is not limited to Universities. All that is required, therefore, is an internal call, and the presence of the gifts needed to so great a work; added to the request of some (christian) congregation. That then it would be sinful to forbear speaking, unless they would hold the truth (captive) in unrighteousness, and bury the (entrusted) talent.”* pp. 254, 255. We do not see the wretchedness of these reasonings. So on page 268 we have the confession that the “Anabaptists of England are as yet novices,” not having sunk into the errors of those on the continent, almost their entire dispute with the orthodox churches being on the two articles of baptism and *the call to the ministry*. He proceeds as to the last, to quote from the confession of the Seven Baptist churches in London, issued in the year 1644, the 42d article—“That those to whom God has given the gifts may and should preach.”

We trust that no endeavors in our times to raise the standard of ministerial preparation will ever be permitted to dislodge us from this, the scriptural, primitive, and rational basis of our forefathers, as to the essential marks of a divine summons into the field of the christian ministry, and the real nature of Christ's call to the office of a preacher of his gospel.

This statement of the writer in Holland throws light on the full meaning of the phrase that is used by one of the Quaker authorities quoted by Knowles. He says of Roger Williams: “After that, he set up a way of seeking with two or three that had dissented with him by way of preaching and praying.” (Knowles, p. 171.) The Seekers, as a party, looked for a new descent of influence from Heaven—re-organizing the church and the ministry which they thought had been lost. Sir Henry Vane, according to Macauley, in his brilliant essay on Milton, believed himself called of Heaven to a high task in that coming change, and thought himself “intrusted with the sceptre of the millennial year.”

W.

## MONTHLY RECORD.

## SKETCHES OF A SOUTHWESTERN TOUR.

## NUMBER II.

## MISSOURI AND ILLINOIS.

That small number of our readers who are familiar with the early character and operations of our Triennial General Convention, are aware, that as originally organized and conducted, it embraced *home* as well as *foreign* missions. Soon after its second meeting, in the year 1817, two missionaries were appointed by its Board for the Western Territories, viz: the Rev. J. M. Peck, and Rev. J. E. Welch. In the autumn of that year, just twenty-seven years since, the former, with his young family, arrived in St. Louis, in the *then* territory of Missouri. His arduous journey lay over the Alleghany mountains, and through the states of Ohio, Kentucky and Indiana, to the point where the high water forbade his farther progress by land, and forced him on board a little keel boat, down the remaining part of the Ohio river, and up the strong current, and dangerous shores of the Mississippi, and occupied in all more than three months. In our present tour, it was our good fortune to have the company of brother Peck, from Nashville, Tenn. to St. Louis. Many of the otherwise tedious hours of an unexpectedly long passage, we beguiled by drawing from him the narrative of the toils, privations and perils of that early enterprise. Where then the small keel-boat made with difficulty some eight or ten miles a day along the shores and up the strong current of "the father of waters," now many scores of lofty steamers rush up that same mighty stream nearly two hundred miles per day with delightful ease; though not always with safety, as brother Peck's wreck in the *Shepherdess*, in sight of St. Louis, last winter, when scores of lives including that of the captain were lost, has sadly testified.

The territory of Missouri *then* contained forty-five thousand inhabitants, and was admitted into the Union as a state in 1821.

Illinois had at this period scarcely forty thousand inhabitants; but having formed a constitution prohibiting slavery, was admitted into the Union two years earlier than Missouri. Now the latter is entitled to but four representatives in Congress, while the former sends seven. This difference in their progress is mainly, if not entirely owing to the influence of slavery. Then there were three small Baptist Associations in Missouri, containing about a score of churches and perhaps half as many ministers.—In Illinois were about half this number.

By the last returns for 1843, there were of missionary or regular Baptists in Missouri, nineteen Associations, containing two hundred and forty-seven churches. In Illinois, the same number of Associations, with two hundred and fifty-five churches. In the former state there are eleven Associations with one hundred and twenty-one churches; and in the latter fifteen Associations with one hundred and fifty-eight churches of the anti-mission party.

We have thought these introductory notices and statistics might give additional interest to the perusal of the sketches we can furnish, embracing these two states. Our few days sojourn in St. Louis only sufficed to give us a bird's-eye view of its incipient magnificence. The facilities for trade and business of various kinds are very great, and the thrift of the city for several years past has been remarkable. About as old as Cincinnati, it is already more than half as large, and is no doubt destined to become a great inland city.—This should awaken lively concern for its moral and religious character. Planted originally by the Catholics, it has remained to this time largely imbued with their influence. Their large churches, college, male and female free schools, their nunnery and asylums meet your view on every side. The Presbyterians and Methodists who commenced operations here nearly simultaneously with ourselves, seem to flourish

abundantly, while the Baptist cause, from a succession of adverse influences, or from bad management—or the faultiness of the instrumentality relied on, has signally failed of enlarged prosperity. The first Baptist church consists entirely of colored members, and is numerous and flourishing. We reached the city at an interesting crisis. Our esteemed brother Hinton, for three years past the beloved pastor of the second Baptist church, had just given notice of his purpose to resign, for the sake of accepting the pastorship of the church formed last winter in New Orleans: and for whose aid in erecting a suitable house of worship brother Holman has made more extensive than successful appeals the season past in our northern cities. The unexpected announcement of brother Hinton's determination caused many painful regrets among his ardent friends. The church immediately and unanimously entreated him to remain, if he could regard it consistent with his paramount duty to the whole cause. Perhaps his eventual success in a wider and more important sphere which hitherto has been sadly neglected by us, may convince all concerned of the wisdom of his choice. Witnessing this hard, sad parting of a pastor from a beloved flock, awakened some memories of ours, and rendered sympathy for the parties an easy exercise for us.

With our young brother Ford, now supplying the small north church, we passed some hours pleasantly:—visited their new place of worship which they are now completing, and which seemed on the whole eligibly situated for drawing in a good congregation. Leaving an engagement for a united service on our return, we prepared for our tour into Illinois.

This first visit to St. Louis will ever be associated in our recollections with the mournful tidings which here reached us from the dear ones we had left at home. A beloved daughter, bound up in our parental affections by ties of unusual strength and tenderness, whom we left in blooming health, a few weeks previously, had been snatched

away. On our arrival in the city, a hurried note from her husband and the family physician, announced the seizure and progress of a fearful malady. With a heart surcharged with intense solicitude, and those cries of anguish from that dear child in her mental alienation "why do you not send for my father? Has he not come? Will he not be here *soon*?" constantly ringing in our ears, we called on a friend; found the New-York Baptist Advocate of the 7th Nov.; hurriedly turned to the place of deaths. There was but one, our darling EMILY! This was indeed an end to the torturing suspense: but *such an end!* \* \* \* \* The next day's mail brought a letter with the brief details. The reason of the poor sufferer had returned before the closing scene. When told she was thought to be dying, after affectionate, pious counsels and adieus to those present, she left for us this message—"When dear father comes, tell him not to grieve for his Emily. I shall soon meet him: perhaps I shall see him first." Then closing her eyes she whispered, "I shall soon rest in the Saviour's bosom, and with the holy angels." A beloved christian brother knelt by her dying bed, and breathed a fervent prayer. When in the conclusion he entreated the Father of Mercies to sustain and comfort that stricken absent father, whom the young sufferer had so tenderly loved,—she clasped her hands and murmured a fervent "Amen!" the last word she ever uttered. How soothing are these consolations!

This daughter had contributed in various ways to the value of the first and second volumes of the Memorial. Her original articles were much admired. Domestic cares had prevented her completing a longer series of papers for the last volume. If the manuscript is found in sufficient readiness, another hand must finish its preparation; for alas, the hand which was wont to affix the signature of "E. E." is mouldering in the grave.

How sustaining is the influence derived from the discharge of active duty! The

heart which would melt away to very nothingness in the absorbing, exclusive contemplation of its desolating bereavements, is nerved to fortitude at the demand of service for God, and the good of his creatures. Well may we feel fresh ardor in the endeavor to send God's word to the destitute, by the experience of blessedness which its hopes and promises afford in such an hour.

Our onward route leads us up the Illinois river,—a beautiful sheet of water—some two hundred miles to the lower end of Peoria lake; thence west thirty miles to the small town of Canton, beautifully located on the margin of a small prairie. A special convocation of brethren from northern, southern and central Illinois was here in session. From the river, we found a passage with an humble kindhearted wagoner. His heavy load made our progress slow, and furnished ample opportunity for free conversation. Judge what must have been our surprise and joy to learn that this man and his mother had been baptized by the hand of our venerable father in dear New-England some twelve years since. He removed hither and took up his abode on the outer border of civilized life, three or four years since, and had never spoken with a Baptist minister before in the state. Perhaps it was partly his own fault, for there are churches with occasional preaching some fifteen or twenty miles from his residence. But it is not so wonderful as it is lamentable, that a poor and recent emigrant, somewhat dispirited, should not go that distance to meeting, with the uncertainty whether he should find a preacher on reaching the place. We hope that in this particular case arrangements have been made which will secure to him and his family the privileges of pastoral supervision and instruction hereafter. But alas! how many scores and hundreds of similar cases there are all over this immense West, with no one to care for, or efficiently promote their spiritual welfare. Most joyfully and gratefully did this humble but well informed man,—who had

seen more prosperous days, and whose mind seemed to have retained a keen relish for the aliment of other years,—listen to the conversations of that little journey. We hope it will appear at the last day, that seed sown by the way-side, is not always lost.

The small but neat and attractive meeting house of our Baptist church was easily found, and so was the residence of their recently settled but highly esteemed pastor, brother A. Groce, who only a few months since emigrated hither from the Chenango valley, in the Empire State. We found others from the east also: the Carpenters, father and son, Powell, so well known in our city and state, Bailey and Martin from the Hamilton Seminary, Weston and Stone, from Newton, with our excellent brother Braybrook, now serving the interest of Foreign Missions; and Clift, whom we saw on the way laboring for the bible cause. Nor should such men as Dr. Sherwood, president of the college at Alton, with fathers Rogers and Dodson, and a goodly company of others whose names we cannot here enumerate. For three days they there counselled, and at length matured the plan, which, it is hoped, may eventuate in the more perfect union of all hands and hearts in this great state. They gave us a hearing both in their council and before a large assembly on the Lord's day, for the bible cause; and we trust their efforts and offerings will be redoubled in a cause which is evidently very dear to their hearts. The sermons which we heard from brethren Dodson, Powell, Rogers and Sherwood were each excellent in their various character, but we cannot spare room to describe them more minutely. Canton, as some of our readers probably recollect, is the seat of a chartered college, not now in operation, which brother Thresher in the Christian Watchman once described, as having *one individual*, the top and bottom and sides of the whole concern. There was a college edifice erected, but before it was entirely completed a tornado came over it,

and its dilapidated, ruined condition is now mournfully significant. Its roof has fallen in, its sides are considerably demolished, but its bottom, in the fertile prairie, may be left, like the stump of Nebuchadnezzar's tree, with a band of iron and brass, in the tender grass of the field: yea, it may thence spring forth again, if humility shall be learned by those concerned, as it was by the once lordly monarch of Babylon. The college never, we believe, conferred but a single degree, that of L. L. D., on the individual alluded to by the Watchman.

Monday carried us back to the river; the cold searching wind of the prairies, of which we had heard something, making us feelingly sensible of its piercing power. But a warmhearted, and most fraternal welcome at Peoria, by the grandson of father JOHN PITMAN, formerly of Providence, and his amiable wife, well known to us in the city of brotherly love, soon made us forget the sufferings by the way. This is indeed, one of the most beautifully located towns in all the west. On a bold slope, backed by the romantic bluffs, and having the extensive clear sheen of the waters of Peoria Lake, stretching away to the N. East for many miles at its base, with some handsome buildings, and well arranged streets and squares already, and *many more projected*, it gives to the eye one of those bright visions of hope, which may (and if not may not) soon be realized. Crossing to the opposite side of the river, we traversed very extensively the large county of Tazewell, from Washington, near its northern border,—a place chiefly interesting to us, because there the eldest son of our *early-loved and lost*, brother WESTON, has made his home, and the centre of his valued and successful labors for the last eighteen months,—and where it was delightful to see how warm and true the grateful affection is cherished for one who teaches so impressively, by precept and example, the good and right ways of the Lord;—on we passed through Tremont, the county

seat,—settled by Bostonians of course, who have taken the *notion* so to misname a place, which instead of having *three mountains*, has just none at all. We next reached a would-be great town, named, "Delavan." It has a huge three story tavern, (tee-total we suppose, for we did not enter it,) quite large enough we presume, to accommodate all the inhabitants within the range of a dozen or twenty miles, should they all incline to visit it at once. This passed, we next reached "*the great prairie*." Several times we have incidentally mentioned these wonders of the west; and our readers may desire to hear more of them. If we have seemed a little carping in some of the previous notices, nothing of the sort need be here anticipated; for such a scene as is here presented quite defies criticism, and we gladly yielded ourselves up to the power of its overmastering fascination.

Conceive then, courteous reader, of a boundless plain, not entirely level, but gently swelling here and there, without a tree, or shrub, or fence, or house, or ought save the path before you to indicate that man had ever seen it before. The fires have passed over it all, and left the surface black as the ocean's waters, when heaved and swelling, but broken into no white foam. Not a living creature is anywhere visible but the horse which draws our little wagon at his measured pace. Even the sight of a huge night-hawk that came sailing over us, was welcome to relieve the drear solitude. The sun at length sunk away in the west, with that peculiar appearance which characterizes its setting at sea. The darkness of a moonless night was drawing on apace; we had no guide, and paths were constantly passing and diverging from our true route.—How majestic, solemn and awe-inspiring was the scene!

Just before the last rays of waning daylight had departed, we caught in the horizon *the sight of land*, (as the timber or woody region on the banks of some stream is aptly called,) and therefore knew that

we were in the right way, and not very far from some human habitation.

The next day at an early hour in the afternoon we reached the city, of Springfield, the seat of government in this great state. It is entirely inland, having no commercial advantages above the other county seats, and is chiefly remarkable for having the immense, unfinished State House or Capitol, in the centre of its square, instead of an ordinary Court-House. The edifice is well enough in its way, if it were or could be finished, and if it had an elevated mound to stand upon, instead of seeming to depress the broad level on which it is planted. There are two handsome Presbyterian church edifices here; a very inferior Episcopal, and a still poorer Baptist,—looking for all the world like one section of an unpretending *ropewalk*. Never mind: Our brethren say they have the best building lot in town; and when they build, they intend to have something worthy of the site. The church is neither large nor flourishing, but has in it some of the choicest materials; some dear souls whom it is delightful to meet and commune with on the great and ennobling themes which the Master has furnished us. The next day had been set apart by the Governor's proclamation as the annual Thanksgiving. It seemed to us to be poorly observed, or rather not observed at all by nineteen-twentieths of the inhabitants. We listened to a sermon in the Episcopal house, from the rector, our college associate, Rev. Mr. Dresser. He took the occasion to administer a needful rebuke to repudiating Legislatures. There probably was never witnessed a more shameful perversion of good government, than the law-makers of this state have perpetrated for several years past. We worshipped at night with the united congregation of the Reformers and the Baptists in the house of the former; a snug brick edifice neither large nor full,—and before daylight hurried away to Jacksonville.

This is another county seat, having the

same general features with the rest. It is the seat of a large and flourishing Female Seminary with a spacious edifice, and in the vicinity, Jacksonville College is located. Its principal building seems to be rather a poor affair, and we heard the intimation from one of its friends that it might ere long share the fate of Canton College edifice, above mentioned. Dr. Edward Beecher (of *purification* and *Lovejoy* memory) has recently retired from its presidency; and his place has just been supplied by the election of Professor Sturtevant. From him and some of his brother professors we received marked attention. They seem to be able, candid, enterprising men.

Some of our readers will probably recollect that thirteen years since, four young brethren of the Hamilton Theological Institution devoted themselves, on graduating, to the great West; some or all of them receiving support from the Young Men's Missionary Society of New-York city, (before the Home Mission Society was formed,) and that considerable notice at the time, was taken of the movement. We met one of this number, the beloved *Moore*, in Ohio this fall. Another we found pastor of the church in Jacksonville. Few men in the state have been more steadily useful than the judicious *Bailey*. To his hands has just been committed the important and responsible work of establishing and conducting the religious newspaper for our churches in this state; and before this communication finds its way to the public eye, the first number of the "*Western Star*," will go forth from Jacksonville, to seek the patronage which its solid worth will be sure to merit, and abundantly recompense. We bespeak for its humble beginning as a semi-monthly religious newspaper sheet, the favor of contemporaries and the public. [Be sure, Mr. publisher of the Memorial, that you put it on your *exchange list*, and pass round the *hint* to other publications. It may help and encourage a new beginner.]

Saturday and Sabbath were pleasantly

passed here, in the excellent family of the pastor and with other friends. Both the Baptist and Reformer's church heard us, and helped us for the bible cause—as did those of Springfield, before mentioned.—Monday we reached and plead the cause at Winchester—Tuesday at Manchester, and again at Whitehall—Wednesday once and again at Carrollton—Thursday at Kane, and Friday we rode through a powerful rain to Jerseyville to do the same there; but the night was so dark—the mud so deep and the storm so forbidding as to frustrate our purpose. Pretty thoroughly wearied in the service, but by no means weary of it, we reached Upper Alton Saturday afternoon, and found a cordial welcome at the house of President Sherwood. The afternoon and evening were spent in viewing the college premises, buildings, library, apparatus, &c., and in counselling for its future prosperity. The brothers *Leverett*, filling with honor the principal professorships, have by the lamented death of Newman been left to toil alone; and are now manfully grappling with discouragements and hindrances,—are cheerfully submitting to extra labors and privations, such as are rarely experienced. Noble spirits! they deserve, and we trust will ere long receive the recompense which distinguished service merits. There is one of the finest collegiate edifices we have seen in this county externally completed, but only partially finished in the interior. When they may need the whole for use we trust the means for accomplishing it will not be wanting. They have a fine *beginning* of library and apparatus. These latter should be generously augmented; but especially should aid be afforded to sustain the faculty, increase its number, and thus invite a larger catalogue of students. The present number is about thirty. The location is a good one for this state and Missouri together; and it certainly deserves early and mature attention whether both should not unite in making Shurtleff College an honor and a blessing to them.

The church in close proximity to the college has been for some time languishing for want of efficient pastoral labors. Should their present *hopes* be realized, we anticipate for them a bright career of usefulness and honor. Lower Alton—the city—perched upon the bold overhanging cliffs which line the noble Mississippi—just opposite the estuary into it of the turbid Missouri river, gives indications of trade and recovering thrift which it was pleasant to witness. Dr. Sherwood is the stated supply of this church, and though the number in attendance was not large, their liberality abounded, and we trust it will cause many thanksgivings to God in time and eternity. How grateful too was the presence and welcome of so many dear friends from other spheres, where we have known and loved them.

Another day's ride brought us to Rock Spring, the home for so many years of the veritable author of the *Emigrant's Guide*, the *Gazetteer* and map of Illinois; the man whose publications and correspondence we have been frequently told, have led more persons into this state than any other ten men. Most of our readers do not need to be told that this individual is no other than that same brother J. M. Peck, mentioned in the beginning of this number of our sketches. If delicacy did not forbid, we should dearly love to draw aside the veil and let our readers look in upon this domestic and private scene. We could from this illustration show conclusively that he who has shared the hospitality of so many families in all parts of the country, is as willing to exercise as to experience it. See his cheerful helpmate, contenting herself to abide at home and assiduously care for the welfare of the family and the guests, having never revisited loved New-England since her first departure in 1817. Nor can you fail to notice that daughter Mary, with the father's energy and the mother's quietness: how steady, noiseless and efficient are all her movements; and to her in no small degree is owing the comfort and happiness which always

smile around. We need say nothing of the sons, for the older ones were now absent; and of younger, half-grown men it is not quite fair to speak; for they are not now quite what they will soon be, or ought to be: but as their good mother said, "they do so much need their father with them!" Still we can and will testify to the kind-hearted ingenuousness which they evinced. May they one day prove their parents' crown of rejoicing.

A good farm lying around this "Rock-Spring" (you should know that neither *rocks* nor *springs* are common here,) and a comfortable house,—larger in its capacity to furnish good accommodations to a great number of guests by day or by night, than any one of its size we ever saw,—is the home of our brother. He had expected our coming, and knowing how very limited our stay must be, had arranged every thing in the best order to fill up the day. Most of the morning we spent together in the study. What accumulations of learned labor here surround you! Near noon the neighboring ministers began to arrive. Of the fifteen or twenty from the surrounding town and country, who had been invited, a full dozen were actually present. After some time spent in social greetings, dinner being over, we met a goodly sized congregation in the edifice erected for "*the Seminary*" many years since, but which is now used only for a chapel. After praise and prayer and preaching, some of us strolled over the more interesting localities, bathed in *the spring*, and drank of its pure waters. After tea all assembled in the largest room, and from each in turn, beginning with the eldest, we heard some recital of the way in which the Lord had led them in the wilderness, lo! these many years.

Father *Darrow*, born near New-London, Con., when first converted well remembers there were no Baptists in that city. He with two other lads of near his age began the first prayer meeting there. He moved to New-York and resided in that state twelve years. Came hither in

1819, and was ordained in 1824. Is now seventy-six years and a half old. Elder *Ross*, from Kentucky, is ten years younger, and came to this state ten years later. Was a member and preacher for years with the Cumberland Presbyterians. The *Lemons*, Joseph and James were born or nurtured here, and are now nearing their three score years. Their father and five of his sons were preachers. They went to school, daily in danger of the savages. Were early converted and entered the ministry. Witnessed the first baptism in this territory in 1794. The first Association formed in 1807. The latter gave his views at length and with great clearness of the past and present hindrances of the greater success of ministers and churches. Elder *Pulliam*, now fifty-seven years old, confessed the inadequacy of his views and teaching in early years, concerning ministerial support. Was helped by brother Peck and others; has derived great assistance from minister's meetings. Elder *Taylor*, (son of the distinguished John Taylor of Kentucky,) converted late in life, ordained in 1829, came to this state five years afterwards—is pastor of the Shoals-Creek church—insisted much on the necessity of *family teaching*. He was a warrior, a politician, and infidel, all his early life, and feels the evils of old influences. Of *Rogers* and *Dawson*, and the younger *Ross* and some others that spoke, we have not room for a full record. Most of the ministers had been and now were inadequately sustained. Some had received nothing, or next to nothing. They all seemed to love the cause increasingly. In private and in various ways it was grateful to see the high regard they all felt for brother Peck. At a late hour we prayed, and sung, and wept, and rejoiced together. Near midnight we retired to rest. And when all were comfortably sleeping near and around us, we long lay in wakeful musings, thinking over a scene such as we shall never witness again.

\* \* \* Before sunrise next morning we were hurried away. R. B.



## EDITORIAL CORRESPONDENCE.

*Georgia, Dec. 10, 1844.*

DEAR BROTHER CHOULES:

I read the Memorial with much interest, and especially am pleased with the peeps at the past which you give us every now and then. I know that your taste and researches have led you to investigate matters of church history more thoroughly than many, and I therefore take the liberty to ask you if you will give us a little historical light upon the history of the controversy in England, about the terms of communion: by so doing you will enlighten, I think, many of your readers.

Yours respectfully,

G. T. P.

We are glad to hear from our readers, and wish we had more frequent communications. G. T. P. has correctly supposed that we love to retrace the ages that are gone by; we greatly delight to gather up the facts belonging to the fathers who left us such a glorious inheritance.

In 1633, a member of an Independent, i. e., Congregational church in London, under the pastoral care of John Lathrop, having doubts in his mind about the validity of the baptism which his child had received from his pastor, carried it to the parish priest for re-baptism. This was obnoxious to the membership of the church, and was canvassed at a church meeting. During this discussion the father began to suspect that infant baptism had no authority in the word of God. Several others united with him in opinion. They asked permission to retire, and form a church on *gospel principles*, and to the honor of the church be it recorded, this was cheerfully granted.

The new church as soon as formed, called one of their number, a John Spillsbury to be their pastor: the place of their meeting was at Wapping, near the Thames.

In 1634, Lathrop and several of his

members fled from persecutions of prelacy to Plymouth colony, and settled at Barnstable. The old church divided into three, under the following pastors:

Mr. Barebones, Mr. Canne, and Mr. Jessey. The afterwards celebrated William Kiffin was in 1638 dismissed from Mr. Jessey's church to Mr. Spillsbury's,—whose church practised what is called mixed or free communion. Mr. Kiffin opposed this order of things, much to the grief of the pastor; but amicable terms were maintained, and the church divided with a kind spirit and temper.

The new church settled down at Devonshire Square under the pastorship of Mr. Kiffin, and thus commenced the controversy upon the terms of communion which has lasted for more than two hundred years. The campaign opened with a small volume from Mr. Kiffin, entitled "A sober discourse of right to christian communion." This is the earliest publication on the point at issue. Kiffin strenuously argues that no unbaptized person may be admitted to the Lord's Supper.

In 1645, Mr. Jessey embraced Baptist faith, and received his baptism from that most eminent man, Hanserd Knolly, then pastor at great St. Helens. Mr. Jessey still remained with his church and practised open communion till his death, 1663. He wrote a defence of his views, being the substance of a sermon on this text: "Him that is weak in the faith receive ye."

In 1644 was published the admirable confession of faith of the Baptist churches in London, an original edition of which it is our happiness to possess. In 1672, John Bunyan, from his prison cell, published his plea for open communion, to which Messrs. Kiffin and Paul wrote a reply. Bunyan rejoined, and was answered by Danvers and Paul. Bunyan retorted with a tract styled "Peaceable principles and true." 1674.

We hear nothing more of this subject till about 1765, when Daniel Turner of Abingdon, Mr. Brown, of Kettering, and John Ryland, Sen, of Northampton, ad-

vocated mixed communion with much zeal. In 1778 Abraham Booth published his immortal apology for the Baptists, in which he vindicates his brethren from all charge of bigotry in the strict observance of their peculiarities. The controversy subsided till 1815, when Robert Hall issued his celebrated work "on terms of communion," &c. This work received uncommon attention among all classes of christians. Able and spirited replies were afforded by Kinghorn, of Norwich; Ivimey, of London,—Christmas Evans, and others. Mr. Kinghorn was the most formidable opponent, and was replied to by Mr. Hall, and Mr. Kinghorn rejoined in "A defence of Baptism as a term of communion."

As an advocate of open communion the Rev. Dr. Cox, of Hackney, ought to be named. The English churches are much divided on the subject, nor do we believe that the open communion churches have gained any thing from their willingness to receive unbaptized persons to their communion.

We hope the controversy is never to be resumed, but that the appeal of brethren may only be to the Law, and to the Testimony.

#### BOOK NOTICES.

*The Pulpit Cyclopaedia, and Christian Minister's Companion*; 1 vol. 8vo., D. Appleton & Co. New-York, 1845.

This is indeed an acceptable addition to the means and appliances of the minister of the gospel. This volume contains three hundred and sixty judicious outlines of discourses, and eighty-two essays on various topics connected with the work of the ministry. These essays are written by the ablest men of England, Scotland, and the United States. It strikes us that this publication is very far superior to all similar works that we have seen. It is the production of a worthy Baptist minister in

the vicinity of London, and the sentiments are strictly evangelical. We cordially commend the work.

*History of the war in the Peninsula and south of France*—from 1807 to 1814. By W. F. P. Napier. 1 vol. 8vo., J. S. Redfield, New-York, 1845.

Few persons will commence reading this history who will not go through the volume. It is full of interest, and is written with uncommon force. We have rarely met with an author who has so much power in the description of manners and local scenery. The reader of Napier will feel that he has a clear view in his mind of the contest which resulted in the overthrow of Napoleon. Mr. Redfield's edition is exceedingly cheap, and beautifully executed. It is a treat to sit down to such a piece of history.

*The Martyr Missionary of Erromanga, or Life of John Williams.*

*History of the Huguenots.*

*The Suppliant; or Thoughts to aid Private Devotion. American Sunday School Union.*

These three volumes are no common ones. They are in our estimation very valuable, and worthy the perusal of every christian. The Martyr Missionary is a spirit-stirring memoir, and we think the American edition is superior for usefulness to the London. It must be popular among the young. The Suppliant is a work of the highest order; we have known it and valued it as a treasure these many years. It is the production of John Shepherd, Esq., of Frome: one of the most influential Baptists in England. We feel anxious to bespeak a general perusal of this admirable book, the very best on prayer that we know.

*The Convent Bell, and other poems.* By Charlotte Elizabeth. J. S. Taylor and Co., New-York, 1845.

The lovers of poetry will enjoy a treat

in this little volume. The versification is smooth, and the sentiments of course full of gospel truth. It will make a pretty present.

*My School-boy Days.* Robert Carter, 1845.

We need say little of this volume.—Young people will find it out, and we predict its deserved popularity. Some young folks in our house have said, "oh do recommend *My School-Boy Days*!"

*Scenes in my Native Land,* by Mrs. Sigourney. James Munroe & Co., Boston, 1845.

This book must be, we think, regarded as the most interesting of all Mrs. Sigourney's publications. It wisely holds up American localities and usages. We wonder at the omission of Plymouth Rock.

*Letters from a Landscape Painter.* By the author of *Essays for Summer Hours*. James Munroe & Co., 1845.

We hailed Mr. Lanman's first book with cordial welcome, and had no hesitation in speaking of him as a rising star in our literary horizon. This volume justifies the prediction. There are few writers among us who have his eye for nature, and his pen to write her inspirations. We have revelled over these pages. Mr. Lanman must write *carefully*, and he will be read in coming years. We are sorry to read the dedication, as we think it in bad taste after the very adulatory notice of the truly great good man to whom it is addressed, which is contained in the volume. Mr. Lanman has yet much to do for the literature of his country, and he can hardly do it more service than in delineating its scenery and giving it a voice.

*Works of Horace and Ovid.* Edited by B. A. Gould. B. B. Mussey, Boston, 1845.

These are well printed in bold type, and the notes are ample and satisfactory. We think these editions quite as good as any we have seen for the use of pupils. The

key to prosody attached to Horace is very valuable.

*Lectures on Bunyan's Pilgrim's Progress.* By Rev. George B. Cheever, D. D. Wiley and Putnam, New-York, 1845.

This is no ordinary volume, either as to its merits as a composition, or its getting up an elegant specimen of American publication; in this last respect we regard it as reflecting the highest credit upon the house of Wiley & Putnam. Dr. Cheever has done a lasting service to the church in his commentary on Bunyan. The first lecture on the *Times of Bunyan* is worth the price of the book. Every Baptist family should possess the immortal work of Bunyan, and this incomparable exposition. Three years ago we asked Dr. Cheever to undertake this task, and we gratefully acknowledge our obligations for the way in which it has been accomplished. This book will live. It is admirably suited for a handsome present.

*A Treatise on Landscape Gardening, and Rural Architecture.* By A. J. Downing. Wiley & Putnam, 1845.

It would take us sometime to think of a man who has done so much to "beautify and adorn" the face of our country, as Mr. Downing, of Newburgh, the author of this useful and very elegant volume.—We have already noticed his former work, on *Cottage Residences*. This is a mere extended undertaking,—it indeed has been re-written, and enlarged to such a degree that it is a new thing entirely.

The circulation of this work will correct our taste as a people, on a subject upon which we have been sadly at fault. There are not many persons who can enlighten and correct the taste of society so effectually as the clergy,—men whose education and pursuits give them extensive influence in their neighborhoods; we hope this book may fall into their hands, and believe it would prove a very serviceable auxiliary in their efforts to improve the country.

# BAPTIST STATISTICS.

*From Wink's Baptist Reporter for December, 1844.*

DESIGNED TO SHOW THE PRESENT STATE OF THE BAPTIST DENOMINATION IN EUROPE, ASIA, AND AFRICA.

KINGDOM, STATE, OR COLONY.	POPULATION.	Num. of Bapt. churches.	Num. of mem- bers.	Av. num. mem. in each church.	Num. baptized in 1843.	Av. increase in ea. ch. in 1843.	Num. of Min- isters.	Num. Associ- ates.	Proportion of population to mem. of Bapt. churches.
EUROPE.									
Denmark, . . . . .	2,072,000	6	442	74	92	15	6	0	1)4688
*France, . . . . .	34,136,677	14	220	16	17	1	13	0	1)155167
German States—									
Hamburg, . . . . .	128,000	1	225	225	58	58	4	0	1)569
Prussia, . . . . .	14,907,000	5	235	47	15	3	6	0	1)63,434
Bavaria, . . . . .	4,370,977								
Hanover, . . . . .	1,722,107								
Hesse Cassel, . . . .	712,540								
Oldenburgh, . . . .	269,347								
Wurtemberg, . . . .	1,649,839								
Greece, . . . . .	8,724,810	12	420	35	62	5	6	0	1)20,773
EUROPEAN ISLANDS.	810,003	1			0	0	2	0	unkn.
Corfu, . . . . .	65,551	1			3	3	1	0	unkn.
Great Britain—									
England, . . . . .	15,124,201	1314	128911	98	12876	10	1443	32	1)118
Scotland, . . . . .	2,620,610	75	5184	69	463	7	88	1	1)506
Wales, . . . . .	911,603	266	31288	118	2608	10	292	5	1)29
Ireland, . . . . .	8,179,359	36	1032	29	72	2	17	1	1)7926
	87,679,811	1731	167957	97	16266	94	1878	39	1)523
CHINA.									
ASIA.									
Hong-Kong Island, . .	40,000	2	54	27	44	22	4	0	1)909
INDIA.									
Hindustan Provinces—									
Agra, . . . . .	6,000,000	2	61	30	1	0	3	0	1)98,361
Allahabad, . . . . .	7,000,000	3	27	9	1		4	0	1)260000
Bahar, . . . . .	16,500,000	2	99	49	30	15	8	0	1)166667
Bengal, . . . . .	23,358,750	16	718	45	65	4	60	1	1)32,533
Delhi, . . . . .	9,000,000	1	14	14	4	4	3	0	1)64,757
Orissa, . . . . .	5,000,000	7	248	36	26	4	24	0	1)20,161
Ceylon Island, . . .	1,242,000	12	530	44	76	6	26	0	1)2343
Burmah, . . . . .	14,000,000	14	828	59	96	7	68	0	1)16,908
AUSTRALASIA.									
New South Wales, . .	130,856	5	212	42	unkn.	—	3	0	1)617
South Australia, . . .	16,516	3	75	25	unkn.	—	0	0	1)220
West Australia, . . .	2,154	1	21	21	unkn.	—	0	0	1)102
Van Dieman's Land, . .	40,283	2	52	26	unkn.	—	1	0	1)775
	82,330,559	70	2939	42	343	5	205	1	1)28,014
AFRICA.									
Cape of Good Hope, . .	160,000	1	160	160	10	10	2	0	1)1000
AFRICAN ISLANDS.									
Ferrando Po, . . . . .	12,500	1	77	77	28	28	14	0	1)163
Mauritius, . . . . .	135,197	1	20	20	20	20	2	0	1)6760
	307,697	3	257	86	58	19	18	0	1)1198

\* Thirteen of these churches are located in French Flanders, the other in Bretagne. There is also in Alsace and Franch-Comte a considerable body of Baptists, remarkable for "simplicity of manners, rigid morals, and great charity;" but they have hitherto lived so secluded that little besides is known of them.

## SUMMARY OF BAPTIST STATISTICS.

DESIGNED TO SHOW THE PRESENT STATE OF THE BAPTIST DENOMINATION  
THROUGHOUT THE WORLD.

DIVISIONS.	*POPULATION.	Number of Baptist Churches.	Number of Members.	Average number of members in each ch.	Number baptized in 1842.	Average increase in each church in 1842.	Number of Ministers	Number of Associa's.	Proportion of population members of Baptist churches.
<b>AMERICA.</b>									
Br. Am. Colonies,	1,482,835	272	20,714	76	2,861	10½	165	7	1)72
United States, .	16,964,255	8,496	640,471	75½	78,183	9	5645	518	1)27
Texas, . . . .	48,000	15	645	43	300	20	10	2	1)74
West Ind. Islands,	1,597,238	97	44,916	463	3,850	40	57	1	1)36
<b>EUROPE.</b>									
European Conti'nt	60,778,487	39	1,542	39½	244	6	37	0	1)39,416
European Islands,	26,901,324	1,692	166,415	98½	16,022	9½	1841	39	1)162
<b>ASIA.</b>									
China, . . . .	40,000	2	54	27	44	22	5	0	1)741
India, . . . .	82,100,750	57	2,525	44	299	5	196	1	1)32,515
Australasia, .	189,809	11	360	33	unkn.	—	4	0	1)527
<b>AFRICA.</b>									
African Continent,	160,000	1	160	160	10	10	2	0	1)1,000
African Islands,	147,697	2	99	45	48	24	16	0	1)1,492
<b>TOTAL.</b>									
America, . . .	20,092,328	8,880	706,746	79½	85,194	9½	5877	528	1)28½
Europe, . . . .	87,679,811	1,731	167,957	97	16,266	9½	1878	39	1)523
Asia, . . . .	82,330,559	70	2,939	42	343	5	205	1	1)28,014
Africa, . . . .	307,697	3	257	86	58	19	18	0	1)1,198
	190,410,395	10,684	887,899	81	101,861	9½	7978	568	1)217

\* The population given above is only the population of those Kingdoms, States, Provinces, and Islands, in which Baptist churches now exist; and to these alone the fractional column relates.

## STATISTICS OF BAPTIST CHURCHES IN DENMARK.

Churches.	When formed.	Pastors.	No. of Mem.
Copenhagen, . . . .	1-39.	P. C. Monster,	288
Aalborg, . . . . .	1840	O. Foltwel,	49
Langeland, . . . . .	1840	R. Jorgenson,	27
West part of Zealand,	1841	N. Neilson,	44
Lisboi, . . . . .	1843	P. C. Monster,	19
Hoiby, . . . . .	1844	P. Rasmsson,	15

Total—6 churches, 6 ministers, 442 members.

## INCREASE OF BAPTISTS IN THE UNITED STATES.

There were in all the States of the Union in

	Baptist Churches.	Members.	Ministers.
1812, . . . . .	2164	172,000	1600
1832, . . . . .	5320	385,000	3618
1842, . . . . .	8496	640,471	5645

The increase by baptism in 1842, was 78,188.

# A LIST OF THE PRINCIPAL PUBLIC INSTITUTIONS OF THE BAPTIST DENOMINATION IN GREAT BRITAIN;

THEIR OBJECTS, INCOME, AND EXPENDITURE DURING THE YEAR ENDING  
APRIL, 1844.

SOCIETIES.	Num. of Students.	When Founded	OBJECTS.	Income.	Expendi- ture.
COLLEGES.					
Accrington, . . .	10	1841	Education of Baptist Ministers.	£. s. d.	£. s. d.
Bradford, . . .	29	1804		351 5 0	356 0 0
Bristol, . . . .	21	1770		1168 15 6	1115 5 2
*Haverfordwest,	9	1841		1073 10 1	1251 5 9
Leicester, (G. B.)	10	1798		175 1 1	160 5 1
Pontypool, . . .	15	1807		441 10 3	511 11 11
Stepney, . . . .	25	1810		648 7 11	854 5 1
				1715 0 3	2473 8 9
MISSIONARY SOCIETIES.					
Foreign Missionary,	1792	Conversion of the Nations,	21661 0 3	22651 9 2	
General Baptist	ditto	Ditto ditto, . . .	2473 18 8	1766 12 3	
Home	ditto	Conversion of the British Nations,	4929 13 0	5190 19 3	
*Scottish Home	ditto		1826	1221 6 4	1045 6 9
Irish Society, . . .	1814	Conversion of the Irish Na- tion,	3143 18 0	2948 1 6	
MISCELLANEOUS.					
Building Fund, . . .	1824	Erection of Meeting Houses,	598 11 0	582 13 7	
Continental Aid Socie- ty, . . . , . . .	1842	Assistance of Continental Baptist Churches,			
Fund, . . . . .	1717	Education of Ministers, as- sistance of poor Churches, &c.	2818 19 7	2819 18 8	
Magazine, . . . . .	1809	Relief of Widows of Baptist Ministers,		225 0 0	
Reporter, . . . . .	1826	Assisting Baptist Churches in spreading the gospel,			
Repository, (G. B.) .	1802	To promote the objects of the associated body,			
Selection of Hymns, .	1829	Relief of widows and orphans of Baptist Ministers and Missionaries,	190 10 8	152 0 0	
Theological Education Society, . . . . .	1843	Education of Baptist Minis- ters,			
Union, . . . . .	1812	To promote the prosperity of the Baptist denomination,	124 10 10	155 18 6	
Bath Society, . . . .	1816	Support superannuated Min- isters,	506 7 0	438 15 6	
Bible Translation Soci- ety, . . . . .	1840	To assist in translating the scriptures into all langua- ges,	1822 18 5	1810 6 7	

\* These sums are copied from a former report; the reports of the present year have not been received.

For the Baptist Memorial.

### BIBLICAL TRANSLATIONS.

Among the old books which have recently changed hands in this city, one has fallen to my lot with the following title, viz :

"An essay for *A new Translation of the Bible* : wherein is shewn from reason and the authority of the best Commentators, Interpreters, and Critics, that there is a necessity for *A New Translation*." This book was printed in London, in 1702, less than a century after the appearance of King James' authorized version, which was published in 1611. The work is humbly dedicated to the "most reverend the Archbishops, the right reverend the Bishops, and the rest of the reverend Clergy of the church of England, by H. R., a Minister of the church of England." Now as this Essay was not impudently put forth by a pestilential sectarian Baptist, to disturb the harmony of those who are working together in Bible Societies *without sectarianism* ; but was really written by a minister of the church of England before Bible Societies were invented, I felt not a little curious to see how a man who lived more than a hundred and forty years ago, could make it appear that a *new translation* was necessary. And this curiosity cannot be deemed unreasonable, when it is remembered that our version is an *Episcopal version*, carefully conformed to the will of King James, the head of the Episcopal church at that time ; but let us see what the writer has to say upon this important subject.

"A good translation of the Holy Scriptures would be of great use to most christians, and save them the expense and pains of buying and consulting commentators. And commentators run to a thousand groundless fancies and foolish chimeras to reconcile translations in many places to sense and truth : and after all, the most learned of all parties frankly acknowledge, that often they can make nei-

ther *truth nor sense* of them ! What, then, shall be done in this case ? Shall we conceal or defend these faults ? The world is too sharp-sighted to let us do either ; and if it was not, our holy religion is too firmly grounded to stand in need of such **PIOUS FRAUDS**, and recommends honesty and sincerity too much to allow its professors to make use of them. And in effect we find that ministers in their pulpits often complain of the translations of their texts ; nay, some make the most part of their sermons consist of various readings, diverse acceptations, nice criticisms and grammaticisms, to the puzzling of the unlearned, and the wearying and vexing of the learned hearer. But with submission, I think that rather than be thus always nibbling at the faults of translations, they should endeavor to show, once for all, that there is a necessity of reforming them ; and then join their heads together to carry on so necessary a work."

The author having deplored the theological disputes and controversies of his day as producing only unreasonable heats and animosities, and as destroying almost entirely *brotherly love*, without which none can justly pretend to love God, inquires how this state of things is to be remedied : how the "prejudice and pride which several parties have invented," may be removed ? And all professors of religion be of one mind, like primitive christians ? What work can secure these desirable objects ? To these questions he replies : "Is there any work of this nature comparable to the Holy Scriptures *rightly translated* ? Can we desire any thing more perfect or profitable than the holy oracles, which God hath designed for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work ? They are the only inexhaustible treasure wherein we can find the unsearchable riches of the knowledge, bounty, wisdom, justice, power, and all other perfections of God ; as also the infallible Rule of our own duty. They are

the light which only can dissipate all errors and all vices, and restore the church of God to its primitive splendor. They are the only means of composing our differences, and putting a happy period to those fatal controversies, which have so much ruined that mutual charity which God so earnestly commands us to have one towards another: and therefore it should be the desire and study of all sincere christians to have a *clear and exact translation of them.*"

In prosecuting his subject, the writer refers to many hundred places in our version, where the mind of the Spirit is not given to the *English reader*; as Mammon, Raca, Belial, Abba, Rabbi, Rabboni, &c.—and insists upon it that no sufficient reason can be given why so many Hebrew and Greek words, the meaning of which is perfectly known to the learned, should be left *untranslated*, in "a version designed for the use of the people."

He then quotes many passages *incorrectly* translated, and thereby furnishing a foundation for false sentiments and religious systems, manifestly condemned by the revealed will of God. For example: "Our translation makes the Apostle say, 1 Cor. 8 : 4. *We know that an idol is nothing*: And the Papists do not fail to infer from this that they are no idolaters, because their images are something, and represent something that is real; whereas the idols of the pagans represented but bare imaginations that had no existence. But neither the version nor inference is just; for their idols were real and visible, and most of them represented real and visible things, such as the sun, moon, and other creatures which the *pagans* had deified. The expression then only signifies that an *idol has no virtue or power*; and so it should be rendered." Again:

"There have been some so grossly wild, as to fancy that good men are not subject to the law of God, because our [version makes Paul say, 1 Tim. 1 : 9. *That the law is not made for a righteous man*. The first Reformers were obliged to resist the

impiety of those libertines, who called themselves *Antinomians*, and to make use of several distinctions and niceties to justify the Apostle's expression. The passage is well rendered by several learned men thus: 'The law is not made *against* a righteous man, but against the lawless, against the ungodly, &c.' As when Jesus said to his disciples, Matt. 10 : 18. That they should be brought before kings and governors for his sake for a testimony *against* them; where the same construction is used in the original as in the text in hand. In the same sense too Aristotle says—*That the law is not against the virtuous.*"

But this communication is already longer than I intended, and I will close by inquiring—if so many plain and cogent reasons for *amending* our commonly received version of the sacred scriptures existed nearly a century and a half ago, have those reasons lost any of their force since? And if a single minister of the gospel could *then* detect numerous errors and suggest many valuable improvements, ought not the profoundly learned and godly ministers and missionaries of the *present day* to combine their efforts to bring our English Bible much nearer *the mind of the Spirit* than has been accomplished by King James' translators? H.

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THE CARDINAL CONGRATULATED—A certain churchman hearing that an old friend of his was advanced to a cardinalate, went to congratulate his eminence upon his new honor. "Pray sir," said the cardinal, "may I beg the favor of your name and business?" "I am come," said the friend, "to condole with your eminence, and to tell you how heartily I pity men who are overcharged with dignity and preferment, for it turns some people's brains to that degree that they can neither see nor hear, nor understand like other men, and makes them as absolutely forget their old friends, as if they had never seen them before in all their lives."



LATE REV. DR. SMITH, OF HAVERHILL,  
MASS.

Most of our friends are familiar with the name of this venerable man of God. His labors in the infant churches of Massachusetts, when all our denomination was included in *Warren Association* were very successful. Dr. Smith was also a chaplain in Washington's army; his polite manners and active spirit made him a general favorite. We are happy to insert in the present number a discourse which we copy from the MSS. of this excellent man. Dr. Smith did not live in the days of Theological Schools, but he was a scribe well instructed in the mysteries of the Gospel, and we would vastly prefer such exhibitions of truth as this sermon contains, to the critical detections of error, and the glossing smoothness of many sabbatical effusions of diluted snow broth morality which are too frequently the order of the present day.

FREEDOM FROM SIN'S DOMINION.

Rom. vi. 14. *For sin shall not have dominion over you; for ye are not under the law, but under grace.*

*First.* Subordination and supremacy are prevalent, amongst and pervade the various classes of beings in the extensive empire of the great Jehovah; in some instances they are more evident than in others.

*Second.* Although sin is no creature (if it was, God must be its Author) yet it is represented as having dominion, and government similar to a Ruler or King whose reign is extensive, and from whose dominion the saints only can claim an exemption.

*Third.* Our text is addressed to those who are dead indeed unto sin; but alive to God. v. 11.

*Fourth.* Although the law and gospel are distinct, yet they agree in righteousness and holiness.

*Fifth.* The law commands perfect obedience; the gospel teaches us how to yield that obedience which answers to the requisitions of the law.

*Sixth.* Those who reject the gospel will ever be at a loss how to obey the law, and hence will unavoidably be exposed to its penalties.

METHOD.

*I. Let us attend to the nature, extent, and consequence of sin's dominion.*

*First.* As to its nature. 1. It is tyrannical. 2. It is cruel. 3. It is disquieting and destructive.

*Second.* As to its extent. 1. It extends to all the unregenerate of different ages, sects, provinces, and kingdoms on earth. 2. To all the powers of the soul. 3. To the thoughts of the heart. 4. To the very imagination of the thoughts of the heart. 5. And will continue till destroyed by Christ the conqueror.

*Third.* As to its consequence. 1. Opposition to Christ's kingdom. 2. Distress and misery. 3. Death and destruction.

*II. We shall inquire what law is here designed,—who are under it,—what is its nature and extent.*

*First.* Not the law of nature.

*Second.* Not the civil law.

*Third.* Not the ceremonial law.

*Fourth.* But either the law of sin, as a governing principle;

*Fifth.* Or rather the moral law.

*Sixth.\** All the unregenerate are under it.

*Seventh.* As to its extent. 1. To thoughts, words, and actions. 2. To perfect and perpetual obedience. 3. To nothing short of complete holiness.

*III. Show what it is to be under grace.*

*First.* To be under the Covenant of Grace and in the enjoyment of its blessings.

*Second.* Under the influence of the Gospel, which teaches men to deny ungodliness and worldly lusts.

*Third.* To be in the possession of the grace of justification and pardon, which influence to righteousness and holiness.

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\* As to the nature of the Law, it is good and spiritual. Chap. 7: 12, 14—16.

*Fourth.* Under regenerating and sanctifying grace, as a reigning, governing principle in the soul.

*Fifth.* The gracious influence of the divine Spirit dictating to obedience and piety.

*Sixth.* To be under gracious influence, to glorify God in bearing fruit.

#### IMPROVEMENT.

*First.* What an enemy is thistryantsin to all that is good; whose extent reaches far and near, and whose dominion is attended with the most awful consequences.

*Second.* The consciences of men approve of the law as being good. Chap. 7: 16.

*Third.* To be under grace lays us under the greatest obligations, as well as affords us the most agreeable prospects hereafter.

SPAIN AND ENGLAND.—There are no two nations in the old world—nay more, no two nations in either, or both, the old world and the new—more desirably situated and circumstanced for an intimate union of industrial interests, for so direct and perfect an interchange of their respective products. The interchange would, indeed, under a wise combination of reciprocal dealing, resolve itself purely almost into the primitive system of barter; for the wants of Spain are such as can be best, sometimes only, supplied from England, whilst Spain is rich in products which insure a large, sometimes an exclusive command of the British consumption. Spain is eminently agricultural, pastoral and mining; Great Britain more eminently ascendent still in the arts and science of manufacture and commerce. With a diversity of soil and climate, in which almost spontaneously flourish the chief productions of the tropical as of the temperate zone: with mineral riches which might compete with, nay, which greatly surpass in their variety, and might, if well cultivated, in their value, those of the American which she has lost; with a

territory vast and virgin in proportion to the population; with a sea-board extensively ranging along two of the great highways of nations—the Atlantic and Mediterranean—and abundantly endowed with noble and capacious harbours; there is no conceivable limit to the boundless production and creation of exchangeable wealth, of which, with her immense natural resources, still so inadequately explored, Spain is susceptible, that can be imagined, save from that deficient supply of labor as compared with the territorial expanse which would gradually come to be redressed as industry was promoted, the field of employment extended, and labor remunerated.

#### A COMPLAINT.

It has long been my impression, that some of the christian congregations of the land do not manifest towards me sufficient attachment, nor render me that respect I deserve.

I hope my solemn protest will produce the desired result, especially among those *Baptist churches* where the evil obtains.

The state of the case is just this: It is customary in many religious assemblies, never to read the sacred truths I unfold but on Lord's day. At the social prayer-meeting I am scarcely seen, and at the weekly lecture I am only opened that the lecturer may announce his text. Such conduct is derogatory to my dignity—grieves the soul of my author—and will most certainly incur his displeasure. The Brahmin reads his Shaster, and the Mahometan his Alcoran every day; but by some teachers of christianity, once a week is counted enough for the public perusal of my pages. In my infancy I was revered and frequently read by the Jewish church—subsequently the perusal of my pages formed a prominent part of the primitive christian's worship—now (is it in consequence of increased light, and knowledge, and holiness?) I am laid aside as unnecessary except on the Sabbath. I ask why

is this? Is such conduct right? What arguments can be adduced in favor of it? Do my contents give sanction to it? I trust the individuals guilty of the conduct which has called forth the above complaint will ponder these questions, and I hope the result will be—a *more diligent attention to the public reading of*  
 THE WORD OF GOD.

### THE SYMPATHY OF JESUS.

"He was in all points tempted like as we are, yet without sin."

Jesus, Savior! thou dost know  
 All the depth of human wo;  
 Thou hast shed the bitter tear—  
 Thou hast felt the with'ring fear.

Not a throb but thou canst feel,  
 Not a pain but thou canst heal,  
 Not a pang of mortal grief,  
 But thou know'st to bring relief:

Thou can'st soothe the agony  
 Which no eye but thine may see;  
 Thou can'st quell the pangs that tear  
 Ee'n the bosom of despair.

Thou can'st calm the aching head,  
 Mourning o'er bright moments fled,  
 With a resting place divine,  
 On that pitying breast of thine.

Thou can'st shed a ray of love,  
 Full of comfort from above,  
 On the heart where human might  
 Fails to kindle warmth or light.

Gently from the bleeding heart  
 Thou can'st draw the poisoned dart;  
 And the wounds deep anguish calm,  
 Pouring in thy heavenly balm.

Savior! well thou know'st to trace  
 Every line on sorrow's face;  
 For when thou wast dwelling here,  
 Her dark form was ever near.

And our griefs when laid on thee  
 Pressed thy spirit heavily;  
 So thou well dost know how great  
 Is the burden of thy weight.

And the iron of our sin  
 To thy heart hath entered in;  
 All its festering anguish keen,  
 Holy Savior, thine hath been:  
 Not in vain thou cam'st to dwell,  
 From heaven far, and near to hell:  
 Not in vain were cast away  
 Crown and sceptre for our clay.

Thou our brother art, and we  
 With our sorrows come to thee;  
 Thou wilt not, for us who died,  
 From our misery turn aside.

Jesus, save! the floods are nigh,  
 To thine open arms we fly;  
 Sure the waters will not dare  
 Overwhelm our spirits there.

No! the raging waves subside,  
 Thou hast check'd the rising tide;  
 All our woes obey thy will  
 While thou whisperest 'Peace, be still.'

CHURCH AND STATE IN ENGLAND—  
 A poor woman recently applied to a rich farmer for work in his field, "You go to the dissenting chapel." "La, sir, I be of no religion!" "Oh, if that be the case," said the Churchman, "you may come on Monday."

PIGS FOR CHURCH RATES—"A number of pigs are now in custody for nonpayments of Church rates, by Mr. Edmondson of Tulketh. These grunTERS are to be incarcerated at least five days before the officers are allowed to convert them into cash. We fear they are not in the best hands for fattening for the market; but good or bad, they are to be sold at auction the ensuing week."—*Eng. paper.*

In all probability the owners are pious poor dissenters, who are thus defrauded by law, and a Church established by law. Will not our good people in these United States remember that Episcopacy and Popery are the same all over the world, when they are *full fledged*!

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THE SOURCES OF ERROR CONSIDERED.

Error is a kind of Proteus, which assumes almost every appearance; and like a siren, tempts its deluded captives to their own destruction.

"Man, on obvious waves of error tossed,  
His ship halffounder'd and his compass lost,  
Sees, far as human optics may command,  
A sleeping fog, and fancies it dry land :  
Spreads all his canvass, every sinew plies,  
Pants for it, aims at it, enters it, and dies."

Notwithstanding the danger of erroneous opinions, it is the most difficult thing in the world to convince ignorant people of their folly; proud people of their disagreeable haughtiness, and self-righteous people of their moral turpitude and certain condemnation in the sight of God. We may trace these evils to man's original transgression, as their primary cause; but the object of this paper is not to discuss the general principle of human apostacy;—that is admitted as the fountain of every deadly stream. It turned man's light into darkness, drove him from the bowers of Eden into a desert land, and from bliss to sorrow. But what we now mean to consider, are those general effects of the fall, which of themselves have become so many sources of error; and amongst these we class:—

I. *The predominance of a depraved ap-*

C

*petite.*—In the indulgence of a perishing body, some people seem to forget that they possess an immortal soul—in making provision for the flesh, they neglect the claims of the spirit—and in the gratification of a nature which they share in common with the brute, they bury the noblest part of theirs, and sink below the proper scale of man. If eating and drinking constitute the chief end of human existence—a world of sots and epicures—a world without rationality, decency, order, or grace, would stand upon record as the essence of perfection. How can the eye of intellect look through the gross organs of an animal wholly *addicted* to sensual indulgence?—How can the ear of reason dwell in the midst of discordant howlings, and bacchanalian madness? How can the tongue of knowledge reside in the mouth of fools? The predominance of sensual appetites in *any man* will ever prove an insurmountable barrier to the attainment of wisdom, and the consequent source of the most fatal errors. It will sink his understanding to the level of brutal instinct, and like the filthiest of creatures, he will roll himself in the mire of uncleanness, and debase the *man*, by the habits of a swine.

II. *The different passions of the mind are often so many sources of error.*—Doctor Watts says, "The passions are the living wheels of strong and powerful movements in human nature, but they make wretched work if they are not put

in motion by a regular and happy spring." Love is generally blind to the most evident defects in the character of an esteemed object, and perversely headstrong in its purpose; fear diminishes a proper confidence, and magnifies the smallest difficulties into impassable mountains; joy creates presumption, and grief sinks the heart into a kind of despondency. Every passion has its peculiar influence upon the mind, and is attended with danger. Fear has had its victims: pleasure slay its possessors; and an irrational impulse of delight in sacred things, has been made a standard of truth.

Chilo, the Lacedemonian, died upon hearing that his son had gained a prize in the Olympic games. Sophocles, in a contest of honor, died in consequence of a decision being pronounced in his favor. We read of a matron, who, while she was in the depth of distress from the report of her son's having been slain in battle, died in his arms, in her excess of joy, on his safe return. Doctor Watts mentions a woman in the Romish church, of whom he had read, as having had her passions raised to a state of rapture at the sacrament of the mass; under that feeling, she exclaimed, "Should all the men on earth, and all the angels of heaven, join together to assure me that God himself was not there, I would not believe them, for I have seen him, and felt his divine presence." An elated mind at the author, was her proof of transubstantiation.

III. *Educational prejudices are frequent sources of error.*—On this ground the apostate Jews were awfully mistaken. When they had departed completely from the principles and piety of the patriarch Abraham, they still prided themselves with the idea of being his descendants; and on that account they presumed on the favor of God. Men of this description, substitute persons for things, and mere names for principles.

Without intending the least censure of any particular denomination of christians

(but with a design to expose a common evil) we may venture to assert that many who call themselves churchmen have no knowledge whatever of the theological opinions of our national establishment, as they are expressed in her own articles of faith. And doubtless, there are dissenters, who are non-conformists by *habit*, and not from a proper conviction.

Had these people been born amongst the Moguls in Asia, or the idolaters in Africa—had they been the sons of Mussulmans, or the children of Papists—had they lived among Druids or Christians, prior to the Reformation, they would have implicitly adopted the religion of the people and times in which they were educated. With them, neither reason or revelation is regarded; but, with intellects of perfect accommodation to the dictates of custom, they can adopt any absurdity as the essence of truth.

In his Lectures on Ecclesiastical History, Doctor Campbell gives an instance of the power of implicit faith on the mind of an ignorant collier. This man was asked what it was that he believed. He answered, "I believe what the church believes." The inquirer rejoined, "What then does the church believe?" He readily replied, "The church believes what I believe." The other desirous, if possible, to bring him to particulars, once more resumed his interrogatories. "Tell me, then, I pray you, what is it that you and the church both believe?" The only answer that could be obtained, was, "Why truly, sir, the church and I both believe the same thing."

IV. *Self-love, and too great a confidence in present circumstances, may be considered among the sources of error.*—When a man becomes improperly enamored with himself, he cannot endure correction, and spurns at the kindest reproof. In his own esteem, his own taste is the most excellent—his own own opinions are the most worthy of adoption,—and his own person is the most to be admired. With the

pride of self-righteousness in his heart, and a sort of personal eulogium upon his tongue, he ascends the Temple of Jehovah,—*not* to confess—*not* to supplicate the blessing of eternal goodness—*not* to adore the God of Heaven—but to proclaim his own importance and self-approbation to every beholder. We are apt also, to make our present circumstances a rule of general deportment, as if we were the same characters under all the diversified conditions of human life. But men's views alter with their external state. Under affliction we feel the vanity of the world; acknowledge the importance of religion, and offer up a prayer to God; but the restoration of health is often the restoration of sin. The poor man thinks he should be humble in affluence, and the rich supposes he could endure privations with fortitude. Most people, before they have learned to discharge the duties of the present situation with propriety, think themselves well qualified to occupy a superior station in the world.

V. *Improper connexions are so many sources of error.* "Evil communications corrupt good manners." We naturally embrace the opinions, imbibe the spirit, and follow the example of those with whom we associate. Jonadab, the son of Shimeah, David's brother, was a very subtle man; but a most unprincipled and dangerous companion. He was Amnon's friend, and by his wicked counsel, brought that young man to destruction. To living companions, we may add, profane and infidel publications. The philosophists of France scattered the baneful seeds of skepticism by their infamous books. The lovers of wit and polite literature were caught by Voltaire: the men of science were perverted, and children corrupted in the first rudiments of learning by D'Alembert and Diderot: stronger appetites were fed by the secret clubs of Baron Holbach: the imaginations of the higher order were set dangerously afloat by Montesquieu; and the multitude of all ranks were surprised and carried away by Rousseau.

VI. *The conduct of the multitude, and the improprieties of the people who profess an attachment to real religion, are a source of error in many minds.*—There are persons who have not courage to think for themselves, and stand alone, or even in a minority for the truth: they look for a pretext to justify their proceedings; and instead of taking the Scriptures for their guide in theological inquiries, they fix upon the misdeeds of backsliders or apostates as a basis on which they form their estimate of sacred things. What has the religion of Jesus Christ to do with the inconsistencies of men, who make shipwreck of faith and a good conscience?—What! Just as much as honesty has to do with the hollow pretensions of a knave: it has to condemn their conduct as abhorrent to its own principles and influence upon the human heart; to *disown* their claims to its friendship, and turn them over to the ungodly as the adherents of a sinful world.

Who will censure the spirit of uprightness, because villains sometimes find it convenient to put on the mask of deception, and appear in alliance with virtue? Is integrity *debased* by the wicked protestations of falsehood? Is the *pure coin* less valuable in itself, because there are forgeries that imitate it? No more is the religion of Jesus Christ to be charged with the misdeeds of its professed advocates.

The sources of error, both from ourselves and the different appearances of external objects, are so *abundant*, and so *imposing* that it becomes an imperious duty upon every man TO PONDER THE PATH OF HIS FEET.

Let him *look well* to his goings; *scrutinize* his motives; *distrust* his own heart; *check* the impulse of passion by the sound deliberation of judgment; *stand* open to conviction, as one conscious of his own fallibility, and make truth the *sole object* of his inquiry.

For the attainment of right principles, he should humbly SEARCH THE SACRED SCRIPTURES.

Moses and the Prophets, and Christ and his Apostles, are witnesses for God; but they must be allowed to give their free, spontaneous, and natural testimony.— They are not to be tortured, or put upon the rack to make them speak what they never intended. They are not to be forced into the support of pre-conceived opinions, unwarrantable prejudices, and an assumed orthodoxy, that usurps the seat of judgment, to thunder out its anathemas against the more modest and judicious of mankind.

"A critic on the sacred book should be Candid and learned, dispassionate and free; Free from the wayward bias bigots feel, From fancy's influence, and intemperate zeal: But above all, (or let the wretch refrain, Nor touch the page he cannot but profane,) Free from the domineering power of lust; A lewd interpreter is never just."

Circumstanced as we are, in the midst of clouds and darkness, vice and passions, and internal and external temptations, to fatal errors, we ought most assuredly TO SEEK WISDOM FROM ABOVE, TO DIRECT US IN THE WAY OF LIFE.

It is highly requisite to present our  *fervent and constant*  prayer to God for his holy Spirit, to instruct us in the path of knowledge. Let us sit as pupils at the feet of Jesus Christ, and learn of him; then shall we be  *blessed*  with the light of a meridian sun,  *experience*  the refreshing gales of celestial grace, find  *rest*  to our souls, be  *happy in time* , and  *exalted in eternity* ; we shall dwell in the glorious presence of God, to participate in the honors of saints and angels, world without end.

T. W.

**AFFLICTION**—Affliction is a pill, which if wrapped up in patience, may be easily swallowed; but when discontent puts us upon chewing, it proves bitter and disgusting.

## THE SALUTATIONS OF HELL, OR THE GREETINGS OF THE DAMNED;

### A SERMON,

*By the late Rev. John Ryland, D. D., President of the Baptist College, Bristol, Eng.*

Isaiah xiv. 10.—Art thou become like unto us?

(Concluded.)

Reflect on the doom of the  *Evangelical hypocrite* , who with a head full of notions, but a heart full of carnality, perished under the sound of the gospel. How many of this character have sunk down to the depths of the pit! How many who were reputed saints on earth, has hell thus saluted: "Art thou become like unto us?" Gospel professors, with an orthodox creed, and even a plausible semblance of Christian experience, who once had a name and a place in a regular congregated church, have perished; and their destruction has afforded the prince of darkness peculiar triumph. "Here comes a professor," says Satan; "O that professors were all of this sort! When this man came first under the sound of the gospel, I was afraid I should lose him. I endeavored to lull his conscience to sleep, but he was alarmed again and again. He dreaded divine vengeance, and broke off his outward vices; no longer could the spirit of profaneness and impurity keep possession of him; his heart was swept by information, and garnished with religious opinions; but I flattered myself I should not lose him, because his heart still seemed empty of grace. At first he heard the word with joy, but I soon perceived he was satisfied with the notion of safety, and was unwilling to receive Jesus as King. I therefore helped forward his comforts, persuaded him that all was well, and encouraged him to make a profession of religion, which he might wear as a decent cloak, while I filled his heart with spiritual pride and carnal security; with love to the world, and aversion to the power of godliness.

Then I had little fear of losing him, as he had no jealousy of himself. I minded not his professed regard to religion, when I plainly saw that worldly gain was ten times dearer to him than the cause of God. It gave me no pain to hear him tell the tale of his conversion, while he never concerned himself about growing in grace. I expected to find that when there was neither growth nor deep concern for the want of it, there could be only a painted appearance, and nothing of the life of it in the soul. I could see that his shop was visited with more delight than his closet, and the market day far more welcome than the Lord's day. The chief thing that I dreaded was the hammer of the word; but the love of self and of the world, soon rendered him more insensible than the anvil. His notions, his past convictions, his church membership, I turned to my own advantage. If any arrow from the pulpit ever reached his conscience, I soon healed the wound; yea, in my absence he would heal it himself. "Well," thought he, "I assent to these truths, I know that salvation is all of grace, I am no blind Arminian, I understand the gospel scheme, I remember also when I wept under the word, though it does not now make so deep an impression. I have heard many old professors say that they have not such lively feelings now as at their first conversion: such is my experience, but all may be well notwithstanding, for I have been a church member many years, and no one can lay any thing capital to my charge. I am well persuaded there is no perfection here, nor shall I weary myself with pursuing it. People that have more leisure, may spend more time in their closets; I seldom live a whole day without prayer; I must provide for my family; I see no reason to question my state, on account of some change in my frame." Thus he went on, satisfied with the form of godliness, but destitute of the power, and now his religion has left him at the gates of heaven." So Satan triumphs in his rain, while his former neighbors, who had

died in their sins, gather round his wretched spirit, and upbraid him with his pretensions to peculiar privileges, and deride his present misery, while some, perhaps, remind him of his secret sins, which were never publicly known on earth, but had come to their ears in private, and encouraged them to blaspheme the holy name whereby he was called, and to charge the whole body with which he was connected, with hypocrisy.

Such, but in some respects more dreadful, will be the lot of the *avowed Antinomian*, who openly indulged his lusts, while he had the audacity to plead the doctrines of grace in his excuse. There have been such miscreants, and the apostle pronounces their damnation to be singularly just. Hell cannot be surprised at their coming, but hell itself must justify their destruction. I suppose a wretch of this description to be met on his entrance into these drear abodes, by two spirits who had gone thither before him. They are the ghosts of his two children. One of them accosts him, "O, my father; 'Art thou become like unto us?' I am that wretched young man whom you were the instrument of bringing to this place of torment. I sucked in the poison of your principles; I learned to abuse the grace of the gospel, to presume upon God's decrees, to snatch the gospel consolations, and to make the imputed righteousness of Christ a cloak for sin, and by which I might come nigh to God's bosom, the place of his children, while I stabbed his cause by my wicked life. I presumed I could never fall from grace, though I knew nothing of grace, except that of groundless positivity, which I called the assurance of faith. I formed to myself a notion of perseverance, as connecting a fancied conversion and eternal glory, while I left walking with God out of the question. Alas! my beginning was delusive, and my end is damnation. However, I am glad to see thee, father—cursed for thy sake be the name—sunk in the same perdition with myself. How much of my present misery do I owe to you,



and how shall I upbraid and abhor you for ever !”

“I, too,” says the other miserable spirit, “rejoice in your destruction, though I never drank into your sentiments. Your perverted principles and pernicious practices prejudiced me entirely against the truths of revelation ; my reason and conscience assured me of the evil of your conduct, and I hastily concluded that the religion you abused really coincided with your detestable morals. I never thoroughly examined the true nature or tendency of its doctrines, but gave myself up to infidelity. Thus, while I escaped in a great measure the lusts of the flesh, which destroyed my brother, I was ruined by the lust of the mind, the pride of reason, the poison of unbelief, and confidence in an irreligious morality. A dead faith, without any regard to holiness, ruined him and you ; and dead works, without any vital faith or real regard to the divine glory, have ruined me. You, miserable man, that begat us and brought us up, were accessory to the ruin of us both. Your conduct had a different effect upon us, but its awful end is the same. Glad we are that thou art become like unto us in misery, who thus cruelly neglected and destroyed the souls of thy offspring. Expect from us both eternal upbraidings, and incessant aggravations of thy wo.”

Time would fail us to unfold the various awful scenes the infernal world displays. *There* is our text daily fulfilled in countless varieties.

Methinks at the descent of the unpreaching prelate, I hear a cry, “Room, room in Latimer’s Gap\*—make room for a

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\*“Oh, that a man might have the contemplation of hell—that the devil would allow a man to look into hell, to see the state of it, as he did of all the world when he tempted Christ in the wilderness. If any one were admitted to view hell thus, and behold it thoroughly, the devil would say, ‘on yonder side are unpreaching prelates.’ I think a man should see as far as an angel, and perceive nothing but unpreaching

sloughful and unprofitable servant, faithful only to the interests of hell.” Heathens, sages, and priests, refuse to associate with so shocking a character, and the quondam votaries of Moloch shun the man whose lawn sleeves are stained with the blood of souls. “Art thou become like unto us ? Nay, we disown the relation, though our writings were preferred by thee on earth to the volume of inspiration. We return no compliments here—we who perished in idolatrous superstition, without having heard of the book of God, abhor the man who in the midst of christian light, not only neglected the great salvation himself, but, undertaking the cure of souls, never sought their welfare ; professing himself inwardly moved by the Holy Spirit, never felt any bowels of compassion towards his fellow-sinners ; and paid for defending the gospel revelation, never concerned himself for its propagation. Let the unfaithful watchman feel the miseries of which he refused to give warning. Let the dumb guardian of the fold, who minded only the fleece, and had no concern for the flock, now feel his tongue loosed to eternal howlings.”

But one character still more dreadful than the preceding, strikes my mind with peculiar awe,—it is that of the *unconverted preacher of the gospel*, who with an orthodox head, a fluent tongue, a semblance of piety, and a fictitious zeal, preached an unfelt gospel and an unknown Christ.—Christ indeed was the matter of his discourses, but self his end in all. He cast out devils in the name of Jesus, but Satan dwelt in the hiding place of his bosom. He pointed out the straight road to others, but wandered in crooked paths himself. Acquainted with the truth in its theory, but a stranger to internal godliness, he deceived himself and others ; but God could not be deceived, and would not be mocked ; and he is unmasked before the devils

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prelates. We might look as far as Calais, I warrant you.”—*Bishop Latimer’s Sermon before Edward VI.*

and the damned, and sentenced to the pit of perdition. What horrors fill his soul! What triumphs echo through extended Tophet! With what insults must he meet! If any thing could give a momentary suspension to the pains of devils, it would be to see a preacher of the gospel enter hell. Hark! how they taunt him! "Art thou become like unto us? thou who wast an instructor of the foolish, a teacher of babes, who hadst the form of knowledge, and of the truth? Thou warnedst others to escape the wrath to come, and has it overtaken thee? Thou who didst point others to the city of refuge, has the avenger of blood found thee without the gate?" All Hell must doubtless triumph with peculiar malignity in the ruin of such a man. But let these instances suffice, I would hasten to the improvement of so tremendous a subject.

1. Let unconverted sinners consider what reason they have to wonder that Hell has not yet rejoiced over them, and what reason to dread lest this should be their case at last. You that are unregenerate, ought seriously to reflect, that if you had been cut off in your present state, as many younger persons than you have been in a like condition, Hell would certainly have triumphed in your destruction.

Our text contains the very language with which, it is very probable, some of your companions in sin, met your other wretched acquaintance who died last. Why are not you in his case? Why has God spared you so long? You have run into an excess of riot; you have broken the restraints of education; you have cast off the cords of wholesome discipline; you have added sin to sin; you have been often warned, and you have hardened your neck. Why have you not been suddenly destroyed, and that without remedy? You have had convictions, and have stifled them; mercies have not allured you, and chastisements have not corrected you. You have been so brutish as to despise reproof, and hate your reprovers. You have neglected the great salvation, and made light of the calls of

the gospel. You have caused the ambassadors of peace to weep bitterly, and almost broken the hearts of your godly friends. Why then are you out of hell? Have you not hated Christ, and acted as though you were in love with death? Have you not seemed as though you would take hell by violence, so fond have you been of your sins? Why should you be smitten any more? Surely God will soon say, "Let him alone—let his parents and his friends let him alone." Is it not a wonder that God does not take your praying friends to heaven, that you may grieve them no longer, and that they might let you alone? For you have loved idols, you are joined to idols, you are a companion of fools, and may expect accordingly to be destroyed. Oh, if God says, "My Spirit shall let him alone, I will give him up to his lusts, and he shall take his course." Then you will soon hear another sort of lecture from this text. Yes, you will sink into endless perdition, and the inhabitants of hell will gather round you, gaping to wonder at your destruction, and to rejoice therein. But you have not yet experienced this—no, and I pray you never may—I pray God will stop you in your course. I hope he has mercy in store for you. I know he has, if you are willing *now* to accept it. "If ye will inquire, inquire ye, return, come. Observe! If thou wilt return, return unto me, saith the Lord.—Come take with you words, and return unto the Lord, and say unto him, 'Take away all iniquity and receive us graciously, so will we render unto thee the calves of our lips.'"

2. But if sinners have reason to wonder at God's forbearance, how much more reason have believers to be astonished at divine forgiveness. You who sometime ago were afar off from God, are now become fellow citizens with the saints; you were as indisposed to return to him as the worst sinners out of hell, yea, you would before this, have arrived at that world of wo, had not grace prevented. Grace alone has made all the difference between

you and the damned, and grace will make an external difference. Surely you are debtors, not to the flesh to live after the flesh, which had almost brought you to endless ruin, but to God and grace. Be concerned, therefore, under a sense of your infinite obligations, to live to the Spirit, and to show forth the praises of that grace which has snatched you as brands from the burning. Eternity will not suffice fully to express all your obligations. Oh, show them in time that you are sensible of them. Having been saved from eternal misery, can you murmur at the troubles of life? Being called to eternal glory, can you be attracted by earthly vanities? Can you forbear showing your gratitude to your Redeemer who bought you with his precious blood? Can you forget that you are not your own, but bound with the strongest ties to glorify God with your bodies and spirits, which are his?

3. That we may not conclude without contemplating a more pleasing theme, I would call your attention to one inference more. Sinners will wonder and rejoice with very different kind of joy at each other's salvation.

In the mansions of glory above, "Art thou become like unto us?" will be the language of angels to the redeemed from among men. Those benevolent spirits which rejoice in a sinner's conversion will doubtless exult at a believer's entrance into bliss,—no jealousy at seeing their younger brethren of Adam's fallen race, more honored than themselves, will prevent their hailing with joy the christian's arrival at the haven of rest. They disdain not to minister to the heirs of salvation in their present low and imperfect state, and they will not fail to congratulate them when they shall be added to the spirits of the just made perfect.

The poor believer who is now half afraid to tell what God has done for his soul to his saved fellow worms, shall then rehearse the mighty acts of Jehovah to an innumerable company of listening sera-

phim. They who are now complaining of such darkness, and coldness, and deadness, and sin, shall then be free from every subject of complaint, and shall be as the angels in light, in life, in love, in zeal, in purity, in incessant, unwearied, delightful activity for God, while angels who never fell will rejoice to see the redeemed placed nearer the throne than themselves. Our text thus differently applied will be adopted in heaven, not only as the language of angels to saints, but of saints to each other. Those who wept and complained together below, will surely rejoice and exult together above. "Art thou become like unto us?" will be the question which happy spirits will address to each new comer to the heavenly Jerusalem.—They will have no fear lest their own portion should be lessened by the increase of their Father's family. Every fresh instance of the riches of grace in bringing another son to glory will increase the aggregate of heavenly bliss, and afford new pleasure to every individual that was there before, and as we may hope that heaven is filling continually, so the happiness of heaven in this view, as in others, is continually increasing.

We may indeed invert all the three observations which we made at the beginning, and show that a very considerable difference may subsist on earth between those who shall at last meet in glory. There may be a great difference in outward conduct, in natural disposition, in their degrees of light and knowledge, in their opinions about the less weighty parts of truth, and in their inward exercises and conflicts—while they all are building their hopes on the mercy of God in Christ—all born of God—all friends of holiness, and all appointed, not unto wrath, but to obtain the salvation which is in Christ Jesus with eternal glory.

We may also observe that as some characters will fill hell with peculiar surprise, so in heaven there will be some, whose arrival in that blissful place will be peculiarly marvellous, though all will have

reason to wonder at finding themselves there, and will rejoice in each other's happiness.

As before we placed ourselves in imagination at the gates of hell; now give me leave for a few minutes to conduct your ideas to the entrance of heaven, that we may notice some pleasing scenes which will there take place.

As one angelic convoy approaches the pearly gates to present a happy soul, which had just left the body, to the Redeemer,—methinks I see a kindred spirit fly forth to meet him:—"Art thou become like unto us?" is the friendly language he uses,— "What! is my child at last brought safe to these happy mansions? Surely I am doubly saved in thy salvation! What joy unspeakable and full of glory do I feel at the sight! This, my son, was dead and is alive, was lost, and is found.—Thousands of times have I wrestled with God in secret, with groanings unutterable, and often with floods of tears, for thy conversion—but I did not live to see my prayers answered, when I lay on my own death-bed—though I rejoiced to think whither I was going, yet my triumph was interrupted by the heart-rending supposition that I should never more see my poor child, but at a vast distance, separated from me, separated from happiness, at the left hand of the Judge. But oh, surprising grace! God remembered his mercy and answered my prayers, after he had taken me to himself. I heard long ago, by an angelic messenger, of thy return to God, and now I meet thee actually arrived in heaven! O, my son, let us proceed together to the footstool of the glorified Immanuel, and adore him with raptures of joy for the riches of his grace."

Another spirit arrives from the land of mortality, and is met by the soul of an old neighbor, who had been some time in heaven. "Art thou," says he, "become like unto us; who wast once such a champion for Satan? I remember thy former enmity to religion, and thy spite towards the people of God. I recollect, with deep

humiliation, my own cowardice—how for fear of the persecution of thy abusive tongue, I scarcely dared to pass by your door to the house of God. I remember that in a time of affliction, you felt some pangs of conscience—made some promises of amendment—sent for me to pray by you,—and seemed to be crying out for salvation. But after your recovery you became more desperately wicked than before, and when I left the world, I had little expectation of your being brought at last to glory. But what has God wrought? I feel somewhat of the same pleasure that our dear brother Stephen felt, when Paul entered this happy world:—On earth I prayed for my persecutors, and felt unfeigned love for your soul, when you used me so spitefully. But that sweet christian temper was then very imperfect, and I sometimes felt a lamentable disposition to the contrary. But now, my dear brother, I rejoice in your salvation with my whole heart. Welcome, welcome to eternal joy!

Hear another heavenly salutation:—"Art thou become like unto us?" says one to his new associate in bliss. "I was acquainted with you on earth, and I remember your destitute and afflicted circumstances. Though God had made you rich in faith, and an heir of his kingdom, yet you were ready sometimes to stagger through unbelief. When you looked to the things which were seen, you were tempted to conclude that you could not be a child of God, because you were so chastised. You sometimes thought—surely the Lord has no regard for me, or he would not suffer my trials to be so heavy, and to continue so long. But now, my brother, you can bless God for all your former troubles, and see that his end in permitting them was wise and gracious, nor hath one word of his promise failed. Your light and momentary afflictions have wrought out for you a far more exceeding and eternal weight of glory. As for me, I was placed below, in a very different situation. Riches flowed in upon me, and I found

but few interruptions to my prosperity. But though I am glad that I had an opportunity to assist you, and many others, under your temporal difficulties, yet upon the whole I am induced to conclude that the dangers of my station were greater than yours.

O how often was I tempted to forget the Lord, though surrounded with his mercies! How apt was I to set my heart upon the world, and realize its empty enjoyments! How often did the hurry of business distract my thoughts, and draw them off from more important objects! Surely if it had not been for the riches of grace, I had been drowned in endless perdition. But God has saved *me* from the snares of prosperity, and delivered *you* out of all your adversity. Let us vie with each other in singing his praise for ever."

"Art thou become like unto us?" says another, to a soul just entering into rest. "I well remember that when we were upon earth, you were almost always fearing, desponding, complaining. Your harp hung silent on the willows, and scarcely ever sounded the praises of Jehovah. You were tossed with tempests and not comforted. But where are you now? The foundations of this city are of sapphire, and its stones are adorned with fair colors. The days of your mourning are ended—sorrow and sighing are fled away—and God, even your own God, has wiped away all tears from your eyes. Unbelief cannot enter here. Satan has shot his last dart, and the enemies you once saw, you shall see no more for ever—at least you shall see them no more in a formidable way,—you shall only see them when at last you shall set your feet upon their necks, and sit as an assessor to judge angels. Once, you were perpetually complaining of darkness and gloominess, but here is no night—eternal day surrounds us all—the Lord God and the Lamb enlighten us, and your bosom is warmed with heaven's calm sunshine, and filled with heart-felt joy."

But perhaps few characters will afford

more wonder in heaven than a *restored backslider*. Methinks I see one entering heaven, and hear him thus addressed:—"Art thou become like unto us? Thine grace is free indeed! Oh, I remember thee, the kindness of thy youth, the love of thy espousals, when we both set out in religion, and took sweet counsel together—we were baptized upon a profession of faith, and received into the church upon the same day, and often prayed and praised with each other. I remember also, how you afterwards declined, and recollect many circumstances of your backsliding. First, you appeared elated with pride and self-confidence—then you let down your watch—you neglected prayer—you entered into ensnaring connexions with the ungodly,—you forsook the assemblies of the saints—you resented reproof—you entertained prejudices against your brethren—you shunned my company, though we were once so intimate—and at length you fell into open sin. You were separated from the church, and yet seemed not to lay it to heart. How was I staggered for a time by your fall, and tempted to believe that all religion was a delusion! And when I got over that temptation, I was still greatly grieved and distressed on your account. But at last I almost gave you up. I was convinced God was faithful, but I was ready to infer that you were a hypocrite from the first, or the Lord would never have suffered you to fall thus awfully, and to continue so long in a blacksliding state. At the time of my death, I had little hope of your coming to heaven. But soon after I had joined this blessed company, I heard that God had brought you back to himself—that he had granted you repentance, and taught you to do your first works; and though you had caused the wicked to triumph so long, and the followers of Jesus to mourn, yet he had restored to you the joys of his salvation. I find he enabled you to walk humbly the rest of your days; he assisted you to strengthen your brethren, and to teach transgressors his ways; and

now, my dear brother, I congratulate you most sincerely in your entrance into his kingdom."

Thus will the saved of the Lord rejoice in each other's felicity—thus will they welcome each other to Immanuel's land. And do we hope to join this happy train? Do we expect that angels and saints will congratulate us?—we who deserved a portion more dreadful than being crushed under rocks and mountains!—we who might so justly have been consigned to weeping and wailing and gnashing of teeth? Have we, I say, this bliss in prospect?—with angels and saints rejoice to see us made like unto themselves in happiness? Let us begin now to be as like to them as possible in humility, in love, in gratitude, in holiness.

Remember now as much as possible, the saints in glory. Be now like angels active for God as flames of fire. Show that you are now one body, or rather one spirit with those that stand round the throne. Thus shall heaven be begun on earth. Amen.

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A HUSBAND WON.—"How long have you felt thus?" I asked a travelling Karen one evening who had been professing his attachment to Christianity. "Ever since my wife died," he replied. "She died trusting so firmly in the Lord Jesus Christ and with such peace of mind that ever since that time (six months) I have believed and loved the gospel." God grant there may be many more such cases.—*Mr. Mayor's Journal at Tavoy.*

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TRIALS OF THE CHURCH. The church has sometimes been brought to so low and obscure a point, that if you can follow her in history, it is by the track of her blood; and if you would see her, it is by the light of those fires in which her martyrs have been burned. Yet hath she still come through, and survived all that wrath, and still shall, till she be made perfectly triumphant. *Leighton.*

DRS. HERMAN BOERHAAVE AND JOHN ABERCROMBIE.

Never, perhaps, since the day which recorded the decease of Dr. Boerhaave, has the removal of an individual brought along with it so heavy a loss both to science and religion as that which they have unitedly sustained in the death of Dr. Abercrombie. Among the wise and good each was, in his own age and country, equally an object of love, of admiration, and of reverence. In their respective eras their individual examples supplied a lesson of high instruction, while it likewise administered a severe rebuke, to the majority of their professional brethren, who, to a fearful extent, "did not choose the fear of the Lord, neither desired they the knowledge of his ways." They gloried in their shame, and by those studies which ought to have led them to prostrate themselves in profound adoration before the footstool of the Almighty, they were too generally borne into the dreary regions of skepticism, and not seldom into those of atheism itself! The histories of such men as Boerhaave and Abercrombie serve to show that high attainments and splendid powers are not incompatible with simple faith and humble discipleship in the school of Christ, and that true piety, conjoined with intellectual eminence, tends, not to obstruct, but to promote a true, a wide, and a lasting fame. The deceitful glare of unsanctified genius has already very much subsided. Not a few of the most distinguished medical practitioners of the present age, both in Great Britain and America, not only rank among the most exemplary christians, but among the ablest advocates both of natural and revealed religion. The records of each succeeding generation yield additional proof of the great fact that true science is the handmaid of true piety, and that the atheist is not merely not a philosopher, but is absolutely a fool.

Boerhaave was born on December 30, 1668, at Voorhout, a village near Leyden,

where his worthy father sustained the office of a christian pastor. Abercrombie was born at Aberdeen, on October 11, 1781, his father also being a minister of the gospel of Jesus Christ. They both owed every thing, under God, to the principles and character of their respective parents, who bestowed the utmost pains on their education. Both were very early brought under the influence of the gospel, and both continued to adorn it to the close of life. We must now glance at them apart.

The career of Boerhaave was, in some respects, the more brilliant; his celebrity was the more extended, and his medical fame will, perhaps, be the more permanent. This superiority he owed partly to the times he lived in, partly to his continental sphere, and partly to certain peculiarities connected with his genius and situation. In the preparatory schools of Leyden, he shone with a splendor rarely equalled, never surpassed; and in the University he carried every thing before him. While laboriously traversing the whole field of science, he was an eager student of languages, and intensely devoted to the pursuit of divine knowledge, chiefly through the medium of the original Scriptures. While, for a considerable period, his studies were mainly conducted with a view to the ministry of the gospel, in the meantime, as a pleasing diversion, he turned his thoughts to medical science, which possessed such charms for his peculiar genius that he resolved before entering the ministry, to take his degree in physic. His labors with this view, were most Herculean; he ranged throughout the entire field of medical literature, both ancient and modern, besides attending the lectures of the first professors of his times. The auxiliary sciences, meanwhile, were not forgotten; in Anatomy, Chemistry, and Botany, he made himself a master. But amid all this multifarious toil, he never forgot that great subject to the teaching of which he intended to devote his future life—divinity.

In this course, Boerhaave is not to be imitated by common mortals. Only men conscious of extraordinary powers are authorized to adopt extraordinary measures. But that men's ambition is generally proportioned to their capacity, is a doctrine confirmed by the voice of universal history. Ambition is, by our greatest poet, well described as "the infirmity of noble minds." Seldom have men been sent into our world with the disposition to attempt great undertakings, without the ability necessary to perform them. A project like this of Boerhaave, however, even to superior men, would, as a rule, be madness, involving at once ruin and contempt. In this, therefore, let no man imitate him, unless consciously one of that small fraternity of mighty spirits, to whom, what the multitude deem toil, is but pastime—burdens, toys,—impossibilities, things of easy accomplishment.

Having finished his studies, he petitioned for a license to preach; but to his astonishment and grief, he found that the magnitude and diversity of his attainments had led some of the least of little men to call in question the soundness of his orthodoxy! Nay, he was charged with Spinocism, that is, with Atheism! His reputation was, for a season, irreparably injured; a fact which, as the author of *The Rambler* has finely said, shows "that no merit however exalted, is exempt from being not only attacked, but wounded, by the most contemptible whisper. Those who cannot strike with force can, however, poison their weapons, and weak as they are, give mortal wounds, and bring a hero to the grave." Thus excluded from the ministry of the word, he betook himself to physic, and devoted the rest of his days to promoting the health and extending the life of man. Having from the outset to contend with deep poverty, which still oppressed him, he commenced practice under great disadvantages, and for a time he had but small success. But still, superior to discouragement, he persevered till obscurity gave

place to merited renown, and poverty to opulence; till kings and senators deemed it a privilege to do him homage; and till he became the glory of Leyden, and the boast of Europe. His piety advanced with his life, till, on September 23, 1738, in the seventieth year of his age, he closed his honorable career, in the hope of eternal life. Apart from his religious studies and social devotions, it was his custom on rising to devote the first hour of the morning to meditation and prayer, from which he used to tell his friends, he derived spirit and vigor for the business of the day. His chief publications were twelve in number, and all on medical subjects.

What remains to be said of Abercrombie may best be stated in the affectionate words of his grateful pastor, appended to the funeral sermon in which he celebrates his worth, while he deplores his loss.

"Dr. Abercrombie's professional eminence will at once occur to all as having raised him to a position of very wide and conspicuous influence. So early as 1803 he began to practice in Edinburgh; and though it was long before either of those two valuable publications\* appeared which form the main strength of his professional authorship, he very soon became so well known to his professional brethren through the medium of his contributions to the *Medical and Surgical Journal*, and by an extensive and successful practice, and had so gained the confidence both of the profession and the public, that immediately on the demise of Dr. Gregory, he took that place as a consulting physician which he has continued to hold with increasing celebrity. In 1830, and again in 1833, he appeared as an author on other subjects, which doubtless it had scarce been thought he could so investigate and adorn. For he had studied his own proper and peculiar science so devotedly and so well,

and was necessarily so engrossed in practice with its most anxious and arduous labors, that surely marvellous it seemed how he found either taste or leisure for such a separate achievement. And yet to those who could appreciate that intellect, which was in him as remarkable for its comprehension as its clearness, and that height as well as depth of moral sensibility, which, being combined with the other, and sanctified, made him known unto all men as the eminently great and good—to those who could appreciate this, there seems no mystery in his taste or liking, however still they marvel at his finding leisure to gratify it. The truth plainly is, that both nature and grace had so impressed him with the tendency, and so endowed him with the power, for such investigations as form his treatises "On the Intellectual Powers," and "On the Philosophy of the Moral Feelings," that nothing had been to him so difficult as, unless under an imperious sense of duty to have abstained from or abandoned them. Soon after the last-mentioned date he published also a treatise 'On the Moral Condition of the Lower Classes in Edinburgh'; and between that time and the present now, when he had just issued what he intended should be the first of a series of essays 'On the Elements of Sacred Truth,' he produced, at irregular intervals, various others on kindred subjects, amounting in all to five, and which he recently comprised in one small volume, entitled his 'Essays and Tracts.' Of writings so well known, and so very highly esteemed, as proved by a circulation extending, as it did in some, even to an eighteenth edition, it were useless to speak in praise either of their literary or far higher merits. But we cannot refrain from saying that the wisdom which pervades them is manifestly the wisdom of deepest christian experience. The reader sees there one of the wisest, most observant, and sympathizing visitors of the poor, devising how best to ameliorate their 'moral condition.' And when the

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\* "On the Diseases of the Brain and Nervous System"; and "On the Diseases of the Abdominal Organs."



subject is the 'Harmony of Christian Faith and Character,' or 'The Messiah as an Example,' he knows that the author who could have written thus must himself have been long accustomed to 'look unto Jesus,' that 'his faith wrought with his works, and by his works his faith was made perfect.'

"Before either of his philosophical works appeared, he had been appointed Physician to the King for Scotland. In 1834, the University of Oxford also, as an unusual token of respect, conferred on him the degree of Doctor in Medicine; and in the immediately following year he was elected Lord Rector of Marischal college, Aberdeen. Nor were there wanting other, and as emphatic testimonies to his far-spread reputation. But, distinguished as he was, both professionally and as a writer in the highest and holiest departments of philosophy, it was not exclusively to his great fame in either respect, or in both, that he owed his wide and sanctifying influence throughout the community in which he lived. These raised him, as we have already said, to a position of notoriety which gave far greater weight and interest, no doubt, to all his sayings and example. But it was these sayings and that example, among professional men and pursuits, so consistently and completely manifesting exalted piety and benevolence, sustaining incessant labors in doing as well as devising good, and that, too, among men of all classes, and by means of all various channels and expedients—it was this, at least very mainly, which made his life so very precious to us, and his death so very deeply and universally deplored. We need not tell how long and how conspicuously his name stood associated with the guidance of every important enterprise, whether religious or benevolent—how somehow he provided leisure to bestow the patronage of his attendance and his deliberative wisdom on many of our associations, and with a munificence which has been rarely equalled, and never, we

believe, surpassed, ministered of his substance to the upholding of them all. And we must not speak of those private aims which he was ever anxious to hide. Nor could we estimate, in this way the strength and intensity of his generous compassion. For he valued money so little, that times without number, he declined receiving it, even when the offerer urged it as most justly his own. But *time*, which, as we have shown, he turned in other ways to so great account, was indeed in his view very precious; and yet never did he grudge to spend it in counselling the perplexed, or comforting the disconsolate, or seeking out friends or other help for the friendless, or healing or preventing differences among brethren; or, in one word, in doing whatsoever his hand found to do, in the humblest as well as highest walks of christian philanthropy.

"Often as we have already noticed his assiduous and unceasing diligence, we must refer to it here again; for we certainly have known but few who, with any thing like equal powers, have at all rivalled his application. Whoever entered his study found him intent at work. Did they see him travelling in his carriage? they could perceive he was busy there. Graces also might be mentioned, such as a meekness and an entire dispassionateness, which are rarely, indeed conjoined with such conscious strength and sensibility. He was, perhaps, generally thought reserved; and such, certainly, he was to strangers—sufficiently so to prove that his professional eminence had been achieved by transcendent talent and worth alone. But among his familiar friends how affable!—how engaging! And while all that ever saw him must remember that look of power and placidness which was so prevaillingly his that he carried it with him to the tomb, there was also another look very often seen, which was far more beautiful, because both elevated, serene, and bright, and of which we cannot but think now how surely it should have warned us, that to the heaven from

whence he got it he would soon and suddenly be called.

"Amidst the universal distress and sadness of such a general and sore bereavement, we perhaps should not specify particular instances; and yet we cannot but refer to the surviving office bearers and the congregation of St. Andrew's Free Church, who can never enter the house of God without being reminded there both of the munificence and assiduity with which he ministered to the setting up and completest furnishing of that beauteous sanctuary, and of his still deeper and more affecting interest as an overseer of their undying souls. With the minister of that church besides, both he and his household had been for many years accustomed to worship; and he had been to him both as a benefactor and a friend, even all that ever one man could be to another.

"He has left a numerous family, who were every thing to him, and to whom he, too, was every thing. The sympathy which is abroad they must feel to be alleviating; but infinitely more precious their assurance, from what they saw of their father's 'heaven on earth,' so long experienced, and so complete. 'The kingdom of God,' they must have seen, was *within* him; and that each and all of those promises were peculiarly his which are fulfilled to the meek, and the merciful, and the peacemakers, and the pure in heart, of whom it is affirmed that they 'shall see God.' 'And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.'"

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#### COMMERCE AND THE FINE ARTS.—

I have ever found, as far as the page of history could guide me, that literature and the fine arts, and that the sciences, have ever discovered that their most munificent

patrons are to be sought in the busy hum of industry. Why, we all know that it was a merchant of Venice that called forth the genius of Titian and of Tintoretto; that it was a merchant of Venice who raised those noble palaces and solemn temples that have commemorated—that will for ever commemorate—the genius of a Sonsovi'no and a Palladio. Why, it was the manufacturers of Flanders, dwelling in such cities as Bruges, Ghent, and Mechlin, under whose genial patronage the most beautiful inventions in the art of painting were discovered; and, by the consecration of their accumulated wealth, raised those great fabrics that we now look at with a sentiment of mournful admiration. The very basis of commerce, for instance, is adventure; the very soul and spirit of manufacturing skill: the very thing which inspires it, is invention; and, therefore, it does seem most extraordinary that we should for a moment assume that the merchant and manufacturer are the two very characters who cannot sympathize with the poet, with the man of science in his researches, or with those who, by their exercise of the inventive parts of painting and sculpture, have adorned and illustrated the annals of human nature. Why, it was once said that it was the proud boast of a merchant prince of the middle ages,—that beneath the roof of his villa, the first of living poets sounded his lyre; while the greatest philosophers pursued the investigation of nature into her inmost mysteries; the historian of the age chronicled the annals of his country, and the most refined scholars of the day pursued their researches, and fed their meditations by the libraries and museums which the merchant family of Medicis had accumulated. I, for one, could not believe that a doom less brilliant—and I hope far more permanent—is destined for those great cities of Lancashire, in one of which I have now the honor of addressing you.—*Speech of Mr. D'Israeli at the Manchester Athenæum.*

## MONTHLY RECORD.

## SKETCHES OF A SOUTHWESTERN TOUR.

## NUMBER III.

MISSISSIPPI—the River and the State, with additional notices of MISSOURI AND TENNESSEE.

Who has not heard the fame of the noble Mississippi, the majestic river, the great father of waters?—as it has been variously denominated. We confess that something like a feeling of disappointment was experienced by us, on first forming the acquaintance of this aquatic monster; and subsequent intercourse has not given a more favorable opinion. On passing from the Ohio into the Mississippi, above the mouth of the former, you notice, indeed, a stronger current of waters, more discolored, and boiling up from the bottom of ever-shifting sand; but in other respects there is no superiority over the beautiful Ohio. The Mississippi river, more than any other stream, is subject to the wildest and widest alternations of rise and fall; sometimes—as during the early summer past—rising full forty feet above its ordinary surface, overflowing its banks, and spreading devastation and panic over an immense extent of bottom lands on both sides, throughout thousands of miles along its course, sweeping away houses, cattle, fences, and growing crops, and leaving a scene of desolation more wide, ruthless, and universal, than the career of a devastating army. Then the river shrinks away toward very nothingness, as if ashamed of what it had done. In this latter state, we found it, especially on our return down from St. Louis. The day or two we now spent in that city, only confirmed the previous impressions, which in our last number have been recorded. The greatness of its future destiny, the rapid strides it is now making in annual increase, and the far reaching sagacity which leads Romanists and other religious

denominations to strive to preoccupy this radiant point of present and future influence,—should wake up our Baptist zeal to do something worthy of such a position, and worthy of the important truth which God has committed to us, and of which we ought to be not only the faithful guardians, but the untiring, vigilant, enterprising propagators.

Our passage down the river to Memphis had been engaged on board the large and substantially built boat, St. Louis: for though at this low stage of the river it would have been desirable to take a smaller boat of lighter draft, there was none offering of that description; so that hoping for the best we went on board Thursday morning, the 12th of December, with a reasonable prospect, as it seemed, of reaching our destined port, only four hundred miles, before the Lord's day. Owing to unexpected difficulties with the insurers, we were delayed from morning till night—then till next morning, and finally till the afternoon of Friday, when the fasts were cast off and we were actually under way. A slight rise of water had just been experienced; the ice was running thickly in the stream; but as we were soon expecting to reach a warmer latitude, it did not give us much disquietude. Very soon, however, it became painfully apparent that inefficient dilatoriness and indecision presided in the management of our boat. It would not, perhaps, have been prudent to run during the night, especially after the moon had set. But what could be the wisdom or the necessity of rounding to before sunset, and setting forth again only at the time when the sluggard rises, with the sun high in the heavens? Lord's day morning found us advanced but one hundred miles, and after proceeding a short distance, we again made fast above a pass of great difficulty and danger. While lying here, religious service was attended, and at a

late hour in the afternoon we again set forward. Nearly all the passengers were on the forward deck, watching with intense anxiety the fearful experiment. A narrow and very crooked channel, with a current of more than twice the usual strength, was here to be passed. Nobly did our steamer, with a large flatboat by her side, deeply freighted with cargo, pass down this frightful chute, till just after the worst part seemed over, her bows plunged into a bank of sand and sent it boiling up all around us, while the force of the concussion seemed to make every timber tremble and groan. It was a crisis of most intense solicitude not unmingled with peril. Presently that rapid current carried our stern round in the stream-ward direction; slowly and sullenly the crumbling bank of sand in which the stern had imbedded itself, gave way; and hind end foremost—like some awkward clown—we backed out of our difficulty. The intense solicitude which had held us almost breathless, passed away, and respiration went on more freely: there was opportunity by day light to make several miles farther progress, but our masters seemed to think we had secured "glory enough for one day," and we were moored immediately. Next morning the wind was rather high, and soon after we were under way, the careless pilots allowed the boat to be blown broadside on to the leeward of the main current, which was there sufficiently wide and deep—upon a large sand bar. We have not the patience to write, nor would our readers tolerate the perusal, of all the pitiful and half-executed schemes resorted to for the purpose of getting off. One entire week they continued without success, before the passengers generally abandoned hope and left the steamer. They are, perhaps, still continued, and may be, with like results, for the whole winter. During that week, the river fell full two feet, and at times the ice formed entirely around us so strong, that the daring ventured upon it two or three cable's length to the shore.

Saturday afternoon an opportunity pro-

videntially offered to go down stream in a small skiff deeply loaded, amid floating ice, over snags and sands, to Cape Girardeau, a distance of nearly twenty miles. We availed ourselves of it with sincere pleasure, and bidding a glad adieu to our ill-fated, because ill-managed, boat, we floated on, certainly not without danger, (as one fearful snag which struck and nearly capsized us can testify,) till, a little after dark, we reached and were welcomed to this comfortable little town. Circumstances have no little share in giving the peculiar tinge to our impressions and recollections of any place; and we are, perhaps, more inclined to speak favorable of this spot, from the contrast it presented to our precedent experience. It was formerly a Spanish residence for the commissariat, before the transfer of Louisiana to the United States. It is now a pleasant and rather a thriving "city" of some twelve hundred inhabitants. An interesting Baptist church, with a good brick edifice, gives not a little of additional attraction to it; and the cordial welcome which they extended to a stranger, and their cordial and liberal aid to the Bible cause, give them claim to honorable mention. [Perhaps it will gratify our publisher's excusable vanity to know that a larger proportion of the *Memorial* are here found among the intelligent families, than in any similar place we had visited. Whether this be cause or effect of their superior discernment and other excellent qualities, this deponent saith not.]

Monday morning allowed us time to visit the Catholic Institution, of which the following is their own description:

#### "ST. VINCENT'S COLLEGE,

"Cape Girardeau, Mo.

"This College, incorporated by the Legislature of the State of Missouri, in 1843, with university privileges, is situated in one of the most beautiful locations on the river Mississippi, forty miles above the

mouth of the Ohio; it commands a beautiful view on each side of the river. Forty acres adjoining the College have been provided for its use; and also, a mile and a half from the town, a country house, where the pupils may spend their days of recreation."

It is yet in comparative infancy; but has *ten* teachers, for about thirty scholars at present; though there was a larger number the last session. It may reasonably be inquired, how so large a number of professors can be sustained with so insignificant a patronage? Besides the reliance on foreign funds, cheerfully contributed in some of the despotic and degraded countries of Europe, and sent hither to help revolutionize our young republic; it should also be remembered that these officers are mostly or entirely *ecclesiastics*, doomed to celibacy, and of course without families to support; while as is usually the case, *there is a nunnery, in convenient proximity!* If free born Americans, with their eyes open to all these abominations, choose to degrade themselves, their sons and their daughters, to such a vassalage as Popery fails not to impose wherever it has the ascendancy, then will they indeed deserve the pains and penalties which they thus inflict on themselves, and on coming generations.

Under the courteous direction of the President, T. AMAT, a native Spaniard, we were shown through the noble edifice. There is little there beside the building, deserving the name of college or university. The philosophical and chemical apparatus, especially, is miserably deficient, and in wretched disorder. The chapel of the institution *alone*, seemed to present an aspect of cheerful neatness. Three shrines are here erected for the devout; one, and much the most frequented, is the picture of the Virgin, a very beautiful and inviting spectacle; next, the patron, Saint Vincent; and finally, a golden little Christ! The priest who accompanied us, made the proper genuflexions and obeisances before

these, especially the first. The whole examination on our part, deepened the conviction that those parents who patronise catholic institutions from an idea of their superior excellence, are under a miserable delusion. This University, with all its pompous pretensions, could not make good the claim to more than a *fourth rate* school in New-England or New-York.

After spending a day amid the *disjecta membra* of the once renowned "Cairo" at the junction of the Mississippi and the Ohio, and there getting a third or fourth boat for the remainder of our course, we reached Memphis in safety, *only a fortnight* after embarking at St. Louis. Should we not, in justice, be privileged to bid a *glad farewell* to the upper Mississippi river?

Once more in our favorite state, Tennessee, things began to assume a more cheering aspect. We spent one day in Memphis, which is increasing more rapidly than any other place we had visited. Not quite three thousand inhabitants here in 1840—now nine thousand, and going forward with unparalleled celerity. It was indeed a sore grief to find no worshipping congregation of Baptists in such a place. Some of those whom we visited are able, and *they say* they are willing, to put our cause on a footing of respectability and comfort which it has never hitherto assumed, by the erection of a house of worship. May this hope be speedily realized, and a good, faithful, able, and humble under shepherd be secured to lead the flock in right ways!

Half the night and all the following forenoon, were occupied in a stage ride to Somerville, the pleasant county seat of Fayette. The pastor of the Baptist church and other excellent brethren, whose kindness, hospitality, and generous aid to our cause we shall never forget, made us welcome and happy with them over the sabbath, and then sent us on the way to La Grange, the last town in the county, without charge.

Soon after leaving this last mentioned

town, which has been more flourishing than at present, and whose small Baptist church, without a resident pastor, is, as might be expected, not vigorously progressing, we passed the boundary which separates Tennessee from Mississippi. Our sad delay on the river, had reduced the time it was possible to spend in the Western District almost to nothing. How grieved at heart we were to leave those good brethren, who had evinced so conspicuous regard for our cause, and such fraternal, earnest desires that we should come and receive their liberality, and like the apostle, *be comforted by the mutual faith of them and me*,—would to God that every one of them might fully know! Then they would not, we are sure, think lightly of our deep regard for them.

There are now about one hundred and fifty Baptist churches in this western district. Ten years since there was scarcely a missionary church among them all. Now they outnumber the anti-missionary churches two to one in number, and much more in any other desirable requisite. Their zeal and liberality is reflecting back its influence on the older portions of the state; and if present indications are not deceptive, the time is not distant when their example in all that is lovely and of good report will shine far and wide, deserving to be spoken of and commended by all who pray, **THY KINGDOM COME!**

The state of Mississippi, which we now entered for the first time, is in comparative infancy, having been admitted into the union in 1817; and, like Illinois, has suffered a lamentable paralysis by vicious legislation. We wish to keep this in mind, making ample allowances so as not to let the innocent suffer for the misdeeds of the guilty.

Holly Springs was reached soon after dark, and we were cordially welcomed by unknown friends. Two days were delightfully, and we hope profitably, spent in their society.

This place is the present residence of the celebrated Dr. Hawks, the well known

author of two valuable volumes on the history of the Episcopal church in Maryland and Virginia. He has also a less enviable celebrity from the ruinous failure of a mushroom school establishment at Flushing, Long Island; and more recently he has been distinguished by an attempted impeachment before the General Convention of his church, where he had been presented for consecration as Episcopal Bishop of the diocese of Mississippi. Report says that he turned the tables on his assailants most triumphantly; but he was not consecrated! The little, insignificant, wooden edifice, in which the Doctor is wont to officiate in Holly Springs, at the salary of eight hundred dollars per annum, contrasts strikingly with the gorgeous church he lately occupied in Broadway, New-York, with a stipend of half as many thousands. The transition, however, may have brought him into more perfect harmony with a *true successor* of the apostles. Here, too, the bishop elect is setting on foot another educational enterprise on a grand scale. May it not prove another bubble!

We found a pleasant Baptist church in this place, with the largest meeting house in town, but unfortunately without a pastor. It seems they tried the experiment, a while since, of having two pastors at once, to officiate in turn. As might be expected, their affections became divided between them, parties were formed, and both had to leave. May the church soon find, what they greatly need, and seem prayerfully to desire, an able and faithful shepherd. Some of the members of this flock are beloved disciples from the city of Richmond in the Old Dominion: others from North Carolina and Tennessee. Pleasant hours we passed in their society.

Several neighboring ministers, hearing of our appointment, met us here, and by their presence, their counsel and prayers, greatly refreshed our spirit. Among them was the Rev. *Lee Compere*, the pupil of the venerable *Sutcliffe*, Andrew Fuller's beloved neighbor and associate. When

he had finished his studies, he came—the second English Baptist Missionary to Jamaica—in 1815. His health failing there, he came into the southern states, officiated awhile as pastor at Georgetown, S. C., and elsewhere, and in 1820 went as missionary to the Indians within the limits of the present state of Alabama. His name is familiarly associated in many minds with the "Withington Station," where he labored for six years, until the Indians were about to be removed, and that mission was broken up. He has since served several churches, and it is delightful to witness his undiminished, consistent zeal, and that of his excellent family, for evangelizing the world. "*O si sic omnes!*"

Bearing away with us substantial proofs of the desires of all these friends, for the diffusion of God's faithfully translated word, we hastened on to Oxford, the seat of justice in the next county. This has been selected as the seat of the State University, and though now a small village, its healthful and pleasant site admirably fits it for this purpose. A recently formed, small, but lovely church, without a meeting house or pastor, showed their good will to the object of our solicitation. Here we expected to have met the esteemed brethren LANE, Baptist bishop of several churches in this vicinity, and MIDDLETON, of Panola. They failed to come, but the veteran VESKY, whose praise is in many churches in Alabama and this state, and who has recently removed into this vicinity a family whom he has made poor, by serving churches that forgot the laborer was worthy of his hire, came again and again to meet us, to our no small gratification.

Leaving with warm and grateful affection this little company, we endeavored, the last day of the week, to reach the more important post at Granada, in Yalobusha county. It was very early in the morning, the first day of the week, when we arrived, and soon were welcomed to the kind hospitalities of the brethren. The esteemed pastor of the church, brother S.

S. Parr, had just returned from a tour of evangelizing labors in another section of the state; and with his heart now warmed with desire for a renewed revival among his own dear people, he poured forth a most fervent appeal to them, in the morning's sermon, to emulate the example of the primitive church at Jerusalem. In the midst of a drenching rain, we addressed a smaller company in the afternoon, in behalf of the bible. This place is the centre of the "Yalobusha and Vicinity Auxiliary Bible Society," whose brief but successful career gives promise of efficient aid to this important cause. Within the last four months they have paid in three hundred dollars to the parent society, and are going on with vigorous enterprise. We met a special meeting of this auxiliary the following day; and though many were detained by the rain and mud, the conference was pleasant and profitable. Here the State Convention is to hold its next anniversary in June next, at which time it seems to be generally agreed, some plan of a more general character for enlisting the efforts of all the churches in diffusing the scriptures, faithfully translated, should be agreed on, and carried into effect.

How welcome was it to meet here, with friends from New-York, and from the county of our former residence in Maine, all blending their affections and efforts with natives of the sunny south in persevering, generous endeavors to advance the Redeemer's kingdom. The next stage bore us on through Carrolton, Lexington and Benton to Yazoo city, where we found other dear friends of former years, and a spirited young church, under the pastorate of the esteemed Caldwell. Detained here for a day and a half by the failure of the regular packet boat, it was truly refreshing to meet this little band in the sanctuary, and to take most of them by the hand and bid them God speed in their worthy endeavors. They will soon organize a Bible Auxiliary, and we trust will always abound in every good work.

The deep, narrow, sluggish Yazoo—an Indian word signifying “river of death”—down which we passed at night in a regular New-Orleans steam packet, came very near verifying its fearful title to some of us. The night was dark and rainy, and in passing another boat which we met, and endeavoring to give them ample room, part of a huge tree hanging over from the bank of the stream, struck our larboard quarter near the stern, and carried away half the state rooms of the ladies’ cabin. The crash was frightful, and for a few moments, the crowd of passengers, awakened from midnight slumbers, evinced something like *panic*; but the prompt assurances of the captain and clerk, who ran in among us, assuring that there was no danger, soon restored the quiet of all concerned. Though three husbands and wives were sleeping in the ill-fated staterooms, they all marvellously escaped with only some slight contusions, the mashing of watches, bonnets, &c., and tearing dresses to tatters. Early the following forenoon, we reached the renowned city of

*Vicksburg*, where the Baptist bishop, our early friend, the Rev. N. N. Wood, was waiting to welcome us. His labors with the small church here, for the last two years, seem to have been attended with encouraging success. Their church edifice, on one of the most commanding, central, and every way eligible sites in the city, is almost externally completed, in a style of chaste and simple beauty eminently commendable, and so far without incurring any debt. But this little band must have aid, or involve themselves, or else suffer this good work to linger on for years, when they greatly need its completion at once. Never do we feel more forcibly than in view of such cases as this, how delightful would be the privilege of bestowing a few hundreds in aid of those who have so wisely and well aided themselves. If these lines should meet the eye of any good friend of extending Christ’s cause, and lead to such benefactions as the prudent and benevolent would always

have occasion to rejoice in, we should be most happy in having directed their attention to an eminently worthy object. Half a dozen times in all we met with the little church, now numbering thirty white, and twice that number of colored members, in their hired room, surrounded by groggeries, the market and the mud; and though there was much that was disquieting and almost repulsive without, we always found peace, and the sweet attractions of christian love within. How delightful their songs of praise, how fervent their prayers,—in both of which the white and the colored members lead with mutual satisfaction, and commendable propriety. The delightful memory of those scenes will not soon fade away. All this in the city of *Vicksburg*; where a few years since so frequently were witnessed deeds of lawless violence and blood, and where even of late, duels and deadly encounters in the streets are not sufficiently rare. But there is nothing so potent as the gospel to remedy these and all social evils. May its progress and triumphs be accelerated! How much the success already secured in this place is indebted to the wisdom, firmness, and enterprise of a private brother here, whom we are privileged to number among our choice friends and coadjutors in days and scenes of yore, it may not be safe for our partial regards to estimate. But spectacles like this have often forcibly impressed on us *the valuable service which one well balanced mind, under the control of a right heart, may render to the most important objects.*

In company with the pastor of this church, we spent the intervening days between two sabbaths, in visiting some interesting places in the interior, which we shall be compelled to notice in the most summary manner. Jackson, the state capital, sixty miles from *Vicksburg*, on the Pearl river, evinces the incipient magnificence which might be expected in this youthful and aspiring state. The public edifices are tasteful and commodious. The Legislature, fortunately, meets but once



in two years, and we were glad to escape the sight of a body who have helped to inflict so deep dishonor on their state, both at home and abroad. The high Court of Errors and Appeals was in session, and we listened for a few moments to some of the able barristers who there plead; among them, the celebrated *Prentiss*, whose appearance there, and subsequently in private conversation, did not belie his brilliant reputation. Alas! why blot so bright a fame!

The small Baptist church in Jackson have an elegant and well located edifice externally completed, needing, yea, more imperiously demanding present aid, than even the one at Vicksburg above mentioned. The basement rooms are completed, and there we met a pleasant congregation for a weekday night, who listened with interest to our bible theme. How much they now need an able pastor!

Society Ridge, some twelve miles north, brought us to other excellent friends, the Whitfields, with whom the day we spent passed away all too soon, and the only sorrow was in the adieu. Near by we looked into the spacious sanctuary where Brother *Granbury* officiates; and beyond, called at his dwelling and found him on a sick bed, his companion also ill, and their youngest child in the icy embraces of the grim messenger. How readily do the chords of our own parental sensibilities, vibrate in sympathy with such sorrows! Another dozen miles brought us to the Mound Bluff church, the residence of Dr. Balfour, so widely and favorably reported of, in whose family the present pastor, Brother Campbell, resides. Here, torrents of rain pouring down upon us, kept us one day longer than we had purposed, yet it did not seem too long. When, on Friday evening, we set forth on horseback for the railroad, some twenty miles distant, the rain did not cease, and the low grounds were entirely flooded, sometimes for half a mile's distance, and in places so deep, and with a current so strong, that scarcely could our noble steeds stem its force. Just

as the last beams of daylight had faded, we reached the terminus, wet and cold, wearied and beamed with mud, but grateful for preserving mercies by the way, and such comforts as we found at the end. On the whole, this had proved one of the favored weeks of life's pilgrimage, and though deprived by the unfavorable weather, of seeing some whom we had intended, and for whom we were prepared to entertain the warmest regards, yet we dwell with perhaps enhanced pleasure on the recollections of those who for the first and possibly the last time we have met on earth: and fail not to breathe a more earnest prayer for eternal reunion in heaven. How well all there have aided the bible cause, the records of our treasurer will soon testify.

Leaving the endeared brethren at Vicksburg, from whom we had experienced such abundant kindness, on board the steamer "*Sarah Bladen*," deeply loaded with cotton and corn from upper Alabama, by the Tennessee river, we committed ourselves once more to our unwelcome quondam acquaintance, the Mississippi, and in seven hours reached Rodney; thence to *Sassafras*, the residence of the *McGills*, so favorably known to all who have ever travelled in this vicinity, is only four miles, and which we accomplished by moonlight. The following day, in company with one of the family, we found our good brother Eager, a graduate of Hamilton, and now pastor of this and a neighboring church. One day was very delightfully passed in the society of these friends, and in counselling for the future progress of the bible cause. Oakland college, near by, under the direction of the old school Presbyterians, is now considered flourishing. In the absence of any similar institution of our own, many Baptist students are here receiving their classical education. A large brick edifice is used for public rooms; the dormitories are small wooden cottages, which if kept in better repair would give a picturesque appearance to the whole group. The next day

brought us to the venerable city of Natchez, long before the revolution, inhabited by Spaniards. Annexed to our union by the treaty of Louisiana, it has exhibited various alternations of prosperous and adverse fortune. A terrific hurricane, a few years since, destroyed a large part of its buildings, and it since evinces the sad indications of the fearful desolation.

In the family of the beloved pastor of the Baptist church, Brother Anderson, who occupies a charming villa, called the *Anchorage*, two miles from town, we spent some happy hours. The church have no edifice of their own, but occupy a well-situated hall, where we met a small, but interesting company one rainy night. This place, as well as Vicksburg and Jackson, demands more attention than has hitherto been bestowed on it. The death of the devoted and enterprising VAUGHN, a few years since, in the midst of his labors and plans for the advancement of this interest, was a sad blow to its prosperity. Subsequent movements have proved untoward; but from what we witnessed, our hopes are cheered for the future. May the brightest anticipations be realized!

The Baptists in Mississippi now number more than three hundred churches, with about half that number of ministers, and an aggregate of nearly twenty thousand communicants. Not less than nine-tenths of this number are professedly missionary, but there is sad want of system, and efficient, united action, in behalf of evangelical enterprises among themselves, and still more in reference to any foreign operations. The bible cause, and the foreign mission enterprise, have some good and generous friends here; and we trust the time is not distant when they will devise and execute liberal measures for their advancement. Endearing recollections of personal kindness experienced, and of pious devotedness to God's cause witnessed among these friends during our brief tour, will ever remain with us. We have also gathered some fragments of the early adventures and sufferings of the pioneers of

our cause, more than sixty years since, which may find a place in future numbers of the Memorial.

R. B.

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#### ROMAN CATHOLIC INSTRUCTORS FOR PROTESTANT CHILDREN.

##### *France.*

In the *Eclectic Review* for November we find the following statement to which we desire to give increased publicity, believing that there are some American and even professing parents who need to be apprised of the dangers to which they are exposing their children when they send them to France for education, or to Catholic institutions at home.

"It would be a long catalogue were we to attempt to enumerate the several invasions of the private rights of protestants, of which the clergy of the dominant church have been of late guilty. We find some of them thus enumerated, on an authority which we know to be honest and trustworthy, as well as highly accomplished.\* 'In a protestant temple, tombs have been profaned by a Catholic priest; on different occasions common burial grounds have been closed, so far as the priests could succeed, against the mortal remains of our fellow believers; attempts have been made by priests or their partisans to shut up schools intended for our children; efforts have been undertaken in order to exclude our religious books from mixed schools of catholic and protestant children; in parishes where protestants form two-thirds of the population, local authorities lending themselves to the wishes of the catholic clergy, have refused to needy parishioners the aid which they had a right to claim; all these assertions it is in our power to establish by numerous and incontestable facts, and if we wished to add others to these griefs, we should not fail in instances to justify our complaints. We

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\* Le Lein, 11 Serie, No. 5.

know a father, whom his position in a place distant from any protestant minister and worship, his narrow circumstances, the wants of a numerous family, promises which, however, were not realized, finally, ceaseless importunities, at length prevailed with to send two of his children into a catholic school; we have seen a poor woman eighty-four years of age, ask in vain, when on her death bed, for her pastor, against whom the door had been rigorously closed: we have seen in poor-houses sick persons and children beset by importunities of every kind, and deprived of the services of ministers of their religion; we were witness to a clandestine abjuration extorted from one of our sick sisters; restoration to health by the intervention of the Virgin Mary having been promised her, on condition that she turned catholic. More recently, at Sommieres, a young girl of thirteen years of age was carried off from her father, at the moment when he was about to commence her religious education. The unhappy parent in vain appealed to the guardians of the land. In another part of the south of France, a girl about the same age disappeared from her paternal abode, and the researches of the magistrates have not yet (March 2d, 1844) succeeded in discovering her. At Sommieres, an aunt devoted to the priests carried off the child by night; at Bessonne, a school mistress, in concert with a priest, persuaded the child to quit her father and mother, and sent her one knows not whither, but doubtless into some catholic establishment.

"The name of the last mentioned child is Alby. She has since been discovered. We again translate from the same authority.—'On the 24th of last month (March) in the evening, a magistrate saw a young girl enter his house, of an intelligent countenance and superior manners, who announced herself as Eugenie Alby. She came unaccompanied, and refused to say who had carried her off, or directed her actions. An express was immediately

dispatched for her father, who arrived early the next day, when his daughter was subjected to a secret examination, in which she obstinately refused to make any disclosure, firmly declaring that she would rather lose her life. She has as appears, been well trained. As soon as she saw her father, she threw herself into his arms, sobbing out, 'Take me, carry me away.' Two hours after she set out with her parent, accompanied by a constable, in order to replace her safely in her paternal home. But after what an interval! During three months of anguish, the health of her parents had severely suffered, and her mother at last had nearly lost her reason. She was constantly pursued by the notion that her child had drowned herself in a reservoir situated near the house; and for some days she caused it constantly to be emptied, forgetting from one hour to another that she had found nothing in it. It is shocking to think that persons can, in the name of religion, thus waste the existence of a father and a mother; it would be more shocking still to see fanaticism escape from the hands of justice, and remain free to pursue its odious work, without fear.'

"The law, indeed, is sufficiently distinct and emphatic; but in a population mainly catholic, where the priests have full vogue and every opportunity to use their influence, and where, by reason of that influence, hundreds are willing to lend aid in what they consider a work of religion and charity, the law which sternly forbids, under severe penalties, the carrying off any child under sixteen years of age (Art. 355 of the penal code,) may easily be evaded, and parents be robbed of their children with almost certain impunity. And so it happens that these abductions are any thing but rare. About the end of March last, in the neighborhood of Castres, another girl of about fifteen years of age, was on the point of quitting her home, a place having been provided for her in a convent, when her parents were put into possession of the secret, and the plot was frustrated.

"Before we pass on, we must state that fanaticism fully wrought its work in the mind of Mademoiselle Alby. Her return appears to have been necessitated by circumstances. No disclosures could she be induced to make; indeed, she had become thoroughly catholic and fanatical, as the language she held in the bosom of her family too plainly showed. She one day said to her eldest brother, 'In hell the devil will tear you to pieces, part after part, and then cast you into a flaming fire.' It has been judged prudent by her parents to send her away from a neighborhood where she had been the object of so injurious a seduction, and where an excited curiosity could not fail to add evil to evil. The child who was stolen at Sommieres is named Marie Vedel. Her father, we learn, after much hesitation, has determined to prosecute the guilty aunt.—He has lost all traces of his daughter, and is inconsolable at her loss, being perpetually haunted by the fear that she will be taught to hate him.

"A similar act of proselytism was lately perpetrated near Geneva. Mademoiselle P. Genevoise, a protestant, and an orphan, disappeared from Carouge, with her grandmother, without her uncle and guardian knowing what had become of his relatives. After some time spent in researches, it was ascertained that they were at Collonge sous-Saleve, where they received the visits of a Genevese priest who lived in the neighborhood. It appears that the young lady, though a minor, not being more than sixteen years of age, having taken the communion at Easter the year before, and having on that occasion given entire satisfaction to her pastor, had been, contrary to the will of her guardian, carried off to Collonge, where in the space of a fortnight she had been re-baptized, indoctrinated, received into the catholic church, and finally married to a young catholic scarcely twenty years old, and that without the guardian's authority, without any of the legal pre-requisites, without regular documents,

in Lent,—that is, in opposition to all the civil and canonical laws. It said that priests of note took part in the ceremony.

"Every day adds facts, which serve to show that the spirit of Rome is still as persecuting as when it originated and sustained the inquisition. In the kingdom of Sardinia, where the pope is supreme, two disgraceful events have recently occurred. One is a law suit intended to exclude from their patrimonial rights certain Israelites, on the ground that the devisor having been converted to catholicism, the bonds which existed between him and his heirs were dissolved by baptism. The other fact is the abduction of the young daughter of M. Heldevier, formerly ambassador of the king of Holland at the court of Sardinia. The girl fled from her home under the protection and with the aid of the archbishop of Turin, and was received into the convent of Sainte-Croix. Some mystification has been attempted in regard to the part taken by the archbishop. This dignitary has indeed been too prudent to put his hand to paper on the occasion, for '*litera scripta manet*,' but we learn that he did that which answered the end designed equally well. In order to secure admission for the girl at the convent, a piece of paper was sent to the superior cut in a peculiar form, and a corresponding piece supplied to Miss Heldevier, who, on presenting the token, was at once admitted.

"Tricks of a truly Italian character are not seldom employed on these occasions. An eminent French protestant family has just had one of its numbers turned aside from the faith of her fathers. Fabricated letters were employed as from a female friend, who, it was declared had espoused catholicism. The pious fraud was, however, discovered. The lady who was stated to have abjured her faith, had never, once thought of quitting the protestant church.

"The last instance of abduction that we shall relate is also very recent. It has taken place in Lyons. A protestant fam-

ily had left a daughter, aged thirteen years, in that city. The person to whose care she was entrusted placed her in a convent, without her father's knowledge. He has in vain demanded that she should be restored. The authorities of the place assure him that every care is taken of the child, and that he need not disquiet himself on her account.

"That the circumstances which have now been laid before the reader are substantially true there can be no question.—What a lamentable picture, then, do they present! And is it not high time that the indignant voice of protestants in this country should be raised to brand these shameful proceedings of false and inflamed zeal, and to aid their fellow-believers by the expression of their warm and generous sympathy?"

#### PAPAL PRIDE.

About three hundred years ago, Pope Pius IV., exhibiting the magnificence of the papal palace to Thomas Aquinas, observed with triumph, "This, brother Thomas, is no longer the time when Saint Peter said, 'I have neither gold nor silver.'" "True," rejoined Thomas Aquinas, "but it is also no longer the time when the same apostle said to the paralytic, 'that which I have, give I unto you; in the name of Jesus Christ, rise and walk!'"

#### DIVINE INFLUENCE NECESSARY.—

The most accurate description of the sun can neither afford us its light nor warmth, so the most exact definition of divine grace cannot convey its power to the mind, till "God, who commands the light to shine out of darkness," shine within us.

Without the agency of the holy Spirit to enlighten the eyes of our understanding, we shall be in darkness, like blind Bartimeus, though surrounded by the meridian beams of the gospel of Christ.

For the Baptist Memorial.

#### BIBLICAL TRANSLATIONS.

In prosecuting the subject of Biblical Translations, especially with reference to the English Scriptures, it is of importance that we should give a historical sketch of the *Latin Vulgate*. The commanding influence which this Roman Catholic standard has exerted over the versions of Western Europe, seems not to be generally understood; and to impart correct information upon this subject, cannot but do good to the sincere inquirer after the *Will of God*, as revealed in his written word.

Having had the pleasure of looking over the proof sheets of the "Memoir and Remains of Rev. Willard Judd," late of the state of New-York, a work now in the press,—I find a brief article "on the character of the Vulgate," which I beg leave to submit to the readers of the Memorial. Br. Judd's style is plain and forcible; his facts have been collected with care, and his statements may therefore be relied upon as accurate.

#### "ON THE CHARACTER OF THE VULGATE."

"What are we to understand by the Vulgate translation of the sacred Scriptures? Is it a faithful translation?"

The Vulgate is the authorized version of the Latin or Roman Catholic church. It was not till after the general diffusion of christianity over the Roman empire, that they began to feel the want of the scriptures in their vernacular tongue. About the close of the second, or in the commencement of the third century, there appeared several Latin translations, executed by different individuals, and with various degrees of accuracy. Among them was one which was preferred to the rest, and obtained a more general acceptance, on account of its *greater fidelity and perspicuity*. This was sometimes called the *Itala*, or *Italic*, probably by way of distinguishing it from those of African origin; sometimes

the *Vetus*, or Ancient, to distinguish it from versions of more modern date; and sometimes, the *Vulgate*, or Common, in distinction from the emendated editions of Jerome, although this last title was ultimately transferred to Jerome's new translation, when that had become in fact the common version. In the fourth century, the different copies of the *Vulgate* had become so discrepant, partly through the mistakes of transcribers, and partly from other causes, that the Roman Bishop Damasus, commissioned Jerome to prepare a revised edition for general use. This he did, translating anew from the Greek of the LXX, Job and Psalms, but only correcting the rest. This revision was completed about A. D., 390, or 391. But Jerome saw the importance of a translation, made directly from the Hebrew, as all the early translations of the Old Testament, if we except the Syriac, were made from the Greek of the Septuagint, the Hebrew being very little understood. He accordingly undertook, and at regular intervals, as occasion seemed to require, or as other duties permitted, he completed a Latin version of all the canonical books of the Old and New Testament, from the sacred originals; and by the help of a learned Jew, he made also a translation of the Apocryphal books of Tobit and Judith, from the original Chaldee. This work was finished A. D. 405.

Jerome knew very well the force of habit, and the extreme difficulty of introducing new modes of expression into the Scriptures; and on this account he studiously preserved the ancient phraseology, as he himself informs us, wherever the sense did not require an alteration, even though it was in his judgment susceptible of improvement. But nevertheless his version was strongly opposed at first, particularly by Augustine and Rufinus, who wrote against it as though a *new bible* was about to be imposed upon the people. Yet it gradually gained ground, till at length, after the pontificate of Gregory the Great, in the sixth century, it was universally

received throughout the Western, or Latin churches, except that the book of Psalms was retained from the ancient *Itala*, and all the Apocryphal books, except Tobit and Judith, viz: Wisdom, Ecclesiasticus, Baruch, the rest of Esther, of Jeremiah, and of Daniel, together with first and second Maccabees. These books Jerome never translated anew, and the Mss. containing his corrections had perished, as he states in his sixty-fourth epistle to Augustine; hence these books were inserted from the *Itala*, the Psalms from choice, the rest from necessity. The Psalms were regularly chanted in their public assemblies, so that the very letter of these compositions had become too strongly fixed in their memories, and too deeply wrought into their religious affections, to be exchanged for a new and unusual, though somewhat improved phraseology. From precisely the same cause the church of England has continued to use the old version of the Psalms, which was current in the time of Edward VI., when their liturgy was first compiled.

The Catholics, during their controversy with the Protestants, thought it desirable to establish a standard version of the Scriptures, as translations had been made in almost all the languages of Europe, as well as several new Latin translations, differing considerably from the *Vulgate*. It was, therefore, enacted by the Council of Trent, at their fourth session held A.D. 1546, "that the ancient and *Vulgate* edition, which had been used and approved of in the church for so many ages, should be held as authentic, in the public lessons, disputations, preaching, and expositions; and that no one should dare, or presume to reject it, upon any pretext whatever." Moreover, since the copies of the *Vulgate* had become exceedingly discrepant, through the carelessness or temerity of transcribers, they also enacted that it should be printed thereafter in an emendated form. In pursuance of this decree some preparations were made by Pope Pius IV., and his successor Pius V.; but on account of

the pressure of weightier matters, this matter was deferred until the time of Sixtus V. This Pope committed the work to Cardinal Carafa, and five other learned men; but he himself participated largely in the labor of settling the reading, and preparing the copy, and afterwards corrected the proofs with his own hand. This was designed to be a standard edition. It was published A. D. 1590. But Pope Sixtus discovered numerous errors of the press, which had escaped correction, and therefore ordered the copies in circulation to be purchased, that the whole might be again revised and sent forth in a correct form. But where was the necessity of summoning another college of cardinals and learned men, and going over anew with the process of collating the *Mss.*, and comparing the commentaries of the fathers, for the sake of correcting the errors of the press? The truth is, there were other errors besides those of the press; and the Catholics themselves frankly admit that the imputation of these errors wholly upon the printer was a device of Bellarmín, in order to rescue the honor of the papal chair. Sixtus soon died, but the revision was prosecuted under Gregory XIV, and completed under Clement VIII. It was published A. D. 1592, *as a work produced by order of the chief Pontif Sixtus V, with the concurrence and aid of the chief Pontif Clement VIII.*

A recent German impression of the Vulgate exhibits the variations between the Sixtine and the Clementine editions, which are said to amount to more than two thousand. The Clementine edition of 1592 still retains its authority as the standard. The *Encyclopedia Americana* speaks of an improved edition, published in 1593; and Mr. Horn says that Clement made another revision in 1593. But this I doubt. If such a revision was prepared it was never printed. For the only edition brought out by the Catholics, in 1593, was the one published at Rome; and this was nothing more than a re-print of the one published in 1592. All good

authorities agree that the edition of 1592 is the present standard; and it is certain that the copies now in use in the Catholic church profess to follow the exemplar of 1592. And the Rhemish Testament also, which was originally published in 1582, is altered to the Clementine edition of 1592.

In preparing this standard edition it was not the avowed object of the Catholic clergy to amend the genuine Vulgate, but only, by comparison of the most ancient copies, to fix the original and genuine reading. To use the words of Pope Sixtus, "it was not their purpose to publish a new edition, but to issue the ancient Vulgate, restored as far as possible to its original purity, as it came from the hand and pen of the translators." It is very unjust to the Catholics to suppose, as many have done, that the Sixtine edition was designed to displace a standard by the Council of Trent, and that the Clementine edition again, was an arbitrary interference with the Sixtine standard. For the revision made by Clement was in fact the fulfilment of Sixtus' design, and both acted in harmony with the Council of Trent. The Council only set the seal of authority to the *Vulgate*, and not to all the corruptions that had crept into the *Vulgate*. So far from this, they actually provided by special enactment, that it should be printed thereafter in as expurgated an edition as possible.

Of the ancient Itala, not only Psalms, and most of the Apocryphal books, as they stand in the present Vulgate, but Job also, remains complete; besides fragments of other books of the Old Testament, together with considerable portions of the New. Of Jerome's revised Itala, Job, and Psalms are extant; the latter has been printed repeatedly, and once at least both have been published together. Of Jerome's new translation from the originals, the book of Psalms, though not contained in the present Vulgate, is extant, and has been often republished. The rest of the canonical books of both Testaments, with the apocryphal books of Tobit and Judith, are found in the present Vulgate.

By the Vulgate, then, we are to understand the Latin version of the Scriptures, which is now in use among the Roman Catholics, comprehending the apocryphal as well as the canonical books, of which version, the Psalms and most of the apocryphal books, are taken from the ancient Itala, and the rest from the later version of Jerome.

In respect to the faithfulness of this version different critics have expressed various opinions. Dr. George Campbell admits that it has some faults, but thinks it is on the whole "a good and faithful translation." Dr. Mosheim, on the contrary, says that "it abounds with gross errors, and in a great number of places exhibits the most shocking barbarity of style, and the most impenetrable obscurity with respect to the sense of the inspired writers." The former of these, I think, is too favorable in his verdict, while the latter is rather too severe.

Possibly the Vulgate is not more faulty than some other versions that might be named; yet, in my estimation, it has too many and gross errors to deserve the representation of "a good and faithful translation." The Psalms, being rendered from the Septuagint, which is often very loose, diverge in some parts very far from the Hebrew. Of those portions rendered immediately from the originals, the New Testament is as well executed as any, probably better; yet even here we find errors of serious magnitude. The phrase *poenitentiam agere*, which is rendered by the Catholics, *to do penance*, cannot be regarded as a fault of the Vulgate. For it is a classical expression, and means neither more nor less than *to exercise repentance*. It is so used by the younger Pliny, and others. And in the Vulgate it is often used synonymously and interchangeably with *poenitere*, *to repent*. But the Vulgate is strikingly in contrast with the original at Heb. 11:21; where it reads, instead of "worshipped, leaning upon the top of his staff," "adored the top of his rod." This passage, thus perverted, the

Catholics cite as a warrant for paying what they call "a relative honor" to images, and other created objects. Dr. Campbell apologizes for the Vulgate here, by saying that some of their best critics disapprove of the reading, and suppose that something must have accidentally fallen out. But whatever may be the opinion of individuals, the ecclesiastical authorities by no means admit this; so far from it, they charge the Protestants with corrupting the text, by translating it, as in the common English version. It is also evident from their authorized annotations, that instead of abandoning the reading, they are disposed by all means to defend it as it is. Again, the Vulgate reads, at 1 Cor. 9:5, "Have we not power to lead about a woman, a sister?" This tallies better with the doctrine of clerical celibacy than the common rendering, but it certainly is not the sense of the sacred writer. Again, 1 Cor. 9:27, reads, "I chastise my body." This furnishes very apposite authority for the corporal austerities included in the sacrament of penance; but whatever may be said of the etymology of the original, such a translation is not justified by the Greek. For "daily bread," as at Matt. 6:11, the Vulgate has "supersubstantial bread." This may well be called *impenetrably obscure*. Supersubstantial is not a classical word, but interpreting it etymologically, it means *bread that is more than material*. Catholic annotators explain it of the bread which we receive in the blessed sacrament; and this is explained of the real body and blood of Christ, which they suppose to be present in the sacrament by transubstantiation. At 1 Cor. 10:17, the Vulgate reads, "we being many are one bread, one body, all that partake of one bread." This translation is not warranted by the Greek, nor can it be reconciled with it. Again, the Vulgate renders Luke 16:22, 23, "The rich man also died; and he was buried in hell. And lifting up his eyes," etc. Now this rendering does violence to the grammar of the original, and as to sense it is infinitely



obscured. It requires a transposition of the conjunction which is by no means admissible. And then, admitting that there is a purgatory, where souls do penance for their sins, what, I pray, can be meant by a *soul's being buried there*? Again, in 1 Peter 3 : 20, the Vulgate reads, "they waited for the patience of God." This also is grammatically impossible, and widely at variance with the sense of the Greek. Examples like these might be multiplied almost indefinitely, but these will suffice.

Whether the faults of the present Vulgate originated with the translator, or accumulated during a succession of ages, cannot now be determined, nor is it a matter of much moment. It is not materially important either, for us to know whether they arose from accident or design; whether such as seem to bear an affinity to the peculiarities of the Romish Church took their origin from those peculiarities, or were themselves the cause of those peculiarities. In either view of the case, the version is very exceptionable. It cannot be supposed that the censors who conducted the revision would have forged spurious readings, which were not supported by any copies or manuscripts, when the fraud was so easy to be detected; but that they might in some instances have been mistaken with reference to the genuineness of a reading, or swayed by prepossession, will not be denied by any who admit that "to err is human."

But to show that my estimation of the Vulgate is not affected by prejudice, I will cite the testimony of Augustine and Bellarmin, two competent and unbiassed witnesses. Augustine says of the Vulgate, "We frequently cannot comprehend the translators, unless we call to our aid the tongue from which they made their translation. How often, from the want of requisite learning, do they miss the sense! We are therefore obliged to examine the original tongues." Bellarmin says, in the preface to the Clementine edition of the Vulgate, "Accept, therefore, christian

reader, through the favor of Clement, chief pontif, the ancient and Vulgate edition of the sacred Scriptures, corrected with all possible diligence; which, though it cannot indeed be affirmed to be perfect in every part, on account of human imbecility, is nevertheless undoubtedly the most amended of all that have been published. In the reading now adopted, while some things are wisely altered, others, which seemed to need alteration, are, upon mature deliberation, left unchanged." Again, in one of his epistles to Francis Lucas, of Bruges, he says, "I would have you understand that we have not brought the Vulgate to a very high degree of accuracy; for we purposely passed over, for substantial reasons, many things which seemed to need correction. The various readings given in the Louvain Bible, and upon which you have written a most useful book, it appeared to me should by all means have been added, but it did not please others to insert them in the first edition."

Note here two things. First, the Vulgate, as well as other translations in the time of Augustine, was considered so incorrect as to make it necessary to recur frequently to the original, and as it is now read, *many faults* are knowingly and purposely left uncorrected; and again, many of the readings now adopted, are not supported by such preponderating claims over the rejected ones, but that Bellarmin thought that the latter were at least entitled to a place in the margin.

Thus it appears, learned Catholics themselves being judges, that the Vulgate contains many inaccuracies knowingly and purposely left uncorrected. No wonder, then, that Protestants should refuse to acknowledge it as the *authentic standard* of their faith and practice, and should constantly appeal to the Hebrew of the Old Testament, and the Greek of the New Testament, as the only authoritative word of God. "*The Bible* is the religion of Protestants," is the sentiment that has immortalized the work of Chillingworth, and

the faithful exposition of that sentiment is:—The mind of God as revealed in the original scriptures, IS THE BIBLE.

H.

### BEAUTIES OF EPISCOPACY.

**CHURCH CATECHUMENS.**—A story has appeared lately, in several of the public prints, about an examination in the church catechism, which occurred at some place in Ireland. Question: "What is the outward visible sign in baptism?" Answer: blank, blank, blank, for a considerable time, until, at length, a lively lass, with a merry eye, and tossing her brow, spoke up, "I know, sir!" "Well."—"Oh, sir, it's the baby, sir!" This reminded me of what I had read about an examination in the said catechism, which took place on the "Saxon" side of the channel. The question had been put, "What is required of persons to be baptized?" and the answer was given, "Repentance, whereby they forsake sin, and faith, whereby they steadfastly believe the promises of God, made to them in that ordinance." Then came the question, "Why, then, are infants baptized, when by reason of their tender age, they cannot perform them?"—"Why, indeed, sir!" was the reply made by a modest and intelligent youth, to the Rev. Catechist, "Why, indeed, sir!" The Rev. Catechist looked hard at the youth, but wisely passed on in silence. Now, with permission, for my catechism (a short one!) question: was not this hopeful youth in a fair way to become a baptist? Answer: He *did* become a baptist. "Indeed!" Yes, indeed. What is a baptist good for that is not a baptist in deed? "Talk of a baptist in sentiment, and talk of an honest man in sentiment," said father Andrew Fuller. As sure as can be, this little catechumen became a baptist in deed; and not that only, he even went so far as to make baptists of a number of persons be

sides; having, however, first seen evidence that they were made *christians*,—not by proxy, and by promise, but *in deed*. The youth we have been talking about, is the same person who was afterwards known, during a long course of years, as the excellent Abraham Austin, late pastor of the baptist church, Fetter Lane, London.

**CONFIRMATION.**—"Where can you young gentlemen be going in such mighty haste?" said the pious wife of a grocer, in the suburbs of London, to a merry and bustling group, who had rushed almost breathless into the grocer's shop. "Going! oh, to be confirmed. But make haste. Give us some lollypops, barley sugar, or sugar candy—do make haste!" "But, young gentlemen, do you understand what you are about? do you know what you are going to be confirmed in?" "Oh, aye, to be sure; in Hampstead church, to be sure! Come Bill, come Tom—good bye, mem,—one, two, three, and away!" Sir,—this is a *great fact*.

**DIFFERENCE BETWEEN PHYSICAL AND MENTAL LABOR.**—Whilst we were in hand with these four parts of the institutes, we often having occasion to go into the city, and from thence into the country, did, in some sort, envy the state of the honest ploughmen and other mechanics. For one, when he was at his work, would merrily sing, and the ploughman whistled some self-pleasing tune, and yet their work both proceeded and succeeded; but he that takes upon him to write doth captivate all the faculties and powers, both of his mind and body, and must be only attentive to that which he collecteth, without any expression of joy or cheerfulness while he is at his work.—*Sir Edward Coke*.

The Old Testament is savorless, if Christ be not tasted in it.

## AFFLICTIONS.

Afflictions are as beneficial to the soul, though not as agreeable to the feelings, as medicine is to the body. Will any wise person blame the physician of approved skill that his prescriptions are unpalatable to the taste, if he has reason to believe his life is in danger, and that they are intended to restore him to health?

Had our Heavenly Father intended this world for his children's portion their accommodations would be better, but they are strangers and pilgrims travelling towards their distant home. They must expect traveller's fare; and the mean entertainment which they meet with by the way, is intended to make *home* more desirable, and to urge them forward with greater speed.

## THE BIBLE.

A French officer, who was prisoner on his parole at Reading, met with a bible. He read, and was so struck with its contents that he was convinced as to the truth of christianity, and resolved to become a Protestant. When his gay associates rallied him for taking so serious a turn he said in his vindication, "I have done no more than my old school-fellow Bernadotte, who has become a Lutheran." "Yes, but he became so," said his associates, "to obtain a crown." "My object," said the christian officer, "is the same. We only differ as to the place. The object of Bernadotte is to obtain one in Sweden, mine to obtain one in Heaven."

"A man who has grown old in the enjoyment of a good conscience, and who has accustomed himself to a free intercourse with God and his Redeemer, acquires a greatness and a freedom which the greatest conqueror never attained."

For the Memorial.

## THE DEATH OF HEROD.

ACTS XII.

BY J. I. CORBIN, OF LONDON.

Beneath his canopy of state,  
Upon his regal throne,  
The pompous Herod sate,  
In majesty alone;  
And all his royal robes he wore,  
While his proud hand the sceptre bore.

Around him throng'd his chosen band,  
Who, panders to his will,  
Were there, at his command  
To do or good or ill;  
No king, in royalty's array  
E'er gloried more than he that day.

The men of Tyre and Sidon stood,  
As suppliants at his feet,  
Lest his fierce anger should  
O'erwhelm them in his heat;  
Waiting until the time should come,  
When Herod should declare their doom.

At length the royal voice was heard,  
And strain'd was every ear,  
To drink in every word  
Betok'ning hope or fear;  
None but the king was heard to speak,  
None other durst the silence break.

Then when king Herod's speech was done,  
There rose a deaf'ning shout  
From those around the throne,  
Loud echoed from without;  
And now the fawning throng began,  
"He is a God, and not a man!"

The flatter'd monarch held his peace,  
Nor check'd their fulsome cry,  
Too pleased to bid them cease  
Their vile impiety;  
Nor thought that impious cry would be  
Aveng'd on him so fearfully.

The angel of that jealous God,  
Who will be God alone,  
Bore the avenging rod,  
Even to Herod's throne;  
He smote him ere the sound had died,  
For God had not been glorified.

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For the Baptist Memorial.

**DECEASED BAPTIST MINISTERS OF MOBILE.**

[Very rarely have any of our churches been visited with such oft-repeated and afflictive bereavements, as the St. Anthony-street church, Mobile. We cheerfully give place in our pages to the brief record of departed worth. Such men as Hinton, Schroebel, and Gillette, lovely and pleasant in their lives, and in their deaths not long divided, should not fail to be chronicled among the loved and early lost. ED.]

REV. WM. R. HINTON was born in Raleigh, N. C., September, 1796. When nearly thirty years of age he made a public profession of religion, and united with the Baptist church at Raleigh. About five years afterwards he commenced preaching the gospel, and in the following year was ordained. He was instrumental in gathering a church in this vicinity, to which he acceptably ministered. Two years after this, he removed to Green county, Alabama, and for five or six years took upon himself the pastoral charge of two churches, to whom he was justly endeared. In December, 1838, he removed with his family to the city of Mobile. At this time there was no Baptist church in the city; the colored brethren, however, soon put up a comfortable house of worship, and a church was organized. Brother Hinton, in connexion with one or two

other brethren, seemed to take pleasure in supplying them with gospel food. But not satisfied with this, Brother Hinton soon took vigorous and active measures for the reorganization of a church among the white brethren, which had formerly existed, but failed to be sustained. The result was that a commodious brick house was soon erected, but not completed till after his death. This is at present occupied by the St. Anthony-street Baptist church. For several years Brother Hinton had performed the duties of a faithful and efficient minister of the gospel, but it was not until the summer of 1839, that the writer of this article became fully acquainted with his true christian worth, and the unaffected benevolence of his heart. God in his mysterious providence had called him to this, his last field of labor, and afforded him an opportunity of exhibiting the practical effect of religion, as developed in his sympathetic attentions to the suffering and needy. It will be remembered that this year was noted for the great ravages made by fire in the city of Mobile, and this, too, at a time when a mortal contagion had driven most of the citizens away, and was daily thinning the ranks of those who remained. Possessing some considerable knowledge of medicine, he supplied himself, at his own expense, with his prescriptions, and devoted his entire time and attention to visiting the sick, especially those who were unable to incur

the expense of medical advice, and conferring gratuitously upon them his benefactions. Nor was this enough. Food and dainties were prepared, under the direction of his equally kind hearted wife, and sent out by the hand of a servant to those who needed. His object seemed to be to do good, in whatever way it might be effectual. He was a Vice President of the Samaritan Society, and by his assiduous endeavors to relieve the distressed, he endeared himself to many, who, otherwise, would doubtless have preceded him in their descent to the grave. But he was arrested in the midst of his usefulness. Why he was selected as a victim for the fell destroyer we were unable to comprehend, but we were more than ever disposed to acknowledge the truth of the declaration,

"God moves in a mysterious way,  
His wonders to perform."

Being in perfect health, and of a very robust constitution, he had not feared an attack of the epidemic; but, like others, he was taken unexpectedly ill on Saturday, which prevented him from fulfilling an appointment to preach on the Sabbath, and after fourteen days of intense suffering, he fell asleep in Jesus, and rested from his labors, Oct. 11, 1839. No one could have witnessed his death bed, without being fully sensible that there is a sustaining power in religion—a source of comfort which none can enjoy, but the tried disciples of Christ, and that while according to God's word, "the wicked is driven away in his wickedness, the righteous hath hope in his death."

As a man, he was honest and upright in his dealings with the world, choosing rather to suffer wrong than do wrong, as a reference to his private life and pecuniary matters would most fully show. His benevolence was unostentatious, but almost unparalleled. His benefactions to the cause of education and other laudable objects, were ample and unceasing. As a

parent and husband, he was affectionate and indulgent, cheerful and happy. He never indulged in passion or unkindness, and none have so keenly felt his loss, as his surviving wife and children. Never shall we forget with what tenderness he took his farewell leave of his family group, and with what earnestness he entreated them to meet him in heaven.

Elder JACOB H. SCHROEBEL was born of German parents, in the city of Charleston, S. C., on the 17th of March, 1801. His father was a respectable minister of the Methodist church, his mother a worthy member of the Lutheran church, to which his predilection inclined him, and of which at the proper age he was confirmed a member.

In early life he exhibited evidences of that strength of intellect, high sense of honor, and decision of character, which stood out so prominent when his whole character was fully developed. When quite young, he was indented an apprentice to the tanning and currying business, of which he acquired a thorough knowledge. On the 10th day of July, 1823, he married Miss Louisa Colzy, of an ancient and respectable French family, whom he leaves widowed with seven children; of whose bereavement and feeling of desolation it were vain to attempt a description. May the Lord God of the widow and the fatherless, soothe their sorrows, bind up, and pour into their wounded spirits the consolations of his grace, and be to them a friend that sticketh closer than a brother.

Early in 1825 he removed from Charleston to Claiborne, in Alabama, where he successfully pursued his avocation until the spring of 1841, when he removed to Mobile.

In all the business and relations of life, he maintained an unblemished reputation, while his bland manners and social disposition made him a general favorite.

Although his moral habits were good, it does not appear that he had any special concern about the state of his soul, until

early in 1828, when the eyes of his understanding were opened, and he beheld himself a poor, condemned, helpless sinner; his repentance was deep and abiding, until by faith he was enabled to trust in Jesus Christ as the Saviour of sinners, in whom he saw such fulness and fitness as met every desire of his burdened heart, and made him rejoice with joy unspeakable and full of glory. On the 18th day of May, 1828, he, and his companion, who was then a member of the Methodist church, were baptized, and became members of the Claiborne Baptist church.

His love to his Saviour, and concern for the salvation of sinners, now constrained him to activity in the cause of his master; he soon began to pray and exhort in public. His mind being exercised on the subject of preaching, and the church believing he possessed useful gifts, and that the Lord had called him to the gospel ministry, on the 18th day of September, 1830, licensed him to preach, in which he engaged with all the energies of his ardent soul. His gifts and usefulness were so apparent, that on the third Lord's day in December following, he was by the request of the church, solemnly ordained and fully invested with the office of a minister of the gospel of Jesus Christ. Immediately after this event, Elder Alexander Travis, under whose ministry he was awakened, and by whom he was immersed, resigned the pastoral care of the church, and Elder Schroebe was unanimously elected his successor.

The field of his labors now opened extensively, and he, yielding to the calls from the neighboring churches and destitute settlements, preached the word with great success; the Mount Gilead church soon called him as pastor, as did the churches of Limestone and Flat Creek, which four churches he continued to serve faithfully, acceptably, and profitably, until his removal to Mobile. In the fall of 1840 he organized a church of a few members at Montgomery Hill, where for some time he had been preaching, which has increas-

ed in numbers, until it has become a strong, prosperous, and happy one.

While thus laboring in the ministry, he was under the necessity of employing his time diligently throughout the week in the support of his family.

Early in March, 1841, the St. Anthony-street church in Mobile, unanimously elected him pastor, which, upon the advice of a few friends, and mature deliberation, he concluded it was his duty to accept; dissolving his connexion with the four first named churches, he settled in Mobile.

It is proper here to state, that at this time the church was a small, feeble body, divided, and struggling with difficulties that threatened her very existence.

Under these untoward circumstances, with an oppressive diffidence in view of his qualifications, he entered upon the duties and responsibilities of his new charge the latter end of April. In all the delicate and often perplexing circumstances in which his position placed him, his course was marked by such evident singleness of purpose, and christian prudence, as tended materially to restore harmony in the body, while his affectionate disposition and conciliatory manner won the affection and confidence of the members. He gave himself to the work of the Lord, in which he was indefatigable both in public and private. The chief shepherd smiled upon his efforts, and made him the honored instrument by which he has poured out his mercy upon the church and community, in sweet, refreshing showers; the fruits of his labors in part are to be seen in the fact, that the church has increased to upwards of seven hundred members, of whom he immersed near three hundred.

It was however in the pulpit, that the stronger features of his moral and intellectual nature, and the power of his masculine mind were most clearly developed. \* Notwithstanding it was his misfor-

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\* The Hon. Judge Porter, of Tuscaloosa, his intimate acquaintance for years, thus speaks of him.

tunc to have received but a very limited English education in early life, and the circumstances by which he was surrounded, (until his removal to Mobile) were unfavorable; he had gathered a rich fund of useful knowledge, in despite of all disadvantages under which he labored. His sermons were remarkable for clearness of perception, distinctness, and accuracy of arrangement, power, and compass of thought, expressed in rich and strong language, accompanied by an artless, graceful manner, delivered with great energy: but the points of chief excellence in them were seen and felt, in his extensive and critical knowledge of the scriptures, the number and aptness of his quotations and illustrations. He preached the word; it was indeed the Alpha and the Omega of all his sermons, in which there was a vein of evangelical thought and pathos, on which his own soul feasted, as he poured forth from his overflowing heart the sublime and glorious truths of the gospel, which fell upon the hearts of his auditors like the dew of Hermon.

As a sound doctrinal preacher, Elder Schroebe occupied high ground. His views of the atonement and plan of redemption through Christ, and those doctrinal truths held dear by the Baptists, were clear; in the defence of them he was bold and powerful. It may be said he possessed in an eminent degree, the prerequisites of "a good minister of Jesus Christ."

In him were happily blended in a high degree the amiable qualities of the gentleman and the christian; it seldom occurs

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"He possessed an intellect exceedingly vigorous and clear. He was one of those bold, firm, ardent men in the cause of truth and virtue, whom to see and know, inspires one with the highest opinion of the dignity and nobleness of human nature. He was of German descent, and the writer never saw him, or heard him preach without being reminded of the finer traits and the unshaken independence of MARTIN LUTHER."

that one is so universally esteemed, and so dearly beloved; and it may be said with equal truth, that it is rare to meet with one in whom in all the relations of life there is so much to command respect.

During the last six or eight months his labors were much increased—he preached to the church two or three times every Lord's day, and frequently during the week in the city, the neighborhoods adjacent, and in Baldwin county, and attended the church at Montgomery Hill two days in the month, while he could not disregard the claims presented for spiritual instruction and consolation by the penitent sinner, the young believer, the tempted disciple, the weary pilgrim, the wayward professor, the sick room, the death bed, and the house of mourning—by these incessant watchings and labors, his physical nature became enervated and predisposed to disease. In the midst of a course of his greatest usefulness, he was stricken down by the yellow fever, on Friday morning before his departure: his last end was like that of the righteous. During the whole period of his illness, he was impressed with the belief, which he frequently mentioned, that his departure was at hand, that his course was finished; he was calm, and resigned to the will of God, either for life or death, which presented no terrors to him. So firm was his faith, and so buoyant his hope, that he scarce had a cloud to veil his spiritual horizon; in his last hours he spoke with firmness and confidence of the joys of his Lord, upon which he should soon enter, and taking leave of his dear family individually, fell asleep in Jesus, on Thursday, the 21st of September, 1843.

DANIEL HOLBROOK GILLETTE was born near the village of Cambridge, N. Y., in the year 1813. His father, a highly esteemed physician, died when his youngest son was five years old. Reared by the fraternal care of a married sister, at the age of eighteen he became decidedly pious, and two years later commenced a

course of studies for the christian ministry. He completed his course with honor and success at the Hamilton Theological Institution in 1840, and the same year was ordained pastor of the Baptist church in Rahway, N. J., where he ministered acceptably and usefully for the next eighteen months. At this period he suffered a violent hæmorrhage of the lungs, which laid him by from preaching for one year. Having partially recovered, he accepted a call from the Baptist church in Charlottesville, Va., and commenced his labors with them in October, 1842. So successful was his ministry there, that during the first six months of his labors, one hundred were added to the church. Having suffered some interruptions from the recurrence of ill health, he was constrained, late in the autumn of 1843, to visit Mobile, and was soon invited to occupy the pulpit of the St. Anthony-street church, then vacant by the recent death of the lamented Schroeber. After full and mutually satisfactory acquaintance, he was invited, by unanimous vote of this church, to become its pastor. In accepting this important post, it was distinctly understood between him and the people of his charge, that every practicable indulgence should be extended to him on account of his infirm health. Accordingly, he spent the last summer at the north, and returned to his post in December last. Though evidently and rapidly sinking under his pulmonary disease, he continued to officiate till within two weeks of his death, and finally fell asleep in peace on Sabbath evening, the 9th of February, 1845.

His brief sojourn in Mobile had endeared him uncommonly to all who enjoyed his acquaintance. His bland, engaging manners, his guileless and affectionate heart won for him the love all who knew him. These traits of character shone conspicuously in his pastoral relations. He loved its tender, solemn and assiduous toils, and as far as his strength allowed, he discharged them in the most acceptable and useful manner.

His native endowments, both of the mind and heart, were of a superior order. Few men so young, and who have grappled with so much infirmity and interruption, have risen so high or accomplished so much. Unable from feeble health to devote himself to laborious and extensively studious research, his preaching was rather the exhibition of what his own genius and eloquence could accomplish, than an exemplification of the garnered stores of theological wisdom. It may have proved less didactic and variously instructive to some portions of his hearers than he would otherwise have rendered it; but in the power to interest the attention, to chain the thoughts, and warm the affections of his hearers, he had few superiors. The angelic sweetness and pathos of his oratory never failed to make a favorable impression, and take him all in all, not soon shall we look upon his like again.

The simple but affecting rites of sepulture were attended at the church where he was wont to officiate, the evening after his decease. The thronged attendance of a deeply sympathising audience, and the touching and truthful testimonies in his behalf, furnished by nearly all the clergymen in the city, were an appropriate sequel to the good man's life. The tears of gratitude and sympathy of the sorrowing whom he has comforted, the ignorant whom his lips and life have taught, of the wayward and careless whom he has faithfully warned, and the pious whose faith and hope he has strengthened, shall be his sweet memorial.

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A gentleman in the habit of attending a dissenting place of worship, was lately rejected as a tenant, *because* he was a dissenter. The landlord was a clergyman, and said he "wished every one to enjoy his own opinion, but if he were to let his house to a dissenter, *he would have the Bishop about his ears!*"—*Eng. paper.* How we should like to have the Lord Bishop in New England, to apply truth to his ears!



### THE PRESENT MINISTRY NOT ADAPTED TO REVIVE THE CHURCHES.

It is with fear and trembling, and not till after repeated hesitation, that I venture to write such a sentiment; partly from the censoriousness which it may seem to indicate, partly from the momentous nature of the sentiment itself, and partly from the pain which it may possibly excite in the minds of many brethren to whom I look up with reverence and affection. But deep and solemn conviction leaves me no alternative.

Not to be misunderstood, however, in a matter confessedly so delicate and important, in what sense do I mean that the ministry of the present day is not adapted for the revival of the churches? In no sense which would imply a low estimate of either the character or the gifts of the present race of ministers. Whatever there is of sound piety and holy enterprise in the present condition of the churches, has either originated in, or been sustained by, their labors; and this alone will preserve them from being lightly valued. The esteem and honor in which they are held by their respective flocks, and that, too, at a period in which there is no tendency to regard the ministerial office with any superstitious veneration, are well deserved. They are the just homage due to their unfeigned piety, their superior intelligence and abilities, and their constancy and diligence in the discharge of their duties. Not a few of them are eminent in all the essentials of a sanctified, richly furnished, and efficient ministry. Holy, accomplished, and honored men, they are the lights of their age, and their praise is in all the churches. And if, on the other hand, there are some who, either in piety or gifts, or in both, fall below the general standard, their deficiencies cannot affect the measure of eulogy which justice demands for their more faithful or more able brethren.

But a ministry may be competent to

edify the church up to a certain point, but quite unprepared to conduct it to higher degrees of excellence. Mere respectability of ministerial qualification—and by this I mean the moral more than the intellectual—never gave the church an unearthly and sublime aspect. We have seen that the relation of the ministry to the church is that of an instrumentality, in the hands of the Divine Spirit, for raising it to the ripest state of knowledge, faith, and holiness; and that that instrumentality, as one of weakness or of strength, must give a corresponding character to the churches; so that the actual condition of the churches, in any given period, may serve as an index to the character of the ministry. It is not in the nature of things that the spiritual character of the church should ever be superior to that of the ministry. Agreeably to divinely-established laws, they stand to each other in the relation of cause and effect; and what is not in the cause cannot be in the effect. But it is perfectly consistent with what we know of human nature, to expect that the church will always hold itself excused for being simply inferior to the ministry. The latter is its appointed instructor and pattern; and in what art or science was it ever reckoned a reproach for the pupil not to rival his master? The learner has ever been deemed worthy of honor, if his attainments only approximated to those of his teacher. If, as has already been admitted, what is good in the present condition of the church is evidence of a certain order of excellence in the ministry, which has either produced or fostered it, so must the evils of the church be allowed to indicate a measure of feebleness in the ministry. That the piety of the church is low, compared with its obligations and the will of Christ, must be confessed; but it is not, I think, without its due proportion to that of the ministry, which, to answer its purpose of alluring others to the highest improvement, must ever be in advance of them. The church cannot learn what is not taught; cannot

tread a path which its spiritual guides are slow to pursue; cannot copy an excellence which is not conspicuous in its exemplars. And will any one who really knows the church and its ministry of the existing generation, aver that the relative inferiority of the former to the latter is so great as to throw the blame of its deficiencies wholly on itself?

It is no uncommon thing to hear ministers lament in their flocks a disposition to conform to the world, the absorption of their attention in their secular affairs, the want of a spirit of prayer, the difficulty of bringing them together for strictly devotional purposes, and of exciting them to zeal and co-operation for extending the common salvation; and the fact that their pecuniary contributions in support of the various forms of christian enterprise, limited as they are in amount, are oftener a concession to the strong and urgent enforcement of duty, than the spontaneous diffusion of steady and holy principle. The lamentation, in some instances, assumes the tone and language of complaint; and it must be confessed that the evils enumerated, and which do not belong to one denomination more than another, cannot be too much deplored. But what if they are but the reflection of the deficiencies of the ministry itself? It may have unquestionable piety, but not so strong and ardent as habitually to inflame the soul, and keep it in an elevated region of spirituality. It may have the spirit of prayer, but its highest fervors may be in the public assembly, while in private it languishes and is incapable of any prolonged effort. It may have faith, but instead of that which, entering into the Divine counsels, and resting on the Divine promise, attempts great things and is confident of the issue, it may be great neither in deed nor in expectation. It may not count much on the world's praise, and yet might not be able to bear its derision and reproach. It may not be sordid, and yet it may fail to impress every observer with the conviction of its lofty disinterestedness

and utter oblivion of self. It may sympathize with the claims of the heathen abroad and of the unconverted at home, and yet the treasury out of which the streams of bounty are to flow to so many millions may receive from it no greater contributions than many of equal means among the laity are casting in. It may be diligent, and yet come short of the unceasing and strenuous exertion which makes every moment tributary to the great end for which it was given. It may omit no duty, whether of public instruction and rule, or of private visitation, and yet it may be wanting the unction which shall make every act duly gainful. It may be thoughtful and inventive for schemes of usefulness, and yet lack the hidden fire, the deep-seated and restless anxiety, which would task it to the utmost and draw forth all its resources.

And this being too generally the character of the existing ministry, (I write in the spirit of self-condemnation,) we cannot wonder that it has to lament the absence of unqualified prosperity in the churches. It has the measure of excellence which, in the order of means, can produce an inferior state of the church, but not the moral power necessary to raise it to the higher forms of life and vigor. Since it is only one largely possessed of the spirit of piety who can inculcate the lessons and motives of piety with the truth and vividness and charm which find a response in the bosom of the hearer, and since the most pathetic and forcible instructions soon lose their power without the weight of a commanding example, we may find enough in these two considerations to account for the limited extent of the church, and the general feebleness of its principles and efforts. Can it be doubted that if the piety of the ministry had been of a loftier order, and the inculcation of all sacred truth and duty had been illustrated and enforced by a spirit and life eminently conformed to it, the churches would at this hour have been occupying a much more advanced position? Such elevation of

piety, by casting out of the mind every obstacle to the clearest perception of the truth, and giving to the tongue the most apt and persuasive eloquence for the utterance of it, and hallowing the life with the exact and glowing impression of it, and seeking in prayer the influence of the Holy Spirit, would secure all the conditions of the purest and noblest success. With those who have already been conciliated to the gospel, there is a power, as all experience testifies, in the wise instructions, the luminous example, the holy intercourse, and the vigorous efforts of an efficient ministry, which it is impossible to resist. And had such been the general character of the ministry of the present day, it would have proved an agency for moving the churches and bearing on the world, which would have conducted the former many degrees nearer the strength and glory of the millennial age.

What other solution, than that which is suggested by these considerations, can be given of the melancholy fact, that, with such a host of enlightened and able preachers, and such an amount of labor performed by them, and such a variety of means, in incessant operation, for diffusing the truths of the gospel, as our country has so long enjoyed, the work of conversion has proceeded so slowly? Never were ministers so multiplied, never were they supported by such bands of intelligent auxiliaries, and never, on the whole, was evangelical truth so freely uttered or so widely spread among the myriads of our congregations; but when we ask for the result, what inroads have been made on the world, what conquests have enlarged and strengthened the churches, the answer is painfully disappointing. One who formed his expectations on the design of the gospel, its adaptation to the exigencies of sinful men, its assurance of divine aid, and its predicted triumphs, would be prepared to hear of thousands being daily added to the churches by so varied and extensive an agency. But in some places the number of the faithful is on the de-

cline, in others they are stationary, elsewhere they are reinforced but slowly, and scarcely anywhere with the rapidity which might have been anticipated; while the population is augmenting at a fearful ratio. For one minister who can say, "Thanks be unto God, who always causeth us to triumph in Christ," there are at least ten who are crying, "Who hath believed our report, and to whom is the arm of the Lord revealed?"—and a still greater number whose success is so partial as to perplex and sadden, rather than cheer.

We should impugn the character of the gospel as the designed renovator of universal man, and blaspheme the wisdom of its Author, were we to say that there exists under the sun any form of human evil too strong for it to correct; still more, were we to say that the invincible woe exists on our ground, where the ameliorating influences of the gospel have been so long vouchsafed, and light has sprung up for the guidance of other nations. The accumulation of wealth, the growth of luxury, the fluctuations in trade and commerce, the consequent rapid changes from comfort to want in the condition of the laboring classes, the difficulty of finding room for the crowds ever pressing into every walk of human business and emolument, and the temptation which competition everywhere gives to the over-straining of invention and industry—these not to mention our political strifes, tend to produce a state of mind unfriendly to the spirituality and self-denial of the gospel. But over what evils, as formidable as these, has not the gospel already triumphed?

Neither can we impute the slow progress of the truth to a judicial withdrawal of divine influence. That could have happened only in consequence of some peculiar atrocity of national guilt; and, though heavily burdened with sin, none it is hoped, will take so extreme a view of our case.

As little can we impute it to any mys-

terious act of sovereignty on the part of God. That he has a right to bestow and recall his favors at pleasure, none will dispute. But that a land should be so provided with the means of saving instruction, and the public ear urged with it from so many points, and that with all fidelity, and that he should nevertheless, so restrain his life-giving Spirit, as to leave his servants comparatively unblest, has nothing like it in the whole history of his past dispensations to men, and is utterly irreconcilable with the free proclamation of his yearning love to men of every clime and age, and the promise of his blessing to every faithful herald of that love. Let it be that, in order to admonish us of the dependence of the ministry on the sovereign grace of God, Paul says, "I have planted, Apollos watered, but God gave the increase"; yet when did any so plant and water as Paul and Apollos, and God withhold the increase?

If it be said that the very limited success of the present ministry is owing to its labors not being properly sustained by the impressive example, the fervent prayers, and the zealous co-operation of the church; that if those labors have been comparatively unproductive, they have for the most part been confined to the same congregations, and not spread over the miscellaneous population; and that, therefore, after all, the scene of action has been comparatively narrow; that if the spirit and doings of the churches had been more convincing, not only would the converts have been multiplied in the stated congregations, but the ministry would have been in a condition for acting on the surrounding masses of ignorance and irreligion; all this may be true, but it touches only the surface of the present inquiry. The question still returns, Why is it that the churches, on the whole, have been, and are so languid and inefficient? Is not this an effect which bespeaks the corresponding inefficiency of the ministry? What is human society, in any of its conditions, but the material which the plastic power

of a ministry, uttering the truth, and pervaded by the Spirit of God, is to mould into the purest and noblest forms? And, what is there in any existing state of human society which the calculations of Divine wisdom and mercy regard as too stubborn and untractable for such a ministry to subdue? The church can be replete with life and energy only as the effect of an agency which is to infuse into it its own spirit. Now and then, when an emergency had arisen, an individual has, by solitary study, and a remarkable concurrence of providential circumstances, and under the special promptings of the Spirit of God, risen to distinguished knowledge, sanctity, and zeal, while all around him have been dark and dead. But when a confederacy like the church has to be created and organized, a union and concert of minds lifting up their testimony and putting forth their energies for God and the best interests of men, this is to be done, not by the self-originating movements of separate individuals, but by an agency which shall impress its own qualities on the mass of human beings within its reach. The Lord of the church has committed its edification to the ministry, and this under the operation of a law which ordains that faithful instruction, faultless example, and the actings of an enlightened and untiring zeal are the only channel through which he can pour that plenitude of grace which is to give the church its destined enlargement and strength. Were it otherwise, and the church not expected to bear an invariable relation to the moral power of the ministry, strong in its strength, and languishing in its feebleness, we should be tempted to think, whenever the church was unapt and reluctant to fulfil its vocation, that there was something in the state of society, out of which the church of that period had been called, hopelessly incorrigible by moral means, and that we must wait for its extinction in some other way; whereas, if unresisted, it will be sure to survive in some form or other, and is of a nature to yield only to moral power, and

to that power as wielded by the ministry. Where there is zeal for God, and a determination to try the utmost efficacy of that remedy which he has provided for men in every possible exigency of their sinful state, there is nothing in the condition of the church at any period, or in the state of society on which it has to act, to justify despair of the highest invigoration of the one, or of the extensive conversion of the other. If the evils which cramp and enfeeble the church, and render it unmeet for its appropriate work, yield not to the power already acting upon it, it is a call to the ministry to renew its strength and to rise to higher efforts. Nothing is ever to be allowed to engender the disheartening suspicion that a crisis has arisen to which the resources of mercy and power in the gospel and its right administration are inadequate. Ignorance is to be put to flight by a more forcible and reiterated declaration of divine truth; apathy is to be kindled into sensibility by a more earnest and ardent zeal; worldliness is to disappear in the presence of a higher spirituality; selfishness is to melt away before a more commanding disinterestedness; the love of ease is to be made to blush by the sight of a readiness to do and suffer to the utmost limit of human sacrifice and endurance; a weak and hesitating faith is to be nurtured to strength and courage by a confidence in God which trusts him to the extent of his truth and power. And the ministry which is not prepared for this may be fit for moderate achievements, but cannot have the honor, because it has not the capacity and will, of urging on the church to the pitch of attainment and effort which shall make it the joy and glory of the earth.

These remarks will indicate in what sense it is conceived that the existing ministry is not possessed of those commanding and energetic qualities calculated to render it pre-eminently useful, and a select instrument of the divine purposes. Nothing could be further from my design, or from my unfeigned estimation of it, than

to speak of it disparagingly, or in terms which could detract one particle from the love and confidence with which it is generally regarded. That it has been useful, and, therefore, possessed of a corresponding measure of excellence, the extent and character of the church at this hour, with all its defects, are a sufficient proof. And let all the honor due to it on this ground be scrupulously guarded, lest we should offend God as well as undervalue it. But the church, which to the extent explained, has just reason to revere the ministry, has a very imperfect sense of its own obligations, and of the height of christian attainment to which they should stimulate it; and both the church requires to be informed, and the ministry to be reminded what are the only means of the felicitous state which is to be sought. Here and there the church already begins to betray some consciousness of its not being in its proper condition; the feeling is deeper and more widely spread in the ministry, and many an aspiration for something worthier and nobler has begun to stir its bosom; but it does not seem to be sufficiently understood and recognised, that nothing less than the renovation of the ministry itself can prepare the way for that happier condition. And it is only in reference to the high function of training the church to the condition which it should and must have, and not for preserving it as it now is, that the belief of the want of adaptedness in the ministry has been diffidently and tremblingly expressed.

**THE BISHOP'S BIBLE.** The first edition of the Bishop's Bible, published in 1568, is often designated by the appellation of the Leda Bible; for strange to say at the commencement of the Epistle to the Hebrews, the story of Leda and Jupiter is engraved on wood. His Bible is further remarkable for these particulars: at the beginning is the head of Elizabeth, at the end of the second part is the head of the Earl of Leicester; at the end of the third part is the head of Burleigh.

## A CHAPTER ON CHURCH EDIFICES.

My attention has been directed to the subject of places of worship; and perhaps the subsequent remarks may not be uninteresting to some of your readers who have not access to the sources whence the facts are derived.

1.—*The existence and character of places of worship in early times.* For a long period the early christians were often without places of worship set apart expressly for their use. When we call to mind the severity of the persecutions to which they were exposed, this seems very probable: certainly the evidence of the existence of such places in the *first* century, is very slight. Justin Martyr—who flourished during the middle part of the *second* century—affirms, that on the Lord's day, all christians, whether in town or country, used to assemble together in *one place*. Tertullian, towards the close of the same century, speaks of their coming together into the church and the house of God. From the commencement of the *third* century, the evidence increases; and in the fourth it becomes clear and full. Respecting the character or appearance of the building, Tertullian observes—"The house of our dove-like religion is simple, built on high, and in open view." The heathen of those times accused the christians of having no temples; this accusation is not to be understood as implying the absence of places set apart for divine worship, for the same writers acknowledge that they had their meeting places for worship, their *conventicula*, as Arnobius calls them. The accusation means, that the houses for christian worship possessed none of those features which were characteristic of heathen temples, as altars, splendid ornaments, statues, &c.; in a word, they did not evince a passion for architecture and decorations.

2.—*The names by which places for worship were designated.* These were various: Coleman, in his "Christian Anti-

quities," observes, that the term *ekklesia* (church) was used by Ignatius, Clemens Alexandrinus, Tertullian, &c., as applying to the *place* of assembly. The names which became most familiar in the third and fourth centuries were,—the Lord's house, house of the church, house of prayer, &c. The German *kirche*, from which is derived the Scotch *kirk* and the English *church*, came into use in the eighth century. The original word from which this appellation is derived is *kuriakon*—the Lord's house—which was used at an early period.

3.—*The passion for architecture and decorations has been attendant on the corruption of christianity.* Whether the "passion" and the "corruption" are to be regarded as *cause* and *effect*; or, if so, which is to be considered as the cause and which as the effect, I shall not at present seek to determine. Probably the action was reciprocal—each, in its turn, stimulating the other. Be that as it may, history represents them in close association—jointly aiding in building up the throne of the man of sin. "It cannot be thought," says Dr. Cave, in his *Primitive Christianity*, "that in the first ages, while the flames of persecution raged about their ears, the christian churches should be very stately and magnificent, but such as the condition of these times would bear, their splendor increasing according to the entertainment christianity met withal in the world, till the empire becoming christian, their temples rose up into grandeur and gallantry." The latter part of this quotation refers to the incipient alliance of church and state under the emperor Constantine: it is true that previously to this, the leaven of corruption was working in the church; so also was the "passion for architecture and decorations." The emperor Maximinus, though an enemy to christianity, "was yet forced by a public edict to give christians the free liberty of their religion, and leave to repair and rebuild their churches; which shortly after they everywhere set upon, raising their churches from the

ground to a vast height, and to far greater splendor than those which they had before."\* When Constantine became sole emperor, and took the church under his fostering care, the increasing corruption soon developed itself in the increased decoration of the places of worship. He published two laws—one to prohibit pagan worship, the other commanding churches to be built of a nobler size and capacity than before: and while he abolished heathen superstition, he richly adorned his own churches with paintings and images, causing them to bear a striking resemblance to heathen temples. The zeal for architecture and decorations seems truly to have been a passion with the emperor Justinian I.; for "throughout his long reign, from A. D. 527 to 565, he made this the great business of his life!"† His chief care he employed in building the magnificent and colossal church of St. Sophia, at Constantinople. In this edifice, the value of 40,000 pounds of silver was expended in ornamenting the altar and the parts adjacent! We soon find these splendid edifices and gorgeous decorations associated with another species of corruption—that of *saint and image worship*, which probably commenced about this time. I know that true christians of the present day would repudiate the idea of any such corruption ever being associated with their places of worship: but every thing had a beginning, and the remarkable association in which history presents the "passion," and the "corruption," may well induce a suspicion as to whether there is not a more intimate connexion between them than we are prone to imagine.

4.—*The passion for architecture and decorations excites an inglorious rivalry.* When Justinian had completed the church alluded to above, such was his feeling, that at the consecration of it he exclaimed, *nenikeeka se Solomon*, "I have surpassed

thee, O Solomon!" And is there no reason to believe that a feeling akin to this has given rise to, or been fostered by, the erection of edifices in later days? Have none of us ever heard it remarked that a recently erected place of worship surpassed that of a neighboring church? or that we have now the most splendid chapel in the district? While it is unquestionable that "christians do right in providing for themselves suitable and convenient places in which they may, at stated periods, assemble for divine worship, and in which the glorious gospel can be published to others;" yet it may be asked, is a rivalry in architecture and decorations that which becomes men who are set for the defence of the truth? Ay, Mr. Editor, there is much force in the exclamation, "when will christians be christians—when will christians learn that the kingdom of God is within them—not meats and drinks—not architecture and decorations—but righteousness, peace, and joy in the Holy Ghost!"

5.—*The passion for architecture and decorations has proved injurious to those who have indulged it to the greatest excess.* It is well known that the papists have indulged this passion to a greater excess than any other professedly christian community; and this was one of the proximate causes of the partial subversion of the papal system by the German reformation. The insatiable cravings of this growing passion exhausted the ordinary funds, and early in the eleventh century began the system of raising money for ecclesiastical building by the sale of indulgences. The collection of Peter's pence, and the sale of indulgences, in raising money for the building of St. Peter's, chiefly gave rise to the efforts of Luther, which proved so disastrous to the church of Rome. Here is another remarkable historical association which is not unworthy of serious consideration.

6.—*The true church of Christ has existed and flourished without the concomitants of architecture and decorations.* It is general-

\* Cave's Primitive Christianity.

† Coleman's Christian Antiquities.

ly considered that the church retained much of its primitive purity until nearly the close of the second century; during that period the places of worship were *plain and simple*. It has already been remarked, that, according to Cave, when Constantine took christianity under his patronage, "temples rose up into grandeur and gallantry." From that period we cease to look for the church of Christ in the corrupted Catholic community; it must henceforth be traced among those whom the Catholics branded and murdered as heretics—the Novations, the Cathrygians, the Paterines, the Waldenses, the Albigenses, &c.; all of them Baptists, and the preservers of the pure doctrines and ordinances of christianity. From age to age they were "witnesses for God;" every effort that ingenious cruelty could devise, was employed for their extermination; yet every effort was fruitless—they lived, and grew, and multiplied. But where were their temples? What aid did they derive from "architecture and decorations?" The Paterines in Italy, we are told, had houses at Ferrara, Brescia, and other places, hired by the people and tenanted by one of the brethren, in which they met for worship. Dr. Alix asserts, "it was by means of the Paterines that the truth was preserved in the dioceses of Milan and Turin." Bullinger observes, that "the Anabaptists, though very numerous, *have no churches* in their possession. These people are worthy of greater commendation than others on account of the harmlessness of their lives."

If we turn to the history of the early British churches, we learn from Stillingfleet, that in the fourth century they differed considerably from those of Gaul, and still more from those of Italy, in their public service; and had not as yet so far departed from the genuine simplicity of the gospel; they performed the rites of their public worship without pomp, and with great privacy. But no sooner did they come to enjoy security, wealth, and the countenance of the higher powers, than

they began to adopt the spirit and maxims of the churches abroad: *magnificent edifices* were built in great abundance, and *decorated* with the pictures of saints and martyrs. From this time their glory departed; to correspond with their decorated edifices, the clergy officiated in a variety of habits, and an ostentatious and mechanical worship, scarcely distinguishable from that of their heathen neighbors was introduced in the place of pure and rational worship.\* About this time it began to be imagined that there was much sanctity in particular places, as Jerusalem, &c., and much merit in visiting them! Henceforward—with the exception of those Baptists who retired into Cornwall and Wales, and there retained their *simplicity* and their *purity*—the ecclesiastical history of Britain becomes the history of popery. Mark again the association! Privacy and plainness—and the genuine simplicity of the gospel; magnificent edifices—and clerical costumes and popish practices! It will perhaps be said that there is no necessary connexion between magnificent edifices and clerical vestments, popish practices, &c. It may be so: it *may* be, too, that there is a greater affinity between them than we are wont to suppose.

I had intended to notice more at length the extension of pure christianity in disjunction from architecture and decorations, especially in later times than those to which the preceding remarks refer; but the space already occupied reminds me that I must, for the present, forbear. This disquisition will not be inappropriately concluded with a quotation from one of the early fathers; who, though a Catholic, had good sense and piety enough to rebuke the "passion" that was prevalent in his day. Ambrose says, "that whatever is done in purity and with sincerity, is commendable; but that it is neither praiseworthy to rear superfluous structures, nor to neglect such as are needful—that the

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\* Jones.



priest ought especially to adorn the temple of God with becoming graces—that it should be rendered resplendent by acts of humility and charity; in giving to the stranger according to his necessities, and as the dictates of humanity require; not by pride, self-indulgence, and personal aggrandisement, at the expense of the poor.”—*English Bapt. Reporter for Jan.*

## REVIEW.

JOHN RYLAND'S LIFE OF LATE REV. JAMES HERVEY.

Very few of our readers have ever seen this extraordinary volume. It is the production of John Ryland, Sen'r, and not of his learned son, Dr. Ryland, who was so distinguished as Secretary of the Mission, and President of the Baptist College at Bristol. Ryland's life of Hervey contains more true eloquence, fervor, and enthusiastic eulogy, than any other book we ever met with. Every page indicates a disordered mind, and a gracious heart. The volume was bought up by his family friends after his death, and is now exceedingly rare. We are so fortunate as to possess a copy, and extract the following amusing account of *Hervey's skill in the Hebrew language*:

“He began the study of the Hebrew about the nineteenth year of his age, by the instigation of an acquaintance, who gave him no manner of assistance. The only book he took up, was the Westminster Hebrew grammar. That book seems to be contrived by the devil to prevent the pleasing study of the Hebrew language: it is dark and obscure, without any light; it is harsh and unpleasant without any taste; it is ugly and disgusting, without any beauty; and it is dull and lifeless, without any spirit. One would think that all the powers of darkness had sat in council for a thousand years past, to prevent the rational and pleasant study of the He-

brew language. We have reason to believe that ninety-nine grammars out of a hundred were invented by hell, to spoil the most useful and beautiful language in the world. Hervey took up this grammar by the instigation of an Egyptian task-master, who urged him to work and make bricks without straw; he never gave him the least assistance in the language, which Mr. Hervey found so harsh and difficult, that he threw it by in despair. Sometime after he was urged by the same task-master to learn the Hebrew language. He attempted the matter again, by the same absurd grammar. He stuck a long time at the Hemantic nouns, and was not able for his life and soul to go on. These hemantic nouns at the beginning of a grammar, is another invention of the devil.

After a long time and much perplexity, great discouragements, chopped hay, prickly furze bushes, and tormenting sting nettles, by a happy Providence, there was another fellow of Lincoln college far different from the former tyrant. Seeing Mr. Hervey in his painful embarrassment, he pitied him and took him into his bosom; he conducted him to the first chapter of Genesis, and analyzed every word; he taught him to reduce every noun to its proper pattern; he instructed him to trace every verb to its proper root, and to work every verb through the active and passive conjugations of kal and niphal; of pihel and puhal; hiphal and hophal; with the reciprocal form of the verb hithpaal. If the devil could have had his way, we had lost one of the finest Hebrew scholars in the world. After Mr. Hervey had learned to analyze the first chapter of Genesis, he went on like a race horse, or a giant; he entered into the simplicity, the energy, the majesty, the imagery, of the first language spoken upon earth, and to my certain knowledge he was one of the first scholars in Europe for a familiar knowledge of the Hebrew bible; and whilst the greater part of the ministers of religion hardly know the beginning from the end, or the top from the bottom of the sacred

scriptures of God in their original language, this excellent man conversed with the Hebrew scriptures with the critical knowledge of a Jewish rabbi, and the devotional spirit of a lively christian."—pp. 145–147.

### BOOK NOTICES.

*A Manual of Ancient and Modern History*, by W. C. Taylor, L. L. D., of Trinity College, Dublin. Edited and enlarged by Professor Henry, New-York. 1 vol. 8vo., 800 pages. New-York, D. Appleton & Co., 1845.

This strikes us as being the most compendious system of History we have seen. We have examined it with care, and do not hesitate to pronounce it the best manual we know of for the student and general reader. It will, we imagine, become a general favorite.

*The Life and Correspondence of Thomas Arnold, D. D.*, late Master of Pugby School, by A. P. Stanley, A. M. 1 vol. 12mo., 511 pages. D. Appleton & Co. 1845.

We have read this volume with deeper interest than we have felt in the perusal of any piece of biography since we took up Lockhart's life of Scott. We assure our readers this is no common place memoir, of an ordinary man. Dr. Arnold was a light in the world, an ornament of the church, a blessing to the age; and we believe that he will do much in future time by the blessed influence growing out of this faithful and interesting volume. The book is full of the elements of thought. It is *eminently suggestive*, and we think few men can read it without trying and wishing to become better and more useful.

*Ferdinand and Isabella*. By William Prescott, L. L. D. 3 vols. Tenth edition. Harper & Brothers, 1845.

It is needless to say a word in favor of this standard work, which has in Europe and America acquired an unexampled fame for its learned and amiable author. It does great credit to the publish-

ers, and is equal in its execution to any work from their press.

*The Memento*. Edited by C. W. Everett. Wiley & Putnam. New-York, 1845.

This is a very neat *gift book*, containing a choice selection of pieces from our best pens.

*American Poulterer's Companion*. By C. N. Bement. New-York: Saxton & Miles, 1845.

Our friends who live in the country, and they are numerous, will thank us if by our advice they purchase this volume. It treats on a subject which we profess to know something about, and we are quite willing to say that this manual contains all that is necessary to know for the profitable and pleasant management of all sorts of poultry.

It has been compiled with great care, and evinces not only much observation, but *great research* on the part of its intelligent author. Mr. Bement has done a service to his country by furnishing this volume to the agriculturists of the land. While on this subject, we beg to say to agricultural friends, that Saxton & Miles, of New-York, publish the best farmer's periodical that we have ever seen. It is called the *American Agriculturist*, and is edited by that accomplished farmer, A. B. Allen, Esq. It is a monthly, with engravings, at one dollar a year, and to a person living in the country, it is worth five dollars! We wish it were found in every farm house and log cabin of our widely spread country. *We say all this just because we firmly believe it, and not to oblige any man, or men.*

*Philosophy of Mesmerism and Phrenology*, by J. S. Grimes. Saxton & Miles, 1845.

For such books and topics we have no taste, and in favor of this work we have just nothing to say, excepting that Mr. Grimes we know was a very amusing lecturer. To some persons this work would be full of interest.

## MONTHLY RECORD.

## THE APPROACHING ANNIVERSARIES.

The end of this month is the time, and Providence, R. I.,—the veritable old Roger Williams' church—is the place for our accustomed annual gatherings. The order of the several meetings is as follows:

1. Monday evening, April 28th, a preliminary sermon before the American and Foreign Bible Society, by the Rev. Richard Fuller, D. D., of Beaufort, S. C., or his alternate, Rev. Professor Irah Chace, D. D., of Newton Theological Institution.

Meeting of the Society for business and devotion, Tuesday morning, at 9 o'clock. The Eighth Public Anniversary, at 10 o'clock. Reports, addresses, &c.

2. American Baptist Home Mission Society's Anniversary—Tuesday afternoon and evening.

3. Baptist Board of Foreign Missions hold their anniversary on Wednesday, at 10 o'clock. Annual sermon by the Rev. George B. Ide, of Philadelphia, or his alternate, Rev. Professor George W. Eaton, D. D., of Hamilton, on Wednesday evening.

4. Anniversary of the American Baptist Publication Society, Wednesday, P. M. Reports, addresses, &c.

The several societies are accustomed to adjourn from time to time, so as to suit each other's mutual convenience as far as possible, till all the business is completed.

We suppose it cannot be disguised, that the approaching meetings will be looked forward to with unwonted solicitude; that a deep tinge of melancholy will rest on the minds of the older and more considerate portion of those in attendance. At the very moment when the encouragement and the calls for increased efforts in our missions at home and abroad, are more obvious than ever, and the embarrassment from past success, seems almost overwhelming, great is the danger of a paralyzing disruption, which may cripple us entirely. We have no heart to express or imply the severity of censure on the men or the measures which threaten this result. In deep humility before God, we deplore what we can now see but slight prospect of avoiding. Peradventure, if each one of us should seek, in fasting and prayer, for light and love, for wisdom and purity from the divine Fountain, the

Lord might cause the threatening cloud to disperse, and irradiate our path with returning peace and brotherliness. But if this cannot be, at least let the spirit and deportment of those who shall assemble, (and those who wait and pray at home also,) be such as the occasion demands. Certain we are, that if we assemble, and the representatives of nearly one half of the Baptist churches in the land feel themselves virtually excluded, or if they are with us on this occasion *for the last time*, it will be a Bochim indeed. Many tender memories of the union and hearty co-operation of our fathers, will come up in review. But perhaps it will be said—and with truth—that our monthly sheet is not the place for these discussions. We only intended to say that the approaching anniversaries will be looked forward to "*spe trepidante metuque*." May they be of such a character as to be reviewed with holy gratitude and unmingled joy!

## STATE OF THE CHURCHES.

After a long season of dearth, more all-pervading and gloomy than has of late years been witnessed, there are some cheering indications of a disposition to return unto the Most High. While here and there reviving influences are experienced, spreading around them unwonted delight; as might be reasonably expected, the evils of declension are still manifold and distressing. Some churches are divided, some are disheartened, some are coldly indifferent, and some are only fitful in their zeal and love. For all these varied and insane causes of combined evils, there is but one remedy—*we must return to the Lord*. Individuals and masses, pastors and people, the young and old, the rich and poor together, we must humble ourselves before our Maker and Redeemer, with strong crying and tears, addressing the prayer of faith to him, who alone can revive us again, that his people may rejoice in him. The second article in this number will be pondered, we hope, by ministers, with the solemnity which its pertinency demands.

Ample materials are before us, in the accumulated correspondence of months past, from our own and foreign lands, for an "*Editor's Table*" of unusual richness. Want of room excludes them till next month.

## SKETCHES OF A SOUTHWESTERN TOUR.

## NUMBER IV.

ARKANSAS, LOUISIANA, NEW-ORLEANS AND MOBILE, *with some jottings by the way, on the journey homeward.*

In the original design of this tour, the destitute and sparsely settled state of Arkansas was to receive special attention: and down to a comparatively late period, we tenaciously held on to the hope of being able to ascend the Arkansas river to Little Rock, thence journey south some hundred miles to Red River, and follow that down to its confluence with the Mississippi, extending our excursions to the right and left wherever there seemed a reasonable prospect of doing good, or acquiring such definite information as might facilitate future operations. The delay before experienced at different points, together with the uncertain state of navigation in those western rivers, at length compelled us to abandon the larger part of this proposed excursion, and to a great extent, therefore, we have been obliged to depend on information furnished us by others. The small portion of this state which we personally explored, presents an aspect of destitution and desolateness well adapted to move the heart. Very sparsely peopled, with not the better class, generally, of settlers, religious influences and instrumentalities are less prized and enjoyed than in any other portion of our country. With this view fully agrees the report furnished us from the actual residents within the state. It was our good fortune to meet again and again with some of these, and from their lips, by frequent inquiries, we learned as much, perhaps, of the real condition of things within its borders, as personal inspection would have taught us. There is painful and general destitution of the scriptures, of schools, of faithful, competent, devoted preachers, and of christian examples, personal holy influence from those whom the Saviour

denominated the salt of the earth, the light of the world.

Still, there are some hopeful beginnings of a better state of things. Those indefatigable, persevering propagandists,—the *Methodists*, are entering this field with their accustomed zeal, and though a majority of the settlers would probably prefer Baptist preaching and ordinances, yet in the failure of these, they tolerate, and in the end will be led to approve and sustain the followers of Wesley. For nearly a score of years there have been in some of these settlements, Baptist preachers, and a few Baptist churches; and had they been more liberally and vigorously sustained, much more good would have been done. If our information is correct, there are now seven Baptist Associations, between sixty and seventy churches, and nearly two thousand four hundred communicants in the whole state. There are not half as many ministers of all grades, as there are churches, and half of these, probably, are what our friend, Dr. Going, used graphically to denominate, "*ministers so called.*" Having done what we could for their benefit, and made arrangements for accomplishing more in future, especially in supplying the destitute with the scriptures, we turned our face towards the eastern side of the great father of waters, and entered Louisiana. Bayou Sarah, Jackson, Clinton, and Port Hudson, lying in neighborly proximity on the eastern side of the Mississippi, were successively visited. At Clinton, more than twenty miles from the river, there is an interesting Baptist church, under the care of brother Smith, formerly from Kentucky. At the time of our visit they were just closing a series of continuous meetings which had been held under the ministrations of the Evangelist Robords. The usual concomitants of such scenes were here witnessed; but the heart of the pastor was cheered at welcoming some thirty precious souls into his church. Several of these are represented as among the most influential in the village, who are likely

to give tone to society, and mould the manners and morals of the community. How immensely important that they should *persevere* in the good way which they have begun!

Clinton is a very pleasant village, having around it much of the air and refinement which are pleasant to the visiter, and indicate a cheering degree of thrift and enterprise among the inhabitants. The same is to a considerable extent true of Jackson also, a dozen miles nearer the river, though we were grieved to learn that the Baptist church there was nearly extinct. Hephzibah church, seven miles east of Clinton, imbosomed in the primitive forest, shows a worthy and efficient band of brethren, who will not forget the bible cause. Not far from this church is the residence of the Rev. A. W. Poole, formerly from Maine, whose hospitalities and kind attentions we shared. May he soon be so far extricated from worldly entanglements, as to be enabled to make full proof of his ministry, and turn many unto righteousness. How poor and utterly valueless do all other acquisitions seem, in comparison with this! Another valued friend of early years we here met after long absence: Brother Andrews, one of the sons of that veteran father, Elisha Andrews senior, so favorably known as a laborious minister in Massachusetts in former years. This brother followed the fortunes of his older brother Elisha, our college associate at Providence, and became with him a teacher in this vicinity. He soon began the practice of the law, in which he finally rose to a pre-eminent and lucrative station. A short time previous to our visit, he had removed his family and servants to a land of freedom, and is now delightfully settled on "the Looking-glass Prairie," Illinois, some forty miles east of St. Louis. It was our good fortune here to meet him on this occasion on a visit to his former home. He had renewed his connexion with the church, and by them had been licensed to preach. Noble determination this! to turn from

the law to the gospel. May the fresh anointings of the divine Spirit be vouchsafed him in this new sphere of duty; and may he win many souls to the Redeemer. In these labors he will probably receive little or no pecuniary recompense; but how blessed is the privilege of making large sacrifices for Christ. Would to God that many more would imitate this example, and prove this blessedness!

There is a railroad from Clinton to Port Hudson. That it is not *first rate*, we learned experimentally. The morning we had to leave, it was raining moderately, and our only chance was to mount to the top of a load of cotton bales on the cars. The distance is but twenty-three miles, and were the progress even moderate, we were encouraging ourselves that the exposure would not be of long continuance. The first half the distance we accomplished in four hours; but in the latter half, we run off the track three times, the last of which exhausted our patience. The remaining five miles we walked alone through the mud, and arrived at the end of the route nearly two hours before the locomotive and its train of cars. Waiting here nearly twenty-six hours for a boat, we might have visited father Ronaldson, well known as a pioneer in this vicinity, whose residence is near, but for fear of losing an opportunity of getting on board, we remained watching. The welcome hour of departure at length arrived, and on board one of the fine steamers of the lower Mississippi, we passed Baton Rouge, with its arsenal and cantonments, as well as several fine plantations on each bank of this *here* noble stream, and early the following morning were moored at the levee of the famous city of the southwest.

NEW-ORLEANS is in many respects like other large cities in our country, made up of heterogeneous materials from all nations. The old French portion, chiefly embraced in the first municipality, is more like a *foreign city*, than aught else seen in this country. The language, and the customs and habits, are strikingly un-

like what you will elsewhere witness. One of the features of novelty which amused us, was to see stout, thick lipped negroes, jabbering away in French, with so much volubility, and like genuine Frenchmen, gesticulating, and bowing, and attitudinizing with all the liveliness of a fashionable Parisien. The old Catholic cathedral, on the Place d'Arms, with its courts of law in each wing, and the armory underneath, served to remind one of the former *union of church and state* here in the days of popish ascendancy. In the latter part of the last century, a pious, devoted, Congregational minister from Granville, Mass., the Rev. Jedediah Smith, landed at New-Orleans, and was grievously persecuted by the minions of the man of sin. They confiscated his library, and treated his person with the grossest indignity. Thus rudely driven out from them, on his passage to Natchez he expired; perhaps the first martyr in this country of papal intolerance. Thanks to God, such scenes cannot now be enacted on our soil; but does any candid individual doubt, that if the ascendancy of the Catholics could again be secured here, they would be as rabidly bloodthirsty as ever? It seems to be a congruous attribute of an infallible church, never to alter. What Romanism was in the days of frequent martyrdom, it still remains unchanged; as may be seen in every country where its ascendancy is complete.

For a few days we enjoyed the society, and looked at the objects of interest which this city affords. The state legislature, and a convention for the revision of the state constitution, were in session at the time, with several of the principal courts, which furnished ample opportunity for hearing the chief speakers of the city and state. Some of the members, in their deliberative assemblies, can only speak in *French*; and as a large portion cannot understand it, it is promptly translated into English for their benefit,—a kind of process in which the eloquence chiefly evaporates.

Some of the public edifices are credita-

ble to the city; and both the Catholic and Protestant burying grounds, challenge the admiration of visitors, particularly the former.

The battle ground, a few miles below the city, where General Jackson immortalized himself, on the eighth of January, 1815, is a point of chief attraction. Little as our taste is in harmony with such scenes, friends who accompanied us would not allow our declining to visit it. It is now sufficiently peaceful, and almost deserted; but the embankment thrown up, which constituted the American line, and on which the cotton bales were ranged on that tragic day, is still as distinct as ever; and grape shot and musket balls are plentifully scattered over the wide area. All the more important localities were pointed out to us, and as we walked over the field, and thought of the miserable fate of the many hundreds who that morning, while lured on by "*beauty and booty*," found a gory bed, and a miserable eternity, we were constrained to return, sick of all the pomp and circumstance of glorious war.

Of the Baptist churches, and some interesting services in one of them, we cannot do better than to copy from a northern paper a communication written at the time, for the general accuracy of which we are willing to vouch.

A favoring providence led me to "the Crescent city," (as New-Orleans is fitly called, from the bend of the great river around which it is built,) at the interesting epoch of the settlement of Rev. I. T. Hinton, late of St. Louis, Missouri, as pastor of the Baptist church, constituted the last winter. Your readers can scarce appreciate all the importance attached to this movement without a slight sketch of the history of our denominational interests in this quarter.

For more than a dozen years, no small solicitude has occasionally been manifested to have this second commercial city of our republic, favored with an efficient Baptist church. Several attempts have from time to time been made, to accomplish this object; but either from want of fitness in the instruments, or persevering energy and liberality in their support, they

all proved failures. A little more than four years since, Rev. F. A. Clark, formerly a resident in New-Hampshire and Maine, went to New-Orleans from Mobile, where he had spent a year; he hired an upper room at as cheap a rate as possible, and seemed determined to maintain ministrations there, either with or without the encouragement and aid of those who had so earnestly desired the success of our cause. A year or more afterward, he constituted a small church, and has since persevered through good report and evil report in ministering to it, till by baptism and letter he has increased it to about seventy members. By many of the more influential of our friends there and elsewhere, this was not deemed satisfactory, and measures were taken to secure the planting of another interest entirely independent of Mr. Clark's, which was finally accomplished last winter. Of the steps taken in furtherance of this object and of the labors of Rev. Mr. Holman, and others, to secure this end, your columns furnished some account the last summer, while that beloved brother was visiting and soliciting aid in your vicinity.

The anxious wish of the small church, formed under these circumstances, has been from the first to secure an able and well adapted pastor. Such an one they appear confident they have obtained in Mr. Hinton, whose labors in Richmond, Va., in Chicago, and in St. Louis, have been highly appreciated and successful.

The public services of introduction and fraternal recognition in the relation of pastor, which he has here to assume, were fixed for Thursday evening, 30th of January. At an early hour their large hall was occupied by a numerous and highly respectable audience. The Rev. Mr. Brabrook, of Alton, Illinois, opened the exercises with an appropriate invocation and hymn. The plan of the remaining services was more conformed to the English model than our own, but seemed to me eminently appropriate and solemn. The Rev. Mr. Nicholson, of the Methodist church, in connexion with reading some pertinent selections of scripture, delivered the introductory address. The Rev. R. Babcock, of New-York, followed in the sermon, or charge to the pastor. His theme was, "*Apostolic Preaching*," of which he presented a brief but comprehensive outline, and closed with some words of tender and earnest address to his beloved brother now assuming a station of such immense responsibility. Then followed a

similar sermon or address to the church and congregation. This last was expected from the Rev. Dr. Scott, of the Presbyterian church; but he had been suddenly called from the place by the illness of a near relative, and at short notice his place was supplied by the pastor of the second Presbyterian congregation. The Rev. N. N. Wood, pastor of the Baptist church, Vicksburg, most fervently implored the divine blessing on pastor and people, in this new and important relation, and the assembly was dismissed without apparent weariness after services so novel, impressive, and apparently grateful to their feelings, that it is reasonably hoped their influence may be permanently salutary. On the afternoon of the following Lord's day, the pastor administered the Lord's supper for the first time to his flock, having welcomed a considerable accession to their number. Twenty-eight males and fourteen females, sat down to that **FEAST OF LOVE DIVINE.**

Vigorous measures of an inceptive character have already been taken to secure a proper site and erect them a house of worship. May every heart and hand bid them God speed!

The African Baptist church in the same city, formed five years since, now numbers three hundred members, possesses, *free of debt*, a good meeting house and lot adjacent to the Protestant burying ground. Their congregation was very large the day I visited them, and they evinced a determination to form a Bible Society, to supply *first* their own wants, (for many of them can read,) and *then* aid in printing the scriptures for their brethren in *the father land*,—benighted Africa; where the devoted missionary Clark, is now translating God's word into the language of the Bassas, and has already printed some important portions of it. God speed them in these worthy endeavors!

The Catholics are beginning to evince their usually malignant feelings towards the Protestant churches established here, and as the latter go on to flourish more and more, they must expect the power of this colossal spiritual despotism to evince more and more of the writhings of its expiring agonies. It is delightful to notice the indirect influence exerted on the several branches of the opponents of Romanism, by the consciousness of their proximity to this over-shadowing power. Like

lambs in the midst of wolves, they flock together; and happy will it be if the circumambient pressure brings them into closer and more perfect union among themselves.

In leaving New-Orleans and the generous, kind-hearted hospitality of brother Hinton—with whom and his excellent family many happy days had been spent in St. Louis, on the river, and finally in this city—our way was by rail-road four miles to lake Ponchartrain, then by steamer through that and lake Borgne, and up Mobile bay. We were favored on this passage with two valued brethren's company from Texas, and with avidity we drew from them all the information they could furnish in regard to our churches, and the cause of religion in that country. They seem to be suffering lamentably for the want of ministers of the right spirit, and of commanding abilities. In many respects their condition is similar to Arkansas, described in the beginning of this article. The residence of these brethren is on the Trinity river, which is represented as one of the most valuable and pleasant navigable streams in the whole land. They are distant from any Baptist church, and themselves and their neighbors earnestly desire and would highly prize the services of any young ministering brother of good talents and devoted piety. Such an one may be assured of support and grateful co-operation. He need have no connexion with *slavery*, and a wide door of usefulness will be opened before him. Farther information on this subject may be sought from the Rev. B. M. Hill, of the Baptist Home Mission Society, New-York.

Gliding along the smooth surface of Mobile bay, where nearly a hundred ships were now lying at anchor, we reached early in the forenoon the city of Mobile, the commercial mart of Alabama and a part of Mississippi. It is already a large, flourishing city, numbering fifteen or twenty thousand inhabitants. Here a Baptist church has for some years existed, and has been sorely afflicted in the loss of

their ministers. The Rev. Wm. R. Hinton, while preaching here, died before the church was organized. Eighteen months since, the devoted pastor of this flock, the Rev. Mr. Schroebel fell at his post during the prevalence of the yellow fever. They soon obtained the services of the younger Gillette, who visited the place for the recovery of his health from a pulmonary affection. When we arrived, he was lying down by the brink of the grave, with the prospect of immediate dissolution; but so calm and peaceful and even joyous, in view of his transition to a better world, that it was indeed a privilege to sit by his side, and mark the feelings and prospects of a dying minister of Christ. His lovely young wife and their darling little one he had committed to an undying Father; his flock to the Good Shepherd: and now said he, with mingled serenity and pathos that we shall never forget, "I am waiting, waiting, waiting the final summons to call me home."

Lord's day evening, the 9th February, while we were performing the introductory services in the Baptist church, he breathed his last, and brother Grant, who had been much with him in his sickness, came into the pulpit just before we rose to preach, and whispered in our ear, "brother Gillette is in heaven." How enviably solemn the privilege to stand where two weeks before he had stood, and with this whisper still vibrating on the ear, plead with those he had so often addressed to prepare to follow him!—

The following evening a great concourse there assembled, and with many tears thence followed the cold remains to their resting place. Hinton, Schroebel, Gillette, have in rapid succession been taken from this sorrowing flock. May the Good Shepherd look on them with compassion in this trying hour, and provide for their future wants. They have a plain, commodious brick edifice; their white members number more than one hundred, and a large colored branch of the same church, worshipping by themselves in a



fine house which they have erected and nearly paid for, evinced similar regard for the Mission and Bible enterprises, with the colored church in New-Orleans, above mentioned. Their membership now exceeds three hundred and sixty, and they are faithfully, gratuitously ministered to by the Rev. Mr. Grant, formerly of Baltimore. In the prayers, the hymns and offerings of these African churches of the South, it would be impossible for any warm-hearted christian not to feel the liveliest sympathy.

Of the many kind and generous friends whom we met here, it would be impossible to give an adequate delineation. The few days of our sojourn passed all too soon away; and with sincere gratitude for many substantial tokens of regard for the cause we plead, it was requisite that we should hasten on our way.

It was our privilege to pass a Sabbath in Selma, and arrange for the formation there of a Bible Society. The infant Baptist church are taking vigorous measures for the erection of a house of worship. Success to this and all similar enterprises. A day or two at beloved Marion, only confirmed the cheering convictions which a former visit had produced. The Judson Institute under Rev. Professor Jewett, with his able associates, is holding on its distinguished career of usefulness and honor. More than one hundred and sixty pupils are there provided with the best instruction and supervision.

The Howard Collegiate School under Professor Sherman, and the Theological Class under Professor Hartwell, are pursuing their course together. A noble Seminary edifice is already under contract, and will be inclosed, and in part completed next season. The liberality of our friends in this state will again be put in requisition to complete the endowment of another professorship, and to provide requisite library apparatus, cabinets, &c. &c., for this important institution. How can the wealthy, enterprising and liberal minded in this state more appropriately de-

vote their benefactions, than to the completion of what they have so worthily begun?

In Montgomery we spent a few hours only, with the excellent brethren Talbird and McWhorter and their beloved families, and learned much to our satisfaction of the progress of the cause in general, and the continued remembrance of our bible enterprise.

How little did we think, in passing Augusta, Georgia, that our venerated brother and associate of former years, the Rev. Dr. Brantley, had recently been borne from Charleston—the scene of his more recent labors—to this spot, where years of his early toils were expended: here, under the kind assiduities of filial love and duty, to repose in that state of physical and mental weakness which has come over him, till God shall interpose for its or his removal! Had we known that he was here, it might have been impossible for us to pass him by unvisited. But perhaps it is as well. To look upon him *now*, would only mar the grateful remembrances of his noble form, his speaking eye, and the warm pressure of that wonted embrace, which now he cannot return. Peace to his remaining days; and thanks, a thousand heartfelt thanks to that good Providence which has given him such a son, so worthily to minister to him in such an hour.

His late flock in Charleston are yet unsettled, and the other church under the care of Dr. Curtis, are holding on their course as before. They united for an evening lecture, and gave generous proof of their kind regard to our official errand.

So also in Richmond, Va., where we spent one day, it was grateful to witness the churches holding on their way prosperously—the 3d, brother Taylor's, having entered the basement of their new, commodious and attractive sanctuary since last we saw them. All seem to say and feel, 'let whatever changes may come over our other organizations of evangelical benevolence, the bible cause must remain, the sacred and indissoluble tie of our

union.' Most cordially have they invited our esteemed fellow laborer, Rev. I. M. Allen, to come for the next three months among their churches, and receive their willing liberality for this good object.

Similar feelings seem to pervade ministers and churches in Philadelphia, where our veteran advocate Dr. Maclay is expected to spend the month of April, and all seemed determined to give him generous testimony, that at this juncture of our affairs their love shall not be in word or in tongue but in deed and in truth.

Thus, after full five months wanderings—the last we expect editorially to chronicle,—after the experience of many merciful preservations and innumerable acts of kindness, near midnight the 1st of March we entered once more, with mingled emotions, our melancholy but welcome HOME.

K. B.

#### SPECIMENS OF NATIVE CHINESE PREACHING.

*Letter from Rev. Mr. Dean.*

HONGKONG, 28th Oct. 1844.

*My dear Sir* :—I am indebted to your kindness for the numbers of the "Memorial" from January to June, 1844. The perusal of such articles as time would allow me to read, has afforded me much interest. If I had any thing of interest for you in return, it would afford me pleasure to communicate it. I will begin with the first thing that comes to hand. Yesterday, being sabbath, one of my assistants opened the morning service by reading the account of the rich man and Lazarus, and then said, by way of explanation, "My brethren, as I have found many persons, while distributing books, who say, this doctrine is very good, but I am too poor to be a christian; I have thought it good to direct your minds to this man who was a beggar, yet he went to heaven. It does not require riches to be a christian—it does not require riches to make one happy. Here was a man in poverty and co-

vered with sores; still he was a christian; he was happy, and went to heaven; while there was a rich man who failed of heaven and found himself in torment. You see that this man with his riches could not purchase his life, he could not purchase happiness, he could not even purchase a drop of water, with all his riches. What, then, were they good for? and why should you be always thinking about money, and laboring hard to obtain it, when by and by it will be of no use to you? You say you wish to lay up money for the future—but that is the time when it will be useless. Why not labor for something that will do you good? Why not strive for that with which you can purchase happiness? Here it is, you may have it to-day; the poorest may have it, and it is worth having; it is worth laboring for; it is current in the next world, where gold and silver are no better than counterfeit coin. Don't say again you are too poor to be a christian; or that you have no time to be a christian; Lazarus was poorer than any of you, but he was a christian. He might say, I have no time, I have to think about getting something to eat, and I have to think about my sores; still he could think about his soul and about God; he had time enough to be a christian, so have you, everyone of you; therefore, don't say again, I have no time to be a christian, or that you are too poor to be a christian."

In the afternoon another Chinese took part in the services, who quoted the expression of Peter when he went up to the temple with John; "Silver and gold have I none, but such as I have give I thee." He said "there was a lame man at the gate of the temple who had never walked. He was healed. How? By trusting in Christ. Peter and John trusted in Christ to perform the miracle, and the cripple trusted in Christ to be healed. Now you are all lame; you cannot walk in the road to heaven; no one can carry you in that road, it is so narrow and difficult that no one can carry another; then, if you get to heaven you must walk there, and how can

you walk with crippled feet? But here is one who can heal your feet; he can heal all of you; he can do it now; but you must trust in him. You may hear of him, you may see him, but if you do not *trust* in him, all is of no use; none are healed who do not trust in him, and none can walk who are not healed, and none can be saved who do not walk in righteousness."

The above may give you some idea of Chinese preaching.

With many thanks for your kindness, I am, my dear sir,

Yours, affectionately,

W. DEAN.

*Rev. J. R. Bigelow.*

#### ROMANISM IN BURMAH.

*Extract of a letter from Rev. L. Ingalls, dated Mergui, May 30, 1844.*

The past season has been one of some encouragement to all of our missions; souls have been converted, and many baptized; many, considering the field in which we labor. This, my brother, is a sterile soil, where the dews of grace never descended until within a short period; every thing is opposed to the salvation of souls. Satan has anticipated the coming of the gospel, and has prepared every resistance in his power. Still truth triumphs. Glory to God! It shall triumph till Satan's kingdom falls. The false prophet and man of sin have entered before us, and contest every inch of ground, and do more to hinder the work of the Lord than all other enemies. The sun of their prosperity is going down, and the dark day of adversity and visitation is just upon them. These enemies of the church arose together, and they will fall at the same time; and it becomes christians to watch and pray, and labor with patience until these scourges of God are removed. I am watching these powers of darkness with

intense interest, and wonder at the apathy of the church. The Catholics are making their last expiring efforts, and the struggle must be fearful. Every mission is opposed, and some broken up, through Catholic influence. Our poor Karens are no longer safe, and we have got to contend with the Beast in Burmah's wilds. If christians of all denominations would unite on the foundation laid in the word of God, and come up to the help of the Lord, we should have little to fear; but as things now remain we should be alarmed. It deeply affects me to read from time to time of the efforts made to introduce that vile system into the United States. The church of Rome is full of the blood of the saints, and she would delight to get the power to burn and destroy our loved churches. Rome is the same, and will never change. She is anti-christ, and will contend against the truth until the vial is poured upon the Eternal City. I have seen much of the Catholic superstition since coming to this land, and my prayer is, that my native land may be spared and delivered from this worst of evils. Our converts and inquirers are now met by them, and wily efforts put forth to weaken their confidence in men who have loved them and toiled for their good. My assistants have met them and done nobly, for "faith, say they, is founded upon the word of God. Give me your authority," &c.

**DIVINITY TUTOR.**—There are none like Luther's three masters; Prayer—Temptation—Meditation. Temptation stirs up holy meditation; meditation prepares to prayer; and prayer makes profit of temptation, and fetches all divine knowledge from heaven. Of others I may learn the theory of divinity; of these only the practice. Other masters teach me by rote to speak, parrot-like, of heavenly things; these alone with feeling and understanding.—*Bishop Hall.*

For the Memorial.

# BIBLICAL TRANSLATIONS.

In the year 1380, John Wickliffe gave to his countrymen the first translation of the entire bible in the English language. It was not made from the original Hebrew of the old testament and the Greek of the new testament, but from the Latin Vulgate, the Roman Catholic standard; and not only perpetuates many of its inaccuracies, but imitates its example in *transferring* words instead of *translating* them. It was, nevertheless, a great blessing to the nation, for it is better for the people to be permitted to read in "their own tongues wherein they were born," the glorious plan of salvation by Jesus Christ, even in an *imperfect version*, than to have the scriptures locked up in an unknown tongue. It is besides unquestionably true, in the language of a learned writer, that whatever obscurity or blemishes we may have occasion to regret, "It can scarcely be said of the most defective versions of the bible, that they are *deficient* in any of the fundamental truths which make up the revelation of God to man."

That the readers of the Memorial who have not the opportunity of consulting Wickliffe's bible may judge of its style, we give a specimen from Matt. 3:1—6.

"In tho daies ioon baptist cam & prechid in the desert of iudee 2 & seide, do ye penance for the kyngdom of heuenes schal nyz, 3 for this is he of whom it is seid bi Isaie the profete seiynge, a vois of a crier in desert, make ze redi the weyes of the lord: make ze rizt the pathis of hym, 4 and this Ioon hadde clothing of camels heris; and a girdil of skyn aboute his leendis, & his mete was hony soukis and hony of the wode.

5 Thanne ierusalem went out to hym and al iudee, & al the cuntre aboute iordan: & thei werun waischen of hym in iordan, & knowlechiden her synnes."

This language was doubtless generally un-

derstood in the days of Wickliffe, by those who could read at all; but in our day even the learned would need a glossary before they could perceive the force of many of the obsolete words and phrases the translator employs. What a mercy then, that the mass are not compelled still to use Wickliffe's bible, but have been furnished from time to time, with *improved versions*, keeping pace with the changes and manifest improvements which succeeding ages and accomplished scholars have wrought in the English tongue.

William Tyndall first translated the new testament into English out of the original Greek, "and his memory is on this account to be held in veneration by all who prize the word of God. If the labor of Wickliffe was a means of blessing, in giving an English translation from the Latin Vulgate, how much more was that of Tyndall in rendering it *from the original*, and giving it forth in *print*. Wickliffe could only draw the water of truth from a stream which was flowing from the fountain; Tyndall could go to the well-spring itself, and give forth the water not sparingly, but with a liberal hand."—Tyndall's new testament was printed in 1526, at Antwerp, whither he had fled to escape the rage of his persecutors. A revised edition was published in 1534, and we give the passage before quoted from Matthew, to show the alterations which a century and a half had rendered indispensable.

"In those dayes Ihon the Baptyst came and preached in the wilderness of Iury, 2 saynge: Repent, the kyngdome of heuen is at honde. 3 This is he of whom it is spoken by the Prophet Esay, which sayeth: The voyce of a crier in wilderness, prepare the Lordes waye, and make hys pathes strayght.

"4 This Ihon had hys garment of camels heer and a gerdell of: a skynne aboute his loynes. Hys meate was locustes and wyld hony. 5 Then went out to hym Ierusalem, and all Iury, and all the region rounde aboute Iordan, 6 and were

baptised of him in Iordan, confessynge their synnes."

Tyndall prosecuted his work with untiring zeal, and with the true spirit of a bible translator, conscious that his version being a human production, must necessarily be imperfect. His feelings on this subject are clearly expressed in one of his prologues. He thus speaks: "As concerning all I have translated or other wise written, I beseeche all men to reade it, for that purpose I wrote it; even to bringe them to the knowledge of the scripture. And as farre as the scripture approveth it, so farre to allowe it, & if in anye place the worde of God dysalow it, there to refuse it, as I do before oure sayvour Christ and his eongregacion. And where they fynde fautes, let them shew it me, if they be nye, or wryte to me if they be farre of: or wryte openly agaynst it & improve it, & I promyse them, if I shall perceave that there reasons conclude I will confesse myne ignorance openly." Twelve editions of his new testament had been published prior to 1536, which proves not only that his labor had not been in vain in the Lord, but that every *improved version* of the sacred scriptures *will increase the demand for them*. Tyndall did not live to complete the translation of the old testament out of the original Hebrew, although he was engaged upon it diligently for many years. He suffered martyrdom in September, 1536, being first strangled and then burned. His dying prayer was, "Lord, ope the king of England's eyes!" It has been well said, "Martyrs have suffered in various causes; christian martyrs have laid down their lives for very many precious *portions* of God's truth; but William Tyndall was emphatically A MARTYR FOR THE WORD OF GOD."

Myles Coverdale, afterwards Bishop of Exeter, completed the translation of the entire bible, and procured means to publish it during Tyndall's imprisonment. He had spent several years with Tyndall, on the continent, when banished from England, devoting his time to biblical

studies, and his biographer says that "at Hamburgh he aided Tyndall in the translation of part of the Pentateuch." Where he finished his version of the bible, and where it was printed, whether at Zurich, Frankfort or Cologne, is not certainly known. The printed sheets however, both of the old and new testaments, found their way into England. Coverdale himself soon followed, and dedicated the work by permission, to Henry VIII. This edition was first circulated in 1536, and was the first complete English bible after Wickliffe's.

*Matthew's Bible*, made up of Tyndall's and Coverdale's translations, appeared in 1537; the great bible sometimes called *Cranmer's Bible*, in 1539; *Taverner's Bible*, being a revision of Tyndall's, in the same year; the Geneva bible, the new testament in 1557 and the old testament in 1560. This was the first English version in which the text was divided into small paragraphs or verses. *The Bishop's bible* was published in 1568, and might be termed the "authorized version," while the Geneva bible was the one in daily use among the people until James I. came to the throne. Objections being made to the versions in common use both by churchmen and dissenters, a new translation was agreed upon, and was finally completed and printed in London in 1611, by authority of the king. This is our bible, *the version now in common use*; and that your readers may compare the version with Tyndall's, and with the books now printed by different bible societies and booksellers in England and America, I will copy the passage in Matthew from the large folio blackletter edition of 1611, just as it came out of the hands of King James' forty-seven translators.

Chap. 3: 1. In those daies came John the Baptist, preaching in the wilderness of Judea

2. And saying, Repent yee: for the kingdome of heaven is at hand.

3. For this is he that was spoken of by the Prophet Esaias, saying, The voyce of

one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4. And the same John had his raiment of camels hair, and a leatherne girdle about his loynes, and his meate was locusts and wilde honie.

5. Then went out to him Hierusalem, and all Judea, and all the region round about Jordane,

6. And were baptized of him in Jordane, confessing their sinnes.

Your readers will perceive that in the use of capital letters, in punctuation, spelling, &c., a great many alterations have been made in that only English version of the word of God which king James has *authorized us to use*. By whom were these numerous alterations made? By what authority of church or state? If the alterations were judicious or necessary, or if any body had a right to make them, might not other alterations of still greater importance be made? Or is our Bible as nearly conformed to the mind of the Spirit as the structure of the English language, or the number of words it contains, will permit? But I have already occupied sufficient space, and with permission, will resume the subject in a future number.

H.

#### ENGLISH BAPTIST FOREIGN MISSIONARY INTELLIGENCE.

*Fernando Po.*—Mr. Sturgeon says,—I am interestingly engaged at the present time in examining the candidates for baptism, eight in number; three males and five females. Two of them are promising girls, who two years ago were fast hastening to ruin. The pleasing change wrought in them by the gospel is observed by all who know them. They form part of my juvenile class, and are ranked among the teachers of our sabbath school. The regularity of their attendance at the school, and the simplicity and ardor with which they instruct their classes, lead me to con-

clude that they will be made eminently useful in our neighborhood. A young man from Holland is also one of the candidates. The labors of Brother Clarke were blessed to his conversion on board the "Chilmark," on her way to Fernando Po. As he has only been in Africa a few months, my knowledge of his character is imperfect; but he appears to be a diffident, affectionate, zealous, and truly pious youth. I shall baptize, (p. v.) on the 21st instant. We anticipate a refreshing season. The absurd notion of religion not belonging to the young, is too prevalent even now among the less informed of our people, though so much has been said upon the subject, both in public and in private. Yet it was truly encouraging at our last church meeting, to witness the tender manner in which many of our friends spoke of receiving the youthful followers of the Saviour into the church.

*Baptists in France.*—Mr. Jenkins writes: I was very desirous of knowing something about the few Baptists which are in France. What I have been able to learn about them is very little. Mr. Poulain, the evangelist supported by the Societe Evangelique at Boulogne, is a Baptist. It appears he is a pious man, and a good preacher. He is highly spoken of by many. He knows a good deal about the Baptists which are about Lisle, in the north of France, as it appears he is from that part of the country, and was brought to the knowledge of the Saviour among them. From what he told me it would appear that there was, some years ago, a cheering prospect in that part, and that much good was done, but that owing to dissensions, and the want of proper persons to direct them, their present state is not flourishing. It appears also that there are about half a dozen faithful Baptists in Calais, but the English there are for the most part practical infidels.

*Rev. J. Tinson.*—Our friends, both in England and in this island, will sympathize deeply with us on receiving the information that our brother, the Rev. Joshua

Tinson, President of the Theological Institution at Calabar, met with an accident on Friday, October 18, by which his leg was dislocated. The leg has been set, and our brother, at the time of our leaving, was quite as well as could be anticipated in the circumstances in which he is placed.

—*Bap. Herald.*

*Ceylon.*—*The Daniell Fund.*—On the 21st September a meeting was held at the Pettah Capel—Sir Anthony Oliphant in the chair—when it was resolved to erect a tablet in the chapel to the memory of Mr. Daniell, not to exceed in cost £20. The remainder of the fund, (about £300,) to be appropriated to Mr. D's orphan children. A new chapel was opened at Matakooly, three miles from Colombo, on Sept. 27th.

*Jamaica.*—A new meeting house, to seat 1200, was opened at Gurney's Mount, August 28th.

#### A FRENCH ROMAN CATHOLIC.

*Alexandre Ambrose Rochelle*, was born and brought up in the town of Fougères, France. Sixteen years of his life had passed away quietly, when close watchers began to suspect his sentiments, fearing much they were heretically inclined. A conference was immediately held between the parents and professed friends of Alexandre on the one hand, and the priests and Levites, of the pope's creation, on the other; the result of which conference was, the decision that Alexandre be sent to the convent at Ploermel, there to be more fully initiated into the doctrines of his forefathers; there to breathe the solitary air of catholicism; and there to receive that further instruction necessary to qualify him to go forth, if approved, as a teacher of others. The change did not effect all the priesthood desired. He did not, on all occasions, please his teachers. For though remarkably proficient in learning, even above his fellows, and though they had reason to hope great things of him, were he but steadfast, still, this last they doubt-

ed when they observed his restlessness and desire to be unshackled.

But why was Alexandre so much out of his element? It appears that some months prior to his exclusion from all society, he met with a book of some celebrity in the pope's domains, one part of which spoke of a sect called Anabaptists. Here he read that the Anabaptists acted in perfect conformity with scripture and primitive practice, in withholding the ordinance of baptism from children, and administering it only to those who had believed, and by immersion. It appeared strange to him, that in one part of this work the Anabaptists were commended above others for their close adherence to scripture, and in another condemned as heretics. From that moment he felt an ardent desire to meet with one of these supposed "heretics," miscalled "Anabaptists." One beam of the light of truth having been reflected through the midst of the "darkness," he desired to see the fulness of its shining power, and feel its warmth more and more. Hence his restlessness at "L'Institution de Ploermel." And as impressions made by the great Selector of men and means are not easily effaced, so it was in the case before us, as the sequel will disclose.

On attaining the age of twenty, he had so risen in the esteem of his superiors, that considering him fully qualified, they decided to send him abroad, and forthwith furthered him to their colonies; first to Guadaloupe, and subsequently to Martinique. In his new sphere, the first thing to be attained was a knowledge of the vernacular tongue. The creole dialect, spoken by black and white, he acquired in less than three months. Fifty pupils were then committed to his charge at the first named island; and at a subsequent period, sixty, on his removal to Martinique. These he daily instructed in the elements of general education and the principles of the Roman Catholic religion. His mild and winning way, at both islands, drew the affections of all his boys, and the universal esteem of their parents. So

great was their esteem for him, that, when on the eve of departure, through ill health, the parents and children, one and all, followed him to the vessel with melting hearts; and, before they would permit him to leave, drew from him the promise of a quick return.

All this time Alexandre's conscience did not cease to smite. He knew, and felt deeply, too, that he was inculcating things he did not himself believe; such as absolution, penance, prayers to the saints, purgatory, &c., &c. While, therefore, he was surrounded by every thing exterior calculated to make him happy, he felt no peace within.

About one year after landing on these islands, he entered into secret correspondence with a friend at Dominique, an English colony, situated between the two French aforementioned; which correspondence tended to inform and enlighten the mind of Alexandre. He now formed a decision to escape to the "land of liberty." He communicated his intentions to his friend; a reply was written and sent, but which, unhappily falling into the hands of the superintendent of the mission, the whole was disclosed. The chief director's previous opinions of Alexandre were corroborated, and he was consequently kept under more strict watch than ever. But "God's ways are not our ways." The time was now come (two years having gone by) when God effected a deliverance for him. The elements and the fish brought back Jonah—the yellow fever brought back Alexandre. In two short weeks this dreadful disease so prostrated the strength of Alexandre as to render him helpless as a child. Medical advice was taken, which was to return him immediately to his native country, France. Taking ship, he sailed on board the "Jupiter," from Martinique, with strict orders that, on landing on the shores of France, he should repair to his old seminary, "L'Institution de Ploermel." He landed at Brest, in the month of March last, when, finding himself overcome by fa-

tigue, and thinking home more suitable to his languid condition, in the place of repairing to Ploermel, he made the best of his way towards the parental roof, where he was received with surprising delight into the bosom of his family.

Neither the yellow fever nor sea sickness, had annihilated his craving desire to meet an Anabaptist. And now, being determined, if by any means possible, to satisfy it, he bought a passport, and, crossing from France, landed on the island of Jersey on the 14th of April last.

Here he began to parade the town of St. Heliers, in all directions, in search of these—misalled in the bishop's book—"Anabaptists." He entered chapels of Ease, Independent, Wesleyan, and Catholic places of worship, inquiring if the Anabaptists worshipped there; but, to his great disappointment, received continued answers in the negative. Two weeks had thus gone by, and no appearance of success; when one sabbath afternoon, as the Lord would have it, still in search, he was walking past a meeting house, (that belonging to the French Baptists,) in which he heard the sounds of voices. He retraced his steps and entered. The service being that afternoon in the English language, he understood not what he heard; but waiting patiently, by and by he perceived the minister come down from the pulpit, and after delivering a short address, descend into the water, and there immerse two or three believers in Christ. The priest's book appeared as if reopened before him; his long-cherished desire increased; and the solemnity of the scene so sealed the whole, that he immediately instituted inquiry as to who these could be; and learned that, though they were not "Anabaptizers," they were the very people he had long desired to meet with; the true immersers, called Baptists. After the service, he was introduced to the pastor of the French Baptist church, partook of tea with him, and that evening, for the first time, sat under the sound of evangelical truth in his native tongue.



From that day until the 20th of May, he received daily instruction from the lips of *one* well qualified for such a work—the pastor's wife. The bible—an unread book by him before—now became his meditation day and night. The Lord, by his Spirit, in infinite mercy unfolded the truth to his mind; and so remarkably blessed were the instructions given, that a saving deliverance was effected of this long-benighted soul. His instructress only survived just long enough to be satisfied as to the reality of his attachment to the Saviour. He followed her last remains to the grave, supported by the hope of meeting his spiritual guide in heaven. His petitions now to become a visible member of the church of Christ, were frequent. To test his principles and character, the time was postponed till the 23d of June, when, after an admirable discourse, appropriate to the occasion, delivered by the French pastor, the Rev. John Carre, a touching address by Alexandre himself, and a few words by the administrator, he was publicly baptized, before a crowded audience, in the name of the Father, and of the Son, and of the Holy Ghost.

Now is not this a remarkable case? Is not God raising up this young man for some peculiar work which he has in readiness for execution? Let us watch and see; and if indications arise, let our prayers and our aid be afforded. His heart is truly humbled, penitent, and sincere; his cup of gratitude o'erflows; his soul burns with love to Jesus; and his only anxious desire is to be made useful in saving others. He said, "Sir, I want no money; put clothes on my back and shoes on my feet, and send me forth. I am willing, Christ strengthening me, to bear all and do all for his sake." Let us, then, pray for him, and pray *now*, that God may direct his way, and make him a blessing to thousands of his unbelieving countrymen.

The fervent prayer of the righteous man availeth much.

## ANALYSIS OF THE SEVENTEENTH CHAPTER OF JOHN.

BY REV. JOHN JEFFERSON.

The prayer of Christ in this chapter divides itself into two parts.

*First*.—The prayer of Christ for himself, ver. 1—5, where is,

1. The object of address.
2. The statement with which he prefaces his prayer.
3. The petition which he presents.
4. The arguments by which it is urged; viz :

- 1st. The glory of the Father; and
- 2d. The salvation of the elect.

*Secondly*.—His prayer for his disciples, ver. 6—26, where we have

1. The themes of his ministry.
2. The objects of his ministry.
3. The effects of his ministry.
- 2d. The body of the prayer, ver. 9—24, which,

- 1st. Refers to his work of intercession.
- 2d. Specifies the objects of that intercession.

3. Includes petitions, for

- 1st. Their preservation, ver. 11—13.
- 2dly. Their deliverance from the evil that is in the world, ver. 14—16.
- 3dly. Their sanctification, ver. 17—19.
- 4thly. Their unity, ver. 20—23; and
- 5thly. Their eternal glory with himself, ver. 24.

3d. The conclusion of the prayer; which is composed of arguments designed to enforce the whole, ver. 25, 26. These are drawn from,

- 1st. The equity of the Divine Governor.
- 2d. The ignorance of the world concerning him.
- 3d. The Mediator's knowledge of him.
- 4th The faith and obedience of those for whom he prays.
- 5th. The fidelity of his mediatorial character; and,
- 6th. The end which he contemplates in his work of mediation.

## THE LATE DAVID NASMITH.

Many of our ministers and other friends will long remember this devoted christian brother, who a few years ago visited the churches of the United States. From the following article, which we extract from that *admirable* periodical, Winke's Reporter, it appears that he was a Baptist, but had never removed his connexion from the church he originally joined, as a consequence, his example was *lost*. Listen to his own statement in the following letter to his wife.

We would add that his baptism took place after his leaving the United States.

DAVID NASMITH.—We rejoice to be able to inform our readers of what many of them may not be aware—that David Nasmith, the founder of the general system of City Missions, was a Baptist—and this very gratifying fact we learn from the interesting account of his baptism, which took place in Dublin, in July, 1834, and which is written by himself, in a letter to his beloved wife. We are confirmed in the opinion which we have long held, that many Pedobaptists—we say not all—"sin in so long delaying the performance of what they believe to be a duty"; and in this delay, "bind themselves by a bond," which humble and cheerful obedience to the ordinance of christian immersion, would immediately burst; and are "heavily pressed" under "a load" from which burial with Christ in immersion would set their "minds free." Our quotation marks are the words of Nasmith's own confession. We would call the particular attention of all to these parts of the narrative, and also to the remarks on Ewing and Wardlaw's discourses on this subject. While we admire the decision of character which Nasmith evinced in this act of obedience to the Saviour's will, we cannot refrain from expressing our decided conviction that his resolution to remain in his former fellowship was wrong, and that many Baptists, by acting a similar part,

weaken the influence, and hinder the spread of truth. We fervently wish that all who believe in and obey this holy ordinance would come out and dwell among their own people. Nasmith candidly let out what we grieve to say is not altogether a secret, that "many christian friends have a horror of those called Baptists." Is not this witness true? Is it not so even in high places? The good Lord hasten the day when Ephraim shall cease to envy Judah, and when the watchman shall see eye to eye.

## RECOLLECTIONS OF THE ENGLISH PULPIT

## THE REV. W. JAY OF BATH.

Text, Psalm cxii. 10.—*Unto the upright there ariseth light in the darkness.*

"Godliness (says the Apostle) is profitable for all things." Its advantages indeed are principally future; but it has the promise of the life that now is, as well as of that which is to come. The inheritance is reserved in heaven, but even here the heirs of immortality have their remittances, and they are educated in a way becoming the grandeur of their eternal destiny, while their God now supplies all their need from the riches of his glory in Christ Jesus. Indeed religion must meet the present state of man, affording him security in his present dangers, assistance in difficulties, relief in sorrows, and solace amidst his present grief; and so it does, and the believer may say with the church in the days of Micah, "Rejoice not against me, O mine enemy, for though I fall I shall arise again;" for unto the upright there ariseth light in the darkness.

In my retirement, this afternoon, I have been thinking how I can best turn the passage to your advantage, and I came to this determination;—

- 1st. To give an outline of the character.
- 2dly. To make a few remarks respecting it.
- 3dly. In various instances to exemplify

the meaning of the blessedness and privilege attached to it.

The upright man is so, as it regards himself; he looks to his motives as well as his actions, and in particular in times of trial.

He is so as it regards others. He is not the fine marble chimney piece that hides a smoky chimney. nor the painted tomb that covers corruption and worms.

He is so as it regards God, as to the path he treads, and the creed he embraces.

2dly. We remark on this character—that this uprightness is not to be considered as a particular grace or duty, but a general quality that is to attend every grace, and the performance of every duty.

Such a character may be found connected with very considerable imperfection.

A mere pretender has nothing to do but to keep the front of his house white-washed; but the real christian has to do with the internal apartments. We are not pleading an apology for sin, in God's people; but there may be guilt where there is no guile, spots without taints; and there may be day, though there are clouds and motes in the sky.

Such a character is by no means common in the world and the church. No character is comparable in excellence to this.

3dly. It is supposed that such a character may be in darkness, and the prophet supposes he may walk in darkness, and have no light. But to the upright in heart there shall arise light in the darkness.

Light in the darkness of Ignorance

“ “ Perplexity

“ “ Doubt

“ “ Affliction

“ “ Death

Keep close to the Saviour's dear feet, (said Mr. J.) like Peter, crying, “Lord save, or I perish,” and by and by you shall find yourself in his bosom, saying with Thomas, “My Lord, and my God.”

God can deliver us without miracles, if not, we might look for them every week of our lives; for sooner all nature shall change than one of his promises fail.

When all hope is fled, then God displays his glory on the dark ground of human despair. None of God's people have a right to complain; but as their sufferings abound, so will their consolations abound.

A martyr who had been once released from prison, when sent there a second time, addressed his wife who was weeping at his departure, and said, “never mind my dear, for I found God there the first time.”

Many I have known, who have wept upon the mountains of Zion, who have sung aloud in the valley of the shadow of death.

The christian not only has peace in the issue, but peace in the passage.

We see what a chequered scene, and mixed state, the experience of believers have on this earth. Nature is all dark. Glory is all bright. Grace is the medium of both.

#### TRIBULATION.

“We must through much tribulation enter the kingdom.—Acts xiv. 22.

Through temptations and distress,  
Christians must to glory press:  
Throngs of saints are gone before,  
Followed every day by more.

Let us be content to tread  
Where they lead, and where they led,  
Soon the rugged road is past,  
Heav'n will make amends at last.

There, through everlasting days,  
We shall sing the Saviour's praise;  
All our toils and dangers o'er,  
We shall smile and weep no more.

I. C.

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BAPTIST HISTORY.

SPEECH OF PATRICK HENRY.

*Sketches of Colonial history in Virginia—  
A corrupt ecclesiastical hierarchy—Per-  
secution and imprisonment of Baptist  
Ministers—Singular Indictment—Three  
ministers defended by Patrick Henry—  
Speech on the occasion—Their discharge.*

From a venerable correspondent, the Rev. THOMAS S. HINDE, now of Mount Carmel, Illinois, we have obtained a series of interesting facts and sketches of the Baptists of the "olden time" in Virginia and Kentucky. Amongst these is the outline of a SPEECH made by the distinguished PATRICK HENRY, at the trial of three Baptist ministers at Fredericksburg, Spotsylvania county, about 1770. Before we give the statements and the speech, it is necessary to adduce the evidence to sustain this scrap of history.

Mr. Hinde is a native Virginian, but emigrated with his father, a distinguished physician and surgeon, to Kentucky, in his boyhood. For many years he has been connected with the Methodist Episcopal church, a licensed, local preacher, and one of the earliest and principal writers in the first periodicals established by that connexion. Some three or four years since he obtained a dismission from that

church, with a view to occupy what he calls "common protestant ground on evangelical principles." During a long and active life in Kentucky, Ohio, and Illinois, he has been most industriously engaged in gathering materials relative to the early history of the west. With habits of singular industry and care, he possesses a most tenacious memory. His writings and collections, portions of which we have seen, are voluminous, especially in the biography of the early pioneers of the west, amongst whom his personal acquaintance has been extensive. He has furnished us with several sheets in manuscript, from which we have selected the sketches we are about to lay before our readers. Some twenty-five years since, he visited the "Old Dominion," his native land, and gathered the facts from the old men then living. Of these, he refers particularly to the statements of Mr. Bartlett Bennett, and Mr. William Ficklin, who were in the court house and heard Henry, and narrated the speech which Mr. Hinde has preserved in manuscript. Probably some of our Virginia correspondents may trace up the particulars. Possibly the very indictment, which, with such thrilling effect, Patrick Henry waved around his head, may yet be found on file amongst the colonial papers of Spotsylvania county. Both Semple and Benedict narrate several instances in which Mr. Henry, with patriotic zeal, defended the persecuted,

Baptists, but neither mentions this instance.

#### COLONIAL HIERARCHY.

It is known to our readers that the ecclesiastical hierarchy of Virginia, before the revolution, was exceedingly despotic and oppressive. A branch of the English Episcopal hierarchy was first established in the colony of Virginia in 1623. Each plantation or settlement was to have a house for the worship of God, and support by tithes a priest. In 1631, the legal stipend was ten pounds of tobacco and a bushel of corn from each taxable inhabitant, with every twentieth calf, kid, and pig. To preserve "purity of doctrine, and unity of the church," it was enacted that all ministers should conform to the Church of England, and no other persons were allowed to teach or preach publicly or privately. All "nonconformists" were required to depart from the colony.

In 1665, a levy was made of fifteen pounds of tobacco on each poll, and provision was made for "glebes" and "parsonages." No minister was allowed to preach unless he had received ordination from some bishop in England. In 1721, the colonial legislature enacted that every minister, received into any parish by the vestry, should have an annual salary of 16,000 pounds of tobacco, and *glebes* of not less than 200 acres were to be provided in each parish. In 1757, a season of unusual failure in the tobacco crop, the staple of the colony, it was further enacted, that the clergyman should receive, at his option, a substitute in cash, equal to eighteen shillings per hundred weight. This gave rise to the celebrated lawsuit in which Patrick Henry made his debut at the bar.

Most of the parish priests who occupied the glebes and enjoyed the profits of the tobacco law, were any thing else than ministers of the gospel of Christ. Many of them were lamentably immoral. They were frequently the second and third sons

of decayed English or Irish families, who in talents and moral character were unfitted for a place in the army or navy, but through the influence of their friends and some accommodating bishop, could obtain "holy orders," on condition of becoming chaplains in the colonies, and accepting of the tobacco stipend. We need only refer to their own talented and impartial historian, in the "Contributions to Ecclesiastical History," for proof of the character of a large proportion of these colonial clergy.

The Baptists were the most numerous class of dissenters, and the first to resist the established hierarchy. Their ministers were generally poor men, warm-hearted and affectionate, and spent much time in gratuitous services in promoting the spiritual welfare of their fellow men. It is not certain that there was ever an existing law in the colony of Virginia that authorized the imprisonment of any person for preaching the gospel. The law for preserving peace and order, and to "preserve the purity of doctrine, and unity of the church," was so construed, and whenever preachers were apprehended and imprisoned, it was done by virtue of a peace warrant.

The first conviction and actual imprisonment under this construction of law, was in Spotsylvania county, on the 4th of June, 1768, when John Waller, Lewis Craig, James Childs, and others, were dragged before the magistrates and bound over for trial. Three days after they were put on their trial as "disturbers of the peace." The prosecuting attorney made this formidable charge. "May it please your worships, these men are great disturbers of the peace; they cannot meet a man in the road, but they must ram a text of scripture down his throat." Elder Waller made an ingenious and able defence, and perplexed the judges to know what to do with these singular criminals. They offered to release them, if they would pledge themselves to preach no more in that county. Of course they re-

fused this pledge, and were sent to jail, and closely imprisoned forty-three days, and finally liberated by the authority of the deputy governor, Hon. John Blair. Others were imprisoned in other counties, and at various times from 1768 to 1775. From the time that Patrick Henry drove the clergy from the court house in Hanover, to the revolutionary war, he was not only the friend of liberty and foe to every form of oppression, but also a firm friend of the persecuted Baptists. Mr. Hinde in his sketches, says, "The parsons' case had but recently been disposed of, when Henry discovered that others also felt the heavy hand of oppression; that the rights of *conscience*, as well as of *property*, had been invaded by those who held the authority of law; that the Baptists, (called by others *Anabaptists*,) were afflicted, and that for preaching the gospel contrary to the regulations of the established church, many were persecuted, arrested, imprisoned, and some almost starved to death on bread and water."

Mr. Hinde did not learn from his informers whether the successful defence of Mr. Henry was at the liberation from prison of Waller, Craig, and Childs, before referred to, or on another similar occasion. Mr. Ficklin's account, who lived near Fredericksburg, and was present on the occasion, gives the names of "Lewis Craig, Joseph Craig, and Aaron Bledsoe." Mr. Bennett, who also was present, and gave from memory the "speech," did not give the names of the persecuted preachers, but states "three Baptist preachers." Be this as it may, an indictment had been issued against them for "*preaching the gospel of the Son of God*," contrary to the statute in that case provided, and therefore disturbers of the peace. The clerk was reading the indictment in a slow and formal manner, and as he pronounced the crime with emphasis, "For preaching the gospel of the Son of God," when a plain dressed man, who had just rode up to the court house, entered and took his seat within the bar. He was known to the

court and lawyers, but a stranger to the mass of spectators, who had gathered on the occasion. This was PATRICK HENRY, who, on hearing of this prosecution, had rode some fifty or sixty miles from his residence in Hanover county, to volunteer his services in their defence. He listened to the further reading of the indictment with marked attention, the first sentence of which that had caught his ear, was, "For preaching the gospel of the Son of God." When it was finished, and the prosecuting attorney had submitted a few remarks, Henry arose, reached out his hand and received the paper, and addressed the court.

#### PATRICK HENRY'S SPEECH.

May it please your worships: I think I heard read by the prosecutor as I entered this house the paper I now hold in my hand. If I have rightly understood, the king's attorney of this colony has framed an indictment for the purpose of arraigning and punishing by imprisonment, three inoffensive persons before the bar of this court, for a crime of great magnitude—as disturbers of the peace. May it please the court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? Did I hear an expression, as if a crime, that these men, whom your worships are about to try for a misdemeanor, are charged with, what!"—and continuing in a low, solemn, heavy tone, "for preaching the gospel of the Son of God!" Pausing, amidst the most profound silence and breathless astonishment, he slowly waved the paper three times around his head, when lifting his hands and eyes to heaven, with peculiar and impressive energy he exclaimed, "GREAT GOD!" The exclamation—the action—the burst of feeling from the audience, were all overpowering. Mr. Henry resumed:

"May it please your worships—In a day like this, when truth is about to burst her fetters—when mankind are about to be aroused to claim their natural and in-

alienable rights—when the yoke of oppression that has reached the wilderness of America, and the unnatural alliance of ecclesiastical and civil power, are about to be dis severed—at such a period, when liberty—liberty of conscience, is about to awake from her slumberings and inquire into the reason of such charges as I find exhibited here to-day in this indictment!” Another fearful pause, while the speaker alternately cast his sharp, piercing eyes on the court and the prisoners,—and resumed: “If I am not deceived, according to the contents of the paper I now hold in my hand, these men are accused of ‘preaching the gospel of the Son of God,’—**GREAT GOD!**”—Another long pause, while he again waved the indictment around his head—while a deeper impression was made on the auditory. Resuming his speech—“May it please your worships: There are periods in the history of man, when corruption and depravity have so long debased the human character, that man sinks under the weight of the oppressor’s hand and becomes his servile—his abject slave; he licks the hand that smites him; he bows in passive obedience to the mandates of the despot, and in this state of servility he receives his fetters of perpetual bondage. But, may it please your worships, such a day has passed away! From that period, when our fathers left the land of their nativity for settlement in these American wilds—for **LIBERTY**—for civil and religious liberty—for liberty of conscience—to worship his Creator according to his conceptions of heaven’s revealed will; from the moment he placed his foot on the American continent, and in the deeply imbedded forests sought an asylum from persecution and tyranny—from that moment, despotism was crushed; her fetters of darkness were broken, and heaven decreed that man should be free—free to worship God according to the bible. Were it not for this, in vain have been the efforts and sacrifices of the colonists; in vain were all their sufferings and bloodshed to subjugate this new

world, if we, their offspring, must still be oppressed and persecuted. But may it please your worships, permit me to inquire once more, for what are these men about to be tried? This paper says, ‘For preaching the gospel of the Son of God.’ Great God! For preaching the gospel of the Saviour to Adam’s fallen race.” And in tones of thunder, he exclaimed, “**WHAT LAW HAVE THEY VIOLATED?**” While the third time, in a slow, dignified manner, he lifted his eyes to heaven, and waved the indictment around his head. The court and audience were now wrought up to the most intense pitch of excitement. The face of the prosecuting attorney was pallid and ghastly, and he appeared unconscious that his whole frame was agitated with alarm; while the judge, in a tremulous voice, put an end to the scene, now becoming excessively painful, by the authoritative declaration, “*Sheriff, discharge those men.*”

The descendants of Patrick Henry are now members of Baptist churches; and, it is a fact worth recording, that in those counties in Virginia, where Baptists were once persecuted—treated as the offscouring of the earth, and their preachers were imprisoned and painfully suffered—and were maltreated by ruthless violence, which, in modern times, and in reference to other objects, has assumed the name of “*Lynch-law*,”—in those counties, Baptists are not only numerous and influential, but they constitute almost the entire religious population of that district. Verily, what hath God wrought?

J. M. P.

*Philadelphia, March 25, 1845.*

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Evangelical repentance is the beginning of moral health in the soul. The divine physician then first achieves the victory over the moral diseases, which were before incurable; and the balm of Gilead begins to restore its decayed and ruined faculties.—*Dr. Dwight.*

LETTER OF REV. JOHN RIPPON TO THE  
REV. DR. MANNING.

REV'D AND DEAR SIR:

I have long wished for an opportunity of introducing myself to you, and to several other brethren on your side of y<sup>e</sup> Atlantic; and as God in his providence has now put an end to y<sup>e</sup> late bloody and unrighteous war, and opened a free communication between this country and America, I take y<sup>e</sup> liberty, by y<sup>e</sup> hands of your neighbour, Mr. Chace, who speaks in y<sup>e</sup> highest terms of you, Messrs. Stillman, Gano, &c., of soliciting such a christian correspondence as your wisdom may suggest, and your large connexions and many avocations may permit.

To describe myself is a work *less proper* than what I wish to be employed in, but as it is probable my name has never reached your ears, it may not be altogether *improper* to hint that I was born at Tiverton, in Devonshire, about forty miles from Plymouth, and about sixteen from Upottery, where my father is minister. I was called by grace, I trust, when about sixteen years of age, became a student at Bristol, under y<sup>e</sup> Rev. Messrs. Hugh and Caleb Evans, when I was between seventeen and eighteen, and continued there between three and four years. After y<sup>e</sup> death of Dr. Gill was invited thence to Town, as a probationer amongst his people, and with them have been comfortably settled as pastor for more than eleven years. The church now consists of about three hundred members, many of whom are very lively, affectionate, and evangelical. The declaration of their faith and practice which they made at their admission, is at y<sup>e</sup> close of y<sup>e</sup> three volumes of sermons and tracts accompanying this, your reception of which will do me an honour, if you consider them as a small token of y<sup>e</sup> great affection I bear you as a faithful and honoured servant of our illustrious Master. Whatever skepticism attacks my mind, of this I am certain, that there are brethren

in your country, "whom having not seen, I love"; this has frequently turned to me for a testimony of my having passed from death unto life. Nor did I, least of all, experience this in y<sup>e</sup> year 1780, when Mr. Wallin (who left earth for heaven in y<sup>e</sup> beginning of y<sup>e</sup> year 1783) received a letter from Boston containing an account of a great revival through New-England, &c., in which it was said Mr. Winchester was very instrumental. I sent this account to Mr. Evans, of Bristol, and he printed an extract of it in y<sup>e</sup> following Western Association letter. It afforded a joy amongst many churches better felt than described. Some of us thought with pleasure on Isaiah lix. 19. But alas! the next account we hear is that this useful man has wofully changed his sentiments. Lord, what is man? A sermon of Mr. Winchester's, called "y<sup>e</sup> outcasts comforted," on Isaiah lvi. 5, has been reprinted here, with an appendix, said to be written by one Clarke, a mystic; it contains observations on y<sup>e</sup> seventh trumpet, and a dissertation on y<sup>e</sup> altar of brass, called Ariel, &c. My heart has been grieved for y<sup>e</sup> good man, and I have wept in secret places on his account. Is it true that Mr. Morgan Edwards, to whom I intend writing soon, has printed a book in vindication of him?

I believe all our Baptist ministers in town, excepting two, and most of our brethren in y<sup>e</sup> country were on y<sup>e</sup> side of y<sup>e</sup> Americans in y<sup>e</sup> late dispute. But sorry, very sorry were we to hear y<sup>e</sup> college was a hospital, and y<sup>e</sup> meeting houses were forsaken, and occupied for civil or martial purposes. We wept when y<sup>e</sup> thirsty plains drank y<sup>e</sup> blood of your departed heroes, and y<sup>e</sup> shout of a king was amongst us, when your well fought battles were crowned with victory. And to this hour we believe that y<sup>e</sup> independence of America will for a while secure y<sup>e</sup> liberty of this country, but that if y<sup>e</sup> continent had been reduced, Britain would not long have been free.

The last Warren Associational letter I



have seen is dated 1779; it came with Mr. Backus' History. Since then many important things must have happened, and it may be there is much good news to be conveyed to us respecting our sister churches in y<sup>e</sup> wilderness. Glad should I be to hear of y<sup>e</sup> success of y<sup>e</sup> gospel, and y<sup>e</sup> prosperity of y<sup>e</sup> college. When shall y<sup>e</sup> priests of Zion be clothed with salvation, and her saints shout aloud for joy. O Lord, let "thy kingdom come," let it spread through all y<sup>e</sup> world, and particularly let it come in my heart, and in y<sup>e</sup> heart of thy honoured servant for whom these lines are designed.

If I am not mistaken y<sup>e</sup> Baptist interest in this country is more flourishing than y<sup>e</sup> Presbyterian or Independent. In most of our churches, there is a cordial attachment to y<sup>e</sup> truth as it is in Jesus, attended with a greater liberality towards others who differ from us, than was formerly expressed. May a christian contention for y<sup>e</sup> truth, and a generous catholicism for ever walk hand in hand, that unconverted men may have reason again to say, "see how these christians love."

This afternoon I have been employed in packing books as under:

Gill's Sermons and Tracts, 3 vols., blue boards, for yourself.

Do In sheets, for that much respected man, Mr. Stillman, of Boston.

A dozen of Watts' Hymns and Psalms, and a half dozen Bibles and as many Testaments, to be disposed of as you think fit. Gill should have been bound neatly, but as Mr. Chace is likely to sail Monday morning, it cannot be done. Will you do me y<sup>e</sup> favour of making this apology to Mr. Stillman if I have not time to write him, as I fear I shall not, for it is Saturday evening, 9 o'clock now, and it was past 8 before I began this hasty scrawl.

With y<sup>e</sup> above I have sent three prints of y<sup>e</sup> Rev. Dr. Gill, another of y<sup>e</sup> late Rev. Hugh Evans, my much esteemed tutor, and another of myself. I have not time to get them glazed and packed. The two first deserve a respectful place in y<sup>e</sup>

college, and y<sup>e</sup> last courts no situation but a place of solitude under your hospitable roof.

I shall be much obliged to you to circulate y<sup>e</sup> proposals which relate to Saurin and Claude, and to notice y<sup>e</sup> advertisement of Gill's books which I have sent. If any of your friends want any of them, I can procure them at booksellers' price, considerably cheaper than y<sup>e</sup> printed list. It will rejoice me to be of any service to them, and more especially if they are poor ministers. I have not time to read this over now, as a person has been waiting for it while I write. Excuse my haste; remember me respectfully, if you please, to Mr. Howell, your assistant; pray for me, and write me y<sup>e</sup> first opportunity, and be assured I think it a great felicity to have any good reason to subscribe myself your affectionate brother and servant,

JOHN RIPPON.

*Granger Road, South-  
wark, May 1, 1784.*

I am this week thirty-three years of age.

#### BEZA'S ADMIRER EPIGRAM UPON LUTHER.

Roma orbem domuit; Roma sibi Papa subegit!

Viribus illa suis, fraudibus iste suis.

Quanto isto major Lutherus, major et illa;

Istum illanque uno qui domuit calamo!

I nunc! Alciden memorato, Græcia mendax;

Lutheri ad calamun ferrea clava nihil.

#### TRANSLATION.

Rome tamed the world; yet Rome the Pope hath aw'd;

She rose by force, but he by holy fraud.

Greater than both, how much was *Luther* when

He vanquished both with nothing but a pen!

Go, fabled *Greece*, and bid Alcides know, His club, as *Luther's* pen, gave no such blow.

## ON THE ATONEMENT.

Let any impartial inquirer take up the Holy Scriptures, and ask, whither do all the contents of these ancient writings tend? History, prophecy, miracles, the ceremonies of the Old, and reasonings of the New Testament; the legislation of Moses, and the mission of our Lord Jesus Christ; to what do they all tend? What is their aim? The proper answer would be, Their professed end is to give glory to God in the highest, and on earth peace, good will toward men. Grand design! Founded on the surest principles, the perfections of God; painted in all the finely colored imagery of the prophets; sometimes reigning in all the solidity of reason; sometimes rolling in all the majesty of song; here, glimmering in a type; there, blazing in a promise; yonder, set to music by angelic spirits, and constituting the melody of Zion. The statutes and ordinances of the Lord are all wisely, mercifully, and justly adapted to the moral circumstances of mankind; and most evidently appointed, to give them the knowledge of salvation by Jesus Christ. When, therefore, we compare scripture with scripture; when we behold the symbols of a former dispensation, as representing the objects of christianity; and the ceremonial law, as exhibiting the principles of the gospel; when we see the most delightful anticipations of the prophets realized in the triumph of Jesus over all the powers of darkness,—we observe one grand, uniform, and perfect system of theology pervading the whole revelation of God to the different ages of the world. The religion of the bible is the manifestation of a boundless mercy to apostate creatures; and the exercise of that mercy is founded upon principles of the strictest justice in the government of God. When St. Paul, therefore, speaks on the subject of a sinner's justification before God, he combines and harmonizes grace and truth in that important doctrine. (Rom. iii.

26.) When he enters upon the sufferings, the death, and the resurrection of our Lord Jesus Christ, he tells us, that he says "none other things than those which Moses in the law and the prophets did say should come." (Acts xxvi. 22, 23.) Every age of the world, and every people under heaven, have had their priesthood, their sacrifices, their humble confessions of sin, and their hopes of pardoning mercy; these hopes have been either faint or strong, clear or obscure, according to the light which has been possessed at the time of their exercise. Under the glimmer of mere tradition, they would naturally be attended with much doubt and uncertainty; but under the full blaze of a divine revelation, they would rise to a high degree of assurance.

The commands of God to the children of Israel were express, and scarcely susceptible of misconception; but the heathen world were not so highly privileged as the seed of Jacob, and therefore the theological sentiments of pagans were very crude and erroneous. However, it was agreed by all, that sacrifices were requisite to purify the human soul, and render a sinner acceptable to God. This is the doctrine of tradition, as well as of revelation, and became universally adopted. It is the doctrine of atonement, and that doctrine we are now particularly called upon to consider. It was said of the high priest under the law, "he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests and for all the people of the congregation." In directing our attention to the doctrine of atonement, we must endeavor to ascertain its origin—to prove its necessity—to show its universal application in religious exercises—and to set forth the only victim by which sin was actually expiated.

I. We must endeavor to ascertain the origin of atonement.

Before we proceed, however, with this inquiry, it will be proper to define the term

itself, that we may understand its scriptural meaning, and divest the subject of verbal ambiguity. An atonement denotes a satisfaction made for an injury that has been done, or a right that has been violated; and in consequence of that satisfaction, the party aggrieved, and the offender that is accused, and even convicted of transgression, are perfectly reconciled. The Hebrew word rendered atonement, signifies a covering, and intimates that our iniquities are screened from the hand of divine justice. Now, then, the question is, whence originated the doctrine of atonement? Was it the invention of man, or was it an institution appointed by God? Is it to be attributed to the creature, or ascribed to the Creator? Did it spring from earth, or come down from heaven? On this point, as well as on every other that comes under human investigation, there is a diversity of opinion. Infidels have considered it as having originated in superstition; and as if they themselves were destitute of honest principles, which leads them to question the motives of others, they have charged the priesthood with the invention of the atonement, that these sacerdotal personages might share in the offerings presented to God, and live in ease and luxury at the people's expense. But we ask, where is their authority for these evil surmisings? What history have they consulted, or what authentic record can they produce to substantiate their accusation? We can neither take mere presumptions for solid proofs, nor admit of the skeptical sneer, that "the priesthood went snacks with the Deity in his offerings," as attesting a false position. Some persons have regarded man as naturally grateful to God for the blessings of his providence, and, at the same time, conscious of imperfections in the face of the Almighty; therefore these people have supposed, that a sense of obligation led to the eucharistical offerings; and a conviction of sin to the expiatory sacrifices. But is it true that man is naturally a being possessed of gratitude to God for the con-

stant manifestations of his divine goodness? Will he not rather complain of hardships and inconveniences, than express his thanksgivings for mercies? And as to a conviction of sin leading him to take away the life of an innocent creature, to appease the anger of the Lord, we would rather conclude that he would have deemed the shedding of blood an aggravation of his guilt than otherwise. But, as it cannot be denied, that God commanded the children of Israel to make atonement of iniquity by animal sacrifices, it has been presumed, that he did it merely as a matter of accommodation, not that he approved of the thing itself, but found it necessary, to prevent his own people falling into the idolatry of the heathen. It is maintained, indeed, that "Moses enjoined these things upon them for the hardness of their hearts, and in consideration to the very evil customs to which they had been habituated in Egypt, that as they could not refrain from offering sacrifices, they might offer them to God, and not to demons." But, if the shadows of good things to come, were a mere accommodation to the improper prejudices and customs of the time, may not the substance itself be considered as a mere accommodation too? And religion, instead of being founded upon principles of immutable equity and eternal rectitude, degenerate into a system of expediency? But whatever may have been instead of the first sacrifices having been presented by man to God, "as demonstrations of gratitude, expressions of penitence, or means of conciliating favor,"—we disclaim all such pretensions on the part of man; and ascribe the origin of sacrifices to the Almighty: to him, and to him alone, we attribute the atonement. "That by any conceivable appropriation or disposal of animals or vegetables, these animals or vegetables should be considered as given to an invisible and spiritual being, without some previous appointment associating the ideas and establishing a connexion between the act and the purpose, is a conjecture which derives no

probability from experience; it is "an imaginary case, to which the history of man furnishes no parallel." \* \* \*

"The improbability of sacrifices having sprung from human invention, applies to sacrificial oblations of every kind; but presses with peculiar force on those which involve the destruction of animal life. That the Creator would be honored or appeased by the slaughter of his creatures, without his command or permission, is one of the most unnatural of all suppositions. It is evident from the language of the scripture, that animal food formed no part of human sustenance till after the deluge, when, for the first time, God granted it to Noah and his posterity. (Gen. i. 29, 30, and ix. 3.) And if the slaughter of animals in sacrifice was not a divine institution, and killing them for food had not yet been permitted, what reason can be assigned for believing, that before the flood men had any more right to take away the lives of the brutes than they had the lives of each other? Unacquainted with the true origin of a right which has been practised from time immemorial, the more intelligent and philosophical heathens, Pythagoras, Plato, and others, wondered how an institution so diabolical and abhorrent from the divine nature, as it appeared to them, could enter into the minds of men, and diffuse itself through the world." "This difficulty, inexplicable as it is on the principles of reason, completely disappears in the light of revelation." The origin of the atonement is too high in its antiquity for human invention. Man had scarcely become a criminal, and listened to the curse pronounced upon himself and his posterity, in consequence of transgression, before the declaration of mercy dropped upon the astonished ear, and the way of salvation was revealed to his mind through an atonement for his sin. Thence we read of the skins of victims on that occasion, as the clothing of our first parents; and we find their immediate offspring presenting their different oblations to God. "And the Lord had

respect unto Abel and to his offering." (Gen. iii. 21, and iv. 3, 4.)

Having thus ascertained the origin of the atonement, we now proceed,

II. To prove its necessity. This is evident from its appointment, and the express declaration of holy writ, that "without shedding of blood is no remission." (Heb. ix. 22.) The law of God is inflexible in its requisition, and prevents the sinner's entrance into the kingdom of heaven. It stands as with a two edged sword, to cut down the criminal without mercy; and rolls the thunder of Sinai over his head in ten-fold vengeance. The language of the law is, "Man must die."—"Die he, or justice must; unless for him some other able, and as willing, pay the rigid satisfaction, death for death." The rectitude of divine government, the character of God, the perfection of heaven in the exercise of mercy, the dispensation of Moses, the uniform testimony of the prophets, and the whole scheme of human redemption, appear as so many clear, faithful, and unshaken witnesses in support of the great doctrine of the atonement, as necessary for the remission of sin. God did not adopt a system of sacrifices from the heathen, to keep the children of Israel from idolatry; but he instituted a system of his own, to show the union of his mercy with the claims of his justice, in the salvation of a ruined world: and pagans borrowed of him; but they corrupted the streams of an original fountain of purity, and by the darkness of tradition, they wandered far from the way of life. Dr. Bates observes, "The life of the law depends upon its execution; for impunity occasions a contempt of justice, and by extenuating sin in the account of men, encourages to its free commission. If pardon be easily obtained, sin will be easily committed, Crimes unpunished seem authorized. "The first temptation was prevalent by persuasion that no punishment would follow. Besides, if upon bold violation of the law no punishment were inflicted, not only the glory of God's holiness would be

obscured, as if he did not love righteousness and hate sin, but suffered the contempt, and the commission of the other, without control; but it would either reflect upon his wisdom, as if he had not upon just reason, established an alliance between the offence and the penalty; or upon his power, as if he were not able to vindicate the rights of heaven." It is obvious, therefore, that there can be no forgiveness without an atonement. And now let us proceed:

III. To show its universal application in religious exercises. "And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation." The ancient tabernacle was divided into three parts; there was the court, where the brazen altar of burnt offering stood, and also the brazen laver, in which the priests washed the sacrifices, and purified themselves when they came and offered them upon the altar. (Ex. xxvii. 1; xxx. 17-22; xxxviii. 1-21; xl. 28-34.) Separated from this court by a veil, was the first tent or tabernacle, called the sanctuary, or holy place, where the daily service was performed; and inward of this, and separated by a veil, was the holy of holies, into which none but the high priest was permitted to enter, and he only once in the year; and that was on the day of annual atonement. (Lev. xvi. 2. Heb. ix. 7.) On that occasion it was that he made an atonement for the holy sanctuary, because of the uncleanness of the children of Israel, for though they did not personally enter, their sins were brought thither: he made an atonement for the tabernacle of the congregation, that is, the holy place in which the priests and Levites daily ministered: he made an atonement for the altar of incense; and he made an atonement for both priests and people. The application of the atonement was universal; there was not a service performed, not an object

used, not an individual employed in sacred things, nor one professor of righteousness amongst the many thousands of Israel, that did not require an atonement for the removal of impurity. "For when Moses had spoken every precept according to the law, he took the blood of calves, and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God had enjoined unto you. Moreover, he sprinkled likewise with blood both the tabernacle and all the vessels of the ministry, and almost all things are by the law purged with blood." (Heb. ix. 19-22.)

The universality of the atonement in its application in religious exercises, implies a general imperfection in man in the discharge of sacred duties; and, at the same time, it is a provision kindly made to meet his circumstances, and afford him consolation under his deepest distresses. We come to the mercy seat of God in prayer; but our petitions are often cold, formal, perplexed, and wandering; therefore the mercy seat is sprinkled with the blood of atonement, that we die not, (Lev. xvi. 13, 14,) but have our iniquities cancelled, and receive the tokens of Jehovah's favor. The word of God is pure, but the moment we touch it, it is brought into immediate contact with defilement; therefore, the book itself is sprinkled with blood, that our manner of handling it, and perusing its pages, may be forgiven. (Exod. xxiv. 8.) Our sweetest incense of praise to the Almighty is mingled and marred with many imperfections; therefore, the altar on which it ascends is cleansed with the blood of atonement, to render it acceptable. (Lev. xvi. 18.) The high priest, notwithstanding his official dignity, his sacerdotal vestments, and his nearness of access to God, is still the subject of moral infirmity; and therefore he must present an atonement for himself. (Lev. xvi. 11-24.) And as the whole congregation stand involved in one ruin, there is a general atonement made to expiate their guilt, and

to restore them to God and to happiness. The atonement, then, is of universal application in religious exercises; it extends to every age of the world in its efficacy; it is absolutely requisite for every class of human society; and without its acceptance, no man can be saved. But we must now proceed,

IV. To set forth the only victim by which sin was actually expiated. Notwithstanding the rivers of blood that were shed during the four thousand years that preceded the incarnation of Jesus Christ, notwithstanding the myriads of living creatures that had been sacrificed when the new dispensation was introduced, they were unable to cleanse one human conscience from defilement. "For it is not possible that the blood of bulls and of goats should take away sins." (Heb. x. 4.) They could render a man externally, ceremonially, or symbolically clean; (Heb. ix. 13,) that is, if by the touch of a dead body, or a leprosy, &c., any person was defiled, and excluded the camp in consequence of his ritual or physical impurity, he could be restored to the privileges of the congregation, after a certain time, or on the removal of his complaint, by presenting his offering according to the law of Moses: (Lev. xiv. 3;) but for moral offences, there never was, nor ever will be, any atonement but the death of Jesus Christ. The victims of the ancient dispensation were the mere emblems of his one offering; and when they were presented to God in a proper spirit, the worshipper directed his thoughts to the Redeemer for the remission of sin. They were shadows of good things to come, but Christ is the body. (Col. ii. 17, and Heb. x. 1.) "The Lord hath laid on him the iniquity of us all." (Isa. liii. 6.) On the imputation of guilt to Christ, however, we must carefully distinguish between legal answerableness and blameworthiness. It is only in the former sense, and not by any means in the latter, that sin can be charged to the account of Jesus. He was a sin offering to God, but never a personal

transgressor against the divine law. He was the Lamb slain; but was holy, harmless, and undefiled; he was the true scape goat, that carried away the iniquities of his people; but he passed through a world of impurity without the least moral taint, either in principle or conduct. "If," then, "the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your consciences from dead works to serve the living God?" (Heb. ix. 13, 14.) They were mere creatures, he was the Creator; they were not even human, he was divine; they were not advanced to the scale of man, and he possessed the attributes of God. Besides, they were designed for mere ceremonial purposes, and for the cleansing of the body; but the atonement of Christ was intended for moral purposes, to secure the eternal happiness of the soul. The efficacy of his offering arises from the natural dignity of his person, as King of kings, Lord of lords; as the supreme Governor of heaven and earth, and possessing the entire fulness of the Godhead in himself. (Rev. xix. 16, and Col. ii. 9.) The pious Hervey remarks, "Had our Saviour's sufferings been the sufferings of a mere man, or of the most exalted angel, I acknowledge they could have borne no proportion to our demerit. It were impossible for a finite being to distain the wrath or discharge the debt. But they were the sufferings of the Prince of heaven, and the Lord of glory; before whom all men are as dust, and all angels as worms. Was an infinite Majesty offended? An infinite Mediator atoned. Weigh the dignity, the immense dignity of the Redeemer's person, against the everlasting duration of our punishment, and it will not only counterbalance, but preponderate. Finite creatures can never make an infinite satisfaction; no, not through the most unlimited revolutions of ages. Whereas, when our divine Lord undertook the work,

being truly and properly infinite, he finished it at once. So that his sufferings, though temporary, have an all-sufficiency of merit and efficacy. They are, in this respect, parallel; nay, on account of the infinitude of his nature, they are more than parallel to an eternity of our punishment. "It was Emmanuel; it was the incarnate God, who purchased the church, and redeemed sinners 'with his own blood.' The essential grandeur of our Saviour communicated its ennobling influence to every tear that he shed, to every sigh he heaved, and every pang he felt. This rendered his sufferings a perfect, as their vicarious nature renders them a proper, satisfaction. And though the wood of Lebanon was not sufficient to burn, nor all the beasts thereof sufficient for a burnt offering, this sacrifice fully answers the exigency of the case. This sacrifice sends up an ever acceptable odor to the skies, and diffuses its sweet perfume through all generations; such as appeases heaven, and revives the world." Jesus Christ is the real paschal Lamb, that taketh away the sins of men: he is the true scape goat that has borne away the transgressions of Israel, to prevent their future remembrance: he is the only victim that could ever make a proper atonement for iniquity; the only altar that could sanctify human gifts to God; and the only high priest that ever stood up without moral defect in himself to make an offering for others. He has confirmed the gospel, as an infallible witness, or a martyr to its great principles, and left us an example of the noblest virtues. He has died as a testator, and bequeathed an immortal inheritance to us in his last will; and he has put away our sins by the sacrifice of himself, the just for the unjust, to bring us to God. Now, then, we observe from our present subject,

1. The atonement is a most important doctrine. It runs through the whole of divine revelation, and constitutes the entire harmony of the law with the spirit of the gospel. It is not to be viewed as a

topic of mere speculation; but as an essential principle of religion, to be vitally, experimentally, and practically applied to the heart, and conscience, and deportment, of every one who professes to be a christian. We must receive the atonement by faith, or we shall be for ever lost; in the figurative language of holy writ, we must eat the flesh and drink the blood of the Son of God, or we cannot live. (John vi. 53.)

2. The atonement relieves the wounded conscience. It is a balm provided by the Almighty for that beneficent purpose; and what may be considered as remarkable here, the day of Jubilee in Israel commenced on the day of atonement. (Lev. xxv. 9.) Therefore, as the people were mourning over their sins and afflicting their souls, and oppressed with sorrow of heart under a deep sense of their wickedness before God, (Lev. xvi. 29,) the trumpet of liberty was sounded; the forfeited patrimony was restored; the fetters of bondage were broken, and every debtor was discharged. Oh! happy change of condition! So it is with the penitent, to whom the atonement of Jesus is applied by the Spirit of God. The light bursts upon his native darkness, and he finds that the "blood of Christ cleanseth from all sin;" (1 John i. 7); therefore he throws off his sackcloth, and girds himself with gladness; he rejoices aloud in the God of his salvation, saying, "O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me." (Isa. xii. 1.)

3. The atonement honors God. It unites mercy and truth, righteousness and peace, with each other, in the pardon of sin. In the doctrine of atonement, the perfections of Deity form one grand constellation; one incessant blaze of glory around the eternal throne; one universal song of thanksgiving; one everlasting chorus in heaven, in which a number, beyond enumeration, are saying, "Unto him that loved us, and washed us from our sins in his blood, and has made us

kings and priests unto God, to him be glory and dominion for ever and ever. Amen."

T. W.

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For the Baptist Memorial.

REV. LEWIS WILLIAMS, OF MISSOURI

In the merciful dispensation of heaven, to a great extent, the elementary truths, and the genuine spirit of the gospel of Christ, have been propagated and diffused throughout our frontier settlements, by a class of men of very limited education, of plain and even rough exterior, of iron frames, but vigorous intellects, and who were most admirably qualified for the kind of work as evangelists to which Providence called them. Such have been, and such still are, a large majority of the ministers in the great Western Valley. Deficient as they are in a liberal education, the ministry of the frontier states, approved by the people, do, by their numbers and self-sacrifices, what could never have been done for want of the men, had a collegiate education been regarded as indispensable to the gospel ministry. This class of men have spread the truths and influences of the gospel into every western settlement, and to the remotest frontier. Baptists and Methodists, chiefly, have been the pioneers in the work. At a later period, the Cumberland Presbyterians co-operated, on the same broad principles of action. These pioneers, in a vast multitude of instances, have performed the warfare at their own charges, and amongst them are many noble spirits, who, though uneducated in the usual acceptation of that term, possess far-reaching minds, and are amongst the foremost with their influence and such means as they possess, in laying the foundation, and raising up institutions for the education of their young brethren in the ministry.

Many a preacher on the frontiers has worn out a most vigorous constitution, by

incessant labors, and severe hardship and exposure, and gone to a premature grave, unhonored and unknown beyond the settlements where his labors have produced a rich harvest to the praise of God and the glory of his grace. Many of this class, with whom the writer in by-gone years has taken sweet counsel, and with whom he has shared the toils of frontier life, are now numbered with the dead of other times, and whose obscure graves, in some dense thicket, is unmarked by the simplest and rudest monument. Their record is on high, and it may be refreshing to survivors to learn something of the piety and simplicity of their character, and their arduous, self-denying, and successful labors. The revered name of LEWIS WILLIAMS will long be remembered in Missouri, as a laborious, efficient, and successful preacher and missionary. He was born in North Carolina, on the 19th of May, 1784. His father emigrated to Upper Louisiana, as Missouri was then called, about 1795, and settled in an Indian and French village, called Owen's Station, fourteen miles northwest from St. Louis. The Indians of this settlement, (a mixture of Shawanoes and Delawares,) were known as "Rogers' band," from a white man, who was chief of the clan. This band, after marauding along the banks of the Ohio for some years, decoying and robbing boats and travellers, settled near Village-a-Robert, as Owen's Station was called by the French, and adopted partially civilized habits. The Indian boys were the early and almost the only associates of young Williams. For a little time they had a school in which white boys and Indians learned the simplest elements of reading. This was all the early *school* education of Lewis Williams. In another description of education, not unusual in the wilds of the west, he made quick and successful progress. No Indian, amongst his early associates, could draw the bow, point the arrow, direct the unerring rifle, or thread his way through the tangled forest, or across the pathless prairie equal to young



Lewis. In all that related to Indian skill and sagacity, border life, or the tactics of the hunter, he excelled. Yet in his figure and complexion there were no marks of the Indian. His skin had the clearness and freshness of a city beau, while his hair, glossy like silk, was nearly milk white. To become a skilful frontier hunter, requires talent, patience, perseverance, sagacity, quickness of perception, activity of mind, and intense thought. An indolent, imbecile mind, never can make a good hunter. Our friend Williams, from boyhood, was thoroughly trained in all that made him a most successful woodsman. When a mere boy, he could fetch a squirrel or hawk from the highest tree with his Indian bow and arrow, and when approaching manhood, no one could compete with him in rifle shooting. Persons unaccustomed to frontier life, little know how much in preservation of life and subsistence depend on such apparently uncivilized qualities. In early life he usually spent several months in the year in the occupation of hunting beyond the boundaries of white settlements, and often far into the Indian country. He learned to speak the Indian language, understood perfectly their cunning and usages, and was received by them as one possessing the qualities of a thorough bred Indian hunter. This includes a knowledge of the habits of the animals to be taken, patient and watchful sagacity, quickness of sight, close observation, and perfect self-command. A resolute, accomplished, and successful hunter, must have resources in his own mind, and promptitude of application for every emergency. Hence there is a species of mental training, different, it is true, from "book learning," but well calculated to draw forth and excite to action the intellectual powers.

From the period of the battle of Tippecanoe, November, 1811, till the defeat of the Indian forces under Tecumseh, at the battle of the Thames, and the death of their heroic champion, the frontier settlements of Ohio, Indiana, Illinois, and Mis-

souri, were constantly exposed to Indian depredation, and the tomahawk and scalping-knife of the savage threatened every hamlet. By provision of congress, companies of horsemen, armed with rifles, and furnishing their own equipments, were raised for the protection of the families. These companies, formed of hardy, sharp-shooting backwoodsmen, were called "Rangers," because it was their business to traverse the prairies and forests in advance of the settlements, and passing from station to station, (as the rude stockades in which the families took shelter were called,) for the protection of the inhabitants. To one of these companies our friend belonged. It was a business of hardship, fatigue, and constant exposure. The bare earth was often their couch, and the sky, or as it might perchance and often to be, the storms of heaven their covering. Each ranger furnished his own provisions, which were usually the coarse and scanty provisions obtained by the rifle, or shared by the half destitute, but hospitable settler. No one of the company was more faithful, resolute, daring, submissive to discipline, or patient under privations, than he of whom we now write. He served his country faithfully, and at the close of the war was discharged honorably.

After the war was ended, the various Indian tribes that had been hostile, by invitation of the agents of the government, met at Portage de Sioux, a French hamlet situated on the right bank of the Mississippi, a few miles above the mouth of the Missouri. The business of the treaty being adjusted, and all parties on friendly terms, the Indians bantered the commander to exercise their skill with the rifle at a mark with any of his men. Such exercises among borderers are frequent. The captain turned out Lewis Williams for this contest, knowing he was the most expert marksman in the company. The contest was conducted in all the forms of rifle-shooting, at arms' length, on a rest, and prostrate, from one hundred to one

hundred and fifty yards. In every instance Williams excelled. Veteran warriors tried their skill in vain. They stood appalled, shook their heads, and muttered something in their own language. He understood them, and in turn bantered them to shoot with the bow and arrow—their own favorite weapon for a mark. Here again they were foiled. An Indian never admits the inferiority of his race in matters connected with hunting. But this was a perplexing case. Had Williams possessed a swarthy, sun-burnt countenance, and lank, black hair, there would have been no difficulty. They could have claimed him as one of their own people. Approaching him, they examined his hair, stroked their hands over his face, opened his hunting shirt, but the extreme whiteness of the skin and silvered hair, proved a puzzler. At length one of their most expert marksmen, who had been foiled for the first time with the rifle and bow, exclaimed, "*White-haired pale-face, but Indian within him.*"

It must not be inferred from these traits of character, that Lewis Williams possessed in any degree a savage, brutal nature. This is by no means necessary, or even common in the backwoodsman. From reading, our early associations of the late Colonel Daniel Boon, were those of the rough, brutish desperado. Yet on personal acquaintance, how great was our disappointment when we found him directly the reverse—peculiarly kind, gentle, humane, and generous. So it was with Lewis Williams. On years of intimate association, in no one instance did he ever appear angry or unkind. We have seen the manifestation of deep feeling, and intense thought, laboring for forms of expression, yet in no instance did we ever witness aught but kind, humane, generous, and benevolent feelings.

In early life, without those restraints that civilization and refinement have cast around human nature, he was left in some measure to act out himself unrestrained. His father was a careless, good-natured,

hospitable frontier man, who, like most at that period, loved his dram, though not addicted to habits of intoxication; yet he was indifferent to religion. His mother was a member of the Baptist church before her removal from North Carolina, and maintained a consistent profession to a good old age. Indeed, we know not but she is still living. Doubtless maternal influence and prayer had their due effect upon young Williams. With a mind inclined to thoughtfulness and mental speculations, he early imbibed the notion of universal salvation. Probably the natural kindness of his disposition, and the desire to make others happy, led him to regard God as an indulgent Father, who would not be very severe with his wayward children. This, and other kindred errors, often originate in generous impulses, without any clear perceptions of revealed truth, or comprehensive views of the character and relationship to us of the Deity, as a moral Governor.

February 10th, 1807, he married Nancy Jump, who, like himself, had been raised in the neighboring settlement, but who had some better opportunities, and employed her time to better advantage in the art of reading. She proved an admirable help-meet, cheerfully and patiently sharing the hardships and privations of border life, both before and after her husband entered the ministry. She became the mother of eleven children, two of which died in infancy. The rest are living, and all but one professors of religion. May he, too, be brought within the ark of safety, that the whole family may dwell together in heaven! Their mother was industrious, frugal, patient under severe trials, and having professed religion soon after marriage, still lives, a devout christian widow.

The same year of their marriage, a church was constituted near their residence, in a settlement called Feeffe's Creek. Occasional preaching by the late John Clark, Thomas R. Musick, and others, was had by stealth in these remote settlements of Upper Louisiana, before its

cession to the United States, and some twenty or more Baptists had migrated thither. Immediately after the cession in 1804, the late Thomas R. Musick moved his family to the new territory and preached to the people, but circumstances prevented the formation of a church until the period already mentioned. This was the first protestant religious community formed in that part of the country. In 1810, a revival was manifested under the labors of Mr. Musick, occasionally assisted by visiting preachers from Illinois. In this revival, the dream of universalism was broken, divine truth came with clearness and power to his conscience, and Lewis Williams became a new creature in Christ Jesus. The proofs of conviction of sin and guilt, and the joys of conscious deliverance from condemnation, are so much alike in all converts, as to require in this case no particular details. We have heard him tell the story of his lost state and recovery by grace more than once, and yet there was nothing peculiar or uncommon. His views of his sinfulness and guilt were deep and protracted, and manifestations of pardon and adoption were gradual and permanent. Abundant evidence of a genuine and gracious change was furnished during thirty years of Christian and ministerial faithfulness. Although scarcely able to read, he commenced exhorting his fellow men to escape the wrath to come, and accept of salvation through Christ soon after he was baptized, which (we think) was early in 1811. The date of his ordination is not before us, but we suppose it to have been in 1812, consequently before he entered the ranging service.

Our personal acquaintance commenced early in 1818. He was then living on a little farm, in a rude log cabin, seventeen miles north-west from St. Louis, with an increasing family, and but little of this world's gear. He labored diligently, and his preaching was acceptable to all classes of people in the surrounding country. Much of his time was spent from home,

with no compensation, and at much personal and domestic sacrifice. He labored under peculiar embarrassment from lack of even a common school education in early life. There was no minister, or other christian brother within reach, who could give him any instruction in sermonizing, or any rules of interpretation of the sacred scriptures. His only coadjutor, and the only preacher in that part of the country, was equally deficient in literary qualifications. Still Mr. Williams possessed a vigorous intellect, much originality of thought, and a strong desire to investigate and understand subjects. He had the elements of talent, but uncultivated. There was mind, but almost wholly untrained by letters. In his case the discipline and training of a hunter and backwoodsman was of service. His mind was active and thoughtful. His knowledge of language was defective, and habits of speech had been formed from which he could never entirely free himself. We have heard him in all the fervor of intense interest in the truth, preach about Christ *descending* into heaven, after his resurrection from the dead, and pray with fervency that God would *degenerate* the hearts of the people. It is true, such uncouth expressions did no real harm, for if the plain, illiterate people, who waited on these well-meant and often useful ministrations, did not perceive the blunder of language, they understood what he meant. Truth, in these cases, does not suffer by imperfect diction.

We soon discovered that Lewis Williams was respected and beloved wherever he was known, and that he possessed the elements of a useful minister of the gospel. Aided by his companion, and by the light of the evening's fire, he had made considerable advances in reading. He had *one* book, and no more, (we except an old mutilated hymn book,) but that book he tried to study. From that book, and his own cogitations thereon, with humble reliance on divine illumination, he obtained the materials of thought and expression

for his public discourses. These, however, were formed on no system. There was no plan—no method—but the pouring out of such thoughts as gushed up from the deep fountain of feelings and intellect. He had a vigorous and retentive memory, and rarely forgot any thing he read or heard that was worth retaining.

Early in 1819, the writer settled in the village of St. Charles and taught a seminary. Brother Williams then resided but three miles distant, on the opposite side of the Missouri river. It was no hard matter to procure from the people who loved to hear him preach, but who were not habituated to support the gospel ministry, funds to enable him to hire a man to work his little farm for the summer, while he resided with the writer, and pursued such a course of study as seemed best adapted to aid him in the ministry. He was thirty-five years of age, had a dependent family to support, with habits already formed; hence it was deemed expedient to direct his studies in such a way as would furnish him the most help in the shortest time. A missionary associate of the writer had given him a Concordance, and Fuller's Gospel Worthy of all Acceptation, and he purchased a common dictionary.

He went over the *principles* of the English grammar, without the labor of committing all the rules to memory. The elements of logic and rhetoric were easily mastered, and the outlines of biblical interpretation, sermonizing, composition, and systematic theology, all claimed attention in one summer, while on the Sabbath, and often on Saturday, he preached the gospel to the destitute. The next year, 1820, was a season of peculiar affliction. Desirous of changing his residence to Franklin county, where was a wide region of destitution, he selected a location on the St. John's, a small stream that entered the Missouri about fifty miles west of St. Louis. Early in the spring he commenced clearing land for a crop, and erecting a rough cabin, preparatory to the

removal of his family. Here he had the misfortune to be wounded in the leg by a vicious horse, and after some days of suffering and privation, he was taken down the river in a canoe to his family. The writer had just removed from St. Charles to the same neighborhood. He lay several weeks debilitated with fever, with the excruciating pain of his wound, which finally threatened mortification, and it was decided that amputation alone could save his life. At that period experienced surgeons and proper instruments were not easily obtained. The operation was successfully performed by a surgeon from St. Louis, aided by the writer. It was protracted through twenty-five minutes, and of course excruciating; yet he bore it with fortitude and pious resignation. His long previous illness and great debility, caused most painful apprehensions lest he should expire under the operation, but a merciful providence preserved his life for future and great usefulness. For several previous years he had suffered much from an enlargement of the spleen, but the effusion of blood, and shock to his wasted frame, seemed to give it renewed energy. He recovered and retained health for many years.

During these protracted sufferings, his family was destitute of every article of subsistence, only as they were provided for by the hospitality of his brethren and friends; yet he never complained of the allotments of providence.

Having been provided with a wooden leg, in the winter of 1821, he removed his family to his location in Franklin county, where by hard labor he made a farm, and rendered more comfortable his rude dwelling. For fifty miles around, the settlements were nearly destitute of any preaching. South, throughout the lead mining district, and west, along the waters of the Gasconade and Osage, the scattered population at that period very seldom had any one to give them the bread of life. Occasionally, the circuit preacher of the Methodist connexion might be seen, threading

his way along the "bridle path," that connected the line of settlements. The people generally were poor, religious books and tracts had not found their way there, and at least two-thirds of the families were destitute of the scriptures.

The people would come out to hear preaching on any day in the week from many miles distant. The calls on Mr. Williams for appointments were incessant, but until he had provided something for his suffering family to live on, he could not make extensive tours. His knowledge and skill in hunting was a ready resource, and a short ride, and the crack of his unerring rifle, often supplied his table. During one autumn he killed forty-eight deer, numbers of turkies, and obtained an abundance of honey from the deposits of the bee in the hollow trees of the forest. During one of these excursions, while dismounted, his horse broke from him and ran homeward, the deer escaped wounded, and as if ill luck was not single, he broke his leg—the wooden one we mean. Though in the wilderness, more than three miles from home, he contrived, partly by hopping on one leg, and partly by crawling, to reach his cabin, where the writer had arrived on his missionary tour, and heard him tell the story of his achievement, although it was a trifling incident in border life.

A small church, organized by the writer in 1819, existed in the settlement where he resided, and claimed his services monthly. Another small body of believers existed twenty miles east, and another small church had a name to live in the Gasconade country, fifty miles west. North of the Missouri river were two little churches, and a long string of settlements almost wholly dependent on his ministerial visits. In 1822 and 1823, the writer travelled over a large circuit in Missouri, as a missionary under the patronage of the old Domestic Missionary Society of Massachusetts. Our appointments were so arranged as not to come in contact until the autumn of 1822, when we met and spent

some ten days together in filling a series of appointments, and attending the Missouri Association, to which both of us belonged. During the preceding summer, we had heard the report frequently, of the success of the labors of Lewis Williams. Persons of some judgment and experience, spoke of his ability as a preacher, and the advancement he had made. Some of his hearers, with a spice of superstitious feeling, attributed this change to the loss of his leg. More sagacious ones would associate with his present usefulness, the advantages of even a little education received in 1819. Others would name the few books he possessed, and the habit of reading, even on horseback, as he travelled to his appointments.

Of course, on our part, curiosity was wide awake, and we took some pains to pass a few days in his company, both preaching at the same appointments. The first sermon we heard him preach for more than three years, excited surprise, wonder and joy. The text was Rom. iii. 24. "*Being justified freely by his grace, through the redemption that is in Christ Jesus.*" His language had changed, though not entirely freed from uncouth expressions and quaint phrases. The illustrations were drawn chiefly from hunting, warfare, and frontier life. But they were readily understood, and felt by his hearers. There was analysis and method in his discourse, logic in his reasonings, and the gushing up of deep feeling, while he poured out the simple and great truths of the gospel. We never heard the great doctrine of justification by faith through grace, more clearly and impressively set forth, while every figure and illustration was intelligible and impressive, because derived from things familiar to his hearers. Often have we regretted not having taken at the moment, for the press, a sketch of this sermon, preached at a little neighborhood meeting on a weekday, in a rough log cabin; the people sitting on split slabs for seats, and the preacher standing behind a rude table holding the New Tes-

tament in his hand. Our readers in the more polished circles of society, may rely on it, there are no sleepy or listless hearers under these backwoods sermons, and; as on the occasion alluded to, it is quite common to see half the congregation in tears.

For several succeeding years after he devoted a large proportion of his time,—every day that could be spared from the wants of his family,—in preaching the gospel to the destitute regions around. The association, a small body of destitute churches, adopted a plan to raise some funds and sustain circuit preaching, and the annual perquisite received by Lewis Williams would average from \$30 to \$50. Besides Sabbaths he employed not less than one hundred and fifty weekdays in each year, in performing the various duties of a travelling missionary. He entered, heart and soul, into every good work; bible, Sabbath school, temperance, and missionary efforts, had his ready and cheerful co-operation.

In October, 1828, a revival of religion commenced at the Missouri Association, then held a few miles from his residence. A sermon of the late Rev. Thomas P. Green, a visitor to the association from the southern part of Missouri, was impressed by the Spirit of God, with singular power, upon the consciences of many. This revival soon reached St. John's church, and the young family of our friend Williams. His eldest son, now known to many of our readers as an indefatigable and successful missionary in the western part of the state of Missouri, was one of the earliest converts, and commenced preaching at the unusual age of sixteen. All his children but one, are disciples of Christ. Two of his sons are in the ministry, and a third, in a letter to his brother, has just expressed his conviction of duty to engage in the same work.

After the organization of the American Baptist Home Missionary Society, Lewis Williams came under its patronage, was wholly devoted to the work of an evange-

list, travelling over an extensive district of country, and laboring unceasingly with untiring zeal, devotion, and success. Yet in no case did his salary from the society exceed \$100. He delighted to labor for the honor of Christ and the love of souls; and in these labors he abounded. His heart was in the work, and the Holy Spirit condescended to give success. He planted many churches, and some of them in settlements where a short time previous Satan had his seat, and sin triumphed. The most profane and wicked men respected Lewis Williams; and rarely, indeed, was there any person, however unfriendly to religion, who would show it in his presence. Several young preachers, besides his own sons, were raised up under his ministrations, to whom he was a father indeed. Free from personal, selfish, and narrow feelings and motives, he delighted in mutual co operation, and rejoiced in the success of the work by whomsoever performed. Though conscientious and strict as a Baptist, he loved and rejoiced in the labors of all good men, who held and preached the great truths of the gospel. Through his influence the Franklin Association was organized in 1832, virtually as a missionary body, of ten churches, eight ordained ministers, two licentiates, and three hundred and seventy-four members. Baptized that season, eighty-four. This body increased under his ministrations and that of his coadjutors. In 1835, it numbered twenty-one churches, and seven hundred and ninety-seven members; the increase being almost wholly from baptisms, and its sphere of operations extended through a thinly settled and rough tract of country, one hundred and fifty miles square.

In 1837, he sold his farm in Franklin county, having contracted debts in sustaining his family while constantly devoted to the gospel ministry, and almost constantly absent from home, and removed into a newly settled district, fifty miles further west, in Gasconade county. His chief motive was to get into a more desti-

tute field, leaving his old range to the labors of his younger brethren. It was his delight to range where the gospel was seldom preached. He had just commenced a farm on the borders of a beautiful prairie, when, as we journeyed through this region in the Home Mission cause, we saw him for the last time in his new half-finished frontier cabin. He spoke with exultation of the destitution and of the immense field for gospel cultivation around him. It was soon after the financial pressure came over the land, and the Mission Board were unable to sustain their missionaries in the Western Valley, and we were then on an agency to see what could be done to relieve them. After conversation on the unpleasant prospects for further aid, the reply was characteristic of the man. "Never mind, we can get corn bread and bacon enough to live on here, and if that fails, I have the old rifle yet"—and immediately began describing the destitute settlements along the waters of the Gasconade and Osage, and his project of a circuit through that region. Here were a scattered population of thousands, many of whom did not hear half a dozen sermons in a year, and it was a field exactly suited to his genius and taste. Still he was obliged to make frequent excursions to his old range, and visit and water the churches he had planted.

The labors of a faithful frontier missionary, exposed as he must be to storms and sunshine—cold and heat—swimming creeks during high waters, and often "camping out" in unhealthy positions at night, will break down the most iron constitution. Premature age was fast coming over this indefatigable and self-sacrificing missionary. Repeated attacks of disease forewarned him that his warfare was drawing to a close. In March, 1841, (was it 1842?) he rode to St. Louis, to purchase the land on which he had settled and made a small farm. The weather was unfavorable, he took cold, and complained of illness before he had finished his business. Returning homeward, he reached the

house of an old friend and early associate, James Walton, sixteen miles from St. Louis, where he was obliged to take the bed, and in less than a week expired, strong in faith, giving glory to God! His body sleeps in the ground adjacent to Feeffe's Creek church, awaiting the sound of the last trumpet. His deathless spirit has received the plaudit, "Well done, good and faithful servant."

Perhaps our readers may complain of the length of this memoir. It is the only tribute we can pay to the memory of an old and valued christian friend and brother. Besides, we think it will be instructive for our brethren in these old states, and who are surrounded with such a profusion of comforts, to have a bird's eye view of frontier life, and frontier ministerial labors. There is nothing singular or extraordinary in the life, character, and labors of Lewis Williams. He is a correct type of many who have gone to their reward, and of many more who are still living; of the ministers God has raised up to perform the work of pioneers in the Master's service. This class of men are not well fitted for the work of pastors in single churches, but they have admirable qualities for itinerant preachers in our new settlements. They make useful and successful itinerant missionaries, and have spread the elements of gospel truth over the wide-spread regions of the Western Valley. These are the men who would distribute tracts and bibles, and all our religious books, if, perchance, the good folks who have regular pastors, and every facility of religious instruction would but furnish the means. These are the ministers for whom we have plead so often and urgently, for donations of small libraries, that their usefulness may be doubled.

Will our brethren respond?

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God only knows who is the greatest sinner; but every humbled sinner will think that he is the man.

## REVIEWS.

*Reasons why I am not a Churchman* : Richmond, Va., Ellison, 1844.

*Bible Episcopacy, a Bible Constituency of the Church and Bible Church ordinances exhibited. Eight Lectures delivered in the spring of 1844, in the Wentworth-street Baptist Meeting-house, Charleston, S. C.* By THOMAS CURTIS, D. D. Charleston, Burges & James, 1844.

Both of these publications, as their titles indicate, have been called forth, in part at least, by the lofty pretensions of that little fragment of our American Zion which most arrogantly and unreasonably claims to be "the church." They both have obvious claims to our notice, not only from the importance of the topics which they discuss, and the sterling ability which they evince; but also from the standing and relation of their authors. Too seldom have we been favored with productions of equal talent with these from our southern brethren. We venture thus to speak of their authorship, for though the former is published anonymously, we cannot be misled in our conviction, that its paternity is distinctly traceable to a distinguished and beloved brother of the south, who from ample experience has known what it is to be a churchman, and who is therefore the better able to set forth, as in this pamphlet he has done with great clearness and force, the *reason why* he is not and cannot be, consistently with his convictions of scriptural religion, attached to the Protestant Episcopal church. The brief preface of the pamphlet sets forth adequate, though by no means the whole reasons for issuing it from the press.

To all who do not love "*a Church*" better than they love *Christ*—and are willing to receive the truth in the love of it—this Tract is inscribed. As an apology for writing it (a work but little congenial to his feelings,) the author would state that, besides the sectarian "*Walk about Zion*," another pamphlet, not to make people

Christians, but "*Churchmen*," has been circulated most industriously through the country.

Without saying any thing of the spirit which thus seeks to disturb and poison the peace of society, or of the unkindness with which these productions assail all other denominations, and the arrogance which puts forth claims that are a speculation on the ignorance of readers, I shall in a few words give the reasons why I am not, and cannot be, a Churchman, much as I love and revere many who belong to that sect, which rather invidiously seeks to monopolize the word "*Church*."

The reasons here stated are the following: 1st. Because the Episcopal Church has brought out with her from the Popish church, and perpetuates practices and doctrines repugnant to scripture and to common sense. Sponsors in the baptism of infants, and baptismal regeneration are here set forth prominently, and look ridiculous as well as impious. The 2d reason assigned is because the Episcopal church has entirely abolished the popular form of government instituted by Christ and his apostles, and introduced one which is aristocratical. 3d. Because the church as instituted by the authority of the New Testament, has only two classes of officers, Presbyters or Elders, and Deacons; and the third class, styled in England Lord Bishops, and in this country misnamed Bishops, is the creation of spiritual ambition, and condemned both by the spirit and letter of the bible. This last point is reasoned and proved at considerable length, in which the author is led to examine the testimony of "the fathers," and sift from the mass of superstitious contradictions which is there contained, enough at least to condemn the modern innovation upon the scriptural usages.

His last topic is thus set forth :

There are other and minor reasons why I cannot be a churchman; as, for instance, the Popish observance, the formalities of worship, priestly and Episcopal vestments, Rochets, Gowns, and Surplices, and their changes, so unlike the simplicity of apostolic customs, the appellation "*Priests*"



applied to Pastors, an abuse condemned by the New Testament, in which Christ is the only Priest, and which betrays its Romish origin by squinting hardly at the impieties of the mass. These are with me, however, inferior matters, I therefore do not insist on them, but at once give my last reason why I am not a Churchman, which is, that I find the church organized by the Apostles now existing, and I hold it my bounden duty to sustain it.

1st. The apostolic Churches consisted of baptized believers.

2d. The baptism of the New-Testament is immersion.

3d. Lastly, the popular form of government; the simplicity of worship; the orders of Presbyter (called Pastor or Bishop when having charge of a church,) and Deacon, (an officer having supervision of the temporal concerns of the Church,) I find in that body to which I belong. And, while I love many who differ from me, and respect most devoutly their right of private judgment, yet, as I love Christ more, and am soon to answer him. I dare not throw my little influence in favor of any other church, and in opposition to that which I believe is striving to preserve in all things, the doctrines and usages embodied in the Scriptures.

These remarks, reader, I now leave with you, praying that God will lead, and guide, and bless you for Jesus' sake; and entreating you to remember the admonitions, "Ye are my friends, if ye do whatsoever I command you." "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." Jesus Christ "being made perfect, became the author of eternal salvation unto all them that obey him."

This completes the notice of the first of the books named at the head of this article. The Lectures of Dr. Curtis are more elaborate and extensive. They fill a good sized duodecimo volume, and at the time of their delivery awakened a lively interest in our chief southern Atlantic City, nor will that interest be diminished in the perusal, now that they are issued from the press. We bespeak for them a wide circulation, and an attentive perusal. The eight lectures are disposed as follows:

Lecture 1.—Introductory—General Platform of the Christian Church. 2.—

The Apostolic Office. 3.—The Bishop of the New Testament. 4.—The Rights and Duties of the Christian Minister. 5.—The Rights and Duties of a Christian Church, or Biblical Church government not Imperial, nor Monarchical, nor Aristocratical, but a Self-government under Christ. 6.—Bible Church Government intended for a Bible Constituency only, but well adapted for the full development of the Christian System, and all the advantages of modern society. 7.—Bible Church Ordinances. 8.—Recapitulatory; and showing the connexion of the subject with certain Controversies: and in an Appendix alterations in the English and American Liturgies, etc.

We cannot better illustrate the ability with which these themes are treated, than by selecting a few paragraphs, from different parts of the volume; and as they must appear disjointed, we will give to each an appropriate heading.

#### *Church and Congregation.*

Among the instructions of King James I. to the authorized translators of this version, this was not the only one, but the most prominent. That the word *ekklesia* was not to be rendered congregation (by which the older version of Tyndale—and Doddridge and Campbell have rendered it) but church. Now the latter (church) had already become equivocal. It meant then, as now, either the people with their clergy, or the clergy without the people—sometimes "a synod of bishops or presbyters," says a competent authority. "Congregation" could not be made so accommodating. It meant, as does the original term, the whole, clergy and people—(as on this point the Episcopal church has well said, "The church is a congregation of faithful men.") Try the difference by the memorable law of our Saviour, Matt. xviii. Tell it (the offense of an obstinate brother) to the church. Hear the church. If this could not be forced to mean, Tell it to the clergy, Hear the clergy (the established governors of the church with the king at their head) it was desirable that it should look that way. It must not be suffered to mean, Tell it to the people, Hear the people, which had it been, as before, fairly translated "congregation" it would, inclusively have taught. No. It must look away from this, as far as possible—I

must not detain you with nice questions of criticism. "Acquaint the congregation"—"Hear the congregation" is Campbell's version, (a Presbyterian,) which he defends by a long note. "This must mean the particular congregation to which you both belong," says the learned Bloomfield, an Episcopalian. Pause, then, a moment over the breadth of this rule. "Appeal not in the last resort," (says Christ, virtually,) "to pope or cardinals; bishops or princes; general assembly, synod or presbytery; but tell it to the congregation—Hear the congregation. If he will not hear the congregation—your congregational or church power over him ceases. The laws of my kingdom provide nothing more." Let him be unto thee a heathen man and a publican. Surely it means to us all this!

### *Modern Episcopacy.*

Modern Episcopacy cannot be Protestant. It is a portion of the Romish polity omitted to be protestantized in the English Reformation, and which still holds by Rome. The system unscripturally exalts church officers. It is based on church traditions, not on God's Word. It elevates the modern bishop avowedly, above the preacher, and the preaching of the cross of Christ.

### *The Apostles, as witnesses, not transferable.*

They have prominently to prove to all time their Master's life, death and resurrection—and it must be no hear-say proof. They are chosen to be apostles, one and all of them as witnesses of these things. It is almost needless to observe, that but one set of men could do this: but very needful to recollect that you may practically and very materially weaken their testimony, by interfering with its originality, its prominence, or its entire peculiarity. By not permitting it to stand out singly and alone. You may divert from them the mind's eye by a parade of other objects. You may only hear them, as from a remote distance, and as the broken voices of age and imbecility, when God means their testimony to be "ever nigh" in the vigorous energy of its youthful tones. You may drown that testimony in clamor; you may hide them behind a crowd of cardinals and bishops, as easily as behind a mob of clowns. And you do essentially weaken it by allowing men a parity of office in the church with these men—those who have

not a shadow of claim to this primary qualification, this indispensable *sine qua non* condition of being heard as Apostles—"Have I not seen the Lord?" Yet men are to be acknowledged by us, we are told, "as if they were Apostles. Whatever we ought to do, had we lived when the apostles were alive, the same ought we to do"—in regard to "the bishops" of a particular church. It is a monstrous claim; and one, to admit which, is to weaken the greatest bulwark of outward and inward Christianity—the Apostolic testimony to the resurrection of Christ.

### *No rule in the N. T. for church officers to administer ordinances.*

The New Testament guards in its very silence against ambitious spirits in the church. Aspiring men will deny it, but the revealed prerogatives of the permanent officers of the church are singularly few. There is an inspired jealousy of such prerogatives, so to speak. The Apostles disclaim all dominion over men's faith. They make themselves but a medium of divine communications. Our faith does not stand on their word, as men. They institute no sacrament. Nor can any man find the right to administer either sacrament, confined by the statute book of the New Testament, to any church officer. We believe it is the best construction of the commission to teach and baptize that none but regular teachers should baptize. We agree that both for order and edification, the bishop or pastor of a church should preside at the Lord's table, as in all assemblies of the church. But the earnest sticklers for power can find no express rule in the New Testament about either. Matter of construction is it after all: and a silent invaluable rebuke of the lust of power that it should be so. What Christ might have prescribed for the love of order; and what he may approve as done for the sake of order and decency, He would not prescribe in terms, lest the love of power should fasten upon it and abuse it.

### *Translation of the word episkopoi, Acts xx.*

I will, for the present, only observe that this, the most important passage in the Episcopal controversy has been here, by the modern bishops, (so largely the translators of our version,) painfully and pitifully obscured to the common reader.—They must have known the original term

to have been by themselves on other occasions, translated "bishops." Why not, then, here preserve that term? I must add, that no motive honorable to these prelates can be assigned for this. Too well they knew that this text would have taught the common people that the Ephesian elders were all bishops; and were said by St. Paul to have been made bishops by the Holy Ghost. How dare any man, by translation or otherwise, unmake them? It is the most remarkable instance, perhaps, of these learned men yielding, unworthily, to the influence of their own office, under a pedantic monarch, King James—who, in the very conference that led to this translation, declared his strong attachment to the Episcopal system, as favorable to his own arbitrary views; or in so many words, that he was convinced of the truth of the adage, "No bishop no king."

*Official relation of pastors to the ordinances of the Church.*

He is the administrator, on the principle of order, of the Christian sacraments. No people have the right to constrain his judgment of fit candidates for either; while he has none to constrain theirs. On his commission from Christ he baptizes; into their social privileges church members are only to be admitted by the people's full consent.

*Unauthorized Changes.*

I will make, in conclusion, but a single general remark: "The authority to alter any thing legally complete or established, is always a prior question to that of any pretensions to improve it."

The Apostle illustrates this principle by "a man's covenant," which, although human, he says, "if it be confirmed, no man disannulleth (it) or addeth thereunto." In modern society, altering the face of a negotiable pecuniary instrument, to add to its value, is a high mercantile misdemeanor: altering by private hands a public document, is an usurpation of public authority.

Now, no man with the New Testament and any fair modern account of certain church offices before him, can doubt that large alterations have been made in them. The fact is beyond dispute. It is conceded in terms, because just impossible to be denied or concealed. Extensive alterations have been made. We know the

modern bishop of our church is not the bishop mentioned in the New Testament, say fifty able Episcopal writers. Our deacons are not those there described. It was an alteration made afterwards to avoid schism. I will only mention Bishops Jewel, Hooker, Hammond, Burnet and Heber, as all conceding this. It was after the Apostolic age, says Bishop Onderdonk, that the name bishop was taken from the second order (of ministers) and appropriated to the first. Then, *why* are they not respectively, the men known in the New Testament by those names? These officers are meant to be established there. Timothy and Titus are professedly taught by inspiration, how they ought to behave themselves in the establishment of such offices; how to supply every thing that was "wanting" in regard to them. The New Testament is itself a covenant of God, confirmed and complete, to bless His people through particular institutions; among the rest, through a certain description of holy and laborious men, His ministers there described. Now, may we not say to these brethren, have you "disannulled" no part of this covenant by no longer allowing the primitive elder or bishop to be a bishop? Have you not added to it largely? The Holy Ghost called and named one kind of man, of local and duly limited authority, Episcopos,—and you have called and named another kind of man, with much larger authority, Episcopos. He had but one church, as you admit, and the Apostles thought it enough for him: you give him many churches. He was always in charge of a parish: you give him no charge of a parish. He being a bishop at Colosse, would have been an usurper of authority had he required spiritual obedience from any one at Laodicea, three miles from Colosse. But you give him jurisdiction over whole provinces, and states, and churches, hundreds of miles apart. Pretensions to have improved his functions or his usefulness cannot be heard, according to St. Paul, in such a case. You have not proved the right to alter: you have trespassed in the matter of altering, a complete and confirmed covenant.

*Free Church of Scotland.*

Our chief fears for the Free brethren of Scotland is, that they are not quite recovered from the intoxicating cup of State endowment. As we have read the history

of that church, how bitterly has she suffered from her political connexion! France and the House of Lorraine were, by means of it, nearly successful in crushing the young Protestant cause under Knox. It attained the degree of success it did, not in virtue of that connexion, but in spite of it. The Stuarts and hierarchy of England from James I. to Queen Anne, thus assaulted all her peculiar church polity. It has cost Scotland her best blood; the lives of her best patriots, and truest nobility; the time, talent and learning of her most distinguished men through a course of centuries; and now this original error of a christian church accepting State patronage, (and the modern result of statesmen being determined to manage it,) has been the bitter disruption of the whole fabric; shaken every rock in Scotland, under our eyes, and spread through all her glens confusion and strife. Our surprise is not, that such men as Chalmers and Sir David Brewster, see the inconsistency of all dependence of the church on the State to the degree they do; but that they did not perceive it much sooner, and do not abhor it more. Would you send a blind man to Europe to choose optical instruments for the new observatory at Washington; or even a young christian Cherokee, who knows nothing of Astronomy? Not a whit less preposterous is it to seek or to endure, (as we hold,) the interference of any worldly patron in the affairs of the christian church, and whether he appoint to her an archbishop or a parish minister.

#### *Self-government of the church under Christ.*

That bible system is, in fine, a Self-government under Christ. Our written constitution has its first and constituting article in the often-quoted text, St. Matthew's Gospel xviii. 20, "Where two or three are gathered together in my name, there am I." The whole chapter is built on the worth of one soul—"One of those little ones which believe." "Wo unto the man by whom causeless offences come into such a community." But the nature and powers of its government are illustrated by the manner in which he is to be treated. Cases of public scandal and offence there are, (as in all other communities,) specially provided for; and in which the executive officer or minister may act promptly. "Them that sin, rebuke before all."

But this chapter will illustrate the pervading spirit of Bible Church government,

and particularly its final power. It is chiefly devoted to this subject. So little disposed is Christ to bring these powers into frequent exercise, or to encourage among his people the lust of being "many masters," that he places all church interference, in the majority of cases, some removes off. If the individual offender or one supposed to offend, can explain himself or be reclaimed by another individual, it is first and most of all recommended that he should be. If this fail, an intermediate social exhortation is to be tried. This is better, says Christ, than any church discipline. Thus two or three peace-makers will do the best work they can for their brethren or that can be done by anybody in the case. "If he shall neglect to hear them," proudly resist their best efforts, or unduly hold the case in suspense or contempt, "tell it unto, or acquaint the congregation," as Campbell has it; "and if he will not hear the congregation, let him be unto thee as a heathen man," &c. Then follow the high sanctions of this congregational discipline.—"What ye bind and what ye loose, is bound and loosed in Heaven—(addressed, here observe, to God's assembled church or congregation.) And the stringent part of all comes now—the true key-stone of the arch of church power, (other than which must no man insert one)—the words which we first quoted—"For where two or three are gathered together in My name." It preaches out all other power to preach Christ, as we would, and that of a church acting on the simplest plans in His name.

We have been so deeply interested in the 6th lecture on Bible Church Constituency, that we have determined to obtain, if possible, the author's consent to transfer it entire, or with slight abridgment to our pages. It contains most important truths, so happily expressed and illustrated, that our readers will thank us for furnishing them in some future number of the Memorial, one of the longest and most valuable articles which we have ever published.

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Never engage in any dispute about religious truths, knowing that it will only engender strife, and confusion, and every evil work.

**DOMESTIC SLAVERY, Considered as a Scriptural Institution, in a correspondence between Rev. Drs. Fuller and Wayland. Revised and corrected by the authors.** New-York, L. Colby, 1845.

This volume contains the letters which have been extensively published in nearly all the Baptist papers during the last six months. They are here collected into a convenient 18mo. volume of more than 250 pages, with a preface, and a concluding letter by President Wayland. We fully agree with him in the following remarks from the preface: "I think that the letters of Dr. Fuller must, in many cases, modify the views, and, in still more the feelings of christians at the North. Whether mine will have the same effect at the south, I am unable to determine. If in any manner the cause of truth shall be advanced, and especially, if the disciples of Christ, by more clearly perceiving the sentiments of each other, shall find that the ground of christian charity is both wider and firmer than they had apprehended, some good, at least, will have arisen from this discussion."

Deeply do we regret that the views here inculcated had not been presented earlier, and considered more thoroughly on both sides of the line. They might, and we think they would have powerfully aided to prevent that disruption among brethren, which now seems hastening to its lamentable consummation.

Still, as it is never too late, (that is, never useless,) to correct both our judgment and our feelings, we cannot but hope these letters will be widely circulated and prayerfully pondered. The additional letter of Dr. Wayland is specially worthy of notice, containing a summary of the points of agreement in this controversy.

**OUR PERIODICAL LITERATURE.**—The Christian Review for March is before us, with its usual variety of choice articles. The editor, Rev. S. F. Smith, has given us an introduction, in which the history of the work, and an analysis of its rich

and varied contents for the whole period of its existence, are faithfully chronicled. The inquiry is a natural one,—why has not so good a work received an ample support? Two or three reasons occur to us, as having tended to diminish its circulation. 1. The want of a larger number of denominational articles, not necessarily controversial, or generally so; but those having special reference to the interests, duties and relations of the great Baptist family. 2. The want of a knowledge of, or an interest in the authors of the several articles. Were their names generally connected with their writings, and did they prove to be, in most instances, beloved and well known Baptist brethren, we are satisfied the interest would be greatly enhanced. 3. The expensiveness of the work is objected to by some. They may compare the amount of its contents with our own, and finding them nearly similar, while the Review costs three times the price of the Memorial, they deem it incompatible with their notions of economy to subscribe for it. Still, we cannot but desire most sincerely that the work may be more generally patronized.

[Sears' New Monthly Magazine, Mrs. Allen's Mothers' Journal, and Keeling's Baptist Preacher will all receive the attention which our warm approval warrants, in a future number.]

**ISABEL, or Trials of the Heart.**—VOYAGES ROUND THE WORLD, *since the death of Captain Cook.*—POEMS, *by Fitz Greene Halleck.* These three small volumes from the Harpers, have just appeared, and are deserving of a more extended notice than our space will allow. The first is a simple, and we doubt not a truthful record, of the humble life, and every day trials of one who learned christian obedience by the things which she suffered, may be read with profit by a numerous class. The second, containing remarks on the social condition of the inhabitants in the recently discovered countries; their progress in the arts, and more especially, their advancement in religious knowledge, will not only

be read with lively interest at present, but deserves to be preserved for future reference. It forms an interesting addition to the much admired volumes of the family library.

The last contains within the limits of 100 pages, near 30 of the admired effusions of the gifted bard; some playful and humorous, and all worthy the high distinction which he has already secured. As a specimen adapted to our pages, we insert his version of Psalm cxxxvii, "By the rivers of Babylon."

We sat us down and wept,  
Where Babel's waters slept,  
And we thought of home and Zion as a long-gone happy dream;

We hung our harps in air  
On the willow boughs, which there,  
Gloomy as round a sepulchre, were drooping  
o'er the stream.

The foes whose chain we wore,  
Were with us on that shore,  
Exulting in our tears that told the bitterness of  
wo.

"Sing us," they cried aloud,  
"Ye, once so high and proud,  
The songs ye sang in Zion ere we laid her glory  
low."

And shall the harp of heaven  
To Judah's monarch given  
Be touched by captive fingers, or grace a fetter-  
ed hand?

No! sooner be my tongue  
Mute, powerless, and unstrung,  
Than its words of holy music make glad a stran-  
ger land.

May this right hand, whose skill  
Can wake the harp at will,  
And bid the listener's joys or grief's in light or  
darkness come,  
Forget its godlike power,  
If for one brief, dark hour,  
My heart forgets Jerusalem, fallen city of my  
home!

Daughter of Babylon!  
Blessed be that chosen one,  
Whom God shall send to smite thee when there  
is none to save;  
He from the mother's breast,  
Shall pluck the babe at rest,  
And lay it in the sleep of death beside its fath-  
er's grave.

## CONSOLATION.

PSALM XL.

BY THE REV. I. COBBIN, A. M., OF LONDON.

As pants the hart his thirst to cool,  
So pants my spirit, Lord for thee:  
As water to the thirsty soul,  
So is thy presence dear to me.  
When shall I visit thine abode,  
I long to tread thy courts, my God.

By day, by night, my tears would flow,  
These are a broken spirit's food,  
Mock'd by a base insulting foe,  
Who vaunting asks 'and where's thy  
God?'

Ah, I was wont a song to raise  
With them that throng'd his courts of praise.

Why, O my soul, should sorrow throw  
Around thee everlasting night?  
Thy God athwart the gloom of wo  
Can quickly shed celestial light.  
Hope in his name, whose cheering rays  
Shall turn thy mourning into praise.

O God, my God, my spirit sinks  
Beneath the pressure of my woes,  
Yet often still on thee it thinks,  
And there would find a sweet repose.  
From Jordan's Land and Hermon's Hill,  
My soul would love and praise thee still.

In torrents pours the angry flood,  
And waves on waves around me roll,  
Yet thou wilt check their rage, my God,  
And save from death my living soul.  
The day shall break, and midst the night,  
In prayer and praise will I delight.

With God my rock, my soul shall plead,  
Why triumphs still the bitter foe?  
O save me in the hour of need  
And lay the vaunting rebels low.  
'Where is thy God?' they ask; no dart  
Can deeper pierce my bleeding heart.

Why, O my soul, should sorrow throw  
Around thee everlasting night?  
My God athwart the gloom of wo  
Can quickly shed celestial light.  
Hope in his name, whose cheering rays  
Shall turn thy mourning into praise.

## MONTHLY RECORD.

We lay aside every thing else prepared for this department, to insert, by request, for convenient reference, and permanent preservation, the documents connected with the threatened division of the South and North, in the work of Foreign Missions. The first item consists of

## THE ALABAMA RESOLUTIONS.

Whereas, the holding of property in African negro slaves has for some years excited discussion, as a question of morals, between different portions of the Baptist denomination united in benevolent enterprise: and by a large portion of our brethren is now imputed to the slaveholders in these southern and southwestern states, as a sin at once grievous, palpable, and disqualifying:

1. *Resolved*, By the Convention of the Baptist denomination in the State of Alabama, that when one party to a voluntary compact among christian brethren is not willing to acknowledge the entire social equality with the other, as to all the privileges and benefits of the union, nor even to refrain from impeachment and annoyance, united efforts between such parties, even in the sacred cause of Christian benevolence, cease to be agreeable, useful, or proper.

2. *Resolved*, That our duty at this crisis requires us to demand from the proper authorities in all those bodies to whose funds we have contributed, or with whom we have in any way been connected, the distinct, explicit avowal that slaveholders are eligible, and entitled, equally with non-slaveholders, to all the privileges and immunities of their several unions; and especially to receive any agency, mission, or other appointment, which may run within the scope of their operations or duties.

3. *Resolved*, That to prevent a gradual departure from the principles of church independence, and the assumption, by Societies, Boards, or Committees, of the inalienable rights of the churches, as well as to prevent the recurrence of difficulties in future, this Convention do hold, that in all those Conventions, Societies, or Boards, of which we may be a constituent part, whenever the competency or fitness of an individual to receive an appointment is under discussion, if any question arises af-

fecting his morals, or his standing in fellowship as a christian, such question should not be disposed of to the grief of the party, without ultimate appeal to the particular church of which such individual is a member—as being the only body on earth authorized by the scriptures, or competent to consider and decide this class of cases.

4. *Resolved*, That the President and Secretary of this body be a committee to transmit copies of this preamble and these resolutions to those bodies for whose treasures any of the funds, now in hand or hereafter to be received, may be designated—and to call their attention expressly to our second resolution: that, should any responses be received, the President of this Convention shall call together the officers and directors thereof, by a notice in the Alabama Baptist, inserted at least thirty days previous to the time of meeting; that a majority of these persons, or eight in number, shall be a quorum for business; and the quorum assembled, or a majority of them, shall decide whether the said moneys, or any portion of them, shall be forwarded to the bodies for whom they were designed, or be held until the next meeting of this body, subject to be reclaimed or re-appropriated by the donors severally.

5. *Resolved*, also, That the Treasurer of this body be, and he is hereby instructed, not to pay any money intended to be applied without the limits of his state, except at the written order of the President of this Convention, with the concurrence of the Board of officers before mentioned; and this body, profoundly sensible of the vast issues dependent on the principles herein advanced, will await, in prayerful expectation, the responses of our non-slaveholding brethren.

6. *Resolved*, That the Secretary of this Convention, as far as practicable, transmit at least one copy of these minutes, when published, to the presiding officers of each Baptist State Convention or General Association in the slaveholding states.

REPLY OF THE FOREIGN MISSION BOARD  
TO THE ALABAMA CONVENTION.

Dear Sir: We have received from you a copy of a Preamble and Resolutions, which were passed by the "Baptist State

Convention of Alabama." And as there is a "demand" for distinct and explicit answers from our Board, to the inquiries and propositions which you have been pleased to make, we have given to them our deliberate and candid attention.

Before proceeding to answer them, allow us to express our profound regret, that they were addressed to us. They were not necessary. We have never as a Board either done, or omitted to do any thing, which requires the explanation and avowals that your Resolutions "demand." They also place us in the new and trying position of being compelled to answer hypothetical questions, and to discuss principles; or of seeming to be evasive and timid, and not daring to give you the information and satisfaction which you desire. If, therefore, in answering with entire frankness your inquiries and demands, we should express opinions which may be unsatisfactory or displeasing to you, our plea must be, that a necessity was laid upon us. We had no other alternative, without being wanting, apparently, in that manly openness which ought to characterize the correspondence of Christian brethren.

In your first Resolution, you say, "that when one party to a voluntary compact between Christian brethren is not willing to acknowledge the entire social equality with the other, as to all the privileges and benefits of the union, nor even to refrain from impeachment and annoyance, united efforts between such parties, even in the sacred cause of Christian benevolence, cease to be agreeable, useful, or proper." In these sentiments we entirely coincide. As a Board we have the high consciousness, that it has always been our aim to act in accordance therewith. We have never called into question your social equality as to all the privileges and benefits of the Foreign Missionary Union. Nor have we ever employed our official influence in impeaching or annoying you. Should we ever do this, "our united efforts," as you justly say, would "cease to be agreeable, useful, or proper."

In your second Resolution, you "demand the distinct and explicit avowal, that slave-holders are eligible and entitled to all the privileges and immunities of their several unions, and especially to receive any agency, mission, or other appointment which may fall within the scope of their operations and duties."

We need not say, that slaveholders,

as well as non-slaveholders, are unquestionably entitled to all the privileges and immunities which the Constitution of the Baptist General Convention permits, and grants to its members. We would not deprive either of any of the immunities of the mutual contract. In regard, however, to any agency, mission, or other appointment, no slaveholder or non-slaveholder, however large his subscriptions to Foreign Missions, or those of the church with which he is connected, is on that account entitled to be appointed to an agency or a mission. The appointing power, for wise and good reasons, has been confided to the "Acting Board," they holding themselves accountable to the Convention for the discreet and faithful discharge of this trust.

Should you say, "the above remarks are not sufficiently explicit; we wish distinctly to know, whether the Board would or would not appoint a slaveholder as a missionary;" before directly replying to this we would say, that in the thirty years in which the Board has existed, no slaveholder, to our knowledge, has applied to be a missionary. And, as we send out no domestics or servants, such an event as a missionary taking slaves with him, were it morally right, could not, in accordance with all our past arrangements or present plans, possibly occur. If, however, any one should offer himself as a missionary, having slaves, and should insist on retaining them as his property, we could not appoint him. One thing is certain, we can never be a party to any arrangement which would imply approbation of slavery.

In your third resolution you say, that, "whenever the competency or fitness of an individual to receive an appointment is under discussion, if any question arises affecting his morals, or his standing in fellowship as a Christian, such question should not be disposed of to the grief of the party without ultimate appeal to the particular church of which such an individual is a member—as being the only body on earth authorized by the Scriptures, or competent to consider and decide this class of cases."

In regard to our Board, there is no point on which we are more unanimously agreed, than that of the independence of churches. We disclaim all and every pretension to interfere with the discipline of any church. We disfellowship no one. Nevertheless, were a person to offer him-



self as a candidate for missionary service, although commended by his church as in good standing, we should feel it our duty to open our eyes on any facts to the disadvantage of his moral and religious character, which might come under our observation. And while we should not feel that it was our province to excommunicate, or discipline a candidate of doubtful character, yet we should be unworthy of our trust, if we did not, although he were a member of a church, reject his application. It is for the Board to determine on the prudential, moral, religious and theological fitness of each one who offers himself as a missionary; it is for the church of which such an one is a member, to decide whether he be a fit person to belong to their body.

The other resolutions which were passed in your recent Convention, regard more your own action than ours. They therefore call for no remarks from us. We should have been gratified, in the present impoverished and embarrassed state of our treasury, if the brethren in Alabama, confiding in the integrity and discretion of the "Acting Board," could unhesitatingly have transmitted to us their funds. We have sent out missionaries, and enlarged our operations, in the expectation that, so long as we acted in conformity with the rules and spirit under which we were appointed, we should be sustained both by the East and the West, the North and the South. If in this just expectation we are to be disappointed, we shall experience unutterable regret.

We have, with all frankness, but with entire kindness and respect, defined our position. If our brethren in Alabama, with this exposition of our principles and feelings, can co-operate with us, we shall be happy to receive their aid. If they cannot, painful to us as will be their withdrawal, yet we shall submit to it, as neither sought nor caused by us.

There are sentiments avowed in this communication, which, although held temperately and kindly, and with all due esteem and Christian regard for the brethren addressed, are, nevertheless, dearer to us than any pecuniary aid whatever.

We remain yours, truly,

In behalf of the Board,

DAN. SHARP, President.

BARON STOW, Rec. Sec'y.

REV. JESSE HARTWELL, President Alabama Baptist State Convention.

The next document of interest was the ADDRESS by the Board of THE FOREIGN MISSIONARY SOCIETY OF VIRGINIA, to the Baptist churches of that State. We would gladly give the whole of this, but our space utterly forbids, and we insert merely an analysis, with the resolutions affixed to it.

Concerning this unexpected resolution of the Board, we wish to speak with candor and courtesy, but we must also speak with frankness and firmness. It is an outrage on our rights. This will clearly appear from the following considerations:

1. The decision of the Board is *unconstitutional*.

2. The decision of the Board is a manifest violation of the *compromise resolution* adopted at the last meeting of the Convention. This is the resolution—

"Resolved, That, in co-operating together as members of this Convention in the work of Foreign Missions, we disclaim all sanction, either expressed or implied, whether of slavery or of anti-slavery; but, as individuals, we are perfectly free both to express and to promote, elsewhere, our own views on these subjects in a Christian manner and spirit."

3. The decision of the Board is *inconsistent with admissions* made in the letter under consideration.

4. The decision of the Board is *unjust* to the Southern supporters of the Convention.

5. The decision of the Board, supposing it not intended to produce division, is as *unwise*, as it is unjust.

In view of the considerations above presented, the Board of the Virginia Foreign Mission Society have adopted the following resolutions:

1. *Resolved*, That this Board have seen with sincere pain the decision of the Board of the Baptist Triennial Convention, contained in a recent letter addressed to Rev. Jesse Hartwell, of Alabama, and that we deem the decision unconstitutional, and in violation of the rights of the Southern members of the Convention; and that all farther connexion with the Board, on the part of such members is inexpedient and improper.

2. *Resolved*, That the Treasurer of this Board be required to deposit in one of the Savings banks of the city, any funds which may be in hands or which may

come into them, to be disposed of as the Society, at its annual meeting, may direct.

3. *Resolved*, That this Board are of opinion, that in the present exigency, it is important that those brethren who are aggrieved by the recent decision of the Board in Boston, should hold a Convention, to confer on the best means of promoting the Foreign Mission cause, and other interests of the Baptist denomination in the South.

4. *Resolved*, That in the judgment of this Board, Augusta, Georgia, is a suitable place for holding such a convention; and that Thursday before the 2d Lord's day in May next is a suitable time.

5. *Resolved*, That while we are willing to meet our Southern brethren in Augusta, or any other place which may be selected, we should heartily welcome them in the city of Richmond—and should it be deemed proper to hold it in this city, the Thursday before the 4th Lord's day in June next will be a suitable time.

On motion,

*Resolved*, That churches and associations of the State be recommended to appoint delegates to the proposed Convention.

*Resolved*, That the proceedings of this meeting be published under the direction of brethren Taylor, Jeter, Walker, and Smith.

J. B. TAYLOR, *Pres't Board*.

C. WALTHALL, *Sec'y*.

Next we have a resolution passed by the

#### EXECUTIVE COMMITTEE OF THE GEORGIA BAPTIST CONVENTION.

*Resolved*, 1. That we fully approve the sentiments and resolutions of our Virginia brethren, and concur with them in the opinion, "that those brethren who are aggrieved by the recent decision of the Board in Boston, should hold a Convention to confer on the best means of promoting the Foreign Mission cause, and other interests of the Baptist denomination in the South.

Then follows the response of the

#### ALABAMA BOARD.

At a meeting of the Board of the Alabama Baptist Convention, the following resolution was adopted:

*Resolved*, That with much reluctance and grief we are compelled to consider the communication received from the "Acting Board" of the Baptist General Convention to be a full and candid avowal, that they "are not willing to acknowledge our entire social equality, as to all the privileges and benefits of the union;" and, therefore, in the opinion of both parties, "our united efforts cease to be agreeable, useful, or proper."

And finally, we put on record the following from the

#### TENNESSEE BAPTIST FOREIGN MISSION SOCIETY.

At a meeting of the Board of the Tennessee Baptist Foreign Mission Society, held in Nashville, April 2d, 1845, the answer of the Acting Foreign Mission Board in Boston to the late questions of the Alabama State Convention having been read, the following preamble and resolutions were, after mature deliberation, unanimously passed:

*Whereas*, The dissemination of the word of God in all lands, and the conversion to him of the heathen world, is an object dear to our hearts; and whereas, the more effectually to prosecute this object, by the Church collectively, the Baptist Triennial Convention was organized, the duties of which, during its recess, are performed by an Acting Board at present, and for some time past, located in Boston; and whereas, that Board was virtually and substantially, instructed as to their course in relation to the question of abolitionism, by a resolution passed at the last session of the Convention, repudiating all connexion with both slavery and anti-slavery, in all official proceedings; Therefore

1. *Resolved*, That we sincerely regret that any portion of our brethren should have suspected the integrity of the Acting Board, and thought it necessary publicly to interrogate them, and require them explicitly to say whether they would obey the instructions of the Convention, or carry out its views, in the premises.

2. *Resolved*, That, as the Acting Board of Foreign Missions is but the agent of the Triennial Convention, and bound to obey its instructions, we exceedingly regret that in assuming the position indicated by their answer to the questions of the Alabama State Convention, they have,

by avowing their determination, in appointing missionaries, to have regard to the question of slavery, violated the trust reposed in them, and thus rendered themselves justly obnoxious to the censure of the whole Church.

3. *Resolved*, That we repudiate all idea of a dissolution of our Foreign Mission Union, and respectfully advise our brethren who may compose the contemplated Southern Convention, not to entertain a proposition looking to such a result, but to refer the whole matter to the adjustment of the Triennial Convention at its next regular meeting.

4. *Resolved*, That the present state of our Foreign Missions, the great want of funds for their support, and the perishing condition of the millions of heathendom, loudly demand increased efforts on the part of Christians, to sustain the work; and that we will still, for the present, relying upon their integrity and disposition to act in accordance with our instructions, continue to transmit our funds to the existing Board.

5. *Resolved*, That, in our opinion, the Convention will not sustain the position taken by the present Acting Board regarding slavery.

6. *Resolved*, That copies of these resolutions be transmitted to the Board of the Triennial Convention, soon to convene in Annual Session, at Providence, R. I., and to the Convention proposed to be held in the South, with the request that they be read, as expressive of our opinions, and designs, regarding the subject in question.

J. H. MARSHALL, Pres't.

C. K. WINSTON, Rec. Sec'y.

#### EPIGRAMMA,

Perdere tempus magnum est,  
Perdere fidem majus est,  
Perdere christum tale est,  
Quod nemo reddere potest.

#### TRANSLATION

The loss of time is much,  
The loss of truth is more;  
The loss of Christ is such,  
No mortal can restore.

For the Memorial.

#### TO ONE IN HEAVEN.

BY REV. CHARLES W. DENISON.\*

SWEET spirit! look upon me now—  
O! bend thee from thy glorious throne!  
I long to trace thy angel brow,  
And listen to thy seraph tone.  
A year has fled since thou didst die—  
One fitful, thoughtful, vanished year:  
Yet thou, methinks, art often nigh,  
My guardian from the better sphere.  
The vase is broken—but the flower  
Pours out its odors on me yet;  
Earth-borne o'er many a fragrant bower  
Within the gates of Eden set.  
The bark is wrecked—but precious gems  
It bore to me, cling round my heart;  
Oh! not for monarch's diadems  
With one dear cluster would I part!  
Bright angel! thou art hovering near—  
Thy presence is beside me still;  
Brooding above my pathway here,  
To guide me with an angel's will.  
My thoughts have loftier, holier range,  
Than was their wont in time gone by:  
My faith has flights sublimely strange,  
For thou dost soar with me on high.  
When at the shrine of prayer I kneel,  
Thy gentle heart is laid by mine;  
Its sinless joys I share—I feel  
My pulse beat high with bliss divine.  
Come near me, Mary! Let thy wing  
Unfold its starry plumage now;  
Heaven's dewy incense o'er me fling,  
And waft me at its throne to bow.

\* We are gratified to learn that a small volume of the choice effusions of this author, entitled "THE AMERICAN VILLAGE, AND OTHER POEMS," is now in press. It will be expected with interest, and we doubt not, perused with high satisfaction. We shall be disappointed if the noble lines on "The burial of Knowles," "The Anniversary Deaths," and these "To One in Heaven," written for the Memorial, do not find a place in it.

EDITORS.

# THE BAPTIST MEMORIAL

AND  
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## BIOGRAPHICAL SKETCH OF REV. JOHN ARMSTRONG.

By Rev. WM. C. CRANE, of Columbus, MI.

It is a grateful duty of all high-minded christians, (and there should be none others) to perpetuate the memory of the life and labors of such as have done valiant service in the cause of Christ. By reviewing the prominent events in any one man's life, and contemplating the various causes which prompted him to action, we may arrive at some intelligible estimate of the value of life. Whether life is rendered valuable or not, depends upon the mode, and the objects for which it is expended. It would be an extremely short-sighted view of the philosophy of existence, to suppose that only those devoted to the service of the sanctuary were useful. A Cobb, and a Cooper; a Lincoln, and a Brown, would rise up in testimony against such a sentiment. Nor should we be led to undervalue the labors of philosophers and historians, poets and statesmen, because, perhaps, they may not have proclaimed the gospel of Christ. It is our duty to weigh well all the results of human actions, and decide promptly and impartially as to their value, unmindful of the particular channel through which those actions have flowed. In giving a brief sketch of *John Armstrong*, let it be understood that we intend no undue exaltation of the

ministerial character: we desire only to place the sacred office upon that basis of eminence, of which, among the occupations and professions of men, it deservedly holds the chief place. The benevolence of its intentions, if nought else, properly warrants us in assigning it this elevation.

*John Armstrong*, the son of Robert and Mary Armstrong, was born in Philadelphia, on the 27th of November, 1798. Of his earlier years we have but slight materials to weave into a connected history. His later years manifested the simplicity of his youthful days. Though in a large city, he grew up without having been injured by the guilty snares of wicked men. His parents instilled into his mind those principles of strict propriety of thought and deed, which the religion of Christ was the means of amply unfolding and spreading. The exact period of his conversion does not appear among his memoranda. From a notice of the "Memoirs of Rev. Wm. Staughton, D. D.," under date of January 26, 1835, we infer that it must have been before he was sixteen years of age. Speaking of Dr. Staughton, he remarks, "He was the first person to whom I unfolded my anxieties in relation to the ministry, and the interest which he took in my behalf, embalmed his name in my memory. I was then about sixteen years of age, and from that time until I finished my collegiate course, he directed my stu-

dies. I uniformly found him a father and a friend. During my perusal of these memoirs, a thousand recollections have been revived. His labors in the Institution at Philadelphia, his lectures on Divinity, and his 6 o'clock lectures on Natural Philosophy, in Peale's Museum; his solicitude for the comfort, and literary and theological improvement of the students; his fatherly advice, and untiring labors, are all fresh in my memory. His zeal, his energy, his perseverance and success, as President of Columbian College,—his affections, his disappointments, all stand out in bold relief before me. But he is gone; the grave has closed over him,—he has left the scene of his toils and his sorrows—and he is happy beyond the reach of the wretchedness of this world,—*Quiescat pax!*" This brief extract informs us of the time when he first contemplated the sacred ministry, who directed his studies, and how well he loved and revered that distinguished man who was his spiritual guide and teacher. When the Columbian College went into full operation, in Washington, Mr. Armstrong became a student in one of the regular college classes. In college he was distinguished for close habits of study, and maintained a high standing for scholarship, among such distinguished heralds of truth as James D. Knowles, Robert W. Cushman, Baron Stow, and Robert Ryland. In 1825 he received the Bachalaureate degree, and very shortly afterwards he determined upon settling in the state of North Carolina. It was about this time that the writer first saw him, in Richmond, Virginia. We well recollect, in our boyish pleasure to accompany a young minister to his services, that we accompanied him to the First Baptist church, and thence to a baptism. At that early period he had gained a strong hold on the affections and good will of all who knew him.

The state of North Carolina presented an inviting field of labor. It had suffered and was suffering much from the spirit of antinomianism. The devoted Wait, and

the acute and able Meredith had hardly gained a foothold. With the latter, indeed, he had not yet formed that strong friendship which bound them to each other for fifteen years, by ties which death only could sever.

For nearly five years he was "the beloved and successful pastor of the Baptist church at Newbern." Here he was not without trials; yet it does not appear that he abated aught of zeal or energy, in clearly unfolding gospel truth, and enforcing christian duty. Near the close of the time he spent with this church, he remarks:

Sabbath, April 27th. "This day was employed in exposing the various evils to which the love of money subjects us. In the evening I endeavored to show the connexion there is between the usefulness of the pastor, and the prayers of the people."

April 28th. "It is to be feared that a large proportion of professors care more for their own things than the things of Christ's kingdom. The great object of the gospel is to destroy human selfishness, and where it has its proper influence, the interests of our fellow men will be, in our estimation, commensurate with those of our own."

In the month of May, 1835, Mr. Armstrong was appointed Professor of Ancient Languages, in Wake Forest Institute, (now College.) For a short time after receiving this appointment, he travelled throughout North Carolina, in the capacity of an agent, and was greatly successful in obtaining funds, and in awakening attention to the importance of a well educated ministry. He remarks in his Diary, "The Institute must be a blessing to poor North Carolina; it must tend powerfully to remove the wretched ignorance that now presses down the intellect of that state. I bless God that I am one of the projectors of the Wake Forest Manual Labor Institute."

While engaged as an instructor in the Institution, he was remarkably diligent in his attention upon the classes under his

charge, and zealously strove to perfect the course of study, as well as to carry out the Manual Labor System. He labored with the students, giving them a practical example of his belief in the benefits of the scheme. Whether his devotion to this plan was well founded or not, we shall not determine; at least, we must admire his consistency and energy.

The practical character of his mind is developed very clearly, in his remarks upon passing objects when he travelled. Under date of July 15th, 1835, he says, "I saw a man to day, robed in a dress, which looked as if the winds had blown it together; his head without a hat, and his feet without shoes. On my right was a hut, on my left was a corn field, upon which was stamped the appearance of the man. A woman stood near, with a pipe in her mouth, and she looked for all the world, like the wife of the man. As I passed, about ten dogs staggered out and barked at me. The whole scene presented to my view just such a place as suits the dwelling of squalid ignorance, and sordid poverty. As I passed along the road, this man was the subject of my meditations. I thought it was utterly impossible that he could be a christian, for every thing about him exhibited broad and prominent signs of a most shameful neglect. \* \* \* \* This man could not be religious, for inspiration has said that such men have denied the faith, and are worse than infidels."

In his utter dislike for every species of meanness, he sometimes expresses himself with great force, and apparently with severity. Still it was the result of strong, holy sentiment, and ardent attachment to the strict standards of gospel principles. The benevolent institutions of the day engaged very much of his thoughts, and properly to advance their interests, he was a warm supporter of the State Convention of North Carolina. "He was present at its formation, and so long as he remained in the state, he was the corresponding secretary of that institution." The editor of

the Biblical Recorder observes that "He was the first General Agent of the Wake Forest Institute, and did more, probably, than any other individual, in the establishment of that Seminary. In all our benevolent enterprises, and in all our efforts to elevate and improve the condition of our churches in North Carolina, brother Armstrong stood in the first rank, and probably was inferior to none, in zeal, in talent, and in self-devotion. Accordingly, in all the more important historical documents of the denomination of this state, for the time referred to, the name of *John Armstrong* will be found occupying an elevated and distinguished position."

Anxious to render himself more useful to the literary interests of the denomination in North Carolina, and especially called to serve the College, Mr. Armstrong embarked July 17, 1837, from New-York city, for Havre. On board the same ship were Prof. E. Robinson, D. D., the distinguished Oriental scholar, and the celebrated Ornithologist, J. J. Audubon. The sea voyage appears to have furnished him with much matter for epistolary communication with his friends. Very shortly after his arrival at Havre, he went to Paris. Here he commenced a course of reading, observation and study. For nearly two years he remained in France and Italy, during which time he made copious notes of all he witnessed, and prepared some very critical papers upon the classic character of the places which he visited. The antiquities of Italy, especially, attracted his attention, and developed his strong love for the pure streams of classic history. He prepared in manuscript a narrative journal of his tour, but for various reasons, and chiefly because so many books of travel have recently appeared, he never published it. He wrote a series of letters to his numerous friends in the United States, which were published in the columns of the "Biblical Recorder." These letters are eminently creditable to his head and heart. Inasmuch as Baptist books of travel are rather rare, and we have taken

almost all our impressions of foreign countries in christendom, from pædo-baptist writers, it may be well to consider the feasibility of publishing this journal and these letters in a volume.

On his return to North Carolina, during the summer or fall of 1839, he came to the conclusion that the Wake Forest College did not longer need his services, and that he could more efficiently promote the Redeemer's cause in some other sphere of usefulness. The church in Columbus, Mi., was then destitute of a pastor. A unanimous invitation was tendered to him to assume the pastoral relation with that people. After mature reflection, he decided to accept the call, and entered upon the discharge of his duties in the spring of 1840. He found the church much embarrassed by debt, and with the assistance of a deacon of the church, well known for his benefactions, and the generous efforts of others, he was mainly instrumental in raising the means to reduce the debt to a small sum, which has been liquidated during the ministry of the present pastor.— During the winter of 1840 and '41, aided by Rev John Peck, agent of A. B. H. M. Society, a meeting of considerable interest was held in the place, and over thirty persons were added to the church by baptism. During the whole period of his pastorate, he was faithful in the discharge of every duty, and with great sincerity and zeal, pressed the claims of the bible upon saint and sinner. His congregations were composed of persons generally eminent for intelligence, and his intellectual efforts were highly appreciated by the members of the church.

In June, 1842, Mr. Armstrong was married to Mrs. Pamela Pomeroy, a member of the church under his care. By this change in his temporal affairs, a considerable addition to his cares was made. He visited the north, with his lady, during the summer of this year, and returned to his charge, to continue in Columbus but a short time longer.

In the spring of 1843, he resigned the

pastoral care of the church, and removed to his plantation, in Noxubee county. The people of Columbus were unwilling to give him up, but he conceived that it was no longer his duty to remain. From this period until his decease, he preached to the churches in his neighborhood, and instructed a class of classical scholars. In the winter of 1843 to '44, he visited Texas on business. While he remained in Columbus, he took a deep interest in the Mississippi Baptist Convention, and attended several of its meetings. He was a Moderator of the Columbus Association, at its annual session in September, 1843, and at the following session, at the very time that he was on his death bed, he was appointed to preach the missionary sermon at the session for 1845. We come now to detail the last scenes of his life. We shall be pardoned for quoting our own language, published in *The Baptist* in September, 1844. "It has seldom fallen to our lot to announce an event which has produced such deep emotions of regret, and such painful reflections in view of our great loss, as we are compelled to publish at this time. *Rev. John Armstrong is no more.*— About a fortnight ago, we called on him, at his residence, in Noxubee county, Miss., between twelve and fifteen miles from Columbus, and found him with the first symptoms of bilious fever, but on our return from the Columbus Association, we learned that he had grown worse, and was in imminent danger. Special prayer was offered by the Association, and the Columbus church, in his behalf. But the appointed hour for his departure was drawing nigh rapidly. His disease took the form of congestive fever, and terminated his useful life on Sunday, September 15th, at 4 o'clock in the afternoon. His closing hours were marked by calm and sublime dignity of deportment, and perfect resignation to the will of God, which only characterizes the true christian, and the holy man of God. A chapter in the scriptures was read to him during the morning of the Sabbath on which he died, and he com-

mented upon it with evident pleasure, and to the edification of his friends. He expressed unbounded confidence in the Saviour, and remarked that he was leaving this world "a sinner saved by grace." His bereaved widow, a lone pilgrim in this world of sorrow, is the only near relative in this region of country, who lives to lament her sad deprivation of her earthly comforter."

His funeral services were attended on the Sabbath succeeding his death, by an overwhelming congregation in Columbus. The writer preached the sermon from Hebrews iv. 9th, "There remaineth therefore a rest to the people of God." There have been few such manifestations of deep grief as were exhibited on this occasion.

In closing this imperfect sketch, we beg leave to give the testimony of one who knew him better than we did, to his moral and intellectual worth. "As a minister of the gospel, brother Armstrong stood deservedly high. As a scholar, and a friend of literature, he was excelled by none of his brethren in this state, (N. C.) as a gentleman, and a pleasant and amiable family companion, he had few superiors, as a pious man, a devoted and sincere christian, a man of exemplary moral character, and of pure and spotless life, he was far above reproach or suspicion. Like all other men, he had his faults,—but they were probably fewer in number, and less aggravated in their character, than those of almost any other person possessing the same amount of moral excellence. In short, his career has been honorable, useful, and full of promise. Probably not exceeding the age of forty-five, he has been taken away in the midst of life—in the midst of usefulness, and without a cloud to overshadow his closing scene, or to obstruct the splendor of his previous life."

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He is too covetous whom God cannot suffice: he hath all things who hath Him that hath all things.—*Bridge.*

For the Memorial.

#### BIOGRAPHICAL SKETCH OF REV. SAMUEL KINGSBURY.

Samuel Kingsbury was the son of Rev. Samuel Kingsbury, Congregationalist minister at Martha's Vineyard, Mass., who designed him for the ministry, from his birth. But the death of his father, when he was ten years old, and the impediments to his education, occasioned by the Revolutionary war, caused the abandonment of this design. He was brought up by an uncle in Dedham, Mass., where he acquired a thorough English education, with an extensive acquaintance with history, and other standard writings of the times. He early read the infidel works, then so rife, and was so affected by their corrupting influence, as to become nearly confirmed in infidelity. But God, who had other purposes to fulfil in him, made the following circumstance the means of reclaiming him. After spending a large portion of a night in musing upon the subject, almost resolved upon the entire rejection of Christianity, but deeply agitated by inward struggles against the desperate step, he fell asleep, and fancied himself laying upon the bed he had occupied in boyhood, in full view of the grave of his father, whose venerable form seemed to rise up from the ground and approach him, bringing a bible, which he placed upon his head. Awaking, he began to reflect upon his rashness in rejecting the bible without examining it, which he was conscious he had not done. Carefully reading it, he was soon convinced of its authenticity. The wounds it produced proved it the sword of the Spirit. He now set about reforming himself. Every approach to immorality or dishonesty was scrupulously avoided. Various Arminian authors became his companions. After the strictest sect he lived a pharisee, and, for years, never entertained a doubt of his peculiar goodness before God. In such a state of mind, he married, and removed to West Townsend, N. H., in 1799. Some



years after this a powerful revival occurred in an adjoining neighborhood, during which his wife and several friends were converted, but he remained entirely unaffected—thought it transient excitement, while his was the permanent religion of principle—that *he needed* no such change as others told of experiencing. Sometime after, he heard a little girl say to his wife, in an adjoining room, “Elder Coombs is at our house, and what do you guess he says about Mr. Kingsbury?” “I don’t know, what does *lie*?” was the reply. “He says,” replied the child, “that he is like the young man in the gospel, all these things he has kept from his youth up; but one thing he lacks, and that one thing is every thing.” These words fell upon his heart, as a thunderbolt from the Almighty. The tool with which he was at work fell from his hand, and his head to his bench. He instantly felt that all his boasted goodness had lacked a principle of love and obedience to God, which was indeed every thing.

He who was just now exulting in his own purity and undoubted justification, is self-condemned, overwhelmed with guilt and despair. In this state he remained for some time, till it pleased God to reveal in him his Son. A Saviour was now his trust, and meditation, and joy. Him he extolled and recommended to others.

But after a time old Arminian notions began to revive, under somewhat new forms, producing perplexity, and, at length, anguish of spirit. Again God shined into his mind. He felt that God ought to reign. And viewing an infinitely holy and good being, ordering all things after the council of his own will, and having the destiny of all beings in his hands, he felt a submission and peace, so exceeding what he had known before, that his first conclusion was, that he had not till then been converted. Ever after, the sovereign, electing love of God was the rock and joyous repose of his soul. His former deep prejudices against the Baptists vanished, and he cordially united with the people

he had despised and reproached. He soon felt a secret impulse to devote himself to proclaiming that gospel of which, by grace, he was a partaker. But his self-diffidence prompted the conclusion, that he possessed neither the mental nor moral qualifications for the work; and he determined to continue in his wonted avocation. During the following years God rebuked him, by withholding spiritual joy; and by fire, the treachery of others, and sickness, blasting every worldly scheme. At length, after a long struggle, he resolved before the Lord, that, if his providence should open the door, he would endeavor to preach. Next day he was invited to preach at a funeral, and dared not refuse. At that time, there were but three or four professors of religion in the place. The Sabbath was desecrated, and morals were low. But individuals who professed no religion immediately procured a subscription for employing him as their preacher. After obtaining the approbation of the church to which he belonged, he with hesitancy commenced. After spending several years in preaching and study, and seeing the fruits of his labors in the conversion of souls, and the formation of a church, in 1808 he received ordination. This church had increased to a respectable body, when he closed his labors with it, in 1816. The next year he commenced his pastoral labors at Windham, where he continued to preach as long as his health would permit. This church had been rent, and apparently destroyed by difficulties. The few remaining members had, for some years, been without preaching, or any church action. But an individual, mourning the desolations of Zion, employed Elder Kingsbury to preach a Sabbath. Another employed him another Sabbath. So for some time, till they were encouraged to unite in calling him to become their pastor. The time to favor Zion had come. Seven in number, they met at the Lord’s table. A deep seriousness prevailed, and continued with frequent conversions, for four years. They, at

length, built a house for worship, and during his entire ministry, enjoyed a measure of concord and prosperity rarely experienced. In 1837, after he had been their pastor twenty years, and seen the feeble band increase to the number of one hundred and fifty, his growing infirmities rendered it necessary for the church, in accordance with his oft repeated desire, to obtain another preacher. He retired from active labors, but ever retained their confidence and filial regard. In a recent report to the Association, they attribute their present prosperity, under God, "To the fervent prayers, holy example, and judicious labors of their former pastor, Rev. Samuel Kingsbury." This year his worthy companion was taken from him by death.

After this, he frequently preached, when in health, but spent most of his time in studying the bible, with various commentaries. He said, that he had often prayed that he might not outlive his usefulness, but he now saw the peculiar goodness of God, in giving to him a season, after the close of his public labors, for personal preparation for death. He had been little aware, he said, how much he had suffered his care for others to detract from his personal benefit, in his reading, and other religious exercises. This part of his pilgrimage was through the land of Beulah,—tranquil and happy. To the young and worldly, he would sometimes say, "What a wretched old man I should be, without an interest in Christ! My companion, and most of my friends have left me—the pleasures of the palate and the eye have nearly ceased,—and the delights of life have lost all their charms—but the name of Jesus grows sweeter and sweeter, and the delights of religion more and more charming. Such a religion he could confidently recommend to others."

His habitual feelings, he said, were expressed by the words—

"Jesus, to thy dear faithful hand

My naked soul I trust;

And my flesh waits for thy command  
To drop into my dust."

And when his cough and pains denied him sleep, with such feelings the nights were not tedious, but seasons of inexpressible comfort. Nor did he in reality outlive his usefulness. Numerous friends delighted to call and be instructed and comforted by his conversation; and his holy example shed a hallowed influence on all around. His last sickness, of a few days continuance, was a season of unconsciousness, with the exception of a few intelligent moments, in which he expressed a sense of his unworthiness, and of the preciousness of his Saviour. On the first day of the present year, (1845) he calmly fell asleep.

He was buried among his former people in Windham, after an appropriate discourse by Rev. Horace Fletcher, of Townshend.

The characteristic qualities of the deceased were not such as spread his name abroad, but such as made him dear to those who knew him—most valued by those who knew him best.

He ruled his own house well. In the family circle, the law of kindness ever ruled his words and actions. Harshness and severity were unknown, yet his wish was always obeyed. After he had mildly said, "I think it not best," inclination spoke no more. Every member of his household early became members of the household of faith, and rarely has the earth nourished so quiet and happy a family.

He had a good report of those without. For a number of years during the first of his ministry, he depended mainly for support upon his office, as Justice of the Peace, yet in his official or private conduct, no one is known to have ever suspected any want of integrity. Feeling that it was better to suffer wrong, than to do wrong, he was so careful never to receive more than an equivalent for his property or services, that he often failed to be just to himself. He had no enemies. Opposers to religion said if there was a christian in the world, he was one, and declared their conviction of his sincerity. This reputa-

tion gave him a power to do good, for which no eloquence can compensate.

He was discreet and prudent. His opinions slowly formed, firmly held, and moderately expressed, were not listened to as the dreams of fanaticism, or the dictates of prejudice and interest, but received as the results of candid, patient investigation. His counsel was often sought. No exciting influence moved him from his steadfastness.

Among the christian graces which in beautiful harmony adorned him, perhaps meekness and humility were the most striking. He had learned of him who was meek and lowly of heart, and the accents of peevishness, moroseness, and fault-finding were unheard from his tongue. "He was gentle unto all men," and "delighted himself in abundance of peace." He esteemed others better than himself. Being told of remarkable success, which on a certain occasion attended his labors, he made the characteristic remark, that when God blessed the labors of great men, they shared the glory, but by blessing him he secured it all to himself.

He was a man of strong faith. In every event he would recognise the hand of God, and quietly wait for him. In the darkest dispensations, he would cheerfully say, "Providence will open a way for us." And Providence always did send relief, often in ways that almost seemed miraculous. In poverty he would say, "I always have been provided with comfortable food, and raiment, and shelter, and I have no concern but I always shall be."

Those who heard him pray had no doubt but he was often at the throne of grace.

His heart was much in the great work of giving the gospel to the heathen, as the liberal contributions of himself and his people testify.

His preaching was solemn, evangelical, and instructive; adapted to edify the christian, rather than please the popular ear. He dealt with the understanding, the conscience, and the heart, rather than the

passions. He did not expect the sanctification of his people from moral essays, but from the power which God gives to his own truth. And with rare exceptions, those who united with his people, lived as becomes those professing godliness. The high standard of christian character and morality in the place was often remarked.

There was an uninterrupted and cordial friendship between him and christians of other denominations. His preaching was never controversial. He opposed error only by building up truth; yet in few places has the conquest of truth been so complete.

Towards the younger ministry, he manifested only the kindest feelings, and ever rejoiced in their superior attainments.

Happy the church, when God shall raise up a ministry, who with the mental culture of the present day, shall unite his close walk with God.

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#### MARTIN LUTHER'S EPITAPH.

Upon Luther's tomb the University of Wittenberg directed the following inscription:

Martini Lutheri S. Theologiæ  
D. Corpus H. L. S. E. Qui Anno  
Christi. MDXLVI. XII. Cal.  
Martii Eisleben in Patria  
S. M. C. C. V. An.  
LXIII. M. III. D. X.

#### TRANSLATION.

In this place lies buried the body of Martin Luther, Doctor of Divinity, who died at Isleben, his birth-place, on the twelfth of the Calends of March, in the year 1546, where he had lived sixty-three years, three months, and ten days.

## MONTHLY RECORD.

As usual, our June number must be very largely filled with the sayings and doings of our religious anniversaries. These developements of benevolence occurred the present year, at Providence, R. I., where a little more than two centuries since the exiled Roger Williams sought and found "freedom to worship God."

Under other and less disquieting influences, the gathering on this honored ground would have awakened the liveliest interest, and perhaps would produce in the more susceptible an emotion allied to the morally sublime.

We chance to know that the services have been anticipated with a delightful intenseness of religious feeling, slightly tinged with solicitude by the members of the church, and the inhabitants generally, of that quiet city. Nor were their hopes disappointed. In the language of one of the fair and good, penned a few days after the anniversary services terminated, there occurs the following happy delineation :

"These anniversaries have been a good thing for us in many ways. They have gratified exceedingly many of us, who have never before had an opportunity of witnessing the gathering of the tribes of our Zion. A favorable impression of our strength has been made upon the community. 'A noble set of men you have,' is the sentiment which we hear repeatedly from our neighbors. And '*the quarrel*,' as some are pleased to term it, is not so much of a drawback as we feared. The thing seems to be understood, and the odium to rest where it belongs. Mr. Ide's sermon receives unqualified commendation from all sorts of persons. One says, 'it was all gold;' another, 'a string of jewels;' another, 'a production of dazzling beauty.' For myself I feel that I have something to feast upon for a long time. The opportunity of looking upon and listening to the men honored among us for their long and faithful devotion to the interests of the Redeemer's kingdom, was no small gratification."

In the account we are about to give of the services connected with the annual

meetings of the several Societies and Boards, we shall glean freely from the columns of the several religious papers whose editors were present, and laboriously employed during the whole series of meetings. Having rendered to some of them our slight modicum of assistance, we feel the more entitled to claim for our pages and the benefit of our readers such parts of the accounts furnished out by careful comparison of them all, as shall give the most compact, truthful, and life-like description of the whole. Nor would we fail, in this connexion, to express our high satisfaction with the interest manifested by the conductors of the secular press. The Providence Journal especially, filled many of its columns with very correct reports of the proceedings day after day, throughout the whole series of meetings.

## AMERICAN AND FOREIGN BIBLE SOCIETY.

The first meeting in connexion with the anniversaries, was held on Monday evening, when the annual sermon before the A. and F. Bible Society was delivered at the First Baptist Church, by Rev. Prof. CHASE, D. D., of Newton. A large congregation was assembled. The devotional services were conducted by Rev. Dr. Sherwood, of Illinois, and Rev. Mr. Bennett, of New-York, with excellent singing by the choir.

The sermon was a chaste, highly finished, and truly excellent eulogy on the sacred Scriptures. It was founded on Psalm 119: 105. "Thy word is a lamp unto my feet, and a light unto my path." After a brief and appropriate introduction, he stated his theme, which was—"the Bible as a light given for the guidance of all amidst surrounding darkness." It was a light before the coming of Christ. Who can compute the value of the volume even when it contained only the five books of Moses? There is the record of the creation, and of the early history of the human race. There are narrations the most touching and instructive. There is the rebuke for the first transgression, the sentence pronounced on man, the first intimations in regard to the Almighty Deliverer.

Thus all the great and striking facts of these ancient books were briefly announced by the preacher. And he added that it was saying little to affirm that in all heathen antiquity, there was never a light equal to that which shone from the Pentateuch, nearly a thousand years before the first glimmering of philosophy among the Greeks, and more than a thousand years before the days of Socrates and Plato. From this he passed to a rapid and graphic view of the other portions of the Old Testament Scriptures; and then proceeded to exhibit and illustrate the value and interest of the New. This enables us to distinguish between the transient and permanent in the Old. It confirms Old Testament predictions, and with that forms a library of religious knowledge, acquainting us with God, man, the relations of men to God, and to one another.

Dr. C. presented a discriminating view of the different classes of truths taught by revelation, distinct from and in harmony with those taught by nature. The universal adaptation of the Bible to men everywhere, of all grades and conditions, was another subject of eloquent remark. The Bible bears the impress of the differences in which its different portions were delivered. It arrests and fixes the attention. It is admirably clear and easy to be understood. It addresses not the understanding alone, but the conscience and the heart.

The value placed on the Bible by the apostles, the primitive Christians, and the use made of it by the Papal church, in the middle ages, and by the Waldenses, were vividly presented. Also the circumstances attending its restoration to its rightful supremacy.

The subject was applied by a clear statement of our duty with regard to the Bible, in view of the history of the past, and the circumstances of the present. 1. It was our duty to guard against those things which have obscured at any time the light of the Holy Scriptures. 2. It is our duty to promote the diffusion of the Scriptures, far and wide, among all classes of men. 3. It is our duty to connect with our efforts in this enterprise, corresponding efforts elsewhere, and fervent prayer. 4. It is our duty to yield ourselves cordially to the guidance of the word of God.

We have given a mere outline of one of the best of religious discourses, which was earnestly delivered, and listened to with more than ordinary pleasure.

#### TUESDAY, A. M.

The A. and F. Bible Society met in the vestry for business at 9 o'clock. The President, Rev. Dr. Cone, in the chair. Prayer was offered by Rev. A. Bennett. Rev. E. Lathrop, of New-York, was appointed Secretary *pro tem*. A committee to nominate officers was then appointed. Devotional services followed, prayers being offered by Rev. Messrs. Stow, J. H. Kennard, and J. S. Eaton. The committee reported officers for the ensuing year, who were elected.

At 10 o'clock the spacious edifice was again occupied with an attentive audience whose unflagging interest held them for more than three hours in attendance on the 8th anniversary of the Society.

Br. John Peck opened the services by reading the 55th chapter of Isaiah.

Br. J. B. Jeter, of Virginia, engaged in prayer.

The treasurer, Br. Wm. Colgate, then read his report, showing receipts the past year of \$34,930; far more than any other year, except that one in which \$8000 was given by a single individual.

After the acceptance of the report, an address was delivered by the President, Br. Cone, characterized by his usual eloquence and feeling, but we have not room for more than a sketch.

#### BR. CONE'S ADDRESS.

He expressed himself happy in meeting the friends of the A. and F. Bible Society, and addressing them in the place where Roger Williams found a refuge from sectarian persecution. There was something in the traits of this man's character, which he said claimed more than a passing notice. Persecuted in England he came to Massachusetts. He was about 30 years of age when he arrived, and he came there with a principle which was part and parcel of his life—liberty of conscience the right of all men—the right to worship God as each might please, free from human control. In Salem, where he was first settled, his principles were held forth with a prominence that exposed him to bitter persecution; and what added to his affliction, his wife deemed him wild in his views, and took part with his persecutors. Learning that it was the design of the court at Boston to put him forcibly

on board a ship and send him to England, he made his escape in the cold month of January to the wilderness of Rhode Island, and for fourteen weeks he knew neither *bed nor bread*. With Canonicus, the Indian Chief, the Lord gave him loving favor. He was received by him as his own son, and he loved him to his last breath. Opposition did not move him. He had rather die than sacrifice his principles. The eloquent and just tribute paid to him by Mr. Bancroft was happily introduced and read.

Liberty of conscience was his great theme, and this he advocated with his last breath. Instead of making himself a great lord as he might have done, after settling in this state, he divided his lands until he had nothing more to give. He lived until over 80, and exhibited in his life a bright example of his Christian profession and his principles. But for this example the Puritans of New-England might have continued the drowning of old women for witches, and applying the lash to Quakers, and *Ana-Baptists*, falsely so called. Williams was one of the brightest stars that the Father of mercies ever gave to illumine the pathway of our erring race. The principle of the Am. and For. Bible Society he said was a kindred principle to that of Roger Williams. It is the giving of the Bible which asserts the great principles of civil and religious freedom—faithfully translated; and for doing this we have been separated from the connexion we once held with the American Bible Society.

We are charged with making Baptist Bibles because we thus faithfully translate the Bible. He expressed his regret at the unworthy conduct of the old Society in opposing our incorporation. He thought it had been outrageous. Although all their objections were shown to be groundless, they were still persisted in. On taking the vote, however, of the Legislature of New-York, the vote stood two to one in favor of the bill for our incorporation, but being a two-third bill, it failed. But the matter would not be given up. We should again and again, as the descendants of Roger Williams, claim our rights as American citizens, and should not cease our applications until the charter was granted. Pseudo-baptists ask for charters and obtain them, and Baptists present their application and are refused, because of the name! The old Society having imitated the British and Foreign Bible Society, they were

not long sighted enough to adopt the entire name. Foreign was omitted. If it had not been we should have had no plea left us; they would have driven us where the Indians say they were driven by the whites, to the last verge. Our name however can not be altered; it has gone too far abroad, and we claim the right to choose the name for our Society, as well as they do a name for theirs. And what right have they to christen us? Has their unauthorized practice of christening babes made them thus presuming? The battle he said had but just begun, and we shall go to the legislature next year, and ask for our rights as American Baptists; and what right has the legislature to sit as a bench of Bishops or as an assembly of critics on our application? But the community were becoming enlightened on the true merits of the question, and we shall have, eventually, our rights.

The report, or rather an abstract of it, was then read by Dr. Babcock.

#### *Abstract of the Eighth Annual Report.*

A proper acknowledgement of gratitude is in the beginning made to our Heavenly Father, for preserving the lives, cementing the union, and enlarging the means of usefulness at the disposal of the Board of Managers. Humiliation is also expressed in view of the multitudes who have been allowed to pass away from their probation unblest with God's word.

A cursory view is then presented of the means employed in the different sections of our country to enlist the interest and call forth the efforts of those who should be the active supporters of the Society. A tabular statement follows, presenting, on a single page, the amount received from each State and Territory, in donations or for books; the volumes of Scripture sent into each, with their cash value; the number of new auxiliaries formed and the number of life directors and life members in each State and Territory the last year. From this table it appears that the donations last year amounted to \$27,677 15; the payments for Scriptures to \$6,885 50; making the total receipts for the depository year \$34,562 70; volumes issued, 26,239, valued at \$9,483 27. The new auxiliaries recognised the last year number 60; and 25 life directors and 285 life members have been enrolled, more than double the number of the preceding year.

Four travelling agents, viz. Rev. Messrs. Maclay, Seaver, Clift, and Tucker, have been employed through the year; and Messrs. Westcott and Fletcher, of New-York, Battle, of North Carolina, Haynes, of Maine, Cressey, of Ohio, and Dr. Wm. B. Johnson, of South Carolina, a part of the time. Messrs. Kingsford, of Alexandria, and L. Austin, in Ohio, have rendered valuable services, chiefly gratuitous. Their incidental usefulness is adverted to as a reason why the expense of sustaining so many should not be grudged.

Some important suggestions are then offered in relation to auxiliaries, and the reasons given for striking the names of some from the list. The formation of Female, Juvenile, and Penny-a-week Societies, in different parts of the country, is hailed with satisfaction.

The receipts of the year, more than \$11,000 larger than the preceding, and also larger than any former one, are analyzed into the different sources and designations &c. &c. Since the formation of the Society, it has been enabled to devote \$131,342 to the foreign distribution of the Scriptures, and \$49,743 to the home supply.

In noticing the disbursements, the reasons are stated why a much larger sum has been expended the last year than in any former one, for Bibles and Testaments for our own depository. To have a requisite supply on hand, properly seasoned and in due variety, to meet the demands of all the auxiliaries, seemed an obvious duty. If the credit system could be dispensed with, so as to secure prompt payment for books in every instance, the stock would mainly replenish itself, and leave a much larger proportion of all that comes into our hands for Foreign Distribution. The sum of \$2500 was devoted early the last year, to aid in completing the Sanscrit Bible by Dr. Yates, of Calcutta. His admirable qualifications for the thorough revision of this, as well as the Bengali and Hindoostani Bibles, is adverted to, and the importance of giving ample facilities and continued support for this thorough revision, is shown by pertinent examples, and testimony, ancient and modern. Interesting extracts are furnished from several of the missionaries in *hither India*, giving facts and arguments in confirmation of the necessity of greatly enlarging this part of our operations for evangelizing the nations.

A valuable report from Mr. Oncken, of Germany, shows the extent and success of

his labors. He had distributed in the preceding year 7121 volumes of the Scriptures, chiefly at our expense; one-third in the vicinity of Hamburg, the remainder in Oldenburg, Bremen, Hanover, Holstein, Denmark, Norway, Prussia, Bavaria, &c. So deeply do the little, persecuted and poor churches at Hamburg feel the importance of our enlarged operations, that they contributed and forwarded \$28 50 for this object, quite unsolicited by us. May their example provoke to generous emulation many of their more favored brethren in this country. The sum of \$1200 has been given to this field the last year. The report of Mr. Oncken closes with these lines: "Let me remind your endeared board, that in our own march onward, we cannot do without their aid. We stand or fall by the Bible; our preaching is drawn from the Bible, and the tribunal to which we appeal is the Bible. The Bible, therefore, we must have, as all who hear, and all who join our ranks, are referred to the word of God, which abideth forever."

Mr. Osgood, missionary printer at Maulmain, *Burmah*, says, if this country should again be thrown open to us, the means at hand would scarce supply the demand for the Scriptures a single month. The Scriptures printed at our expense at that press alone, amount to 12,000 copies, containing in the aggregate 15,000,000 octavo pages. To *Tavoy* \$1,000 have been devoted this year to print a second edition of the Karen Testament. While this interesting people are turning by thousands in a year to the Lord, we shall be most inexcusable if we do not furnish them the inspired and infallible guide-book of salvation. To *Assam* also \$1000 have been appropriated to aid in completing the New Testament. For *Telogoos* \$500. To *Siam* \$1000 dollars for a second edition of the Testament. *China* has required at our hands \$3000. Several native Christians are now engaged as colporteurs at our expense, aiding the missionaries in distributing portions of God's Word. Our beloved brethren there employed, assure us that there is at this day work for a thousand hands to give the bread of life to these famishing millions.

In *Western Africa*, where the Rev. Ivory Clarke is left alone to carry forward, as other duties will permit, the printing of important portions of the Scriptures for the *Bassas*, \$300 in addition to former grants have this year been devoted.

For the *American Indians*, chiefly the *Cherokees* and the *Putawatomes*, something has been accomplished, and about \$250 have been granted for this purpose.

The aggregate appropriations for the foreign distribution including the premium, freight, and insurance on 2000 Mexican dollars shipped directly from New-York to Hong Kong, falls a trifle short of \$11,000. There is reasonable prospect of being required to furnish double this amount the next year.

In regard to *new fields to be cultivated by us*, the report expresses the conviction of the Board, that while the work already commenced on the Eastern Continent and Islands is not to be abandoned, we are more especially bound to look for additional openings in the Western world, so that the millions of America may not be forgotten in the endeavor to evangelize the world.

The *officers of the Society* are engaged as last year; the Corresponding Secretary and the Assistant Treasurer being alternately at the Rooms, and making tours abroad in furtherance of the interests of the Society.

The *publications* of the year have been more than double those of any previous year, amounting to 53,546 Bibles and Testaments, and an aggregate since the Society commenced the work of home supply, of 132,751 volumes of the Divine Word. How immense the good resulting to this and future generations from these radiant points of holy light and divine influence.

In the *conclusion*, the predictions of the opposers of the Society were noticed, that because of what they regarded its sectarian character it would soon come to nought. Since more than twice the time which they indicated as sufficient to evaporate such heat, has actually passed, and the organization still holds on its career with enlarged prosperity, injuring none, and blessing with fraternal aid kindred endeavors for the advancement of Christ's Kingdom, such opponents were asked candidly to reverse their hastily formed opinions, so as to conform them to the results.

The fundamental principle was shown to be neither modern nor sectarian, but important, comprehensive, and truly catholic. Its advocates were conjured to imbibes the spirit, as well as follow literally the dictates of this book, which they are laboring to send to the destitute millions of mankind.

#### MR. EVERTS' REMARKS.

The acceptance of the Report was moved by Mr. Everts, of New-York. In substance, he said:

Bible societies are peculiarly the institutions of Protestants. By them the bible is published and circulated for the instruction of men in the way of salvation. Papists have never been thus engaged. The withholding of this book from the people has been their great concern, and to keep them in ignorance of divine revelation. The simple word of God alone, without the aid of the living teacher was appropriately noticed, and two or three touching illustrations adduced. One where Dr. Scudder fell in with a dying man, at the foot of the Himalayah Mountains. On inquiring of him as to the prospect before him, he replied that he hoped to be saved—and the astonished missionary pressing the inquiry how? the dying man showed him the leaves of a bible that he had picked up in the streets of Calcutta. Another where a trader in the Carribean Sea, who by reading a bible, was brought to a knowledge of the truth, and returning to his native island, became a teacher of others. A bible given to a Catholic young lady, resulted in the founding of the evangelical mission station at Grand Ligne, in Canada. While Papacy was issuing its Bulls against the bible, Protestants were united in carrying it, flashing with Heavenly light, to the extremities of the globe. In giving it to foreign lands, the American and Foreign Bible Society have been zealously engaged, and each successive year it has increased in interest, and in the enlargement of its operations. The principle adopted that the bible should be *the rule* in translating into foreign tongues, the only sound and impregnable principle, was dwelt upon at length, with singular force, and with several irresistible illustrations, which any candid, reflecting mind, would be compelled to admit to be entirely aside from sectarianism. Yet pedit-baptists have the strange presumption to make this charge against us, and call us schismatics.

#### MR. NEAL'S REMARKS.

Br. Neal, of Boston, followed. He said he felt a reluctance at making a speech, but this reluctance was overcome by the interest he felt in the Society. He knew of none having a stronger claim to public patronage and support. He spoke with touching interest of the bible, being the book in which his sister first taught him



his letters, and in which she taught him to read. He loved this book, and loved to commend it to others. He spoke of its influence on a man who used to frequent the church at the Navy Yard in Washington, with which he once labored, who was singularly weak and imbecile. But by reading the bible according to his counsel, he was brought into the liberty of the gospel. The renovation of the man produced a change throughout, that was indeed surprising—his appearance, his attire, his deportment, and indeed every thing about him—the simple was made wise. When in his recent visit to Denmark, he was deeply interested with the dear persecuted brethren there, but being unacquainted with their language, he was unable to converse with them, and in order to get over the difficulty, the bible was adopted as the medium of communication. He would turn to a passage in the New Testament in English, and the brethren after turning to the same passage in Danish, would reply in turning to a passage in their bible, which he would ascertain by referring to the same in the English bible, and thus a most delightful conversation was carried on by the aid of the blessed book alone; and thus the brethren were in the habit of conversing with other christian strangers who visited them. The language of the bible was altogether the most expressive and appropriate in visiting those in affliction, or on the dying bed. To the latter, what more appropriate than the passage used by him to a dying member of his church a few days ago—"We know if our earthly house of this tabernacle be dissolved, we have a house not made with hands eternal in the heavens." The late Prof. Knowles used to say, if he wished to publish Baptist sentiments, he would give the widest circulation to the sacred scriptures. He was struck with the truth of this remark in his visit to Germany. A few individuals who had never heard of our denomination, from reading the bible they became dissatisfied with the national church, and withdrew, and held prayer and expounding meetings by themselves. In these circumstances, hearing of the imprisonment of Br. Oncken for his peculiar views, they conferred among themselves and said, it may be this man holds sentiments similar to ours, and let us inquire as to the facts. The result of the inquiry showed them exactly accordant in their understanding of the scriptures, and in the end they were baptized and organized into a church,

which afterwards became flourishing and prosperous. Notwithstanding the persecution and corruption in Germany, he had strong hopes for that country. They had the bible and read it, and he was struck with the remarkable respect exhibited when it was read. He had seen a whole congregation rise on the reading of the text, and on reading a chapter in the bible, and this respectful reading of the bible was his hope for Germany. The Am. and Foreign Bible Society had trials to contend with, but these were not to be minded. God would bless them in their work, and he wished them prosperity.

After the resolution for printing was adopted, Br. Dean, the missionary from China, delivered some excellent remarks on a resolution, which in view of the teeming millions of China, and the providence of God in opening the door of access to them, enforced the plain and palpable duty of the christian church.

#### MR. DEAN'S REMARKS.

In the opinion of Br. Dean the population of China is over three hundred million. At first he doubted this assertion, but on a more full investigation, he became satisfied of its truth. We might safely say that China is open. The wall of prejudice was broken down virtually, and so broken down that the whole church might enter the empire and preach the way of salvation by Jesus Christ. The angel of mercy is saying, walk in and take possession. He loved to think of the providence of God, of which the resolution spoke. It regarded objects most minute, as well as those of the greatest magnitude. His providence had been wonderfully unfolded in the opening of this empire. Here he went into some extended remarks on the language and dialect of China. There are 30,000 characters, each standing for a word. Where we end a book, there the Chinese begin, and instead of reading horizontally, as we do, they read perpendicularly, as children do in the columns of the spelling book. Though the characters are so numerous, six or seven thousand are amply sufficient for all necessary purposes. One-seventh of the males, perhaps may read, and one out of a thousand of the females. The difference of dialect is such that a Chinese from one section often cannot understand a fellow countryman of another; and even men high in station have to employ interpreters in exchanging communications. He himself

has been the interpreter of the Chinese who spoke different dialects. There are many who read but do not understand, and like Philip, they need some one to guide them. The obligation of the church to give them the bible faithfully translated, was beyond question. And as there was no privileged ones, none exempt from duty each one was under obligation to engage in this work, and if all were to do their duty, what a liberal supply of the scriptures would be speedily furnished to these dying millions—and as the resolution speaks of a privilege as well as obligation, who would not esteem it a privilege to give the bible to the Chinese? Try it, *try it*, said Br. Dean, and be assured if there be no privilege in this, then the privilege of the church is a mere delusion.

This resolution being seconded by Br. Campbell, of Georgia, and adopted, Br. Kincaid offered a resolution, declaring that the principles of this Society ought to make it dear to the heart of every friend of missions.

#### MR. KINCAID'S REMARKS.

He wished to remain silent, but the distinguishing sentiments of the Society harmonize so entirely with his own feelings, and all his missionary brethren, it would be his privilege to make a single remark. He had been picturing to himself a company of the apostles present, and what would be their testimony in regard to the translation of God's word. He could but consider them in a state of indignation at the idea of a transfer of words, or leaving any word untranslated. "All scripture is given by inspiration of God, and is profitable, &c., that the man of God may be thoroughly furnished unto every good work." How can a man be thoroughly furnished, when any part is left obscure? In the city of Ava, one of the most distinguished princes, a man of eminent ability and learning, who possessed a large library containing books in various languages, sent for him to come and see him at his palace. On arriving, he was conducted by one of his servants into the apartment in which he was, and he found him sitting on his mat entirely alone. He invited me to come and sit near him. On taking his seat he saw he had a book in his hand, and on closer approach discovered it to be a translation of the New Testament into the Burmese. Leaning over, he saw the place opened at Paul to the Romans. He exhibited peculiar partiality to this part

of the scriptures. On inquiring about the Psalms, he spoke of them as sublime and beautiful, and full of poetry. But this book overwhelmed him with its profound reasoning and instruction. He applied to him to give him some instruction in it. Soon his wife and children came and took their seats. Suppose now, he had turned to the sixth of Romans, he said, and asked him to explain, and had proceeded to the third verse, "Know ye not that as many of us as were"—blank—a pause—what is that? says he—baptized—why not translate it there? What satisfactory explanation could have been given him? He was a keen, discerning man; he would have seen through it in a moment, and in what light would the missionaries in Burmah appeared before him? When the intelligence of the conduct of the American Bible Society reached Burmah, sustaining this concealment, they were afraid to let it be known to the natives, so fearful were they of disastrous consequences to the cause of religion.

Br. Kincaid's remarks were quite extended, and illustrated in a most striking manner the afflicting position in which the American Bible Society stand in this matter, and it is yet hoped that they may see their error and repent of it, and abandon it. The responsibility of those engaged in translating God's word, to do it faithfully and fully, must have been sensibly felt by all who heard Br. K.

The resolution having passed, the meeting now closed, and we believe every one on leaving the house, considered it one of the most interesting Anniversaries they had ever attended. It was repeatedly said, We shall have nothing better, depend upon it, we shall have nothing better.

#### AMERICAN BAPTIST HOME MISSION SOCIETY.

The annual meeting was held in the First Baptist Church, Providence, Tuesday, at 2 P. M. The Scriptures were read by Rev. Mr. Tucker, of New York, and prayer was offered by Rev. Mr. Barnaby of Massachusetts. A Committee of five brethren, viz.: Kennard, Graves, Campbell, Peck, and Fletcher, were appointed to examine the certificates of members.

The report of the Treasurer was then read by Mr. Martin, from which it appears that the expenses for Missionary ser-

vices, &c., have been, during the year \$13,857 62. Received in cash, \$18,675 68. Reported by state Conventions, \$30,625 21, leaving a balance in the Treasury, of \$5,736 49.

The annual report was then read by Rev. B. M. Hill, the Secretary. Mention was made of the decease of several of the early friends and former officers of the Society. Its constant friend, and founder, Rev. Jonathan Going, D. D., has during the year been called to his rest. Rev. William T. Brantly, D. D., and Rev. Mr. Miller, the former Life Directors, have been called away during the year.

*Abstract of the Report of the American Home Mission Society.*

By the Report of the Secretary of the Home Mission Society, it appears that the operations of the Society have been extended over eighteen States of the Union, besides stations occupied in Texas and Canada. The Valley of the Mississippi, however, is the principal theatre of its action. The amount of receipts into the treasury (independently of funds received and expended under the direction of auxiliary societies) is \$18,675.

The number of Missionaries employed, 99.

Churches constituted 51, in connexion with which 32 ministers have been ordained.

Members added by baptism, 818.

Sunday schools established, 145, comprising 3,910 pupils.

Houses of worship completed, 7.

In addition to these results, auxiliary societies, in different States, have received into their several treasuries the sum of \$30,625, have employed 260 missionaries and agents, whose labors jointly have been equal to the labor of one man 138 years; 1,435 persons have been received to church membership by baptism; 18 new churches organized, and 15 ministers ordained.

The labors of the Society during the past year have been considerably more extensive than during any previous one of its existence.

Rev. MR. BENNET, of New York, moved the acceptance of the report. North America, is a part of the world to which the Society's commission to preach the Gospel, extends. The Western valley is an important part of this country. But I would not urge the preaching of the Gospel there, because there are Papists there,

nor because there are pious people there, but because there are sinners there. A sailor said he did not pretend to preach, but he sometimes talked of the Saviour, to men of his own class. That is the labor we want in this Society. May the time never come when the doctrine of Christ crucified, and of redeeming love, will cease to interest us and our congregations.

The Society then united in prayer, that the decease of several prominent members might be sanctified. Rev. Mr. Stow led the devotions of the Society.

The President of the Society, as chairman of the Committee, appointed last year to take into consideration the subject of an amicable dissolution of the society, reported. This committee met on the day following their appointment, and being unable to decide on any course of action, resolved to refer the subject to the churches. The Committee met yesterday, in the lecture room of this house, to form their report, which was submitted by Rev. P. Church, of New York.

A discussion arose in reference to the circulars issued by certain members of the Committee, to the Churches, and whether the report just read was in accordance with the replies from the churches to those circulars, in which Rev. Messrs. Welch, Hill, Choules, Colver, Church, and others took part.

A minority report was then presented by Rev. Mr. Colver.

Rev. Dr. Wayland addressed the meeting. He observed that it appeared to him that the course taken by this Committee had been the most remarkable that he had ever witnessed. To refer a question of this kind to the churches was an unheard of course. What have the churches to do with this question? It was for the contributors, not for the churches to decide. What if all our societies should pursue the same course? What would become of our churches if their meetings were to be disturbed by questions of this kind? He maintained that the contributors, and nobody else, had any thing to do with this question.

Again, he had just been told that there are 9,500 Baptist churches in this country, and this circular had met the response of 172. Many of the churches, to his knowledge, had paid no attention whatever to it. They did not consider the question as proper, nor as coming within the scope of their duties. He moved the indefinite postponement of the whole subject. Mr.

Colver, wished to explain, that he only mentioned the responses of the 172 churches as one item in making up the report. The Doctor replied, that he did not see how he was corrected, for he had mentioned it only as an item, and he thought it a *very small item*.

Rev. Dr. Welch then moved that the Executive Board be instructed not to appoint any man as missionary of the society, who holds slaves as property. He said he did so from a sense of duty. He expressed the highest regard for his southern brethren, and he was sensible that the strongest ties which bind together the different parts of our country, are the religious ties. He would not propose separation. But he would leave the measure proposed to work its own results.

The meeting was then adjourned to half past seven in the evening.

**EVENING.** Prayer was offered by Rev. Mr. Williams, of Maine.

The resolution offered by Rev. Dr. Welch, was taken up for further consideration, and the previous question called for. The following is the resolution :

*Resolved*, That in view of our allegiance to the King in Zion, it is, in the judgment of this Society, inexpedient for the Executive Board to employ brethren holding property in their fellow men, as missionaries in the field of their operations.

Rev. Mr. Campbell, of Georgia, opposed the resolution on several grounds. Is this Society a northern institution? No. Will you then, on northern ground, with a northern delegation, pass such a resolve? But it proposed what was in gross violation of the spirit of the Society's Constitution. Men from all parts of the country were appealed to whether in view of the known views and feelings of its founders such a resolution could pass. More than this it was a violation of the Constitution. A majority of the Baptists, he thought were not in the North or Free States. He warned the society lest, in passing such a resolution, they proscribe not only the South but also the North. Northern ministers would no longer be received at the South. A jealousy, nay, an impression of positive opposition to Southern institutions would be created. He closed by warning brethren against constitutional violations and the array of one portion of the country against the other.

Rev. Mr. Colver, of Massachusetts.

The Society was neither a northern nor southern institution, but an institution of Jesus Christ. He maintained that there was no violation of the Constitution contemplated, since the Board was to judge of the entire moral and religious character of those whom it sends out as laborers. The Constitution of the Society he contended was religious, and southern men were tenaciously wedding themselves to slavery. He wished to hold no rod over the South. But he could not endorse the appointment of a man who should preach a defective gospel. He would not favor the appointment of an officious, injudicious abolitionist to a southern field. He spoke of Southern laws, the cruelties and corruptions of slavery. The brother from the South was a slave. He could not preach the whole truth. He had said that pass this resolution and northern ministers could not freely come to the south. He avowed no unkind feeling towards southern men. He wished them to cling to the Society, and he would give them for one a cordial greeting. But they must not ask him to do wrong. He was already proscribed at the south, and so were others. But though we pass this resolution, we would not proscribe southern brethren. There was a time when no line was drawn in reference to rum sellers. They were members in good standing in our churches. But light was breaking in on the world. He wished for the good old times when wrangling would cease and our meetings would be feasts of love.

Rev. Dr. Wayland, then arose, and said the resolutions spoke of its being *inexpedient* to appoint men, &c., because of our allegiance to the King in Zion. He had to learn that allegiance to the King of Zion taught expediency. It spoke of holding property in man. Men there were, holding slaves, who were doing the very best they could in the circumstances in which they were placed. But the resolution was in violation of the Constitution of the Society, and with its passage the Society would be annulled.

He viewed union as most important to maintain. Peace, brethren thought, would be secured by division. He thought otherwise. Men who trample on the rights of others at the same time trample on their own. Former resolutions were referred to, and he could not see how consciences should be disturbed. He was known to be hostile to slavery, but he could in this Society co-operate. He thought the present, with an

almost entire northern delegation, not the time of action. He was in favor of justice to all.

Rev. Mr. *Choules*, of Massachusetts, thought the plea, that the present was not the time to act, unfounded. Heretofore the delegation at more southern points had been large from the south. This was known the country over to be the annual meeting.

Dr. *Wayland* insisted on our being on all hands just, even should there be division. As it was a great constitutional question, he was in favor of its reference to a select committee.

Rev. Mr. *Tucker*, of New York city, doubted the practicability of continued connexion with the South. He had no sympathy with the spirit of anathematizing. He regarded wilful, pertinacious slaveholding as a disqualification for a missionary, though not necessarily so in all cases. He had kind feelings towards southern men. He believed the south as well as the north would concur in the practicability and necessity of a separation.

Rev. Dr. *Williams* expressed the same sentiment before observed, that the passage of the resolution would not be just. It would be a violation of Baptist principles. It would prove disastrous to the slaves themselves. If division must take place, it should be in the spirit of kindness, of magnanimity, and of love.

Rev. Dr. *Sears*, thought it evident that this resolution would be a signal for division. If it were to occur on the basis of this resolution, it would be a source of everlasting disgrace. The South would be the injured party, and would have the sympathies of Christendom. We were not to discuss the right or wrong of slavery, but what is right and honorable here. He feared the influence of violating thus the obligations of solemn compacts. He knew not how any society could stand before such a mode of procedure. If there could be an amicable disunion, where all parties could be fairly represented, the result would be incomparably happier than now.

Dr. *Welch* disavowed all unkindness.

Rev. Dr. *Maginnis*, of Hamilton, N. Y., believed all the brethren conscientious.

Rev. Mr. *Hill*, Secretary of the Society, had ascertained from legal examination, that the Society could not be dissolved except through a Court of Chancery, it being an incorporated institution.

The Society adjourned to Thursday, A. M., at 9 o'clock.

The Society met pursuant to adjournment, at 9 A. M., on Thursday. Prayer was offered by Rev. Mr. Wildman, of Connecticut. The record was read by the Clerk, and approved. The President stated that the resolution offered yesterday by Rev. Dr. Welch, was the subject before the Society.

Rev. Dr. *Maginnis* then offered an amendment to the resolution of Dr. Welch, prefacing it by a few remarks. He observed that the Secretary had said that the Society could not be dissolved but by an application to the Court of Chancery, so long as one member objected to it. But a division is not a destruction of the Society, nor of its constitution. The passage of the original resolution, he argued, would divide the Society. That result was inevitable. But if it must come, it should come in a proper, honorable, and constitutional way. If we must divide, let it be peaceably, and let the South or the North take the charter, and carry on in its own way the cause of missions. The amendment, which amounted to a substitution of a proposal entirely different, proposed that as it had become evident that all who had heretofore co-operated in this Society, could not continue to act harmoniously together, a committee be chosen to report a plan for the division of the Society, so as to secure the rights of Northern and Southern members.

The mover, in further explanation of his intention, declared that he had no purpose but to effect the object contemplated in the amendment.

Rev. Mr. *Hill*, the Secretary, said that Dr. *Maginnis*, expressly stated, in his previous remarks, that his object was the dissolution of the Society. This led him to explain its legal character; but as the Dr. now explains himself, no resort to chancery proceedings would be necessary, if the Society saw fit to make the change proposed, though in his opinion it is not desirable.

Mr. Colver, would oppose the amendment, but if the original resolution passed, he would propose an equitable division of the funds of the Society. Mr. *Tucker* hoped that the amendment would pass. The question was now called for from several quarters. Rev. Mr. Church, hoped that it would not be passed in haste. We need deliberation. He would rather stay a week than take the question in such a state of excited feeling. The amendment was then passed amid considerable confusion, and the resolution

was subsequently adopted. Messrs. Maginnis, Tucker, Wayland, Sears, Webb, Taylor and Duncan, were appointed the committee. The Society then adjourned, to meet at the call of the President to hear the report of the committee.

Half past 2 P. M. Prayer by Rev. Mr. Cummings, of Concord, N. H. A rule was adopted that those who speak, be limited to ten minutes. The report of the Committee chosen at the close of the previous meeting was presented by the chairman, Rev. Dr. Maginnis. The report in substance recommended, that as the Society was planted at the North, was there endowed with a charter, and has its executive board there, the existing society be given up to the North—to such as may be willing to co-operate on the principle of restricting missionary appointments to non-slaveholders, and that all claims of contributors be fairly and equitably adjusted. Some inquiry arising in reference to the practical working of this plan, the Chairman explained that the life memberships in the Society could not legally be changed. Those now held by Southern men would still be held—the field of operations would be the same, their charter would remain the same, and their measures must remain the same.

Rev. J. M. Peck, spoke of the fact that at the origin of the Society this question was not supposed to present any obstacle to co-operation. He said that if an anti-slavery Home Missionary Society should be formed, its missionaries could not go into the South Western States. That portion of the field must remain uncultivated, as no society would be formed in the South Eastern States which could assist them. Doctor Brisbane hoped that the report would be adopted, and that we should part from the brethren of the South in peace, and with love. Rev. Mr. Church said he hoped he should be spared a division. He had done what he could to prevent it. He thought it uncalled for, but if it must be, he bowed to the necessity as he would submit to the decrees of Heaven. Rev. Mr. Morse, of Michigan, said, he represented 8000 Baptists, all of whom were opposed to slavery, yet he felt deeply for this Society. He would submit to the necessity of division if it must be. At the West we feel deeply for the Home mission cause. He had trembled when he saw such an apparent eagerness, to seize the dividing knife, to sunder the Society.

Hon. J. H. Duncan said, that the report

of the Committee contemplated an amicable, voluntary division of the Society. We could not destroy it; its charter and operations would remain unchanged, except that a certain portion of its supporters would withdraw. Rev. Mr. Kennard regretted that the present state of things rendered any such course necessary. The state of things in reference to slavery are precisely as when the Society was founded. It had, in his mind, but one object—to preach the gospel. He had never regarded it as having any other object. He deplored the state of feeling which rendered division necessary. He was neither a Northern nor a Southern, but was between the two, and would to God he could stretch his arms so as to lay his hands upon each and restore peace.

Hon. W. Colgate, of New-York, said he formerly thought he should never see his brethren so discordant. It was proposed to divide this Society. Divide this Society! Why what evil had it done? Has it not preached the gospel? Is not that a sufficient object to engage its attention? Has it proved recreant to its trust? What is the reason for division? It seemed to him that the work of preaching Christ crucified had gone much out of fashion. He had thought that his Baptist brethren could labor together in this work. W. Crane, Esq., of Maryland, responded most heartily to the sentiments expressed by Mr. Colgate. He had lived at the North and at the South, and he thought that all we need, in order to co-operate is, an increase of piety.

Rev. Mr. Wildman said, we might adopt this report and yet the question of division be still undecided. He hoped we should not take a step here at the North, which would make division necessary. He felt that it would not be acting a Christian part to pass any such resolution. Rev. Mr. Jeter said, in explanation of the feelings of the South, that they had no wish for a division. They loved their northern brethren, and would not separate from them if it could be honorably avoided. But the South would not co-operate except on terms of perfect equality. That equality would be preserved only by having it distinctly understood that slaveholders of unexceptionable character should be appointed as missionaries, on the same footing as others. But the responsibility rests somewhere. We begun with you on terms of equality, and if you violate the condition we will not. If we must sepa-

rate, I yield to it. But, said he, brethren, be assured there is a spirit among you, which if not repressed will do you incalculable injury. My earnest wish is, that you may greatly excel us in good works. He parted with his brethren with deep emotion.

[Here followed a series of motions, amendments, and remarks, which it is judged best to leave unreported.]

Rev. Dr. *Conc.* had not been able to be present during the discussion; he desired explanations, which were given by Dr. Maginnis. Rev. Dr. Caswell moved that the whole subject be laid on the table, but the motion was lost. Rev. Mr. Colver moved an amendment. While this was under discussion, a motion to adjourn prevailed.

#### FRIDAY, A. M.

Prayer by Rev. Mr. *Morton*, of N. Y.

Rev. Mr. *Tucker* arose. He had said little, but had felt much. They had considered the subject at meetings of the Board. He had committed himself there—he had done so because he deemed it the will of Christ. He could not believe it proper to appoint a slaveholder—had everywhere recorded his vote against it. We must decide the question—decide it now, and deliberately, and so that brethren in New-York can act together. Otherwise the influence will be disastrous. He would do nothing violent—nothing dishonorable. He was on the Committee appointed yesterday, and entered upon his duty, hoping for happy results. They had free conversation with Brother Taylor, of Virginia. His spirit was exceedingly kind, and he did not materially object to the report which they decided to make. They understood the report to imply that hereafter no slaveholder would be appointed. He feared, however, there was some misunderstanding on this point. The Chairman, Dr. Sears, and others so understood it—that no such appointment would be made. Bro. Taylor had gone home with this impression. But he and others at the South would regard the amendment proposed by Br. Colver, as directing a violation of their constitutional obligations. Brethren Jeter and Taylor say the charter and the Society should be left with the North. The brethren of New-York, he had no doubt, would agree, on the basis of that report, not to appoint a slaveholder. He should propose to amend the Constitution next year. All admit the necessity of separation, the prevalence of

anti-slavery sentiments. He was seriously, earnestly, entirely opposed to slavery. Adopt this report by itself and there will be no division in New-York.

Rev. Dr. *Maginnis* stated the object which the Committee had in view. They all agreed in the object; it was to have a society in the north that will not appoint slaveholders. The only difficulty was with regard to the manner of accomplishing it.

Rev. Mr. *Gillette* was opposed to the resolution, and in favor of the report. He and his brethren in Pennsylvania, were generally satisfied with the H. M. Society as it is. He spoke of the destitution in that State, and of the amount the churches had done for Home Missions.

Rev. Mr. *Colver* referred to the history of this movement, and to the present state of things; expressed confidence in the statements which had been made by the authors of the report relative to the future appointment of slaveholders, and withdrew his amendment. The question now was on the adoption of the report.

Rev. Mr. *Cutting*, of Mass., thought we had no right to pass a northern resolution in a national society. He therefore was gratified that the one proposed had been withdrawn; he hoped no more resolutions would be presented, but that we should act at once on the report.

Rev. Mr. *Blain* offered some very conciliatory remarks, being entirely in favor of the report, since it is understood that the Board will not appoint slaveholders.

Rev. Mr. *Church* had concluded that the course proposed was the best. He agreed in regard to this measure with Br. Colver. He hoped for unanimity.

The report was adopted by an almost unanimous vote.

The Society presently adjourned.

#### FRIDAY, P. M.

The Society met in the lecture room. The Committee on nominations reported a list of officers—the following, with a board of forty Managers.

HON. FRIEND HUMPHREY, <i>President.</i>	
WILLIAM COLGATE, Esq.,	} <i>Vice Pres.</i>
WILLIAM CRANE, Esq.,	
Rev. B. M. HILL, <i>Cor. Sec.</i>	
Rev. DAVID BELLAMY, <i>Rec. Sec.</i>	
R. W. MARTIN, Esq., <i>Treasurer.</i>	
J. R. LUDLOW, <i>Auditor.</i>	

A resolution was passed expressing confidence in and pledging support to the Corresponding Secretary.

The Society adjourned to meet at Brooklyn, N. Y., in 1846.

## AM. BAPTIST PUBLICATION SOCIETY.

The Annual Meeting was held in the First Baptist Church, on Wednesday, April 30, at half past 2, P. M. Rev. J. Kennard, the President, in the chair.—Prayer was offered by Rev. R. Babcock, D. D. The Act of Incorporation passed at the late session of the Legislature of Pennsylvania, was read by the Corresponding Secretary, and accepted by vote of the Society. The Report of the Treasurer was read, from which it appeared that the total receipts have been \$20,803 78. Expenditures, \$20,785 24; leaving a balance on hand of \$18 34.

The Annual Report of the Board was then read by the Corresponding Secretary, Rev. J. M. Peck. A deserved tribute of respect was paid to the memory of those departed worthies, Brantly and Going, and prayer was offered by Rev. Mr. Bill, of Nova Scotia. The Report then presented an account of what the Society had done since the change of its name. Ten tracts have been added, making the series 170, of which they have published 322,241 copies, including 4,230,255 pages, most of which have been circulated gratuitously. They have circulated 143,809 bound volumes, of which 39,858 are of the publications of the Society, and 103,951 were purchased from other publishers; 10,000 copies of the Almanac and Baptist Register have been also circulated. The colporteur system of this Society is different from that of the American Tract Society. Our agents are generally travelling preachers. They are furnished with books at a discount which they are to sell, receiving a small profit. Thus all the expense of outfits is saved, and a most efficient corps of colporteurs is secured. One of the colporteurs has travelled 2486 miles, visited 40 churches, and 275 families, preached 66 sermons, made 28 public addresses, sold 644 volumes, and distributed 9000 pages of tracts. His salary was \$75; his travelling and other expenses, \$27 12. A large proportion of the forty churches visited were destitute of regular pastors, and have only occasional preaching. For every one hundred dollars given as a special donation for this object, the Society can put a missionary in some destitute field.

The Society is now engaged in a heavy enterprise, in publishing a new and improved edition of the "Complete Works of Andrew Fuller." The first volume is ready, and the second volume in press.

Rev. Mr. Teasdale moved the accep-

tance of the Report. He had listened to the Report with mingled emotions. He was encouraged that so much had been done, yet he was pained that it was so little in comparison with what needed to be done. He loved all our societies—we could not afford to lose one of them, but he was convinced that the Publication Society had not received all the attention which it deserves. It is our duty to publish the gospel for the salvation of a lost world. We must do it by means of the press and the living voice. We cannot do without either of these instrumentalities. The living preacher must be heard. This Society is disseminating truth by means of living preachers, as well as by means of books and tracts. He considered the system more efficient and economical than any other that could be devised.

Rev. Mr. Campbell, of Georgia, offered the following preamble and resolution:

"Whereas, several associations have already provided a Book Fund, and facilities for colporteur operations by their itinerant ministers, and many others have commenced similar measures, therefore,

*Resolved*, That this Society has great confidence in this mode of associated action, that it is admirably adapted to each section of the country—furnishes peculiar facilities to reach every class—is simple in its form, and can be made exceedingly effective in carrying out the purposes of the Society."

Mr. C. said that at the South and West this plan was of great importance. He urged the sentiment of the resolution on the ground—1st, that its object is to spread *light*.—2d, on the ground that it promotes union by disseminating *truth*. Men do not understand each other. Some are Arminians, as they suppose: others antinomians. Give both classes the truth, and let them honestly seek it, and they will come together. He deemed it no advantage for christians to be divided. But in no way can they be united but on the truth.

Again, he liked the simplicity of the plan. The most powerful agencies in nature are most simple in their operation. One great simple principle holds together the universe. And the excellence of any system of principles or of operations depends in a great degree on its being simple. Farther, it is an efficient plan. It has been proved to be. It is the identical plan on which they have been for several



years operating in the south. Every minister in his Association is a colporteur. They distribute books and publications. And more books are needed—are sought for. They want denominational works, as well as those of a general religious character. The actual gain of the denomination in Georgia in five years has been 20,000, and it is said that no denomination has so extensive an influence. They are not a book-making people. Many families have no books but the bible; many indeed have no bible, and the ministers who act as colporteurs take bibles to distribute. Many of the ministers have no libraries. These need the advantages offered by this Society.

Mr. C. related an interesting case of a lad who bought the only testament in school of a school-companion for a bag of marbles. That testament he read, and it was the means of his conversion. He is now an active and useful pastor. Another incident of a pious female who visited a poor woman in her neighborhood, found that she had not been to meeting for ten years, that she had no Bible, and no other religious book. Her poverty prevented her going to the house of God. She was provided with a bonnet, and the next Sabbath wept under the preaching, by which she was abundantly blessed. Such are the facts of frequent recurrence, showing the need of colporteur labors and religious publications in the south.

Rev. Mr. Kincaid followed with interesting remarks, illustrative of the importance of the principle on which this Society is based. All the missionaries are circulators of tracts. He had made many tours, on which this was a principal business, attended with expositions of the word of God, whenever at the villages they waited for audiences to gather around him.—Once as their boat was moored in the river for the night, he was aroused in his sleep by an old man, who had come to the boat asking for a religious book. Mr. K. graphically described the scene as an illustration of the work they were all engaged in doing. Mr. K. spoke also of the want of books in the west, as had been observed by him on his recent tour through the valley.

Rev. Mr. Peck, the Secretary, offered the following resolution:

*Resolved*, That the project of employing itinerant ministers in the destitute parts of the Western valley as colporteurs and

missionaries, whenever specific donations are made for that object, at a salary not exceeding \$100 per annum, together with such per centage on sales of books as will sustain them, and pay all contingent expenses, commends itself to the churches as combining efficiency, economy, and great usefulness.

He described the plan of the Society in sending out colporteurs who should be preachers. He was satisfied that it was the plan which was needed. We ought to send out a hundred such laborers during the coming year. It is a self-denying labor, as a brother engaged in it said, "We leave our wives widows, and our children orphans." Here I perceive that the ladies go with their husbands. He hoped that many present would make themselves life members, and that the pastors would be made life members.

Rev. Mr. Gillette moved that the thanks of the Society be presented to the American and Foreign Bible Society, for a liberal donation of bibles and testaments for the supply of the destitute, which was adopted.

Rev. Dr. Babcock, the Secretary of the latter Society, responded, and spoke of the harmony which existed between the character and design of the two Societies and their supporters. The list of officers for the ensuing year is nearly the same as last year. The Society adjourned at 5 P. M.

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#### BAPTIST BOARD OF FOREIGN MISSIONS.

The meeting of this Board was opened on Wednesday, at 10 A. M., in the spacious chapel of the first Baptist church—a prayer meeting having been held previously in the lecture room at 9 o'clock. Br. S. H. Cone, one of the vice-presidents, in the chair. Br. Alfred Bennett led in prayer, after which a hymn was sung. The president then expressed his regret that Dr. Sharp, who had presided for many years, was absent at such an eventful crisis, when we were in so much need of wisdom and strength, as had been so eloquently expressed in prayer—let us then go to the strong for strength and to the Infinite for wisdom. The rules of order were read from the chair, and a letter of welcome from the first church in Providence to the Missionary Board.

The Treasurer, Br. Lincoln, was next called on for his report, which was read with some minuteness of detail, showing in the aggregate, expenditures \$122,491 44, and the receipts from all sources, \$82,302 95, leaving the enormous debt of \$40,188 49 against the treasury, though there had been an increase of receipts of more than \$6000—which must now be provided for.

The Home Secretary, Dr. Pattison, next read his report, which contained the afflicting announcement of the deaths of Brn. Going and Farwell, officers of the Board, and the deaths of missionaries Dean, Comstock and wife, Br. Crocker, and Sister Shuck. In view of these solemn dispensations, prayer was offered by Br. William R. Williams. In the reply to the Alabama resolutions which the Board were required to answer, they did not set forth any new principles of action, but only stated what they were able to do; and though they adhere to their principles of neutrality, they never could be a party approving of slavery. Br. S. Peck, the Foreign Secretary, now read a lengthy abstract of the report in his department, an abridgment of which is as follows. The summary shows the field of our operations to be very extended.

The whole number of Indian missions now under the direction of the Board is 6, embracing 14 stations, and 7 out-stations; 29 missionaries and assistants, of whom 10 are preachers and 2 printers; 9 native assistants; 15 churches and 1559 members; 110 baptized the past year; and 10 schools with 300 pupils.

Whole number of missions in Europe 3, with 21 stations and 34 out-stations; 4 preachers, and 5 female assistants; 28 native preachers and assistants; 28 churches; 123 baptisms reported; whole number of church members about 900; 1 school of 50 pupils.

#### WEST AFRICA.

The death of Mr. Crocker occurred Feb. 26, at Monrovia, a few days after his arrival. Mrs. Crocker proceeded to Edina. The missionaries have had repeated attacks of illness, but were in comfortable health at the last advices. The principal seat of the mission is about to be removed to Bexley, distant 6 miles from Edina, on the St. John river, continuing however, the school at Edina. Both the schools at Edina and Bexley have been well attended. Much labor is

given to preaching among the native villages, and the influence of the mission is steadily on the increase.

The whole number of missions in Asia is 7; of stations and out-stations, 51; missionaries and assistants, 66; native assistants, 84; churches, 34; baptisms, 2,360; members, 2,257—not including churches near Rangoon, and exclusive of 1550 baptized in Burmah Proper, and not known to be organized into churches; schools 42; scholars, about 1000.

#### RECAPITULATION.

The number of missions under the direction of the Board, is	17
Number of stations and out-stations	130
“ missionaries and assistant missionaries,	109
(of whom 42 are preachers,)	
Number of native preachers and assistants,	123
Number of churches,	79
“ Baptisms reported,	2,593
“ church mem., more than	8,000
“ schools,	56
“ scholars, about	1,350

Two preachers and 4 female assistants have joined the missions during the year; and 3 preachers and 4 female assistants have been removed by death.

The report having been read, Br. Cone gave the cordial hand of welcome to Br. Dean, the missionary from China. Abock, the Chinese convert, was now introduced, who accompanied Br. Dean to this country. He appeared in the costume of the country as worn in China, and Br. Dean said he was a fair specimen of the class to which he belonged. He is a farmer, about 23 years of age, and not until he was twenty had he ever heard of the Christian religion. He reads and writes imperfectly. After one year he manifested a change of heart and was baptized. He interested the assembly by singing a verse of a hymn in his native tongue, accompanied by Br. Dean. The report on the expenditures of the Board, and the salaries of the Secretaries, &c., was now read by Bro. Duncan, from which it appeared that the most satisfactory judgment and economy in all the pecuniary concerns of the Board, and the salaries of the Secretaries was fully certified to, and no change could be judiciously made. A report was also made on Mr. Malcom, sent to India, which exculpated the Board and messenger from blame in this business.

The report of the Acting Board was read, and parts were referred to committees, as follows:

On the reply of the Acting Board to the inquiries contained in the resolutions from Alabama, Messrs. F. Wayland, G. S. Webb, A. Sherwood, J. B. Taylor, E. Tucker, B. Sears, and E. B. Smith. On the state of the Treasury, Messrs. Linard, Colgate, and Thresher. On the Asiatic Missions, W. R. Williams, J. N. Granger, and J. H. Duncan. On the European and African Missions, Messrs. Chase, Crane, and Hague. On the Indian Missions, Messrs. Bennett, N. W. Williams, R. Turnbull.

The Board adjourned to meet at 10 o'clock, Thursday, A. M.

#### ANNUAL SERMON BEFORE THE BOARD OF FOREIGN MISSIONS.

The annual sermon before the Board was delivered on Wednesday evening. The spacious house was filled in every part, and the services opened with an anthem by the choir. In the devotional parts, Rev. Mr. Church, of Rochester, and Rev. Mr. Dean, from China, participated. The preacher was the Rev. G. B. Jone, of Philadelphia. His theme was, "The moral elevation of the church essential to missionary success." His text Isa. 40: 9. The introduction was expository, from which it was proposed to consider, 1. The important trust committed to the church. 2. The moral position which it demands of her; and 3d. The spirit in which she should devote herself to its performance.

In the commencement, the preacher defined his meaning in the use of the term "church." Those of every denomination who receive Christ as their divine and only Saviour, confide in Him, and love His cause, are to be considered as members of his mystical body, partakers of his grace, and heirs of his glory. On the people thus chosen, a vast responsibility has been imposed. The church is characterized with the proclamation of the glorious intelligence, that a way has been opened for the recovery of our fallen race, and that the heritage of heaven is now freely offered to every believing penitent. This is her grand and paramount business; the great object of her existence and establish-

ment. After presenting the sphere of the church in a vivid light, he exhibited the testimony of Scripture on the subject, not by quoting texts, but by a comprehensive and glowing statement of Scripture doctrine. He next said that the duty to the church is evident from the very nature and design of their religious profession. The very fact of the reception of the gospel implies the obligation to diffuse it. Heaven is not farther removed from earth than is true religion from every approach to selfishness. The early Christians dispersed themselves abroad, proclaiming everywhere the message of salvation.

Again, the gratitude which believers owe to Christ binds them, by all its sweet and resistless claims, to publish on every shore the wondrous story of his love.

The duty of the church is evinced, finally, by the fact that God has appointed no other channel for its diffusion. On this point the preacher was exceedingly eloquent and impressive. He said that apart from this, (the instrumentality of God's people,) there is not an agency in the universe whose office it is to publish redemption. No trumpet from the eternal throne proclaims it. No seraphic voices chant it from the skies. No angel messengers bear it on their wings. No Urim and Thummim flashes with its rays. No oracle announces it. No vision reveals it. No breeze murmurs it. No music of air, earth, or sea, whispers, in its many-toned utterings, a syllable of the glorious theme.

The myriads of the unevangelized must remain for ever ignorant of the salvation of Jesus, and perish in the blindness of heathenism, unless the news of his mercy be conveyed to them by the lips of its living heralds. The apostle's argument (Rom. x.) on this subject was here eloquently enforced by the preacher.

He next proceeded to the second division of the subject. "Get thee up into a high mountain." The thoughts on this point (the moral elevation to which the church must ascend) were arranged under the following heads:—1. Her views of divine truth must become much more clear and perfect. 2. There must be a much higher elevation of Christian principle. 3. She must have eminent personal holiness. 4. She must ascend to a nearer and intimate dependence on God. 5. She must be elevated in the grandeur and universality of her plans of benevolence. No person who did not hear the preacher can conceive of the beauty and power with which

these great truths were invested as they came from his lips.

The last part of the subject, the spirit with which the church should engage in her mission, was exhibited with equal impressiveness and effect. 1. She is required to devote to this work her utmost energy. 2. She is to enter upon it with courage. 3. She is to have confidence in the tidings which she proclaims. Finally, she is to be undismayed by the number and power of her adversaries.

The discourse was concluded by reflections and appeals worthy the discussion which preceded. For an hour and a quarter the whole of that vast audience listened with ears intent and deep silence; and hundreds of hearts beat more rapidly and glowed more warmly, responding to every word which seemed to fall, each with a distinct weight upon the ear, so appropriate was its use and so emphatic its utterance.

#### THURSDAY, A. M.

Met according to adjournment—the Rev. Dr. Cone in the chair. Prayer was offered by the Rev. Prof. Bacon; and the proceedings of yesterday were read by the Recording Secretary, Rev. B. Stow.

The first business done was to invite ministering brethren present to a seat with the Board, and to participate in the deliberations.

The Com. on the Alabama resolutions reported as follows:—

The Committee to whom was referred the correspondence between the Alabama State Convention and the Acting Board, have attended to the duty confided to them and ask leave to present the following statements, as embracing, substantially, their views on the subject to which the correspondence refers. They are happy also to add that in these views, the members of the Acting Board present, in general, coincide.

1. The spirit of the Constitution of the General Convention, as well as the history of its proceedings from the beginning, renders it apparent that all the members of the Baptist denomination in good standing, whether at the North or the South, are constitutionally eligible to all appointments emanating either from the Convention or the Board.

2. While this is the case, it is possible that contingencies may arise in which the carrying out of this principle might create the necessity of making appointments by

which the brethren at the North would either in fact or in the opinion of the Christian community become responsible for institutions which they could not, with a good conscience, sanction.

3. Were such a case to occur, we would not desire our brethren to violate their convictions of duty by making such appointments, but should consider it incumbent on them to refer the case to the Convention for its decision.

All which is respectfully submitted, in behalf of the Committee,

F. WAYLAND, *Chairman.*

Rev. Dr. Welch opposed the reception of the report on the ground that it is too ambiguous to meet the expectations of the denomination in this period of earnest agitation. He remarked that we are called as honest Christian men to meet the question, whether the North and South shall co-operate in the great work of Foreign Missions. He proposed to add to the report resolutions sympathising with the Acting Board in their trying circumstances, and fully sustaining their late actions.

Rev. Dr. Wayland moved to take up the report article by article, which motion passed. The first article in the report was then read by the President, and adopted. Three members dissented, Rev. Messrs. Hague, and Stow, and Dr. Welch, who subsequently stated their reasons for so doing.

The second was read. Dr. Welch doubted whether the language was sufficiently definite and intelligible, and requested that it might be explained. Dr. Wayland, the chairman, said he could make it no plainer.

Rev. Mr. Hague, thought the language plain. His difficulty hinged upon the first article. He had always understood that the North and South acted together in the Convention on grounds of social equality—not of moral. He will go with the South as heretofore, if they will not demand that in the appointment of missionaries, the slaveholder and non-slaveholder be placed on the ground of moral equality. It can be proved that the spirit of the compact never involved such an idea.

Rev. Mr. Jeter gave his explanation of the first article—that [the Constitution recognised no distinction on the ground of slaveholding in the matter of appointments.

Rev. Mr. Parker desired to know whether the second item involved the obligation of appointing slaveholders.

Rev. Dr. *Welch* might vote for the adoption of the report if he could comprehend its meaning.

Rev. Mr. *Everett*, of Mass., expressed a strong desire that all reasonable questions put to the Board might be fully and plainly answered. He desired that the doings of the Board might be well understood. He understood himself to be at liberty to regard the dictates of his conscience in the appointment of missionaries—if the general Board sustain him, *well*,—if not, he would resign in silence.

Rev. Mr. *Williams*, of Maine, understood the Board to have the right to consider and determine whether slaveholding was a disqualification.

Rev. Mr. *Stow* remarked that it is implied in the recent action of the Acting Board, that slavery as affecting qualifications, comes legitimately under the scope of their consideration. He had never imagined that the freedom of the Acting Board is at all abridged. He was sure that such were the views of the President.

The second article was adopted. The third was taken up.

Rev. Mr. *Everts*, of N. Y., remarked that the expectation was entertained by the churches that the action of this occasion would be definite. He would like to know whether the contingency alluded to was the matter of appointing slaveholders as missionaries.

Rev. Dr. *Sears* thought it not desirable to be *precise* with regard to future action. Contingencies might arise of different character from what we anticipate. We are poor prophets and might find ourselves unfortunately fettered. We need only to determine general principles.

Rev. Mr. *Swain* was opposed to that part of the last article which proposes reference to the Convention.

Rev. J. M. *Peck* thought a division inevitable—he was in favor of the report as preparing to effect it in the best way.

The third article was then adopted.

Rev. Dr. *Welch's* resolutions were again read.

The first, which was ultimately adopted, was as follows:—

*Resolved*, that we sincerely and deeply sympathise with our brethren of the Acting Board, charged with the interests of the Missions during the recess of the Convention, in the responsibilities they sustain and the difficulties with which they are surrounded, and we now pledge to them our cordial co-operation and liberal support.

The second having been again read, Rev. Mr. *Jeter* arose and stated, that the South would never have participated in forming the Convention, if they had not supposed themselves on terms of perfect equality with their brethren at the North. He thought it therefore not improper for the Alabama Baptists to address the Board as they did. They had besides some special reasons. The Home Sec., Dr. Pattison had written or caused to be written a letter for the express purpose of inducing the loved and useful missionary Bushyhead to resign *because he was a slaveholder*. The Board, he remarked, were bound to reply. And their reply he understood, as at first, notwithstanding all explanations. It made slaveholding a disqualification. And in doing so it cuts off the South from all participation in managing the affairs of the Board. We regard the position of the Board as unconstitutional. If they had left us an inch to stand upon, we would have remained in co-operation with the Board. But, said he, we have not that inch left. We are cut off. He wished the brethren of the North union among themselves, and feelingly adverted to his own position as a slaveholder by necessity, rather than by choice.

Rev. Dr. *Williams* dissented from the second resolution of Dr. Welch. It seemed to him that the adoption of the resolution would destroy the unity of the report of the Committee. He thought the report, as it stood, adapted to produce a soothing effect—a soothing effect at the South, though co-operation cannot be maintained—a soothing effect at the North, which would tend to harmony in this section of the Union. He desired the separation to be relieved of its unhappy features, and to be marked by such sentiments of piety and affection as should be approved by the Holy Ghost. He thought we had done well to pass the first resolution, expressing our sympathy with the Board, but thought it could do no good to go further.

Rev. Mr. *Stow* was opposed to the passing of this resolution—first, it would tend unnecessarily to exasperate the South. The South are about to withdraw—let us not, said he, give bitterness to the separation. Second, there are many in the Northern and Middle States who do not sustain the Board, and these he would not exasperate—and third, the Acting Board do not desire it—the first resolution is all that they desire. If the Board pledge their sympathy, and continue their co-operation

no more is desired. The doings of the Acting Board are before the world, and may be left to stand or fall upon their own merits.

The Board adjourned to meet at 4 P. M.

#### THURSDAY, P. M.

Prayer, by Rev. Mr. *Webb*, of Phila.

Rev. Dr. *Bacon*, of D. C., felt anxious that the report of the Committee *only* might pass. Rev. Mr. *Stow* considered that the report, like every thing from the pen of the author, was perfect, and could not be altered without injuring the whole; and yet he thought the report contained a covert censure of the Acting Board, and if it should pass without some expression of confidence in the Board, he could not *now* see how he could retain his seat.

Rev. Dr. *Welch* said, our views have been entirely Southern—what will please the South? He wished the Acting Board supported. It must be, or the treasury will suffer; some of the Board will resign and we shall have a rival association by our side, while we are forty thousand dollars in debt.

Mr. *Linnard*, of Philadelphia, thought the reverse true of Pennsylvania. He could not pledge support he did not mean to give.

Rev. Mr. *Blain* stated the action of the ministerial Conference in the vicinity of New-London, in favor of the decision of the Acting Board. Adjourned.

Prayer by Rev. J. M. *Peck*.

#### FRIDAY, A. M.

Prayer by Br. *Kennard*. The report of the Committee on the Indian Missions was read by the Rev. R. *Turnbull*, and adopted.

A resolution was presented by Rev. Mr. *Ide*, of acknowledgment to the American Tract Society for its donations to the Board, which was adopted. Mr. *Ide* stated that the donations of that Society to the Board since its organization amounted to \$49,750.

Mr. *Thresher* reported from the Committee on the state of the Treasury. The Report concluded with a recommendation to the Board, unless the receipts are increased, to lessen the number of stations. Dr. *Wayland* inquired if the Board were accustomed to make a careful estimate of the probable receipts, and to conform to these in their expenditures? The Corresponding Secretary replied in the affirmative, and stated several unforeseen events which had increased their expenditures.

Dr. *Williams* reported from the Committee on the Asiatic missions, and Rev. J. *Peck* reported on Agencies. Both reports were adopted.

Rev. Wm. *Hague* reported from the Committee on the European and African missions. A very interesting discussion followed, in which Dr. *Wayland* stated several facts with reference to the European missions, and suggested that the Acting Board have leave to discontinue the missions in France and Greece. He was interested in their establishment, desired their continuance, but he feared that the state of the Treasury was now, and would continue to be such that the Acting Board would be compelled to retrenchment. He was followed by Mr. *Hague* in a strain of earnest and eloquent remark, in favor of the continuance of these missions. He believed much more money could be raised by dispensing with primary missionary societies, and making each church such a society of itself according to the primitive method.

Rev. A. *Bennett* stated several facts with reference to raising funds.—Mr. *Church* thought agents visited churches too little. They could accomplish more with them than by attending associations and larger bodies. He was in favor of the penny-a-week system.—Mr. *Thresher* said it ought to be understood that the Board must proceed to the retrenchment, unless the donations are greatly increased.—Dr. *Welch* urged going forward, trusting in Jesus. Dr. *Sears* thought we ought to consider our circumstances as well as trust God. He was willing Providence should lead into difficulties, but would not plunge into them trusting to Providence to help him out.

Mr. H. *Marchant*, of R. I., thought more money could be raised by addressing circulars to individual members of churches who are able to give. He pledged himself to be one of twenty to pay each \$500, in addition to his ordinary subscription during the present year.—Dea. *Colgate* suggested that some individual might be found to sustain each missionary sent out. He abhorred the penny system almost as much as the Jew abhorred a hog for a sacrifice. A cent is of too small value to be deemed a contribution worthy of such a cause. Rev. Mr. *Choules* thought there was no cause of discouragement. The north had been crippled, she would be so no longer.

The Report was re-committed. We much regret that our limits do not allow us to give a full report of the remarks referred to above. The addresses of different brethren were made with deep feeling, and

more of a missionary spirit was manifest than at any other meeting during the week.

The meeting was adjourned, prayer being offered by Rev. A. Sherwood.

FRIDAY, P. M.

The Board met, and listened to the reports of the different committees. The report on the European missions was referred to the Acting Board, who were authorized to discontinue the missions in France and Greece during the present year, should they find it necessary.

The officers of last year were re-elected. W. Colgate, Esq., of New-York, was chosen Vice-President in place of Rev. Dr. Goings, deceased, and John B. Jones, Esq., of Roxbury, was elected one of the Managers in place of Dea. Colgate.

The Rev. Prof. G. W. Eaton, of Hamilton, New-York, was appointed to preach the next annual sermon; Rev. William Hague, of Boston, in case of his failure. The next annual meeting was appointed to be held with the Pierpont-street Church, Brooklyn, N. Y.

## REVIEWS.

*Sketches of Protestantism in Italy, past and present; including a notice of the origin, history, and present state of the Waldenses.* By ROBERT BAIRD, D. D. Boston, Benj. Perkins & Co. 1845.

The author of this volume is a Presbyterian clergyman, who has resided for the last twelve or fifteen years chiefly in Europe, where he has been successfully engaged in advancing the interests of the Redeemer's kingdom in a variety of ways. Bible societies—missionary enterprise—temperance reform, and the cause of education have all received his zealous co-operation. In effecting his aims and purposes, he has travelled very extensively; visited nearly every court in Europe, and established a very high and widely extended reputation. Perhaps, there is no protestant now living, whose "ipse dixit" will be received with greater deference by the religious world, upon the moral and evan-

gelical condition of the European continent. Dr. Baird was admirably qualified for the duties assigned him. He went abroad in the prime of life, with polished manners, fine education, and a well digested theological system. He had travelled extensively over his own country—thoroughly understood its history—its ecclesiastical and educational features, and possessed a truly catholic and liberal spirit. We well remember the satisfaction with which we looked at him in Paris, ten years ago, as the representative of his country, during a winter which we passed in that metropolis. Few men have had such opportunities offered them of doing good, and very few have been as true to their mission.—The churches of France and Switzerland owe a vast debt to this devoted laborer, whose eloquent pleadings have elicited in their behalf the warm sympathies of the American Israel.

The interest which our author excited in all the circles which he visited, in England, Scotland, and on the continent, and the thrilling accounts which he afforded of the "goings of God" in the sanctuaries of his native land, caused a general request that he would prepare an ample narrative of the history and state of religion as it existed in the United States. This important work he undertook, and the result was the publication of two octavo volumes, containing an abler view than was ever before exhibited, of the religious state and statistics of America. This work has never been objected to by any of the divisions of the christian church, whose facts are narrated—if we except the class of individuals who reject Christ as the head, and who hold another gospel.

This very important work was reprinted a few months ago, for fifty cents, by Messrs. Harpers, and ought to be in the hands of every minister, and on the shelves of every Sabbath school library. One chapter in that work, on *American Revivals*, is invaluable; it contains more than we have ever seen brought together upon the subject, and what is better, it is the

truth of the case. Since Dr. Baird's return to America, his friends have been charmed with the impartations of facts which they have gathered in the social circle, and he has been solicited to unlock the treasures of his observation and experience to the American public, by lectures, and a printed narrative of the religious state of Europe. During the past few months, he has attracted large audiences in many of our cities, who have been intensely interested with the life-like portraits which he has drawn of kings and queens; pastors and professors of the old world, and religious sensibility has been deeply stirred as he has delineated the struggles of the Man of sin, and shown the sad state of Europe, from the prevalence of a perverted christianity. This volume is the first of a series which may be expected from his pen, on various portions of Europe. Italy has been held up in this work as she is, and whoever wants to know what Popery is, and what of hope exists for the church in the country where "Satan's seat is," let him read this charming volume.

Many of our readers will be pleased to know that there are about forty Protestant ministers in Italy, about half of whom are laboring in the valleys of the Waldenses. It is greatly to be hoped that this publication will procure aid for these devoted witnesses of the truth.

Dr. Baird regards the Waldenses at present as the advocates of infant baptism, but admits that formerly some of the churches probably were Baptists. Of this we have no doubt, and believe it is not long before the religious world will receive decisive evidence upon this subject.

Our readers will perceive from the following notice of the contents, that the book cannot lack in its claims for interest.

*Italy before the Reformation.—Entrance of Reformation into Italy.—Progress of the Reformation in Italy.—Suppression of Reformation.—Dispersion of the Protestants.—Italy since the Reformation.—General state of Italy.—State of Reli-*

*gion.—Protestant chapels in Italy.—Origin and antiquity of Waldenses.—Description of the country inhabited by the Waldenses.—History of Waldenses.—Present state, ecclesiastical organization —Doctrines, and modes of worship.*

We heartily commend this work to our friends, and cannot close our notice without praising the publisher for the very admirable style in which it is gotten up. A more elegantly printed volume, we have rarely seen from the American press, and not an error have we observed in the typography. We shall anticipate the succeeding volumes with great interest.

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THE MINISTRY demanded by the present crisis. By George B. Ide. Philadelphia, Am. Baptist Publication Society, 1845.

An 18mo. volume of 100 pages, under this title was issued by the Society some months since. We have just perused it with deep interest, and would fain persuade our readers to do so. Indeed we cannot conceive of a more appropriate and timely devotement of a small sum, than to the purchase of a sufficient number of these books, and furnishing the candidates for the ministry in our Colleges and Theological Seminaries each with a copy. The times loudly call for such notes of warning, of entreaty and encouragement as are here put forth in a voice of strength and fearlessness, well fitted to awaken from the dreaming insensibility, or supine apathy, in which the majority, we fear, have been indulging. The ministry must awake, or they will not sound the timely note of warning and preparation for the great contest with the beleaguering hosts of evil influence by which the good are now environed.

Hearers as well as preachers, churches as well as pastors, have a deep interest in this subject, and to both would we most fervently commend this volume.



## EDITORS' TABLE.

*New Relations and Duties.*—So prolific are these stirring times, with all the excitement of northern and southern feeling, that the accumulations on this subject in letters, papers, pamphlets, and private and public discourse, have almost engrossed the thoughts and themes of all, to the exclusion of accustomed topics. In the last number of the Memorial, and in this, all the important facts are preserved, so far as northern action, and the incipient steps of southern organization are concerned. In giving so fully all the important documents and discussions on this, to us, painful subject, we have surely not been guided by inclination, but by the imperative demand of that necessity which would not yield to our preferences. There will naturally exist a wish to preserve these records, however painful the whole subject to which they pertain. They belong to the passing history, and will leave their traces, for good or evil, for weal or woe, too deeply imprinted to be soon, if ever obliterated.

The time for wise retrospection of all this, has not yet arrived. But when it shall come, and hearts which now throb with too intense sensibility over the riven and blasted hopes which from the days of our fathers had been cherished, shall either find peace in the grave, or rejoice in the wonder-working beneficence of Him who can bring good out of evil—*then*, we doubt not, will all these steps be reviewed, with advantage to those who shall come after us.

In the meantime, it ill becomes us to give way to undue depression and moodiness of spirit. The Christian should remember with thankfulness that all things work together for good to them that love God. Perhaps we needed to be thoroughly humbled; to be constrained to feel that not numbers, not worldly respectability and influence, but an inward conformity of heart to our divine Saviour, is what, most of all, it becomes us to seek and rejoice in.

In so far as there is union in Christ, these external tendencies to avulsion cannot sunder us. If one in him, we shall have fellowship one with another: shall rejoice in one another's prosperity, and sympathize in one another's afflictions. May we not also feel constrained, by what has already transpired, to cherish more sedulously the ties of external union, which still remain to us?

Happy shall we be, if our monthly sheet may

be of the number. Its thousands of readers are very equally divided on opposite sides of the line: and since there is no reason why our pages should assume a partizan character, may we not hope for the continued sympathy, and prayers, and favor of the same great family circle, henceforth meeting less generally in some of our long cherished and sacred associations, and hence having need to use some common medium of inter-communication, some common vinculum of no lofty or imposing character, but which by its very gentleness and kindness, may be welcome to many a yearning heart.

How much the difficulty will henceforth be increased, of making our sheet such as this design implies, we are not insensible. All that we can promise is an honest, true-hearted endeavor. With the continued aid of those who desire the accomplishment of what is above indicated, we shall by no means despair.

We insert here a short communication, just as it came to hand, a few days since.

For the Memorial

## SIGNIFICANT MARKS.

*To R. B.*—In your tour, as reported in the February number of the Memorial, you mention *Canton College*, and the degree of L. L. D., which it had conferred. There is one item in the history of this affair rather amusing, or strangely unaccountable: viz—that two or three of the trustees, as I understand, when the *parchment* was presented for signature, were either so *Catholic* in their notions, or held learning in such contempt, that they made the sign of the cross, as do my Lord Bishops Hughes, Kenrick, and other Catholic bishops!! This is a curious affair, but I am assured by one who has seen the Diploma that such is the fact. I do not know that any of the trustees are Roman Catholics, as it was regarded a Protestant institution; but facts are stubborn things; and how else are we to account for those "significant marks." Were they designed to introduce the mysteries of Popery in disguise? Having travelled extensively, you may be able to inform whether Catholic laymen dare to make use of *signs* peculiar to ecclesiastics. Please throw some light on this singular affair. If in the Catholic Colleges it is usual for all the trustees, whether bishops or not, to make the sign of the cross on diplomas, the mysterious is made clear; if not, then I hope you will make inquiries by corre-

pendence, and explain the matter; for in regard to the clandestine schemes of the Jesuits, I am as timid as one of Virgil's orators: Timeo Danaos et dona ferentes.

QUISQUIS.

*New-Jersey, April 21st.*

#### REMARKS ON THE ABOVE COMMUNICATION.

—When we were in Illinois, we heard something of these very singular marks. We call them *singular*, from the position in which they are said to be found. It is not so rare as to be very singular, that an individual should be found so unfortunate in his early years, as never to have learned to write even his name. We have here and there met one of this character; and when the individual felt the deficiency, and lamented it, we would be the very last to add to his mortification. But that such an one should aspire to the management of a literary institution of the highest order, and should affix his name to a diploma, or a certificate of the honorary degree of L. L. D., is certainly one of the most preposterous things we ever heard of. Yet such was the only intimation which we received at the west, and in the vicinity of the transaction.

But our correspondent "Quisquis," has suggested another solution. The wiles of Jesuitism, he correctly intimates, are shrewd and subtle, beyond the fathoming of us uninitiated novices. Who can tell, therefore, but there may be some mysterious connexion between those significant marks † †—*crosses*, the Catholics call them, while they are ignorantly or sneeringly denominated *daggers*, by Protestants—and the recent transition of the redoubtable Doctor of Laws, to the priesthood of a church nearly allied to Rome! "Slipsidification," to use a word coined by this great Doctor of all sorts of things, medicine, divinity, and laws,—could never have had a fuller illustration than he has furnished.

Seriously, we would inquire, what estimate can intelligent and candid men put on a transaction like the one above contemplated? A man professing to be an humble minister of Christ, after all that has occurred to him in former years of an admonitory character, connected with the claims of an honorary degree, goes to the far west, trumps up a College, "*so called*," of which "he is top, bottom and sides"; and gets from the simple minded men who fill the place of trustees, a diploma or certificate of his having received from that College the honorary degree of L. L. D.—which document our correspondent says, he understands was signed by men, some of whom could only make their mark! All comment on such a procedure is superfluous.

**FOREIGN INTELLIGENCE.**—An abstract of the Report of the English Baptist Missionary Society, presented May 1, shows a general state of progress. There had been printed the last year at Calcutta 54,700 volumes of the sacred scriptures, in four or five different languages. The generous assistance received from the American and Foreign Bible Society in aid of this object, is gratefully acknowledged. This Society supports 155 missionaries, 137 schools, 9225 scholars, and 10,969 in Sabbath schools. There were added to the churches last year 2430 members, making a total of 38,609 communicants. The total of receipts for all purposes are £20,564, 3s. 6d., leaving a balance against the Society of £2398, 9s. 8d.

The letters and papers by the late arrivals are teeming with spirited opposition to the further endowment of Popery in Ireland. Scotland and England are astir in this matter, and the entire body of dissenters, with a respectable portion of the established churches, are making strenuous endeavors to arrest this anti-christian and anti-protestant measure. Petitions by thousands are pressing into parliament against the passage of the odious endowment of Maynooth. The Baptist ministers and churches in the vicinity of London, have adopted spirited resolves against it, drawn up by Dr. Cox, of Hackney. We cannot but hope this agitation will open the eyes of all consistent men against the manifest wrong, and wholesale corruption of religious establishments.

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*The Baptist Missionaries in China*, have sent us their annual report of operations for the last year; and it certainly indicates an amount of prosperity most cheering and satisfactory. Though Mrs. Shuck has been removed by death, and the Rev. Mr. Dean has been compelled by ill health to suspend his labors, and temporarily leave the field, yet they rejoice in the accession of Dr. and Mrs. Devan—admirably qualified for this important station—and should their lives and health be spared, destined, we doubt not, to eminent usefulness.

The importance of this field, and the inviting facilities now furnished them for evangelizing vast masses of our fellow men, cannot be over estimated. Will not the Board of For. Missions at Richmond, early turn its attention in this direction? The united testimony of the missionaries is, that there is now work for a thousand hands to give the bread of life to perishing souls.

For the Baptist Memorial.

## ROGER WILLIAMS' ROCK.

BY S. DRYDEN PHELPS.

[After taking his final leave of Massachusetts, Roger Williams passed over in a boat to the west bank of the Seekonk River, and first landed upon a rock, which still bears his name, and is situated a little east from the city of Providence. He was there met by a party of friendly Indians, who addressed him with the words, "What cheer?" a phrase equivalent to "How do you do?"]

Rock by the lonely shore,  
Where briny billows roar,  
On thee I stand.  
Here erst the Indian strayed;  
Here once his dwelling made:  
And here his children played  
Upon the sand.

Years rolled their circles round;  
And here they still were found—  
That red-browed race:  
Their hunting grounds were here,  
Where dwelt the bounding deer;  
Where oft with bow and spear,  
They joined the chase.

Moved by a deep desire,  
Perchance the aged sire,  
With woes oppress,  
Came here at even-tide;  
O'er all his sorrows sighed:  
To the Great Spirit cried  
For joy and rest.

Perchance, upon this stone,  
The trusting maid, alone,  
Hath placed her feet,—  
Her lover's form to view,  
Gliding the forest through;  
Faithful and ever true,  
His love to meet.

Once passed along this wave,  
A patriot pilgrim brave,  
Who landed here;  
And ROGER WILLIAMS then,  
As he surveyed this glen,  
By wondering forest men  
Was hailed, "What cheer?"

He met the Indian band,  
And took their friendly hand,  
Upon this stone.  
Free from oppression's rod,  
This peaceful shore he trod,  
With heartfelt praise to God  
For kindness shown.

Yon goodly city's name  
Still speaks its founder's fame—  
Yes, PROVIDENCE  
Tells of the guiding power,  
That in dark peril's hour,  
Had been the EXILE's tower,  
And strong defence.

The Indian tribes are dead,  
Or far away have fled;  
No sons remain  
Of painted chiefs of yore,  
Whose warwhoops echoed o'er  
Old Narragansett's shore,  
In PHILIP's reign.

The Exile, too, is gone,  
While years have circled on  
Their ceaseless round.  
The truths for which he fought,  
The principles he brought,  
As this fair land he sought,  
Here yet are found.

And still may they abide  
Along this peaceful tide,  
Till earth's last shock.  
May Freedom here remain,  
Religion hold her reign,  
And Truth her sway maintain,  
Firm as this Rock!

# THE BAPTIST MEMORIAL

AND  
MONTHLY RECORD.

VOL. IV.]

NEW-YORK, JULY, 1845.

[No. 7.]

REV. ELISHA S. WILLIAMS.

BY REV. C. W. FLANDERS,  
*Of Beverly, Mass.*

This venerable man was the oldest Baptist minister in Massachusetts, if not in New-England. The career of Mr. Williams was a remarkable one, as will be seen by the subjoined sketch of his life.

He was born in Hartford, Ct., Oct. 7th, 1757. His father was a Congregationalist clergyman, and his mother was an own sister to Dr. Thos. Scott, author of Scott's Commentary. When very young, he entered Yale College, and graduated, 1775, at the early age of eighteen. He was the last survivor of his class, and the last but one of his father's family. Deeply imbued with a love of adventure, and above all with a love of country, he entered the army in 1776, as adjutant of a regiment of young men from his native State, and most of them from within the range of his own acquaintance. He crossed the Delaware with Washington, and was in the battles of Trenton and Princeton. Having acquitted himself with much honor on the land, he entered with high enthusiasm upon the broad and perilous service on the ocean. He went on board the privateer Hancock, of 28 guns, in which, after some weeks' cruise, they encountered, somewhere on the coast of Bermuda, the British frigate Levant, of 30 guns, when, after a most sanguinary conflict, the latter blew up. In this action, Capt. Hardy, the brave com-

mander of the Hancock, was shot down by the side of the deceased.

Returning after a most perilous expedition, he visited his father's house. About this time he was married, and in 1790 moved to the State of Maine, and took up his residence in the newly settled town of Livermore, which was named for his father-in-law, and in which his father-in-law built the first frame house. It was while residing in this place, that he believed his heart was renewed by the Holy Spirit. The steps preparatory to his conversion are peculiar and interesting. When in a state of impenitence, he was very much opposed to what he called the hard doctrines of the gospel. Natural depravity, Divine sovereignty, the merits of Christ the only foundation of the sinner's hope, were especially offensive to his preconceived sentiments and feelings. He resisted these doctrines with a bitter and determined hostility. Nothing was more annoying to him than to hear them preached; even to name them in his hearing would highly excite him. But the enmity of his heart was soon to be subdued.

On a certain day notice was publicly given, that a Baptist clergyman of the name of Smith would preach in the evening, in an adjacent part of the town. Having never heard until then of such a denomination, his curiosity was excited to attend the meeting. He entered the school-house in which the services were

held, and took his seat where he could better hear the speaker and see his person—to hear his words only to cavil when he returned to home. The speaker arose, a plain, honest-looking, intelligent man, unlettered, but not unlearned, especially in a thorough acquaintance with human nature, and consequently with the human heart. As Providence would have it—for I think Providence had something to do with the matter—the speaker had for his subject some of those unlovely and repudiated doctrines against which his heart revolted. His text was in Matt. 3: 7. "Who hath warned you to flee from the wrath to come?"

By explanation, illustration, and appeal, the minister went into the particular views and feelings of his hearer with such a discriminating minuteness and power, that he left the house, to use his own words, "with his refuge of lies battered down over his head," which all the resources of his well-disciplined mind could not enable him to reconstruct. He had most unceremoniously, and in no gentle manner been ejected from his own premises. Notwithstanding this rude assault upon his long-cherished sentiments, he hated the man who made it, yet he was impelled by a certain indescribable curiosity, to repeat his visit the next evening to the same place. On this occasion, the good man drawing his bow at venture, drove an arrow into his heart. So vividly, as in transparencies of ingratitude and rebellion against God, did he paint the scenes of his own life, that his knees smote together, and his spirit sunk within him. With a deep conviction of his destitution of any hope in the mercy of God, only as it beamed from the face of a crucified Saviour, he returned home with convictions almost too painful to be endured, and a heart too full for utterance. Strange as it seemed to him, those doctrines which he once hated, he now loved. He now contentedly believed, what he could not, in all its parts, comprehend, and received, as his faith,

what he could not fully explain: and as in a fast anchorage, cast his hopes in those doctrines which he once supposed had not the permanency of the morning vapor. He felt—for it was a matter of heart work—that he was no less a free agent because God was a divine Sovereign—that he had none the less to work out because God worked in, and that repentance and faith were none the less essential to his salvation because they were of no importance, only as they regarded the Father through the sacrifice of his Son.

Here I must speak of his views of Christ. He had had such enrapturing views of the Saviour, he had seen such unsurpassed dignity in his nature, such inexpressible loveliness in his character, that from a full, gushing heart he could say, "My Lord and my God." When he reflected upon the intolerable burden of conscience which he had been permitted to throw down at the foot of the cross, and the joy which exhilarated his spirit at the loss of the load, he felt that loving Christ with all his heart, was not loving him too much. He had been introduced to a being of such winning charms, and such melting benevolence, that his heart at once fixed upon him, and he could not divide his affections with another.

Established in these doctrines of the gospel, and most anxious that they should be proclaimed to a lost world, God was preparing him for a new sphere of action. Endowed with a vigorous and discriminating mind, and a faculty readily to communicate his thoughts, to both which were added a liberal education, possessed but by a few of his times, and especially by those whose religious opinions he had embraced, his friends urged him to enter the ministry. To their pressing solicitations he, at first, turned a deaf ear. He told them that in their conference meetings he would employ his gifts as well as he could, but to think of entering the ministry he could not. It was a David to be equipped in the armor of a Saul. He felt his inef-

ficiency, and declined. He consented, however, to conduct their evening meetings. By this humble preparation, God was maturing and developing the gifts of his servant.

After some months he was urged to preach in public. Committing his case to God, he consented. Notice was given that he would preach. The house was crowded. With a trembling heart, yet trusting in God to assist him, he entered the desk and preached, and that effort, as a means, saved a soul from death, and gave to the church and the world a devoted disciple of Christ. This indication of his being called to preach the gospel, removed his doubts and dissipated his fears. He now more especially turned his attention to the subject, and soon after was ordained a minister of Jesus Christ. In this section of country he remained about fifteen years, building up and establishing churches, of his own denomination. In this work to which he had been set apart, he sometimes met with opposition. In preaching his peculiar and strange sentiments, as some were pleased to call them, he was regarded as a rude innovator upon the ancient landmarks. To illustrate this, I will relate one incident of his history, while residing in this vicinity, where he was then preaching.

It was announced, that on a certain day he would administer the ordinance of baptism. Immersion was an act seldom seen in that section of the country, on which account it excited much curiosity. A great crowd was assembled at the water's side; and while the administrator was in the act of immersing the individual, a heavy piece of ordnance was discharged from the midst of the people.\* Surely, thought the deceased, my Lord was never honored in this manner. Nothing intimidated by such a display, since he had seen some service in defending his country, he was the more determined, from this event to defend the cause of his Master—and he

had occasion frequently to disturb the waters.

In the summer of 1803, he received a call from the first Baptist Church in Beverly, to become their pastor. He accepted the invitation, and the first sermon he preached in this place was from Acts 10:29. "Therefore came I unto you without gainsaying, as soon as I was sent for. I ask, therefore, for what intent ye have sent for me." He was installed their religious teacher and pastor, and remained with them until the fall of 1812. Under his preaching there were two interesting revivals of religion, which gave to the church 157 members.

There is one event in his life while pastor of the church in this place, which for the interesting circumstances attending it, deserves a place in these remarks. The Rev. Daniel Merrill, pastor of a Congregationalist church in Sedgwick, Maine, having been induced to turn his attention to the subject of baptism, became convinced that he had not been baptized, according to the gospel mode. After a thorough examination of the subject, he called together his church, and informed them of his change of sentiments. The result of this interview was, that almost every member of his church embraced the same views. After much consultation, at a meeting of the church convened Feb. 28, 1805, "they voted unanimously to send for a council of Baptist Ministers to assist them in the following particulars, viz.: 1. To administer Christian Baptism to them; 2. To constitute them into a church upon the primitive Baptist platform; 3. To set over them in the Lord, the Rev. Daniel Merrill, to be their minister.

"Agreeably to this request, the Rev. Messrs. Pitman, of Providence, Baldwin, of Boston, and Williams, of Beverly, accompanied by a number of brethren, took passage at Salem, at 8 o'clock on Thursday evening, May 9, and arrived at Sedgwick the Saturday following, at 1, P. M.

"On the next Sabbath, at half past 10

\* This incident occurred in Gloucester, Mass.

o'clock, Mr. Fluman preached from Acts 5: 20—"Go stand and speak in the temple to the people, all the words of this life." After an intermission of half an hour, Mr. Baldwin preached from 1 Cor. 3: 9—"Ye are God's building." After another intermission of a few minutes, Mr. Williams addressed the people again from Proverbs 25: 25—"As cold water to a thirsty soul, so is good news from a far country." At 6, Mr. Baldwin preached again from Solomon's Song, 1: 8—"If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the Shepherd's tents."

"After an examination of the candidates on Tuesday, Mr. Williams preached particularly on the institution, from Acts 2: 41—"Then they that gladly received the word were baptized." The place fixed for the administration of this solemn ordinance, was in the tide water of Benjamin's River, about one mile from the sea. A more beautiful or convenient place is scarcely to be imagined.

"As soon as the people were assembled at the water's side, solemn prayer was offered up to that God whose ordinance we were going to attend. A profound silence reigned through the assembly when Mr. Baldwin took Mr. Merrill by the hand, and walking slowly into the water, repeated these words—"And they went down both into the water—both Philip and the eunuch, and he baptized him." When they had gotten to a suitable depth the ordinance was performed. The dear man rising from the watery grave with a very pleasant smiling countenance, could not refrain expressing the heart-felt satisfaction which he enjoyed in this act of obedience. As they ascended out of the water Mr. Williams went down with Mrs. Merrill, repeating these words, 'And they were both righteous before God, walking in all the commandments of the Lord blameless.' In this way the baptizing was conducted, until all the candidates present were baptized. Here we beheld sixty-

six persons buried in baptism by these two administrators, in forty-two minutes. At the ordination of Mr. Merrill, Mr. Williams gave the right hand of fellowship."

In the year 1812, having by his own request been dismissed from his charge, he removed to the city of Boston. Of his particular history while in that city I have not been informed. Believing himself qualified to build up the cause of Christ in preaching as an evangelist, he chose and remained a minister at large until his death. While in Boston, he was more or less associated with Drs. Baldwin and Stillman. While here, he rendered essential service in forming new, and assisting feeble churches in the vicinity of Boston. I might mention the churches of Canton, Weston, Watham, and West Cambridge, also the first church in Salem, to which he rendered very valuable service, Danvers, Marblehead, and Gloucester. Both his services and his means were liberally expended in thus doing good.

Having seen much service in the cause of his Master, and becoming enfeebled by advancing years, he left his more active pursuits, and returned and spent his days among his friends and with his children in Beverly. With them he has resided about eight years. In this time he has been called to part with his companion, his second wife. Within a year past he has suffered much, and sometimes excruciatingly with a disease attendant upon old age, and which at last wore out his life. In this time I have seen him frequently, and conversed with him much. His conversation has, almost invariably, been upon his own hope and the realities of another and better world. But death came and he was prepared for the summons. Confiding in God through the merits of his Son he died quietly and without a struggle. He gave up the ghost and died in a good old age, an old man and full of years, and was gathered to his people.

With these few prominent outlines of his history it may be proper to turn our

thoughts to a more minute analysis of his life and character.

As a *man*, he was more intellectual than sympathetic, but not by any means deficient in the warm affections of a friend. While he did not neglect the more tender sensibilities of his nature, he cultivated more the powers and faculties of his mind. Deliberate and cautious in forming his opinions, he held them *when* formed with indomitable tenacity. Confiding much in his own matured decisions, it required argument more than ordinarily forcible, and truth more than ordinarily impressive to change them. The permanency of his convictions depended very much upon the circumstances in which they were matured. Both his political and religious opinions derived their power over his mind very much from the peculiar condition in which he was when he formed them. And when in both of these departments of life he was, in after years, thrown among conflicting opinions, he would naturally go back to early impressions, to decide the justice of what modern politicians or theologians would urge upon his belief.

As a *patriot* his love of country germinated and grew amid the troubles of those "days which tried men's souls." It was a patriotism which sprang, neither from love of personal distinction—generous emolument, or increase of party. It was rather a strong affection for country, cut up by no party divisions, bounded by no sectional landmarks. It trusted more in the God of Hosts, and less in the passions and instrumentalities of men. It aimed to make men freer and better. If unlike the patriotism of our own times, it was less boisterous, it had, as he thought, a more sensible and consistent zeal. It uttered fearlessly what truth and conscience endorsed, and it was too precious in the estimation of its possessor to be sold at the ballot box. Confining itself within the precincts of no profession, it spoke from the plough, the workshop and the pulpit, and the people loved to have it so. It opened the mouth of the good man, as he stood

in the sacred desk, while his hearers thought it no dereliction of his office thus to speak his sentiments. It was a patriotism, which infused high and generous thoughts into the patriot's heart, and gave him a field as broad as his country, in which to proclaim them. It coined not its cheeks to smiles or with honeyed phrases offered the incense of vulgar flattery upon the shrine of popular vanity.

Such was the patriotism of our venerable friend. He loved to rehearse the rigorous discipline by which he was taught, and to cherish in his heart the remembrance of those days which fed it. As a son of New-England he loved to be ranked among the old school of American patriots, while to the last he delighted to offer in the service of his country the fruits of his wide experience and extensive knowledge. Amid the distraction of political sentiments in his last days, he never renounced those opinions which he formed amid the scenes of the revolution, but died in the firm persuasion that future time will yet do justice to those who embraced them, by awarding to them the proud title of true patriots.

As a *Christian*—with his commendable qualities and excellencies he was not without his failings. Indeed, to say that a man is without his failings, is almost to say that he is destitute of some elements of character essential to make him a man. The inconsistencies of Christian character are frequently only the injudicious ebullition of those emotions, a proper control of which is essential to a consistent Christian life. The impetuosity of Peter, which in a more moderate temperature, nerved him for the crisis, rose to a rash heat when he smote off the ear of Malchus. That zeal, a calmer expenditure of which, gave James and John such efficiency in their Master's cause, was about to be wrongly directed, when they would call down fire from heaven upon the unbelieving Samaritans. That decision of character so conspicuous in Paul and Barnabas, and which so eminently qualified them for



their work, resolved itself into a reprehensible obstinacy, when they so hotly disputed about their fellow laborer Mark. And yet these blemishes in the lives of these eminently good men, and of good men since, seen sometimes in the life of the deceased, are but the injudicious expenditure of those emotions and application of those powers which, when properly directed, make the man and the Christian. Of an ardent temperament and adverse to the doctrine of expediency, when the truth was to be told, he not unfrequently spoke his mind when his mind unspoken, would have been, as he has often confessed to me, more conducive to his own happiness. But notwithstanding these shades in his character, he was, I believe, a good man, one who loved his race and his God, to whom the cause of Christ was more precious than all causes else combined—who was conscious of his infirmities, and was praying God to forgive them, while others, perhaps, were commenting upon them.

#### AS A CHRISTIAN MINISTER.

In his discourses he was more intellectual than pathetic, more didactic than persuasive, more doctrinal than practical. Doctrine was a feature in his preaching more prominent than any other. He ranked himself among the divines of the old school, and natural depravity, divine sovereignty, election, and a special providence, covered a large portion of his discourses. And if we remember the prominent features in his conversion, at which we have now glanced, it will not surprise us that he dwelt so much upon these doctrines. Like the indentations upon the newly made wall, they became more ineffaceable as time passed on. The severest struggle in his conviction was, in contending against these doctrines, and the first ray of light dawned upon his mind when he ceased his opposition and embraced them. No wonder then, that those features, so prominent in the commencement of his Christian course, should mark him

all the way on in his pilgrimage. And yet with all the importance he gave to the doctrines of the gospel; I think, that the nearer he approached his end, the more deeply he felt the importance of practical piety, both in the church and in the ministry. And judging from the sentiments which he has expressed to me upon this subject, I have no doubt, that could he have lived his years over again, while he would not have preached Paul less, he would have preached Jesus more—that while he might have loved to talk of special grace, his theme would have been more of free salvation—and while he would not have admitted a substitute for the term *election*, he would have been very careful that his hearers should not construe it into the doctrine of reprobation.

In reference to those doctrines which he believed himself called to proclaim, he spoke freely, ardently, and positively. Above all things, he would not be temporizing minister. He trembled when he thought upon the results of thus proving recreant to Christ. Upon great moral questions, he thought it were better to speak freely, yes abruptly, than not to speak at all. He thought it were better to anticipate public opinion, than to reserve his until every one else had spoken their part. To speak and not to speak, with him, was the question, and yet a question with him readily settled, for he spoke; and when he spoke he was understood, and when he was understood, his preaching was frequently attended with happy results.

Superior talents give no security for privacy of conduct; on the contrary, having a natural tendency to nourish pride, they often betray the possessor into such mistakes, as even more moderately gifted never commit. Ability therefore is no wisdom; and an ounce of grace is a better guard against gross absurdity, than the brightest talents in the world.—*Chapman*

For the Memorial.

### THE ENTHUSIASM OF ERROR.

No writer on mental philosophy has attempted to furnish the reason why men run more rapidly in a *wrong* track than in a *right* one. That this is the fact, history and our own observation abundantly testify. Why the same mind, when controlled by Bible truth; the rules of reason and propriety, should be content to keep pace with its contemporaries and equals, but when jostled out of the way, should gather so much momentum as to ruin itself, is a matter for serious consideration. When it embraces some new error, some theory that partakes of the wild and the marvelous, it keeps diverging, like the radii of a circle, further and further from settled principles, and pushes its discoveries so rapidly as to undermine all that is venerable in religion, and in the science of government. Now, is the mind unbalanced before it leaves the path and boundaries of truth? or does its aberration unbalance it? This is a question, which it is wished our writers on metaphysics would settle.

Enthusiasm has exhibited itself in the scriptural peculiarities of all the *sects* in religion. All these peculiarities must be errors, for they have no support from the Bible, yet they are propagated with more zeal than the real truth in all its majesty has ever inspired. How much enthusiasm has been exhibited to prove the dogmas of the *real presence*, the superiority of some of the clergy, the infallibility of the Pope, the identity of the church under the Mosaic and Christian dispensations,—the sprinkling of infants and the ten thousand others afloat in the world. If the advocates of these are driven by absence of scripture for their theories, and by irrefutable argument, they fly to others equally as indefensible, and reason from them with as much gravity and zeal as if they were founded on scriptural declarations. If you demolish the superstructures they may

have reared, or scatter their fine spirit theories to the four winds, with a single breath of truth, it serves only to inflame their zeal and rouse up the angry passions of their frail nature. The authors of most of these dogmas are men with temperaments partaking of the sanguine and the erratic. They start up like a man from a fearful dream; announce their discovery with a loud tone and confident air, and so impatient are they if any incredulity be exhibited in regard to the truth or value of their speculation, they denounce the stupidity of their hearers, and class them among the enemies of God, religion, and the best interests of the human family. They are positive that they have discovered the long sought philosophers' stone, that will not only convert dust into gold, but cure all the diseases of both our physical and moral nature, and put away the last evil from our fallen world. While engaged in the ordinary pursuits of life, they have shown no more untiring industry, no more enlarged benevolence, no more disinterested philanthropy than others around them; but now they are gods in their own estimation and that of their disciples—they are leaders, and this idea is quite enough to add such an impetus to their movements and plans, that it will soon consume by its own friction the machinery of the human frame.

Clear the track, ye drones, in religious matters, ye idlers in the Lord's vineyard, ye slothful servants in your Master's cause, or these Jehus will run over and demolish you. The whole population in the district will be converted and made Christians if you will allow us to bring to bear upon them the force of our new machinery; even the devil himself cannot withstand one broadside from our impregnable battery.

In Mormonism has been exhibited the spirit we have under animadversion. Though of yesterday, it has already made proselytes in every quarter of the globe. Its missionaries start off on foot to visit

and proclaim "another gospel" than that taught in the Bible, to every creature. It dares to disclose its idiocy and slaver its insipid nonsense within hearing of the fulminations of the Vatican.

Who has forgotten the enthusiasm of Millerism for the few past years? The day and hour of our Lord's second advent, was proved biblically, figuratively, and mathematically, and the heinous sin of the age was unbelief in this dogma. It overlooked all other sins and all other duties;—the interests of inquiring souls about the Bible plan of salvation, the cares of home and family, were all swallowed up in this one isolated obligation to admit that Christ would appear on a certain day. It mattered little how much one man over-reached another, how much of immorality existed—the staunch believer in the proposed theory was safe if he would denounce opposers vehemently, and look frequently toward the East for the Saviour's triumphal chariot. This canonized disciples and prepared them for their upper flight.

Enthusiasm renders men notorious, and brings them before the gaze of the multitude—a position they earnestly court.—The promulgation of a gross error, connected with some truth, is the very way to gain notoriety and kindle up in favor of new notions a flaming zeal. The publication of the truths of the old Bible is a vapid employment—there is in it nothing to attract a crowd—nothing to excite curiosity, and wing it with celerity. "The multitude must assemble and gaze and wonder—the storm must arise and blow and thunder, and cast out its bolts, or the authors of these new-fangled notions cannot exist; the very element of life consists in the huzzas of disciples or anathemas of opponents.

Love of change is inseparably connected with this enthusiasm. The hobby of last year is too old or too tardy for the present—it is turned loose like an old worn down horse, for something more fleet or more showy. This is the game played

from year to year by these universal reformers: they catch at new theories, which embody more or less of error and demand enthusiasm to propagate them, or they would never be known.

We might borrow illustrations for our theme from a thousand sources and parties that bustle and clamor in this enthusiastic age. The religion taught in the Bible, the only standard for our faith and practice, that subdues and sanctifies the heart, and renders its subjects blessings to the world, is not dependent on the extraneous machinery which has passed under review to prosper it and give it success. It relies on its author, God, to make a lodgement for it in the heart, and to away the life to virtue and well-doing. It requires zeal to be sure, but it must be tempered with knowledge, not that hair-brained temerity which defeats the object designed to be accomplished. True religion needs neither pomp nor show nor over-strained effort; for man are neither to be scared nor scolded into possession of it. Its soul-comforting doctrines are embraced in sober moments and by evangelical means—for the animal excitement produced by machinery makes only spurious conversions. The enthusiasm we condemn, has no connexion with the ordinary means of grace—it has an attachment for established Bible principles and no sympathy with the plain interpretations of that old fashioned volume.

One element peculiar to the spirit under consideration is its power of isolation in regard to sin—its capacity of concentrating all evils into one aberration from moral rectitude. It fixes on the guilt of transgression of law, and seems to think that the only sin in the universe—"the crying sin," "the heinous sin," "the damning sin" of the age, and forgets all others, or looks with indifference upon them because they are not the special object of detestation. Hence enthusiasts for a time, have bent all their energies upon the destruction of war—the violation of the fifth commandment—upon the overthrow of civil government—domestic and family

relations, and other evils in their estimation; but they can see but one at a time that needs correction or extinction. The Bible, however, condemns all sin, and not infrequently numbers a score in one or two verses, enjoining on us to abstain from all and labor to destroy the whole. If this be the Bible plan, no wonder that enthusiasts have succeeded no better to revolutionize the world.

But what has been the result of the labor of enthusiasts in their course of error? They have torn asunder the ties of social life—they have split churches with parties and divided them by schisms—they have seriously embarrassed civil government—have uprooted the very foundations of good order, and filled many with wild and erratic notions. Their influence on the community has been decidedly deleterious. They have weakened the influence of the settled pastor, the man of God who was watching for souls as those that must give account—they have occasioned a distaste for Bible truth and have materially aided the cause of infidelity. Let these suffice, but hundreds of other evils might be recorded in this catalogue.

Where is the long catalogue of those who have yielded themselves to the enthusiasm of error which we have been considering? They were once among the most useful in the country when they pursued the even tenor of their luminous course, regulated by the principles of the good old Book—men of versatility, of talents, and some of high mental acquirements. But they have over-taxed their energies in such a degree as to become old at 40, and have gone into retirement, mad with themselves and all around them because the world would not adopt and carry out their wild speculations. Inquire for them and they have either turned skeptical in sentiment or settled down into a cruel misanthropy—incapable of being excited by any beneficial influences. But so did not Baxter and Whitfield and Fuller spend the later years of their life,—yet who exhibited more of

the zeal which the gospel recognises, than they? None. They continued to their expiring moments, to regard the Bible as their polar star, the man of their counsel, and the sphere of their usefulness and weight of their character kept increasing as does the sun at its setting. But the others were wiser than the Bible—there was not in its teachings fervor and heat enough to suit their temperament,—hence they must transcend these to gratify the enthusiasm of their spirits, and push the world into more correct views.

P \*\*\*\*\*

For the Baptist Memorial.

#### OBITUARY NOTICE OF MRS. HENRIETTA SHUCK,

*Of the American Baptist Mission in China.*

In obedience to the command of that ascended Saviour who has all power in heaven and on earth, this departed missionary left her father's roof, numerous and endeared connexions, and native land, and braved the dangers of the deep and the perils of a foreign clime, to do what she could in teaching the gentiles the way of life and salvation. She relied upon his power, and enjoyed the fulfilment of his blessed promise, "Lo! I am with you *always* even to the end." Through all the varied vicissitudes of her times, she was animated and sustained by this promised blessing, and up to the last day of her life was allowed the happiness of being actively employed in her domestic duties and missionary work. She lived up to the very close of life in cheerful activity, and then, the veil being drawn aside, she stepped from time into eternity, entered from the church militant into the church triumphant.—In expectation of full details of her life and labors being given to the public in another form, a few brief notices must suffice for the present.

Mrs. Henrietta Shuck, the daughter of the Rev. Addison Hall, was born at Kilmarnock, state of Virginia, United States, on the 28th October, 1817. *United States*

fluence of eminently pious parents and extensive Christian privileges, she, in the thirteenth year of her age, afforded the happiest evidences of genuine piety, and in the same year was baptized by the Rev. J. B. Jeter, upon the profession of her faith, and became a member of the church of Christ. At twelve years of age she entered a seminary for young ladies in Fredericksburg, Virginia; under the superintendence of Mrs. Little, a lady of piety and intelligence. But her father, wishing to have his children educated under his own inspection, soon after this procured a competent instructor and established a boarding school on his own premises. Here the subject of these notices won, by her diligence and amiableness, the high esteem of her instructor and the warm love of her fellow students. About this time her beloved and pious mother died, leaving six children, one a very young infant, under circumstances somewhat similar to those in the midst of which she has vanished from amongst us. In the beginning of 1835, she removed with her father to Richmond city, the capital of Virginia, where he became the general agent of the State Colonization Society, and Miss Hall entered the seminary in that city under the care of the Rev. Mr. and Mrs. Keeling. Upon leaving this seminary she received, unsolicited, written testimonials of the highest character. On the 8th of September, 1835, having long cherished the true spirit of missions, she was united in marriage to the Rev. J. Lewis Shuck, of Richmond College, and on the 22d of the same month, sailed from Boston in the ship *Louvre*, Capt. Brown, for the far East. Besides Mr. and Mrs. Shuck, the following missionaries were fellow passengers in the same ship, viz.: Rev. Mr. and Mrs. Reed, destined to the Chinese, Rev. Mr. and Mrs. Davenport, for the Siamese, Rev. Mr. and Mrs. Day, for the Talingoes of Madras, Rev. Mr. and Mrs. Ingalls for the Burmese, Rev. Mr. and Mrs. Haawell for the Peguans of Burmah, Rev. Mr. Abbott and Mrs. Ma-

comber for the Karens of Harmah, Rev. Mr. and Mrs. Sutton, Rev. Mr. and Mrs. Phillips, and Rev. Mr. and Mrs. Noyes all for Orissa, south of Calcutta. The Rev. Mr. Malcom, as visiting agent of the American Baptist Board to their eastern missions, also made one of the passengers. The *Louvre* touched at B  ngal, Burmah, Penang, and Singapore. At this latter place Mr. and Mrs. Shuck remained four months, where their eldest son, now eight years old, was born. In September, 1836, they arrived in China, and remained at Macao till March, 1842, when they became permanently located at Hongkong. Mrs. Shuck was the first American female missionary to China.

While she made respectable advances in the literature of the Chinese language, her knowledge of it was chiefly confined to the colloquial, and she spoke it with usefulness and success. She ever felt it her duty to teach the children of the heathen, and from her first coming into the field has had more or less of them under her immediate tuition, and at the time of her demise she had twenty Chinese boys, six Chinese girls and her own four children, making in all thirty children, under her care and taxing her anxieties. She was emphatically a *working* missionary, and she was permitted to see the *fruits* of her disinterested toil, and was allowed to rejoice over the blessings of the spirit of God upon her instructions to the young. Yes! she was a *successful* missionary, as well as a *laborious* missionary. To her disconsolate husband she was a devoted and affectionate wife and a helpmeet indeed; to her children, a fond and faithful mother; and to this mission, a beloved and highly valued member.

For several months previous to the brief illness which terminated her earthly career, she enjoyed unusually good health, and yet she often expressed most singular presentiments that she should not survive her approaching season of trial. In view of these premonitions she became more fervent in prayer and more faithful in her

work, and for several months she manifested a marked spirituality of mind, and a lovely ripeness of piety. She made her arrangements in view of what she believed would end her pilgrimage on earth. She spoke of it to her husband and to her friends, but never with gloomy forebodings, such was the activity of her Christian hopes. Even every drawer and all her little boxes, with their various articles, have since been found arranged with singular neatness and order. A day or two after her demise the following, among other papers, were discovered in her writing table, and bearing evidence of having been written about two months previous, "I am so strongly impressed with the idea that some great and calamitous event is about to befall me, that I cannot but write it down. *What it is, God only knows. I feel a presentiment that something is going to take place, something dreadful. Oh! Lord prepare me for all that thou art preparing for me! Help me to take every dispensation of thy providence as for my own good.*" At about midnight, on the 26th November, before calling her physician, she requested her husband to join with her in prayer, and as he took her hand and knelt by her couch and mingled their supplications before the throne, she seemed to enjoy fellowship with the Father and with his Son Jesus Christ. Her whole frame of mind was eminently prayerful and heavenly. At half past one o'clock she became the happy mother of a healthy son, and gave thanks to God for his delivering mercies, and called upon her friends to join her in prayer and praise. After making some maternal inquiries about the child, she added, "May he be a missionary." At this time there was full prospect of her soon being restored to her domestic circle where she had so long been the presiding *san.* But God's ways are not as our ways, nor his thoughts as our thoughts; and soon a peculiar fainting and nervous prostration ensued, similar to what on a former occasion had indicated her near approach to the grave, and which now, in

defiance of every remedy which medical skill could suggest, told the last beating pulse; and at 3 o'clock, on the morning of November 27th, her pure spirit winged its flight to the heavenly world, to the bosom of Him whom she loved and served in earth's vale of tears. Her final exit was singularly easy, being attended with scarcely an apparent pain or struggle. She literally "entered heaven with a prayer," and in the fullest sense fell asleep in Jesus. She had the high privilege of passing from a day of willing activity and toil, in the master's service, to an eternity of bliss and rest without the usual lingerings and sufferings of disease. She completed the work assigned her, died in the midst of her labors, and finished her course with joy. That the golden bowl of life has been broken is gain to her, for she indeed was ready, but she has left a widowed husband and five motherless children to mourn their irreparable loss.

A copy of the "Gems of Sacred Poetry," presented her by her husband, she had long been in the habit of using as a companion to her Bible. Since her departure it is discovered that in this little relick, *words, lines and whole poems*; on the subject of death, the grave and the heavenly world, are marked and underscored in pencil with her own hand, and some of them are singularly prophetic of what has been fulfilled in her passing away. In one she says,

"Lord, it belongs not to my care,  
Whether I die or live,  
To love and serve thee is my care,  
And this thy grace must give.  
If life be long I will be glad,  
That I may long obey;  
If life be short I am not sad,  
I long to be away."

Again she says,

"Oh what is life? 'T is like a flower,  
That blossoms and is gone,  
It flourishes its little hour,  
With all its beauties on;

"Death comes, and like a wintry day,  
It cuts the lovely flower away.

"Oh! what is life? 'Tis like the bow,  
That glistens in the sky,  
We love to see its colors glow;  
But while we look, they die;  
Life fails as soon; to-day 'tis here,  
To-morrow it may disappear.

"Lord, what is life? If spent with thee,  
In humble praise and prayer,  
How long or short, our life may be  
We feel no anxious care.  
Though life depart our joys shall last,  
When life and all its toils are past."

Again she adopted the following as her own.

"My times are in thy hands,  
My God, I wish them there,  
My life, my friends, my soul I leave,  
Entirely to thy care.

"My times are in thy hand,  
I always trust in thee,  
And after death at thy right hand,  
I shall for ever be."

Religious services having been conducted at the house, by the Rev. Dr. Devan, her remains were borne to their final resting place by the European Police corps (who made special application for the privilege of doing so) followed by an unusually large number of persons both foreign and native. The Rev. Mr. Brown made an appropriate address at the grave and offered prayer. All who knew her loved her. On the Sabbath following, at 11 A. M., the Rev. Mr. Gillespie of the Lon. Mis. Soc. preached at Hongkong with special reference to the event, from the text, "Blessed are the dead that die in the Lord," &c., &c.; the Rev. Mr. Dean at night at the Queen's Road Chapel, from the promise, "Lo, I am with you alway even unto the end;" and at Macao, the Rev. Mr. Lowrie of the American Pres. Mission from the text, "Ye shall know hereafter," &c. All the Chinese services of the same Sabbath in connexion with

the Baptist Mission, were made to bear directly on the subject, and the mysterious Jehovah has already caused good spiritual results to ensue.

Mrs. Shuck's religious character was marked by *stropgest faith*, and there have been some *remarkable and direct answers* to her fervent prayers. She was punctual in her private devotions; and warmly believed in a *minute* as well as in an all-comprehensive Providence. It was her constant delight to commit all her interests for time and eternity to the care of her Heavenly father.

In her domestic relations she was happy, kind, and true to her trust, and shed light and happiness upon the circle over which she presided. As a *wife* and a mother she was most affectionate, faithful and devoted. Her solicitude for the welfare of her family though *intense* was coupled with a sweet resignation to the divine will, and a hearty committal of all her loved ones to the care of the Christian's God. That fond maternal care for these defenceless babes was mingled with peaceful thoughts of confiding trust in that kind Father in Heaven, who had provided for herself when a motherless child, and who had been her guide in riper years. For the proper training and spiritual good of her children she cherished the keenest anxieties, but notwithstanding her numerous and responsible duties to her own offspring, she ceased not to labor, though with a delicate constitution, for the children of the heathen and the destitute around her; and how many, both among the native and foreign community here, will ever have occasion to think of her either as a spiritual guide, or as a friend indeed! She blended in admired proportions the lovely christian, the intelligent lady, and the gospel laborer. In her *Missionary capacity* she was indeed a bright ornament, and discovered an active mind and a judicious judgment, and was a safe counsellor. The success of her husband's labors, and the prosperity of the Mission with which she was connected, may in no small degree be

attributed, under God, to the wisdom of her counsels, the zeal of her endeavors, and the fervency of her prayers. She wrote considerable, and her compositions were characterized by simplicity, ease and elegance. Her prayerfulness, her faith, and her habitual confidence in God, mingled in an interesting manner with all her anxieties, cares, toils, and joys of life. In all her ways she emphatically acknowledged God, and she *believed* that *He* directed her paths.

The day previous to her departure she wrote two long letters, one to her former Pastor, and the other to her Richmond preceptress, each breathing a spirit of thankfulness, resignation, and Christian hope, affording an additionally consoling balm to the wounded hearts of surviving friends. Her health was so good even a few hours before her departure, and her demise so sudden and to us so unexpected, that we find it hard to realize that she is *really* gone. She has indeed vanished from our sight like a *meteor*, but her light still shineth: yes! she has vanished from our sight, yet we have so long been accustomed to witness her smile of joy and contentment, and to listen to her words of friendship, to behold her benevolent efforts and mingle with her hallowed devotions, that her removal strikes us as a dream of the night. Like Enoch she walked with God, and *is not*, for God took her.

She realized the fulfilment of the promise, "Lo, I am with you alway, even unto the end." In her *childhood*, in her *youth*, in her *journeyings*, in her *labors*, in *all her life*, and in her *peacefully triumphant death*, this promise was verified. Those who witnessed the peculiar smile of joy that rested on her sainted countenance, when the pure spirit had been disembodied, and life had departed, will see a prophetic interest in the following verse, taken from one of the favorite poems of her little book, every word of the fourth line having been underscored by her own hand.

"O! for that summit of my wish  
Whilst here I draw my breath,  
That promise of eternal life,  
*A glorious smile in death.*"

Again she specially marked the following, as if in prediction of what was soon in *her own case* to be fulfilled.

"I do remember, and will ne'er forget.  
The dying eye! that eye alone was bright,  
And brighter grew, as nearer death approach'd:

As I have seen the gentle little flower  
Look fairest in the silver beam which fell  
Reflected from the thunder cloud that soon  
Came down, and o'er the desert scatter'd  
far

And wide its loveliness. She made a sign  
To bring her babe—'twas brought, and by  
her placed:

She looked upon its face, that neither smiled  
Nor wept, nor knew who gazed upon't;  
and laid

Her hand upon its little breast, and sought  
For it, with look that seem'd to penetrate  
The heavens, unutterable blessings, such  
As God to dying parents only granted,  
For infants left behind them in the world.  
"God keep my child!" we heard her say,  
and heard

No more. The Angel of the Covenant  
Was come, and faithful to his promise stood  
Prepared to walk with her through death's  
dark vale.

And now her eyes grew bright, and brighter  
still,

Too bright for ours to look upon, suffused  
With many tears; and closed without a  
cloud

They set as sets the morning star, which  
goes

Not down behind the darken'd west, nor  
hides

Obscured among the tempests of the sky,  
But melts away into the light of heaven."

The greatest difficulty in conversion is;  
to win the heart to God; and the greatest  
difficulty after conversion is, to keep the  
heart with God.—*Flavel.*



## REVIEW.

## SYMBOLICAL PROPHECIES.

BY J. M. PECK.

I. *A Commentary on the Apocalypse*, by Moses Stuart, Professor of Sacred Literature in the Theological Seminary at Andover, Mass. Two vols. octavo; pp. 504 each. Andover: Allen, Morrill, and Wardwell. New-York: H. M. Newman, 1845.

II. *The Prophecies of Daniel and John Illustrated by the Events of History*. By Isaac Taylor Hinton. One vol. 12mo., pp. 375. St. Louis: Turnbull & Pray; Woodward & Matthews; David Keith, 1843.

The first step to the correct interpretation of that class of the prophetic writings which are peculiarly symbolical, is to obtain correct principles of interpretation. And when these are obtained it is indispensable that they be carried out with exactness and rigor. We have long contemplated giving a brief review in the Memorial of the work of Mr. Hinton, placed at the head of this article, but the pressure of other engagements hindered until we saw the announcement of the work of Dr. Stuart, as forthcoming, and have since delayed a little time to see and examine, what doubtless the venerable author regards the crowning work of his life, "*A Commentary on the Apocalypse*." We have now examined, rather cursorily, it is true, this great work, and have put it in contrast with that of Mr. Hinton, which the author regards more as a compilation, than as entirely an original work.

These two works may be regarded as types of two classes of commentators on the prophecies, or rather, two schools of biblical expositors. The venerable author of the *Commentary on the Apocalypse* may be regarded in America as the head of philological critics of the German School. But we are by no means willing

to be understood that he is always a safe one. As this new work has not fallen under the eye of a large proportion of our readers, it is needful for a brief synopsis of the argument to be given.

The author maintains with some plausibility of reasoning, that the *Apocalypse* of John was written in the reign of Nero, about A. D. 65 or 66, when the Jews were banished from Rome. On this hinge turns the correctness of the whole commentary. If it could be proved past contradiction, that John was banished to Patmos where he wrote the *Apocalypse*, about A. D. 95, it would effectually overthrow the whole superstructure. Prof. S. supposes the numerous testimonies of the Fathers and early writers, of the banishment of John to Patmos, in the reign of Domitian, to depend on the assertion of Irenæus. This writer, who lived near the close of the second century,\* says, "*The Apocalypse was seen not long ago, but almost in our generation, near the end of Domitian's reign*." Suppose this declaration of Irenæus to have been quoted and referred to by Eusebius, Tertullian, and other later writers, does this invalidate the testimony of Irenæus?

After disposing of the first, second and third chapters, the author enters upon the *Apocalyptic visions*, as developing three *Catastrophes*, in consecutive order. This is the commentary proper, and occupies the chief part of volume second.

**FIRST CATASTROPHE**;—The sealed Book, including the trumpets, from Chap. VI. to Chap. XI. The seals and trumpets denote, in the learned author's estimation, the persecutions of the Christians by the Jews, the destruction of Jerusalem, and the breaking up of the whole Jewish polity, their dispersion, and the devastation of the land of Palestine.

**SECOND CATASTROPHE**; from Chap. XII. to Chap. XIX.; is a prophetic description of the destruction of the pagan, persecuting Roman Empire. Through

\* Hæres V. 30.

the long vista of time, of unknown extent, (for the author repudiates at once the customary symbols of a day for a year,) we arrive at the

**THIRD CATASTROPHE;** the binding of Satan, followed by an undefined period of prosperity to the kingdom of Christ, the gathering of the army of Gog and Magog, and their sudden destruction, followed by another indefinite period of prosperity and triumph, to the closing up of the drama of this earth by the resurrection and final judgment. The two last chapters are supposed to be descriptive of the heavenly state.

We are aware that this meagre sketch, can only furnish the reader with a vague idea of the plan of the work. Nor have we space to offer our objections in detail.

Suffice it to say that we regard the whole plan of the Commentary, as defective and erroneous. It has already been intimated that the foundation of the whole rests on the supposed proof that the Apocalypse was written before the destruction of Jerusalem. But we find in the preface, as we regard it, a fundamental error. Dr. S. says, "I take it for granted, that the writer had a *present* and *immediate* object in view, when he wrote the book; and of course I must regard him as having spoken *intelligibly* to those whom he addressed." Is it necessary, or even possible, for a prophet of God, inspired to give in visions and symbols a dim and shadowy view of the distant future, that he should have in his own mind "a present and immediate object in view?" Has the divine Spirit never guided the mind and pen to write about that of which the writer had no "present object in view? Has the Spirit never revealed any thing above the writer's comprehension? If so, he *may* have taught John to write a whole book, of which he knew nothing concerning the meaning. But is it a fact that the inspired writers have always spoken *intelligibly* to those whom they addressed? If we have not misconceived the meaning of the venerable author, and nothing is farther from

our intention, we must regard the idea as not merely erroneous, but as subverting one of the most important principles of interpreting the prophetic writings,—the principle that symbolical prophecies were never designed to be understood specifically and in detail *until after their fulfilment*.

In glancing over these volumes we have been disappointed in finding no distinction between language wholly symbolical, and poetic or figurative language. There seems to be some confusion in the author's mind on this distinction. We think this will be apparent on further investigation of the principles of symbolism. This confounding of symbols with figures of speech is a common error in reference to this description of prophecies. Verbal exegesis on symbolical representation can answer no further purpose than to give a clear and definite idea of the symbol to the mind. It shows the *form* of the symbol, but not its meaning. Laws peculiar to symbols must now be applied to find out its meaning.

A *symbol* is some sensible object presented to the eye or ear, with some definite, well understood meaning attached, by which it is fitted to speak with a precision, which no spoken or written words can do. It is a universal language, intelligible to every kindred and tribe of man.

As we write for the many rather than the learned, a few plain illustrations may be necessary.

Surmounting the dome of the City Hall of New-York is a statue. It has the figure of a person. Over the eyes is a bandage. In one hand is a pair of scales hanging in equipoise. By the side is a sword, and attached to this image is a scroll. In describing this statue we have used words in their common acceptation, and to gain any definite idea of the image these words must be understood by the usual laws of hermeneutics. If we had described this statue in highly wrought poetry, the laws applicable to poetic imagery would be used in understanding the form, drapery, and appendages.

But all this would not furnish the least explanation of its meaning and use. The statue is a *symbol* of Justice, and to its several parts we must apply the laws of symbolical interpretation. Having ascertained these laws, we know that the balance signifies that Justice is blind to favor or bribes. The balances denote that justice is equity. The scroll shows that justice is to be governed in accordance with written law, while the sword symbolizes that justice is carried out by power. This language is ~~in~~changeable. Wherever these symbolical representations are found, they convey the same ideas. Their meaning is invariably the same and cannot be misunderstood. National flags furnish another illustration of the language of symbols. The eagle, stars and stripes, have the same meaning wherever our nation is known. Hence symbolical language is the representation of one thing for another—things less known by things well known—things spiritual by things natural.

The three following simple principles lie at the foundation of correct hermeneutics in the class of prophecies we are noticing.

1. To find out and assign to each prophetic symbol, its proper, definite meaning.
2. To allow no interpretation of a prophecy to be valid, except the prophecy agree in every particular with the event to which it is supposed to relate.
3. We deny that any link in the series of a chronological prophecy is capable of receiving its fulfilment in more than one event.

We now ask whether Dr. Stuart has given us any distinct ideas of the nature and meaning of prophetic *symbols*? Has he not attempted to expound the Apocalypse on the principles of verbal philology? Will all the verbal criticism in the world, however correct it may be, cast any light upon the meaning of the monster with the seven heads and ten horns that came out of the sea in Revelations, xth chapter? Can verbal criticism, however skilfully employed, cast any

light on one of the numerous symbols in the apocalyptic visions? The laws of written language guide us to the images seen in those visions. But aid us not in the interpretation of their prophetic meaning. This can be obtained only by the fixed laws of symbolical language. This partakes more of the nature of picture than verbal writing.

In ordinary language *words* are the *signs* of things. Different words are used to represent the same things, and are called *synonyms*. They render the language more copious and beautiful. But when the same word is used to represent different things, its meaning becomes obscure. The language of symbols is the language of *ideas*—of *facts*. Were the same symbol employed to represent different things, which have no direct analogy to each other, it would be impossible to determine the meaning. Hence in symbolical language we find these laws:

1st. *The same symbol is never used to represent different things, unless there is some obvious analogy.*

2d. *Different symbols are used to represent the same thing.*

3d. *A symbol used in a generic sense cannot be employed in the same connexion in a specific sense.*

We have not space to prove that these principles are laws in symbolical hermeneutics, nor have we any fears of their subversion. The reader will see presently their bearing on the subject under review.

Admitting the foregoing rules to be correct, we have reached another point of inquiry;—Is the Apocalypse, from the 4th chapter, in symbolical language? If so, then the laws of symbolical interpretation must be rigidly applied. The limits of the application is to the *visions*. Words and sentences are thrown in by the writer for explanation, or as a statement of facts that occurred, the meaning of which is to be sought by the common rules of philology. We are now prepared to develop a fourth rule of symbolical hermeneutics.

4th. *The principles of symbolical interpretation must be enforced through all parts of the vision.*

It is the violation of this rule that has produced such a difference of views amongst writers on these prophecies, and led to so many fanciful and contradictory opinions. It is the constant violation of rule that has produced so much confusion and mistake in the scheme of the "Second Advent believers." We refer not so much to the crude and extravagant assertions of the Millerites technically so called, as to more sober and less fanciful writers of that class.

The meaning of each symbol is to be sought by a careful and diligent examination of its use and application in the scriptures, and in the usages of antiquity. More especially should we regard the use by the particular writer who employs it.

Let the foregoing principles be applied to the Commentary on the Apocalypse, and the unsoundness of the exegesis will be apparent.

There is one more principle which should be brought in view in the symbolical prophecies.

As these prophecies relate both to *temporal* affairs, and *spiritual* things, the symbols employed in their application, are divided into two great classes; the one class representing *temporal*, and the other *spiritual* objects, or rather the same symbol is employed to represent both *temporal* and *spiritual* objects.

Many of the symbols of prophecy are employed singly, while others, for convenience, may be arranged into families, under a leading symbol. The principal groups of symbols may be designated under the following heads:—*Heaven, Earth, City, a Woman, and a Wild Beast.*

1. **HEAVEN**, used as a symbol of temporal things, and applicable to government, denotes the *whole body politic*. More frequently under this head we find the symbol derived from the Jewish ideas of first and second heaven,—the atmosphere and its appendages, and the planetary

and stellar systems, as the sun, moon, stars, air, clouds, thunder, lightning, hail, etc. Taken as a symbol of temporal affairs, the *sun* signifies the supreme power in the government—the *moon* represents the people—*stars* denote princes, nobles, governors, or subordinate rulers. The *political* heaven is sometimes represented by the atmosphere, or air, and as thunder, lightning, clouds, and hail are generated and sustained in the air, so they symbolize the convulsions, tumults, destruction and entire overthrow of a kingdom or nation in a revolutionary state.

Employed for a spiritual purpose, the term *heaven* is a generic symbol of the church, or militant kingdom of Christ, including Christ as head, and all his disciples as members. The *sun* represents Christ, as head of the church,—the *moon* his people,—and *stars*, the pastors and teachers, or distinguished defenders of the faith. Christ himself is termed the "bright and morning star."—[Rev. iii 28.—chap. xxii. 16.]

With these principles of the nature of symbolical language, we may understand what is meant by the sun being darkened—the moon turning to blood—stars falling from heaven—the darkening or eclipsing the heavenly bodies—the heavens departing as a scroll—the new heavens, and new earth, etc.

These phrases are symbols, and should be interpreted according to the rules of symbolical language.

2. **EARTH**, when used as a symbol of temporal things, represents the *territorial dominions of an idolatrous, or irreligious empire*. Hence *sea*, as the chief part of the earth, represents a nation or an empire in a revolutionary state; a *flood*, symbolically, is a large mass of men put in motion for some purpose. Rivers, mountains, hills, stones, rocks, islands, fountains of water, and earthquakes, are to be interpreted symbolically. Parts of the earth are used as symbols of spiritual things, as mountains, rivers, floods, waters, sea, rock, etc.

3. A third family of symbols are found under the head of city. In the Apocalypse are two cities. The *Great City*, *Babylon*. In a temporal sense, this symbol means the Roman Empire. Spiritually it denotes an apostate, persecuting despotism,—the Romish hierarchy. The *Glorious City*, the New Jerusalem of the Apocalypse, refers, in our judgment, to the prosperous state of the church in the latter-day glory.

4. A Woman is a frequent symbol found in both the old and new testament, and is employed in a two fold aspect. A *chaste woman*—a bride, symbolically the church of Christ. The *infamous woman* in the Apocalypse, symbolizes the papal hierarchy, or apostate church. Or, rather we consider this symbol as representing in the relation of mother and daughters, every form of the Great Apostasy.

5. One of the most striking symbols employed in prophecy is that of a *WILD BEAST*—a ravenous, devouring animal.—In the vision of Daniel, four wild beasts came up in succession from the sea, agitated by the winds. [Dan. vii.] In chapter viii., a *ram* and a *he-goat* are the symbols employed. What is meant by these symbols? Individual kings, or successive empires? On the right solution of this question, will turn the whole scheme of prophetic exegesis, so far as it relates to symbolical prophecies. It will never do to say a beast, in one instance, represents an individual, and in another instance a government, dynasty, or empire, unless there is indisputable evidence of the fact, and in that case the first and fourth laws of hermeneutics, as we have arranged them, are gone to the winds. The expositor is left in the wide field of conjecture. If symbolical language has no permanent laws, then we despair of ever deciding the question of the meaning of the symbolical prophecies of Daniel and John.

Our conclusions are with a large majority of the sound, clear headed, exegetical writers of the past time, that a *beast*, used as a temporal symbol, signifies an

empire, or government, and that a *wild beast* denotes, invariably, (with a single exception,) a despotic, idolatrous, or irreligious, persecuting kingdom or government.

The single exception is where Christ is denominated "the *lion* of the tribe of Judah." (Rev. v. 5.) And even in this instance the idea is preserved, for Christ is so designated, because in his providential government, by opening the seals of the roll, he is about to *destroy*, by a series of judgments—Jerusalem (?) as Dr. Stuart says,—Pagan, persecuting Rome. as our rules require us to say.

Connected with this leading idea of a wild, ravenous beast, or monster, symbolizing an idolatrous, persecuting government, temporally, or the papal hierarchy, spiritually, there is another principle of prophetic interpretation evolved. How is *symbolical time* designated? If the life (symbolically) of a beast, is but the life, or the still shorter reign of a king, then we see no necessity of symbols of time. Days and months, or at the most, years, in the literal sense, are enough to express the period. But if the life of a beast, (symbolically speaking,) is prolonged for centuries, then some principle of symbolical time becomes necessary to express this duration, and we can see no real objection to the common theory of prophetic time, expressed symbolically, a day for a year. It is not yet made quite certain that our worthy Doctors at Andover and Newton are correct on this point.

In a spiritual sense a wild beast denotes a despotic and persecuting ecclesiastical hierarchy—a spiritual despotism over mind and conscience. Other symbols are employed in the prophetic writings, as the "valley of dry bones," to denote the restoration and conversion of the Jews. (Ezek. xxxvii. 1-14.) The "two sticks," to signify the union of the ten tribes with the Jews at their restoration, (verses 15-28.) In the Apocalypse, symbols are multiplied, as "dragon,"—"devil,"—"bottomless pit," or "abyss,"—"angels,"—"roll-

sealed,"—"trumpets sounding,"—"vials poured out,"—"serpent,"—"resurrection of the dead," etc. All these names and phrases used in that connexion should be interpreted by the laws of symbolical language.

According to the principles that guide us, the Apocalypse cannot be rightly interpreted, without correct views of the book of Daniel. We regard the Jewish prophet as furnishing the key to unlock the cabinet of the christian prophet. The monster in the 13th chapter of the Apocalypse is the same as the fourth beast of Daniel, with the additional development of seven heads. Both came up from the sea. Both perform similar exploits, and both represent the same idolatrous, persecuting despotism—the Roman empire—and both in their successive developments, issue in a despotic, persecuting, spiritual hierarchy, which makes war on the saints, and both exist for the same period, "time, times, and half,"—"forty and two months,"—or 1260 days. It will require the violation of the first and third rules of our principles of hermeneutics to suppose this symbol of a beast in Daniel meant a single king, and the one in the Apocalypse to mean pagan Rome, a body politic.

The work of the Rev. I. T. Hinton, placed at the head of this article, is constructed on the plan of symbolical interpretation that we have briefly developed in this review. As the title page states, the prophecies of Daniel and John are illustrated by history. But the prophecies he examines are not alone those of Daniel and John. If a prophecy is found in any other of the prophetic books, that appears to relate to the same subject, it is brought forward by the author. The plan is to place at the head of the chapter the prophecy relating to a particular nation, or individual, and then give the history of that nation or individual from undisputed historical authorities. If there is error in the plan, it consists in mistaking the application of the prophecy. We cannot detect any material misapplication in the gener-

al principles. To those who differ wholly from the scheme of exegesis, the book may be valuable as a carefully condensed and well arranged history, drawn from original sources. The author has been for thirty years investigating the subject of prophecy, and though he rather inclines in the closing chapter to the second Advent doctrine, or the personal reign of Christ on earth in the last days, the object and general tenor of the book are not directed to that point. The principles and illustrations are equally well suited to those who believe with the reviewer in the *providential and spiritual* reign of the Son of God over this world and its inhabitants, when, through the instrumentality of the gospel, and the mighty working of the Holy Spirit, it shall be wrested from the dominion of Satan, and righteousness, truth, justice, peace and holiness shall fill the earth.

We ought not to close this essay, without glancing at the consequences of the principles of exegesis adopted by Dr. Stuart, and other distinguished professors. The prophecies of Daniel, according to this school of interpretation, received their fulfilment before the birth of Christ.

The Apocalypse is mainly occupied with two brief periods,—the destruction of Jerusalem, and breaking up of the Jewish polity—and the disasters of pagan Rome. Those of Daniel were revealed for the consolation of the Jews under the persecutions of the Seleucids, and especially Antiochus. Those of the Apocalypse, from chapter iv. to chapter xii., for the benefit of the persecuted christians in Judea and the adjacent regions. And yet, have we a particle of evidence that the Jews, from Daniel to Antiochus, *understood* his prophecies—written specially for their benefit? Some evidence at least ought to be furnished to show that Daniel did not write in vain, for if the Jews did not understand his prophetic developments, they could derive no benefit from them. And it ought to be shown that the Apocalypse of John, written as it is, is no-

aimed to have been, in the year of our Lord 65, or 66, was known, read and understood by the christians in Palestine, the subjects of Jewish persecution, before the year 70. But why, addressed as Dr. Stuart supposes, to the churches in Asia Minor? They were not the subjects of Jewish persecution, and the destruction of Jerusalem did not bring relief to them.—If the first great “catastrophe,” in the Apocalypse relates to the destruction of Jerusalem, and the dissolution of the Jewish polity, why given in such obscure, and to them, we think, wholly unintelligible language? The force of this interrogative comes from the fact that our divine Lord, in full, bold, explicit language, both literal and symbolical, predicted this very catastrophe, which was recorded by three evangelists, and these predictions read in all the christian churches. And just at the accomplishment of these predictions, when “coming events cast their shadows before,” comes from Patmos to Jerusalem?—no; sent to the churches in Asia Minor, an obscure prediction, given in a series of symbols, without a key to its interpretation, a prophecy of the great approaching catastrophe, which in these last days, has been found to relate to that event! We reiterate the question, why was the doubtful and obscure prophecy of John given to set forth the destruction of Jerusalem, when Jesus Christ had so fully and clearly portrayed this very catastrophe?

Could the Apocalypse, if read, and even understood, by the persecuted christians in the year 70, cast a single ray of light on the mind, already illuminated by the effulgent revelations of Jesus Christ, and read from the evangelists?

Again, admitting the correctness of the “Commentary on the Apocalypse,” and the principles of interpretation adopted by the same class of writers in reference to the seventh and eighth chapters of Daniel, and what have we of prophecy to illumine and console the mind of the believer through the dreary and unknown ages of

the Great Apostasy? Papal and Mahometan despotism, for aught in prophecy, may reign and triumph, and decay, and revive again, for interminable ages. We admit that Paul predicts the rise of the “Man of Sin,” in the 2d ch. of 2d Corinthians, and 4th ch. of 1st Timothy, but no intimation is given of his overthrow. Of the immediate prospects of the triumphant reign of Jesus Christ we are left wholly in the dark. With an air of triumph, not easy of sneer, we are told by this exegetical school, that the long entertained notion of symbolical time, a day for a year, is a puerile fancy, scarcely deserving the attention of the philologist;—that all the marks of time are of mere literal import.

Of course, we are left to vague conjecture, whether in a hundred, a thousand, or a million of years, the gospel shall gain the ascendancy over the religious and political despotisms of the earth. Are we referred to the signs of the times,—the “march of intellect,”—the advancement of civilization—the progress of human improvement—as the ground of our hope, the source of joyful anticipation? We demur to the testimony. If the Book of God has no prophecies marked out by chronological boundaries, not perfectly definite, yet sufficiently clear to guide the faith of the intelligent Christian to the period when the abomination of desolation shall pass away, then we despair of assurances from the present state of the world. Symbolical time has been annihilated by a dash of the pen. For aught we know, Mahometanism may rise again, and sweep with its conquests over the myriads of Asia. The papal hierarchy may yet attain universal power, and the ages of barbarism roll with terrible desolation over Europe and America. Prophecy casts not a gleam of light along the dark vista of a thousand ages. What if the lights of science, the “power of the press,” the advances of liberal principles, the spirit of man within him, proclaim a speedily approaching jubilee? Prophecy is wholly

silent. Its last fulfilment was the downfall of pagan Rome. Its next—hundreds—thousands—millions of years hence—all indefinite—the “third catastrophe,” opens by binding the dragon. Why this vast waste left unilluminated with a single prophetic ray? If God has revealed nothing, we bow in humble submission, and will grope our way in darkness. But before we admit this conclusion, we must doubt at least the exegetical skill of the reverend author of the “Commentary on the Apocalypse.”

But following the general Theory of Mede, Daubuz, Sir Isaac Newton, Bishop Mede, Durham, Bicheno, Faber, Keith, Jones, Fuller, Smith, and others, who have written more or less extensively on this topic, we have in the visions of Daniel and John an outline of prophetic history, marked by chronological periods, sufficiently definite for all purposes of faith and holy living. The rise, character, progress, persecutions, despotism, and overthrow of the two great anti-christian hierarchies, that grew up from the decline and downfall of the Roman Empire, in its great divisions East and West, are graphically and skilfully portrayed in the symbolical prophecies. A third power in the “last days”—infidelity and liberalism combined—is brought forward, and employed by divine Providence as the instrument of executing his wrath, and pouring out the vials of judgment upon the other two anti-christian hierarchies, to their utter destruction. In this we have a synchronous exposition of the “burning flame” going forth from the throne of judgment, and consuming the monster that for a “time, times and half,” “made war upon the saints,” “changed times and laws,” “until the greatness of the kingdom shall be given to the saints of the Most High.” (Dan. vii. 11, 25—27.) Prophecy gives us, vaguely and obscurely, so long as the events are future, but clear and bright as they have passed into history, the rise, triumph and downfall of these three great enemies of the kingdom of God. It shows

the power and Providence of God in the preservation of his church in “perilous times,” and the conquests she is about to win. Viewed in this light there are two ends to be gained by the careful study of the symbolical prophecies after their fulfilment.

1. *Confirmation of the truth of Scripture as a revelation from God.*

Mr. Hinton very pertinently remarks; in the work we have noticed in contrast with that of Dr. Stuart, “PROPHECY is a miracle of Divine knowledge, as truly as raising the dead is a miracle of Divine power. It affords incontrovertible evidence of the supernatural communion of the mind of Deity into that of his creature man. It supplies to ages destitute of the occurrence of other miracles, a testimony amply sufficient to satisfy every candid inquirer of the divine origin of the Scriptures. The historical evidence may appear, at least, to become weaker as we recede from the events narrated: but prophetic evidence becomes stronger as we advance along the pathway of time. Each succeeding generation accumulates additional testimony confirmatory of the past, and preparatory for the future.

2. *Prophecy in its fulfilment, teaches and illustrates God's government over nations and men.*

God certainly governs the world. He builds up and pulls down nations. He makes one nation the instrument of punishing another, and destroys that in turn.

God's providential government over nations and men does not interrupt or destroy free agency, or human accountability. The wisest, greatest, and most powerful nations and men, by his directing and overruling providence, are defeated and destroyed with infinite ease. Witness the downfall of the Napoleon dynasty in Europe, and the counter revolution there within our own time. Prophecy teaches us that God governs this world and shakes the nations with the end in view of the universal establishment of the kingdom of the Son of God.



**BARNES' NOTES:** *explanatory and practical, on the Epistles of Paul to the Ephesians, Philippians and Colossians.* New-York, Harper & Brothers, 1845.

This popular writer of notes, has already extended his publications to eight duodecimo volumes, on the principal parts of the New Testament. They have been received with unusual favor by the public, frequent and large editions having been called for. The present volume, embracing as it does, some of the sweetest and richest parts of the gospel development, will naturally be looked for with lively interest by those who have used the preceding with satisfaction. It is sent forth with the usual attractions which the enterprising publishers so well know how to appropriate; and though we have not had time to examine it thoroughly, it has seemed to present, on slight inspection, the characteristic excellencies and defects of the former volumes.

In one respect, if we mistake not, the author has departed from his former general practice. We allude to the prominence given to the discussion pertaining to the *slavery question*. Probably many of our readers on both sides of a certain line, now too frequently mentioned, will be glad to see the expression of his views, that in the use they may wish to make of his writings, they may act understandingly.

Such a specimen as we have room for, we will present from his remarks on the first and ninth verses of the fourth chapter of Colossians, "*Masters, give unto your servants, that which is just and equal.*"

What they *ought* to have; what is fairly their due. The apostle here, probably, refers to bondmen or slaves, and the propriety of this rule is apparent. Such persons were subject to their masters' control; their time and services were at their disposal, and they could not enforce their just and equal claims by an appeal to the laws. They were, therefore, dependent on the equity and kindness of their masters.—There can be no doubt that not a few who were converted to the christian faith were held to involuntary servitude (see I Cor.

vii.); and it is as clear that the apostles did not design to make a violent disruption of these bonds, or to lead the slaves to rise and murder their masters. See notes, I Tim. vi. 1—4. But it is equally clear that they meant to represent slavery as a hard and undesirable condition; that they intended to instruct the slaves to embrace the earliest opportunity to be free which was presented (I Cor. vii. 21); and that they meant to suggest such considerations, and to lay down such principles as would lead masters to emancipate their slaves, and thus ultimately to abolish it. Among these principles are such as these. (1.) That all men were of one and the same blood. Acts xvii. 26. (2.) That they were all redeemed by the same Saviour, and were brethren. I Tim. vi. 2. Philem. 16. If redeemed; if they were 'brethren'; if they were heirs of glory, they were not '*chattels*,' or '*things*'; and how could a christian conscientiously hold or regard them as *property*? (3.) That they were to "render them that which was just and equal." What would follow from this if fairly applied? What *would* be just and equal to a man in those circumstances? Would it not be to compensate him *fairly* for his labor; to furnish him an adequate remuneration for what he had earned? But this would strike a blow at the root of slavery—for one of the elementary principles of it is, that there *must* be 'unrequited labor'; that is, *the slave must earn as much more than he receives as will do his part in maintaining the master in idleness*, for it is of the very essence of the system that he is to be maintained in indolence by the slaves which he owns—or just so far as he owns a slave. If he were disposed to earn his own living, he would not need the labor of slaves. No man ever yet became the permanent owner of a slave from *benevolence* to him, or because he desired to pay him fully for his work, or because he meant himself to work in order to maintain his slave in indolence. If a man should in fact render to his slaves 'that which is just and equal,' would he not restore them to freedom? Have they not been deprived of their liberty by *injustice*, and would not '*justice*' restore it? What has the *slave* done to forfeit his liberty? If he should make him '*equal*' in rights to himself, or to what he is by nature, would he not emancipate him? Has he not been reduced to his present condition by withholding that which is '*equal*'? Has he '*equal*' rights,

and 'equal' privileges with other men? Has he not been cut off from them by *de-  
vying* him the equality to which he is entitled in the arrangements of God's government? Can he be held at all without violating all the just notions of *equality*? Though, therefore, it may be true that this passage only enjoins the rendering of that which was 'just' and 'equal' in their condition as slaves; yet it contains a *principle* which would 'lay the axe at the root' of slavery; and would lead a 'conscientious christian' to the feeling that his slaves *ought* to be free. These principles actually effected the freedom of slaves in the Roman empire in a few centuries after Christianity was introduced, and they are destined to effect it yet all over the world.

"With Onesimus, . . . who is one of you."

*Who is one of you.* That is, either who is from your city, or one of your own people and nation. It is clear from this, that Onesimus was from Phrygia, and probably from the city of Colosse itself. It would seem also that he was of a higher rank than is designated by the word '*slave*' now. He was, indeed, a 'servant'—*doulos*—of Philemon, but would the apostle have addressed the Colossians, and said that he was 'one of *them*,' if he had occupied precisely the condition which is now denoted by the word *slave*? Would a minister of the gospel now in the northern states, who should send a letter by a runaway slave to a community of masters at the south, say of him that he was '*one of them*?' Would it be kindly received, or produce a good *impression*, if he did?—There is reason, therefore, to think that Onesimus was not a *slave* in the proper sense, but that he might have been a respectable youth, who had bound himself to service for a term of years. Comp. Phil. 18.

THE AMERICAN VILLAGE, and other Poems. By Rev. Charles W. Denison. Boston, 1845.

This beautiful volume of about one hundred and fifty pages, besides a brief dedication to the poet Bryant, and a commendatory epistle from Rev. R. W. Cushman, contains more than fifty of the highly prized effusions of the author's muse. Some few of them were originally written for our pages, and we have at different times indicated our high appreciation of their worth in which estimate we have been happy to

notice a general concurrence. This collection has already been noticed with high but discriminating commendation by some of the journals of taste and criticism. We hope these flattering testimonials will only incite to loftier and more persevering endeavors for the accomplishment of all that genius and perseverance can secure. Of course most of these pieces are short, some sportive, but more serious, and all conducive to pleasure or improvement. We have room for only one.

#### AT SEA ON THE SABBATH.

Methinks I tread, where once I trod,  
The pathway to the house of God;  
I join the throng in neat array,  
Who keep on shore the holy day;  
I pass, with heavenward sailing, where  
Of old I walked the place of prayer.

How solemn sounds the village bell!  
Its low and simple pealings tell,  
In each sad tone that greets my ear,  
The tale of many a by-gone year.

That humble bell! It thrills me now,  
As through the crested surge I plough,  
And float o'er fields of watery blue,  
Far from the home my childhood knew.

That Sabbath bell! I hear it still;  
I love it too—and ever will;  
For who, tho' o'er the globe he roam,  
Would hush the sacred sounds of home?

Far on the wild and wayward sea,  
Borne by the wind's torn pinions free,  
My soul would spread her wings on high,  
And on the voyage to glory fly.

The wave-built temple of the deep,  
Where mighty domes its aisles o'er sweep,  
Is grand and awful to behold,  
As from the eternal's hand it rolled:—  
With altars built upon the tide,  
Where monsters swim, and navies ride;  
The music of its thunder-tones  
Where sea-bird shrieks, and tempest moans,  
Is fearful worship raised to heaven.  
With shouts of waves by tempests riven:  
But still I love 'mid scenes like these,  
The village church, embowered in trees—  
I long to hear o'er ocean's swell,  
The summons of the Sabbath bell.

## MONTHLY RECORD.

We insert under this head—rather than in the notices of new publications—the “Proceedings of the Southern Baptist Convention,” held in Augusta, Georgia, May 8th–12th inclusive; because we wish to notice in connexion some other matters intimately related to them, but which do not find a place in these proceedings. It should be noted here, however, that copies of the published minutes were early furnished us, very neatly printed, in Richmond, Va., under the care of one of the Secretaries, brother J. C. Crane.

As is usual, these printed minutes contain only the list of delegates, the officers elected, the various resolutions passed, the constitution, and the address to the public which they finally adopted. Very much, therefore, of deepest interest to us all, which actually there transpired, finds no place here. The record of their spirit-stirring debates, and all the propositions rejected or laid on the table, (no inconsiderable proportion of the whole,) are of course omitted in these proceedings. They would form a very interesting and valuable pamphlet, and perhaps may yet be published, as part of the contemporaneous history, under the title of “Journal,” or “Debates of the Southern Baptist Convention.”—From the sources of information accessible to us,—mainly the notes and recollections of some of the members,—we have gathered up a very full, and generally, it is presumed, accurate idea of what such a journal would contain. And we do not hesitate to say that its publication would in many ways be highly interesting and useful. It would dispel many misconceptions, and by giving clearer views of the position which this Convention perseveringly determined to occupy, will do not a little towards winning for them the respect and cordial approval of all candid men. This record of what they did, and what they did not, would not do, will show conclusively that the design was not to meet

or act for the defence of any *peculiar institution*; but to re-establish the platform of union and brotherly co-operation which our fathers laid, and which we for many years have harmoniously occupied. In this view of the matter, we can readily understand how many of those who feel no sympathy for slavery, may yet most cordially fraternize in feeling with those who acted in this Convention.

The minutes before us indicate an enrolled list of three hundred and seventy-seven delegates, from the states of Maryland, Virginia, North and South Carolina, Georgia, Alabama, Louisiana, Kentucky, and the District of Columbia. About fifty members are marked as absent, and there are a few names twice inserted; so that probably the number in actual attendance did not vary much from three hundred. A more intelligent or dignified body have rarely been assembled. The ministers of the gospel are not specified by any designation, so that we only recognise such as were before known to us in this relation; of whom there were a goodly number, probably one half of the whole. Besides these, there were found governors, judges, congressmen, and other functionaries of highest dignity—all moved by a common spirit, and apparently obeying the highest impulse of their natures. Such men may be mistaken; they may sometimes do wrong; but it is impossible not to respect them, and do homage to the sincere, manly ingenuousness, and the christian forbearance which they evinced.

Having organized by choosing as its officers Rev. Wm. B. Johnson, D. D., of S. C., President; Hon. W. Lumpkin, of Ga., and Rev. J. B. Taylor, of Va., Vice Presidents; and Jesse Hartwell and James C. Crane, Secretaries; and having, through a committee of two from each state represented, prepared a preamble and resolution which was long and deliberately considered, they finally passed, with entire unanimity, the following *resolutions*:

"That for peace and harmony, and in order to accomplish the greatest amount of good, and for the maintenance of those scriptural principles on which the General Missionary Convention of the Baptist denomination of the United States was originally formed, it is proper that this Convention at once proceed to organize a society for the propagation of the gospel."

The following was then adopted :

#### PREAMBLE AND CONSTITUTION

OF THE

#### SOUTHERN BAPTIST CONVENTION.

We, the delegates from Missionary Societies, Churches, and other religious bodies of the Baptist denomination, in various parts of the United States, met in Convention, in the city of Augusta, Georgia, for the purpose of carrying into effect the benevolent intentions of our constituents, by organizing a plan for eliciting, combining and directing the energies of the whole denomination in one sacred effort, for the propagation of the gospel, agree to the following rules, or fundamental principles:

ARTICLE I. This body shall be styled the Southern Baptist Convention.

ART. II. It shall be the design of this Convention to promote Foreign and Domestic Missions, and other important objects connected with the Redeemer's kingdom, and to combine for this purpose, such portions of the Baptist denomination in the United States, as may desire a general organization for christian benevolence, which shall fully respect the independence and equal rights of the churches.

ART. III. A Triennial Convention shall consist of members who contribute funds, or are delegated by religious bodies contributing funds, and the system of representation and terms of membership shall be as follows, viz : An annual contribution of one hundred dollars for three years next preceding the meeting, or the contribution of three hundred dollars at any time within said three years, shall entitle the contributor to one representative; an annual contribution of two hundred dollars, as aforesaid, shall entitle the contributor to two representatives; and so, for each additional one hundred dollars, an additional representative shall be allowed. Provided, however, that when application shall be made for the first time by bodies, or individuals, to be admitted into the Conven-

tion, one delegate shall be allowed for each one hundred dollars. And provided, also, that in case of great collateral Societies, composed of representatives, receiving contributions from different parts of the country, the ratio of representation shall be one delegate for every thousand dollars, annually contributed for three years, as aforesaid; but the number of representatives shall never exceed five.

ART. IV: The officers of this Convention shall be a President, four Vice Presidents, a Treasurer, and two Secretaries, who shall be elected at each triennial meeting, and hold their offices until a new election; and the officers of the Convention shall be, *each by virtue of his office*, members of the several Boards.

ART. V. The Convention shall elect at each triennial meeting as many Boards of Managers, as in its judgment will be necessary for carrying out the benevolent objects it may determine to promote, all which Boards shall continue in office until a new election. Each Board shall consist of a President, Vice Presidents, Secretaries, Treasurer, Auditor, and fifteen other members, seven of whom, including one or more of the officers, shall form a quorum for the transaction of business. To each Board shall be committed, during the recess of the Convention, the entire management of all the affairs relating to the object with whose interest it shall be charged, all which management shall be in strict accordance with the constitutional provisions adopted by this Convention, and such other instructions as may be given from time to time. Each Board shall have power to make such compensation to its Secretaries and Treasurer, as it may think right; fill the vacancies occurring in its own body; enact its own by-laws; have an annual meeting at any place it may appoint, and other meetings at such times and places as it may think best; keep a record of its proceedings, and present a report of them to the Convention at each triennial meeting.

ART. VI. The Treasurer of each Board shall faithfully account for all moneys received by him, keep a regular entry of all receipts and disbursements, and make report of them to the Convention, whenever it shall be in session, and to his Board as often as required. He shall also, on entering upon the duties of his office, give competent security to the President of his Board, for all the stock and funds committed to his care. His books shall be open at all times to the inspection of any

member of the Convention, and of his Board. No money shall be paid out of any of the Treasuries of the Board, but by an order from that Board, from whose Treasury the money is to be drawn, which order shall be signed by its presiding officer.

**ART. VII.** The Corresponding Secretaries of the several Boards shall maintain intercourse by letter, with such individuals or public bodies, as the interests of their respective bodies may require. Copies of all such communications, with their answers, if any, shall be kept by them on file.

**ART. VIII.** The Recording Secretaries of the several Boards, shall keep a fair record of their proceedings, and of such other documents as may be committed to them for the purpose.

**ART. IX.** All the Officers, Boards, Missionaries and Agents appointed by the Convention, or by any of its Boards, shall be members of some regular church, in which with the churches composing this Convention.

**ART. X.** Missionaries appointed by any of the Boards of this Convention, must, previous to their appointment, furnish evidence of genuine piety, fervent zeal in their Master's cause, and talents which fit them for the service for which they offer themselves.

**ART. XI.** The bodies and individuals composing this Convention, shall have the right to specify the object, or objects, to which their contributions shall be applied. But when no such specification is made, the Convention will make the appropriation at its own discretion.

**ART. XII.** The Convention shall hold its meetings triennially; but extra meetings may be called by the President, with the approbation of any one of the Boards of Managers. A majority of the attending delegates, shall form a quorum for the transaction of business.

**ART. XIII.** Any alterations which experience shall dictate, may be made in these articles, by a vote of two-thirds of the members present, at any triennial meeting of the Convention.

*Resolved,* That the individuals, churches, and other bodies, approving the Constitution of the Southern Baptist Convention, adopted by this body, be recommended to meet according to its provisions, for organization; by members or delegates, on the Wednesday after the first Lord's

day in June, 1846, in Richmond, Va. And that this Convention now proceed to the election of its Officers and Boards of Managers, to continue in office until said meeting.

The following were chosen

#### OFFICERS OF THE CONVENTION.

*President.*—Rev. Wm. B. Johnson, D. D., South Carolina.

*Vice Presidents.*—1. Hon. Wilson Lumpkin, Ga. 2. Rev. James B. Taylor, Va. 3. Hon. A. Dockery, N. C. 4. Rev. R. B. C. Howell, Tenn.

*Treasurer.*—Dr. M. T. Mendenhall, Charleston, S. C.

*Secretaries.*—J. Hartwell, Alabama, James C. Crane, Richmond, Va.

The above officers are also members of each of the Boards of Managers.

#### *Board of Managers for Foreign Missions, located at Richmond, Va.*

*President.*—Jeremiah B. Jeter, Va.

*Vice Presidents.*—E. Ball, Va., W. Crane, Md., R. Fuller, S. C., B. M. Sanders, Ga., E. Kingsford, D. C., I. T. Hinton, La., T. Meredith, N. C., H. Malcom, Ky., C. K. Winston, Tenn., T. G. Blewit, Miss., W. H. Bayless, Ark., B. Manly, Ala., J. McDonald, Fa., E. Hughes, Mo.

*Cor. Secretary.*—C. D. Mallory.

*Rec. Secretary.*—M. T. Sumner.

*Treasurer.*—Arel'd Thomas.

*Auditor.*—Chas. T. Wortham.

*Managers.*—A. B. Smith, R. Ryland, A. Sneed, A. G. Wortham, W. H. Jordan, H. Keeling, J. Thomas, Jr., J. Sneed, A. Fleet, Th. Hume, E. L. Magoon, Wm. H. Gwathmey, W. A. Baynham, J. Talman, Sr., T. W. Sydnor.

#### *Board of Managers for Domestic Missions, Located at Marion, Ala.*

*President.*—Basil Manly, D. D., Ala.

*Vice Presidents.*—J. Hartwell, Ala., Geo. F. Adams, Md., O. B. Brown, D. C., T. Stringfellow, Va., S. Wait, N. C., J. B. O'Neal, S. C., J. L. Dagg, Ga., W. C. Crane, Miss., James Whitsett, Tenn., J. B. Smith, La., H. S. Linton, Fla., W. C. Lincoln, Mo., W. C. Buck, Ky.

*Cor. Secretary.*—J. L. Reynolds.

*Rec. Secretary.*—M. P. Jewett.

*Treasurer.*—Thomas Chilton.

**Auditor.**—W. N. Wyatt.

**Managers.**—E. D. King, S. S. Sherman, J. H. De Votie, W. W. Hornbuckle, L. Gorée, A. Travis, D. P. Bester, D. R. W. McIver, J. B. Miller, T. F. Curtis, E. Baptist, H. Talbird, K. Hawthorn, L. Y. Tarrant, L. C. Tutt.

Several other resolutions of a less general or important character were also adopted; and the following address, which is all for which, at present, we can find room.

#### THE SOUTHERN BAPTIST CONVENTION.

*To the Brethren in the United States; to the congregations connected with the respective churches; and to all candid men.*

A painful division has taken place in the missionary operations of the American Baptists. We would explain the origin, the principles and the objects of that division, or the peculiar circumstances in which the organization of the Southern Baptist Convention became necessary.

Let not the extent of this disunion be exaggerated. At the present time it involves only the Foreign and Domestic Missions of the denomination. Northern and Southern Baptists are still brethren. They differ in no article of the faith. They are guided by the same principles of gospel order. Fanatical attempts have indeed been made, in some quarters, to exclude us of the South from christian fellowship. We do not retort these attempts; and believe their extent to be comparatively limited. Our christian fellowship is not, as we feel, a matter to be obtruded on any one. We abide by that of our God, his dear Son, and all his baptized followers. The few ultra Northern brethren to whom we allude, must take what course they please. Their conduct has not influenced us in this movement. We do not regard the rupture as extending to foundation principles, nor can we think that the great body of our Northern brethren will so regard it. Disunion has proceeded, however, deplorably far. The first part of our duty is to show that its entire origin is with others. This is its history.

I. The General Convention of the Baptist denomination of the United States was composed of brethren from every part of the American Republic. Its Constitution knows no difference between slaveholders and non-slaveholders. Nor during the

period of its existence, for the last thirty years, has it, in practice, known any thing of this distinction. Both parties have contributed steadily and largely (if never adequately,) to those funds which are the basis of its constituency; both have yielded its office-bearers of all grades; its missionaries and translators of God's word; its men of toils many, and of prayers not unavailing, abroad and at home. The honored dead of both these classes have walked in closest sympathy with each other; anticipating in the Board room and in the Monthly Concert, that higher, but not holier union now in their case consummated. Throughout the entire management of its early affairs, the whole struggle with its early difficulties, there was no breath of discord between them. Its Richard Furman and its Wm. Staughton, its Jesse Mercer and its Thomas Baldwin, led on the sacramental host shoulder to shoulder, and heart to heart. Their rivalry being only in earnest efforts for a common cause, their entire aversions and enmities were directed with all the strength of their souls, against the common foe.—And to the last, did they not cherish the strong belief that they left no other enmities or aversions; no other rivalry to their successors?

In particular, a special rule of the Constitution defines *who* may be missionaries, viz.: "Such persons only as are in full communion with some church in our denomination; and who furnish satisfactory evidence of genuine piety, good talents, and fervent zeal for the Redeemer's cause." Now, while under this rule, the slaveholder, has been, in his turn, employed as a missionary, it is not alleged that any other persons than those above described, have been appointed. Moreover, the important post of a superintendent of the education of native missionaries, has been assigned, with universal approbation, to the pastor of one of our largest slaveholding churches.

But an evil hour arrived. Even our humble efforts in the conquest of the world to God, excited the accuser of our brethren to cast discord among us; and in the last two Triennial Conventions, slavery and anti-slavery men began to draw off on different sides. How did the nobler spirits on each side endeavor to meet this? They proposed and carried almost unanimously, the following explicit resolutions;

"Resolved, That in co-operating together, as members of this Convention, in the

work of foreign missions, we disclaim all sanction, either expressed or implied, whether of slavery or anti-slavery; but as individuals, we are free to express and to promote, elsewhere, our views on these subjects, in a christian manner and spirit."

Our successors will find it difficult to believe that so important and plain a declaration had become, before the close of the first year of the triennial period, a perfect nullity. In December last, the acting Board of the Convention, at Boston, adopted a new qualification for missionaries, a new special rule, viz: that, "If any one who shall offer himself for a missionary, having slaves, should insist on retaining them as his property, they could not appoint him." "One thing is certain," they continue, "we could never be a party to any arrangement which implies approbation of slavery."

We pray our brethren and all candid men to mark the date of this novel rule—the close of the first six months of their three years' power, a date at which the compromise resolution could scarcely have reached our remoter mission stations. If usurpation had been intended, could it have been more fitly timed? An usurpation of ecclesiastical power quite foreign to our polity. Such power was assumed at a period when the aggrieved "thousands of Israel" had, as it now appears, no practical remedy. Its obvious tendency was, either our final subjugation to that power, or a serious interruption of the flow of Southern benevolence. The latter was the far more probable evil; and the Boston Board knew this well. They were from various quarters apprized of it. We, on the other hand, did not move in the matter of a new organization, until three liberal states had refused to send northward any more contributions. Our leaders had chosen new rules. Thus came war within our gates: while the means of war on the common enemy were daily diminishing.

By this decision the Board had placed itself in direct opposition to the Constitution of the Convention. The only reason given for this extraordinary and unconstitutional dictum being—that "the appointing power for wise and good purposes, is confided to the acting Board." On such a slight show of authority, this Board undertook to declare that to be a disqualification in one who should offer himself for a mis-

sionary, which the Convention had said shall not be a disqualification. It had also expressly given its sanction to anti-slavery opinions, and impliedly fixed its condemnation on slavery, although the Convention had said that "neither" should be done. And further, it forbade those who shall apply for a missionary appointment to "express and promote elsewhere" their views on the subject of slavery in a right "manner and spirit," when the Convention declared they "were free" to do so. These brethren, thus acted upon, a sentiment they have failed to prove—That slavery is, in all circumstances, sinful. Whereas their own solemn resolution in the last Convention, (their's as much as our's) left us free to promote slavery. Was not this leaving us free, and "in a Christian spirit and manner" to promote that which in their hearts, and according to the present showing of their conduct, they regard as a sin?

Enough, perhaps, has been said of the origin of this movement. Were we asked to characterize the conduct of our Northern brethren in one short phrase, we should adopt that of the Apostle. It was "FORBIDDING US TO SPEAK UNTO THE GENTILES." Did this deny us no privilege? Did it not obstruct us, lay a kind of Romish interdict upon us in the discharge of an imperative duty; a duty to which the church has been, after the lapse of ages, awakened universally and successfully; a duty the very object, and only object, of our long cherished connexion and confederation?

And this would seem the place to state, that our Northern brethren were dealt with as brethren to the last moment. Several of our churches cherished the hope that by means of remonstrance and exhortation, through the last Annual Meeting of the Board of Managers at Providence, the Acting Board might be brought to feel the grievous wrong they had inflicted. The Managing Board was therefore affectionately and respectfully addressed on the subject, and was entreated to revise and reverse the obnoxious interdict. Alas! the results were—contemptuous silence as to the application made; and a deliberate resolve, expressing sympathy with the Acting Board, and a determination to sustain them.

II. THE PRINCIPLES of the Southern Baptist Convention, it remains then to be stated, are conservative; while they are also, as we trust, equitable and liberal.

They propose to do the Lord's work in the way our father's did it. Its title designates at once its origin, and the simple, firm abiding of the South on the ground from which it has been so unconstitutionally and unjustly attempted to eject us. We have but inquired for "the old paths" of missionary operations; "asked" for, and attempted to restore the practically "good way." The Constitution we adopt is precisely that of the original union; that in connexion with which, throughout his missionary life, Adoniram Judson has lived, and under which Ann Judson and Boardman have died. We recede from it no single step. We have constructed for our basis no new creed; acting in this matter upon a Baptist aversion for all creeds but the Bible. We use the very terms, as we uphold the true spirit and great object of the late "General Convention of the Baptist denomination of the United States." It is they who wrong us that have receded. We have receded neither from the Constitution, nor from any part of the original ground on which we met them in this work. And if, we ask in parting, the original and broad Bible ground of confederation were *not* equitable, how came it so nobly and so long to be acted upon? If equitable, why depart from it?

We claim to have acted in the premises, with liberality towards our Northern brethren. Thrust from the common platform of equal rights, between the Northern and Southern churches, we have but reconstructed that platform. Content with it, we adhere to it, and reproduce it, as broad enough for us and for them. Have they thrust us off? We retain but one feeling in the case. *That we will not practically leave it on any account:* much less in obedience to such usurped authority, or in deference to such a manifest breach of trust as is here involved. A breach of covenant that looks various ways—heavenward and earthward. For we repeat, **THEY WOULD FORBID US TO SPEAK INTO THE GENTILES.** The Jerusalem church, then, must be regathered at the suspected Samaria, or at some new centre of operations, like Antioch. "One thing is certain"—We must go everywhere preaching the word. "We can never be a party to any arrangement" for monopolizing the gospel: any arrangement which like that of the Autocratical Interdict of the North, would first drive us from our beloved colored people, of whom they

prove that they know nothing comparatively, and from the much-wronged Aborigines of the country;—and then cut us off from the whitening fields of the heathen harvest-labor; to which by cogent appeals and solemn prayers, they have so often protested that, without us, they were inadequate.

III. Our objects, then, are the extension of the Messiah's kingdom, and the glory of our God. Not disunion with any of his people; not the upholding of any form of human policy, or civil rights; but God's glory, and Messiah's increasing reign; in the promotion of which, we find no necessity for relinquishing any of our civil rights. We will never interfere with *what is Cæsar's*.\* We will not compromise what is God's.

These objects will appear in detail on the face of our Constitution, and in the proceedings which accompany this address. They are distributed, at present, between two acting Boards for Foreign and Domestic Missions, having their respective seats at Richmond, Va., and Marion, Ala. We sympathize with the Macedonian cry from every part of the heathen world,—with the low moan, for spiritual aid, of the four millions of half-stified Red Men, our neighbors; with the sons of Ethiopia among us, stretching forth their hands of supplication for the gospel, to God and all his people,—and we have shaken ourselves from the night mare of a six years' "strife about words to no profit," for the profit of these poor, perishing and precious souls. Our language to all America, and to all christendom, if they will hear us, is "*come over*," and for these objects, as *ye* love souls, and the divine Saviour of souls, "*help us*." We ask help at this juncture for nothing else. We have had more talk than work about these objects too long. We have waited quite too long for the more learned and gifted, and opulent, and worthy, to lead our way toward these objects; and we have

\* It was not dwell upon in the Augusta Convention—we do not recollect its being named, but it is too stringent a fact in the case to be here omitted,—that one of the missionaries, with whom the Acting Board, and Board of Managers can sympathize, we presume, and whom they sustain (we hope, however, not in this particular act, but they have in no way openly protested against it)—Brother Mason has actually remitted money to the United States to aid in assisting slaves to "run away from their masters," a felony by the Statute Law of several States.



shortened debate upon them to get to business. Our eyes and hearts are turned with feelings of parental fondness to Burmah and the Karens; with a zeal in which we are willing to be counselled by God and all considerate men, (but by none else) to the continent of Africa, and *her* pernicious fountains of idolatry, oppression and blood; but yet more, with unutterable hope and thankfulness, to China and her providentially opened ports, and teeming thirty millions. Among us, in the South, we have property, which we will offer to the Lord and his cause; in these channels—some prudence with which we would have our best wisdom\* to dwell; and professions of a piety which we seek to have increased and purified, like that of the first Baptist churches, when they had "rest; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

In parting with beloved brethren and old co-adjutors in this cause, we could weep, and have wept, for ourselves and for them; but the season, as well of weeping as of vain jangling; is, we are constrained to believe, just now past. For years the pressure of men's hands has been upon us far too heavily. Our brethren have pressed upon every inch of our privileges and our sacred rights—but this shall only urge our gushing souls to yield proportionately of their renewed efforts to the Lord, to the church universal, and to a dying world; even as water pressed from without rises but the more within. Above all, the mountain pressure of our obligations to God, even our own God; to Christ and Him crucified; and to the personal and social blessings of the Holy Spirit and his influences, shall urge our little streams of the water of life to flow forth; until every wilderness and desolate place within our reach (and what extent of the world's wilderness, wisely considered is not within our reach?) "shall be glad"—even at this passing calamity of division; and the deserts of unconverted human nature "rejoice and blossom as the rose."

By order of the Convention,

WM. B. JOHNSON, D. D.

Augusta, Ga., 12th May, 1845.

\* Prov. viii. 12.

#### STATE CONVENTION ANNIVERSARIES.

Several of these convocations have been held in the latter part of May, and in June. We insert brief notices of such as have published their doings in season to reach us, and will notice the remainder when they come to hand.

*Georgia Baptist Convention*, was held at Forsyth, May 16th–19th inclusive. The usual delegations from Associations, Missionary Societies, and Churches, were present, and the proceedings seem to have been conducted with spirit and harmony. The editor of the *Christian Index* states that the amount of funds sent up to the Convention this year was smaller than usual; amounting to nearly twelve hundred dollars for different evangelical objects. This of course is but a small part of what has been paid by Georgia Baptists for these objects the past year; as is certain from the fact that more than three thousand dollars have been received by the Home Mission and Am. and For. Bible Societies alone, from Georgia the last year. The formation of the Southern Baptist Convention was warmly approved; as were the Indian Mission Association, the interests of the Baptist church in New Orleans, and the religious instruction of the colored race in that state. Much time and careful deliberation seem to have been devoted to the cause of education, and the interests of Mercer University, and its theological department. Next meeting in Macon, Friday before third Sunday in May, 1846.

*Ohio Anniversaries*, were held at Zanesville, one week later than those above mentioned in Georgia. They indicated union, vigor, and progress. The whole amount contributed by Ohio Baptists for Education, For. and Home Missions, the Bible Society, and State Convention, amounts to about sixteen thousand dollars. The meeting in behalf of the Bible cause, and that for Foreign Missions, are particularly mentioned as of extraordinary in-

terest. This youthful state is now going forward, with giant strides. May her course always be steadily onward and upward, Next meeting at Lebanon.

*Boston Anniversaries*, occurred the following week. We had expected a condensed account of them from our N. England associate, but it has not been received. By the ample details furnished in the religious newspapers, we gather the impression that just about the ordinary amount of interest was this year manifested in them. The N. England S. S. Union seems to be holding on its career of increasing, unobtrusive usefulness; while our old friend, the Northern Baptist Education Society, gives ominous indications of decay or dissolution. Some spirited meetings and resolutions on the Foreign Mission interest are also noticed; and we see that an elaborate speech by a member of the Acting Board, an eminent lawyer, is particularly referred to, and its publication, as written out by himself, is promised.

*The Virginia Anniversaries*, were this year held in Lynchburg, occupying the days preceding and following the first Lord's day in June. Though the number in attendance, from several causes, was not as large as usual, yet an excellent spirit was manifested. The preaching, the reports, and the discussions all indicated deep religious feeling, which it is delightful to witness and to participate. The first place is assigned to the *Virginia and Foreign Bible Society*. Some solicitude was naturally felt, as to the course which this important auxiliary would adopt, in the new and unexpected position assumed by other organizations. A large committee was raised to consider this question, and we must make room for their report, which appears to have been adopted with cordial unanimity.

The committee on changes in the Constitution, made the following report by their chairman, Elder A. M. Polindexter:

"The committee to whom it was referred to report whether the organization of the Southern Baptist Convention required any, and if any what, changes in the constitution and operations of the Society, beg leave to recommend the adoption of the following resolution, viz:

*Resolved*, That this Society still cherishes confidence in the integrity of the *American and Foreign Bible Society*, and deems it expedient to continue auxiliary thereto."

"Your Committee will briefly state the reasons which induced them to present this recommendation:

"The events which brought into being the American and Foreign Bible Society appear to have been a plain indication of the will of God, that the Baptists of the United States should combine their efforts and their means, to give, uncorrupt and entire, his word to the nations. So strong was the conviction of this truth, at the time, that it was made the basis of extensive and successful appeals to the denomination. Now, we think, that when the divine pleasure in reference to any object has been indicated by his Providence, such indication is to be unhesitatingly followed, until subsequent events shall counteract its direction. But have such counter-indications in reference to this matter been given? Where are they to be found? In the action of the Boards of the Convention and Home Mission Society? Their action does not affect the character or the course of the Bible Society. In the state of public sentiment in the north? But this is known to be decidedly favorable to continued co-operation in the Bible Society, and a kindred institution. In the desire of our brethren? We are confident that while there are some of our brethren who think division desirable, by far the larger portion of them decidedly prefer union, so long as it can be amicably and honorably maintained.

"There has been nothing in the action of the Bible Society demanding separation. It has adhered strictly to the constitution, and we confidently cherish the belief that it will thus continue to do. The President of the Bible Society, (an influential and punctual member of the Board,) was the chairman of the Executive Committee of the Home Mission Society, which place he has resigned. Under these circumstances, would it be right for us to withdraw from the Bible Society?

"The connexion formed between our

churches, north and south, by our general Societies, the intercourse thus brought about among brethren of distant and different sections of our country, have been of incalculable benefit to our churches, and a source of unspeakable pleasure to those who have participated in that intercourse. This connexion in the Missionary Societies is now sundered. Are we prepared to sever the last links which bind us together? Are we prepared to say that the Baptists of the north and the south shall no more meet as one, for the great purpose of giving God's word to the dwellers on earth? No! If this result should ever come, be it for others, not for us, to bring it about. If it should hereafter be the case that either the Bible Society, or its Board, depart from the independent and consistent course which they have heretofore pursued, or should the meeting of the Society become the arena of strife and contention, then it will be our duty to withdraw from them. But why anticipate evils which may never occur? Who can say but that the continuance of union in this Society may be the means of awakening christian feeling, and calling into action christian principles, to overcome the causes of disunion, which now are afflicting us?"

The cause of education, For. and Home Missions, and the Publication and S. S. School interest received the usual amount of consideration. To the Boards just elected by the Southern Baptist Convention for the prosecution of For. and Home Missions, the aid of our Virginia brethren was fully pledged, and we doubt not they will redeem that pledge most faithfully. Next meeting in Richmond.

Connecticut Anniversaries were held in New London, the second week in June, and were well attended. The amount raised in the state for the various benevolent objects recognised by the Convention the last year, exceeds \$10,500 dollars. If to this were added the amount raised for Education, which is embraced in a distinct corporation, and other items not embraced by the Convention, the whole would doubtless exceed an average of one dollar for each communicant in the churches. This is comparatively "*well done.*" May other states emulate so laudable an example.—

Strong sympathy was evinced with our Foreign Mission Board in its present embarrassments, and measures set on foot for paying their portion of the 40,000 dollar debt.

The next session is to be held with the 2d Baptist church in Hartford, the Tuesday before the second Wednesday in June, 1846.

For the Baptist Memorial

# THE STRICKEN PASTOR.

BY REV. CHARLES W. DENISON.

Deal gently with our sire, O, God,  
 Deal gently with our sire,  
 O, touch him softly with thy rod,  
 And with affliction's fire.

Has he not crossed life's dreariest dell,  
 To sow thy gospel's field;  
 And fought and won thy battles well,  
 Where Satan's legions wheeled?

Through summer's heat, through winter's cold,  
 In darkness and in storm,  
 He in thy service has grown old,  
 And bowed his manly form.

And now, when stricken by thy hand,  
 O, keep that hand still nigh,  
 To beckon some angelic band,  
 To cheer him from on high.

Restore him to his flock again,  
 And to his household shrine;  
 Still let him plant on earth's broad plain  
 Thy messages divine.

We would uphold his sinking head  
 With love's untired embrace;  
 O, Saviour! on his spirit shed  
 The droppings of thy grace.

Deal gently with our sire, O, God,  
 Deal gently with our sire;  
 O, touch him softly with thy rod,  
 And with affliction's fire.

# THE BAPTIST MEMORIAL

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## HISTORY OF THE FIRST BAPTIST CHURCH IN SWANSEA, MASS.

By REV. ABIAL FISHER, Pastor.

### PART I.—*Embracing about 50 years.*

As this is the first Baptist Church formed in Massachusetts, and as the circumstances of its origin were in many respects peculiar, it seems desirable that its history should be embodied and handed down to posterity. As this church has, as will be seen, a connexion with the Baptist church in Swansea, in the Principality of Wales, it will be necessary to go back to a period before the organization of that church.

It is supposed that there were many friends of Christ in Wales from the earliest times; but after the Reformation they greatly increased. About 200 years ago, the Lord raised up several men of great power, who preached with much success. These men were persecuted, being shut up in prison, fined, and in many other ways harassed and impeded in their holy work; but many people were turned to the Lord. About this time the Baptists began to form themselves into distinct churches. Before that they were mostly connected with others. Among the men whom the Lord raised up as his witnesses in Wales, was Rev. John Myles, the founder of this church. Mr. Myles began his ministry in the south part of Wales, about 1645; and became eminent in that country. He appears to have preached in various places with much success till 1649, when he was instrumental in raising up a church in Swansea, in South Wales. This took place during the first year of the Protectorate of Oliver Cromwell. Whilst the government

was in his hands, all dissenters were indulged in full enjoyment of liberty of conscience. The result of this liberty was, that religion prevailed. This church was greatly prospered, so that in 10 or 12 years, between 200 and 300 souls were added to it. There were several branches where worship was maintained. To meet the call of the church, several ministers were raised up. A regular discipline was maintained, and a correspondence was carried on with churches in London, Dublin, and several other places. The letters addressed to the church in Swansea, are recorded in our book of church records. Mr. Myles, the pastor, had a high standing among the churches and ministers. The author of the History of the Welsh Baptists says, "He was one of the greatest advocates for close communion in the Principality in his times, and the leading minister of the Baptist denomination in Wales."\* He made special efforts to extend his views of the terms of communion with much success. A letter on this subject is said to be on the records of the Baptist church in Abergavenny. There is also another letter directed to that church still on the same records. "In 1651, he was sent as the representative of all the Baptist churches in Wales, to the Baptist Ministers' Meeting at Glaziers' Hall, London, with a letter, giving an account of the peace, union, and increase of the Baptist churches."\* From advice received there, many new churches were formed in Wales, greatly by his instrumentality. Under Cromwell he seems to have accepted a support from government, and his place was registered as thus supported. When after the death

\* History of W. Bap., p. 33.

of Cromwell, Charles II. ascended the throne, all ministers in the churches supported by public funds, were required to conform to the established religion. This was the Episcopal, and all others were in effect silenced. The result of this cruel order, made by one of the vilest kings that ever sat on a throne, drove 2000 of the best ministers out of their places, because they could not conscientiously conform. Among these nonconformist ministers was the founder of this church. As he was a conspicuous man he was probably more cruelly persecuted than some others, so that he came to the determination to leave his country, and fly to the new world. This was a time of terror, and ministers were obliged to fly where they could, while the churches were scattered. In this state of things, some of the church at Swansea came over with their pastor; and with them they brought their records. The names of those added from 1649 to 1660, are recorded in the book with their places of residence, and the time of their entering the church. There seems to be 48, who were members when the record began in 1660; these, or a part of them, were probably constituent members. Why these records should have been brought over cannot now be told. The number of members that came with Mr. Myles, was small, so that this church appears to be only a branch of that in Wales. These records might be of more use to the old church, as they contain much information in relation to its proceedings from 1649 to 1660.

Our venerable historian, Backus, says that extracts from these records were sent over to Mr. Thomas, of Leominster, for his use, and were in all probability used by him in his history of the Welsh Baptists.\* Of this, we of course, have no certain knowledge. It has been supposed that these records were written in Welsh, but I should think that could not be true. I can suppose no possible reason why these records should now be in English. Mr. Benedict says that these records were in Welsh, but as far as I can find, Backus does not say so, and the strong presumption is that they were originally written in English, probably by Mr. Myles.

Those persons who came over with Mr. M., were Nicholas Tanner, Obadiah Bowen, John Thomas and others: but one only of them is among the signers to the cove-

nant of this church when it was first formed. Others of these names are found on the early records of the town. Some might at first have been scattered, who afterwards came into the church. The name of Thomas was long in this body as it was in the church at Swansea, in Wales. The act of Uniformity, which ejected Mr. M., passed in 1662, and Mr. Myles came to this country in 1663. Of the circumstances of his departure from Wales, or of his arrival in this country, we are in entire darkness. The first knowledge we have of him in America, finds him in Rehoboth. Here he found such as were either favorable to baptist sentiments, or were actually Baptists, besides those he brought with him. These materials he gathered together and constituted them into a church. This body was formed at the house of John Butterworth, the number was seven, their names were John Myles, pastor, James Brown, Nicholas Tanner, Joseph Carpenter, John Butterworth, Eldad Kingsley, and Benjamin Alby. Although the sentiments of the Baptists had never been popular, yet they had long occupied the attention of men, and whenever they had not been actually crushed by the strong arm of power, they gained adherents. Under the government of Cromwell they had been permitted to enjoy that liberty of conscience for which they had long sighed—the result was that great numbers became favorable to their sentiments. This heaven found its way into New-England, and occasioned great uneasiness to the government and the churches.

There was an attempt to form a Baptist church at Weymouth, in 1639; but the design was defeated by the interference of the magistrates, and those who were concerned in the attempt were scattered. As Rehoboth was settled from Weymouth, this heaven might have been extended there, as higher notions of religious liberty prevailed in that town from the very beginning, than in most other places. Mr. John Brown, a principal man in town and an Assistant in the Plymouth Colony, was utterly opposed to all coercion in matters of religion. It seems that Mr. Newman, the first Congregationalist minister, though on the whole a good man, was somewhat irascible and rather domineering. Such a temper was little fitted to smother the fire that of itself was just ready to burst forth. Some of his disciplinary proceedings were unpleasant to

\* Ben. Hist. of the Bap., vol. 1, p. 424.

† Backus's Ch. Hist., vol. 3, p. 143.

Obadiah Holmes and eight others, who withdrew and set up a meeting by themselves, in 1649. At first they might not have thought of becoming Baptists, but, being separated from those about them, and being contiguous to Providence, they were led to become such, and soon were baptized and became members of Mr. Clarke's church at Newport. Mr. Newman and his church then excommunicated them. (See *Hist. Rehoboth*, p. 205—*Ben. vol. 1*, p. 425; also *Backus*, pp. 352, 354.)

The proceedings of these dissenters drew upon them the displeasure of the prevailing denomination and the government. Under this displeasure the concern was crushed, but left an influence which is felt to this day. It was in 1651, that Mr. Clarke, of Newport, and Mr. Holmes, with Mr. Crandal, were taken up for preaching and worshipping God with some of their brethren in Lynn, and were condemned by the Court at Boston to suffer the penalty of fines or whippings. On this sentence Obadiah Holmes received thirty lashes with a three-corded whip, inflicted to the utmost severity. (See *Ben. vol. 1*, pp. 364, 380. *Hist. of Rehoboth*, pp. 206—207. *Backus*, vol. 1.)

Soon after this, Mr. Holmes went from Rehoboth to Newport, and became pastor of the First Baptist Church, as successor to Mr. Clarke, in 1652. Several of those who had associated with him in Rehoboth went with him to Newport. He lived to be 76 years old, and died Oct. 16, 1682, and was buried in his own field, leaving eight children that were highly respectable and useful in life. *Ben.* as above, *Hist. of Rehoboth*, p. 207.—*Bayles' Hist. of Plym. Colony*. Those who remained, it appears were ready to receive Mr. Myles and his brethren. Of the seven who were constituent members of this church, Nicholas Tanner only came with Mr. Myles, the rest, for aught that appears to the contrary, were in Rehoboth when he arrived. James Brown was son to John Brown, a man conspicuous in his day. The son as well as the father, was many years an Assistant in the Plymouth Colony, and was highly useful in various circumstances. The place of John Butterworth's residence at the time the church was formed at it, is supposed to have been near the cove in Seekonk. As soon as it was known that this body was organized, and were maintaining the ordinances of religion, "the orthodox churches of the colony solicited the Court to interpose its influence against

them, and the members of this little church were fined, each five pounds for setting up a public meeting without the knowledge and approbation of the Court, to the disturbance of the peace of the place; ordered to desist from their meeting for the space of a month, and advised to remove their meeting to some other place where they might not prejudice any other church." *Ben. vol. 1*, p. 425.

Upon this order and advice, Mr. Myles and his church removed to New-Meadow Neck, a place south of Rehoboth, which is now Barrington. This place was not then embraced in any town. At first it is probable that they only removed their meeting, as permission was afterward given to Mr. Myles to purchase land and reside in Rehoboth, (See *Bayles' Hist. of Plym. Col.*) and at last some of the members owned property in that town. They appear to have erected a meeting house not long after they began to hold their meetings without the bounds of Rehoboth. This house stood a few rods south of the south line of Rehoboth, on the road leading to the house of the late Mr. Squire Allen, about 15 or 20 rods from the main road leading from Warren to Seekonk and Providence. This site of the first meeting house of this church is about three miles from Warren north-west; about 2½ miles from the present meeting house about west. The house that stood on this spot was, in all probability small and cheap, and was placed there so as to get out of Rehoboth. From its location as it appears now, no one would think it ever had been or would be the place for a meeting house. It seems probable that after the meeting house was located, the members of the church and others friendly to the interest located themselves in the same neighborhood; and this probability is strengthened by the fact that there are the appearances of cellars in several places in this vicinity now entirely vacated. Mr. Myles' house was about a mile and a half north east, near Myles' Bridge, at what is now Barneyville. It has been supposed that the first meeting house of this church was located at Kelly's bridge opposite Warren. So Mr. Backus and others have stated it, but I have reasons for believing they were wholly mistaken about it. The light which has led me to state what I have above, is derived from a manuscript book owned by the Hon. Levi Haile, of Warren, which gives a full record of the proceedings of the town for about fifty years from its incep-

poration, with many notes not found in the town records, of great value. The proceedings are also much more full. By these records, it appears that from 1675 to 1680, the question was agitated whether the meeting house should be removed to Kelly's Bridge or Ferry, as it then was. A vote was passed at one time to do it, but without any reconsideration of that vote, about 1679, a vote was passed to erect a new meeting house at the lower end of New Meadow Neck, which vote was carried into effect. After having ascertained that these movements had been made, I found that a tradition existed amongst some of the people of this place that a meeting house once stood somewhere in the neighborhood where I have located it. At length I found a man who showed me the very spot that had been pointed out to him by an uncle long since dead, where a meeting house once stood. This to my mind settled the question where the first meeting house of this church was built. This spot is now near the west end of Swansea. As this was the first Baptist meeting house of the first Baptist church in Massachusetts, I have been careful to find out and give the true history of it. This house was probably erected before the grant of a town.

In the year 1667, the Plymouth Court, according to the encouragement previously given, granted to the first founders of this church, with others, a grant of a town to be called Swansea.

It is proper here to insert the original grant as contained in the first book of town records, page 24.

A true copy of the grant of this Township of New Swansea, lying on Record at the Court of New Plymouth.

1667.

Whereas, Liberty hath been formerly granted by the Court of the Jurisdiction of New Plymouth, unto Captain Thomas Willet and his neighbors of Wampanoisset, to become a Township there if they should see good; and that lately the said Capt. Willet, and Mr. Myles, and others their neighbors have requested of the Court that they may be a Township there or near there about, and likewise to have granted unto them such parcels of land as might be accommodate thereunto not disposed of to other townships; this Court have granted unto them all such lands that lyeth between the salt water bay and covering Taunton River, viz. all the land between the salt water and river, and the bounds of

Taunton and Rehoboth, not prejudicing any man's particular interest, and inasmuch as Rehoboth hath meadow land within the line of Wampanoisset and Wampanoisset hath lands within the line of Rehoboth; if the two Townships cannot agree about them amongst themselves the Court reserves it within their power to determine any such controversy.

1667 } The Court hath appointed Capt. Thomas Willet, Mr. Paine, Senr., Mr. Brown, John Allen, and John Butterworth, to have the trust of admittances of Town inhabitants in said Town, and to have the disposal of the land therein, and ordering the other affairs of said Town.

The Court do allow and approve that the Township granted unto Capt. Thomas Willet, and others his neighbors at Wampanoisset, and parts adjacent, shall henceforth be called and known by the name of Swansea.

The entries above are a copy taken out of the Court Records at Plymouth.

NATHANIEL CLARKE, Secy.

In 1645 Mr. John Brown had purchased Wampanoisset Neck, which had been laid off to him and his heirs. At the time of the grant of this town, Mr. Brown was dead, but his son James and others who were heirs, were alive and had possession of that part of the new town. The rest was under the supervision of a committee. At the head of this committee was Capt. Willett.

In commencing the business of the newly granted town, the following things were settled as a foundation on which to act, as found in town records, 1st vol. p. 3 and 4.

"Whereas, Capt. Thomas Willett, shortly after the grant of this township made the three following proposals unto those who were with him, by the Court at Plymouth empowered for the admission of inhabitants, and of granting of lots, viz.

"1. That no erroneous person be admitted into the township as an inhabitant, or sojourner.

"2. That no man of any evil behavior, as contentious persons, &c., be admitted.

"3. That none may be admitted that may become a charge to the place."

"The church here gathered and assembling, did thereupon make the following address unto the said Capt. Willett, and his associates, the trustees aforesaid.

"We being engaged with you, (accord-

ing to our capacity) in the carrying on of a township; according to the grant given us by the Honored Court, and desiring to lay such a foundation thereof as may effectually tend to God's glory, our future peace and comfort, and the real benefit of such as shall hereafter join with us herein, as also to prevent all future jealousies and causes of dissatisfaction or disturbance in so good a work, do in relation to the three proposals made by our much honored Capt. Willett, humbly present to your serious consideration (before we farther proceed therein) that the said proposals may be consented to and subscribed by all and every town man under the following explications.

"That the first proposal relating to non-admission of erroneous persons may be only understood under the explications following, viz: of such as hold damnable heresies inconsistent with the faith of the gospel, as to deny the Trinity or any person therein, the Deity, or endless humanity of Christ, or the union of both natures in him, or his full satisfaction to the divine justice by his active and passive obedience for all his elect, or his resurrection, ascension to heaven, intercession, or his second personable coming to judgment; or else to deny the truth or divine authority of any part of the canonical scriptures, or the resurrection of the dead, or to maintain any merit of works, consubstantiation, transubstantiation, giving divine adoration to any creature or any other anti-christian doctrine, thereby directly opposing the priestly prophetic or kingly office of Christ, or any part thereof; or

"Secondly, such as hold such opinions as are inconsistent with the well-being of the place, as to deny the magistrates power to punish evil doers as well as to encourage those that do well; or to deny the first day of the week to be observed by divine institution as the Lord's or Christian Sabbath, or to deny the giving of honor to whom honor is due, or to offer those civil respects that are usually performed according to the laudable custom of our nation, each to other as bowing the knee, or body &c. Or else to deny the office, use, or authority of the ministry or a comfortable maintenance to be due to them from such as partake of their teaching, or to speak reproachfully of any of the churches of Christ in the country, or of any such other churches as are of the same common faith with us and them.

"We desire also that it may be under-

stood, and declared, that this is not understood of any holding any opinion different from others in any disputable point yet in controversy among the godly learned, the belief of these not essentially necessary to salvation, such as pedo-baptism, anti-pedo-baptism, church discipline or the like; but that the minister or ministers of the said town may take their liberty to baptize infants or grown persons as the Lord shall persuade their consciences, and so also the inhabitants to take the liberty to bring their children to baptism or forbear.

"That the second proposal relating to the non-reception of any of evil behavior, such as contentious persons, &c. may be only understood of those truly so called and not of those who are different in judgment in the particulars last mentioned, and may be therefore accounted contentious by some, though they are in all fundamentals of faith, orthodox in judgment, and excepting common infirmities blameless in conversation.

"That the proposal relating to the non-admission of such as may become a charge to the town, be only understood so as that it may not hinder any godly man from coming among us whilst there is accommodation that may satisfy him, if some responsible townsman will be bound to save the town harmless.

"These humble tenders of our desires we hope you will without offence receive, excusing us herein, considering that God's glory, the future peace and well-being, not only of us and of our posterity who shall settle here, but also of those several good and peaceably minded men whom you all already know are liked, though with very inconsiderable outward accommodation to come among us, are very much concerned herein. Our humble prayers both for ourselves and you is that our God would be pleased to cause us to aim more and more at his glory, and less to our own earthly concernment, that so we may improve the favors that hath been handed to us by our honored nursing fathers to the advancement of the glory of God, the interest of our Lord Jesus Christ, and to the common benefit both of the Township and Colony, wherein he hath providentially disposed of us to serve our generation.

"Your brethren to serve you in Christ.

"Signed in behalf and in the name of the church meeting at Swansea, by

JOHN MYLES, Pastor,  
JOHN HUTTENBACH.



These explications made by the church were agreed to by Capt. Willett and his associates, as trustees, and unanimously adopted with the three proposals themselves by the town, in Feb. 20, 1669, and became the foundation on which the town was established. To that document fifty-five put their names as found in the Town Records, vol. 1, page 5th—Thomas Willett and John Myles stood first.

This church was so intimately connected with the founding of this town that the above documents seemed an indispensable part of its history. Several of the persons concerned in the founding of this town of Swansea were not Baptists, although the greatest number of them were. Mr. John Brown, who was the first owner of Wannamoiset Neck it is probable was not a Baptist; but he was a man of great liberality for his day. He came over from Leyden to Plymouth about 1633 or 4, or perhaps earlier, from there he soon came to Rehoboth, and was of great use to the town and colony. He discharged the duties of several important offices in both with great wisdom, integrity, and success. He was possessed of much land and other property. He died at Wannamoiset in 1662, having the name of an able and a good man, greatly lamented. He was father to James Brown, an important man both in church and state in Swansea.—Hist. of Rehob., pp. 52, 53. Capt. Thos. Willett was not a Baptist, but he too was far more liberal in his feelings than many of the time in which he lived. He was one of the most important men in the settlement. He was also a principal man of Plymouth Colony, and the first English Mayor of the city of New-York, so he was one of the last of the Leyden company who came to this country, having arrived about 1629. He was then 18 or 19 years old, and had been bred a merchant. As the greater part of his life had been spent in Holland, he had acquired an intimate knowledge of the manners and customs and language of the Dutch; a circumstance which made him so acceptable to the Dutch of New York. On his arrival at Plymouth, he was sent to Kennebeck to superintend their business as agent. There he continued six or seven years, when he came back to Plymouth and married, when it is thought he resided for a time from 1641 to 1646, at Dorchester, near Boston, where some of his children were born. Afterwards he lived in Plymouth, and in 1647 became succes-

sor to Miles Standish in the command of the military company at Plymouth. In 1651 he was elected one of the Governor's Assistants, and was annually continued in that office till 1665, when the pressure of other duties obliged him to decline, and James Brown, of Swansea, was chosen his successor. In February, 1660, we find Mr. W. an inhabitant of Rehoboth; and obtaining liberty of the town to take up large tracts of land in its vicinity. Under the power of the Colony he did take up and purchase of Alexander, the elder son of King Massasoit, Rehoboth and Taunton, North Purchase, now composing several towns.

On the surrender of New York to the English under Col. Nichols, in August, 1664, by the Dutch Governor, Stuyvesant, Capt. W. attended the Commissioners of Appeals, Nichols, Carr, Cartwright, and Maverick, to that city, and rendered them great service, by his acquaintance with the customs, usages, and language of the Dutch, in organizing the new government. He performed his duties here to the entire satisfaction of all concerned; and his services were so highly appreciated, and he rendered himself so popular with the people, that after the organization of the government, he was elected the first English Mayor of the city of New-York. He was elected a second time to that office, and chosen umpire to determine the disputed boundary between New-York and New-Haven. While Capt. W. was at New-York, he retained his standing in Rehoboth, to which place he returned before 1667. In this year his name appears the first on the list of individuals to whom liberty was granted to become a township by the name of Swansea, and Mr. Myles the next, and they have been considered the fathers of the town. He continued to reside on his farm in Swansea during the remaining part of his life.

Capt. Willett married Mary Brown, supposed to be daughter of Mr. John Brown the elder, and sister of James Brown, one of the first members of this church, July 6, 1636. He had eight children, who were respectable in life. Several of his descendants have distinguished themselves in the history of their country.

Capt. Willett died in Swansea, Aug. 4, 1674, at the age of sixty-three. He was buried at the head of Bullock's Cove, in what is now Seekonk, where a rough stone still stands to mark the spot, on which is

legible the following brief and rudely carved inscription.

MDCLXXIV.

Here lyeth the body of the worthy  
THOMAS WILLETT, Esq.  
who died Aug. ye iv. in ye lxvth year of  
his age.  
Who was ye first Mayor of New-York,  
and twice did sustain ye place.

N. B. This inscription is in the old English letter.

The grant of this town of Swansea that the Baptists might have a resting place, shows that Plymouth Colony was much more liberal or tolerant than the Massachusetts. It was an era to Baptists in this new world, they had to be sure a footing in Rhode Island, but they had been kept out of all the other New England Colonies. We now find our fathers of this church with their pastor, Mr. Myles, free from oppression. On the incorporation of the town, the church entered into a covenant with each other, as appears by the covenant itself on record. Whether they had a covenant before is not known. In the above covenant they accommodated themselves to their circumstances. As has already been said, Mr. Myles in Wales was a strong advocate for what is called close or restricted communion, but, in this covenant, that doctrine is treated as very bad. It appears that in early times, our fathers were satisfied if they could but live and were willing to go with pedobaptists if they would let them. In Swansea a few, as is probable, were found who were kind towards them.

Either the church did not keep records up to 1717, or they are not in our book of records and are mislaid or lost, so that for that period we must feel our way as we can.\* The names of the first members of the church are afterward found in the Town Records as occupying important offices, showing that they were among the principal men in the town. Nicholas Tanner was in active business 30 or 40 years. James Brown was long active as a deputy, selectman, townsman, &c. in the town, and several years an Assistant in the Colony; John Butterworth was, as appears from town records, Deacon, and

much employed; so was Benjamin Alby, and Eldad Kingsley, who was the ancestor of all of that name in this quarter, and tradition says he was the first man killed in King Phillip's Indian War, while he was going from meeting on a day of fasting in reference to the fears of that war. At the time of the incorporation of the Town, New-Meadow Neck, embracing the Lands on Palmer's River, was, as is highly probable, the most important part of the town. There was at that time, or soon after, settlements at Wannamoiset Neck, New-Meadow Neck, Kickamuit, and Mattapoiset, or as it is now called, Gardner's Neck.

The principal Baptist families were settled on New Meadows neck. Mr. Myles' house was just back of the present residence of Mr. Eleazer Smith. Deac. Butterworth, Nicholas Tanner, Benjamin Alby, and Eldad Kingsley were settled not far from him. The meeting house in which our fathers first worshipped, was in that quarter. Soon after the organization of the town, it was proposed to Mr. M. that he should keep a school, for which he should receive forty pounds a year, provided he had nothing for his ministerial services except the collections. (See Baylies' Hist. Plym. Col. Art. Swansea.) He kept the school for a time, and received collections at stated times. The school was probably kept in the different neighborhoods in town, as this arrangement was observed long after, as appears by the Town Records. (See Town Records, Vol. 1, p. 25.) This, however, did not long continue, as some did not care about a school, and others thought that it was wrong or useless to do any thing for the minister. Mr. Myles seems to have been next in importance to Capt. Willett, and was reckoned in the first rank. From this standing, he had several portions of lands assigned to him. Whether he paid for these lands, cannot, as I suppose, be now known; though I am inclined to think he did. There were also lots laid out for pastors and teachers of the first rank. How Mr. Myles was supported after leaving the school, is not now known. Something was probably done for him, but not much. But whether this was by subscription, or by collection, or from the town treasury, is beyond our knowledge. The last is not, however, likely. Whether the church increased, or remained stationary, or diminished, is a question which will not be likely to be answered.

\* Backus says these records were destroyed by Dea. Richard Harding, as he was interested with the proprietors in retaining the Pastors' and Teachers' lands.

In June, 1675, the Indian war commenced by disturbances from the Indians under King Philip, of Mount Hope. While the people were gone to meeting, on the 20th of the month, several provoking things were done, and in one case, an Indian was so insolent in taking things in a house without liberty, as to provoke the man to fire upon him and wound him. A messenger was immediately sent to Governor Winslow, at Plymouth, advising him of their danger. The governor made the most speedy preparation to afford protection for the unprotected inhabitants of Swansea, and this region. Several companies were called out and ordered on almost at once. A request was also immediately sent to Boston, for aid, which was at once responded to. In the meantime, the people were requested by the governor of Plymouth colony, to observe the next Thursday as a day of fasting and prayer. While this church were observing the fast, the Indians were preparing to attack them on their return: fired upon them, and killed one and wounded others; and while two men were on their way for a surgeon, they were fired upon and killed. The same day six were killed at Mattapoiset, now Gardners neck.\* According to tradition, the first killed on his way from meeting was Eldad Kingsley. By this time the people in Swansea and Rehoboth were collected in garrisoned houses. About this time the forces from Plymouth and Massachusetts had reached Swansea, and entrenched themselves at Mr. Myles' house, June 28; but as they reached there before night, twelve men, unwilling to lose any time, went over Myles' bridge, which was less than one quarter of a mile, to make observation, when they found eight or ten Indians, who fired upon them, and killed Wm. Hammond, and wounded corporal Belcher, killing his horse under him. This was a melancholy affair; but they brought away the dead and wounded with them, re-crossed the river, and fortified themselves with the army in the garrison house for the night. Next day they went on towards Mount Hope, over the bridge, and at Kickamuit they found the heads of eight Englishmen that the Indians had murdered, set upon poles by the side of the way. These they took down and buried. They went on to Mount Hope, but Philip had fled to the east side of Taun-

ton river. Thus it will be seen that this town, and this church first felt the calamities of that war which spread such devastation over much of New England. It is said that one half of Swansea was burned. (His. Rehob. pp. 85 86. Church His. of Ph. War, edited by S. J. Drake, p. 34.) This war was, of course, a painful period. Mr. James Brown is said to have been very active in this war, and to have been very useful. Notwithstanding Swansea was so much affected by this war, I do not find in the Town Records a syllable respecting it.

Mr. Myles was obliged to have a great part in it, as his house was made a garrison. It appears that he was at expense, or that he advanced money, as money was afterwards refunded or paid to him by the town.

Although we have nothing to enlighten us in relation to the particular state and progress of the church at this period, yet from the nature of the case, all must have been gloomy. Mr. Myles preached much of three years previous to 1679, at Boston, to good effect, and for a time there was a prospect of his removing there. This was a time of trial to our brethren at Boston, and Mr. M. was the means, with others, of increasing that church, so that they were on the point of becoming two bands. (See Winch. Hist. Dis., p. 16, and Backus.) It is probable that he had little for his support, as an enemy represents that he was starved to leave Swansea for Boston. Whether this church was supplied in Mr. Myles' absence is doubtful. About this time there was a question by the town whether the meeting house should be removed, and a vote was passed to remove it to the lower end of New Meadow neck, or what is now Tyler's Point. This vote seems, however, never to have been carried into effect. (See the Haile Records, p. 28.) An acre of land was granted on the west side of Tyler's Point, to build a house for Mr. M., and John Allen, John Butterworth, and Hugh Cole were appointed a committee to hire a carpenter to build the house. (See H. Records, pp. 28, 29.)

While Mr. Myles was at Boston, Mr. John Allen, and Mr. John Brown were chosen to draw up a letter in the behalf of church and town, to be sent to Mr. John Myles, pastor of the church, and minister of the town, manifesting our desires of his return to us. Thomas Easterbrook was chosen to convey the town's letter to Mr. Myles, at Boston.—(Haile Rec., p. 36)

\* Hub. Nar. p. 59, and Huch. Vol. 1, p. 5, as quoted by Hist. of Rehoboth, p. 83.

Roger Kinnicut is paid for the frame of Mr. M's house, (p. 35.) It appears that the plan of removing the first meeting house was abandoned, as, at a meeting legally warned, and the "Town being met together this, 30th day of September, 1679, it is voted and ordered that a meeting house of forty feet in length, and twenty-two feet in breadth, and sixteen foot between joints, be forthwith built, and a committee be chosen for the letting out of said work, and finishing the same, viz: John Allen, Hugh Cole, William Ingraham." (Haile Records, p. 41.) "March 29, 1680, it was voted that the meeting house be set up at the lower end of New Meadow neck, and that the committee for said house appoint the individual place." Oct. 9th, 1681—"That the committee first chosen for the building and finishing the meeting house, take care for the completing the same." (H. Rec., p. 50.) The house for Mr. M. was built before the new meeting house, as in 1679, 25th Feb., "It is voted and ordered that Mr. John Myles shall have the house built for him, to indemnify him for debts due him in the time of the Indian war, in full of his demands against them, and accepted by him." (See above, p. 42.) From the above record it appears that the place of public meeting was changed from its first place to the lower end of New Meadow neck, and that the minister went there too. It would seem that the town and the church recovered from the shock produced by the Indian war, and that the prospects of the church in 1680 and onward, were promising. There was then no other meeting in the town, embracing Warren, Barrington and Somerset. The population in the whole had doubtless become considerable, as their troublesome neighbors, the Indians, were gone. The place of the meeting house at Kelley's bridge was more central than any other point in the town, and was then called the place of trade. Near that spot the town of Warren has risen up.

In 1683, Feb. 3, Mr. Myles closed his labors on earth. He appears to have been a man of talents, and of respectable education. As a preacher he was more than ordinary, and in the very trying circumstances in which he was placed, he evinced that he was able to meet and overcome the buffetings of this life. He left a character that will be honored as long as Palmer's River shall run. His ministry was thirty-eight years; his age is not known, but he was probably between sixty and

seventy years old. It is presumed that no man knows where his body was laid, but likely in the grave yard nigh where his meeting house stood. I have been over the graves there, but no remembrance of him was to be seen. His wife was Ann Humphrey, but that is all we know of her. He had three children, John, Susannah, and Samuel, and probably more. John was a grown man when Swansea was founded. He had, as is probable, sons that had lands in Rehoboth. (See Hist. of R., p. 129.) Of the daughter we know only the name. Samuel, as appears by his will and otherwise, was in college at Cambridge, at the time of his father's death. In 1684, he graduated and went to England, and after becoming A. M. at Oxford, he took Episcopal orders, and came back to America, and settled as minister of Kings Chapel, Boston, in 1689, and died 1729.

Mr. Myles was so much esteemed that he preached part of the time for the Congregationalists in Rehoboth, notwithstanding the opposition to the Baptists at that time. (Hist. of Rehob., pp. 61, 62.) Mr. M. was once carried before the magistrate, when he presented to him Job 19—25, on which he was dismissed. Although we cannot speak with certainty, yet it is probable he was possessed of a pretty good property. From the death of Mr. Myles, thirty-four more years passed without records, and less of the history of this church is known, than during the life of Mr. M. But what can be found we will proceed to lay before our readers.

It would be interesting to know how large the church was in 1680, and who they were, but that we cannot know. The next that we know of the church, is, that in a little more than two years, Captain Samuel Luther was ordained their pastor. His ordination took place, July 22, 1683, by the assistance of Elders Emblen and Hull, of Boston. The names of some of the first members are on the Town Records for several years after the ordination of Elder Luther, especially Nicholas Tanner. They were evidently men of great stamina. Elder Luther's name is on the Town Records, and Proprietors Records from the incorporation of the town; and indeed his name is on the Rehoboth Records before that. In Swansea he sustained nearly every office the town or the proprietors had to bestow. He was called Sergeant for some time, and afterwards Captain. He was many years Select-

man, Townsman, Moderator, and on the most important committees on many subjects. Several years he was Deputy to the Legislature.

In the settlement of the Shawwomet and North purchase lands, he seems to have been principal. This, as appears, was a complicated business. After he became pastor of the church, his name is not frequently found on the Town Records, but it is in some important concerns. His long continuance in public business shows that he was capable of doing business, and that he was able to exert a great and permanent influence over men's minds. It is likely, though that is not known, that he was active in religious meetings and affairs. There is a strong presumption that he was a preacher at the death of Mr. Myles, and labored for the church till his ordination, as well as after. It was not usual in early times, so far as I know, to ordain ministers so soon as now. He continued the pastor for near thirty-two years, and died Dec. 20th, 1716, aged 80, and was buried at Kickamuit burying ground, where a stone is erected over his remains.

His residence was in that part of the town, though he had land laid off to him in several other places. At the commencement of his ministry, the meeting house was at the lower end of New Meadow neck, and the people from all parts of this then great town, met there. But sometime during his ministry, at what exact time is not yet known, that part of the town which is now Barrington, set up a meeting for themselves, probably about 1700. There is a tradition that there was some agreement about this separation, and the people in that part of the town took the Congregationalist form of religion. During his ministry the meeting house was removed from Kelly's bridge to the corner, as it is called, between Captain Cornell's tavern house, and the road that goes north to Rehoboth. This removal was probably about the time of the separation from Barrington. There is evidence from the Haile Records that the meeting house was removed before 1701, but how much before, I have not been able to ascertain. (Haile Rec. p. 125.) About 1690 another Baptist church was formed in the easterly part of the town, which of course diverted those in that quarter from this church. The terms of communion in that church were more restricted than in this, which, perhaps, was the cause of the setting up of that church. It is presumed that a portion

of Rehoboth north of the meeting house, as removed, attended this meeting before the change of location. Whether Elder Luther received much from the people, or supported himself, we cannot tell. It is likely that he received something from the people, and furnished what was wanted from his own resources, as all the ministers of this church have done. In 1704, Mr. Ephraim Wheaton, who resided at Rehoboth, remote from the meeting house N. W., and several miles from Elder Luther, was settled as his colleague. In 1683, the town was warned by the Court of Sessions that they must have a minister, or be prosecuted. After some hesitation, to avoid trouble, the town voted and chose Elder Samuel Luther for the minister of Swansea. (Town Rec. Vol. 1st, p. 19.) The church seems to have been prosperous to a considerable extent, during the whole of Elder Luther's ministry. In this time it is supposed that all the first members left the stage, men of whom the world were not worthy.

It is handed down by tradition that the present meeting house of this church was erected on the spot where it now stands, the year after Elder Luther's death, that is, in 1717. It is a singular fact that there is no existing record of its being built. In the year 1718, the records of the church begin. By these it appears that in 1723, an order was passed by the church for raising money to complete the payment for building the meeting house. (See Ch. Records, p. 224.)

By this it is evident that the house had been then recently built; and as they were then often long in finishing what they had begun, it is likely that 1717 was the year in which it was erected. It is not probable that there is another meeting house in this county that is so old, nor a Baptist meeting house in America. It is 41½ feet long and 33 feet wide, about 22 feet between joints, with wide galleries on three sides. Originally it was seated below and above. It was not plastered till 1802, and was open to the roof. The timber of which it is built, is strong, massy oak, strongly braced. Till 1802 there was no porch, the stairs went up at the corners, opposite the pulpit, inside. There were three doors, or rather six, as they were all double. Whether the house was accommodated with a fire at first or not is not known, but as long ago as the memory of those now alive extends, there was a place on the women's side for burning coal to



MEETING HOUSE OF FIRST BAPTIST CHURCH, SWANSEA.

accommodate them in 1764. Afterwards, perhaps sixty years ago, another place for the same purpose was prepared on the men's side. Had the house been tight, the people must all have been suffocated, but as it was the air was rendered tolerable.

With these remarks respecting the meeting house, we will go back to the time of the death of Elder Luther.

As we have no records previous to that time we cannot tell how large the church was, but we have found on the records as incidentally inserted, 58 names, 47 of which are men. From the number known it is conjectured that the whole number was near 200. Most of them were in Swansea, and that part of Rehoboth that lies north and northerly from our present place of worship. It is to be understood, however, that Swansea, after Barrington was set off as a town, embraced most or all of Warren and Somerset. As has

been said, Elder Luther lived at Kicks-muit, which is now the easterly part of Warren, and there, there is reason to believe, many of the members resided. It is likely that nearly half of the members were in Rehoboth. That part which is now Oak Swamp, was evidently connected with this church for worship, and much of that part lying on Palmer's River on towards Orlean's Factory. But as there was no other Baptist church or meeting far and wide, all of this denomination within forty or fifty miles in all directions in Massachusetts, came here to join. There were some it is known from Middleborough and Bellingham before 1718, afterwards from Haverhill and Taunton, and it is likely from many other places.

(End of Part I.)

**BIOGRAPHICAL SKETCH OF ELDER WALTER WARDER, OF MAYS LICK, KY.**

[Many months since, through the medium of Elder William Vaughn, of Bloomfield, Ky., we received the following sketch of a most worthy and successful minister of the gospel, for insertion in the Memorial. It was prepared by bro. W. V. Morris, a deacon of the church of which the subject of the memoir was pastor for many years, who knew him intimately. We had some personal acquaintance with brother Warder, have heard him preach, and knew him to be amongst the excellent of the earth, and an exemplary and successful preacher of the gospel. In personal, unaffected piety, purity and singleness of heart in the work of the ministry, zeal, and self-denial, firm attachment to the doctrine of grace, and deep concern for the conversion of sinners, and the prosperity of Zion, few equalled, and none excelled this departed brother. J. M. P.]

Elder Walter Warder was the fourth son of Joseph and Esther Warder. He was born in Fauquier county, state of Virginia, on the 13th December, 1787.

He emigrated to Kentucky with his father and family, in the fall of 1805, and settled in Barren county, about six miles east of Glasgow.

From a mere youth, he was noticed for his temperance, and prepossessing manners;—of quick and ardent temperament.

Previous to his leaving Virginia, but little attention had been paid to his education. After his removal to Kentucky, he taught a country school for one year, prior to his professing religion, and through that means, added something to his education, though still quite an imperfect English scholar. Consequently, at the period he entered the ministry, his education was very imperfect. This fact he soon perceived, and diligently commenced, and successfully prosecuted, his studies, and soon became sufficiently acquainted with the structure of the English language to

speak and write with a good degree of grammatical accuracy.

Biblical history claimed a share of his attention; and he soon became well informed on the subject of church history—particularly that of Baptist history.

His first awakening influences on the subject of religion, was, in the providence of God, brought about in the following manner:

Some short time after his arrival in Kentucky, his brother William was riding through a fallen timber in his father's neighborhood, which had been prostrated by a tornado, or hurricane, and such was the entire destruction of the trees, that it attracted his particular attention. And the reflection arose in his mind; "had I been here at the time this forest was levelled to the earth, I could not possibly have been saved from immediate death." The thought followed, which pierced his heart, "what would have become of my immortal soul?" From that time he saw and realized himself a guilty and condemned sinner before God. Such was his distress of mind, that he alighted from his horse, and, for the first time, fell upon his knees, beseeching God to have mercy upon him, and to pardon his sins, for the sake of Jesus Christ; and before he left the timber, it pleased the Lord to extend his tender mercies towards him, and to pardon his sins, and he went on his way home rejoicing. On reaching his father's house, he entered into conversation with his brother Walter, on the subject of religion, who was at that time addicted to many of the vices peculiar to youth—particularly that of profane swearing.

William did not let his brother know that he had found the Saviour precious to his soul, but proposed covenanting with him that they would seek the Lord. Walter became serious, and agreed with William to seek the salvation of his soul.

William immediately left Kentucky for Virginia, on business for his father, where he remained but a short time, and

again returned to Kentucky. When the brothers met, Walter was the first to declare what great things the Lord had done for his soul. They immediately offered themselves to "Dripping Spring" church, for membership. (some six miles from their residence,) then under the pastoral care of father Stockton, were received, and baptized by Elder Stockton—this occurrence was in 1806.\*

Walter continued a member of that church until the constitution of Mount Pisgah church, located in the immediate vicinity of his residence. He went into the constitution of that church in 1809, and was licensed to preach by Pisgah church, 23d September, 1809, and ordained to the ministry in that church by Elders Zachariah Emmerson, Jacob Lock, and Ralph Petty, on the 24th day of March, 1811.

After his ordination, he removed his membership to Dover church, in the same county, and continued the pastoral care of that church until his removal to Mays Lick, Mason county, Ky., in March, 1814.

During his pastoral labors there, that church was greatly strengthened, and his labors owned by the great Head of the church, in a revival under his ministry, in

which many sinners were converted, as seals to his ministry.

At the commencement of his ministerial labors, his method of sermonizing was solemn and argumentative, and enforced by his daily example; manifesting deep and abiding feelings for the advancement of the Redeemer's kingdom.

His mother made a profession of religion in Virginia, before the removal of the family to Kentucky, and his father some time after his conversion. They were both members of the Baptist church, and regarded as zealous, faithful members.

His parents had but little, if any, influence in training his thoughts to the subject of religion.

Walter was married in Barren county, on the 27th day of Dec., 1808, to Mary Maddox, who was his cousin, and lived most happily with her to the period of her decease, on the 21st day of September, 1829. His second marriage, to Mrs. Elizabeth Debyns, occurred 15th December, 1830.

The leading facts contained in the foregoing statements, were principally obtained from his brother Joseph, who yet resides near Glasgow, Barren county, and all may be relied on as faithfully authentic.

In 1813, the church at Mays Lick, Mason county, Ky., and belonging to Bracken Association, called Elder Walter Warder to the pastoral charge, which he accepted the following February, removed his family, and entered on his labors.—He served that church half his time, and the residue was appropriated to neighboring churches.

From the time he was received as a member and pastor of the Mays Lick church, to the period of his death, he performed with great assiduity and success, the duties of his office, much beloved by the brethren, and respected by the community where he dwelt.

The church at Mays Lick continued him their pastor, by an annual, unanimous call, for the period of twenty-two years.

\* William Warder became a successful, devoted minister of the gospel, in the Green River Country, Ky. We were personally acquainted with him, but have not the facts and dates to construct a memoir that would do justice to the memory of this excellent servant of the Lord Jesus. He was indeed a burning and shining light, and was successful in the conversion and baptism of many hundreds, and some very profligate men. In 1817, he was a delegate from the Kentucky Miss. Soc. to the Triennial Convention in Philadelphia. His colleague was the late Isaiah Hodgen, another of Kentucky's noblest sons in the ministry. They travelled the long journey on horseback, and on their return spent several weeks in Virginia, where their labors were owned of God, in an extensive revival of religion.

Will some of our correspondents in Kentucky prepare sketches of these beloved brethren for the Memorial? J. M. P.



The church often expressed a desire for a larger portion than half his time, which was steadily and perseveringly refused, owing to the destitution of ministerial aid in a number of the neighboring churches; and indeed, he might almost have been regarded as the minister of the whole association, for he made it an invariable rule to visit and preach to every church of the association, at least once a year, and frequently oftener.

He was principally instrumental in planting the churches in Millersburg, Bourbon county; Carlisle, and Pleasant Spring churches, in Nicholas county; Bethel, in Fleming county, and Sardis, in Mason county.

The great field of his usefulness was at Mays Lick, and during the twenty-two years pastoral labors at that place, there was added to the fellowship of Mays Lick church one thousand and sixteen souls.

During the great revival of 1828, he baptized, within the bounds of the association, more than five hundred persons, who did not connect themselves with Mays Lick church. At the close of that association-year, the baptisms connected with Mays Lick church was four hundred and eighty-five—making the total number of baptisms by him for that year, about one thousand.

In the latter part of the fall of 1835, his health began to decline—to some extent caused by mental anxiety—but principally from over-exertion in his ministerial labors. During the following winter months, though in feeble health, he continued to fill all his appointments, and was often exposed to the inclemency of the weather, and spring opened upon him with a prostrated constitution, with little hope of a permanent restoration to health. He often returned from his meetings so much exhausted by his labor, that he would be compelled to take his bed—and often his family would try to persuade him not to fulfil his appointments; but the wishes of his friends, even, when the weather was so bad that others whose health was good, would not willingly have ex-

posed themselves to it, could not influence him to disappoint his congregations.

Two of his daughters were residing in the state of Missouri, whom he was anxious to visit, and as his health declined, his anxiety to see them seemed to increase. His wife had relatives there also, that she was anxious to visit.

He and his wife started to Missouri, on the 21st of March, 1836,—his health then very bad, and he so feeble that he could not sit up during the whole day. From the time of his leaving home, his health declined more rapidly, and at the sixth day of April, 1836, he died at Samuel Peppers', (a brother-in-law of his wife,) near Clarksville, Mo. He did not live to see his children. His disease was chronic inflammation of the stomach. He suffered constantly for some months, but his sufferings were not often very acute, until a few days before his death.

The church at Mays Lick, in Oct. 1843, unanimously resolved on the removal of his remains from Missouri, and to re-inter them in the grave yard attached to the church, which was accomplished on the 9th day of December following, and the church have it in contemplation to erect a suitable monument over his remains,—not to his memory; for that can never die in the hearts of those who knew him—but as a testimony of respect.

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“There is nothing in the course of nature which seems to warrant an excess of cultivation. On the contrary, such an excess is sure to be punished in the end, by the lessening of the very powers which we desire to enlarge. It is evidently the will of the Creator and Ruler of nature, that none of his living creatures should be overstrained. Rest, facility, comfort, and the leisurely ply of the faculties, form an indulgent part of our Heavenly Father's training, which the human parent and tutor ought never to forget.”

PAUL'S INTENSE DESIRE FOR THE CONVERSION OF HIS KINDEED.

Romans ix. 3—*For I could wish that myself were accursed from Christ, for my brethren, my kindred according to the flesh.*

This text has caused very great trouble to wise and learned expositors. A great variety of ways have been proposed, to remove the difficulty, of a moral kind, which is felt when allowing to it the natural force of the language, as it stands in our version. Some of these proposed variations may here be noticed.

1. Some would change the mode and tense of the first verb, so as to make the apostle say that he *did wish himself*, &c., viz. in the former state of his unbelief. But this is incongruous with the scope, and the whole argument of the apostle, who is showing his present love and compassion for his brethren; not his former willing estrangement from Christ. Those who would be sticklers for grammatical interpretation in this instance, would do well to compare the verb, (both mode and tense) in this instance, with a similar case in Acts xxv. 22, where Agrippa says, *I would hear the man*; not, *I did hear*, or *did desire to hear*, which would make nonsense.

2. Various meanings have also been given to *anathema*, rendered in our version, *accursed*, as "excommunicated from Christ," i. e., from the church: others, "devoted to destruction": others, "consecrated, set apart." Perhaps neither of these present the true idea.

3. What is the relation of this anathema to Christ? Our version says, *from*: Prof. Stuart would prefer to say, *by*. But if the same meaning may be given to this Greek particle, *apo*, in this place, which it unquestionably has in 2d Timothy, i. 3, viz. "after the pattern," custom; example, then a new and beautiful sense will be given to the whole, and all its difficulty is removed. Since Christ, out of his great love for the accursed, and lost, condescended to be made, in the eye of the law, and was regarded by the people as *accursed*,

when he suffered crucifixion; and since he did this for those who hated him,—Paul, who loved to imitate, as well as to preach Christ, would here seem to emulate this pattern of his divine Lord, in his affection for the unbelieving Jews who hated him.

Yet Paul too well understood the nature of Christ's vicarious death, really to think of helping out, or adding to the value of that one perfect offering, which once for all had been presented by our great High Priest. He does not, therefore, really purpose this,—certainly not with that view. But in a form of expression admirably adapted to evince the ardency of his love for these rejecters of the gospel, he says, *I could even wish myself accursed after the manner of Christ*, (i. e., crucified,) for my brethren, if, haply, that might move them to renounce their prejudices, and yield themselves cordially to faith in the Redeemer. The learned Dr. Waterland approves of this rendering, and it is noticed by McKnight with apparent commendation. Nor can I hesitate to say, that if any change from the obvious idea, communicated by our version, is to be introduced, this seems to me the best.

But perhaps, after all, the old and obvious sense is to be preferred; and if we possessed a sufficient degree of disinterested, holy, self-sacrificing love, we might find no great difficulty in according to it the praise of a high but rarely approached example of real devotedness to God's glory, and the welfare of mankind. With the views which Paul elsewhere expressed, of the effect which the conversion of the fulness of Israel to the Lord, would have on the gentiles, can a real christian, in his best moments, wonder that the apostle should be willing to suffer any thing for the accomplishment of an end so glorious! In this view, too, the hypothetical or optative sense of the first verb, comes in to qualify the object. He does not suppose that such an offering is consistent, or that it can avail; but if it could, his free heart is ready. The sentiment then is, "Such is my love for my kinsmen after the flesh,

that, were it possible, I would devote myself to the destruction which threatens them, could they but escape by such means." *Stuart*. This is even less obnoxious to objection, than the prayer of Moses, *Exod. xxxii. 32*. "Spare this people, or blot me out of thy book." If the latter was not inconsistent with reverence and duty, assuredly the former may be more easily defended.

*Po'keepsie, May 12th, 1845.*

### EXTRACT

*From the Rev. Dr. CHASE's Sermon before the American and Foreign Bible Society, in April last, at Providence.*

In the completed Bible, we now possess not merely one book, but many,—a whole library of religious knowledge,—exhibiting matters the most important for us to know, from the creation of the world to the glorious appearing of the final "judge of all," and the "eternal judgment" which he will pronounce. The Bible makes known God, and man, and the relations of men to God, and to one another. It teaches us when and how we should worship; what we are, and what we shall find the world to be; how we should conduct ourselves towards one another; how we should receive the blessings and bear the trials of human life; and how we may be delivered from the dominion and the consequences of sin, and be admitted to the enjoyment of everlasting happiness.

Among the matters revealed there are some, and these of immense importance, respecting which we could know nothing but by revelation. There are some, indeed, respecting which "nature itself" would give us important light, if we would seek for it. But who will affirm that it was not desirable to have the light either increased, or made more certain? And there are some subjects respecting which it is obvious that even revelation teaches us only in part. But who has a right to

demand that it should either teach us more, or forfeit its claim to be our guide? These subjects, exhibited though they may be only in part, expand and elevate the soul, and fill it with devout admiration. What is made known respecting them leads to sober and salutary reflection, to practical benefit in our present state, and to a suitable appreciation of that state in which "we shall see as we are seen, and know as we are known."

In the natural world, how many things are there which are known only in part, even to the most intelligent and scientific, and yet are exhibited freely and kindly to all? Each individual of the human family sees them. Each uses and enjoys them, more or less, according to his capacity and circumstances. The little child, in the season of spring, led forth by a mother's hand, into the flower-garden, or rambling freely with playmates in the green and blooming meadow, may receive many a delightful and valuable impression, long before becoming acquainted with the science of botany. All may breathe the vital air; all may quench their thirst with the pure water, gushing from the fountain, without being able to analyze either the one or the other. All may enjoy the wide-spread and varied landscape, though few may be able to measure the height of the mountain which towers aloft in the distance. All may avail themselves of the light, and exult in the beauty and grandeur of the silent evening, when the stars and the full-orbed moon are shining in the clear blue sky, though few or none may understand all the facts and principles of astronomy, or comprehend the vastness of our solar system, to say nothing of other systems, unnumbered and innumerable, revolving in the immensity of space.

In like manner, the Bible is intended for all, though it does not disclose every thing pertaining to every subject introduced; and its readers are not required to understand all that belongs to its artificial or scientific development and to its connexions, before they can be benefited, to

the saving of the soul, and in a thousand ways they may drink freely of the water of life. They may know its efficacy by a happy experience. They may know much also concerning it in other respects; and yet they may advance indefinitely in their knowledge of it, as they may have opportunity.

## REVIEWS.

*A pure Christianity the World's only Hope:*  
By R. W. Cushman, Pastor of Bowdoin  
Square Church, Boston. New-York:  
Lewis Colby, 1845.

*The world's only hope!* is the startling announcement of this small volume. Is it a presumptuous or vain-glorious boast? Has the world perilled its hope? Are its dangers and its exigency thus pressing and peculiar? It seems to us that there can be but one true answer to such inquiries. Amidst all the boasted progress of scientific improvements; the new, beautiful, and variously adapted developement of the arts which minister to men's comfort, and opulence, there are sad and multiplied indications of moral derangement, adapted to excite the most painful solicitude in every sober, reflecting, well balanced mind.

We are not alarmists, in the ordinary acceptation of that term. Not can the charge be fairly brought against us of cherishing a croaking, querulous disposition, constantly inclined to look on the dark side of things. We will not even plead guilty to the charge of "complaining that the former days were better than these." It is not, perhaps, literally true. Various modifications and abatements of any such wholesale invective against the men or the things of our own generation, are obviously required. Nor does it, after all, avail to any wise or good purpose, to be instituting comparisons of this general character—too frequently depending on a narrow or inadequate induction of facts.

It can scarcely fail, however, to force itself on the mind of the religious observer, that as we have now nearly reached the middle of the nineteenth century of the Christian era; as the grand catholicism of divine prescription has long been known, and professedly applied; if it be true that a very large proportion of mankind in nominally Christian countries are still far from righteousness; and if the light which we possess, owing to some fatal hindrance, fails utterly in the attempt to reach three-fourths of our contemporaries, it is surely time to inquire after the cause.

Christianity in alliance with show and parade, with pomp and ceremony, with rites and costume, and the pageantry of external manifestations appealing to the superstition and the imagination of its votaries—has been tried, and resulted in a miserable failure.

Christianity linking itself to state patronage—now conferring and then soliciting worldly honors, emoluments, and influence; here fawning on the great to win their favor; there subsidizing the menial to swell her ranks of votaries—has also had its day, and showed out its miserable impotence to bless the race.

Is it not time to seek for such reforms in that great moral engine of all true reform, the religion of Christ, as may show it to be what its author declared it, the salt of the earth, the light of the world? Groaning and oppressed human nature sighs for the revelation and the experience of that which shall make wise, and blest, and holy, having promise of the life that now is, and of that which is to come. Which shall recognise the wants of man as an individual, and man in his social nature and connexions, harmonizing the wants, removing the woes, and cheering the hopes of both.

So thought the author of the volume before us, when he closed his preface with the remark, "the events in the religious world that mark the present time, show that the day has come when the corruptions of Christianity must be dealt with

faithfully; and Christianity itself must be vindicated from the surreptitious institutes and usages which have claimed its authority and assumed its name."

The author has evidently studied this great subject as its infinite importance demands; and he has approached the discussion of his theme with the mingled emotion of a chastened fearlessness, and a compassionate fidelity. The sober conviction of the infinite and unutterably momentous issues which depend on a right appreciation of this matter, forbids all flights of fancy, all declamatory show of rhetorical art. It demands and well befits the earnestness which distinguishes true from fictitious eloquence.

The following analysis of the plan of the writer, will, like a general chart of a journey, give the true and relative idea of each part of the discussion.

*True religion the only moral conservative:* shown by, 1. Antediluvian history; 2. Gentile history; 3. Hebrew history; 4. *The history of Christianity.* Condition of Christianity in Italy; Greece; in the Protestant countries of Europe; Great Britain; Prussia.

*Scripture view of Christianity.* Means of the corruption of Christianity. Retention of Popish errors under the Reformation. The English Church. Calvin. Luther. Consequent struggles and excesses. *The Issue on the Continent—In England.* *Religious History of this Country.* The Pilgrims. Decline of religion and morals among their descendants. Present tendencies.

*Means of restoring Christianity to its primitive Efficacy.* 1. The Bible must be made the sole guide in faith and practice. 2. The Ministry must be restored to its true position. a.—Claims of Episcopacy. b.—Consequences to be apprehended from its prevalence in this country. 3. The Church must fulfil its office. Primitive Churches independent: Witnesses, Moseheim—Barrow—Whately. The Ordinances must be restored to their true expression. 4. The professor of religion must possess an appropriate character. Mischiefs of birthright membership.

*Duty of true Christians in the present state of things.* Duty of Baptist churches.

Their advantages. Their dangers. Their past history. Their present duties.

We have felt exceedingly anxious to verify our warm, but not extravagant commendation of this volume; so that our readers may feel impelled to procure and peruse it—then we are very sure they will recommend it to their neighbors. In some respects it may be justly regarded as better fitted for the important purpose of disabusing the popular mind of many and destructive errors, than any other work on the subject. Without repelling or arousing prejudice by a controversial name and bearing, its statement of undeniable facts, in the most kind, but solemn and faithful manner, is adapted to secure the interest and then the conviction of its readers. Pray do not fail to procure a dollar's worth, (four may be had for this sum,) and see to it that the work has a favorable introduction to those friends who need its counsels and warnings.

One long extract shall here be furnished, both as a specimen of the work, and for its intrinsic value. We select the last of the numbered divisions which occur in the above analysis, and give the larger portion of it, omitting some of the notes.

The last thing we mention, but, with the exception of the first named—the supremacy of the scriptures—the most indispensable of all conditions to the efficacy of christianity, is, that the individual professor of religion possesses an appropriate character.

The true theory of the christian church is, that none shall belong to it but real christians: persons who believe the doctrines of the gospel, who have truly repented of sin, and heartily forsaken it; whose affections are set on things above, and whose lives are regulated by the christian precepts.

To this theory the practice in religious profession can never, perhaps, be made fully to conform, on account of the deceitfulness of the heart, and the influence of sinister motive; but it must at least aim at it: and the only hopeful, as it is the only scriptural polity, is, that which ac-

knowledges the theory and does its utmost to carry it out, in the admission of members.

It is for want of this that the name of *christian* has so lost its power. Better, far better, for the hope of the world's salvation, would it be if christianity could point to but three hundred out of ten thousand, and say, "These are my jewels;" than that the world should point to a host of "baptized infidels, worse for mending, washed to fouler stains," and reply: Are not these also thy sons?

The prevalence of a merely nominal christianity has well nigh banished the knowledge of the nature of real christianity from the world. The grand apostacy, setting out with the error that the ordinances were endowed with a kind of charm without which even infancy could not be saved, converted the church into a sort of universal receptacle of good and evil; an ark of safety for the lion as well as the lamb, the vulture as well as the dove.

The doctrine of infant baptism and birthright membership, has done an amount of injury to the cause of vital christianity, which no human mind will ever be able to estimate.

The great destroyer, with this two-edged sword of mischief cutting right and left, has gone through the world inflicting a double damnation: betraying one half of mankind into a fatal apathy with the belief that their heaven was secure, because they had been christened, and had access to the eucharist; and the other, into a rejection and contempt of christianity itself as a system of priestcraft.

Real christians—thanks to God's sovereign mercy, there always have been: but, like a few lost diamonds in continents of mud, neither the world nor the church has known them. They have been considered by the one as heretics, and by the other as moon-struck disturbers of its quietness; and prince and prelate have conspired to destroy them.

Even in England, how few can tell you rightly what it is to be a christian. They will tell you that to be baptized, and to be able to repeat the catechism and to say prayers, is to be on the way to heaven: and if you speak of the spirituality of the gospel, of being born again, of the inward life, of the war of the spirit against the flesh, and of Christ in the soul, the hope of glory; you "bring strange things to their ears."

And how much better has it been in this country? The practice of infant baptism among almost all denominations, has trained generation after generation to believe they were not exactly sinners; that they were a sort of christians; and that, somehow or other, they were nearer to heaven for what their fathers were.

This error at the door of admission filled even the churches of New England with members who had the form of godliness without its power.

It was but a natural consequence that the power that was unfelt should come at last to be denied; that churches which began with the error of baptismal regeneration, however modified, should finish with denying the existence of any other; and that the evidence of a change of heart should neither be required on entering the church, nor evinced by a holy life afterwards.

To restore christianity, then, to its primitive efficiency and glory, let the spirituality of Christ's kingdom be fully recognised. Let the composition, government, and action of christian churches show that that kingdom is not of this world. As to civil patronage and state interference, let lords and monarchs neither bless them nor curse them, but let them alone. Let the word of the Lord have free course. Let the ministry be content to stand in the lot, and do the work which Christ assigned them. Let them cease to teach for doctrines the commandments of men. Let them proclaim the great truth that man, though born of a saint, is a child of wrath, and must be born again: that Christ is a Saviour *from* sin, not *in* it; and that without holiness no man shall see the Lord.

Let the ordinances be kept to their true expression, as signs of grace *received*, and salvation *secured*; not the means of conferring it. Let the church demand of every applicant for admission, evidence of decided consecration to Christ; and sever from her connexion all who dishonor the christian name. Then, and not till then, shall christianity "look forth as the morning; *then*, shall her righteousness go forth as brightness, and her salvation as a lamp that burneth."

It is a practical question of immeasurable moment, whether evangelical christians should connect themselves with ecclesiastical organizations, whose radical errors have produced such disastrous results to the religious interests of the world;

or whether they ought to leave them to perish with the revolutions of time and of empire. But, it appears to us that, if the authority of Christ is to be regarded, it is a question which has long since been decided. "If the salt have lost its savor, it is good for nothing but to be cast out and to be trodden under foot of men."

It was probably owing precisely to the acquiescence of real christians in departures from fundamental principles—certainly not to an inherent defectiveness in the spirit or form of christianity—that churches, planted by apostles, came to be consolidated into colossal engines of oppression and corruption.

Had all that really knew the grace of God adhered, from the beginning, to the principles on which the kingdom of Christ was founded, it is difficult to believe but that true christianity, instead of being compelled to "flee into the wilderness," and her witnesses to "prophesy in sackcloth," would have held on her rejoicing way of triumph; and long ere this have been "the joy of the whole earth."

But alas, the sure word of prophecy was lost sight of; the warning of the rise of antichrist was forgotten; the caution against the "observance of days, and months, and times, and years," was unheeded; the care to "remember the apostles in all things," neglected; and their exhortation to "contend earnestly for the faith which was once delivered to the saints," was disregarded. And when, at last, the nominal church had become the "habitation of devils, the hold of every foul spirit, and a cage of every unclean and hateful bird;" the command, "Come ye out of her, my people, that ye be not partakers of her sins," was disobeyed.

But not all forgot or disobeyed. Dark as many successive ages were, there has never been a generation without its thousands who refused "to worship the beast, or to receive his mark in their foreheads;" who sought, at every hazard, to rear the fallen pillar of truth; and to rekindle the light of a primitive christianity.

Such, we believe, were many of those who were destroyed as heretics. Such were the Paulicians, such the Waldenses, such the Albigenses; and such, too, we must believe, were many of those who were vilified with the name of Anabaptist, and exterminated in Germany. And such, we know, have been the Baptist churches in Great Britain and America. Whatever may have been, and in many

instances, may still be, their defects, in the pressure of a doctrine or an ordinance into a disproportionate prominence; or in the adoption of a policy not strictly in harmony with their own principles;\* they

\* A large portion of the Baptist churches both in England and America, in the last generation, we have no doubt carried their hostility to the doctrines of Arminius and Wesley so far that they were justly chargeable with Antinomianism. The attachment of their preachers to "the doctrines of grace" was so strong that, with the exception of baptism, they seldom dwelt on any thing else. Yet they were laborious and self-denying men, mighty in the scriptures, and greatly blessed in the conversion of souls.

It may be worthy of consideration whether the present generation are not in danger of running into the opposite extreme: whether they are not in danger of losing sight of the great truth so dear to their fathers, that "God hath saved us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Fixing a too exclusive attention on another great truth, that salvation is by *means*, not a few have been betrayed into the adoption of *measures* which have appealed to the passions of the ignorant, disgusted the intelligent, and brought experimental religion into discredit; spreading doubt in the public mind, not only of the reality of a divine influence in revivals of religion, but of the divine reality of any religion whatever.

It is devoutly to be hoped, that the lessons which the errors of the past have furnished, may be turned to future benefit; that the ministry will confine themselves to the preaching of Christ crucified, and will so commend themselves to every man's conscience in the use of that instrumentality as to *win* souls as well as conquer them; and that the churches will be careful so to *labor*, and so to *live*, as to aid the efforts of the ministry, and sustain the authority and honor of the pastoral office.

It is a bitter reflection, which the author is unable to banish, when contemplating these oscillations of churches "built on the foundation of the apostles and prophets," that if all the intelligent and sober-minded who have known experimentally what "the truth as it is in Jesus" is, had been willing to profess and practise it—willing to "go forth unto him without the camp bearing his reproach," and identify themselves with churches resting on a simply scriptural basis; those of the Baptist denomination might have been saved from the evils which they have suffered, and their principles been everywhere established; and that the world might not now be witnessing the universal language of vital godliness, while superstition is making havoc with the sanguine, and infidelity with the speculative. Oh, when will christians in their religion be willing to be the disciples of him "who pleased not himself;" and to do as duty and conviction, not as ease and inclination call!

have ever maintained the sole authority and sufficient light of the scriptures in matters of religion and morals. They have ever been the earnest advocates of a strictly scriptural christianity; of a purely spiritual church; of intellectual freedom; of the right of private judgment; and of personal and untransferable accountability. They have thus ever asserted the rights of conscience, and religious liberty. They have ever maintained that religion, to be acceptable to God, must be the self-conscious, intelligent, voluntary homage of the soul of the worshipper; without which, rites and forms are utterly unavailing, and, as a ground of trust, infinitely mischievous.

It may be too much to demand that the christians of early time should have had both the forecast and the firmness to resist effectually the beginnings of those evils which have had such baleful issue; but, certainly, it cannot be too much to expect that those on whom the ends of the world are come should learn wisdom from the past.

Yet if we may judge from the present tendencies of things, both in this country and in England, the same course of folly and sin is to be run over again: and we may well fear that the moral darkness which had partially disappeared, will again cover the nations.

Certain it is; that, if even those who profess to be the subjects of renewing grace will disregard the light which beams from the page of history, and shut their eyes to the plainest commands of Christ; if they will refuse to place themselves, as to church order and ordinances, on the ground of individual responsibility, and of the rights of conscience, and direct amenability to God; on the scriptural ground of the spirituality of Christ's kingdom, and the equality of his ministry, and the independence of his churches—both of the control of the state and of each other; and if they will throw themselves into religious connexions where their influence will go to uphold those very forms, errors, and usages, by which the world has so dreadfully suffered, and the christian name been so deeply dishonoured; if, we say, converted men, after they have known the way of righteousness, will do all this, mankind have little good indeed to expect from christianity: the day is hastening when popery and infidelity will divide the world between them.

What, in view of these things, is the

duty of the churches and the ministry of the Baptist denomination?

It has been remarked, and with much significancy, that Baptists are not Protestants; not because they have fellowship with the errors of the church of Rome, against which the different national religious establishments of Europe protested; but because they claim to be the representatives of the primitive churches; and never to have been in any other relation to the great apostasy, since its rise, than that of "martyrs."

The churches themselves, indeed, which are now known by the name of Baptist, were organized, perhaps the oldest of them in Europe, since the reformation; although the Welsh churches claim an unbroken continuity from the days of the apostles.\*

\* The Welch historians say, that, from the introduction of christianity into Britain by the apostle Paul in the year 63, till the visit of Austin, the monk by whom their conquerors the Saxons were "converted," about the year 600, the Welsh knew no other baptism than immersion; and no other subject of it than the professing believer: and, regarding the kingdom of Christ as not of this world, they had not connected the church with the state. Austin having succeeded in converting the Saxons from paganism, and subjecting them to the dominion of the Roman See, turned his attention to the Welsh.

The monk met them in an association on the borders of Herefordshire, where he made them three propositions, one of which was that they should receive infant baptism. But it was promptly met by the reply, that "they would keep this ordinance, as well as all other things, as they had received them from the apostolic age." This prompt and decisive refusal so enraged him that he exclaimed, "Sink ye wol not receive peace of your brethren, ye of other shall have warre and wretche." And setting the Saxons upon them, they murdered one thousand and two hundred of the ministers and delegates then present. The leading men being dead, the Welsh king, Cadwalader, and a majority of the people, submitted to popery. But not all: Evans traces the remnant of the ancient faith and practice through the darkness, of popery to the year 1000; and Peter Williams down to the year 1115. From that time till the period of the reformation, but little is known of the existence of Baptist churches in Wales, except that, on the visit of the earliest of the English Baptist reformers, they found Baptist churches, particularly in the vales of Carleop and Olchon, which are situated in almost inaccessible fastnesses of mountains, which had existed from time immemorial. So it is probable that some of those churches really have, as they profess, maintained an unbroken continuity.—See *Thomas's History of the Baptists in Wales*; Part First. Preface to *Croesby*, vol. ii.



The *principles*, however, and the *ordinances*, and the *polity* by which they are known, are those of the primitive churches; even Luther, and Melancthon, and Calvin, and Mosheim, and Neander, and Archbishop Whately, being our judges.

They are the only churches, therefore, in this country, which stand strictly on apostolic ground, unencumbered with the errors of the apostacy.

Their system of church building and administration, as it is in conformity with that of the primitive churches; so it is in harmony at once with the genius of christianity, with the genius of the institutions of the country, most favorable to the cultivation of the social virtues, and the most perfect developement of the powers of our deathless nature. No other ecclesiastical organization is adapted to the universal extension of christianity. No other than its voluntary mode of supporting religion is adapted to commend it to the unprejudiced attention of mankind; no other than its republican simplicity and equality is adapted to commend the gospel to the poor: no other than its unyielding adherence to the Bible is adapted to preserve its faith from corruption, and at the same time cherish freedom of inquiry; no other than its requirement of evidence of decided piety for admission to membership is adapted to preserve the purity of churches; and nothing less than all its scrupulous demand of evidence of grace in those who enter the ministry is adapted to secure the self-sacrificing devotion to the work of saving souls which the ignorance, and vice, and hostility with which the ministry has to contend, requires.

*NOTES critical, illustrative and practical, on the Book of Job, with a new Translation, and an Introductory Dissertation; by ALBERT BARNES. Third edition, New-York, Leavitt, Trow & Co., 1845.*

It gratifies us exceedingly to remark the generous appreciation which the public evince, in so soon calling for a third edition of these beautiful volumes, which promise to be among the most popular and useful of the author's writings. Less voluminous, overloaded, and tautological than his volumes on Isaiah, and more

learned and elaborate than his notes on the New Testament, we have regarded this work as more likely to give enduring fame to the writer, as a biblical scholar, than any of his productions. He appears to have ransacked the libraries of the old and new world for exegetical helps to the book of Job. Besides the ancient versions, and more than a dozen Hebrew writers, from the 14th to the 17th centuries, half as many of the christian fathers, and a score of Catholic versions and commentaries, he fills eight pages with the mere catalogue of the Protestant writers which he appears to have consulted, amounting in all to more than one hundred. We marvel that in this wide compass he had not embraced a poetical paraphrase of this book; with explanatory notes, by Rev. Chauncy Lee, D. D., of Connecticut. It was printed early in the present century, (probably at Hartford,) and is, at least, as deserving of a place in this extensive catalogue, as some of those which Mr. Barnes has embraced. We commend this to his notice, as a desirable emendation of a future edition. Well do we remember the use of this version by Dr. Lee, as a school book, in the days of our boyhood. It is written in regular hexameter verse, and furnishes better measure and rhyme, than much that is called poetry. The following lines of the beginning we quote from memory:

"In land of Uz, as sacred poets sing,  
Dwelt ancient Job, a prophet, sage and king,  
Illustrious name, for patience, high renowned,"  
&c. &c.

In the learned Dr.'s notes, we recollect an intimation that the Behemoth of this book *may have been the Mammoth!*

The introductory dissertation of Mr. Barnes discusses several questions of great interest, in reference to this book; and some of them have a much wider scope. His remarks on the poetry of the Hebrews, give a condensed view, and fair illustration of whatever is most valuable in the

more elaborate works of principal value on this subject. His views of the nature of this poem, are thus expressed :

The true account of the book of Job, as a poem, is that *it is a PUBLIC DEBATE, conducted in a poetic form, on a very important question pertaining to the divine government.* It is not an epic poem, where the hero is placed in a great variety of interesting and perilous situations, and where the main object is to create an interest in his behalf; it is not a drama, with a regular plot to be gradually developed, and where the dialogue is adopted to inculcate some moral lesson, or to awaken a tragic interest. It is a *public discussion*, with a real case in view, where the question is one of great difficulty, and where there is all the interest of reality. The question is fairly understood. The whole arrangement appears to have been made, or tacitly fallen into from a sense of propriety. The discussion is continued, evidently, on successive days, giving a full opportunity to weigh the arguments which had been previously advanced, and to frame a reply. The most respectful attention is paid to what is advanced. There is no rude interruption; no impatience; no disposition to correct the speaker; no outbreak of excited feeling, even under the most provoking remarks. The *poetic form* in the argument is adopted manifestly because it would furnish the opportunity for expressing their sentiments in the most terse, beautiful, and sententious manner, and in a way which could be best retained in the memory, and which was most in accordance with the genius of the age. In all countries, poetry is among the earliest forms of composition; and in Arabia and the East generally, it has been customary to preserve their sentiments in the terse and somewhat proverbial form which is exhibited here.

The translation is appended at the close of the second volume, and embodies the matured views of the aut or in reference to the meaning of the several disputed and other portions of the entire book. His notes are appended to the received version, very much in the same form as those given the several parts of the New Testament, in his former volumes. We are glad to give one specimen of these, on a question which cannot fail to have embar-

rassed every religious man, in his reflections on this subject. It occurs at the close of the Almighty's address to Job, at the end of chapter 42.

It was by this magnificent description of the power of the creatures which God had made; that it was intended to impress the mind of Job with a sense of the majesty and power of the Creator. It had the effect. He was overawed with a conviction of the greatness of God, and he saw how wrong it had been for him to presume to call in question the justice, or sit in judgment on the doings of such a Being. God did not, indeed, go into an examination of the various points which had been the subject of controversy; he did not explain the nature of his moral administration, so as to relieve the mind from perplexity; but he evidently meant to leave the impression that he was vast and incomprehensible in his government, infinite in power, and had a right to dispose of his creation as he pleased. No one can doubt that God *could* with infinite ease have so explained the nature of his administration, as to free the mind from perplexity, and so as to have resolved the difficulties which hung over the various subjects which had come into debate between Job and his friends. *Why* he did not do this, is nowhere stated, and can only be the subject of conjecture. It is possible, however, that the following suggestions may do something to show the reasons why this was not done. (1.) We are to remember the early period of the world when these transactions occurred, and when this book was composed. It was in the infancy of society, and when little light had gleamed on the human mind in regard to questions of morals and religion. (2.) In that state of things, it is not probable that either Job or his friends would have been able to comprehend the principles in accordance with which the wicked are permitted to flourish, and the righteous are so much afflicted, if they had been stated. Much higher knowledge than they then possessed about the future world, was necessary to understand the subject which then agitated their minds. It could not have been done without a very decided reference to the future state, where all these inequalities are to be removed. (3.) It has been the general plan of God to communicate knowledge by degrees; to impart it when men have had full demonstration of their own inbecility, and when they feel their need of divine teaching.

and to reserve the great truths of religion for an advanced period of the world. In accordance with this arrangement, God has been pleased to keep in reserve, from age to age, certain great and momentous truths, and such as were particularly adapted to throw light on the subjects of discussion between Job and his friends. They are the truths pertaining to the resurrection of the body; the retributions of the day of judgment; the glories of heaven, and the woes of hell, where all the inequalities of the present state may receive their final and equal adjustment. These great truths were reserved for the triumph and glory of christianity; and to have stated them in the time of Job, would have been to have anticipated the most important revelations of that system. The truths of which we are now in possession would have relieved much of the perplexity then felt, and solved most of those questions; but the world was not then in the proper state for their revelation. (4.) It was a very important lesson to be taught men, to bow with submission to a sovereign God, without knowing the reason of his doings. No lesson, perhaps, could be learned of higher value than this. To a proud, self-confident, philosophic mind, a mind prone to rely on its own resources, and trust to its own deductions, it was of the highest importance to inculcate the duty of submission to *will* and to *sovereignty*. This is a lesson which we often have to learn in life, and which almost all the trying dispensations of Providence are fitted to teach us. It is not because God *has* no reason for what he does; it is not because he intends we shall never *know* the reason; but it is because it is our *duty* to bow with submission to his will, and to acquiesce in his right to reign, even when we cannot see the reason of his doings. Could we *reason it out*, and then submit *because* we saw the reason, our submission would not be to our Maker's pleasure, but to the deductions of our own minds. Hence, all along, he so deals with man, by concealing the reason of his doings, as to bring him to submission to his authority, and to humble all human pride. To this termination all the reasonings of the Almighty in this book are conducted; and after the exhibition of his power in the tempest, after his sublime description of his own works, after his appeal to the numerous things which are in fact incomprehensible by man, we feel that God is GREAT—that it is presumptuous in man to sit in judgment on his works—and that the

mind, no matter what he does, should bow before him with profound veneration, and silence. These are the great lessons which we are every day called to learn in the actual dispensations of his providence; and the arguments for these lessons were never elsewhere stated with so much power and sublimity as in the closing chapters of the book of Job. We have the light of the Christian religion; we can look into eternity, and see how the inequalities of the present order of things can be adjusted there; and we have sources of consolation which neither Job nor his friends enjoyed; but still, with all this light, there are numerous cases where we are required to bow, not because we see the *reason* of the divine dealings, but because such is the *will* of God. To us, in such circumstances, this argument of the Almighty is adapted to teach the most salutary lessons.

On the whole, we have no doubt that these volumes contain a fuller compilation of all that is valuable and desirable to the student of this portion of the sacred writings, than is elsewhere accessible to the mere English reader.

PLATONIC THEOLOGY: *Plato against the Atheists; or, the xth Book of the Laws, with critical notes, by Taylor Lewis, L. L. D.* Harper & Brothers, 1845.

Those who have not too far forgotten their classic Greek, to relish the perusal of this noble chapter, will find it a treat, served up in the manner, and with the inviting and valuable accompaniments which Dr. Taylor has here furnished.

Even those who cannot enjoy the original Greek text, (and we grieve that this number, even among educated men, is so large,) will find much to interest and instruct them, in the introduction, the analysis of the argument, and the notes and extended dissertations which are appended. The free use throughout made of the holy scriptures, the comparison and illustration thence derived, add immensely both to the value and interest of the volume to every christian reader.

THE BLIND GIRL; *with other Stories, by Emma C. Embury.* Another small

volume from the press of the Harpers; just adapted to bring the soul into the eyes. If you suspect yourself of beginning to be ossified by worldliness and misanthropy, just sit down and read one or two of these true and natural delineations. It will, peradventure, melt away the congealing incasement which had threatened to petrify your better nature. The stories are good for children, and will not harm their parents.

*EVIDENCES OF CHRISTIANITY, by Olinthus Gregory, L. L. D.* [From the fourth London edition, revised and slightly abridged.]

*THE YOUNG MAN FROM HOME, by John Angell James.*

Both the above are reprints of excellent books, by the Am. Tract Society. We rejoice to see them issuing in a neat, attractive form, and with their almost unequalled accuracy and cheapness, standard volumes of this character.

The former is the class-book in some of our colleges and higher seminaries, and is admirably adapted to win the youthful mind and heart to the most important of all evidence—the most accurate and profound of all knowledge. The author deserves to be more extensively known, as a Baptist brother of the highest literary and scientific character. In one of the earlier volumes of the Memorial, some sketch of his life and character was furnished, to which we beg our readers to refer. Will not those who desire to refresh their own minds by the invigorating study of logical truth, in beautiful diction, on that theme most interesting and valuable to every immortal being, procure this volume, and give to it an early, thorough consideration?

The second book above mentioned, is written in the inimitable style of JAMES, and introduces a succession of topics of highest interest to the class of persons for whom it is written. There is a truthful pathos in the developement of the danger of young men leaving home, which would

indicate that the author wrote from personal experience. Accordingly, we find in the preface the following sentences:

You are going, or have gone away from home. I sympathize with you in the sorrows of that tearful hour of your existence. Well do I remember, even at this distance from the time, the scene which my own home presented, when I finally quitted it, to embark on life's stormy and dangerous ocean. My mother, one of the kindest and tenderest that ever bore that dear relationship, unable to sustain the parting, had retired to the garden; my sisters wept; my father walked silently by my side to the edge of the town, where I was to take horse and ride to meet the coach that was to carry me to London; while my own heart was almost overwhelmed with emotion, under the idea that I was leaving home, to encounter the anxieties, dangers, and responsibilities of a new and untried course. This is your case, and in kind solicitude for your welfare, this little volume has been prepared, and is now presented to you, with the prayers and best wishes of the author.

The volume is divided into thirteen chapters, six of which portray the dangers of young men away from home, and six following the means of safety. The final chapter addresses several classes of young men, such as the traveller, by sea or land—the orphan—the pious youth—the prodigal. We cannot doubt that many thousands of this little volume will be speedily distributed through our country, and read with great advantage.

*OUR SAVIOUR; or a brief exposition of the birth, teaching, miracles, death, resurrection, and great commission of Jesus Christ; by a Teacher,* is another attractive volume issued by the Bap. Pub. Society. Its fair author has performed an important service for the young, and we hope her pen may often be put in requisition for similar contributions. Every help of this kind, well adapted to the mind and heart of youth, ought to be encouraged by those who believe that "the meaning of the bible, is the bible."

## MONTHLY RECORD.

We have too little acquaintance with the churches and institutions in the British Provinces of *Nova Scotia* and *New Brunswick*. Our excellent friend and brother, Dr. Maclay, now visiting among them, thus writes:

"I have been much pleased with my visit to these provinces. The valley from Annapolis to Cornwallis is rich and beautiful. The low lands on the river are dyked in, so as to exclude the salt water from overflowing them. These meadows are very productive: they yield three tons of hay per acre. They never need manure; and when cultivated, yield excellent wheat. There are Baptist churches, at convenient distances from each other, throughout the valley. I have visited them all, or nearly all, and presented to them the claims of the bible cause.

I have been exceedingly pleased with our Baptist ministers, to whom I have been introduced in this region. Some of the old veterans, who have been pioneers in the work of the Lord, are still living and laboring in the cause of their divine master, with success. Among these it may be proper to mention the names of Manning, Crandal, Dimock, and Harding. Brother Harding is the oldest Baptist minister in the province, though not the oldest man. He has been pastor of the Baptist church in Horton for more than fifty years. This church is, I believe, the oldest Baptist church in the province. Professor Pryor is now associated with brother Harding in the pastoral office. The church has resolved to make its old, venerable pastor a life member of our Society. Several of the other churches that I visited, have resolved to confer the same honor upon their pastors. All the ministers and churches that I have become acquainted with, enter very cordially into the great object of giving to the nations of the earth, *the pure, unadulterated word of God, without multi-*

*lation or disguise.* The sending out, the present year, of brother and sister Burpe, from these provinces, as missionaries under the protection of the Baptist Board of Foreign Missions, gives to the churches and ministers in this region, an additional impulse in favor of the missionary and bible cause. Mrs. Burpe is a member of the Baptist church in this place, and the daughter of Dr. Johnston, brother of the Attorney General of the province. It may be expected, therefore, that the Baptist church in Horton, having one of its members in the field of foreign missions, will enter warmly into the cause of missions, and into the bible cause. And their union with us in these great and good objects, will have a tendency to produce cordial co-operation in other important objects, relative to the advancement of the Redeemer's kingdom.

I have had the pleasure of meeting with my old, respected friend, the Rev. Dr. Joseph Belcher, of Halifax, in this place. He came on here with the Hon J. W. Johnston, Attorney General, J. W. Nutting, Esq., and other brethren from Halifax, to be present at the commencement of Horton College, which took place last Friday. The young gentlemen that graduated on the occasion, did great credit to themselves, and to the Institution. The college, though a recent institution, has already proved a great blessing to these provinces, by producing some fine scholars; and under the management of its able governors and professors, it is destined, I trust, for ages to come, to prove a still more extensive blessing, in the whole of this region. The professors, at present, are Messrs. Crawley, Prior, and Chipman,—all of them men of the first respectability as to character, talent, and scholarship. And being all of them men of decided piety, the moral and intellectual powers of the young men placed under their instructions, cannot fail to be advan-

tageously developed. The academy connected with the college, held its anniversary meeting yesterday. Messrs. Randal and Sharp are the teachers. Both of them are excellent young men, and considered very good scholars. The young gentlemen under their instruction, stood a very good examination; and are likely to become very respectable scholars. There is a moral and religious influence which pervade the community, and the whole course of instruction, which cannot fail to inspire the confidence of parents and guardians, in placing their young men in the academy and college at Horton. I have preached, since I arrived in these provinces, with two or three exceptions, once a day, and two or three times on Lord's days; yet my health has been preserved. I have much reason to bless God for his kind care in preserving me in all my journeys, and granting me favor in the sight of his people. I can adopt the language of the Psalmist, and say, Surely goodness and mercy have followed me all the days of my life. I expect to leave this place, for the purpose of meeting with the Nova Scotia Association, at Amherst, on Friday morning. I shall be obliged to go to the New Brunswick Baptist Association, immediately after the business of the Association in this province is finished. My kindest regards to all our friends.

Yours truly and affectionately,

A. MACLAY.

#### EXTRACTS FROM FOREIGN CORRESPONDENCE.

*Western Africa.*—Letters from our devoted and indefatigable missionary Clark, have been received, written in March and April. He says, "We have moved our principal station to Bexley, about six miles from the former location, that we may be nearer the native tribes, and have a healthier site. We are much more among the heathen now, than we were when at Edina, and I am able to preach more to them. I hope to labor more directly for the salvation of the natives than

we did before. Our schools are in an encouraging state. We need more laborers very much. Though we have but little help, our own health is quite good, and we do not despond. Our trust is in the Almighty. The native boys under our care, render us considerable aid in teaching, and we trust some of them are truly pious."

*Tavoy, British Burmah.*—Bro. T. S. Ranney, writes, near the end of the year, "We are quite comfortable as to health and temporal blessings. Our prospects of removal to Maulmain are now entirely dissipated, and we are quite satisfied to remain where we are.

The season is now opening for missionary work in the jungles, and we are the only ones who continue in town; and perhaps even Mrs. R. may make one short trip into the jungles. I am now at work putting up a good house on the compound occupied recently by brother Wade. By the way, in your wide intercourse, can you not influence some good brother to come to Tavoy, and take brother Wade's place? All the churches in this province are now on brother Mason's hands; and his attacks of cold are so frequent, that we are all apprehensive that his jungle labors are nearly at an end. He went out some ten days ago, but was driven back in about a week, by a severe cold and cough."

*South America.*—An intelligent, energetic brother has been spending some months in one of our sister republics of the south, and gives the following truthful, though rather sombre view.

"I believe that it will be far more difficult, (as far as it regards human instrumentality,) to introduce the gospel into Venezuela, than any other place on the face of the globe. The remarks I formerly made on the subject, were founded on the fact of a law of toleration having been recently passed; but while that law says that all religions will hereafter be tolerated, it affirms that it is the *duty* of every citizen of the Republic to be a catholic; it

was passed through the interference of the British minister, for the purpose of enabling the Protestants to have burial grounds in the different cities, which before that time was prohibited. The people here understand the law to mean, that any one may *think* Protestantism, but he must not talk it; and I was told the other day, by one of the most intelligent citizens, that any Protestant minister who might come here to preach the gospel, would undoubtedly be secretly "*made way with*," as soon as convenient after his object was found out.

The natives are opposed to Protestantism, on Catholic grounds, and the foreigners, nearly all of whom are merchants, dare not advocate it, as they would lose their popularity, and of course, their business with the natives.

The church and the government are not only connected, but they are essentially one and the same thing; hence any one who speaks against the Catholic religion, speaks against the government, and at once becomes a traitor. Being thus sanctioned by so close a union with the government, the church of Rome shows herself here in a most atrocious garb,—the priests are dissolute, gambling, lewd, disgusting children of hell, cursing over their altars, cock-fighting on the Sabbath, and committing crimes too vile to mention—they hold the lower classes in the most abject bondage, and in that bondage the higher classes find their safety.

Notwithstanding this state of affairs, I have never yet lost a single appropriate opportunity to speak my sentiments most freely, but as I am not an ecclesiastic, they have thus far looked upon me as harmless.

In this view of the subject, I am inclined to think that it would be fruitless to attempt at once to proclaim the gospel here; by means of missionaries; the best plan that occurs to me, would be the distribution of the word of life amongst them, in the Spanish language,—also some well written Protestant tracts. If such could be sent here while I am in the country, I think I could get them extensively circu-

lated. If there were but a single renew-soul to be found amongst the permanent population, there would be something to work upon; but as it is, the future looks dark and discouraging;—amongst the heathen much more may be done, as innocence is often associated with ignorance; but here, they all know what is going on in the Protestant world, and even the most ignorant has been taught to abhor all innovations on the "ancient church," and every individual seems to be fully prepared to hurl the javelin at any one who may suggest any reform.

From all I can learn, the rest of the S. American republics are in the same wretched state of moral degradation as this.

How thankful ought we to be, my dear brother, for the sweet and refreshing influences the gospel has shed around our happy home, while so much of the world is still groping in worse than Egyptian darkness; and how we should be nerved by the contrast, to endeavor to diffuse those influences as widely as possible,—and if in such a place as this, the prospect of success looks gloomy, we must pray, and watch unto prayer, and still pray, and the Lord sees fit, in his wisdom, to open a way for the diffusion of gospel light, and peace, and joy."

A variety of journals, letters, and translations from *China*, have been received as late as February and March of this year. They indicate *prudence*, *vigor*, and *progress*, in evangelical endeavors, and most cheering hope in the increasing facilities there enjoyed. What a scene does that immense empire present!

The State Conventions of *Maine* and *New Hampshire* held their anniversaries the latter part of June. The attendance, at the former especially, was smaller than usual. The presence of our missionary, Dean, with the Chinese convert, Abak, added much to the interest of the occasion. Bro. J. M. Peck, of the Publication Society, was also listened to with favor.

## A DREADFUL FALL PREVENTED.

Reader,—Suppose you saw a man running with speed a downward road, beneath the brow of which lay, unknown to him, a vast abyss; and that the impetus which hurries him onward, has acquired such force in his progress, that he can hardly stop himself; would you not think it kind in any one who should throw an obstacle in his way, which might timely stop him, and thus prevent his dashing himself to pieces by his fall? Yea, would you not gladly, if possible, throw yourself before him, if haply you could save him from inevitable destruction? Ah, here are the two persons referred to.

Believe me, because I can prove what I say: If not converted to God, thou art the man in the danger above described, and I am the friend about, if possible, to throw an obstacle in your way, which I hope may be in time to prevent your fall. Do you ask what this can be? I will tell you: it is your own conscience. Now consult that part within you, and receive its faithful testimony. Have you not been living without the fear of God before your eyes; neglecting the bible; living without prayer; breaking the Sabbath? And, while daily careful to obtain supplies for the body, have you not continued, even to the present day entirely careless as to the state of your soul? Other sins may have marked your course through life; but let me have that reply from you which your conscience dictates, to these few things. I seem to hear you feelingly declare, "I do remember my faults this day,—you are come to call my sins to remembrance." Then stop, turn upward, look to God for mercy, and so shalt thou escape the bottomless pit. And do I hear you further ask, "What can induce a stranger to feel such a friendly concern for me?" I answer, "He was once in your present state, running the downward road, and did not know what he was doing. A divine hand stopped him; then and not till then,

he saw that there was but a step between him and everlasting misery. Seeing you, therefore, in the dangerous condition from which he had been rescued, how strange, yea, how cruel it would have been if he did not feel for you, and run to your relief.

You say you are undeserving of Divine mercy. So was I,—yes, I had deserved only to be left to perish. But you also say, you have made God your enemy by your numerous sins, so had I; but Jesus is the sinner's friend. This was told me: I tell it to you. I believed it, and found encouragement. I confessed my sins to him, and obtained forgiveness through a believing regard to his having suffered, and died, and rose again, to deliver me from going down to the pit. I continue to confide in him, and am happy. Come, then, with me, to the Saviour, and faith in him will constrain us to rejoice that God hath commended his love towards us, in that while we were yet sinners Christ died for us.

J. C.

## A PRAYER FOR THE LOVE OF THE SABBATH.

From the "*Sacra Privata*" of Thomas Wilson, D. D., Bishop of Sodor and Man, who died in 1755, in the 93d year of his age, and the 58th of his ordination. "When will the Sabbath be gone, that we may sell wheat."—*Amos* viii. 4.

"Deliver us, gracious God, from the sin of covetousness, from being weary of thy Sabbaths, which are ordained to preserve in our hearts the knowledge of Thee, and of thy Son, Jesus Christ. O that we may desire and rejoice in the return of this day, and serve Thee faithfully on it; and that we may enjoy an everlasting Sabbath with thy Saints, for Jesus Christ's sake. Amen. O that I may be glad when they say unto me, 'Come, let us go to the house of God.' 'Remember the Sabbath day to keep it holy.'"—*Exodus* xx. 8—11.



## EDITOR'S TABLE.

*Colloquy with our readers.*—A desire has recently been expressed, from some in whose opinions we have great confidence, that more attention should be given to statistical articles, in our pages. Such certainly was the original design of our work; and it has only been intermitted, or omitted, because we were told the public did not desire, or even relish much of this kind of preparation. As it involved very considerable editorial labor, and extra expense to the publisher, we were inclined to yield all the more readily, no doubt, to this suggestion. From what we have recently heard, there seems to be good reason for questioning the general correctness of what we before relied on—a wish for less statistics—and we shall therefore resume such attention and exhibition of this part of the denominational history, as other claims will allow.

Essential, and indeed indispensable aid may be furnished to this department of our work, by the Secretaries of the several State Conventions, and General Associations, which now exist in almost every state and territory of the Union. If they will publish with their annual or biennial minutes, a complete list of churches, with their total of members, and the names and residence (that is, the post office address,) of the ministers, we will make room in our pages for the insertion of this table, so that once in two years at farthest, this work shall be a full and faithful directory of American Baptists. In the northern and eastern states generally, the name of the church, and the residence (i. e. post office) of the pastor are identical. In other portions of the country it is not so, and hence particular reference to this point is important.

To encourage this kind of accuracy and completeness in annual or biennial returns, we are disposed to make the following offer. Every such Secretary who will make out and publish with their respective minutes, this kind of accurate and complete returns, and send us a copy of them, addressed to the Bapt. Memorial, N. Y., with the word "exchange," fairly written, shall have the volume of the Memorial in which those returns are embraced. If there are any states unwilling to incur the expense of printing such returns as often as once in two years, (we hope there are none,) and the Secretaries will make out the returns in manuscript, fairly and legibly written, they may send it to us per mail, and they shall be entitled to the volume in which it appears.

We will begin in the next number with the statistics of Kentucky and Rhode Island,—states where the proportion of Baptists is the largest, and will endeavor to proceed with other states, as the materials come to hand.

To make the Memorial what it was originally designed to be, a complete Baptist Register, we will strive to give the statistics of all our literary and theological institutions. Those who will furnish us complete catalogues of these regularly, shall be entitled to the number in which they are noticed. The name of the individual sending them, if indicated, will enable us to comply with this engagement.

Our publisher is exceedingly anxious to deem all his engagements, by furnishing more frequently such engravings as will both illustrate and embellish the work.

Some sketches and finished drawings are now in hand, which will be executed as fast as the prompt payment from subscribers will warrant.

The severe loss by fire which the publisher experienced, at the beginning of the year, has materially lessened his ability, but not his disposition, to make this and the future volumes of the work what the public desire.

**ANNIVERSARIES OF BRITISH BAPTISTS.**—The accounts which have reached us from London, the last month, indicate more fully the character of the annual meetings of our brethren on the other side of the Atlantic. The report of Rev. Dr. Steane, at the anniversary of the *Bible Translation Society*, is brief but cheering. A considerable increase of the annual receipts (nearly fifteen hundred dollars over the previous year) certainly indicates that the value of the Society is more appreciated, and the necessity of its operations is more deeply felt, as time advances. The entire contributions for the year fall but little short of ten thousand dollars; all of which, it should be remembered, are for the Foreign field. The report closes with grateful mention of the distinguished honor God has conferred on the denomination in this department of evangelical labor, and their determined purpose to give their fellow men the faithfully translated word of God.

The *Missionary Society* anniversary, judging from the report of the Secretary, Rev. J. Angus, and the different addresses which we have read, must have been a feast indeed. The receipts of the year, about one hundred thousand

dollars—the additions to the mission churches of two thousand four hundred and thirty, the last year—and the whole number in all the churches now amounting to thirty-eight thousand six hundred and nine, in the four quarters of the globe, was certainly most animating. Both in the report, and in the addresses which followed it, there were some topics introduced, of new and painful interest. Particularly we refer to the high church, or Puseyite endeavors in India, to turn away some of the simple minded converts from recent idolatry, to *another gospel* of forms and rites, instead of reliance on the atonement of Christ. In Jamaica also, fresh oppressions and wrongs seem to be inflicted. To support an Episcopal establishment in that Island, the poor, recently emancipated negroes are heavily taxed, though a great majority of them regard the establishment with utter aversion. Hence we see another legitimate result of the miserable perversion of justice and charity, inseparably blended with law religion. The indefatigable missionary, Knibb, is again appealing, successfully we should judge, for aid to these suffering churches. The sum of six thousand pounds sterling, has been voted to those churches in Jamaica, that are otherwise unable to pay the debts incurred in erecting their chapels. Nearly one third of this princely sum seems to have been subscribed on the spot: Mr. Knibb expressing, and doubtless feeling mingled gratitude for this fresh expression of confidence and liberality,—and pain, lest it should hinder the proposed commencement of missionary operations by this Society in China. To this field they now seem turning their attention, and propose sending into it four missionaries the present year, if men and means can be obtained, of which very little doubt seems to be entertained.

The Rev. Dr. Sharp, of Boston, now on a visit to England, appears to have spoken at both of the above mentioned anniversaries; but the report of his remarks does not appear in the London Baptist Magazine, from which we have gathered the above information.

*The Baptist Irish Society*, engaged for many years with encouraging success, in the endeavor to pour the light of evangelical truth on the minds of the darkened mass in the Emerald Isle, celebrated its recent anniversary with great spirit. The report showed that more than twenty thousand dollars had been expended in this field the last year. The churches had been increased, and the spirit of prayer, and zeal, and self sacrifice they now evince, is most encour-

aging. An increase of missionaries, of schools, and of bible readers to the ignorant, to a very large extent, had also been secured, and the divine approval had rested on their labors. The speeches of Jones, Brock, Mursell, and Knibb seem to have electrified the audience; and the manner in which they paid their compliments to the present British ministry, for their open attempts to bribe the Irish people to conciliation, by ecclesiastical endowments, must have fallen with scorching power on these perverters of the right. The estimate in which the passage of the grant to Maynooth is held, may be judged by the following remarks of one of the speakers.

"I believe they will repent, carrying that measure. It will soon so shake the pillars of the old establishment, that it will come tumbling about their ears, and a voluntary church will arise, like a beautiful angel, singing anthems to heaven amidst the ruins." Most heartily do we respond *amen!* to this.

*The English Home Mission Society*, celebrated its forty-eighth anniversary, presided over by Dr. Price, of London. Its income the last year was increased, amounting—it appears by one of the addresses, for the report is not given—to one tenth that of their Foreign Mission; that is, about ten thousand dollars. The success of the Society the past year, seems to have been fully equal to the ordinary average, though serious opposition was frequently experienced in their endeavors to shed light on the darkness around them.

The Rev. Dr. Cox presided at the anniversary of the *Baptist Union*. The nett increase of the churches last year, had been smaller than the preceding, amounting in round numbers to five thousand communicants. The meeting of the Union was held this year at Leeds, instead of London.

The chairman alluded to the formation of a society for the publication of the productions of the early Baptist literature, to which he attached great importance, and he claimed for the denomination a perfect equality, in past ages, with any other denomination, in all that belonged to critical and biblical literature. He thought it only right, on an occasion of this kind, to say, that under God, their denomination had been favored with men of the most pre-eminent character. He alluded not only to men of genius, such as a Hall, or a Foster, but to men who had set in motion some of the most important moral machinery that was now in operation for the benefit of our own generation, and of time to come.

## SABBATH MORNING.

Deathless Shepherd of thy fold,  
Born that man but once should die,  
Give to-day some joy untold,  
Like the bliss of saints on high.

Let thy truth divided be,  
So as to affect this heart;  
May thy servant rightfully  
Its pure light to me impart.

By his lips let sacred fire,  
From the altar of the Lord,  
Kindle every pure desire,  
In accordance with thy word.

Let his heart beat high with love,  
Give him, Lord, a seraph's tongue;  
May his thoughts, warm from above,  
Lure my lingering soul along.

While I listen, may I learn,  
Learn that thou hast love for me;  
Nought can sooner teach return  
Of my waxing love to thee.

Some new ray of hope and bliss,  
Give to aid this Sabbath's joy;  
Might I choose, it should be this,  
Holiness without alloy.

F. ELIJAH T.

*ANECDOTE, illustrating the manner in which Mr. Wilberforce observed the Lord's day.*

A minister of state called upon him on some public business on a Sunday. He at once excused himself, saying he would wait upon his lordship at any hour he would fix for the next day, but he was then going to church; and this was after he had already attended the morning service.

## WHO IS ON THE LORD'S SIDE?

EXODUS xxviii. 22.

'Tis a time for watching,  
And for holy fear;  
For there's treason hatching,  
And the foe is near.

Has he not already  
Done his work in part?  
Men of God, be steady,  
Watch, and keep the heart.

'Tis a time for praying;  
They are kept who pray:  
Kept they are from straying,  
From the living way.

'Tis a time for being  
Humble and abased:  
Who can doubt it, seeing  
That the church lies waste?

'Tis a time for knocking  
Oft and loud for grace,  
While the world is mocking,  
Christians, to your place!

'Tis a time for mourning,  
When so many are  
From the Saviour turning,  
Caught in Satan's snare.

'Tis a time for sitting,  
Cleave to truth alone:  
Men their hope are shifting  
From the "living Stone."

'Tis a time for speaking  
In a bolder tone;  
Praise from no one seeking,  
But from God alone.

'Tis no time for shrinking  
From the Lord's commands,  
When the ship is sinking:  
To the pump, all hands!

T. K.

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[No. 9.]

REV. JOSEPH SHEPPARD, *E. M.*, OF CAMDEN,  
NEW JERSEY.

BY JAMES E. WELCH.

The New Jersey Association at its last session appointed two of their number to inform others who may come after us, through the Baptist Memorial, how a Smalley,—a Sheppard, and other ministering brethren lived, and labored, and sacrificed, and died, in the early establishment of many of our most flourishing churches.

The REV. JOSEPH SHEPPARD was born in Greenwich, Cumberland county, New Jersey, on the 9th day of January, 1786. He was the son of a respectable, independent farmer—accustomed in early life to labor in the field—to useful and rural pursuits in the open air; and hence, when grown to manhood, was not for ever complaining of exposure, fatigue, dyspepsia, inability to study, &c., &c., which is so often heard among many of the rising ministry of more modern times. He was a man who was both able and willing to work.

At the age of eighteen he was placed under the care of Dr. William Staughton, who was then principal of a flourishing academy, and pastor of the Baptist church at Burlington, N. Jersey, and boarded in the Doctor's family. 'This must be regarded as one of the most fortunate circumstances in his early life.—To have had one

of the most eloquent and accomplished ministers of the gospel that ever occupied an American pulpit, for his daily companion, and solicitous preceptor. Nor need we be surprised that with the blessing of God upon the labors of such a tutor, the mind of young Sheppard soon became deeply interested in the subject of religion. On the first of May, 1804, he made a public profession of his hope in Christ,—was baptized, and united with the church in Burlington.

His mind was very soon directed by the Spirit of God to the self-denying and arduous duties of the gospel ministry; and hence, in his short diary, under date of January 9th, 1805, he says,—“spent my birth-day in Burlington”—“eve—spoke in public, at a society meeting”—and again, Feb. 15th,—“I was requested by the church committee to exercise the gift the Lord has given me, on next Tuesday.” On the 4th of May, 1805, he was regularly licensed to preach the gospel. Soon after this he returned to his father's habitation, in Cumberland county, where he spent several weeks in his loved and active labor on the farm; and then returned to the family of Dr. Staughton, now a resident of Philadelphia, where he resumed his studies under the Dr.'s directions.

Under date of June 10th, he says,—“Returned to Philadelphia, and found my friends blessed with health. I feel my mind solemnized! If thy presence go not

with me, take me not up hence"—"The plan of study which the dear elder disciple of the Lord Jesus, whom I have the privilege of calling my beloved tutor, proposes, and with which I am resolved, by divine assistance, (for which I pray) unreservedly to comply, is" &c., &c.

Having become a member of one of the regular classes of the University of Pa., he applied himself closely to his studies, until the vacation in August, during which, instead of spending his time in idle gossip and extravagance, he says, under date of the 18th,—"Spent the day at home, at work stacking hay." He suspended his studies in college on the 27th of Oct., 1805, and took charge of the Bustleton Academy for one quarter, at the close of which he received the "approbation and thanks of the trustees," and returned to Philadelphia,—became a boarder in the family of Mrs. Evans, and resumed his studies in college. On the 9th of January, 1806, he wrote—"This day I have been upon the stage of action twenty years! In the evening I reviewed my life. When I came to the death of my dear brother Charles, I could go on, but oh! a little farther, to the death of my dear mother!—I could proceed no further!—but it comforts me to think I shall go to them." "O Lord, lead and guide me to heaven."

Here we have strongly manifested the feelings of that boy, whom the Lord will ever delight to bless and make a blessing—a strong attachment and veneration for his mother: while that son or daughter who shall carelessly trample upon a mother's heart strings, or coldly neglect her, may expect that a God of justice will assuredly punish him in this world, or in that which is to come. "Honor thy father and thy mother, that it may be well with thee."

Nothing further is known of his college life, save that he graduated with credit to himself in July, 1808. After itinerating and preaching almost constantly for about a year, he was ordained and settled as the pastor of the large and venerable church

at Salem, N. J., on the 19th of April, 1809, by Rev. Messrs. William Staughton, William Rodgers, and Henry Smalley. Fortunately for him, and for the cause, the modern fashion of changing pastors almost every year had not as yet been practised by our churches, and hence, he continued to labor successfully among them for more than twenty years; during which time he baptized two hundred and thirty-six into the fellowship of the church, when he thought it duty, in the providence of God, to resign his pastoral charge. Immediately, he entered upon the work of an evangelist, which was ever his delight from his earliest labors in the ministry. This service, however, he was not permitted long to enjoy, for in the autumn of 1829 he was called to the pastoral care of the church of Mount Holly, N. J. For six years he continued this relation, during the last five of which he preached every third Sabbath for the church in Evesham. To the former seventy-six were added, and to the latter thirty-one, by baptism. These two churches together, did not give him salary sufficient to meet the necessary expenses of his family. This deficiency he supplied by opening a private school near his residence.

All these labors together were more than his constitution could bear,—his health declined, and he finally concluded to give up the pastoral relation altogether—retire to some quiet place, and devote himself to the work of an evangelist, as far as his health would permit. With these views and feelings he removed his family in 1836 to a pleasant and quiet residence he had but lately erected, in Camden, N. J. The church in Camden being then destitute of a pastor, very soon invited him to become their regular supply, and after continuing to preach for them several months, was invited to become their pastor, which he felt it his duty to decline.

He continued, however, to preach for the church at Pemberton, every alternate Sabbath. The last time he saw them was on Sabbath, Dec. 9, 1838, when he preach-

ed three times, and on Monday walked several miles in his visitations of the sick. He returned home on Tuesday, and during the day made his last entry in his diary, viz.—“Dec. 11th. Returned from visiting Pemberton church, which I supplied once a fortnight—am sorry I cannot be more useful in the Lord's vineyard—O Lord, use me.”

The Lord seems to have answered his prayer, but not as he intended it, for instead of employing him longer in his earthly vineyard, He gave commandment, “call ye that servant, and give him his hire.”

Thus he was suddenly and unexpectedly taken to praise God in his upper temple; for on that very evening he was attacked with a kind of apoplexy—became insensible, but lingered until Thursday night, when he sweetly fell asleep in Jesus, in the fifty-third year of his age, and thirty-third of his ministry.

Thus died JOSEPH SHEPPARD, the affectionate husband—indulgent father—kind neighbor, and faithful friend, leaving a wife and four daughters, with a numerous circle of friends to mourn his unexpected death.

The writer of this hasty sketch knew him intimately, and loved him sincerely, as a ministering brother with whom he often labored, and delighted to hold sweet converse.

He lived the religion he professed, and thus exemplified that gospel he had for so many years preached to others. Naturally sedate, yet never subject to great elevation or depression of spirit. His ministerial faithfulness in presenting the truth, like that of his divine Master, may have, in individual cases, provoked the hostility of the unregenerated heart; yet perhaps few men had fewer enemies. He had resolved, “I will not make an enemy”—“I will not lose a friend.” Preaching was his delight,—and yet he loved the work of instructing youth—and thus as far as possible, do good, and leave his impress upon

his generation, and the churches with whom he lived and labored.

I desire to say more, Mr. Editor, but I know the character of your Memorial will not allow me. May the sudden death of our dear brother Sheppard admonish those of us especially, who labored shoulder to shoulder with him twenty-five years ago, to trim our lamps—gird up our loins, and endeavor to be ready; for in such an hour as we think not, the “Son of Man” may call us, as he did him, without one hour's notice. May his death be sanctified to us—to his family, and to the churches of the New Jersey Association.

#### DEATH DESIRABLE TO THE CHRISTIAN.

*A Sermon on the death of Jos. H. MARSHALL, Esq., by the Pastor, Rev. R. B. C. Howell, D. D.*

“I would not live always.”—Job vii. 16.

We have assembled this morning to perform a melancholy and painful duty. Death has entered our little circle; and stricken down one of the tallest of our number. Our beloved and lamented brother, Joseph H. Marshall, sleeps in his grave. We have met to do for him the last sad office of which we are capable in this world, and to express the affection with which, now that he is gone, we cherish his memory. How lovely in his life was our brother! How prompt to every good word and work! Daily were we associated with him; we thought not of his departure; and we knew not ourselves how much we loved him, until he was suddenly snatched from us by the hand of the destroyer. He has gone; not, however, thank God, unprepared, nor, as we apprehend, unwarned and unexpected of the event.

If there was, during his life, any one sentiment more than another cherished in the inmost heart of our dear departed brother, it was this contained in our text—“I would not live always.” The passage

teaches us that, when he has done his work upon earth—fought bravely the battle of the cross—DEATH TO THE CHRISTIAN IS DESIRABLE. Let us for a few moments contemplate this topic.

The love of life is a universal instinct. If we permit it to influence our feelings and actions, we do not sin. It is implanted in our nature by the hand of God, for the wisest purposes. Every relation we sustain, and all the objects which attract our pursuit, are so many evidences of its reasonableness and propriety. It prevents us from unnecessarily exposing ourselves; preserves us from suicide; prompts to personal defence; and thus contributes, essentially, to the public safety. Those dependent upon us have a right to our continued existence, as long as it can be preserved. Our love to our families and friends, therefore, mingles with the instinctive desire to perpetuate our being, and thus strengthens the bonds which unite us to this world. Since, consequently, the love of life is prompted both by nature and by duty, its preservation becomes a high moral obligation, which to violate is in the last degree criminal.

But life has its *period* as well as its *duties*. These over and discharged, we should no longer tenaciously cling to it, nor shrink with shuddering at the approach of death. It is our privilege to be prepared for either, and to be able, by divine grace, to welcome death with as much cheerfulness, as we have rejoiced in the possession of life. And is such a state of mind—such resignation to the divine will—attainable? Yes, blessed be God, religion reveals to us the means by which the glorious victory is achieved. Religion—the religion of Christ, dispels the darkness and loathsomeness of the grave; tears away the sting of death; inspires us with a desire to depart and be with Christ; and fills us with joy in view of the eternal world. Having, as did our dear brother, acted well, and finished honorably the part assigned us here, we turn our thoughts beyond the grave, and ardently desire to be wafted to the glories which

there await our coming. Thus to the christian death becomes desirable. It is the portal that leads to his happy and eternal home. He enters the dark valley, not with trembling and dismay, but with gladness, leaning upon him who has said—“Fear not, for I am with thee; be not dismayed, for I am thy God.”

Some of the reasons why to the christian death is desirable, are, because his knowledge in this life is greatly limited; because his happiness here is incomplete; because we are as yet detained from our destined companionship with the purest and most enlightened society in the universe; and because until death shall deliver us from our bondage, we are morally and spiritually, as well as physically imperfect.\*

These sentiments are, I have said, in full consonance with those so long and so warmly cherished by our departed brother. Therefore it was that he looked so fearlessly upon death; habitually spoke of his approach as welcome, when it should be the pleasure of God to remove him from the earth; and met his attack, not with trembling and alarm, but with the calmest serenity.

Permit now, if you please, a more particular reference to our lamented brother.

Joseph Hopkins Marshall was surrounded by no special religious influences, yet, from his earliest childhood, he was strongly inclined to become a christian. We are not surprised, therefore, that during his fourteenth year, he received from our heavenly father joyful assurances of his personal acceptance with Christ, and was soon after, near his father's residence, in the vicinity of Greensburg, Kentucky, baptized, and united with the church. To that place he had gone on business, and was mingling with the friends, and among the scenes of his childhood, when the des-

\* These are the topics most interestingly discussed in this valuable sermon. We are constrained, reluctantly, to omit them entirely, with the concluding remarks.

trover came. Suddenly on the 27th of last month, (June,) in the midst of his days, in the vigor of manhood he was called hence. His sun was blotted from its place when it had scarcely reached the noon of life.—Young, but mature in experience, spirituality, and usefulness, he fell, in the *forty-eighth* year of his age, having been a member of the church *thirty-four*, and a deacon *ten* years. During all this period he acted faithfully and successfully his part; not astain disfigures the escutcheon of his fame; he was still, when he went down to the tomb, eminently adorning his holy profession. Never was there a more sincere and ardent christian than he, or one more warmly and unwaveringly attached to the cause of the Redeemer. The stricken partner of his life who survives to deplore his irreparable loss, shared in all his hopes, his labors and his consolations. Their two remaining children, spared to them by the hand of death, he lived to see reach maturity of age, and to welcome them both into the church of the living God. May their father's God grant them grace to walk in his footsteps, and make their path through life, as his was, that of the just, "which shineth more and more unto the perfect day."

With his bereaved and weeping family we cannot, if we would, refrain from mingling our tears; for they could love him little more than he was beloved by us all. Upon his family the blow which removed him from earth falls with a stunning power; but the church too will feel it not less sensibly. When have we thought of an enterprise for the advancement of religion, either here or elsewhere, with which we did not associate in our minds the name of Marshall? He was in the front rank of every movement. We know not what our heavenly Father designs. Perhaps we leaned too much upon our brother, and God took him away to recall our confidence to Christ. Perchance he intends to teach us that any one man, however influential and devoted, is not necessary to the accomplishment of his purposes. It may be that in this way

he is visiting us in chastisement for our careless disregard of his laws, and our numerous sins and transgressions. Whatever may be true in these respects, to me it appears evident that, if this bereavement is not sanctified to an increase of spirituality, faithfulness, zeal, and readiness to labor and make sacrifices for the cause of Christ among us, it will—it must—result in eminent disaster to the church.

We mourn not for him, therefore, but for ourselves. He has passed the fearful-ness of "death's dark vale"—gone, triumphantly—and now lives with angels, and dear relatives, in the skies. We are the sufferers. Who now shall comfort the crushed hearts that bleed in his desolate chambers? We thank God that they can find consolation, even for this calamity, in the full and rich fountain of Jehovah's love. Thither they have already fled. And in this little church, which, nearly from its beginning has been his care, for the building up, and the spiritual prosperity of which he has toiled so faithfully, for which he has, in private and in public, poured forth so many prayers, and to whose welfare we had accustomed ourselves to think that his exertions, his presence, and his counsels were almost essential,—who shall supply his place? Upon whom shall fall the mantle of Marshall? God of salvation, it is thine own cause. To thee we look. Sustain it by such instrumentality as may please thee. But forsake not, we entreat thee, thy people; nor suffer them to be overcome or discouraged.

Among the characteristics of our dear departed brother, none was more striking than his unwavering christian firmness.

Having devoted himself to Christ at an age so early, and having read much and carefully, and besides availed himself conscientiously, of all the means of grace, and of knowledge, he was well instructed in all that pertains to religion; he possessed an enlarged understanding, and he cherished views which were eminently evangelical. His principles were fixed. No new or ingenious theories, therefore, captivated



him. Grace—abounding grace—was his perpetual theme. For life and salvation he leaned alone on Christ. He had “no confidence in the flesh.” Here he rested joyfully and immovably.

The zeal and usefulness of our brother developed themselves with the first dawn of hope in his soul, and continued throughout life. Scarcely was he fifteen years old when his instrumentality had been honored of God, in bringing to the knowledge of the truth, and to membership in the church, his father and mother, his sisters, and several other relatives. How many since it has been his privilege to lead to the Lamb of God, which taketh away the sin of the world, eternity only will make known.—There, we doubt not, he will find many who will shine for ever, as stars in the crown of his rejoicing.

In his business associations and pursuits, which were often exceedingly extensive, complicated, and laborious, and in his intercourse with men of every character, he was strictly, and in the highest and best sense, a man of honor. The correctness of his judgment may sometimes have been questioned, but his integrity and purity of purpose, no man ever doubted.

For the promptness and regularity with which our lamented brother performed every christian duty, he was particularly remarkable. Business however pressing; the weather however inclement; company however fascinating and delightful; pleasure however seductive, never, so far as my knowledge extends, in a single instance prevented him from filling his place in the sanctuary. If, in the prayer meeting, the church meeting, the monthly concert, with his Sabbath school class, and at all the services of the Lord's day, he was not present, and ready to do his part of every duty, we all knew that he was either sick, or absent from the city. His contributions for every laudable purpose were always prompt, hearty, and liberal. He was ready to labor, and he never hesitated to make any reasonable sacrifice to pro-

mote the cause of Christ in our own church, or to advance anywhere the interests of a pure and evangelical christianity. For zeal and fidelity in all these respects, I believe he was never surpassed.

The qualities I have now described, readily designated him as a suitable man for places of public religious trust. Accordingly he was not only, as we have seen, an officer in his own church, but for many years past, president of the Tennessee Foreign Mission Society, a member of the Board of Education, and trustee of Union University,—a member of the Board of the General Association, of the Bible, and of the Publication Societies, and an officer of nearly all our great national church organizations. His duties of this kind, therefore, were exceedingly numerous, but never neglected. They were all, without any appearance of hurry, with calm conscientiousness, faithfully performed.

Our beloved and lamented brother was particularly a friend to the ministry. He rejoiced to sustain the young novice in the acquisition of knowledge, to urge on the feeble, and to comfort the poor and afflicted. He delighted to welcome, “without money, and without price,” the *Heralds of the Cross* to his hospitable mansion.—Many of them who have enjoyed the pleasure of his society, will long gratefully remember his warm greetings, his solicitude for their comfort, his affectionate admonitions, his pious encouragements, and the force given to their designs and endeavors, by his ready hand and benevolent heart. And, if I may on this melancholy occasion, be permitted to refer to myself, I may be allowed to say, he was *my friend*. His hand was among the first extended to me, when eleven years ago, a stranger I arrived in this city. From that to his last hour, he stood by me. In prosperity he rejoiced with me; in perplexity he gave me counsel; in sickness he was by my bedside; in distress, and in those painful bereavements through which I

have been called to pass, he did the office of a brother; and in my hours of despondency I invariably heard his voice, animating and encouraging me to renewed hope and duty. Sainted brother, by me thou canst never be forgotten!

He was pre-eminently a man of prayer. He lived habitually near the throne of grace. He was familiar with heaven's high communications.

His end was such as from his life might have been anticipated. His general health had been good, yet during a few years past, his attacks of disease had been increasingly frequent, and fearfully violent. But a few weeks since, while on a visit in Mississippi, he was brought near the grave. On his return he told us that he had then thought it probable he should see us no more; but that, in this extremity, his hopes were unfailing, and that he found himself calm, fearless, and fully resigned to the will of God. His business called him to Kentucky, and as soon as he was able to ride he set out. There he was again ill, but had apparently nearly recovered. He had just visited, as he had of late often expressed a desire to do, the church which he at first joined, and the waters where he was baptized. He had, it seems, a presentiment of his death, and told his friends that he apprehended he should never again reach home. On the day of his departure he had gone to spend the afternoon with his brother-in-law. They had talked much, and, as usual, religion was the principal theme. Complaining of a slight indisposition, he threw himself upon the bed, still continuing to converse cheerfully, especially with his sister, remarking to her that the sight of Gilead church, and the little stream where he was buried with Christ in baptism the third of a century ago, was to him like a solemn sermon. These were his last words. He was silent but a few moments; his breathing attracted attention; his brother approached him; a smile was on his countenance, but he was dead!

Thus lived our beloved brother, and thus he died, calmly—

“—As sets the morning star, which goes  
Not down behind the darkened west, nor hides,  
Obscured among the tempests of the sky,  
But melts away into the light of heaven.”

Rest, dearest brother, until we meet thee there, in thy home of bliss! Yet a little longer, a few more contests upon earth, and we will walk together the starry pavements of the skies.

#### LINES,

*Written by Dr. Doddridge; supposed to be spoken to him by a Skulk, placed conspicuously in his Library.*

Why choose you in a maze of books to stay?  
I dictate wisdom in a shorter way;  
Nor need I words my purpose to dispense,  
For books like mine, are powerful eloquence.

Behold these ruins of a human frame,  
And tell me from what sepulchre they came,

My rank, my genius, or my form declare,  
Say, was I great or mean, deform'd or fair,  
The public scandal or the public care?

Alas! thou knowest not; and thy pride must own,

That thou thyself shall be as much unknown;

Thus shall thy features moulder into dust—  
The sparkling eye and smiling cheek be lost;

Thy learned brain shall be to worms a prey.

And every curious trace be gnawn away,  
Learned in vain, till thou the secret have,  
Or to avoid, or triumph o'er the grave!

Vagrant desires and impertinent mirth will be too apt to engage our minds, unless we can possess ourselves in that sobriety of heart, which is above all transient pleasures, and which will fix our affections on things above.—*Wilkes.*

# HISTORY OF THE FIRST BAPTIST CHURCH IN SWANSEA, MASS.

By REV. ADIAL FISHER, *Pastor.*

PART II.—*Embracing about 60 years.*

Elder Ephraim Wheaton, who on the death of Elder Luther, was sole pastor, resided about three and a half miles from the meeting house, a little northwest from where Lucas Wheaton, one of his descendants, now resides, his house being entirely demolished. He appears to have been a man who exerted a great and good influence on the church and on others. His ministry was eminently successful, as is known from 1718, and we presume it was so before. In about five years from that date, he baptized fifty, who united with the church. Of this revival he gave an account in a letter to Mr. Thomas Hollis, of London, an eminent Baptist, who wrote him an answer, with a present of books. During his ministry the church was exceedingly prosperous, though he had become aged. He baptized in the seventeen years of his ministry, of which we have any record, about one hundred, who became members of this church. He was a man of respectable property, and left four sons settled on different portions of his lands. His posterity is numerous and respectable; one of them an eminent physician in Providence, more than 80 years old; and one of them is a minister from the U. States to a Foreign Court. Judge Wheaton, of Norton, the Rev. Henry Jackson, of New- Bedford, the present Governor of Rhode Island, and the Wheatons at Warren, and some of those who reside near the old homestead, all descended from him. He continued to discharge the duties of the ministry to some extent to near the close of his life, although part of the time he was assisted by a colleague. It is handed down in the family connexion, as Dr. Wheaton sometime since informed me, that he went into the field to catch a coltish horse, and on attempting to take it, he was kicked in the lower part of his bowels and went to his house; as he went over the threshold he said he should never go out of it again, alive; and so it proved. He lived but a short time, and departed this life April 26, 1734, in the 75th year of his age. He was in his latter years quite corpulent. He was buried in the grave yard a short distance north of Dr. Samuel Bullock's residence in Rehoboth. A decent stone is erected over his grave.

Not long after the death of Elder Luther, Elder Wheaton desired the church to appoint some brethren to assist in conference meetings, especially as he lived at such a distance from the centre; and Deacon Harding and John Devotion were appointed to render the assistance needed. But this seems not to have been considered sufficient, for in 1719, the church did regularly proceed and choose John Devotion for their Elder and Pastor, to preach the word to them as a colleague with Elder Wheaton. He received a nearly unanimous vote, about sixty. But he did not accept their choice, or enter on the work of preaching at all. He was employed in keeping a town school near or quite thirty years, and was an efficient member of the church. Elder W. seems to have continued to feel the need of help, and some provision was made, but only temporary. Mr. Comer\* preached here about three months, and then left for Newport, in 1725. In 1729, arrangements were made with Rev. John Callender to settle with this church, and he accepted the proposals made to him. The sum offered him is not stated, but they insured him an honorable support. He preached to this people about two years without ordination, and married the daughter of Deacon Richard Harding, and then went to Newport and became pastor of the First Baptist Church in that place, being ordained Oct. 16, 1731. He was the author of the celebrated Century Sermon, containing the most authentic information respecting the early history of Rhode Island. He was a man of public education, and died aged forty-two. He was eminent in his day. After his removal from this place, Elder Wheaton was again alone till a short time before his death, when Mr. Samuel Maxwell was employed as an assistant, and April 18, 1733, was ordained the pastor of the church with Mr. W. It appears by the records, that Elder Henry Sweeting was a member of this church for some years before 1730, and resided in the place. He was not, however, so far as appears, employed here as a preacher, for what reason is unknown. He might have been unable to preach. It is evident that he was a man of considerable property and standing. In 1725, he made a present to the church of four pounds, to be committed

\* Mr. Comer preached here his first sermon May 9, 1725; a little short of twenty-one.

to the deacons, three to Deacon Harding, and one to Deacon Thomas, to be kept till it had been sufficiently increased to make it enough for the purchase of furniture for the Lord's table. We hear nothing further of it till 1734, Jan. 6, when Deacon Jonathan Kingsley received the three pounds from Deacon Harding, and laid it out according to the direction of the donor. Whether all the furniture now in possession of the church was procured then or not, I am unable to say; there is one cup of silver, weighing about six ounces, avoirdupois; the rest is pewter. On the bottom of the silver cup are the letters H. S. in a line, with a crown below them, and under that the letter C.

In 1718, John Thomas and Richard Harding were elected Deacons of this church, and soon after ordained, with Nathaniel Luther, who, as appears, was chosen before. One of them, Richard Harding, took offence, probably in relation to the church lands, which he attempted to take from the church, as will be more fully shown hereafter, and was put out of his office, and probably out of the church, though of that there is no certain record. The other two died in the discharge of their holy trust.

During Elder W's ministry, by the request of the First Baptist Church in Newport, a large committee was sent to assist them in adjusting some differences which had arisen among them. Of this whole transaction there are full records on the church book. From the number sent, it would seem that this church then contained much strength. Two ministers, two deacons, and eleven brethren, went as a committee, and did what they could to set things aright in that church.

In 1731, the members of this church, living in that part of Rehoboth called Oak Swamp, petitioned the church for liberty to worship by themselves, and ultimately to become a church. This petition was granted, and on Jan. 20. 1732, they were regularly constituted into a Baptist church in fellowship with this church. For this purpose sixteen brethren and eighteen sisters were dismissed from this body. How many more there were we cannot say. Elder Comer, and probably his wife, were united in this movement, so that there might have been forty or more at the outset. Elder Comer was installed their pastor Jan. 26, the next Wednesday after; and about this time they erected a meeting house, so that their prospects must

have been very flattering. Elder C. was a man of gifts and respectable education, united with great seriousness and pious feeling. Mr. Wheaton, though more than seventy years old, preached at his installation, and gave the right hand of fellowship. Not long after the organization of the church, nine more were dismissed to join this new body, three brethren and six sisters. The removal of so many members must have made quite a draft from the old church, but they were numerous and strong still. After the organization of the Rehoboth church, there was still left, as is nearly certain, one hundred and fifty, and perhaps more.

In the covenant of this church, as it was when first adopted, there was one paragraph protesting against all separations from such as were hopeful members of Christ, and expressing a willingness and desire to hold communion with all such. By this article they seem to have expected that the churches in the Colony would have been willing to acknowledge them as a church of Christ, and so to have treated them; but in that they were disappointed. After a length of time, if not from the beginning, the neighboring churches refused to acknowledge them as a church of Christ, rejecting some of their members who desired to enjoy privileges with them, and took into their bosom excluded, disorderly members of this body. During Elder Wheaton's ministry, but at what exact date is not known, an important alteration was made in that part to which we have referred. The fact that Pedobaptists were seeking their injury, instead of wishing their fellowship, led this church to question whether they were acting on right principles. In order to be set right, they called a council from the churches in Providence, Newport, and Boston, which resulted in the alteration then made. "These elders and messengers did declare, that from that forward, we should keep and maintain a strict and entire communion according to the rules of God's word, set up our stand there, which thing we then did, and by the grace of God given to us, have ever since been in the practice of, and for the reasons above written, do now declare, that we neither can nor will have church communion with any but such as are saints by being initiated into the church, being baptized according to the order of the gospel upon a profession of their repentance toward God and faith in our Lord Jesus Christ, and

with our communion thus with each other, we hope through the mercy of God in Christ Jesus to upward, that we have and shall have continued unto us for ever, our fellowship with the Father; and with the Son, and with the Holy Ghost." To this document as appended, Elder Wheaton's name is signed, with seven others.

It appears by the Covenant as when first adopted and its alteration, that there was then a very different feeling toward Baptists by other denominations from what there is now. Then, while Baptists would gladly have communed with them, but they would not permit them to commune with them, but now, when Baptists do not think it consistent to commune with other denominations, they are almost angry with us because we cannot do it. We are led from the facts in the case to half suspect that if it were not a convenient string to harp upon, that they would have no great hankering to commune with us now.

On the death of Mr. Wheaton, Mr. Maxwell became sole pastor. For some time he appears to have been quite successful in his ministry, so that in the six years that he was the pastor of this church, he baptized about fifty. In 1739 he became a Sabbatarian. As this was not the faith of this church, it was thought improper to continue him in the pastoral office. "After having the subject under consideration for several months, April 15, 1739, being church meeting day, then, according to the church's agreement on March the first, the church came together, and after solemn prayer to God for his guidance and direction, Elder Maxwell called for a written vote to know whether they would grant him his request; then to dismiss him from the office of an elder; the church then brought in their votes, and when the votes were told by Mr. Maxwell and others, he was dismissed from his office in the church of Swansea by a major vote of the church for two reasons: 1. For his unsteadiness in his conduct. 2. For changing his opinion to keep the seventh day, contrary to the faith and constitution of this church. 3. In answer to his urgent request." N. B. The last reason appears to have been entered afterwards.

Mr. Maxwell was unsettled in his mind at Newport, before he came here. At one time he was about to preach, and then he gave it up; then he was about to join the Pedobaptists, and then he came back; and so he continued to be fluctuating.

He was three or four years pastor of the church in Rehoboth, and lived to old age. Mr. Maxwell was thought a pious man, but being unsteady in character, he occasioned much unhappiness in the churches with which he was connected.

During Mr. Maxwell's ministry, the brethren of this church residing at Bellingham, were permitted, in 1736, to hold meetings as a branch of this body, which they did. The year after, 1737, they were formed into a regular church; but the number that went from this church is no where stated; probably not more than a dozen. That was the second church that was formed from this body.

For two or three years, the church were without a pastor; but at length they succeeded in securing the labors of Elder Benjamin Harrington for their minister. He was from Canterbury, Conn. He first visited this place April 18, 1742; and after making another visit in May, he moved his family to this place, and on the first day of July, the church elected him their pastor. On the 29th of the same July, the congregation met, and concurred unanimously in the choice of the church. With the help of Rev. John Callender, of Newport, and delegates with him, he was installed August 15, 1742. He was a man of more than ordinary talents in preaching, so that the house was unusually full.

Many were added to the church under his ministry, but at length his character suffered from reports that he was guilty of unchaste conduct, which much sunk his influence. Whether there was ground for these suspicions or not cannot now be told, but the impression handed down from that time is, that he was guilty. At any rate, he left the place without having the thing properly cleared up. He afterwards returned, and was dismissed from his office "May 3, 1750, for two reasons: 1. For his misconduct. 2. For going away, and leaving the church which he had taken the charge of." He labored for this people about six years, in that time he baptized about eighty, who became members of this church.

In 1725, Jonathan Kingsley and Benjamin Cole were elected to the office of deacons. These men served, for aught that appears to the contrary, long and honorably in the office they filled, and died in old age; Deacon Kingsley in 1760, Deacon Cole in 1748. They discharged very

important trusts for the church in their day and generation.

In the same year the above brethren were chosen deacons. Brother John Allen made a donation to the church of ten pounds, and Brother Francis Wilson five pounds, for general purposes. In 1738, ten pounds was given by Brother James Paddock, the use of it for the poor of the church.

In March, 1748, Mr. Jabez Wood, of Middleborough, a member of this church, having commenced preaching, was requested to supply the pulpit for the present; although Mr. Harrington had gone from here, yet he had not been dismissed. Mr. Wood supplied the church about three years and a half before he was ordained. In this time it seems there was much question whether he was the man they needed. What was the principal reason for this doubt cannot perhaps be now fully known; but some thought him unsound in doctrine, and some that he took undue measures to obtain the place. After considerable altercation, he was ordained, September 5, 1751, and became pastor of the church. The ministers sent to attend his ordination, were Elders Marsh, of Sutton, Upham, and Round. Up to this time this church had been prosperous. The ministers had for the most part been able men; and Calvinistic in their views of religion; but Mr. Wood was not Calvinistic, holding, at least in part, Arminian doctrine. His talents were moderate. He was not chosen by a unanimous vote, either in church or congregation, so that there were those who held back. Mr. W. was grandson to Thomas Nelson, of Middleborough, who had become a member of this church before 1718.

He was so much dissatisfied with his settlement here, that he removed his standing from this church to Rehoboth. Backus says he thought Mr. Wood used deceitful measures to get the place here, because there was a farm. This Thomas Nelson was the ancestor of the late Wm. Nelson, Samuel Nelson, Ebenezer Nelson, and Dr. Thomas Nelson, who died at Bristol, R. I., a few years since, Stephen S. Nelson, now resident of Amherst, and Ebenezer Nelson, the present pastor of the Central Baptist church in Middleborough. The three first named were brothers, and highly respectable ministers in their day. Others, besides Father Nelson, left this church and joined to others. At length, however, the church went on, and Mr. Wood con-

tinued his pastoral office till 1779; when he was dismissed. He was somewhat successful in his work, for in about three or four years, between thirty and forty were added to the church under his ministry in which time he was settled.

In 1759, members that had gone out from this church to Swago, N. Y., or probably what is now called Oswego, were, with others, formed into a church by the help of Elder Wood, and Deacon Robert Wheaton and Amos Thomas, delegates with him, and Ephraim Bullock and Coomer Bullock, were ordained as their ministers. This was the third church that went out from this.

October 4, 1764, twenty-four brethren and sisters were dismissed to form a church at Warren, south of us, and they, with others, were regularly organized in gospel order, and Rev. James Manning was settled as their pastor. All the circumstances of this secession were happy, as is evident from the records. The removal of so many valuable members, of course weakened us, but still the church went on, and to some extent prospered.

In consequence of the death of the former deacons, they were now without those necessary officers. To supply this deficiency, August 6, 1752, Robert Wheaton and Thomas Peck were chosen to the office of deacons. Deacon Peck continued to discharge the duties of his office till his death, 1770. He was also useful in expounding the scriptures, so that by the vote of the church, he carried on worship in the absence of the pastor, for a length of time. His wife was a woman of great worth; she was a long time a midwife, and survived her husband more than thirty years, to upwards of ninety. She assisted at the birth of about three thousand children, and was remarkably successful. Deacon Wheaton was highly esteemed, too, in his day. He lived to a great age, and died Nov. 22, 1780, aged 93. He was the son of Elder Wheaton.

Brother Benjamin Kingsley, a distinguished member of this church, died April 19, 1767, aged 67. He kept the records of the church for several years, which are valuable. Deacon Peck took the book on his election but he survived only three years, when his place as clerk and deacon was supplied by the choice of Nicholas Thomas, 1770.

In 1771, Deacon N. Thomas was removed from his sphere of usefulness on earth, to rest with God. The loss of him

and Deacon Peck so recently, must have been greatly felt. The circumstance that they lived near the meeting house, was favorable to their usefulness while living, and to the loss felt when gone. Deacon Thomas remembered the church when he left it, by leaving his land on the north side of the great road leading from Providence to Fall River, to the use of the ministry, with some money, which his widow increased on her death, about twenty years after, by twenty pounds.

On Deacon Thomas's decease, Brother David Kingsley was elected clerk. This office he sustained near fifty years. He was also, in 1776, chosen Deacon, which office he held more than fifty years. He died Oct. 25, 1830, aged 92. In 1771, Thomas Kingsley was chosen deacon; he held this office till his death, in 1809, aged 83. In 1772, Aaron Barney was chosen deacon, but he soon moved away, and David Kingsley was chosen to supply his place.

In 1776, by the request of the First Baptist church in Sutton, Elder Wood, Deacon Thomas Kingsley, Jonathan Cole, Beriah Willis, and Stephen Bullock, went and made them a friendly visit. They found them with a pastor travelling in the truth and prospering. This church had from the first maintained a friendly connexion with the brethren at Sutton. It was not long, however, before they had trouble with their pastor, Jeremiah Barstow, and this church passed a vote that they would not even hold transient communion with him.

In those days, when Baptists were rare, such intercourse as is described above, was precious. We can now scarcely understand its value.

In 1778, three brethren and two sisters, members of this church, having removed their residence to Guilford, Vt., desired letters of dismission to join with others in that place to organize a church. The church having satisfied themselves of the soundness of the faith and practice of the brethren about to be constituted into a church, dismissed the five members according to their request.

During Elder Woods' ministry, there was a difficulty with the church in Rehoboth, and this church did not commune with that for a time. Attempts were made to adjust the difficulty, and at length it was partially settled; but the roots sprang up in a growth of bitterness. At first, the church in Rehoboth had received

an excluded member, which gave great grief to this church. Ultimately the thing died away, and the remains of that church joined here. From 1750, onward, there was a considerable number joined this church from Freetown. These afterwards, as is probable, united with others in forming what is now Fall River church. A number of these were of the name of Boomer.—the late Elder James Boomer, of Charlton, and his son, Job Burdon Boomer, for more than twenty years pastor of a church in Sutton, and another pastor of the south Baptist church in Wrentham, were descendants from those once members in this church. When on the north, within about three miles, in Rehoboth, there was a Baptist church, and within three miles, in Warren, on the south, was another, and on the east, a Six Principle Baptist church, within about two miles, it might be expected that the prospects of this church would become less promising, and so it was. When it is also considered that Mr. Wood was not a man of more than ordinary talent in any respect, and not much in favor of the great doctrines of grace, on which our churches rest, it is not strange that the church declined. After having served this church more than thirty years, in 1779 he vacated the place, and removed to Guilford, in Vermont, where he died in 1794. He sustained a good religious character, and did much good in this place. The number of members in the church when he left it, is not known, as no list of members has ever been kept, and the alterations, except by baptism, were never kept with any thing like accuracy. Mr. Wood baptized during his ministry, including a few by others before he was ordained, and after, about one hundred and thirty-one.

There may not be a more suitable place in this history, to note a few things which are connected with the affairs of the church, though they make no direct part of its history. It was the design of the early settlers of this colony, as well as several others, to require every town to be furnished with the ministry of the gospel at the expense of the inhabitants. The Massachusetts was more rigid in this thing than the Plymouth, so that when this colony was united to Massachusetts, this thing was more hardly urged than before. This town of Swansea having been settled mostly under the influence of Baptists, it was from its earliest settlement designed to be kept clear from every thing like coercion

in religion. The principle on which it commenced, was that the ministrations of the gospel was essential to the best interests of mankind; but it was held that this ministrations should be sustained by the voluntary contributions of its friends. This principle has been maintained in the town from the first till now. There was an attempt made by the government, early in the 18th century, to compel the town to receive such a ministry as suited the government of the state. To prevent this, the church proposed to the town to receive Mr. Luther, and afterwards Mr. Wheaton, Mr. Maxwell, Mr. Harrington, and Mr. Wood as their ministers; that thereby they might escape the penalties of the law. At first the town hesitated, but at length this was thought the wisest course, and they were respectively elected ministers of the town. In taking this course, the ministers were brought to say in writing, that they did not consider the town under any obligation to do any thing towards their support. Several of these documents are on the records of the town.

But the powers that be were not exactly satisfied with this, and a complaint was made in one or more cases against the town, and the Court of Sessions summoned them to answer to this complaint, and they appeared by their officers, before the Court at Bristol, where they showed that they had a minister according to law. Upon this they were dismissed on paying the cost. So the minister of the other Baptist church was one or more times received as the town minister on the same condition. Most were doubtless conscientious in this thing, while some found an excuse for covetousness and looseness in general. This plan of operation succeeded so effectually that no money was ever raised by the town for the support of ministers. After that part of Swansea, which is now Barrington, set up a meeting by themselves, they applied to the town for money to pay their minister, or liberty to be a town by themselves, but this application was rejected. They did, however, succeed in being constituted into a town in 1719,\* and managed their affairs in their own way. Those members who lived in the neighboring town of Rehoboth, did not so easily escape. In 1729 Ephraim Whea-

ton, junior, son of Elder Wheaton, Obadiah Bowen, Azarikim Pierce, Jonathan Thurber, Jeremiah Ormsbee, Squire Wheeler, David Bullock, Samuel Goff, Joseph Bowen, James Hicks, Seth Gurney, Edmund Ingalls, Benj. Ingalls, Ephraim Martin, Mial Pierce, Samuel Thurber, Wm. Wheeler, Philip Wheeler, Gideon Hammond, Jeremiah Ormsbee, Jr., Ephraim Martin, Jr., John Jones, James Lewis, Thomas Horton, Richard Round, Jotham Carpenter, Samuel Bullock, Richard Bullock, with two Quakers, and two Episcopalians, were imprisoned in Bristol jail, most of them March 3d. They sent a petition to the governor for relief, to which he gave heed, and ordered the chief justice of the county court, Seth Williams, to look into the affair, and if he could do it, to let them have their liberty. He went to Bristol, but afforded little hope to the prisoners. Their circumstances were painful, and their friends paid the taxes, and they went home. While they were in jail, Mr. Comer, who was then at Newport, came and visited them, and preached to them in prison, March 11, 1729. Lest further complaints should be sent to England, the Massachusetts Legislature so altered their law, that the polls and estates of dissenters should be exempted from taxes to other ministers. But as if to harass their victims, this law was to extend only to 1733.\* While we call to recollection these sufferings of our fathers, we ought to be unfeignedly thankful that we have fallen upon better times.

Another thing which claims our attention, is lands and other property belonging to the church. The origin of these funds was in the pastor's and teacher's lands, laid out by the town of Swansea. The proprietors were divided into three ranks. Those in the first rank were to receive three acres as often as those in the second rank received two acres, and the third one acre. The pastor was reckoned in the first rank, and so was the teacher. As different parts of the town were surveyed off to the proprietors, the proper share was set off for ministerial lands. The lands so set off amounted to several hundred acres, scattered over different parts of the town, sometimes in six acre lots, and in others larger ones. At first these were not very valuable, and produced either little or nothing, but as the land

\* At this time Massachusetts held the towns of Barrington, Warren, Bristol, Tiverton, and Little Compton, now in R. I., and the courts for this county were held at Bristol.

\* Backus, Vol. 2, pp. 85-89. Comer's Journal, Vol. 2, p. 7. History of Mass, p. 86.



in the town was taken up and became valuable, these lands increased in value. Lying as they did, in different places, they were liable to be trespassed upon, and were trepassed upon to a great extent. This church, as is probable, at first did not take possession of them. Their first ministers were proprietors in the first rank, and did not need the land, as they had all they wanted themselves. Their third minister, Mr. Wheaton, lived, as has been stated, in Rehoboth, and had extensive lands, which made it undesirable for him to be possessor of the pastor's and teacher's lands in Swansea.

These lands not being taken up and occupied at first, the proprietors had kept possession of them, and in some cases, if not in all, the lands were leased out by them. Deacon Harding occupied the present farm of the church, called the sixty acre lot, under the proprietors. There seems to have been some doubt whether the proprietors could hold these lands, even among themselves, as, March 10, 1720, at a regular meeting, they appointed a committee of five,\* to search and see if these lands had ever been legally appropriated to the support of the ministry. In case no such appropriation had been made, they would of course belong to the proprietors. This committee reported that they had examined the records, and found to their satisfaction that the proprietors had never alienated their lands to pastors and teachers: this report the proprietors accepted. Five of the proprietors protested against the acceptance of that report. Their names were Benj. Carpenter, Thomas Easterbrooks, John Winnicut, Doct. Job Easterbrooks, and Barnard Haile.

It is presumed by what followed, that many questioned the legality of this measure. Why deacon Harding and Mr. Butterworth, who were members of the church, should have united in such a report, we cannot now certainly know. Feb. 1721, the church appointed a committee to consult with the church in Barrington, on a division of these lands between this church and that, and also "to take all lawful methods for the confirming the same to each of the said churches, as shall be by said committee agreed upon." What may seem strange, two of the proprietors' committee were on this committee,—deacon

Harding and J. Butterworth. This committee, as is probable, acted as they were directed, but how far we know not. Feb. 1, 1722, the church appointed these two brethren, with Hezekiah Luther, to meet a committee of the town, to separate the school lands from the ministerial lands. Previous to that it appears that they were together. From this date to 1729, things were stationary, so far as is known from the records; then the church no doubt from kind motives, gave written assurances to deacon Harding that he should not be suddenly turned off from the farm on which he lived, provided it should prove to belong to the church. The next year, May 7, 1730, another committee was appointed, consisting of John Round, John Martin, Lemuel Millard, Isaac Wheaton, and Jonathan Kingsley, to take possession of the pastor's and teacher's lands, to rent them, remove incumbrances, and render them profitable in the support of the ministry. It would appear that this committee was not idle, for in July following, three of the above committee, viz: John Round, John Martin, and Jonathan Kingsley were appointed as agents to take legal measures to eject Richard Harding from the farm which he then had in possession. The courts were then held in Bristol, and there the said Harding was cited before the court of common pleas. The case was tried before the lower court, and decided in favor of the church, and being carried up to the supreme court, was decided in like manner, as will be seen by the following account of it, from the 233d page of the church Book of Records.

"The church having chosen a committee of five men, and impowered them to act for and in behalf of ye pastor and church in that matter about ye pastor's and teachers' land, as may be seen page 231, the committee commenced an action of trespass and ejectment against Mr. Richard Harding, who lived on a sixty acre lot, laid out and recorded a pastor's lot; ye said Harding having a lease from the proprietors of Swansea; the said action to be heard and tryed at the Inferior Court of Common Pleas, held at Bristol, for the county of Bristol, on the second Tuesday of July, 1730, and the case being heard and tryed, the church by their agents recovered judgment,—the proprietors appeal to ye Superior Court, to be held at Bristol ye second Tuesday of September next, and there at said court, the case being heard and tryed, the church recover-

\*This committee consisted of Joseph Butterworth, Richard Harding, Joseph Winslow, Pelatiah Morse, and Wm. Salisbury.

ed judgment for the possession of the sixty acres of land sued for, and cost of suit; and accordingly on the third day of November next after, the Sheriff came and gave possession to said committee by turf and twig."

This decision of the court settled the question of title to the pastor's and teacher's lands. The church did, notwithstanding all the trouble and cost to which they had been subjected in getting possession of their just rights, agree to give to deacon Harding one hundred and twenty-five pounds as a compensation for his betterments, as estimated by men appointed for that purpose. There was farther action of the church in getting the school lands separated from the ministerial lands, and effecting a division between this church and that at Barrington. This church by agreement retained three-fifths, and Barrington had the other two-fifths. Ultimately the lands at Barrington were bought by this church for forty-five pounds, ten shillings. This took place in July, 1745. (See Records, pp. 245 and 246.)

There have been some members of the church who have been willing to add something to its funds. We have already said that Elder Henry Sweeting made a donation to the church for the purchase of communion furniture.

Brethren John Alten and Francis Wilson made donations to the church, the first of ten pounds, the latter five pounds. These donations were appropriated towards the payment of the one hundred and twenty-five pounds given deacon Harding for betterments.

About 1738, James Paddock gave ten pounds for the use of the poor of the church. This sum was ordered to be put out to interest, that the income might be used for the object for which it was given. This fund is not now in existence, but what has become of it cannot be ascertained. In 1742 liberty was petitioned from the general court to sell the wild lands belonging to the church. This liberty was probably given, though there is no record of their sale. The object was, or should have been, to furnish a maintenance for the minister. But the avails were sometimes used for other purposes. The meeting house was repaired from the rents of the lands in 1740, and in 1752 the board of the council conveyed for the ordination of Mr. Wood, was paid out of the same means.

We have already had occasion to say that the lands for the minister's support

were sometimes trespassed upon. This was done not only by men making no pretensions to religion, but by the members of the church, and this wrong was persisted in, as is evident from the action of the church in relation to them. It is painful to record such things, but the faithful historian is bound to tell the whole truth. Such deeds instead of being less sinful in men professing to be christians, are many-fold worse. And in some other ways there has been a disposition manifested to pervert these sacred funds to other purposes than those for which they were given.

Jan. 7, 1748, liberty was given to the neighbors to set a school house on the ministerial land, on the east end of the piece now owned by Mr. Watson.

In 1755 the general court was petitioned to appoint some one to sign the deeds of lands sold by the church. It is likely that the petition was granted, though that is not on record.

In October of that year a three cornered lot was sold, and the avails were appropriated to the purchase of one thousand chesnut rails to put on the farm.

May 6, 1756, the church voted that so much of the interest of the church's money be used as will pay Walter Haile for doctoring sister Elizabeth Busher, in the year 1755.

In the year 1756, the church directed their agents to prosecute John Cole and others for trespass.

Sept. 7, 1758, there being some contention with some of the inhabitants of Warren, about a road across the church lands. Although the church considered this contention unreasonable, yet they purchased a strip of land for a road and gave it to them, to save any farther trouble.

Feb. 7, 1760, the interest on the eighty pounds was voted to Elder Wood, to buy his wood. This appears to be the first interest appropriated to the use of the minister. And this is the first account we have of this eighty pounds,—it doubtless arose from sales of lands.

Feb. 5, 1761, the church voted to appropriate the interest on the money arising from the sales of lands, divided to Barrington, and afterwards bought by this church, and since sold, to pay the debt remaining due for repairing the meeting house.

July 7, 1763, the church voted to repair the parsonage house out of the same interest.

June 6, 1765, voted to sell seventeen rods off from the south end of the meeting

house lot for four dollars, to Joseph Sanders, and the money to be put at interest. This sale was made as voted.

The interest of the eighty pounds was appropriated to the Elder four or five years, and he probably had it as long as he was the pastor of the church, though it is not recorded.

Many years ago the town presumed to vote to take the pastor's and teacher's lands into their hands, and appointed a committee to rent them out and divide the avails of them equally between this church, Barrington church, and the east Baptist church in Swansea. A protest was entered against this proceeding, signed by the members of this church, and the congregation connected with them. In this protest the signers state that these lands were by a decision of court declared to belong to this church. Whether this protest convinced the town of their error or not, is not now known; but they never carried their vote into effect. Since that time the possession of the church has been peaceable.

March 2, 1780, the church voted that the interest on the eighty pounds be paid to Elder Charles Thompson, as he was then pastor of the church.

May 1, 1783, the church voted to sell their land on Sisson's Neck. In accordance with this order, that land was sold for one hundred and thirty-five dollars, to David Barton.

In the year 1784, the parsonage house having become very much out of order, it was thought advisable to take down the old kitchen and the chimney, and build the chimney anew, and put up a litter the whole length of the house, in which there might be a kitchen and some other necessary rooms. Brethren Andrew Cole, Benj. Martin, and David Kingsley were appointed to attend to that business. This committee attended to the business committed to them, as is understood from tradition, and from the appointment of a committee to settle with them, Dec. 1785. The expense was seventeen pounds, sixteen shillings, and six pence, nearly sixty dollars. This was advanced by a few brethren, and they were paid as the interest came due on certain moneys set apart for the repairing of the parsonage buildings. The church do not seem to have thought of giving a dollar out of their own purses.

Aug. 6, 1789, the notes of the church in the hands of their committee, amounting to two hundred and eighty-five pounds, twelve shillings, and nine pence, or nine

hundred and fifty-two dollars, twelve and a half cents were put into the hands of Elisha Burr, that he might collect the interest, and pay over to Mr. Thompson.

Deacon Nicholas Thomas, who died 1771, left by will the land now owned by the church, lying on the north side of the road leading from Providence to Fall River, and the lot now owned by David Kingsley, which lies south of his house and barn.—But with this reserve:—that his widow should occupy that part which is now the church's property, during her life, and that Scipio Brayton, a colored man, who had been a slave to deacon Thomas, should occupy the rest during his life, and have a cord and a half of wood a year besides. The land in the hands of the widow came into the hands of the church on her demise, in 1791, and the other part on the death of the colored man, in 1815. On the death of the widow Thomas, they received of her executor, Judge Stephen Bullock, twenty pounds bequeathed by her to the church, and fifteen pounds from the will of Deacon Thomas, which was to come to the church on the death of his widow, making in all thirty-five pounds, or one hundred and sixteen dollars, sixty-seven cents. The land and the interest on the money were voted to Elder Thompson.—Thus it appears that in 1792, the church had, besides much more land than they now have, one thousand and sixty-eight dollars, sixty-seven cents.

Oct. 6, 1808, the buildings on the ministerial farm being out of repair, a committee was appointed to make such repairs as were necessary. This was after Mr. Northup had left them. The sum expended is not stated, but the expense was paid out of the interest on funded money.

Oct. 3, 1811, the church voted that Stephen Bullock dispose of wood on a part of the farm, the locust trees, and the old barn, and erect a new one.

Oct. 1, 1813, the barn being completed, a committee of the church settled with Stephen Bullock for building it. The cost is not stated. The barn is thirty feet long and twenty-two feet wide.

In 1825, the parsonage house was taken down, and a new house erected, thirty-four feet long, twenty-seven feet wide, and one story high, at a cost of five hundred dollars. Before this, the Cole farm, as it was called, adjoining this farm, was purchased for eight hundred and fifty dollars, and held several years, when it was sold for five hundred and twenty-five dollars.

About two hundred dollars was lost that had been lent to deacon Thomas Kingsley. In 1836 a lot of wood was sold, with the avails of which the house was painted and repaired, and some other betterments were made. In the winter of 1843 a wood and chaise house was erected, at a cost of about sixty dollars. The fund in money is now about three hundred and thirty dollars. The farm with its appurtenances is worth about twenty-five hundred dollars. It is likely that with better management the church might now have been worth five thousand dollars or more.

### PART III.—*Concluded.*

Mr. Wood left this church about 1779, the precise time not being on record. The church at that time was in a low state, and much reduced in numbers. This was in the heat of the revolutionary war, when the whole country was in perilous circumstances, and this people was not exempt. But those nearer the sea-shore felt the calamities of war more than those in the interior. Warren experienced great inconvenience from this cause as early as 1777, so that the Rev. Charles Thompson, who had been the pastor of that church five or six years, was under the necessity of leaving the place. The church, which had been prosperous under the Rev. James Manning, their first minister, till he removed to Providence, on the removal of the college to that town, in 1770, and under Mr. Thompson, who commenced his ministry there in the winter of 1770-71, till the calamities of the war scattered the church, for safety, and compelled the minister to quit the place.—“On the 25th day of May, 1778, a party of British troops from R. I., made an excursion, and came to Warren, when after doing considerable damage to the inhabitants, burnt the meeting house and parsonage to the ground.”—See Rec. of War. ch. p. 29, vol. 1.

The members of the church that remained not being in circumstances to maintain their worship in their scattered and depressed state, proposed to come up here and enjoy privileges with this church till they should be able to sustain a meeting in Warren as before;—this proposal was accepted, and the brethren in that manner joined with this church. Mr. Thompson at this time was a chaplain in the American army. But he was at home at Warren at the time of the burning of the meeting house and the parsonage

house, and was taken prisoner and carried to Newport, where he was kept about a month, when he was released, he knew not how. After he had temporarily resided at Ashford, Conn., and preached for a time at several places, he was settled over this church in the fall of 1779. The date of his reception into this church as a member and pastor, is Oct. 7, 1779. The brethren at Warren had probably encouraged this settlement. Mr. Thompson now found himself among his former brethren, and entered upon the duties of his office in favorable circumstances. The accession of help from Warren, and the settlement of a minister so deservedly eminent, put new life into this church. The Lord evidently came with Mr. T., as he baptized one only three days after his election as pastor, and two more before the 1st of Jan., 1780. During that winter following there was a great revival of religion, which continued, more or less, through the year 1780. This has been called the year of the great revival, not only in this church, but throughout the country. Those that remain speak of that revival with great interest. Those baptized were of various ages, from youth to old age. The number baptized in 1780 was sixty-seven, and 1781 five more, making to the end of that year just seventy-five: of these thirty-five were men, and forty women. From twenty-five to thirty of these were from Warren, about half of the rest were from Rehoboth, with a few from other places, and the rest from Swansea. Among those baptized was the wife of the pastor, March 14, 1780. Besides those baptized by Elder T., there were seven others added to the church up to Jan., 1782. During the year 1780, the remains of Elder John Hix's church joined this church, in the same manner as the Warren brethren had done. This church was formed about 1762, and settled Elder John Hix their pastor at that time. It was raised up in consequence of the bad state of the church that had been formed under Elder Corner. Elder H. was a sound Calvinistic preacher, and the church at its organization was with him. But in 1771 a great revival took place, in which he baptized sixty. and Rev. Elhanan Winchester, who afterwards became a Restorationist, twenty more while he was sick, when new terms of communion were introduced, called open communion, which divided the church, and left Elder John Hix's part weak. His son, Jacob Hix, was ordained over the other party. The part that adhered to Elder John Hix

were those who joined here, as above stated. The last member of that church was the late Joseph Pierce, who died July, 1840, upwards of eighty years old. He had been a consistent christian for sixty-nine years, and died in hope of eternal life. Taking the church as it was when Mr. Thompson became its pastor, those from Warren and Elder Hix's churches, and the newly added members, it was in 1781 large, and in some respects strong. There is no means of knowing the exact number, but there must have been nearly or quite two hundred, including the Warren and Rehoboth members. In the years 1782-3 only six were added to the church. For five or six years, to 1789, nearly six years, not one was added to the church. This must have been a dark time, and especially so, as in 1786 the Warren brethren went back, were reorganized, built them a meeting house, and enjoyed the preaching of the gospel, and as there were many other diminutions by death and otherwise. Those who went back to Warren, who had put themselves under the care of this church, were seventeen, and those dismissed as members were eleven, making twenty-eight. During the great revival the congregation in Swansea was large, but in 1784 to 1789 it was frequently small, and sometimes discouragingly small. In 1789 the Lord was pleased in great mercy again to appear to build up Zion. In that year fifty-four were baptized, which encouraged the hearts of the pastor and the church. The number that survive who joined in this revival is very small, and those in 1780 still less. Of those who came into the church in the revival of 1789, twenty were males, and thirty-four females. This was a very interesting revival of religion, and added greatly to the strength of the church, though it was not as powerful as that of 1780. It seems that a night succeeded this day of light and joy, as from Nov. 22, 1789 to Oct. 19, 1791, nearly two years, there was not a member added to the church, and then only one, when the darkness continued till Dec. 7, 1794, more than three years more, without one addition. There was then one solitary baptism of a man from Freetown, quite at a distance from this church. It was then nearly two years more before there was another baptism. In 1795 there was one addition, probably by letter, though that is not said. In the latter part of 1796, three were added by baptism. From this time to the commencement of 1801, twelve

were baptized, and one by letter. Although there was something in this time to encourage, yet it was the day of small things. No doubt Mr. Thompson had many days of discouragement, but he persevered, and again the Lord appeared for his people. The year 1801 was a year of release, a year of refreshing from the presence of the Lord. In that year twenty-six were baptized and admitted to the church. The work of the Lord during this revival was not as extensive as those of 1780 and 1789, but it was a blessed work, and strengthened the hands of the Lord's people. The last baptism in this place by Mr. Thompson was Sept. 5, 1802. At the close of 1802 he closed his ministry, after having served this church a little more than twenty-three years. About 1800 and 1801 there were some in the church who embraced the doctrine of the Universalists, which occasioned some uneasiness, and two or three were excluded for holding that doctrine.—Mr. Thompson endeavored, while he was pastor of this church, to maintain a good discipline, and so kept wickedness in practice and dangerous errors in doctrine out of the house of God. During his ministry one hundred and seventy-six were baptized by him and added to the church, and at least fifteen more otherwise, and probably some more, in all about two hundred. As there is no means of knowing how large the church was when Mr. Thompson commenced his ministry in this place, so there are none of knowing exactly how many there was when he closed it. We think there might have been from seventy-five to one hundred; after the great revival of 1780 there were, as we have already said, probably near two hundred. In 1795, we are informed by father Backus, this church contained one hundred and thirty. After this about forty were added, which would not more than keep the number good seven years. That might have been something near the true number. Mr. Thompson lived on the ministerial farm, as his predecessors had done, and successors have. This he cultivated, from which he received a part of his support, but as this contributed but a part of his living, he kept a school for many years, from which he received something; a part of the time he kept a store, to save himself from want. He was voted and received the interest of the church fund, it sometimes amounting to more than one thousand dollars. He might have received something from the people who were permitted to

bear the voice of this eloquent man of God, but that something was evidently small. After having spent the strength which God had given him for this people, he was compelled to seek another field, that he might procure something for himself and family. The Rev. Charles Thompson, of whom we are speaking, was a native of New Jersey, having been born at Elizabethtown, in that state, April 14, 1748.—As Mr. Manning came from N. J., and commenced the college at Warren, which is now Brown University, at Providence, Mr. Thompson came with him, or after him, for the purpose of obtaining an education. He was in the first class in that institution, and graduated in 1769, giving the valedictory oration. This oration is still in existence, in his own hand writing. Before he graduated he had commenced preaching, and in the autumn of 1770 he was called to preach at Warren, as a candidate for settlement with them. March 27, 1771, the church voted to give him a call to become their pastor, which was concurred in by the society the next evening. “March 31, 1771, on Sabbath day, Mr. Thompson gave in his answer to the church and society at Warren, and accepted their call.” See Rec. of Warren ch., vol. 1, p. 27.

He early accepted the office of chaplain in the American army, in which office he officiated for two or three years with much acceptance. At the time of the burning of the meeting house in Warren, he was at home, where his family still continued.

After this he removed his family to Ashford, Con. and resided with Matthew Bolles, Esq., father of the late Lucius Bolles, D. D., one of the Secretaries of the Bap. Gen. Con. in the U. S. A. for a time; while there he preached in various places, and especially at Pomfret in that neighborhood. At that time, as has been before stated, this church was vacant when he was called to administer to them in holy things. While here, for twenty-three years, he faithfully performed the duties of a minister of Christ with much success. Finding his circumstances straitened, and finding that by many his labors were not appreciated, he determined on removing to Charlton, in the county of Worcester, where he had a prospect of having a better support, with a prospect of being highly useful in devoting himself more entirely to his work. Early in 1803 he removed to that place, and purchased a small farm, where he hoped to spend his days, and find a competence for himself and his family.

But God had other designs respecting him. Very soon after his removal, and indeed before his removal, he was attacked with hemorrhage from his lungs, which terminated in a fatal consumption. He closed his early existence May 1, 1803, in hope of meeting his blessed Lord in that land where there is no weeping or sorrow. Not being able to pay but in part for the farm which he had purchased, his family was left in worse circumstances than they would have been if he had remained here. Being obliged to sell the farm, a sacrifice was made which swallowed up nearly all the little property he had. The ways of God with his ministers are often dark and mysterious. After the closing up of Mr. T.'s affairs at Charlton his wife returned to Warren, her native place. Her name was Sally Child, the daughter of Sylvester Child. They had five children, all of whom survived him. His widow lived till 1819, when she died in expectation of meeting with her departed companion, and all the redeemed of the Lord in heaven. Mr. Thompson was buried at Charlton, where a stone was erected as a memorial of a man of God.

The death of Mr. T. was a great disappointment to the church at C., and was deeply injurious to that church. His loss to this church was incalculable, though by some not understood. But to many of those who survive, his name is as ointment poured forth. Mr. Thompson was tall in his person, spare, and of a fine figure. The expression of his countenance was indicative of talent and benignity.—He was industrious, improving his time as if he knew its value. In his family he was kind but firm, in the church he was as in his family, and so he was everywhere. As a preacher he was no ordinary man; his voice had a great compass, and its tones were sweet and commanding. His feelings were tender and deep; often he wept over the people, and often he uttered his voice with thunder tones. His sermons were studied, and sometimes written, but never read in public; so far as the language was concerned, they were generally extemporaneous. He understood his deep responsibility, he knew the account he must give to the great Judge, he felt the worth of the soul, and with deep emotion he besought the sinner not to die. In language he was plain and forcible,—he sought not enticing words, he chose such as would most effectually carry God's truth to the conscience. He feared not to declare the great truth's of the bible, man's

utter sinfulness and helplessness, the holiness of God's law, and the blessedness of the gospel. He clearly held up and maintained the government of God, and his election of his people to eternal life. He well understood that all his hopes of success depended on the gracious influence of the Holy Spirit. In short, in his preaching he never lost sight of the cross of Christ. And while he dwelt on such themes, he led his hearers to look at death, the resurrection, the final judgment, and heaven and hell. On the one hand he portrayed the glories of heaven, and on the other, in melting but awful strains, he showed to the impenitent the agonies of the second death. Such preaching could not fail to lead the wicked to tremble, and in multitudes to flee from the wrath to come. The church he fed with the bread of God, so that under his ministry they were instructed and rendered holy. Such was the man who for twenty-three years went in and out before this people. Those who rejected his messages from God will have no ordinary account to give. As for several years he had scholars under his instructions, so he was conspicuous there. He was master of the things he taught, and he guided many a youth in the ways of science and of virtue. Such talents as his could not be hid,—he was often called to preach on public occasions, and multitudes were benefited by his faithful labors, besides the people of his own particular charge. In the state of the Baptist churches at the time when he fell, well might it be said, "A great man is fallen in Israel."

The two deacons Kingsley, David and Thomas, were in office during the whole of Mr. Thompson's ministry. They were men unusually free from fault, and good men, but not very efficient men. Deacon David was the most useful man. He was always interested in the church, and always punctual. Although he was not a great man, yet he was worth a great deal to the church. He kept the records forty-five years. Some things he recorded very faithfully: the baptisms are kept accurately, as it seems, though it is possible that some were omitted. He recorded the labors the church had with its members, and it is not a very flattering picture of the state of the church. Taking all the cases of labor with deficient members, I should think between one and two hundred. The greatest number of cases were for neglect of attendance on the worship of God at the monthly meetings of the

church, and on the Lord's day. Some were for disaffection, and but comparatively few for open immorality. It is apparent that the members were greatly influenced by their feelings. In a time of revival they were ready to attend every meeting, let what might come; but when the excitement of such an occasion was over, they left the minister to spend his strength on the walls. Such Christians are like animals in a team that will draw when the team goes down hill, but hold back at the foot of every hill. Every church I suppose has quite a proportion of that kind of members; it is certain that this church has had them. The record is very deficient in the notice of such incidents as would enable any one to learn the actual history of the church. There is no record of Elder Thompson's leaving the church, or one thing about it, except that a committee was appointed to settle with him, Dec. 2, 1802, and that they did settle with him, (page 351.) nor is there any note by which we can tell when Mr. Northup, his successor, commenced his ministry in the place. There seems to have been a year between them, but whether they had preaching or not, or if they did, by whom, is left in darkness.—But it is nearly certain that Mr. Northup commenced his ministry with this church in the spring of 1804. He was the pastor of this church four years. There was an awakening under his ministry, he having baptized in that time twenty-nine, and received eight others, with himself and wife. The principal revival was in 1805. Mr. Northup was a very different preacher from Mr. Thompson. His advantages for education had been small, but he had an easy method of communication, so that he pleased a certain portion as well as Mr. T., or even better. But the more intelligent part perceived a vast difference between him and Mr. T. Mr. Northup was not sound in his views of doctrine, verging towards arminianism. But where he actually stood I cannot tell. He probably rejected the doctrine of election, but maintained perseverance. It is not likely that he would ever have been the pastor of this church had he not been a farmer, who could live on the farm, for that was all the inducement this people offered. The meeting was probably as full under him as Mr. Thompson, but a part became so tired of him that they could not rest, and they became the majority, and he left. But he took pains to make his friends think that he was abused,

so that when he was gone they were dissatisfied and restless. This occasioned a great jar and division, that came near destroying the church. Mr. N. was a good manager of the farm, so that with the interest of the fund, and a small family, he got along comfortably. It is said by some that this was painful to a part of the church, but whether that was true or not I pretend not to say. I think it possible that it might be so,—there are some in Swansea, and perhaps ever have been, who would be very well reconciled to have the minister poor. If, on Mr. T.'s leaving, this people had sought out a minister who had talents, and just views of his office, of the church, and the doctrines of the bible; and if they had been liberal in giving him a living, as they were well able to do, they might have been sustained, and strengthened, and perpetuated. But they did not think of adopting that enlarged, liberal policy, and the result has been melancholy.

Mr. Northup went from here to the north-west part of Rehoboth, and was settled over what was then called Iron's church, where he preached several years, and died in 1812.

Mr. N. was a pious man, and to some extent useful, but he seemed not fitted to satisfy all in this church.

After Mr. Northup, was the Rev. Wm. Barton. He preached two years, but without success. His compensation was the farm and thirty dollars for the second year, and probably more for the first. He was as different a man from Mr. N. as he was from Mr. Thompson. He was highly Calvinistic in his sentiments and in his preaching. But it was cold orthodoxy; his preaching had little to warm the soul. The church was cold and divided, and the preaching was cold, and the people were cold, and on the whole, it was a gloomy time. Mr. B. was not a man of education, nor did he want it: he considered it injurious. The meeting became very small—the gold had indeed become dim. During his ministry the church was much in trouble from the difference that arose from the dismission of Mr. Northup.—Quite a number drew up and signed a paper, in which they inquired the reasons for his dismission, and protested against that act. Some of the signers considered it a withdrawal from the church, and others not. Although after a length of time this contest died away, yet the effects of it are left still. Nearly all the west part of the

church was alienated and in great measure lost to the church. After two years' trial it was found that Mr. B. was not the man for them, and he was dismissed, at his own request. He removed from here in the spring of 1810, after which he preached more or less for a time, but at length having lost his property, and become discouraged, he left preaching, and finally left his attendance on religious worship, and felt sour towards all; but several years since, the Lord was pleased to return his captivity, so that in his old age he enjoyed the blessedness of his first love. Since that he has joined the Methodists, and last year he departed this life. Such are the changes in man!

In the year 1811 the Rev. Abner Lewis became a member and the pastor of this church. It was voted to record the conditions on which he was settled, but they are not on the book, and what they are I know not, but probably much like those entered into with Mr. Barton. Elder Lewis was in years but of considerable preaching talent, and a very good man. He preached here till April, 1819, when, because he did not enter into the views of the church in relation to the farm, and because he had said he should leave here if he could find a vacant church, he was dismissed. The church, it seems, had thought it best for him to let out the farm, instead of his carrying it on himself. He came to this place when things were exceedingly low,—he was able to do less than in his younger days, as he had to occupy much of his time to obtain a living. But he exerted a good influence on the community, and thus hushed the commotion which had shaken the church to its foundation since Mr. Thompson's day. The church had not increased, but diminished, although some had been added to it.

This venerable servant of God was born in Middleborough, Mass., March 16, 1745. He was converted and united with the first Baptist church in that town when he was about twenty years old, 1765. In the year 1770 he began to preach, and in 1774 he commenced his labors in Freetown, where a blessing attended his ministry. In 1775 a church was constituted, and a meeting house erected in the easterly part of that town, Jan. 26, 1776. He was ordained the pastor of this new church, with which he continued till 1784, when, owing to some difficulties in the church, he took a dismission from them.



Such a blessing attended his ministry, from his ordination to 1780, that the church increased to one hundred and twenty-eight. After he left them he supplied various places for short periods, but from 1789 to 1794 he lived with the Baptist church in Attleborough, and preached for them till then, when he moved back to Freetown; but soon after, he became the pastor of the Baptist church in Harwich, on the Cape, where he continued till he removed to Swansea, and became the pastor of the first church in the year 1811, in which office he continued till 1819. From that time he generally resided in this quarter, although he had no family or property, and travelled in various directions, and preached as Providence opened a door for him, till he was unable to so labor. He departed this life July 7, 1826, aged eighty-one, and is buried in the burial ground, near the first Baptist church in Swansea, with a decent stone erected over his grave.

He was twice married, but left no children, and, I believe, never had any. He survived both his wives. He was a man of respectable talents, and for the times, of respectable acquirements. He was acceptable and useful as a preacher, so he was respected as a man and a christian. He died without a stain upon his character or profession.

After the dismission of Elder Lewis, Elder Benjamin Taylor, a Unitarian Baptist was employed to supply the pulpit.—The kind, patient labors of Elder Lewis had been preparing the way of the Lord, but many of the church had not been aware of the good he was doing. About this time a blessed work of the Lord commenced, and had this church continued Elder Lewis' labors, or employed some able, regular Baptist preacher, we have every reason to believe the church would have been built up in its most holy faith. Elder T. was a good man, but he was not a regular Baptist, so that his labors, while they produced a great excitement, loosened the foundation of the church. He baptized in this place sixty-eight, a number, if properly indoctrinated and initiated into the church, would have made it strong, but only about half joined the church, and not more than about half of that number walked with the church to benefit it. The number that actually became useful members was very small. This was about the time that the Christian Denomination, as they call themselves, sprang up, on a profession of great liberality, and the union of

all christians, but really making another rent in the seamless garment of Christ. The effect of this new doctrine was, that some of the churches in this part of the country were divided, and others all thrown off their old foundation. And in this place the effect was to make the name of a Calvinist Baptist a hissing and a by-word. After the excitement had passed, there were some that were feeling for the old paths, but this was so unpopular that few dared to do it. Elder Taylor's preaching was of a peculiar character,—it was very indefinite—you could better tell what he did not preach, than what he did. He was fluent: never preached any thing that would alarm the wicked; he rather led his hearers along by always telling them how good they were. His hearers always thought well of themselves, whether saints or sinners, hence it was that the great multitude thought he was the most wonderful preacher in the world. He preached a great deal of truth, and he was a kind man, and irreproachable in his life; but he never preached up man's utter sinfulness and helplessness, so he never terrified his hearers with the solemnities of the last judgment, and above all with the awful agonies of an eternal hell. He was careful not to make too much of Jesus Christ, but in such a way that many would not see it. No doubt many were truly converted, but not being led to see and feel their need of instruction, but few of them have ever found the old paths. Indeed, the effect produced by this state of things has been to lead the great body of the people to feel disposed to give ministers or experienced christians instruction rather than to seek it.

Mr. Taylor preached to this people a part of two years, closing his labors in the spring of 1811. The next preacher was Rev. Bartlett Pease, a regular Baptist preacher; but he entered on his ministry in most unfavorable circumstances. He did not possess the fluency of his predecessor, nor did he preach so indefinitely. The result was that he spent two years rather unhappily, and without accomplishing much. Some of his parishioners cut up his chaise, and did him great injury otherwise, and when he prosecuted the ruffians that did these things their friends used all their influence to beat Mr. Pease, and did beat him, sustaining the wrong. In the spring of 1823 he left the church and the place, thinking himself happy to escape,—and well he

might. A few were added to the church under his ministry, but the church was weak when he left it as it was when he found it.

From the close of Elder Lewis' ministry up to this time there had been a heaven working in the church, and in the community, endeavoring to effect an entire change in the character of the church, and the effort was well nigh effected. A few members had joined here from Warren, that were dissatisfied with placid waters, finding more happiness where they were turbid, and here they found what they wanted. The business of getting a minister was committed to them, and they secured the Rev. Luther Baker for the minister of this church, though a majority voted against it, but that side prevailed, and he moved here in April of 1824. Elder Baker had been for many years pastor of the Baptist church in Warren, where he was a strong advocate for the doctrines of Grace. From there he went to the second church in Providence, where he became a Unitarian Baptist, and not succeeding there, he found this place vacant, and came to fill it. He continued in this place till 1836, when he left. He did not become a member of the church till he left, when he was received and dismissed. Under his ministry the present parsonage house was built. Only thirteen were added to the church in the eight years that he ministered to this people. Sometimes he had something of a congregation, but at other times it was very small. His preaching was greatly wanting in spirituality, though he was a man of considerable preaching talent. Having renounced Calvinism, he heartily hated it, as was apparent in his preaching, and the blessed, benevolent movements of the age he opposed and strangely caricatured. By the farm, his own efforts, and the presents of the people, he procured a comfortable living. He left this people as he found them, without much efficiency, and certainly without much orthodoxy. His successor was Rev. Jesse Briggs, from Maine, a man it is presumed not much better than he should be. He possessed considerable talent, but uncultivated. He tried to do something for the church, and he did something. His doctrine was rather uncertain; when he came here he was a kind of Free-will Baptist, but he went with a desire to carry a Calvinistic banner. There was some attention to religion while he was here, two and a half

years, and he baptized several, some of whom joined the church, and some did not. After he left here, he went into Western New York, where he was put down from the ministry. A bad minister among the Baptists fares pretty hard. One good thing he did for this church; he introduced into this venerable old pulpit, that pulpit which Wheaton, Comer, Callender, and Thompson had filled, a Calvinistic preacher. This was done by the means of the Board of Domestic Missions in Rhode Island. This Board by arrangement with Mr. Briggs sent Oliver J. Fisk, a student in Brown University, to complete his time, from 1st October, 1835, to April 1st, 1836. At the end of that period several members were desirous of enjoying his labors longer, and there were several others in the vicinity who were Baptists, who also desired it. In case that should be carried into effect they proposed to join the church. The result was that Mr. Fisk was employed, and those Baptists joined the church. Under this order of things the church went back to its ancient order. The body of the church were glad to do it. There were a few who would have been glad to continue under a more loose system, but they so far came under the old order as to get along for three or four years, when a few left us. An article had been temporarily adopted under Mr. Baker, by which the church practised open communion. While Mr. Fisk was with this people that article, which had never been recorded, was by order of the church destroyed, so that the church stood on its old ground. Mr. Fisk continued to preach to this people till October, 1836, in all about a year. He visited the members, and ascertained very nearly the number of the church,—about sixty. It was afterwards found that there were a few more who were on the records. He was active otherwise—he established a good Sabbath school, and did much to set things in order. This church are under great obligation to him for the good he did them. He was afterwards settled at Lime Rock, in Smithfield, R. I., where he continued some two or three years. Since that he has been in Tennessee, where he is useful in teaching and preaching. Several of the nominal members when he left, lived at a distance. The actual number when Elder Briggs was dismissed was sixty-three. During Br. Fisk's year five were added, and two excluded. When he left the number was sixty-six. Of this

number twenty-three were males and forty-three females.

The present pastor commenced his ministry first of October, 1836, and has been the pastor eight and a half years. During that time there have been two small revivals, one in 1838, and the other in 1842 and '3. In the first six were baptized, and in the last fourteen, and at other times three others, making twenty-three, and otherwise nineteen, in all making forty-two. The diminutions have been forty-seven, nineteen by death, fifteen by exclusion, ten by dismission, and four have been dropped, leaving now sixty-one. Notwithstanding this diminution of names, the number of active members is greater than at the commencement of the present pastorate. During this period the pastor has had a regular salary, which is the first ever offered or given by this church. The sum is the use of the farm, and one hundred and fifty dollars. Since the church came back to its ancient order, all the active male members have been changed but three, so that the church as a body is a regular Baptist church in gospel order. In the year 1837, this church was received into the Taunton Baptist Association at its second anniversary, never before having been joined with any Association. While this church had swerved from their old ground, the churches in Warren and Seekonk had withdrawn their fellowship from it; about this time this fellowship was kindly restored.

In 1804 Brs. Hezekiah Kingsley and James Daggett were elected deacons.—James Daggett exercised himself in that office for several years, and at his request he was dismissed from that service. Deac. Kingsley discharged his duty to the great acceptance of the church for near forty years, having the character of a peacemaker,—he died Jan. 16, 1842, aged seventy-four. The present deacon is brother Benj. Peck.

Thus it will be seen that this church has maintained its visibility one hundred and eighty-two years, a monument of the goodness and power of God. And though the field which it occupies is small, and not easy of cultivation, yet by the help of God it may continue and prosper. As this is the first Baptist church formed in Massachusetts, and the fourth in America, it seems very desirable that it should receive the sympathy and aid of all the brotherhood. The prayers of all she urgently asks, and may the Lord hear prayer.

For the Memorial:

## MEMOIR OF REV. O. G. FOSTER.

BY REV. A. H. STOWELL.

"Heaven gives us friends to bless the present scene,  
Resumes them, to prepare us for the next."

ORSON GAYLORD FOSTER, the youngest son of Salmon and Louisa Foster, was born in Whiting, Vermont, August 27th, 1816. Both of his parents died while he was only five years of age, of consumption, only three months intervening. The following "Recollections of my parents," is from his pen:

"Of my father's personal appearance I have no remembrance, but one or two little circumstances I remember. While he was sick, he walked out, one pleasant afternoon, and being very weak, he could walk but a little distance without sitting down to rest. I carried a chair along for him to sit upon. My father felt unusually well. He hoped for a recovery, and no doubt expected it. *That night he died!* Yes, while indulging in the prospect of health again, Death was placing the fatal arrow to his bow. Little did he think that the child who drew the chair along by his side, was so soon to be left a helpless orphan! My mother, too, is in her grave! I remember when she was on her dying bed. The cold, clammy damp of death was on her brow. She was struggling in the dissolution of nature. She could speak only in a whisper. She motioned me to her bed side. She whispered in my ear, '*Always be a good boy.*' The window curtains were down, the room darkened. A number of weeping friends stood round. By her request, I was brought in. O how tearfully pale was her countenance! How her voice sounded! I went to her bed side. She turned with much difficulty, and spoke to me the above words. They were her last words. I hear them yet. They will ring in my ears to my dying hour. I was afraid. Yes, the child turned away from the side of his dying mother, and as he turned, knew not that he was suffering a loss which nothing could restore. The circumstances that I have mentioned seem like dreams, vague, dim, shadowy. But O, I shall never forget my mother.

"I sometimes fancy that as I sit alone in my room, spirits are around me, that my dear-departed friends are permitted to visit me. Spirits of my departed, early-lost, but loved parents! Are ye around

me? Oh breathe blessings upon me! May I ever feel and act as I would, if I saw the eyes of my parents really fixed upon me."

After some six or eight months, the family was broken up and the children scattered. Orson was taken to his grandfather's, until a suitable place could be found for him. He says, "During this time I was spoilt. I was put over to the care of a certain aunt, who was at that time 'mater familias.'" We insert the following paragraph for the important and too much neglected lesson it administers to parents, nurses, and domestics, in the treatment of young children. He continues: "What I remember most about her, is, her ghost stories, bear stories, hobgoblin adventures and hippogriff rides. I used to sit by her side, and hear her tell stories of old women riding on broom-sticks—of their stealing little children and carrying them off into horrid caverns, where afterwards nothing was found of them but piles of skulls and bones. I would sit and hear such frightful stories till I durst neither stir nor breathe audibly, and the only way she could get me to bed, was to go and lie down with me until I got to sleep. When I was noisy, she would tell me if I did not stop, a hippogriff would come down chimney and carry me off in a twinkling; and then, no matter how 'uproarious' I had been, I would be as still as she could wish. It was a desperate, but sure remedy, and used on all occasions. I used almost to hate her *then*, and have had good reason to since, considering the effect her stories had on me. No one can tell the amount of influence they will have on one, in later life. I would quicker whip a child till it could neither stand alone nor cry, and thus quiet it, than to be guilty of stilling it by frightful stories. The one injures the body only, the other the mind and moral powers."

When about six years old, he was given to a Mr. Levi Reed, of Moriah, N. Y., where he remained eight years. He gives a vivid description of Mr. R. as a "plain man" of steady habits and consistent piety. Of Mrs. R. he says, "My first religious impressions I got from her. I don't know as I have any more pleasing recollections of early childhood, than those connected with my mother Reed. I remember how she used to take me aside and pray with me, and talk with me on the subject of religion." "They took me in

when fatherless and motherless, and I fared in their family like one of their own children. I shall ever remember them with gratitude and affection." "I do not remember of reading any books except the New Testament, Robinson Crusoe, and a book called the Wonders of Nature and Providence. The last two made a wonderful impression on my mind. I ran away from school, dug a hole in a snow drift, and there sat, in a cold winter's day, to read Robinson Crusoe, because the boy to whom the book belonged, would not let me have it but one day. O how I devoured that book! I never shall read another with the interest I felt in that! I was in a new world, and O how delighted with its inhabitants!" Those who knew him, and know the influence of one stirring book read at that age, must form their own judgment how much influence that book exerted on his future character.

It was while living with Mr. Reed that he underwent a change in his mind, and obtained the forgiveness of his sins. He says, "The first sermon I remember anything about, was preached by a Mr. Herriek. The subject was 'the danger of hypocrisy in the formation of religious character.'" Till then, all preaching was alike with me. Not long after this, in a time of revival of religion, I first felt the joy of believing in Jesus. I was then about twelve years old. What joy, what peace, what freshness of feeling I then felt, it is impossible for me to describe! Five or six of us used to hold a prayer meeting by ourselves, none of us more than fourteen years of age. One night we made a boy—a particular friend of mine—a subject of special prayer; soon after, he was converted, and I have ever felt it was in answer to our prayers that night, that God converted him." After some time, he joined the Presbyterian church, to which Mr. Reed belonged. He knew of no other, except the Baptists, who had just organized a church in that place, and owing to misrepresentations made of them, he had his mind exceedingly prejudiced against them, and supposed them to be a set of wicked wretches.

When he was fourteen years old, Orson was taken to his brothers, in Whiting, Vt., to learn the saddling and harness making business. "Isoon became changed—I lost my religious feelings, and wandered in the dark. At that time, none of my brothers were pious. I had none to advise me and lead me along by the

band." During the time he remained with them, there was a revival of religion, and he was reclaimed and joined the Baptist church. He was baptized by Rev. Isaac Wescott, Nov. 13, 1831.

About this time he began to think of preparing to be a preacher of the gospel. In the spring of 1834, he entered the Institution in Brandon, Vt. It was in the autumn of the succeeding year, that the writer first formed an acquaintance with him in that Institution. Here, in a preparation for college, he pursued his studies with commendable diligence, giving evidence of genius and talent. Being measurably dependent on his own resources, he taught school during winters. He gained the respect and confidence of his classmates and fellow-students. We met him in the house of God and in the praying circle, as well as at the table and the recitation room. Those were happy days, on which the memory loves to linger. But a new era now opens before us. In the fall of 1836, he entered Middlebury College. When a young man enters college, how little he realizes the great change for good or evil to which he will be subject during his four years' duration! He may not only increase in human knowledge, but grow in piety, and strengthen his moral as well as intellectual powers; or he may waste his time in frivolous pursuits, and graduate with an uncultivated mind and a hardened heart. Alas! how many who give evidence of piety when they enter, and exhibit pleasing prospects of usefulness, become worldly and skeptical, and bring down the gray hairs of parents in sorrow to the grave! Expectations blighted, relatives disappointed, and benevolent friends saddened, by the fall of those whom they have assisted, and to whom they have looked as the hope and promise of the church of God. Many a bitter tale of such declension in religion, while in college, might be exhibited. At such a season the judgment is immature, the passions impetuous, literary ambition almost boundless, pleasures of company fascinating, temptations to fashion and dissipation almost resistless. These, together with the daily influence of skeptical classmates, the low state of religion among the mass, the enervating influence of sedentary habits, the corrupting tendencies of heathen mythology, and the fashionable opinion of *delaying* the cultivation of the heart until after college course is finished, all

combine to allure the pious youth designed for the ministry, from the path of holiness and inflexible right, to the open thoroughfare of sensuality, selfishness, and infidelity. We would say to every young man, "A college is a difficult place to maintain a life of consistent piety and fervent devotion; and you cannot succeed unless you fortify your mind against temptation, are punctilious in the discharge of your duties, and rigid in your habits of devotion." Mr. Foster's piety evidently suffered a loss while in College, as he seemed to be conscious by some remarks found in his 'Scrap Book.' We do not find that frequent mention of his spiritual exercises, and progress in piety, which we could wish. We do not mean, he did not enjoy *any* religion, far from it. He did as well, and perhaps better, than a majority of religious students. His natural buoyancy of spirit, his strong love of friendship, which did not lead him, *always*, to select the most pious, as friends, and other traits of character which I need not mention, and the influence of impatient students, will sufficiently account for the want of that delightful advancement in holiness, which some *did* make, notwithstanding,—without supposing our dear departed friend, *specially* guilty.

As a student, he stood fair, and was regarded as a respectable scholar. He won the esteem and affection of his fellow students and teachers. It is evident he preferred the Languages to Mathematics, and the Natural Sciences and Belles-Lettres to either. In some portions of the last, such as poetry and descriptive prose, he excelled.

As a correspondent he was altogether superior. Possessing an easy and graceful style—a good show of wit and pleasantry—a lively fancy and great flexibility of thought and manner. The most sudden transitions from gay to grave, and from the sublime to the ludicrous are perceptible in his writings and correspondence. In a letter to us, while teaching, under date of November 11, 1837, after an amusing description of his school, and other things, which would provoke the laughter of any one, he proceeds "You speak of the duty of prayer—it is a duty which cannot be too faithfully performed, which the christian cannot too well appreciate, and without which he cannot live in the enjoyment of religion. It is the refreshment which the weary traveller towards the home of the blessed, may feast upon, and have his strength renewed, and his hopes

brightened. He who is weary upon the desert loves the green verdure, that surrounds the springs where the travellers rest so he who enjoys prayer in this world of sin and sorrow, may have the same refreshments which these beyond the influence of pain and death enjoy. He who has not poured out his whole soul in the secret silence of retirement before his Maker, has not felt the most delicious bliss that can come to man this side the unrevealed darkness that rests upon the silent grave,—that of a pure and innocent spirit justified before its Creator." He read considerable in college and took some notes. As a specimen of his fine taste and intellectual *gustus*, take the following—"I have just been reading 'Tour on the Prairies,' by W. Irving. 'Tis an elegant thing, full of interesting incidents and lively episodes. It bespeaks a master workman as the author—one of nature's nobles. His gasconading little Frenchman is admirably described—a real braggadocio. Whilst the higher and nobler qualities of the half breed Beatte are as finely delineated as the most sapient critic could wish. Irving, like the wild horse of the prairie he describes, moves with a graceful magnificence that none can equal. The downfall of 'the Bee Republic,' and 'the Prairie-dog Community,' are described in such a simple bewitching manner, that you almost think the wand of the conjurer holds you under its mystic influence."

During the autumn of 1838, he was sick eight unto death for some weeks. After this we think we discover a gradual improvement in piety.

Nov. 5, 1838, "Resolved, that every day during the remainder of my life, I will read at least one chapter of the Holy Scriptures, unless sickness prevent, or I am in circumstances that I cannot obtain them. And Resolved 2d. that I will strive to govern my life and conduct according to the principles therein contained, God being my helper."

Nov. 11. "During the last week I have been reading Foster's 'Essay on a man's writing memoirs of himself.' He makes some good remarks upon the subject of self-examination. A man should habituate himself to look into his own heart, and watch his moral progress along through life. For his own use, every man might well write his own memoir; and such memoirs should rather be of what passes within than of external circumstances. Thus a person would become better ac-

quainted with his own heart, and better fitted to judge of his moral condition."

August 13, 1840. We find the last pencillings while in college, "My college life is through. My Alma Mater, I bid thee farewell. The world is before me, and I am about to go out and try its busy scenes. I am no longer to be shut up in the walls of a college, and yet, I feel sad at the thought of leaving my classmates, and severing all the ties that have bound me here.

"What success am I to meet with on the great arena of life? Shall my path be smooth, my way pleasant; or must I journey through deserts and wildernesses? Shall I meet with friends, or must my course be cheerless and solitary? Shall my life be spent in laboring for the good of my fellow men, or shall self be the god of my adoration? O, what does the dark urn of destiny contain for me?

"But man is the architect of his own fortune. He is not the helpless child of destiny. Let the star of the future then shine brightly on my path. If success be the reward of persevering and untiring action, it shall be mine to be successful. But action must be directed by high aims, by stern resolves, and virtuous principles.

"Oh may that Great Being who rules the earth and all earthly things, guide me along the way of life. If prosperity be my lot, may I bless His great name. But if adversity shall be my portion, O may I not repine. Thou, O God, art my strength, I will trust thee. Be thou the light of my way, and a lamp to guide my wandering steps. Amid all the cares of life preserve me from the bewitching snares of the world, and may I never give to the creature of earth that supreme affection which belongs to thee, O God! To thee belong power, and honor, and glory. In thee is every perfection, and every adorable attribute. Thou art high and holy, and yet dost condescend to care for worms of the dust. Hear then my prayer, and graciously bless, and I will praise thee evermore. Amen."

As might be expected about this time, his soul expanded with noble aspirations, and he indulged in high hopes of the future. His class assigned him as a commencement exercise, the Poem. He selected as the theme of his Muse, "The Burial of the Prophet." It is a vivid description of the character and sufferings, and unknown burial of the Prophet Moses, interspersed with lively episodes.

We find in his journal a pleasing in-

stance of the playfulness of his fancy, in his farewell to his native State, and his personification of, and apostrophe to, the Green Mountains.

We now enter upon the last Act of his life's drama. He proceeded to Newton, Mass., in October, 1840, to commence his theological studies. The next writing found in his diary, is the following, under date of Oct. 26, 1841. "And this then is a record of my boyish feelings! About five years since I commenced this book, (journal) just after I entered college. . . .

What is there of me now, in common with me of 1836? In looking back upon the past, one thing especially have I to regret, that religion has had so little influence on my conduct and feelings—I have robbed God of my affections, and bestowed them on myself—I have neglected religious duties and forgotten what was necessary to grow in grace, &c. Since I began this book, my character has in a great measure been formed—my character for eternity. What a thought! that on a few years, so unimportant to appearance, depends our eternal character."

We find no notice of his first efforts to preach. But in November, 1841, he had an invitation to settle in Pittsford, Vt., which he declined.

Nov. 11, 1841, "I have thought considerably recently upon the subject of prayer, and the readiness of God to hear prayer, and his promises to answer those who call upon him." He also speaks of delightful progress in studies, of much respect and love for his teachers. Of one he says "He is the least objectionable man I ever had for an instructor. I never heard a student find fault with him, or complain of him in the least."

Dec. 20. "Have I piety such as I ought to have to preach! O Lord, give me grace as thou seest I need. May I feel my weakness, and put my trust in thee!"

In January, 1842, we find him preparing to leave for Mississippi, to engage in teaching. "So then, I am to bid good-bye to Newton—to this Hill where I have spent so many happy, and I trust, profitable hours. How many fond recollections cluster this sacred spot! How many associations have I formed which are most dear to me! Here I have enjoyed myself—enjoyed religion—my God, and I hope that here I have grown better." He sailed for New Orleans on board the St. Louis, Jan. 20. He speaks of sea sickness, storms, and calms,—complains of a

want of religious associates,—profanity, disregarding the Sabbath, &c., and after a long and tiresome voyage, he arrived safely, and commenced his duties as teacher in the Judson Institute, Middleton, Miss. For reasons which will be obvious to most of our readers, we pass over the time spent at the South, and find our friend returning in the Spring of 1843, by way of Cincinnati and Philadelphia, and once more resuming his studies in Newton, for which he often expresses an intense desire during his absence. Yet, he often makes honorable mention of many of his acquaintances, and of the families with whom he boarded. Who can read the following, written soon after his return, without deep emotion? "I sometimes think I am not fit for a minister of the gospel, and ought not to try it. What shall I do? When I try to preach I often get discouraged, and feel like giving it up, and going off to some place where I can hide myself for ever from the sight of all whom I have ever known. All the way through life it is struggling up hill,—I see no place of rest, none where anxiety and care will not come." How true! the world is full of sharp thorns, and we cannot move without being pricked by them. But there is an end to life's thorny path—there is a goal to the race, and an immortal crown there. Well may we toil and struggle on, since we shall so soon enter upon that "rest which remaineth for the people of God." But really, we have here a view of the "inner man," which is by no means discreditable to him. Who of us, have not been exercised with similar despondency, at some periods of our life? May not this *despair of ourselves*, be necessary, to cast ourselves upon the Lord in such a manner as to secure requisite aid? Our friend is now passing through a process of moral training which is indispensably necessary for a young minister. We find more thorough brokenness of heart—a deeper experience, and a more keen and crushing sense of responsibility in view of the ministry.

May 7, 1843. "For three or four days I have enjoyed my religious feelings unusually well—it has seemed an easier and more delightful occupation, to be engaged in the gospel ministry, than I have been accustomed to view it. I have endeavored to form more exalted aims and to strive after greater degrees of *purity of heart*,—of unity of purpose, and entire devotion to God. There are certain things in reference

to which I must use more self-denial, and act more like a soldier. I must endeavor to have a more complete trust in God—a more child-like and simple faith. My shrinking back and dread of working in the Lord's vineyard, have arisen too much from real apathy of heart. A desire for the salvation of souls, has never rested on me, with all that awful and tremendous weight with which it would have done, had I maintained a sufficiently high state of piety. Purge me, wash me, make me clean, O God."

Soon after this, he complains of a sore throat which troubled him much. Preaching occasionally made it worse. He now received an invitation from the church in Windham, Vt., to come and visit them. After the anniversary he did so, and spent several weeks with them. He had many friends there, and I am informed, they would have been glad to settle him, but he preferred, if possible, to finish his studies.

In February, 1844, he says, "For the last ten days have had a sore throat. It has bled more or less for a week, but is now getting better. I exercised it too violently in Murdock's exercises I suppose. This afternoon have been alone in my room. Oh that in such seasons I might hold sweeter communion with God, and enjoy more of his presence! I must make more of a practical application of religion to my heart."

In April we find him unable to study, at home with his brother in Whiting. He labors some on the farm, and speaks of himself as being greatly recovered in health. But alas! it was a delusion of that most flattering disease, the *consumption*. How it fastens its slender but fatal fangs upon the human system, and deceives the victim with fair prospects, until lured on by false promises, syren-like, in the height of anticipated recovery, he unobtrusively falls into the arms of death. Thus the subject of this memoir was deceived, being alternately better and worse.—"Have become able to draw a full long breath now and not hurt me, or make me cough. Last week by violent exertion I started the blood a very little again, but it did not put me back much. Think I shall soon be able to preach."

About this time he walked to Moriah and back, which seemed to have injured him. "Came to Hinesburgh to spend a few weeks with the church, as a supply. Preached once; was worse; hastened

home again." This was his last visit in his native town. In June he says, "My case is getting to be rather bad; feel a good many of the symptoms of incipient consumption. God's will be done. Amen." He soon after returned to Newton, and graduated with the class. He now felt compelled to go south again for his health, and soon engaged as an agent of the Am. Tract Society. "O Lord, give me love to thee, and a devotion to thy cause, and if it can be consistent with thy will, may I be endowed with the ability to do much in thy name, for the good of my fellow men." This is his last notice in the diary before me. Whatever else he wrote I know not. He proceeded to Alabama in September last, and from that time until March, when he died, we know nothing of him, except what we gather from his friends. We suppose he continued to fail gradually until he died. We are informed there was a constantly increasing spirituality and heavenly-mindedness apparent in his conversation and letters. After about two months he was obliged to give up his agency, and prepare to die. He longed to live to do good, and said, "No one knows how anxious I feel to preach the gospel of our Lord. I desire that I may be entirely reconciled to God's will in all things." His last home was with Rev. H. A. Smith, near Claiborne, Ala. Mr. S. says, "The hour of death to him had no bitterness. He contemplated its near approach with perfect composure. He spoke of laying himself down to his last rest as though it were but a night's rest. By him the king of terror was welcomed as an angel of mercy, and as he drew near the closing scene his hopes of heaven grew brighter, and his hold on God's promises waxed stronger."

Rev. Mr. McGlashen, writing to the Secretaries of the Tract Society, says, "On Monday previous to his death he walked out, and with composure and apparent pleasure selected a spot where he wished his remains to be deposited, after which he failed very rapidly, but his mind was calm and placid, and he 'feared no evil,' while passing through the dark valley. His sheet anchor was cast in heaven, and he died in the triumph of faith."

His christian faithfulness endeared him to many a heart which is now left to bleed because the good man is taken away. I called on one family that choked with weeping when they attempted to speak of his friendship and heavenly-mindedness. He commenced a great and good work, but



he is taken away, and where is the man upon whom the mantle of the young Elijah will fall."

"O what glorious views I have had of Christ. How easy it is to die. I had rather go and serve God in his upper kingdom," were the words with which he consoled his sympathizing friends, who thought to soften his dying pillow. To a dear friend with whom he had anticipated connecting himself by marriage, he writes, "With calm and christian resignation I lie down to die; with calm and christian resignation may you be prepared to live."

"Sure the last end

Of the good man is peace; how calm his exit!  
Night dews fall not more gently to the ground,  
Nor weary, worn out winds expire so soft."

Indulge us with a few remarks respecting his *character*. As a preacher we can say but little of Mr. F. From a few skeletons of sermons found in his diary, his great command of language, his love of the tender, pathetic and sublime, his acquisitions and mental cultivation, soundness in the faith, as well as his piety during his latter course, we are confident he was capable of writing good sermons, even if the feebleness of his voice, and sometimes a want of perfect self control, had prevented his being a good orator. We are not certain but we do him injustice by this last remark: those who have heard him can better judge.

He was in fact a young man of brilliant talents, and promising usefulness. He did not indeed excel in *every thing*. Every man has his *forte*.—Mr F. had his; it was the *power of description*. With this power of description there was not unfrequently blended a liberal portion of the ludicrous and sportive. We challenge even the most demure and imperturbable to read his descriptions, and not be irresistibly provoked to merriment.

He possessed great elasticity of mind. He could rise or fall with ease through the whole octave of mental tones. The pendulum of his mind was usually describing an arc, from the gravest to the gayest, from the most facetious to the most solemn. And these not unfrequently are found in such close proximity, as almost seem to be irreverent. Indeed, when we knew him, he was too much inclined to be excessively cheerful or depressed in spirits. We do not mean he was not governed by principle, but he had not that mastery over his emotions, which is desi-

table. He knew it himself. Propriety forbids us to give specimens.

As a *poet* he was of no mean rank. Some of his pieces exhibit not only flowing verse and measured rhyme, but power, pathos, beauty, sweetness, imagery, and pictures true to nature. He was familiar with the classics, and his pieces abound in classic allusions—sometimes exhibiting one injurious tendency of the study of them—a too frequent reference to ancient mythology, and in such a connection as almost seems to be profane.

He had considerable self-knowledge. At one time he says, "O Lord, I am a fool, and my heart is filled with folly. I cannot control my feelings, nor guide my steps." He saw into the motives and hidden springs of action. He could easily dissect character. Sometimes he indulged his criticisms too far, and became a little morose and misanthropic. At one time, on being disgusted with the petty meanness of some persons, after indulging pretty freely in complaints, he says, "I never knew an honest man yet." His judgment was good. He loved to commune with nature; he remarked the earth, the seasons, the green spring, the yellow autumn, the heavens, the stars. At such times his mind soared, his affections expanded, and he looked

"Through nature up to nature's God."

*System* entered into all his plans and arrangements. Besides keeping a journal, we find a "Synopsis of Sermons, and Biblical Information and Theology, Plans of Sermons criticised by the Class and the Professor."

Nature, who is not so prodigal as to bestow all her gifts upon any one person, had given him a *pleasing* rather than a *profound* order of talents. If he lacked the depth of some, he had a greater variety than many. His mind was of the contemplative cast. He was very sensitive in his feelings, and at the same time independent. If he could obtain the good opinion of others by a consistent course, he would receive it gladly; if not, he would not be likely to take any special pains to insure it. He would make no very great *advances* to gain the favor of others; like all of us, if his regards to others were reciprocated, he was pleased; if not, it did not trouble him much, although he might at times exhibit a little acidity of spirit. Let it not be supposed he indulged in moodiness. On the contrary, he had a good share of the "jeu d'

esprit" and "vivant." There are some things in his letters and fugitive pencillings which his best friends could wish were not written. We make this remark, not to intimate that there is any thing flagrantly wrong; but to caution young men to be careful what they write in scrap-books, albums and letters—they know not who will read them.

"Though of exact perfection we despair,  
Yet every step to virtue's worth our care."

He was one of those whose happiness consists in anticipation more than in participation. Without settling any controverted point, we think it a bad habit to form, *to be always getting ready to be happy, and not really making ourselves happy in whatever circumstances we may be placed.* Such a person is always in pursuit of what he rarely obtains. How true of all worldly good!

"That like the circle bounding earth and skies,  
Allures from far, yet as we follow, flies."

He possessed a good deal of *energy* of character; "Nil desperandum" was his motto. On this he acted through his whole course of study.

He had a heart of tenderness, which was ready to sympathize with others. He was a lover of good society; being polite and accomplished himself, nothing disgusted him more than affectation, egotism, or an assuming spirit.

If he valued any one religious privilege above another, it was the *Sabbath*—the quiet, still, *New-England Sabbath!* We have been more than delighted, almost charmed, with the excellent and judicious remarks on it, interspersed throughout his Journal. It pained him to see it desecrated. He mourns over the want of it during his passage South, and laments the loose manner in which it was observed in many places where he tarried.

It is said every man has some "reigning passion." So we have thought every man had some reigning topic, on which his mind dwelt with intense interest, and to which it naturally recurs when not employed on something else, which gleams out so distinctly from all the rest, as to leave a shining path throughout the course of one's life. In the subject of this sketch it was—Death. We find it in the compositions of his school-boy days; throughout his entire career we notice almost prophetic declarations respecting his early

departure—strong premonitions that his stay on earth was short.

It is a source of great satisfaction to all his surviving friends and relatives to have witnessed in all his letters and deportment, that rapid growth in piety, and fitness for a heavenly clime which are observable during the last two years of his earthly pilgrimage. The goodness and tender mercy of God in this respect, is most eminently calculated to soothe the afflicted soul, and quiet any rising murmur in the breast, at such a keen dispensation of God's mysterious providence. There is something repulsive and chilling in the thought of dying *alone*, far from one's home and friends, while so many would have coveted the sad privilege of assuaging his burning temples, and removing the clammy damp of death. But so it is. Our friend found it easy to die, for angels beckoned him away to the presence of Jesus.

The writer (and no doubt he speaks the feelings of his classmates) feels personally admonished to renew his zeal and redouble his energies in his Master's vineyard, when he reflects that a bright galaxy of youth—a Huntington, a Castle, a Ransom, a Hazletine and a Foster, who were at the same time members of college, members of the baptist church, and candidates for the ministry, have since "fallen asleep." We have performed our task, we have fulfilled the promise made to the deceased, with too little seriousness, and which has occurred to us with fresh interest since we commenced, that in case he died first, we would write his obituary. With all its imperfections, regretting its frequent allusions to ourself, we commend it to the favor of Him who hath "determined the bounds of our habitation."

Ignorant people are confident of every thing: superficial thinkers hesitate, and doubt almost every thing: but the man of calm, intrepid, persevering inquiry, will see a clear evidence of some truths, and will embrace them with unreserved confidence; but his confidence will have proper limits, he knows where to doubt; and this circumstance distinguishes the just assurance of knowledge from the groundless hardihood of ignorance.

## REVIEWS.

*Memoirs and Remains of Rev. Willard Judd, with an Introductory Essay, by SPENCER H. CONE. New-York, Lewis Colby, 1845.*

We regard this volume as a valuable and seasonable addition to our religious literature. Our deceased brother was one of those men of unpretending but sterling acquisitions, whose labors and accomplishments posterity will gratefully remember. A few incidents of his brief career we will here present, for the satisfaction of the numerous readers of the Memorial who may not readily obtain access to this excellent volume.

"WILLARD JUDD was born in South-ington, Con., Feb. 23, 1804, of pious parents, in the middle class of society. Of slender frame and feeble constitution, and therefore exempted from severe toils or the noisy amusements of youth, he early evinced a relish for the entertainment of books. With the ample and excellent advantages of that glory of New England, *the common school*, and subsequently a pretty full course of academical studies, he acquired that impulse in intellectual advancement which he seems to have carried out for the remainder of his days.

At an early period he was converted to God, and united with the Baptist church in his native town. At the age of sixteen he commenced the duties of an instructor; and grappling with the combined infelicities of poor health, engrossing employment, and narrow finances, he urged forward his successful career, and became a well made, though a self-made scholar.

In the spring of 1836, the church in Canaan, N. Y., to which place he had removed three years previously, set him apart as a candidate for the christian ministry. Removing soon after to Herkimer county, he preached alternately in Salisbury and Oppenheim. Here he soon gave

up his school, and devoted himself entirely to ministerial duties, with most encouraging success. Here, too, an affection of the lungs, which finally proved fatal, began to manifest itself, threatening to retard or avert his labors.

With some slight interruptions, he continued his highly appreciated services with the church in Salisbury until the spring of 1835, when the state of his health compelled him to retire from the field. Thus, in the short space of nine years, and at the early age of thirty-one, he had nearly finished his work as a christian minister; for he was never again able to resume his labors as a pastor.

He appears to have spent several of the following months in Philadelphia and New-York; and occupied some portion of his time in carrying through the press a revised edition of his *Review of Stuart on Baptism*, which had previously appeared in successive numbers of the *New-York Baptist Register*. This volume was received with a high degree of favor by the christian public. Its learning, candor, judiciousness, and especially its kind and lovely spirit, eminently entitle it to the commendations which have been lavished upon it.

After several vain attempts to overcome the disease which had disabled him from preaching, and after an engagement of a few months continuance in the *Middlebury Academy, Wyoming*, as classical teacher, a final illness, short but painful, released him from his sufferings. Thus, with a mind well disciplined, a heart well cultivated, a reputation unsullied, and the assurance of glory unfading, he made his exit from the world in the thirty-sixth year of his age, and the fourteenth of his ministry.

His remains, as imbodied in this volume, consist of *Expositions* of scripture and *Essays* on important doctrinal and practical subjects. They are brief, clear, and eminently characterized by the sound, discriminating views which he was wont

to take on all subjects to which his attention was turned."

Far the larger part of this volume, however, is occupied with a republication of his celebrated Review of Stuart on Christian Baptism. Mr. Judd had carefully revised this work, re-writing and enlarging some portions of it, and as a biblical argument it is not now inferior to any work of the kind, unless the larger and masterly treatise of Carson be an exception. The following meagre analysis will enable our readers to understand the general track of discussion:

He first considers the *manner of the rite*; embracing, 1. the meaning of the word. 2. Practice of John and the Apostles, and 3. the practice of the churches subsequent to the Apostolic age. *Secondly*, he evinces the *importance of the rite*, under the following heads: 1. Obedience to the Saviour's command essential. 2. The ceremony as enjoined by the Saviour, admits of no substitution. 3. Literal obedience does not imply that an external ordinance is essential to salvation. *Thirdly*, he considers the *relative order of the rite*, embracing these two points. 1. Baptism bears a relation of priority to the communion. 2. Baptists feel bound to observe this order. Then follow *concluding reflections* on the simplicity and significance of the christian rites, and an elaborate *appendix*, full of learned notes, critical and explanatory, on the topics referred to in the preceding review.

The Introductory Essay, by Dr. Cone, is in his own peculiar and attractive style, and discusses some questions naturally suggested by the volume with great force and conclusiveness. On the whole, we cannot doubt that this volume is destined to a wide circulation, and its careful study cannot fail to benefit all classes of readers.

The memoir of the author has been drawn up with modesty and good taste by his brother, the Rev. Orrin B. Judd, of New Haven, and to him, and to the enterprising publisher we tender our cordial thanks.

## DOWLING'S HISTORY OF ROMANISM.

We have received a copy of Dowling's History of Romanism, of which we shall prepare a review for our next number. In the mean time, we feel a pleasure in transferring to our pages from the New-York Christian Intelligencer the following handsome letter of the Rev. Dr. Guistiniana, the converted Roman priest, and the interesting biographical notice of the Doctor, by which it is prefaced.

### THE ITALIAN PRIEST GUISTINIANI AND "DOWLING'S ROMANISM."

Many of your readers have heard the name of the Rev. L. Guistiniani, D. D., formerly a Romish priest in the city of Rome, and the narrative of whose conversion from Papacy, and escape from the sufferings that were prepared for him by his Popish persecutors, has been detailed in that interesting and popular little volume, entitled "Papal Rome as it is."

Dr. G. was born and educated in the city of Rome. He studied in the University of that city, and after finishing his course in theology, was graduated and admitted to sacred orders in the church of St. John in Lateran. He was convinced of the errors of Popery through the blessing of God upon the reading of a French translation of "Father Clement," and a copy of the Bible which providentially fell into his hands. He entered the convent of the Cordeliers, in the year 1826, with the hope of finding in solitude and retirement and prayer, rest for a wounded spirit. There he was permitted to read no book without the permission of his Superior. He was furnished with a breviary, the lives of St. Francis, and some other such Popish trash, but no Bible. In reply to his request for permission to read the Word of God, he was told by the Father Professor, "that he must read such books which edify and make a good Franciscan friar, and not the Bible, which could only

satisfy his pride and carnal mind." (Papal Rome, p. 151.)

When his sentiments became known, it was resolved to send him to the Roman Inquisition. He received a letter from a compassionate priest, urging him to leave the city before midnight. He understood and followed the hint, and eventually escaped, though with difficulty and danger, from the Papal territories. Upon passing the Papal frontier, and entering the territory of Tuscany, Dr. G. says, "I cannot describe my feelings when I saw the yellow cockade upon the hat of the soldier. I breathed more freely, and my knees trembled as if they would have indicated that I should bow down in prayer and thanksgiving. I raised my heart to the God of mercies who protected and delivered me from the wicked hands of the Roman priests."

After remaining some time in Florence, he was demanded by the Papal government, as a Roman subject, but escaped to Switzerland, where he publicly joined the Protestant Reformed church of Geneva, and supported himself by lecturing in the college of Lausanne, on the Oriental languages. Dr. Guistiniani subsequently came to America, and in the year 1840 was admitted as a member of the Synod of the Evangelical Lutheran church at Baltimore, in which city he still resides.

It is gratifying to see the opinions you have already so fully expressed in your columns relative to the excellence and value of "Dowling's History of Romanism," confirmed by one so well qualified to judge as Dr. Guistiniani, as to the historical accuracy of its details; and the fidelity of its vivid representations of the great "Mystery of Iniquity." The following highly commendatory and interesting letter of Dr. G. is copied from the Repository, published at Philadelphia. The letter is interesting; not only as expressive of the Doctor's opinion of Mr. Dowling's popular and valuable work, but also as expressive of the feelings of one who has been delivered from the thralldom of Popery, relative to the ef-

forts of Protestants of the present day to exhibit the true character and history of the apostate church of Rome.

MR. EDITOR:—If the nineteenth century is really the age of progress, as it is agreed upon, the doctrine that Popery will ultimately sway its iron sceptre, and fetter the consciences of the whole human race, as in former times, must be rejected as absurd, and contrary to the progressive spirit of the present age.

I am not a theorist who sets down systems at the table of my study; I am not a politician who frames plans for his party, right or wrong, just or unjust; I am speaking of my own experience, though yet a young Protestant, I can say without presumption or pride, that I know sufficiently of the power of Protestantism, to give my humble opinion, that Protestantism will and must sway the sceptre of truth and liberty over the whole world; and if Protestant ministers would fearlessly speak what they know of the Man of Sin, and faithfully set before the eyes of the American people the immoral and all-grasping tendency of Popery in the United States, they would crush the Papal power to atoms, exile the foreign influence from our schools, from our fire-sides, and from the American soil; and the sophistry of the hundreds of Brownsons, and thousands of Hughes would perish by the arrows of truth.

A few years ago, when I left the church of Rome, I scarcely found a dozen of Protestants in a city, who would believe me when I recounted the corruptions of the Roman clergy, the immoralities of nunneries, and the political influence of Rome in Protestant countries. The pulpits were silent, the people indifferent, and even ignorant on that topic. But now Protestant ministers are writing histories of Popery, and we have a history of Romanism before us, from its birth to its grave, from its cradle to its manhood; which every Protestant family ought to possess; that the sons and daughters of American parents may read, and study the past, and take necessary measures for the future.

If the reader wishes to be acquainted with the errors of Romanism, he has only to open the pages of Dowling's History; if he is desirous to know her cruelties, he can find all in that work; if he likes to know of her soul-destroying doctrines, he will find it in the decrees of the principal councils, the *Lateran* and the *Tridentine*.

included. If the reader is anxious to read an epitome of the history of the Popes, and their corrupt lives; of their inhuman persecutions of the Waldenses; their ambition; their intrigues; their avariciousness; their tyranny; their blood-thirstiness; their superstitions, and their nummeries, he can find all in Dowling's History, *proved and authenticated* by the most accredited authors of the church of Rome.

It is got up in the finest style, and would be an ornament upon every centre table; useful in every family, and a valuable reference book in every library. In one word, IT IS A LIBRARY, AND NOT A BOOK. The plates are well executed; I have seen all the buildings, sceneries, &c., and was an eye-witness of all these ecclesiastical functions, or rather theatrical performances, and am delighted to see them so faithfully represented in the plates:

The Rev. Mr. Dowling will pardon me for the liberty I have taken in speaking of his work, without having a personal acquaintance with him. His zeal for Protestantism, his love to America, and over all, his desire to promote the kingdom of our Redeemer, Jesus Christ, constrains me to bring him the tribute of a Protestant, an American citizen, and minister of Christ; and if my critique is not adequate to the magnitude and extent of the work, he must attribute it not to my *will*, but to my *insufficiency*, and to my ignorance of the English idiom.

L. GUSTINIANI.

Philadelphia, Aug. 4th, 1845.

#### DYING FIRMNESS OF THE MARTYR, CRANMER.

We have the pleasure of presenting our readers the present month with two beautiful and graphic engravings of the obsequies in the eventful life of the celebrated English Reformer, Archbishop Cranmer, who obtained the crown of martyrdom in the reign of that cruel Papist persecutor of God's Saints, "Bloody Queen Mary." The following thrilling description of the scenes represented in the engravings is taken from "Dowling's History of Romanism," p. 556, &c., to the publisher of which valuable work, Mr. Edward Walker, we are indebted for the loan of the plates.

THOMAS CRANMER was born in 1489, and had been appointed by Henry VIII. Archbishop of Canterbury. During the brief reign of the youthful Edward VI., Cranmer (though not entirely free from the contamination of the doctrine of Rome, the right to persecute for conscience' sake) was one of the principal agents in advancing the reformation in England. Upon the accession of bloody Mary, he was soon marked out as a conspicuous victim for papal fury. His closing days are clouded, as were those of Jerome of Prague, by his signature to a written recantation, obtained from him by his enemies, by the means of the prospect they held out to him of life and comfort, after nearly three years of cruel and rigorous imprisonment; yet, like the Bohemian reformer, he bitterly repented this act of natural weakness, and showed the sincerity of that repentance by his extraordinary courage and constancy amidst the fires of martyrdom. After Cranmer had signed this document, he soon found reason to suspect that his popish enemies would still not be satisfied without his blood; and in the estimation of some, this circumstance may, perhaps, tend to cast a shade of doubt over his dying protestations. No one, however, who will carefully consider the circumstances of the last few hours of his life (which we shall now proceed to narrate,) can reasonably doubt that his penitence for this act of pardonable weakness was sincere, and that the same Jesus who cast a look of love and melted the heart of Peter, who had denied him, sustained the dying Cranmer by his presence and his smiles, and welcomed the ransomed spirit of the departed martyr to the abodes of the blessed.

It is generally thought that Cranmer was not informed of the determination to put him to death, till the morning when he was to suffer. About nine A. M., of the 21st of March, 1556, he was taken to St. Mary's church, Oxford, to listen to a sermon by Doctor Cole, preached at the church instead of at the place of execution, on account of its being a very rainy day.

A Romanist who was present, and who expressed the opinion "that the former life and wretched end of Cranmer deserved a greater misery, if greater had been possible," was yet, in spite of his heart-hardening opinions, touched with compassion at beholding him in a bare and ragged gown, and ill-favoredly clothed with an old square cap, exposed to the contempt of all men. "I think," said he, "there was none that pitied not his case, and he wailed not his fortune, and feared not his own chance, to see so noble a prelate, so grave a counsellor, of so long continued honor, after so many dignities, in his old years to be deprived of his estate, adjudged to die, and in so painful a death to end his life." When he had ascended the stage he knelt and prayed, weeping so profusely that many, even of the papists, were moved to tears.

While Cofe was preaching the sermon, in which he endeavored to make the best apology possible for the act of the Queen in consigning Cranmer to the flames, the venerable martyr himself seemed overwhelmed with the weight of sorrow and penitence. "With what great grief of mind he stood, hearing this sermon," says good John Fox, in his own simple and beautiful style, "the outward shows of his body and countenance did better express than any man can declare; one while lifting up his hands and eyes unto heaven, and then again for shame letting them down to the earth. A man might have seen the very image and shape of perfect sorrow lively in him expressed. More than twenty several times the tears gushed out abundantly, dropping down from his fatherly face. Those which were present testify that they never saw in any child more tears than burst out from him at that time. It is marvellous what commiseration and pity moved all men's hearts that beheld so heavy a countenance and such abundance of tears in an old man of so reverend dignity." Withal he ever retained "a quiet and grave behavior." In this hour of utter humiliation and severe

repentance he possessed his soul in patience. Never had his mind been more clear and collected, never had his heart been so strong. After the sermon Cofe exhorted Cranmer to testify before the people the sincerity of his conversion and repentance, that all men might understand he was "a Catholic indeed."

"I will do it," replied Cranmer, "and that with a good will." He then rose from his knees, and putting off his cap, said, "Good Christian people, my dearly beloved brethren and sisters in Christ, I beseech you most heartily to pray for me to Almighty God, that he will forgive me my sins and offences, which be many without number, and great above measure. But among all the rest, there is one which grieveth my conscience most of all, whereof you shall hear more in its proper place." He then knelt down, and offered up a touching and fervent prayer, speaking of himself as "a most wretched, sinful and miserable sinner." Rising from his knees, he proceeded to address the assembled multitude, giving them many pious and godly exhortations, before touching upon the point which all were anxiously expecting to hear—whether he was about to die in the Romish or the Protestant faith.

At length he said: "And now, forasmuch as I am come to the last end of my life, whereupon hangeth all my life past, and all my life to come, either to live with my master, Christ, for ever in joy, or else to be in pain for ever with wicked devils in hell (and I see before mine eyes presently either heaven ready to receive me, or else hell ready to swallow me up); I shall therefore declare unto you my very faith, how I believe, without any color of dissimulation; for now is no time to dissemble, whatsoever I have said or written in times past." He then repeated the Apostles' creed, and declared his belief in every article of the true Catholic faith, every word and sentence taught by our Saviour, his apostles and prophets, and in the new and old Testament. "And now," he con-



tinued, "I come to *the great thing which troubleth my conscience more than any thing that I ever said or did in my whole life; and that is, the setting abroad of writings contrary to the truth*; which now **HERE** I **RENOUNCE AND REFUSE** as things written with my hand, contrary to the truth which I thought in my heart." Hitherto, with consummate skill, the martyr had avoided a single word which could indicate to his popish persecutors the unexpected blow they were about to receive. Up to this time, probably, the multitude of Romanists had expected him to confirm his recantation, and supposed that the writings to which he had just referred, and which he now renounced, were those which he had published in opposition to the doctrines of Rome. This illusion was dissipated, when, in the next sentence, he spoke of those writings as "*written for fear of death, and to save my life, if it might be* : and that is, all such bills and papers as I have written or signed with my hand since my

degradation wherein I have written many things untrue.

"And," proceeded Cranmer, "forasmuch as my hand offended, writing contrary to my heart, my hand shall first be punished therefore; for may I come to the fire, it shall be first burnt!" He had time to add, "*As for the Pope I refuse him as anti-Christ*; and as for the Sacrament, I believe as I have taught in my book against the bishop of Winchester, the which my book teacheth so true a doctrine of the Sacrament, that it shall stand at the last day before the judgment of God, when the papistical doctrine, contrary thereto, shall be ashamed to show her face."

At this unexpected and noble confession, Cole and the rest of the popish priests, monks and laymen were too much astonished to interrupt him, or he would not have been suffered to proceed so far. At length an uproar was raised which prevented him from proceeding; Cole foaming with rage, cried from the pulpit—





"Stop the heretic's mouth, and take him away," and the priests and friars rushed upon him, and tore him from the stage on which he was standing.

Cranmer was quickly hurried to the stake, prepared on the spot where Latimer and Ridley had suffered five months before. The venerable martyr had now overcome the weakness of his nature; and after a short prayer, put off his clothes with a cheerful countenance and willing mind, and stood upright in his shirt, which came down to his feet. His feet were bare; his head, when both his caps were off, appeared perfectly bald, but his beard was long and thick, and his countenance so venerable that it moved even his enemies to compassion. Two Spanish friars, who had been chiefly instrumental in obtaining his recantation, continued to exhort him; till, perceiving that their efforts were in vain, one of them said, "Let us leave him, for the devil is with him!" Ely, who was afterwards president of St. John's, still

continued urging him to repentance.—Cranmer replied, he repented his recantation; and in the spirit of charity offered his hand to Ely, as to others, when he bade him farewell; but the obdurate bigot drew back, and reproved those who had accepted such a farewell, telling them it was not lawful to act thus with one who had relapsed into heresy. Once more he called upon him to stand to his recantation. Cranmer stretched forth his right arm, and replied, "*This is the hand that wrote it, and therefore it shall suffer punishment first.*" True to this purpose, as soon as the flame arose he held his hand out to meet it, and retained it there steadfastly, so that all the people saw it sensibly burning before the fire reached any other part of his body; and often he repeated with a loud and firm voice, "*This hand hath offended! this unworthy right hand.*"

Never did martyr endure the fire with more invincible resolution; no cry was heard from him, save the exclamation of

the protomartyr Stephen, "Lord Jesus, receive my spirit!" He stood immovable, as the stake to which he was bound, his countenance raised, looking to heaven, and anticipating that rest into which he was about to enter; and thus, "in the greatness of the flame," he yielded up his spirit. The fire did its work soon, . . . and his heart was found unconsumed amid the ashes,

The pile is lit—the flames ascend;  
Yet peace is in the martyr's face;  
And unseen visitants attend  
That chief of England's priestly race;  
Mightier in peril's darkest hour,  
Than when enthroned in rank and power.

Steadfast he stood in that fierce flame,  
As standing in his own high hall:  
He said, as sadness o'er him came,  
Remembrance of his mournful fall—  
Stretching it to the burning brand—  
"FIRST PERISH THIS UNWORTHY HAND!"

Thy foul and cruel deed, O Rome!  
Was vain; that blazing funeral pyre  
Where Cranmer died, did soon become  
To England as a beacon fire;  
And he hath left a glorious name,  
Victorious over Rome and flame.

Well does that gifted authoress, Mrs. Tonna, exclaim, after citing the description of the horrible tortures inflicted upon Ridley, Latimer and Cranmer, "Wo unto us, if, with these examples before us, we shrink not from touching even the outermost fringe of that harlot's polluted garments! There is that mingled with the dust of Oxford which will rise up in the judgment, a terrible witness against those who, while trampling on the ashes of the martyrs, shall dare to suggest any, even the slightest measure of approximation to the apostate church—any recognition of her, otherwise than as the deeply accursed enemy of Christ and his saints."\*

\* English Martyrology, by Charlotte Elizabeth, vol. ii., p. 55.

#### ACCOUNT OF THE MANAGEMENT OF BEES ON MOUNT Hymetius, IN GREECE.

The hives in which they keep their bees are made of willow or osiers, fastened like our common dust baskets, wide at the top, and narrow at the bottom, or plastered with clay or loam within and without.—They are set wide end upwards. The tops, being covered with broad, flat sticks, are also plastered with clay at the top; and, to secure them from the weather, they cover them with a tuft of straw, as we do. Along each of these sticks the bees fasten their combs, so that a comb may be taken out whole, without the least bruising, and with the greatest ease imaginable. To increase them, in spring time, that is, in March or April, until the beginning of May, they divide them, just separating the sticks on which the combs and bees are fastened from one another with a knife; so taking out the first comb and bees together on each side, they put them into another basket in the same order as they were taken out, until they have equally divided them. After this, when they are both again accommodated with sticks and plaster, they set the new basket in the place of the old one, and the old one in some new place. And all this they do in the middle of the day, at such time as the greatest part of the bees are abroad, who, at their coming home, without much difficulty, by this means, divide themselves equally. This device hinders them from swarming and flying away.

In August they take out their honey, which they do in the daytime also, while they are abroad; the bees being thereby, they say, disturbed least, at which time they take out the combs laden with honey, as before, that is, beginning at each outside, and so taking away until they have left out such a quantity of combs in the middle, as they judge will be sufficient to maintain the bees in winter; sweeping those bees that are on the combs they take out, into the basket again, and again covering it with new sticks and plaster.

## MONTHLY RECORD.

## EDITORIAL GOSSIP.

*Dear Brother Babcock:*—In your last private correspondence, on leaving the city of New-York for a tour in the New-England states, I find the following request:

"Now will you give a good MONTHLY RECORD, containing, if you choose, notes of your visit to Connecticut, Maine, and New-Hampshire, or, any thing you may think appropriate. A page or two of Editor's Table Talk, with some of your witty, good natured gossip with our readers, on all sorts of things, would be capital."

Really, my esteemed brother, you have imposed on me rather a hard task, to be "witty" without the "soul of wit," and "good natured," when I am as rough and sarcastic as a backwoods frontier ranger can be made. In the dictionary sense of the term "gossip," doubtless I can succeed, for what is easier than "to run about, and tattle,"—especially about one's neighbors—"to tell idle tales,"—"to talk much,"—a gift with which my friends think I am most abundantly provided.

But since this duty must be discharged in your absence, as a sailor would say, I will "bear a hand." And what subject is more fitting for editorial gossip than for one editor to prate about the doings of another. A few weeks since my attention was attracted by a little editorial gossip, from the pen of our friend Graves, of the Christian Reflector, concerning

**A MEETING HOUSE WITHOUT A CHURCH,** which he discovered in one of his rambles, and of which I quote the following:

"Although Litchfield, (Conn.) has no Baptist church, I was interested to find it had a Baptist meeting house, and before I left I had the pleasure of looking up this un-cared-for relic of other days. It stands quite by itself, some three miles east of the village, a plain, but respectable chapel in its day, whose windows are not all broken, and whose pulpit hangs mid air unharm-ed."

There are some reminiscences about the CHURCH, which built and occupied this house, that instead of more idle, and less profitable talk, may as well be placed in our MONTHLY RECORD. And, as Litchfield is my native town, and that house, (though three miles distant and across the fields from my birth-place, another point of observation than that taken by the editor of the Reflector,) and as all the recollections of my childhood and youth are associated in that region, as yours are in another township in the same county, it will be pleasant gossip to ourselves, if not to our readers, to glance at a few incidents.

This church was not in any sense connected with Litchfield village. That parish was as free from Baptists, Baptist principles, or Baptist preaching, thirty-eight years ago, as the "straightest" sect of the "standing order," at that time could have desired. The house in question, though in the township of Litchfield, was erected within the parish of Northfield, and quite central to Baptist members and influence. The church was organized, according to history, in 1788, and was the twentieth church formed in succession in that state from 1705, the date of the organization of the first body of baptized believers in Connecticut. In the neighborhood, "from the time in which the memory of man runneth not to the contrary," as the law says, a family connexion by name of MORSE, has resided. The earliest of my reminiscences call up the venerable figure of Deacon Levi Morse, as the most prominent man in that church. It was an early member, if not a constituent, of the Danbury, (now Hartford,) Association, and for many years was represented in that body by the firm, conscientious, and zealous Deacon Morse, with an occasional associate of the brotherhood. In those days the church was provided—as hundreds of our churches now are in the south and west—with the monthly visits

of some minister, who, on each occasion, broke bread to the church.

These labors were voluntary, performed with much self-denial, and at the sacrifice often of three or four days' absence from home, and by a class of ministers whose weekly toils in the field or workshop provided for the support of an increasing family. Your venerable father, oft and again, visited this church, and fed these half-starved lambs of Christ's fold. The members were few, and in most cases plain Connecticut farmers, in a small way, and most conscientiously opposed to "college learnt ministers," and "regular salaries." No wonder at these mistakes. They had lived under the old Connecticut tax system, and only escaped the parish collector's claim, by the humbling and rather inconvenient process of "signing off."

One custom in the church deserves record. At the close of the sabbath preaching, the venerable deacon, with hat in hand, passed round the congregation and thus afforded each member the opportunity of making a *free will* offering to the visiting minister for the time being.

In the intermediate sabbaths, a prayer meeting was constantly held, in which the deacon regularly presided, while each member was invited to "*free his mind*." In those days, throughout the country churches in New England and New York, the usage prevailed for the minister at the close of his sermon, (which was invariably extempore) to give place for any of the brethren to "*free their minds*," by a word of exhortation. In this way commenced the ministerial labors of many of our fathers in the ministry, who are gone to "a house not made with hands," or who still linger on the borders of time.

The meetings of this church for a long series of years, were held in a school house that stood a few yards distant from the meeting-house that attracted the attention of our editorial brother. That house was erected, some twenty or twenty-five years since, and the church for a time had a Pastor, or perhaps a series of pastors. I preached in

it in 1826, on my first visit to Connecticut, after nine years' residence in what was then called the "Far West," and it then had the appearance of a newly erected edifice. In 1828, or the year preceding, a revival of religion was enjoyed, for I find on the returns to the Association 36 baptized, and 88 communicants. This, probably was the highest number it ever reached. In 1829 it had 75 members, and in 1831, the same number, and Levi Peck is reported as pastor.

My first acquaintance with these people and with Baptists, was in 1806, when a meeting was held in the dwelling of a neighbor of my father, and the first Baptist meeting I suppose ever held in the parish of South Farms. The preacher, a good man, doubtless, was illiterate, uncouth, and, as I heard one of the same *genus* once affirm of himself in Missouri, "scattered just like an old shot-gun." He was by no means a fair sample of the plain country, farmer-preachers of that time. He had a most unpleasant, noisy inhaling of his breath as he spoke—not the musical sing-song tone of some,—but something resembling a miniature steam-engine on the high pressure principle. Besides, he most barbarously murdered the "people's English," and the way he *chopped* logic would have been "a caution" to the syllogistic art. Such was the quality of the Baptist preaching to which I was introduced at the age of seventeen. The following year a tramp across the fields and woods one pleasant Sabbath morning carried me to the little school house, where I again heard the same preacher.

An extensive revival of religion commenced in Litchfield parish, among the Congregationalists, the same season, and soon reached the borders of South Farms, while many a drop of mercy fell in the vicinity of the little Baptist church in the borders of Northfield. With entirely new views and feelings the writer occasionally visited the place of worship of these primitive disciples. But, quite a different class of preachers now made their occasional

visits to the little school house. Amongst these were Fuller, and Wildman, and Benjamin Baldwin, and Heartwell, and Talmadge, and Tuttle, (a young licentiate), and last, not least, your honored father. Their doctrine dropped as the rain and distilled as the dew, on many precious souls. It was then and there the subject of Baptism first arrested my attention, and caused a course of examination. Some months were spent in the investigation. The Scriptures were searched, books read on both sides, and the result was, that pædo-baptism had the weight of evidence in its favor. At least it had a vast preponderance in numbers, learning and talent, and certainly to many great and good men could not be mistaken, and a few obscure and illiterate baptists right; and, then, my predilections were strong (as I afterwards discovered) but of which, at the time, I was wholly unconscious. You need not be surprised that I united with the Congregational church, and had a ceremony performed, and which the minister called Baptism, on my own faith, or rather my own presumption. This was a ceremony scarcely ever alluded to in the baptismal controversy, though of frequent practice. It was not immersion, or pouring, or sprinkling. The administrator dipped the tips of his fingers in a basin of water, and gently touched my forehead; pronouncing at the same time the sacred names required in the commission.

*Editorial gossiping* has one excellent advantage over all other forms of writing. The writer has full license to say any thing he pleases about himself, or his friends, and use the personal pronoun in the first person singular, without incurring the least suspicion of egotism. Having thus fairly gotten into the subject I may as well go through. It was within a mile, or so, of the meeting place of that same church, that I first formed an acquaintance with the good old lady, then a blooming girl of nineteen, whom you describe in your gossiping visit to my domicile in Illinois last December, as "his cheerful helpmate,

contenting herself to abide at home and assiduously care for the welfare of the family and the guests, having never revisited loved New England since her first departure in 1817." That time, however, was not her first departure, for we removed to the State of New-York in 1811, and were baptized that year in a valley among the Catskill mountains.

Some two years after the "wetting" ceremony had been performed, a train of circumstances brought about a review of the subject of Baptism, and caused painful suspicions that a mistake had been made in that duty, and produced the serious resolution of giving the subject another and more thorough investigation. At this crisis, being in that part of the township on business one night, I fell in company with the good old deacon Morse. We had held some casual discussions about baptism previously, and, while I felt as though I had truth on my side, to my mortification he would get the better of the argument. The subject came up in our interview this evening, when, in a firm, serious tone, he inquired "Friend P., do you conscientiously believe in Infant Sprinkling?" This was a poser. The question was direct and could not well be evaded. Courtesy and propriety demanded an answer. After a brief pause I replied that I had serious doubts and was then examining the subject. The old gentleman was grave, considerate, and approved of my determination not to be in haste, but to give the subject a thorough and prayerful examination. The result you know.

#### A SINGULAR CONVERSION FROM PÆDO-BAPTISM.

In those days I became acquainted with a plain, but intelligent farmer and his good lady, both members of this church, and from her I received the following sketch of her conversion on Baptism. Both were professors of religion in early life; he, in youth, had been baptized and united with this little church; she with the Congregational church in Litchfield. During that period of personal acquaintance, so pecu-

liarily interesting to the young, while projecting that union in which they are to

"Climb life's hill th'gither."

She ingeniously contrived to extort the promise from him, that he never would interfere with her religious principles, nor attempt to convince her about Baptism, while she kept herself clear from all such obligations.

They lived about equi-distant from each meeting. He attended the covenant meetings and monthly preaching in the Baptist church, but frequently on other Sabbaths accompanied his wife to the Congregational meeting. "Open Communion" had not then found its way into Congregational or Presbyterian churches, for baptists were intruding "sectarists," and never invited to the Lord's table, consequently, this Baptist brother was neither tempted nor annoyed by the plea of "Union." Two or three years having passed, the good wife, who had mentally reserved all her "rights" of proselyting her husband, conceived it would be an excellent arrangement to convince him of his baptistical errors and have his companionship in all her meetings and baby-christenings. Knowing that her husband required a "Thus saith the Lord," in all the claims of religion, she resolved to read the New Testament through, mark every verse that taught Infant Baptism, bring these before him, and finish the work in short order. Accordingly, she commenced the task, when her household affairs were arranged and her husband at labor in the field, by reading several chapters daily, till she reached the closing part of Revelations. To her mortification, not a single verse had been marked. The conclusion was she must have missed the place or turned over two leaves. Again she began the first chapter of Matthew, with her pen in hand, and read attentively every chapter in the Testament, and closed the book with grievous disappointment. Not a single verse disclosed to her the precious doctrine of Infant Baptism, and when she read of the baptism of Christ, and of the Eunuch and others, it looked so much

like immersion that she half feared—half suspected that her husband was nearer right than she supposed. But, as there was an *infant* in the case,—for she was a mother,—her mind was in an intense state of anxiety to find the scriptures that sustained Infant Baptism. She now recollected hearing from her minister, the Covenant of Circumcision referred to, as the foundation of infant membership and baptism, and she turned with longing eyes and a tremulous conscience to the Old Testament. She asked for a "Thus saith the Lord" once, but no response came. Many a time did she kneel by the cradle of her sleeping babe, and pray the Lord to teach her the pathway of duty. One night, tossing and restless, she attracted the attention of her husband. "My dear, what is the matter?" No answer. "Are you sick?" "No." "Why are you so restless?" After some pause the question came,—“Why do you never talk to me about Baptism?” “You know the promise I made you before our marriage, that I would never attempt to change your mind on Baptism.” “But if I am wrong is it not right for you to convince me?” Still the husband, firm to his promise, would not help his wife out of her difficulties until she had fully absolved him from all pre-engagements relative to Baptism. It is scarcely necessary to add when I heard the tale, this sister had long been a firm and zealous baptist.

A few years since Philo Morse, a nephew of the old deacon, who gave evidence of piety many years before he was baptized, left a legacy, as an annuity for a term of years, to be applied to Baptist Missions in Litchfield county. The fund is managed by the Convention of that State. In 1826, I found Levi Morse, junior, deacon of the church, his father having been gathered as a shock of corn fully ripe. Several of the family removed to Pennsylvania; other members to other parts; while a few sheep without a shepherd are still living in sight, and have charge of the "HOUSE WITHOUT A CHURCH."

There are two or three remarks that may as well be added to this historical gossip.

1. A notion prevails extensively that unless a church becomes permanent, and is perpetuated from age to age, all labor and expense have been lost or proved abortive.

This is a very incorrect notion. Certainly, it is desirable to have all our churches permanent, and we should steadily aim in their organization and in a settled ministry, to hand down all our religious institutions in beauteous vigor, and increasing prosperity, to future generations. But it is wrong to say, or suppose, that no permanent good has been effected because the instrumentality has not been enduring. Not a single church planted and watered by the apostles and primitive ministers has come down to us in regular succession. The great one in Jerusalem, with many others in Judea, was broken up and wholly extinct as an organized body in less than forty years.

Churches should be formed wherever there are disciples of Christ, and after all reasonable measures are taken for their perpetuity, the event may be left with God, whose ways are past finding out.

The little church in Litchfield, like a light shining in a dark place, has shed around it the effulgence of gospel truth, in the order and ordinances of God's house on earth, for the full period of the age of the writer. And if none else has received benefit, there is one who feels that his views of the baptismal rite and the whole course of his ministry, have been directed, instrumentally, by this influence. Our readers will pardon the apparent egotism of this article. It seemed a fitting occasion to bring out some events in one's own history, connected as they have been with this little branch of Zion.

Our brother of the Reflector was certainly misinformed concerning the phenomenon of a "meeting-house without a church." There is still existing the Litchfield church in a regularly embodied form. In 1843,

its name is on the Minutes of the Hartford Association, with 37 members and represented by J. Andrews. In 1844, no representation, but its name is retained, and the number of the preceding year given, with that of C. C. Palmer, as clerk. May we not hope that this gossiping editorial will reach the eyes and hearts of some of our Connecticut brethren, and prompt some minister to visit and gather together these scattered sheep, and fill up the vacant house with devout worshippers.

2. What has God wrought in our denomination since the first gathering of this little church in 1788! Then the whole Baptist fraternity in the United States, numbered less than 700 churches and 50,000 communicants. A single college, limited in means and influence, was all they could call theirs in the institutions of literature. Despised, reproached, taxed, and persecuted in various ways, it was only in rare instances they could get foothold in cities and villages, or the centre of parishes. It was necessity—not choice—that drove them to school-houses and private dwellings on the outskirts of the parish, or in some obscure neighborhood, in the New England States. Now, in these States, in point of numbers, ministerial talent and congregations, baptists equal their neighbors, the orthodox congregationalists. Surely, "the Lord hath done great things for us whereof we are glad." "He hath not dealt so with any nation."

Philadelphia, Sept. 12th. J. M. P.

The redeeming power of the blood of Christ is greater than the condemning power of sin. This excellency it hath from the dignity of his person, which makes his obedience and sufferings give more glory to God, than our suffering in hell would have done.—*Mather*.

He who will really be honest, just and sincere in his dealings, need take no pains to be thought so—no more than the sun need take any pains to shine, or when he is up, to convince the world that it is day,—*South*.

# BAPTISTS IN KENTUCKY. BY Rev. T. S. MALCOM, Louisville.

Mission Associations.	Cons'd	Seced'g	Chs.	G.	M.	Legat.	Bapt'd	Total.
1 Baptist	1826	1843	7	2			123	493
2 Barren River	1830	1843	15	7			285	1126
3 Bethel	1824	1843	42	26	1		613	4998
4 Boone's Creek		1843	9	4	1		37	832
5 Bracken	1779	1843	15	5	2		117	1479
6 Burning Spring		1842	10	3			64	440
7 Campbell County	1826	1843	10	7	2		183	879
8 Concord	1820	1843	13	7	7		139	2477
9 Cumberland River		1843	19	7			214	1362
10 Drake's Creek	1820	1842	3	1			17	312
11 Elkhorn	1783	1843	23	14	3		390	5574
12 Franklin	1814	1843	17	5	1		137	2550
13 Freedom	1843	1843	6	2				216
14 Gasper River	1811	1843	24	4	1		95	1931
15 Goshen	1816	1843	31	15	2		167	2352
16 Laurel River		1842	10	3			43	395
17 Liberty	1840	1843	20	7	1		192	1639
18 Little Bethel	1835	1843	18	7	2		158	1153
19 Little River		1843	24	9			354	1996
20 Long Run	1803	1843	24	22	2		621	4466
21 Middle District	1836	1843	8	2			301	1336
22 New Salem		1842	11	3			151	533
23 Nolynn		1842	16	3			60	1186
24 North Bend	1803	1842	9	6	9		264	978
25 North District		1843	10	3			9	481
26 Paint Union			10				50	350
27 Red Bird		1843	9	4			30	288
28 Russell's Creek	1803	1843	32	10	2		198	2445
29 Salem	1785	1843	34	7	3		241	3515
30 South Concord	1824	1842	10	7	1		86	505
31 South District	1801	1843	18	9			541	2193
32 South Cumberland	1842	1843	10	6			86	595
33 South Kentucky	1785	1843	17	6			210	1309
34 South Union		1843	18	4			231	813
35 Sulphur Fork	1826	1843	10	3	2		261	1433
36 Tate's Creek	1793	1843	13	4			198	1352
37 Ten Mile	1830	1843	13	8	3		115	1328
38 Union (West)	1833	1843	29	14	11		235	1474
39 Union	1813	1843	6	6	2		35	385
<i>Anti-Mission.</i>			625	262	58		7271	59302
1 Barren River		1842	7	3			2	163
2 Barren River	1830	1843	6	3			14	327
3 Bethlehem		1842	7	3			1	83
4 Clark's River	1830	1843	10	5			61	372
5 Drake's Creek	1820	1843	5	8	1		21	824
6 Green River	1799	1842	19	8			164	885
7 Highland	1819	1842	16	6			10	370
8 Licking	1809	1843	27	9	4		39	1340
9 Little River		1843	12	5			14	303
10 Mount Pleasant	1839	1842	7	4	1		14	345
11 Otter Creek	1838	1843	21	4			9	752
12 Panther Creek	1843	1843	3	1				96
13 Red River	1805	1843	13	5			12	376
14 Salem	1840	1842	9	6	2		7	437
15 Soldier Creek	1842	1843	10	6			50	299
16 Stockton's Valley	1803	1842	15	4	3		54	758
17 Tate's Creek	1793	1843	7	2	1		5	254
TOTAL			204	82	12		478	7877



*Grand Total.*—Churches, 829; Ordained Ministers, 344; Licentiates, 70; Baptized, 7749; Total, \$7179.

#### *Anti-Mission Baptists in Kentucky.*

The views of this small portion of the Baptists in Kentucky, as distinguished from the great majority, may be ascertained from their own Minutes.

The following extracts are from the Minutes of the Licking Association, the largest Anti-mission association in the state: "The Licking Association has noticed with deep regret the various efforts which have been made to involve the memory of several valued ministers of the gospel, who lived and died members of her body in the modern missionary institutions of the day. Some are curious to know why Elkhorn Association has not introduced Peter James, John, the Master, or some other inspired witness, to sustain her missionary operations, instead of Ambrose Dudley, Joseph Redding, John Price, and others who make no pretensions to being inspired? A solution of the question is not difficult, when it is known that the Bible is silent as death on that subject." Again, "suppose some of our aged brethren had given countenance to missionary operations; we ask, is the church justified thereby, (in the absence of Bible authority) in giving her support to an institution which it is believed has done, and is doing more to corrupt her, than, perhaps, any other?" And again, "We understand modern missionism to be at war with the doctrine of the Bible."

The Circular Letter of the *Panther Creek Association* gives this advice: "We further say to the churches, have nothing to do with the Bible Society, for we think it dangerous to authorize a few designing men to translate the holy Bible. Stand fast in the liberty wherewith Christ has set you free, and be not entangled with the yoke of bondage."

The *Green River Association* in its Circular Letter of 1842, declares, "We confess we did correspond with our brethren when we knew they had something to do with these missionary unscriptural societies, with a prayerful hope, that our brethren would see the evil of these things and forsake them; but, to our sad disappointment, we have found it grow worse for they now have given liberty for the members to join any of the benevolent societies as they now exist; for this cause

we are compelled to forsake our brethren, or the word of God. We, therefore, decidedly wish to inform our friends and brethren at large, that we believe that the Bible knows of no society, but the church of Christ, in religious point of view; so that we cannot receive into our fellowship either churches or members who join one of those unscriptural societies."

The Minutes of the *Obion Association* for 1842, (six of its churches are in Kentucky and the remainder in Tennessee) contain the following paragraph: "Agreed to notice the request from Bethel church, Will this Association hold in fellowship any church who suffers her members to join the Temperance Societies, falsely so called? Whereupon this Association says, No! she will not."

#### *Presbyterians in Kentucky.*

The statistics of the Presbyterians in Kentucky, are taken from the Minutes of the General Assembly of the Presbyterian church in the United States, 1843.\*

All the churches in the state are embraced in the "Synod of Kentucky," which is composed of five "Presbyteries," viz: 1 Louisville, 2 Muhlenburg, 3 Transylvania, 4 West Lexington, 5 Ebenezer.

*Summary.*—Synod, 1; Presbyteries, 5; Churches, 127; Ordained Ministers, 70; Licentiates, 14; Communicants added on Examination, 1028; Communicants added by Certificate, 214; Total number of Communicants, 7177.

#### *Methodists in Kentucky.*

The following account is prepared from the Minutes of the Annual Conference of the Methodist Episcopal church for the year 1843: "The Kentucky Conference, includes the whole State, except the portion west of the Tennessee river, which is embraced in the Memphis conference."

The Kentucky Conference contains ten districts, viz: Augusta, Covington, Lexington, Louisville, Harlinsburg, Shelbyville, Harrodsburg, Bowling Green, Hopkinsville and Barboursville.

*Summary.*—Districts, 10; Travelling Preachers, 148; Local Preachers, 379; White Members, 40,217; Colored Members 9,951; Total number of members 50,168.

In 1842, there were 37685 white members, and 8,544 colored members, making a total of 46,229. Increase this year 2,911 white members, and 1,407 colored members, making a total of 43,13.

*Roman Catholics in Kentucky.*

According to the "Metropolitan Almanac" for 1844, "the diocese of Louisville, which embraces the state of Kentucky, is now governed by the Rt. Reverend Benedict J. Flage, who is assisted by the Rt. Rev. Guy J. Chabrat, Coadjutor." The diocese contains 40 churches and chapels; 26 clergymen on mission; 23 clergymen in various institutions, and 11 female academies.

*Other Denominations in Kentucky.*

The Episcopalians, according to the American Almanac for 1844, have 19 clergymen, and 384 communicants. The Reformers or Campbellites are numerous, but publish no statistical returns. The Cumberland Presbyterians have a considerable number of churches. There is only one Unitarian church in the State. The Universalists, according to the "Universalist Almanac" for 1844, have four preachers and four societies. The Society at Louisville is the only one that has a meeting house.

## BAPTIST CHURCHES AND PASTORS IN RHODE ISLAND.

Churches.	Pastors.	No. members.
First ch. Providence,	J. N. Granger,	502
Pine-street, do.	Z. Bradford,	407
Third do.	T. C. Jameson,	452
Fourth do.	F. Smith,	192
West Baptist do.	Calvin Philleo,	100
Meeting-street, do.	Jeremiah Asher,	63
Warren,	Josiah P. Tustin,	260
First Newport,	Joseph Smith,	425
Second do.		394
First Pawtucket,	S. S. Bradford,	330
High-st. do.	D. Rounds, jr.	244
Central Falls,	Lorenzo Lovell,	40
Warwick & Coventry,	E. K. Fuller,	179
Second Tiverton,	Jeremiah Kelly,	65
Pawtuxet,	Zalmon Tobey,	62
First Bristol,	Jas. N. Sykes,	110
Arkwright & Fiskville,		49
Lime Rock, Smithfield Wm. Verrinder,		54
Fruit Hill, N. Providence	Horace T. Love,	42
Valley Falls,	B. P. Byram,	253
Lonsdale,	C. W. Hewes,	82
Woonsocket,	J. B. Damon,	183
First Wickford,	David Avery,	157
New Shoreham,		447
Second Richmond,	J. P. Burbank,	87
Exeter,	B. Johnson,	253
First Hopkinton,	L. Wakefield,	70
Second do.	William Flint,	86

First S. Kingstown,	W. Cogswell,	320
Second do.		45
Second Coventry,	John Read,	30
Westerly,	E. T. Hiscox,	242
First N. Kingston,	E. Stillman,	225
Second do.	John W. Allen,	
Queen's River, do.	Ezekiel J. Locke,	84
East Greenwich,		36
Do. and Warwick,	Caleb Greene,	
West Greenwich,	J. Tillinghast,	207
Natic,	J. Brayton,	81
Charlestown,	Weeden Barber,	84
Cumberland Hill,	H. G. Steward,	102
Old Warwick,		
Lippitt and Phenix,	J. Brayton,	180
Estimated number in three churches not reported		226

7500

Six Principle Seventh day Baptist, and Free Will Baptist [estimated] 3500 and 27 churches.

Grand total Baptists in R. Island 11,000  
Whole number of churches, 70.

*Episcopalians.*—There are 17 churches, several mission stations, 23 ministers, and according to the report and estimates of the present year, 1867 members, or communicants.

*Evangelical Congregationalists.*—There are 16 churches, 15 ministers, and 2165 members.

*Methodists.*—The minutes of this year report 10 churches, 15 ministers, and 1640 members.

The *Unitarians* have 3 churches, viz. 2 in Providence, and 1 in Newport.

The *Universalists* have 3 churches, viz. 2 in Providence and 1 in Pawtucket.

The *Catholics* have 5 churches, viz. 2 in Providence, 1 in Pawtucket, 1 in Warwick and 1 in Newport.

It will thus be seen that the *Baptists* are more numerous in this State than all the different species of *Pedobaptists* put together.

The *Friends*, or *Quakers*, have several large societies in the state, and there is one *Jewish Synagogue* in good repair at Newport, though not now occupied.

The greatest difficulty in conversion is, to win the heart to God; and the greatest difficulty after conversion is, to keep the heart with God.

Catskill, N. Y., July 20, 1845.

MY DEAR MRS. BARCOCK:—It is with a feeling of pleasure, deeply tinged with melancholy, that I present you with the accompanying lines. I saw but little of Emily during her short earthly pilgrimage; but that little was sufficient to endear her to my heart. Lovely, confiding creature! How sweet it is to think that she is lovelier and more confiding, because a sinless angel, now!

Accept this imperfect expression of my sympathy, and allow me to subscribe myself, my dear madam,  
Most truly yours, in a precious Redeemer,

CHARLES W. DENISON.

## SHE IS NOT HERE.

*Inscribed to the Memory of Mrs. Emily Swift.*

BY REV. CHARLES W. DENISON.

No, when the morning dawns,  
And throws its glories round her highland home—  
When early zephyrs through the valleys come,  
To lift the vapors from the quiet lawns—  
She is not here!

While the full noon-tide glows  
Along the walks that girt the sylvan streets,  
And nature's pulse throbs in the sultry heats,  
Her graceful step no more its pathway goes—  
She is not here!

As evening shades come nigh,  
As the rich sun-set pours its golden beam,  
While vesper breezes fan the glassy stream,  
And crowns of stars bespangle all the sky—  
She is not here!

Beside her chernub-child  
She bends not down a youthful mother's brow—  
Her boy returns not her caresses now—  
His voiceful look speaks eloquently mild:  
"She is not here!"

When, gathered for repast,  
The household circle clusters as of yore,  
And eyes of love glance every visage o'er,  
Her vacant place is hovered round the last—  
She is not here!

As, in the house of prayer,  
The humble throng its sacred shrines surround,  
Her voice is heard not. Where the anthems sound,  
Ye seek in vain that face so passing fair—  
She is not here!

Within the hallowed gates  
Where Christ-like duty reared instruction's seat,  
And lowly children listened at her feet,  
In vain the teacher's class her coming waits—  
She is not here!

But hark! There comes a voice  
From the looped curtain of the azure deep:  
"Oh! stricken mourners! cease ye now to weep;  
Rejoice! In Christ, her Lord and yours, rejoice—  
For she is here!"

THE  
**BAPTIST MEMORIAL**

AND  
MONTHLY RECORD.

VOL. IV.]

NEW-YORK, NOVEMBER, 1845.

[No. 11.]

**MISSIONS AND ANTI-MISSIONS IN TENNESSEE.**

BY REV. DR. HOWELL.

The following questions have been proposed to me, by a distinguished and beloved brother, residing in a distant part of the United States, and I have been requested to answer them in the pages of the Memorial.

"1. Would not the statistics of the last quarter of a century show, that in Tennessee many churches and associations, which in the earlier portion of this period, were missionary in their feelings and tendencies, and partially so in their action, have since gone over to the other side? Why is this?"

"2. Anti-mission Baptists in Tennessee now bear a larger proportion to mission Baptists, than in the other states. Why is this?"

"3. Anti-mission Baptists have been annually diminishing elsewhere, for some time; here they seem to increase, or, at least, to maintain their relative numbers. Why is this?"

The task here assigned me is rather a difficult one, but I shall address myself, without any formality, to its performance. To the first question I give an affirmative reply. The original churches in Tennessee were all missionary in their feelings and tendencies, and partially so in their action, and they continued to maintain this attitude until about a quarter of a cen-

L

tury ago. Their sympathies appear to have been peculiarly elicited by the condition of the Indians, by whom, on all sides, they were surrounded. They were, as will be seen by the minutes of their associations, in the habit of sending ministers to preach to them, and to sustain the service they contributed freely. At length, our venerable brother McCoy commenced his labors among the tribes of the northwest, and, from this state unsolicited donations were, for several years, sent to his support. To this fact Mr. McCoy himself, if I mistake not, refers in his History of Indian Affairs.

When our lamented brother Rice returned from India, he set out, as is well known, without delay, on a visit to all the American churches, to induce them, if possible, to sustain Judson and his associates in Burmah. In the prosecution of this design, he traversed this state, probably more than once. He was received with enthusiasm everywhere, by the churches and the associations. Considerable sums were collected by him for the mission. He also formed a State Foreign Mission Society, many of the proceedings of which are now in my possession. Several leading associations, some of them now the most uncompromising enemies of all benevolent effort, became auxiliary to the Board of the Triennial Convention. Such was the spirit that prevailed, that these bodies, until they were turned aside in the manner

which I will presently state, continued to act vigorously, and to contribute liberally. These facts are fully sustained by the minutes of the associations, and society; their correspondence with Rev. Dr. Staughton, which, I presume, is on file in the office of the Home Secretary of the Boston Board of Foreign Missions, and the published journals of Mr. Rice.

A quarter of a century ago, therefore, the feelings, and tendencies, and action of the Tennessee churches were missionary, and they would have continued so, had the interests of truth been properly superintended, and any tolerable resistance been offered to the evil influences which were brought to bear upon them, and which proved so disastrously successful in their overthrow. Many churches and associations, "then missionary," have since gone over to the other side. The causes that produced this revolution, I will now attempt to designate and illustrate.

About that time the noted Daniel Parker began to attract attention. He was, as is well known, the author of the "Two Seed Doctrine," as it is usually called, and then, and for some time after, resided in Middle Tennessee; from whence he removed to Illinois, and finally to Texas, where, last autumn, he paid the debt of nature. Several circumstances combined to give him and his doctrine extraordinary influence. Our Methodist brethren had, from the first settlement of the country, been very numerous and strong. Here the Cumberland denomination arose, and it swept over the land like a whirlwind. Both these classes of christians were ultra-arminian, and they and the Baptists were perpetually at war. It is not surprising, that in these circumstances, the Baptists became insensibly ultra-predestinarian. Of this doctrine Parker was the champion, and therefore, the general favorite. In his person, dress, and manners, he was plain, approximating to vulgarity. This also added to his popularity. And, withal, he was a man of astonishing ability, and untiring indus-

try. It may be supposed that the repugnancy of his system would have destroyed his influence, but this was not the case. So ingeniously did he interweave it with Baptist doctrines, as then understood and preached, which was a kind of antinomianism, that it required much discrimination to separate them, and make them appear in contrast, with satisfactory distinctness. His views met with a spirited resistance from a few men, such as McConico, Whitsitt, and Wiseman; but the prevailing feeling was, that if he erred, it was on the safe side—in favor of the divine sovereignty, and in opposition to arminianism.

Mr. Parker set in motion the means that overthrew missions in Tennessee, and to which he was induced by the following considerations.—He was ambitious to be a writer, and sought, as the medium of his communications with the public, the columns of the *Columbian Star*, then published in Washington City. His essays, setting forth his own peculiar opinions, were rejected by that paper, and his doctrines ridiculed as equally immodest and preposterous. This was too much for a man of his unbounded pride and self-confidence tamely to endure. The offence given him was unpardonable. The conductors of the *Star* he knew to be associated in the conduct of the missionary enterprise, and of ministerial education. From that hour he conceived the most implacable hatred against the men, and all their pursuits. Seldom did he preach a sermon in which he did not give them a thorough dressing. He also commenced the publication of a series of pamphlets, which he continued for a year or two, giving expositions of his doctrine. In these, as well as his sermons, he appeals successfully to the sympathies of his Tennessee brethren. His own, with other pamphlets and books, such as those by Joshua Lawrence, of N. Carolina, and James Osborne, of Baltimore, were constantly carried and sold by him and his associates, until the land was deluged with them, in all its length and

breadth. Religious newspapers, tracts, and books, (except their own) were denounced as unscriptural, and designed to supersede the bible; ministerial education was reviled as consisting of the manufacture of graceless and lazy young men into preachers, and therefore supremely abominable; and missions were worse than all, since they were nothing less than a combination of their pretended managers, not to preach the gospel to the heathen, which they could not do, because they did not themselves know the gospel, but to get the people's money, with which they were represented as purchasing immense estates, and living like princes. All this was believed by a surprising number of people. Why should they not believe it? They knew human nature to be very depraved; they possessed little general information, and they were assured of its truth by ministers, in whose veracity they had the fullest confidence.

Meantime, no agent, or other friend of missions, visited the state, who might have corrected these false impressions, and set all these matters, and missions particularly, in their proper light. No Baptist paper existed in the south, and none was taken, except, perhaps, by one in a thousand of our brethren. Moreover, some of the prime friends of missions became converts to Mr. Alexander Campbell's system, and joined him. Thus missions became beyond measure odious. The current of prejudice had gradually swollen, until now no one dared to resist it. Not a man ventured to open his mouth in favor of any benevolent enterprise or action. The missionary societies were dissolved, and the associations rescinded all their resolutions, by which they were in any way connected with these measures, and, in this respect, the stillness of death rested upon the whole people! Subsequently, and until the present time, this state of things has been kept up, wherever it was possible, by the same means, and by industriously circulating, in addition, such papers as the Old Baptist Banner, of Tennessee, the Primitive

Baptist of North Carolina, and the Signs of the Times, of New York.

Thus we have, with less brevity than we desired, seen that the Tennessee churches and associations were originally missionary, and why so many of them are now found in opposition to missions.

The second inquiry is this:—"Anti-mission Baptists in Tennessee now bear a larger proportion to Mission Baptists, than in the other states. Why is this?"

It grows out of the facts already detailed, and the circumstances under which the re-organization of our missionary associations were made. I will explain.

The light which had been driven from the state gradually returned. Another race of men, better informed, was rising up. Strong desires began to be expressed that more should be done than heretofore, to sustain the ministry, and supply the destitute with the preaching of the gospel. The example of brethren in other states was before them. A small number advised with each other, and determined to meet at an appointed time and place, and decide what they would do. This was about twelve years ago. Few persons attended the meeting, yet they thought it best, and therefore formed themselves into a convention for domestic missionary purposes. Thus they recommenced the great work. They were, however, soon taught, and that, too, in the most painful manner, that they had committed two errors,—they had organized before they had disabused and enlightened the members of the churches generally, and consequently, before they were prepared to co-operate in the work; and they had not consulted a large number of brethren, lay and ministerial, who considered themselves thereby undervalued and abused. On this account they took offence, and instantly commenced hostilities. Unfortunately, the weight of numbers and of influence was against the convention. The elements of strife were in commotion, and such a storm raged about the friends of missions, as they were not prepared to en-

counter. All who were not actually pledged, and some who were, became alarmed, and retired. The force, therefore, which the missionaries could bring into the field was comparatively feeble. On the other hand, bold, unscrupulous, and embittered leaders everywhere appeared, and placed themselves at the head of the opposition. Effective measures were without delay adopted, to arrest the progress of benevolent action. All the old prejudices of the masses were appealed to, and easily revived. New ones were created, and the hostility was warmer than before.

Correctness of theological principle, as well as resistance to selfish schemes, was also pleaded as a reason for opposition. God, it was maintained, would surely save his people, in his own time and way,—not one of the elect would ever be lost. The churches were reminded of these teachings of their own faith; this movement could, at best, be nothing less than an impudent interference with the purposes of God, therefore, no orthodox Baptist could be either a missionary or a friend of missions. The whole was denounced as a scheme of arminianism, as to doctrine, and prompted only by a desire for money, and the hope of fame, on the part of its advocates. The churches and associations throughout the state hastened to take this heresy in hand, before it had time to diffuse itself abroad. The missionary party, if the weaker, was unceremoniously expelled, or, if the stronger, the anti-missionary party withdrew and organized themselves anew. In every instance in which it could be done, resolutions of non-fellowship were passed against all missionaries, and all who favored them; their houses of worship were carefully closed against them; and the people were zealously warned against the blandishments, and seductive arts of these recreants from orthodoxy and religion.

These measures, prosecuted with ceaseless industry, were not without corresponding results. The cause of missions was brought almost to an entire pause. In

many large portions of the state it had never been presented, or at all advocated. Only the firmly decided and intrepid, in the small circles where they had influence, dared to join its supporters. All the remainder, and all the great middle class, many of whom were eminently pious and devoted christians, but capable of being led by the dominant party, continued with the anti-missionaries. These are the reasons why the anti-mission Baptists in Tennessee now bear a larger proportion to mission Baptists than in the other states.

I must here ask permission to make some remarks on two collateral subjects. The impression may be left by these statements, that our brethren were, in my opinion, impelled to action by criminal or unworthy motives. I confess that I do think this was true of some of their better informed leaders; for I conceive it impossible for them not to have known that they carried their points by misrepresentations. Respecting the great mass of the people, however, I have no such suspicions. They knew no better, and acted, I have no doubt, conscientiously; fully believing that they were doing God service. This is the first topic. On the second, I could wish, if I had room, to speak more at large. I seriously fear that our missionary brethren but too fully concur with our anti-missionary brethren, in supposing that the bible doctrine of predestination and election, and the work of missions, are really inconsistent with each other; for, while the latter repudiate missions for this reason, among others, the former seem strongly inclined to explain away the doctrine, lest it should prove a stumbling block to the zeal and activity of the people. On doctrinal, as well as practical subjects, the Baptists of Tennessee need much instruction.

The last question is as follows—"Anti-mission Baptists have been annually diminishing elsewhere, for some time; here, (in Tennessee) they seem to increase, or, at least, to maintain their relative numbers. Why is this?"

I doubt much whether anti-mission Baptists in Tennessee are increasing, or do maintain their relative numbers. Their numbers, however, are very respectable, and they frequently have important additions. This arises from two causes; the character and circumstances of the nominally anti-missionaries, and the weakness of the missionaries.

In the first place, when the lines were drawn, many, as we have already seen, really warm-hearted and active ministers and people were included with the opposition, and still remain in their ranks. They are really working men, who preach the truth, and God owns and succeeds their labors. There are also, as before intimated, many large portions of the state which the missionaries have, for want of ministers, never yet been able to reach. In these places, some of which are near a hundred miles in diameter, people who are Baptists in sentiment, and there are many such, profess religion. They wish to unite with the Baptists, but they cannot, unless they join the anti-missionaries. They of course join them. Thus their numbers are increased, but evidently not relatively maintained. The missionary Baptists are increasing much more rapidly than their opponents.

The weakness of the missionary party is the second cause. They are composed of a host of as noble spirits as I have ever known, and they do all they can; but they have not been able to occupy the state. To do so they would require fifty times the amount of men and means that they can now command.

This is my answer to the third inquiry. I will add a few observations.

Since the recommencement of missionary efforts in Tennessee, the cause has been slowly but steadily progressing. In East Tennessee, where, I think, they have more religion, and in the western district, where they have more information, greater advancements have been made than in Middle Tennessee. The denominational state paper is now exerting

great influence. An institution has been commenced, and successful efforts are being made to secure fifty thousand dollars for educational purposes. A few young men are studying at various points, with a view to the ministry. Something has been done for the distribution of the bible, and to support foreign missions, and some few thousand Baptist books have been distributed. The Convention has been changed into a General Association, with auxiliaries in the two extremes of the state, and ten or a dozen missionaries, on an average have been kept constantly in the field, whose labors have been blessed with extraordinary success. Some very strong and influential churches have arisen in prominent positions, and it is believed that the state can never be thrown back into its former darkness. Tennessee presents a most promising field of labor. The great impediment to the success of the principles which we believe to be scriptural and true, is the want of a sufficient number of well instructed, humble, and laborious ministers, devoted to their appropriate work. H.

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#### SIX QUESTIONS TO CHURCH MEMBERS RESPECTING THE PRAYER MEETING.

1. Do you believe Christ's promises? *Matt. xviii. 19, 20.*
2. Is it consistent with such belief to absent yourselves from the prayer meeting?
3. Can church prosperity ever be realized while the prayer meeting is neglected?
4. May not the lifeless, divided, declining, and worldly state of some of the churches be traced to the condition of the prayer meeting?
5. Are not faithful ministers oppressed in contemplating the present state of the prayer meeting?
6. Might we not look for a great revival of religion in our churches, if all their members were to flock to the prayer meeting? *Let them try the experiment.*



## REMINISCENCES.

The July number of the Memorial, in the biographical sketch of father Elisba Williams, presents the incidental mention of the Baptist Church in Sedgwick, Maine: of their first pastor, Rev. Daniel Merrill, and of the interesting services at his ordination, and the sermon of Dr. Baldwin, on that important occasion. A favoring providence has since led us into that immediate neighborhood, and we have been happy in gathering up some articles of rare interest and variety on these topics, which will instruct and gratify our readers.

We give in the present number, 1. the history of the first Baptist Church in Sedgwick, from Millet's History of the Baptists in Maine; 2. A biographical sketch of father Merrill, from Gillpatrick's funeral sermon; and, 3. an abridgment of Dr. Baldwin's ordination sermon on the faith once delivered to the saints. What a memorial of forty years since!

HISTORY OF THE FIRST BAPTIST CHURCH,  
SEDGWICK.

In 1793 a Congregational church of twenty-two members was constituted in Sedgwick. The same year, Rev. Daniel Merrill, who had been preaching two years as the town's minister, and who was the founder of this church, was ordained its pastor. Under the indefatigable exertions of this zealous working man of God, this church prospered several years, and being blessed of God with several special and wide spreading revivals, its numerical strength, at the beginning of 1805, was greater than that of any other community of disciples in the State. It had a total of one hundred and eighty-nine members. A large number of these disciples, with Mr. Merrill their leader, renounced pedo-baptism, and became Baptists, and on the 14th of May, 1805, were regularly constituted into a church of Christ upon the New Testament platform, and Elder Merrill, by the same council, and on the same day, was recognised by ordination as the pastor.

This singular change, as might be expected, awakened excitement and produced a variety of feelings and remarks in the community. The Baptists rejoiced, not as worldly victors, but in this glorious tri-

umph of gospel truth over human tradition; and the Congregationalists mourned the misfortune of their hitherto beloved Merrill, and of his church. As regards the causes of this change, much has been written, and much more has been said. Some supposed that it was owing to a lax discipline; some, to the influence of Baptist preachers who were permitted to visit and preach among the people; and others, to both these circumstances combined. But facts show that such suppositions were but ill-founded conjectures.

There was great caution, wisdom and firmness maintained by Mr. Merrill in the discipline of that church. The first signs of disease engaged his most prompt endeavors to effect a cure. Nor was he less vigilant to remove any dissatisfaction which he might discover in any mind as regarded that peculiarity of his faith, "pedo-baptism." To illustrate the attachment of Mr. Merrill to his own peculiar views, and the anxiety he felt for any of his flock who might be inquiring in a different direction, we shall here introduce some circumstances which are regarded as among the preliminaries to this change.

Mr. R. Allen, one of the first converts under the ministry of Mr. Merrill, 'never felt satisfied with *infant sprinkling*.' Mr. Merrill was informed of the dissatisfaction of Mr. Allen; whereupon he had several conversations with him, in which he labored earnestly to convince him of 'its importance and Divine authority.' It however remained still to Mr. Allen an unmeaning and an unscriptural practice. The contagion, as it was viewed, began to send its influence over other minds. Deacon S. Herrick, Mr. Amos Allen and others, soon revealed their dissenting feelings. Mr. Merrill was at this time diligent to arrest the schismatic spirit. Yet the number opposed to infant sprinkling rapidly increased, so that a separation in the church was feared. To prevent this, the very singular expedient was adopted, of so altering their Confession of Faith, as to make their dissenting views no valid objection to communion. This expedient prevented a separation, but not inquiries and alterations.

How much influence Baptist preachers may have exerted among this people, it is not easy to determine. The members who dissented from pedo-baptism tell us with one voice 'that the Bible first taught them the errors of the doctrine.' Mr. Merrill had no predilection for Baptists. He says

in his autobiography, page 2: 'From my earliest childhood to the commencement of my literary course, I had never, to my knowledge, seen more than one Baptist minister, nor heard any commend the peculiar tenets of the Baptists; but had frequently heard them spoken against with visible displeasure. I early conceived and for a considerable time retained an opinion of the Baptists, not favorable to their persons, their sentiments or their practices.' But as he became more acquainted with them he says: 'Their apparent piety, and the manifest honesty with which they adhered to their sentiments, mellowed my asperity.' Being intimate with several of their ministers, and having strong affection for them, he says, 'he desired a union with them, *not* by turning to them, but by their turning from their errors.' He conversed, he preached, he wrote, to secure what he desired; but, failing, he resolved to write a book, to convince the Baptists of their errors, and to relieve his church from a perplexing uneasiness. These were important objects to be gained, and he determined to gain them by the power of scriptural evidence and argument.

He says: 'I gave myself with a degree of decision to a careful and critical review of the sacred oracles of God. I contemplated day and night, perused the sacred volume from Genesis to Revelation. I searched, and renewed my anxious search for more than two years. My pain became severe. To my great disappointment and extreme regret, I was driven to the *then* very sorrowful conclusion that the sacred scriptures did not afford clear and direct evidence to support my own practice.'

Now came a peculiar trial. Several children were presented for Baptism. But Mr. Merrill refused to perform the ceremony, alleging for his reasons, 'As God has refused to me the light of evidence in favor of this rite, I refuse to administer it.' This occasioned joy to some of his church, but grief and dissatisfaction to others. The discomfit with which he had met, so distressed him, he was induced to reveal his convictions and trials to his worthy deacon, S. Herrick, who was ready to sympathize with him, being himself also an inquirer after truth. It was resolved to spend a day of fasting and prayer before the Lord, 'that they might not renounce their practice if it was in agreement with his truth; and that they might not reject the senti-

ments of the Baptists, provided they were in accordance with his will.' The day passed, and says Mr. Merrill, 'I was in extreme darkness—in darkness sensibly to be felt.' For several months his conflict was severe. At length the Lord removed the cloud, and holy light filled his mind; he saw clearly, and found peace. He was now a Baptist. With zeal, with ability, with firmness, and aided by the light of truth, he entered immediately upon a defence of Believer's Baptism, as the true and only gospel rite.

Trials did not end here. Opposition from without now lifted her dark visage. Great efforts were made to deprive Mr. Merrill of his salary as the minister of the town, and reject him from the pulpit of the town's meeting-house, by a vote of the inhabitants, for the simple reason that he had become a Baptist. But here opposition was by a large majority of votes defeated, and Mr. Merrill was received as the town's minister upon the Baptist platform.

The next important business to be done was to change the name and character of the church. On the 28th of February, 1805, after prayerfully deliberating the duty, it was resolved to invite a council of Baptist ministers and churches, for the purposes of baptizing and embodying them into a Baptist church. This was done by the following council: Elders Pitman of Providence, Baldwin of Boston, Williams of Beverly, Case of Readfield, Snow of Thomaston, and Cummings of Vinalhaven, besides several lay brethren. The candidates, eighty-five in number, were baptized by Baldwin and Williams, where was 'much water'; sixty-six of them at one time, in forty-two minutes, and nineteen others the next day, when they were organized into a church, and Elder Case gave them the right hand of fellowship.

The church now constituted, with Mr. Merrill their able pastor, began to move forward, and in less than three months sixty more of the remaining disciples were baptized and added to the church; and in about a year twenty-five more. This was a light in the midst of darkness, shedding its spiritual radiance around the path of those who were inquiring for the true way to Zion. Being the first Baptist church in this region, it became a centre of attraction to those who were Baptists in the surrounding country. Many of the original members of the churches, First and Second Bluehill, Deer Isle, Brooksville, Penob-

scot, Second Sedgwick, and North Sedgwick, were from this church. It has also yielded much ministerial fruit, as Rev. P. Pilsbury, Rev. N. Norton, Rev. Amos Allen, Rev. Michael Carleton, Rev. H. Hale, Rev. Moses Merrill, (son of Rev. D. Merrill,) Rev. Thomas Merrill, and Rev. Daniel Dodge.

Rev. Mr. Merrill resigned the pastoral care in 1814. The same year, Mr. Ebenezer Pinkham began to preach among them, and in 1815 received by ordination the pastoral charge, which he held with eminent usefulness till 1820. In 1816, one hundred and forty were added to the church by baptism, as the fruits of a revival. In 1821, Rev. Mr. Merrill returned from New Hampshire, and again became pastor, to the joy of the church, and in 1822 another wonderful refreshing from the presence of the Lord brought into this fold about one hundred more. Rev. Ebenezer Mirick was pastor from 1829 to 1834, and some prosperity attended his ministry. An interval of about a year and a half was now filled by the able ministry of the late Rev. E. W. Garrison. In 1836, their present pastor, Rev. David Nutter, entered upon his labors with the church. In 1838, more than one hundred souls were added to the church, as the fruitful harvest of the preached gospel, by the Spirit. This is a flourishing, enterprising, and able church, of two hundred and sixty members.

#### *Biographical Sketch of the Rev. Daniel Merrill.*

DANIEL MERRILL was born in Rowley, Mass., 18th March, 1765. In the thirteenth year of his age he experienced religion. At the age of fifteen he enlisted in the service of his country for three years, January, 1781, and was discharged in December, 1783. In August, 1789, he received the first honors of Dartmouth University, and his second degree August, 1792. His labors in the ministry he commenced in Sedgwick, in 1791, and was ordained, September, 1793.

As a man, he was honest, affable, and kind—possessed of good native talents, well cultivated by education. As a christian, he was sincere, devout, consistent and persevering. He was the same at home and abroad; in his family and in the church; yes, we believe in his closet, and in the world. He possessed an ardent attach-

ment to the bible, and made it the man of his counsel, and the rule of his life.

As a preacher of the gospel he was *ready*. In early life he devoted himself to the work of preaching Christ, and never, when his health would admit—which was very generally good—was he backward to do it. Indeed it seemed to be, and we doubt not but that it was the delight of his heart to “hold forth the word of life.” He was “instant in season and out of season.” Never would he leave any people to go hungry for the *bread of life*, when it was in his power to feed them. He was uniformly punctual, and prompt in his attendance at the place and time of his appointments, and quite as uniformly prepared to fill his place. Often would he say, when in company with his ministering brethren, and solicited by them to preach, “Brethren, I will preach if no one else will.”

And yet, though always ready, he was by no means indifferent as to what he preached, or how he preached.

He was *definite* in his preaching. He always had some object in view. To *instruct*, or to *convict* his hearers was his object, and to accomplish this he was always *plain*. But few preachers, it is believed, could with greater propriety than he, adopt the language of the apostle, “Christ sent me to preach the gospel, not with wisdom of words. My speech was not, with enticing words of man’s wisdom, but with demonstration of the Spirit and power.” The advantage of human wisdom was his, but it was no part of his object to make a display of it in preaching. It was all made tributary to the investigation, and the exhibition of divine truth. That is, all his knowledge was used in studying the bible, that he might understand it, and in making it plain to others, that they too might understand it. Perspicuity was always manifest in his sermons. His arrangement was *natural* and *clear*—his ideas distinct—his illustrations familiar and striking—and his language simple, but *strong*.

He was *pointed* in his preaching. With him there was no confounding of characters which ought to be kept distinct—no softening down the most appropriate language for expressing the demerit and the doom of the wicked—no swerving from the truth, to keep out of sight of certain points of doctrine with which the carnal heart is always at war. The distinction between the righteous and the wicked he made broad and deep; and every grade of character, both among the righteous and the

wicked, he endeavored carefully to delineate. From the bible he ever sought out those truths adapted to the character which he had in view, and charged them home upon the heart and conscience. In his preaching there was a good degree of that pointedness, which characterized the address of Nathan to David—"Thou art the man."

As a preacher, he was *faithful*. He labored faithfully to understand the scriptures, and but few, probably, understood them better than he did, and still fewer, it is believed, more faithfully exhibited their whole contents. He never "shunned to declare the whole counsel of God." Regardless of what men might think or say, he would always plainly, and pointedly, and faithfully declare whatever he found clearly revealed in the bible. Not only was he faithful in preaching the word, but in watching for souls. To win them to Christ, was one great object of his life, and to effect this he spared no labor, and made no small sacrifice. But for this, he would not have been induced to leave his native state, with all the flattering prospects there presented, to come into this region,—then, literally, almost a waste, howling wilderness, and morally almost a barren desert.

But he came. Faithfulness to the souls of this people prompted him to come, and some of you who hear me, can well remember with what *faithfulness* he dealt with you, both in private and in public. He "ceased not to warn every one night and day, with tears."

As a preacher, he was *affectionate*. Although plain, and pointed, and faithful, he was not harsh and unfeeling. Far from it. A tender *compassion* for souls characterized his preaching. So tender was his *pity* for perishing souls—so deep his *anxiety* for their salvation, that he often *wept* freely, when preaching the word of life. Yes, many of his hearers have frequently seen him bathed in tears, when addressing them from the sacred desk, upon the momentous concerns of their souls, with an earnestness which language could not fully express.

He was a *successful* preacher. I am fully aware that no one is prepared to estimate the whole amount of his usefulness. Like all other faithful ministers, the full amount of his usefulness will not be known until the judgment day reveals it. But still, it is well known that he has been extensively useful in this region, and particularly in this place, the seat of his labors.

Many who went to Heaven before him, and many who are yet to follow him, were convicted and converted through his instrumentality, and through eternity will hail him as their spiritual father. Yes, numbers can well remember, that at a certain time, which they can never forget, some word of truth from him was made "quick and powerful," to the conviction of their souls—like a "nail in a sure place," it remained until Christ was revealed in them, "the hope of glory."

Not only was he successful in the conversion of souls, but in confirming them in the faith—in building up the church of Christ. And particularly in clearing away the unscriptural notions of *infant baptism*, which he once held, and which he renounced in 1804, after a most careful, impartial, and prayerful examination of the sacred oracles, and in supporting the doctrine of believers' baptism, which he embraced, and so ably defended. His writings already published are considerable, and have contributed much to his usefulness.

After lingering for a number of months under bodily indisposition, which he sustained with great composure and resignation to the divine will, he fell asleep in Christ, June 2d, 1833.

#### *Dr. Baldwin's Ordination Sermon.*

Earnestly contend for the faith once delivered to the saints.—*Jude 3.*

By the faith once delivered to the saints we are undoubtedly to understand the entire system of christianity, as taught by Christ and his apostles, and enforced by their example. If the exhortation in the text be applicable to christians in general, it is specially so to the ministers of Christ, who are set for the defence of the gospel. It will be allowed that public teachers have great influence in forming the sentiments and practice of their hearers. Hence their lips should preserve knowledge, so that the people may not be misled, who seek the law at their mouths. If these observations are just, the sentiments naturally suggested by the passage first read will not appear inapplicable to the present occasion. We shall therefore consider the language of the text, as specially addressed to every minister of Christ, exhorting him *earnestly to contend for the faith once delivered to the saints.*

In order more fully to elucidate the subject, we shall attempt,

*First*, Briefly to consider some of the leading sentiments included in this faith.

*Secondly*, Show in what way the ministers of Christ ought to contend for it. And,

*Thirdly*, We shall offer some arguments in support of the duty.

Conformably to this arrangement, we proceed to consider some of the leading sentiments of the faith mentioned in the text.

1. The exhibition of Jesus Christ as the true Messiah evidently forms a principal branch of apostolic preaching. Indeed this may be considered as the chief corner stone in the christian system; as the very foundation of the New Testament dispensation.

The first preaching after the ascension of Christ was on the day of Pentecost. The grand theme of this discourse was a crucified, risen Saviour. Peter, after proving that David in the 16th Psalm spake prophetically of Christ, adds, *Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both LORD AND CHRIST.* He bore the same decided testimony to the Jewish rulers, when examined concerning the man who had been healed at the gate of the temple. He declared that this miracle had been wrought by the power of Jesus, whom they had crucified; and that he was the **HOLY AND JUST ONE**, whom they had denied; yea, moreover, that he whom they had killed was the very **PRINCE OF LIFE**.

When the disciples were all scattered abroad on account of the persecution of Stephen, Philip went down to Samaria and *preached Christ to them.* This chapter also furnishes us with another sermon from this same preacher, delivered to a small company in a chariot. His text was taken from Isaiah liii. 7, 8. "He was led as a sheep to the slaughter, and like a lamb before his shearer, so he opened not his mouth." This text was proposed by the Ethiopian eunuch, who wished to be informed whether the prophet spake this of himself or of some other man? "And Philip opened his mouth, and began at the same scripture, and *preached unto him Jesus.*"

It will be remembered, that when Jesus met Saul in his way to Damascus, there was a light above the brightness of the sun, which not only brought him to the ground, but entirely overpowered the organs of sight; so that he could not find the way to the city without being led by the hand.

Ananias, directed by a vision, entered the house, and, putting his hands upon him, thus addressed him: "Brother Saul, the Lord, (even Jesus, that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost!"—*and he received sight forthwith, and arose and was baptized.* Had Festus been there, I am aware he would have cried out as upon another occasion, "Paul, thou art beside thyself!" What, determined to be baptized before you take any refreshment for your body, when you have neither ate nor drank for three days! surely mercy is before sacrifice! But may we not suppose Paul to have answered with the same magnanimity as on a later occasion, *I am not mad, most noble Festus*; but esteem it my immediate indispensable duty, to testify my love to that blessed Saviour whom I have been so long opposing and persecuting. It is now my meat and drink to do his will.

Having thus openly professed hims if a disciple of Jesus, we are told, straightway he preached Christ in the synagogues, that he is the *Son of God.* Remark, my brethren, the subject matter of his preaching. It was Christ the divine Saviour, Christ the Son of God; maintaining his proper Deity, that he was the *true God and eternal life* That this doctrine met with opposition will not be denied; but it is added, that Saul "increased the more in strength, and confounded the Jews which dwelt at Damascus, *proving that this is very Christ.*" Acts ix. 17—22.

These instances are sufficient to show, that exhibiting Jesus Christ as the Son of God and Saviour of the world, was a leading and important article in *the faith once delivered to the saints.*

Preach, my brethren, what we may, if the character of Jesus Christ as a Divine Saviour is left out, our hearers have a right to complain as a pious woman once did, *Ye have taken away my Lord, and I know not where ye have laid him.*

A sermon, as a mere piece of composition, may display much taste, and may be enriched, and even loaded with all "the lumber of a learned world;" yet if Christ be left out, the main thing will be wanting. There will be nothing to satisfy a hungry immortal soul. Christ, in all the glory of his character, must be lifted up, as Moses lifted up the brazen serpent in the wilderness, or all our preaching will be in vain; nay, worse than in vain; for it will only tend to deceive and harden

those who are looking to us for instruction. How awful the account, which the unfaithful minister will have to render up at the last day!

But are the dispositions of men so friendly to the gospel, that nothing more is necessary to their becoming real Christians, than to hold up Christ to them? Alas! it must be acknowledged, that vast numbers still remain in unbelief, who nevertheless sit under a faithful dispensation of the gospel.

This brings us to notice

2. That the gospel must not only be faithfully preached, but, in order to its becoming effectual, it must be accompanied with the Holy Ghost sent down from heaven. The necessity of the influence of the Holy Spirit to convert the sinner, is therefore to be considered as a part of the *faith once delivered to the saints*. For the conversion of the sinner never was, nor ever will be effected by any other means. The eloquence of a Cicero, or the fire of a Demosthenes, though they may affect the passions, can never change the heart. It is *not by human might nor power, but by my Spirit, saith the Lord of hosts*. Zech. iv. 6. The fact is, *the hearts of the sons of men are fully set in them to do evil*. To this they are wise, but to do good they have no understanding.

Nothing renders divine influence necessary to the conversion of a sinner, but the fixed opposition of his heart. The gospel carries ample evidence with it, to support its divine originality. Nor is there any want of capacity in the sinner either to understand or to receive it. The difficulty lies wholly in the moral taste of his heart. This perverse taste is what blinds the understanding, renders the will obstinate, and leads all the affections of the soul after sinful and forbidden objects. Until this disordered taste is rectified, men have no relish for the truth. This is fully expressed in the following solemn declaration made by Christ himself. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John iii. 19. That is, they loved and relished the darkness of sin and sinful pleasures, better than the light of holiness and salvation. Knowing the entire influence of this perverse temper, Jesus said, *Ye will not come to me that ye might have life*. John v. 40.

But it may be asked, Can blame be fairly attached to the sinner's character for

not believing the gospel, if we admit that divine influence is necessary to bring him to believe? If he is not to blame, we ought to become his advocates, and endeavor to have him honorably acquitted. But in order to determine this point correctly, let us keep in mind the statement made above, i. e. that nothing renders divine influence necessary but the perverseness of the heart. And are men not to blame for the wickedness of their hearts? If they are not, they are not to blame for any thing: for all the sins they were ever guilty of proceeded from this source. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Matt. xv. 19. Let this fountain be cleansed, and the streams will become pure.

The want of light in the understanding is never imputed as a crime, where it does not arise from the blindness of the heart. Eph. iv. 8. A man whose intellectual powers bear no proportion to a Newton's, can never be blamed for not comprehending the laws of nature, and the various properties of matter, to the same extent as Newton did; but it is easy to see, that he is equally blameable for not loving God with all the faculties he possesses, as a Newton, or even an angel would be for not loving him with all theirs.

If in order to invalidate this reasoning, and to form an excuse for remaining impenitent, it should be urged, that Christ has said, *No man can come to me, except the Father who sent me draw him*; I reply, Coming to Christ is believing on him; and if men cannot believe on him, there must be some reason why they cannot. If the difficulty arises from natural or intellectual inability, or from the want of sufficient evidence of Christ's true character, it will remove the blame entirely from the sinner. If this were really the case, it would be only necessary to exhibit light to the mind, and increase the evidence of truth to a degree proper to produce conviction, and the change would be effected. But so long as the heart retains its enmity to God, its love of darkness and hatred of light, it cannot come to Christ. It must be allowed that our Lord had the most perfect knowledge of the human heart: He saw all the latent springs of depravity in the soul, which rendered all its faculties completely opposed to his holy character. From this opposition of the heart to the holy nature of the gospel, and from this alone, arises all that inability

mentioned in the above passage, and which sinners plead as an excuse for not embracing the Saviour. No reason has ever yet been discovered why sinners *cannot* come to Christ, only because they *will* not.

It is one branch of the office work of the Holy Spirit therefore to remove this opposition, and make men willing to be saved by grace alone. Hence it is said, "thy people shall be *willing* in the day of thy power." Psal. cx. 3. When men are made willing to be saved upon the plan of pure mercy, there is then little difficulty remaining. It is only under the powerful operations of the Spirit of God that sinners are made willing to relinquish their own righteousness, to drop their weapons of rebellion, and make the mercy of God their final refuge.

Nor is it any more difficult now to love God, than it was before to hate him. The divine character appears so infinitely lovely to the renewed soul, that it cannot help loving it. That Saviour, who but a little time since appeared like a root out of a dry ground, without form or comeliness, now appears altogether lovely, and the chief among ten thousand. The heart is sweetly drawn to Christ; and yet it flies to him willingly, as if it were not drawn.

We see the gospel produceth different effects upon some, from what it does upon others. There must be a *cause*. It is an established principle, that every effect has a cause, and that cause must be sufficient to produce it. An inadequate cause can never be the true one. The cause why one sinner repents and believes the gospel rather than another, must either be from himself, or from some power which acts upon him. If the former, it will appear either that he had more power than the sinner who still remains in unbelief, or that he was not so unwilling to believe. In either case all *boasting* is not excluded. At least he may boast a little modestly as the Pharisee did, who "*thanked God* that he was not like other men."

Another branch of the office work of the Spirit is to *lead* the saints *into truth*. When Christ was about to leave his disciples, he said, "I will pray the Father, and he shall give you another comforter, that he may abide with you for ever; even the *Spirit of truth*, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." And, "When he, the *Spirit of truth*, is come, he will guide you into all truth." John xiv. 16, 17, and xvi. 13.

This was by no means one of the least blessings which Christ promised to his believing people: For without the teachings of the Holy Spirit we are always liable to run into error. "The natural man," however learned and wise, "receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." It is also evident, that in forming their systems of religion, some good men, under the influence of certain prejudices, are led by their own fancies, rather than by the Spirit of God. It cannot be supposed that the Holy Spirit should lead one good man one way, and another directly opposite. Therefore, the conclusion is plain, that where good men differ, one of them must always be in the wrong. As, for instance: If the doctrine of sovereign, discriminating grace be true, i. e. that *God will have mercy on whom he will have mercy, and whom he will he hardeneth*; Rom. ix. 18, its opposite cannot be true. If our *salvation* be all of *grace*, Eph. ii. 8. then it cannot be of *works*, neither in whole nor in part. Grace is not a principle inherent in man, but a favor freely bestowed upon him. If it be true, that *God hath chosen us in him*, (i. e. in Christ) *before the foundation of the world, that we should be holy and without blame before him in love*; then the Holy Spirit does not teach us, that we are chosen at the time of our conversion, and then because we are already made holy. If we have obtained an inheritance in Christ, by being predestinated according to the purpose of Him who worketh all things after the counsel of his own will; Eph. i. 4, 11. then it is not true, that we obtained this inheritance by any act of our own, nor for any other reason than because we were predestinated to it. If it be true, that the saints are *kept by the power of God, through faith unto salvation*; 1 Pet. i. 5. then it is not a dictate of the Holy Spirit, that they can fall away and miss of salvation. If it be true, that all *who love Christ will keep his commandments*, then it follows, that the doctrine of the saints' perseverance is not a licentious doctrine. For were we influenced to keep Christ's commands from any other principle than love, our obedience would not be acceptable. We add once more; if it be true that all who obey the gospel have faith; but that *unreasonable and wicked men have not faith*; 1 Thess. iii. 2. then it undeniably follows, that unreasonable and wicked men do not *obey the gospel*. And if such as *obey not*

*the gospel of our Lord Jesus Christ shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, i. 1, 8, 9, then it follows of necessity, that all men will not be saved in the day of the Lord Jesus.*

Believing these things to be according to the analogy of faith, *the faith once delivered to the saints*, we feel justified in contending earnestly for, and endeavoring to support them.

We proceed to remark,

3. That the faith once delivered to the saints, when embraced under the influence of the Spirit, is always productive of holy obedience.

The first visible act of obedience produced by the faith mentioned in our text in the apostolic age, was an open profession of Christ. On the day of Pentecost, *they that gladly received his word were baptized. When the Samaritans believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house. And many of the Corinthians hearing, believed, and were baptized.* This was *confessing Christ before men*; while such as concealed their faith were considered as being ashamed of him. Such as are ashamed to own him in his institutions, he threatens to disown when he comes in the glory of his Father, and of his holy angels.

*Believing and being baptized*, stand so closely connected, that they seem to be mentioned in the same breath. *Go ye, therefore*, said the risen Jesus, *teach all nations, baptizing them. He that believeth, and is baptized, shall be saved.* Hence those who contend for the faith as it was once delivered to the saints, will not depart from the primitive institution in the smallest degree, nor give up this part of apostolic practice. Did the primitive Christians think that they had done all that was required when they were baptized? No verily. But *they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers.* They were careful to add to their faith virtue, knowledge, temperance, patience, brotherly kindness, and charity. Those whom Christ called to contend for the faith, were careful to *teach their converts to observe all things whatsoever he had commanded them.* In all their preaching, and in all their epistles, they constantly urged

such as had believed through grace, to *be careful to maintain good works.*

Having thus described some of the leading ideas contained in the faith mentioned in our text, I proceed to the **SECOND** head of discourse, which was to show in what way the ministers of Christ ought to contend for this faith.

Ministers ought not only to contend for the truth in their public discourses, but to add the full weight of their practice and example, and by their pens.

We proceed briefly in the **THIRD**, and last place, to offer some arguments in support of the duty.

Our first argument arises from the nature and excellency of truth.

A second argument may be drawn in favor of the duty from the different effects produced by truth and error.

We argue, thirdly, in favor of *contending for the faith of the gospel*, from a consideration of the *divine glory*.

A fourth argument, and which appears of great weight to the speaker, arises from the particular state of religion at this time. It is a day of God's power: an unusual season of merciful visitation. Thousands and thousands are asking the way to Zion, with their faces thitherward. How important at such a season, that they should be *taught the way of the Lord perfectly.* They will not be likely to *grow in grace, and in the knowledge of God our Saviour*, unless fed with the *sincere milk of the word*. While the faithful ministers of Christ are endeavoring to disseminate the pure gospel, there are not wanting those who are infusing the poison of error.

The doctrine of *sovereign grace* is assailed from every quarter. Many who are *antipodes* in other respects, as cheerfully agree in this opposition as Pilate and Herod did in crucifying Christ. They seem determined, if God will not allow them the *sovereign right to dispose of themselves* as they please, to

"Snatch from his hand the balance and the rod;  
Rejudge his justice; be the god of God!"

Some appear to be so infatuated with the proud thoughts of having their salvation in their own hands, that it would seem as if they had concluded, that if God would only be so good as to let them alone, and not *elect* them before they believe, they should have no doubt of being saved.

Others there are who deny the Supreme Deity of Jesus Christ, and refuse to *honor the Son* as they profess to honor the Father



If they are right, my brethren, we are wrong. If they render suitable honors to the Saviour of the world, it is evident we give him more than is his due. We certainly adore him in a higher sense than they do. Several other important sentiments stand in close connexion with this; such as, the atonement of Christ, the work of the Holy Spirit, the necessity of a change of heart, &c. No person of discernment, who has ever attended on the preaching of Arians and Socinians, but must have observed a great difference between them and us on these points. How extremely guarded and cautious are they when speaking of Jesus Christ, lest they should drop a word that might be construed into an acknowledgment of his Supreme Deity! Whilst we, my brethren, pour forth our souls in undissembled praise to him that loved us and washed us from our sins in his own blood. Rev. i. 5. To him who bears the government of the universe upon his shoulder; whose name, whether of Emanuel, Jesus or Saviour, is to us indeed wonderful; and whom we adore as Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.\*

There are others whom we love in the truth, and esteem as our brethren in Christ. With many of them we see eye to eye in all the great leading doctrines of the gospel; but we are prevented carrying our christian love into general practice, from our disagreement in one of the positive institutions of Christ. This institution, in our belief, has a prior claim of all others upon the obedience of every convert; and is by the example of the apostolic church made a pre-requisite to communion at the Lord's table.

It gives us real pain in being obliged to contend with such as we esteem good men, in this important point. But believing as we do, and supported as we are by the plainest construction of the sacred scriptures, (many of themselves being judges,) can they justly blame us? We think they cannot.

If we love our brethren in the truth, and for the truth's sake which dwelleth in them, then the more they possess of truth and the less of error, the more pure will our affection be.

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\* Isa. ix. 6. The Hebrew words אֵלֶּיךָ אֲבִירָא, are, by several good critics, rendered *Pater æternitatis*. What more exalted idea can we possibly form of our glorious Saviour, than to view him, not only as eternal, but the very Father of eternity?

## REVIEWS.

*A Discourse delivered at the dedication of the new church edifice of the Baptist Church and Society in Warren, R. I., May 8th, 1845, by Josiah P. Tustin, Pastor: Providence, H. H. Brown.— Together with A Supplement, containing the History of Warren from the earliest times, with particular notices of Massachusetts and his family; by G. M. Fessenden.*

To enable our readers to enjoy this small, but exceedingly interesting volume as we have done, we must aid their conception by taking them along with us in the verdant month of May, to visit the quiet, unpretending, but really thriving and pleasant town of Warren. Entering it by the main avenue from the east, the object of most commanding interest which first strikes the eye, and rivets the regards, is a massive gothic stone edifice, with its colossal tower of moderate elevation.—Hark! its bell sends forth an enlivening peal; the town is all astir, and happy groups from every direction are seen wending their way to this *new church*! Come, let us enter its arched portals: the varied hues of light falling through its stained glass windows, as you tread its long drawn aisles, and gaze on its simple, but beautifully chaste adornments, are adapted to inspire the beholder with appropriate religious awe.

This is an important day,—a solemn hour to the whole community. The venerable few who remember the former house, where their fathers worshipped, and compare it with this ampler and more imposing structure, experience mingled emotions of tender, sacred memories, and clustering hopes; while the younger and more active, whose nascent joys are filled in view of the successful accomplishment of their generous toils and sacrifices, rejoice aloud as now they come to give their offering to Him, in whose honor, and for

the convenient accommodation of whose worshippers, the goodly structure has been reared.\*

After appropriate religious devotion of the edifice to the Almighty, and after sweet hymns of praise to Him who loved and ransomed us, the youthful, energetic pastor, whose enterprise and efforts have so largely contributed to this auspicious undertaking, rises with peculiar emotions to address the hushed, expectant throng. He will not degrade so noble an opportunity, merely to cater to the perverted relish for what is topical and transient. A

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\* We have been often requested to furnish in the Memorial more minute specifications of the church edifices of most approved construction, which we have occasion to mention, their cost, &c. &c. From the appendix of this book we borrow the following.

The present church edifice is erected partly on the ground occupied by the two former houses of worship, and partly on ground south of that location, including the land on which the original parsonage and college building stood. Its dimensions are the following: the length of the body of the house is 84 feet, the width 70 feet, and in height 34 feet from the ground to the outside cornice: in front is a tower 23 feet square, 86 feet high, surmounted with a battlement, rising 8 feet, and projecting out one foot. The side and end walls of the main building are surmounted by battlements of the same order with the tower, rising about six feet from the roof. The walls of the building are constructed of dark brown and gray stone, laid in horizontal courses, technically called the "Scotch coursed rubble," the courses varying from twelve to eighteen inches in height, but each course carried uniformly round the whole building.

The thickness of the tower walls at the foundation is 7 feet, brought in at the surface of the ground to 3 feet, while at the upper extremity they are reduced to 20 inches. The thickness of the main walls is 5 feet at the foundation, brought in at the surface of the ground to 2 1-2 feet, and from the audience room floor to the top, the walls are uniformly two feet thick.

The style of the edifice is the medium gothic, exhibiting the outlines of that order, but without the various forms of tracery and carved work which render that order of architecture so gorgeous and expensive. There are fourteen arched windows in the main building, each 24 feet high, five in each side, and two in each end. There are also five arched windows in the tower, two in the basement, and three in the organ room, the one in front being very large. The

worthier impulse has guided him, and he enunciates the noble theme, "ONE IS YOUR MASTER, EVEN CHRIST; AND ALL YE ARE BRETHREN."

We may not linger on the few paragraphs of neat and appropriate introduction, but proceed at once to the announcement of the particular object of the discourse, in the following words:

While the history of this church and town partakes of much that is common to the general characteristics of New England, it is more signally distinguished by the history of peculiar principles, in which

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windows are filled with stained glass, of a variety of colors, interspersed with borders and intermediate courses of white ground glass. The effect of this glass is to throw a soft religious light over the whole interior, which, combining with the dark colors of the wood work, and the long drawn aisles, is very solemn and impressive. The pulpit is of a very peculiar construction, its floor being on a level with the tops of the pews, open at the sides, the speaking desk of a reduced size, the platform of the pulpit appropriately furnished with carpet, and with a sofa and chairs made of black walnut, and finished with crimson velvet. The pulpit is lighted by lamps placed on heavy bronzed standards. The house is lighted by four large bronzed chandeliers, each having eight burners. On the floor of the audience room are one hundred and forty-six pews arranged in three double rows, with four aisles, two side and two medial: the pews are finished in combed oak, and capped with black walnut railings, all the pews being uniformly finished, and cushioned with crimson moreen. There are also open seats on the side aisles, against the walls. There is a gallery across the building, over the vestibule, the organ room being in the tower, on a level with the gallery.

In the basement story is a lecture room capable of accommodating five hundred people; a committee room; a large, unfinished lumber room, and the pastor's study, connecting by a flight of stairs with the pulpit above. The house is warmed by two large furnaces of the most approved construction; while ventilators are so constructed as to keep the air in the house at all times pure, and the temperature equally comfortable. The lot on which the building stands is about 145 feet square, inclosed by a cast iron fence of ornamental picket work, surmounting a base wall of dressed granite. The front and sides of the lot are ornamented with elm trees, some of which have been growing for many years.

The whole expense involved in the erection of this building is about \$18,000.

our social existence originated, and with which we have always been identified. To trace the history of these peculiar principles, and the events with which they were connected, is therefore the particular object of the present discourse.

The principles which I design to illustrate historically, may be reduced to three :

1. *Liberty of Conscience in Religious concerns.*
2. *The Independence of each Christian Church, and its separate existence from civil government.*
3. *The admission of only such persons into the Church as profess experimental Christian faith by the ordinance of Baptism, in the form of Immersion.*

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It is not the history of a *sect*, or the prevalence of a *name* that we are in quest of so much as the history of *principles*. It should be a matter of small concern to any of us, as to the antiquity of four denominational appellatives;—which in the case of almost every persuasion of christians, have not been of *their own* selection, but most frequently bestowed on them in a way of reproach, by those who were their enemies. Such was the case with the *Puritans*, whose name was applied in contempt to a class of men of whom the world was not worthy;—of the *Methodists*, whose zealous piety provoked the invention of a term by which the operations of religion on the passions, should be rendered opprobrious to the formal worldling or the proud hypocrite;—of the *Quakers*, whose modest piety was charged upon them as a mark of servile fear;—and of the *Baptists*, whose primitive ordinance has characterized them with a name they never preferred or selected, but which they are yet perfectly willing to bear.

The distinguishing principles to which I have adverted, as characterizing this church in its origin and formation, are believed by us to be identical with the faith and practice of the primitive christians. Though they are not summed up in so many terms in the language of the text, they are implied and embodied in those words of our Saviour, "One is your Master even Christ: and all ye are brethren;" words which are an appropriate motto for a Baptist church.

There can be no *religion*, without *authority* to enjoin it: and the doctrines of religion, to have any *influence*, must rest on authority of the highest order; and the religion that is from God, has such authority. Jesus Christ proclaimed himself as the only Mediator between God and man, and the only Lord of the human conscience. When his disciples professed his name, they declared their allegiance to him, and their internal faith, by public baptism. This was the order in which Christ himself connected the conditions of obedience;—"He that believeth, and is baptized, shall be saved." And his inspired apostles observed the same principles, in the same order. They always regarded baptism as the outward act of internal faith; as the test-oath and naturalization act, by which a stranger and alien declared his allegiance to Christ his King, and became a naturalized citizen of the visible church. Thus the apostle Paul declares it, as the act of a soldier who has put on the regimentals of the army, into which he has been sworn: or as the act of a servant assuming the livery of the master, whom he has bound himself to serve: "For as many of you as have been baptized into Christ, have put on Christ." Nay, the very method by which baptism was administered, declared its significance and its binding obligation. It was a solemn act of burial in water, by which a man declared his belief of the burial and resurrection of Christ; his own deadness to the world, and his rising again to newness of life. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

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It is a fact generally known, that many of the Baptist churches in this country derived their origin from the Baptist churches in Wales, a country which has always been a nursery for their peculiar principles. In the earlier settlements of this country, multitudes of Welsh emigrants, who left their fatherland, brought with them the seeds of Baptist principles, and their ministers and members laid the found-

dation of many Baptist churches in New-England, and especially in the middle states.

It is not pretended, and it is distinctly disclaimed, that our churches in this country lay claim to any *literal* or *lineal* order of succession from the apostles. If *literal* *succession* were worth any thing, we have as Baptists, a much *clearer* and a much *cleaner* pedigree than those advocates for prelacy who trace their ministry through the turbid channel of the *papal* apostacy, and who are forced to acknowledge the pope as the true christian bishop, and the Romish communion as the true Catholic christian church. But the very nature of our peculiar principles leads us to place no confidence in the doctrine of a regular and literal apostolic succession, even if it could be clearly made out in favor of our own genealogical descent; a theory, however, which is utterly untenable, whether viewed in the light of historical evidence, or the dictates of common sense: a theory which has been exploded by the ablest divines in every evangelical community, and is now abandoned by the most candid and independent advocates of prelacy itself.\*

The following paragraph, though having little connexion with the mere religious portion of the history, is deserving of notice on account of the explanation it furnishes of our paternal name.

"Owing to the declining state of the Roman empire at its centre, the last of her protecting legions were withdrawn from Britain about the year 446. Immediately the Picts and the Scots from the north poured their desolating bands of robbers upon the British territory, while the Angles, Jutes, and Frisians, bands of piratical adventurers, invaded the island by sea. Thenceforward the original homogeneous character of the British people in England, became greatly changed. Wave after wave of foreign population poured in upon the native race, and became intermixed with the British stock. The most numerous and successful of these invading hordes, were the *Angles*, a valiant race of Germanic origin from the valleys of the Elbe, who, rapidly combining with the original British, impressed upon them the strong features of their own character, and

gave their name to the principal part of the island, which thenceforward has borne the name of *England*, and in modern times its present name of *England*.

After a brief exposition of the exploits of Austin in subduing other portions of the British Isles to the supremacy of Rome, this discourse thus narrates his attempt upon the ancient Welsh.

"Having been so successful among the Anglo-Saxons, in the year 604 Austin attempted to bring under the jurisdiction of Rome, and to a conformity with his national church, all the pastors and churches of the ancient Britons, who are thenceforward better known in history by the name of the Welsh, and who had now been entirely shut up in the principality of Wales. But these British pastors and churches, the successors of the ancient British converts to christianity in the first and second centuries, utterly refused to submit themselves to the jurisdiction of Rome, or to compromise matters with the new national church established by Austin in England. These strenuous Welsh christians, retaining their ancient spirit and the institutions of their primitive christianity, turned a deaf ear to all the conditions proposed for their union with Rome. At length, however, they consented to hold an interview with Austin, in a council which met on the borders of Herefordshire, which on the part of the Welsh was composed of 1200 pastors and delegates. The chief conditions of uniformity proposed by the Roman prelate of the English church, were the three following. *First*: That the Welsh should observe the festival of Easter, which from the peculiar religious associations of the Romish church at that time, was the great test question of papal allegiance, and the non-observance of which was incompatible with their communion with the papal church. Although the controversy was nominally concerning the *time* of the great festival of Easter, the real *principle* involved, was the question of spiritual bondage to Rome, or of the unfettered liberty of conscience in religion. The *second* condition proposed by the English prelate, was their ecclesiastical subjection to his own primacy: and this involved the great principle as to whether Christ should be king in his own kingdom, and the practical question of the union of church and state, and the original independence of each church. The *third*

\* See Whateley's Kingdom of Christ, pp. 182-189.

term of uniformity submitted by Austin, was that he should give *Christendome*, which, in the language of the times, meant *baptism*, to their children. And this involved the great religious doctrine of personal responsibility and experimental faith. These three propositions comprehended, in fact, the three great comprehensive principles associated in the events which led to the establishment of this church and town, the illustration of which will be more distinctly conspicuous in the details of our ancestral history.

But in later times the British pastors received their knowledge of christianity, apart from the institutions of learning, each drawing for himself from the oracles of divine truth. Distinguished by their love of religious liberty, opposed to the authority of human tradition in matters of religion, with all the sympathies of their nature against the union of ecclesiastical power with the state, and exercising the great protestant doctrine of the right of private judgment in interpreting the scriptures, they stood forth as the representatives of those great principles which the primitive British christians had received from the apostles, which were always preserved by a sacred succession of men of whom the world was not worthy, and which at a new and fortunate juncture of political affairs, were reasserted and practically exemplified by Roger Williams in establishing this state, and by John Miles in establishing this town; men, both of whom were of Cambro-British blood, and both of whom had learned the principles of Cambro-British christianity.

During every period of the history of the British christians in Wales, there were contemporaneously with them, in other parts of Europe, societies of men, who held the pure and uncorrupted principles of the gospel: and wherever any one of the distinguishing principles I am tracing was held, the others were generally and intimately blended with them. Wherever the doctrine of believer's baptism was cherished, the ideas of the unfettered liberty of conscience, the independence of the church, and the supreme authority of the written word, were all considered its logical deductions, and its scriptural concomitants.

And when the reformation by Luther began in the sixteenth century, there were

multitudes of christians in Piedmont and Holland, who came forth from their retirement, and maintained in public, what the pressure of outward persecution had before prevented them from declaring. Many of them long before Luther's time, had cherished principles which Luther himself never clearly apprehended; and when they found that he accepted the notion of consubstantiation in the place of transubstantiation, and maintained the right of the magistrate to use the sword in suppressing heresy and in promoting the truth, they felt that the Lutheran reformation needed itself to be reformed. The leaders of that great moral revolution, not advancing to the full extent of the results to which their own leading principles would have conducted them, were thrown into conflict with men and with principles, as much in advance of themselves, as *they* were in advance of the papal church, whose authority they had thrown off. Luther, Zuinglius, and Melancthon, though they all conceded the antiquity and the scripturalness of the doctrine of believer's baptism, and its mode by immersion, yet found that doctrine connected with other principles which involved the freedom of the conscience, the right of the church to govern itself, and its separate existence from the state; which were conclusions they were not yet prepared to accept, and hence, being all logically and scripturally united, they were all proscribed together.

But the line of descent through which we are at present tracing the prevalence of Baptist principles, leads us to discover their reappearance in England and Wales, at the time when Roger Williams stood forth as their representative, in forming this state, and John Miles as his counterpart, in colonizing the district now embraced within this town. Previous, indeed, to the prevalence of Luther's reformation in England, the followers of John Wickliffe, and the Lollards who were substantially in fact and principle the same as if they had been called by the name of Baptists, had stood up as the bold opponents of *tradition in religion*, and of the *union of ecclesiastical power with the state*; and they were too often called upon to seal their faith with their blood, "not loving their own lives unto the death."

And when the pressure of civil and spiritual tyranny was removed, the fires that had been sleeping under the ashes, again broke out into a flame, and soon all En-

gland was moved by their light and warmth. The consequence was, that when the English reformation began to dawn, Baptist sentiments were proclaimed all at once, in many parts of the realm. As early as in 1549, we are told by Bishop Burnet, (II. p. 143.) that many Baptists fled from Germany into England, who maintained that infant baptism was no baptism, and so were re-baptized.

But the source through which these sentiments were mainly derived, by those who adopted them in England, was from Wales. Two hundred years before the Lutheran reformation dawned in England, John Wickliffe, persecuted for boldly maintaining the truth of the scriptures, and for translating them into English, was compelled to retire to Herefordshire, and the adjoining counties, on the friendly borders of Wales, and there the seeds of truth which he deposited, took root and flourished. It was in that very neighborhood that William Tyndal was born; who, 150 years after Wickliffe's death, caught the light of his principles, and followed his footsteps in giving another translation of the Bible to the English nation. Both of these men were Baptists, in all their distinguishing principles, if not in name.

Tyndal perished in the flames of martyrdom, in Flanders, in 1532. His last words were, "Lord, open the eyes of the king of England." Wickliffe died a century and a half before him, in 1384, not an actual martyr, but from the fatigue and suffering incurred in persecution. Forty years after his death, his bones were dug up, burnt, and thrown to the winds, by his enraged enemies.

From the same borders of Wales there went forth influences that stopped not at the place nor the time that gave them birth. As soon as the reformation dawned, and the pressure of persecution was removed, there suddenly appeared a multitude of men professing Baptist sentiments. Many of the British christians came forth from their hiding places in the principality of Wales, where they had preserved the doctrines and the ordinances of the gospel, unadulterated by the corrupt church of Rome, having never bowed the knee to Baal. This accounts for the fact, that at the commencement of the reformation so many Baptists all at once made their appearance. *No one can tell when they first became Baptists*: nor how long their little churches had continued in this British Piedmont. Hence, in less than a hundred

years, their sentiments were found scattered all over the English nation. In the reign of Charles the First, and in the time of the Commonwealth, they had wonderfully multiplied. A large part of Cromwell's army, and many of his generals and leading officers, were Baptists. They were complained of by their contemporaries, "as growing more rapidly than any other sect in the land."\*

As an evidence and illustration of the discrimination and research developed in this discourse, take the following original, but we doubt not correct views, of

#### ROGER WILLIAMS.

"The splendid description which Mr. Bancroft has given of Roger Williams, represents him as emerging from the moral darkness by which he had been surrounded, and in the deep workings of his keen and far-sighted mind, groping and grappling and bringing to light, a mighty principle, the nucleus and concomitant of other stupendous conceptions, to which all the rest of the world were as yet strangers. This singular eminence, to which the father of this state has been exalted, is equally unnecessary and unreasonable. It has made him the subject of undue praise on the one hand, and of unjust representation on the other. His defenders have been betrayed into a spirit of vain-glorious adulation; his accusers have been quickened into a spirit of captiousness and detraction. He is praised by the one as a star of the first magnitude, which all at once shed its brilliant light upon mankind, as the pole-star of their destiny: by the other he is viewed as an erratic planet, breaking from its orbit, subject to no law, and striking its path into the realms of chaos. He has been called the great modern law-giver in moral and political jurisprudence, by many Baptists, who are willing to own him as the father of their religious denomination in this country; and by others he has been accused with being "*conscientiously contentious*,"—governed by a spirit of restlessness, which rendered him as liable to stumble on a false principle, as to alight upon a true one; while his worried conscience was nothing but a sanctimonious bundle of pride, self-conceit, and evil passions.

\* See Baillie's Letters, I. p. 408.

Both of these opposite views of his character are equally unfounded. The truth is, that he possessed a noble character, combining a vigorous intellect, disciplined and furnished by generous learning, with a moral nature, softened and sanctified with the graces of piety. But in all his published works, and in all his written memorials, there is no evidence that his intellect was so singularly quick and far-sighted, or that his moral philosophy was self-derived from his own original conceptions. He drew his moral creed from the Bible alone: and from his intercourse with multitudes of noble minds in his fatherland, whose intellect, philanthropy and piety, were equal to his own. Though he occupied a peculiar position, and seemed to strike out new and startling theories, in New-England, he was not in advance of thousands in Wales and in England, who had as clear and familiar an acquaintance with the great principles he advocated, as he had himself: and from whose companionship, indeed, he must have derived his first conceptions of the doctrines he maintained. To him, indeed, belongs the honor of *establishing the first civil government* in modern christendom, which gave equal liberty of conscience to all its subjects: but the *moral principle* on which he acted, so far from being his own original discovery, was the carrying out, under fortunate circumstances, of the great idea, which multitudes before him had clearly derived from their Bibles.

We must omit entirely the distinct view which this discourse presents of the emigration of the Rev. Mr. Miles, and the establishment and history of the church in Swansea,—partly because we have not room for all which we would gladly quote, and also from the full history of the same recently presented in our pages by another hand.

The supplement by Gen. Fessenden gives a graphic view of the history of the town of Warren, and particularly of its aboriginal inhabitants,—the renowned Massasoit family of Indians, which will be perused with lively satisfaction by every lover of ancient annals. Thanks to both the authors, for the high satisfaction this volume has afforded us.

**LIFE OF EVARTS.**—*Memoir of the Life of Jeremiah Evarts, Esq., late Corresponding Secretary of the American Board of Commissioners for Foreign Missions*, by E. C. Tracy. Boston, Crocker & Brewster, 1845.

Few nobler contributions to American biography have ever been furnished than this large volume contains. Both the intrinsic and relative importance of the character and achievements it records, conspire to give it this pre-eminence. An unusually long time (fourteen years) has elapsed since Evarts died, so that any extraneous interest of an adventitious character, must have passed away. But we cannot doubt that even now, thousands will peruse this volume with deep and absorbed attention. Mr. Tracy seems to have used his materials, ample as they were, with discretion and good taste; and though he might have given increased zest to the perusal of the volume, by drawing somewhat more freely from the scenes and incidents of a familiar and domestic character, he has, perhaps, correctly judged that the dignity and magnitude of the interests with which his subject was so largely identified, required the more severe exclusion which he has here practised.

Jeremiah Evarts, born 1781, in Sunderland, Vt., of a genuine Connecticut stock, was a pilgrim of the pilgrims, and in all his rearing, his habits, his principles, was a noble specimen of that superior, though not faultless school. While a student in Yale college, he was converted, and after he graduated, taught an academy for some time in his native state. Then he devoted himself to the study, and subsequently to the practice of law in New Haven. In this profession he seems to have won no laurels, or any considerable pecuniary emolument. Uncompromising conscientiousness, and a moral heroism which shrunk from no peril or inconvenience which duty required at his hands, were not particularly adapted to win practice and popular favor, even in "the blue-law state."

Under these circumstances, it cannot be thought strange that he readily acceded to the proposal to remove to Boston, and become editor of a religious monthly magazine, called the *Panoplist*. For ten years, with persevering industry, and constantly increasing and enlarged intelligence and efficiency, he conducted that periodical, winning more and more the confidence and admiration of the public. This deserves, probably, to be regarded as the forming and maturing period of his life and character; nor can it be difficult in the retrospect, to note the happy influence of the kind of training which he here enjoyed, for the high and responsible trusts subsequently devolved on him.

At this juncture the American and Foreign Mission enterprise had its first development, and in the person of Judson, Newell, and their associates, won its way to notice and esteem. Mr. Evarts was one of the first members of the Board of Commissioners, who took this work in hand; the first treasurer, uniformly one of its prudential or executive committee, and after the death of its first corresponding secretary, his successor in that prime department of efficiency, till his own departure, a period of twenty years. Now, any one who remembers that this great and unexampled enterprise, without the guiding light of precedents and illustrations around it, from which it might derive instruction, has held on with steady increment its unobtrusive career, gathering from the free-will offerings of the scattered churches in this recent wilderness, a sum now annually averaging nearly a quarter of a million of dollars, made up from the pittance of the poor, and the larger bestowments of the more affluent,—that without any other bond than the christian benevolence of its individual supporters, it holds on its course, never disappointing the hope of the thousands dependent on it, in this and foreign lands, can scarce fail to appreciate the wisdom, fidelity, and capability which its founders have demonstrated.

Pedobaptist as is its character,—and so far, of course, faulty and wrong in our estimation,—we cannot withhold the honest and full expression of admiration for the men and the means, the principles and the practice, which have wrought out such glorious accomplishments in the four quarters of the globe. This is neither the time nor the place for the record, much less for the eulogium of this enterprise. Very naturally, however, the inquiry seems forced on us at just this juncture especially, why should the affairs of that Board evince such perfect order, such regular progress, and, for the most part, such cheering success, their treasury be overflowing, and the confidence reposed in them almost unbounded; while our own mission board, established but a little later, and for nearly a score of years conducted in close local proximity to theirs, by a constituency far more numerous, is *just now* in almost every respect directly the opposite of what is above affirmed of the Am. Board? It is not our purpose, at present, to go into a detailed enumeration of these painful causes. Much might be said in extenuation of ourselves. In comparison with those who have sustained that Board, our Baptist churches have not been trained by a ministry as well instructed and homogeneous; a larger proportion of them are small, feeble, and recent, having the work and expense of their own establishment but half accomplished, and of course less able to put forth vigorous efforts for any foreign object. But after all due allowance shall be made for these and similar differences, ample reason will remain for a discriminate and humbling inquiry, why their success, and their present position is so much more satisfactory than our own.

We cannot but think that a careful and full analysis of the character which this volume brings before us, will throw much light on this subject. If our pages were not too full to admit of such details, we should love to show, by extensive extracts from the memoir, how well adapted its



subject was for the responsible and arduous duties he was called to discharge. As it is, we can only suggest a few of the results of the examination which we have given to the subject.

The fundamental element of Evarts' success in conducting missions, was his pre-eminent piety. What we knew of him personally, and what we have learned from friends, more intimate with him, fully corroborates the view presented in this memoir. He was a man of God, a man of prayer. His strength was in the Most High. Delightful illustrations of this meet you on almost every page. They seem to spring up as indigenous in this soil, and never have the strange air, the unexpected appearance of exotics.

He was a man of untiring industry. With all his advantages of former training, of order, of concentration, it is still surprising that he could do so much, and do it so well. Much of the time he was necessarily absent from the Rooms, and had but meagre and inadequate assistance there, so that the toil and care of a diversified correspondence, of instructions and counsels to missionaries; and appeals, intelligence, and corrections of mistakes for the public at home, devolved mainly on him alone. When to all this is added the amount of other labors of a more miscellaneous kind which he performed, it is seen that his industry must have been as untiring as his task was herculean.

His official and other conduct evinced a noble, far-reaching, unselfish spirit. This was shown in his fraternal regard for kindred objects of evangelical benevolence. Scarcely one of these can be mentioned in which he did not give practical proof of desire for their best and widest usefulness. Instead of a narrow-minded jealousy, which fears that which is given to a kindred object will be subtracted from its own, he showed the more just and generous appreciation which rejoices in the success and enlargement of all other means and instrumentalities, aiming to fill the earth with the knowledge of the Lord. Wit-

ness the grateful joy he evinced when the Am. Bible Society began the work of appropriating large sums of money to print editions of versions of the sacred scriptures in heathen lands. He hailed this as an era of brightest hope, and felicitated the Society and the public on what he regarded,—and truly—as one of the most important steps in the career of such institutions. With what wonder would he have regarded any intelligent secretary of a missionary society, deprecating such efforts in a bible society, as an infringement of their peculiar and exclusive privilege. Yet something like this some of us have witnessed!

He was, with all the rest, eminently conciliatory in his spirit and bearing. Full well did he understand, that however wise and good might be the plans of his Board, it was indispensable to their successful prosecution that others should sufficiently understand and approve of them too. For this purpose, in a considerable degree at least, he was wont to take long, fatiguing and expensive journeys, year after year, to visit the principal cities, or the larger meetings of his brethren in the interior, or even the rude Indian missions, in the depth of the wilderness. It cannot be reasonably doubted that much of his success grew directly out of this free and fraternal mingling with all classes, whose confidence and love was thus called forth and perpetuated.

It has occurred to us also, again and again, in the perusal of this volume, that as a general rule, it would be an advantage to have for executive officers in our great benevolent institutions laymen rather than ministers. Certain we are, from a pretty extensive induction of facts, as well as from the nature of the case, that a beloved, indulged and caressed pastor of an affectionate flock, must have formed habits, and will expect indulgencies and personal enjoyments such as this office will rarely yield. It is true, too, that entire absence of contradiction, which the good pastor is accustomed to, does not so inure one to the

collisions and distractions of diverse wills and ways, which, more or less, must be expected, and borne with patience, if not with entire equanimity, by the official organ of a society, whose democratic spirit of individual equality will often exercise itself.

As great and good a man as the honored and lamented Evarts proved, he did not regard himself or his associates as perfect; and it is both instructive and admonitory to note the humble and lovely ingenuousness which frankly confessed its occasional wrong steps, nor ever seemed disposed, by the pride of consistency, to defend that which had been done wrongfully. If farther and fuller light than he could have possessed, has already proved, or shall prove hereafter, that some of his positions were exceptionable, some of his measures unwise, enough will remain of indestructible excellence, on which to found an undying fame.

*Whewill's Elements of Morality*, in two volumes, 12mo.

*Dr. Wolff's Mission to Bockhara*, with engravings. 8vo.

Both the above works are reprints by the Harpers, from popular English editions of works which will be likely to secure a very extensive demand in this country.

We had seen the English edition of Professor Whewill's treatise, in the hands of a distinguished instructor in one of the New England colleges, who expressed a decided preference for it over any work extant on this subject. The slight examination we have been able to give these volumes, induces the conviction that this high praise is fully merited.

The volume of Dr. Wolff is as peculiar as its eccentric author. Full of egotism, of quaint conceits, and burning enthusiasm, of facts and fancies so blended and confused as to defy the attempt at disentanglement, it yet abounds in so much wild adventure and novel revelation of an interesting race, and customs, topics, scenes of surpassing interest, that he who

begins the volume will not willingly lay it aside till all its pages are perused. Its expensive embellishments add no little to its value.

*Norman's New Orleans and its environs, with a sketch of the history of Louisiana.* New Orleans, 1845.

What would we not have given the last winter, when spending a week in the crescent city, for such a volume as this! The enterprising author, already favorably known by former works, has condensed into an 18mo. volume of two hundred and twenty-four pages, just what every one would most desire to possess, in familiarizing himself with the history of the state, the topography of the city, its architecture, and its various institutions.

*Mier Expedition. Mexico and Texas, by General T. J. Green.* Harpers, 1845.

This handsome 8vo. volume, embellished with neatness and spirit, will be sure to find readers at the present excited moment, on the various topics it discusses.

*Christian Baptism, and Church Communion; by M. G. CLARKE, Pastor of the Central Baptist Church, Norwich, Conn.* Norwich, J. G. Cooley, 1845.

This small volume discusses the same topics with the larger one of Judd, noticed in our last. It contains the substance of three discourses, delivered by the request of the church, and now published in obedience to their urgent and repeated solicitations. Our esteemed brother has performed his duty in an admirable manner, and the treatise is well adapted to be put into the hands of those who have neither time nor inclination for a more extensive investigation. Part second, on infant baptism; its unscripturalness and evil tendencies; is specially worthy of notice, for the vigor and success with which it carries home to the heart of the opponents, its truthful charge of making void the commandment of God, by the tradition of men.

## MONTHLY RECORD.

## NOTES OF A THREE WEEKS TOUR IN MAINE.

The first of September found us in the city of Bangor. In the last ten years since we had visited it, there were abundant indications of progress. Notwithstanding the sad business embarrassment, and the pecuniary pressure and ruin which swept over so many in the early part of this period, there are now most decided and cheering manifestations of returning prosperity. The population has doubled, amounting at this time to more than thirteen thousand; and the business activity, and remuneration to discreet enterprise, were never more satisfactory. The lumber trade alone reaches three million dollars the present year. An immense fleet of vessels are crowded together in the harbor: rafts of boards, and lumber of all descriptions cover the river, above the bridge, as far as the eye can reach; and on every quay, and throughout the principal streets, bustling notes of hurry, and toil, and care, arrest the notice of the observer. But we did not come to admire *these things*: and though far from our heart, now and ever, be that ascetic indifference to the affairs of this life, which some religionists affect to feel, yet we would not, on the other hand, drink so deeply into the spirit of mere worldly enterprises, as to forget the christian's better portion.

Let us then inquire after the churches, and the interests of piety. In the latter end of the year 1817,—nearly forty years after the first settlements were begun on the Penobscot river,—a small Baptist church was organized in Bangor. The missionary labors of Elder Case were mainly instrumental of this result. For two years the church had no regular preaching; but, much to their credit, and comfort, too, they held stated meetings among themselves. Rev. Otis Briggs then became their pastor, and labored with them for two years. Ten years after their

constitution, they set about the erection of their present house of worship, and by the aid of such generous friends as Hon. Nicholas Brown, and N. R. Cobb, a good brick edifice, fifty by seventy feet, was completed the following year. A precious revival was enjoyed about the same time, and since that auspicious period, the church has continued to prosper. Rev. T. B. Ripley, now of Tennessee, was pastor for six years: Rev. Dr. Curtis, now of S. Carolina, for two or three; Rev. Adam Wilson, the esteemed editor of *Zion's Advocate*, for an equal length of time, and some others for shorter periods. They are now enjoying the labors of the Rev. Jeremiah Chaplin, (son of the venerable first President of Waterville College,) and should God continue his health, so as to enable him to serve them as efficiently as hitherto, they will regard themselves, and justly, as most highly favored. Their spacious, well furnished house, is now entirely filled, not a seat remaining untenanted. The membership of the church is large, intelligent, and united. Their efficiency seemed to them to require another interest, and accordingly, a few months since, the Rev. C. G. Porter, late of Frankfort, was invited to officiate in a spacious hall, where it is intended soon to form a second church. God has evidently smiled on the enterprise. A large congregation has been already gathered, and in a quarter of the city greatly needing the benign influence of religious ministrations. When we worshipped with them, it was indeed most interesting to see a large number of the hardy Sons of the Ocean, in their neat, holiday attire, among the most attentive of the audience. Forty of their vessels, recently arrived from sea, had been visited by this minister the preceding day; and, perhaps, from no part of his charge, can he reckon on a more prompt return for his well expended labors. In worshipping once and again with the first church, very pleasant were the indications which met our

view, of spiritual thrift, and appreciation of the things which are most excellent.—Long may they continue in union, peace and progress, that the word of life may sound out from them to thousands and millions now ready to perish!

A ride of thirty-five miles, over an uneven road, brought us to Bluehill, where the Hancock Association was about to commence its session. For seventeen years, the beloved pastor of this church, the Rev. James Gillpatrick, has continued among them his efficient and well appreciated labors. There is scarcely a parallel of this duration of the pastoral relation in all eastern Maine. May this good example *continue* to shed its cheering light, till many churches and ministers shall be led to imitate it.

The Association now embraces thirty-two churches, half of which are small, and destitute of pastors. All but one or two were represented on this occasion, and though scarcely any reported revivals, and less than one fourth any net increase to their numbers, there was on the whole considerable evidence that these churches had not altogether neglected their appropriate duties. Discipline, and enlarged evangelical labors, at home and abroad, were evidently receiving more attention than in former years. The preaching, singing, prayers, and speeches on this occasion were all good. All seemed swift to hear, slow to speak, and slower still to wrath. In perfect harmony, and sweet brotherliness, each esteemed others better than himself, and hence they took sweet counsel together.

In the interval of more public service, it was delightfully refreshing to listen to the personal reminiscences of some of the fathers and mothers in Israel, whom we here met. Several of the members of the first Baptist church in Sedgwick, related to us some of the scenes forty years since, when Elder Merrill, formerly a Congregationalist minister, embraced our scriptural views of gospel ordinances, and with his wife, and eighty-three other members of

his church, put on the Lord Jesus, buried with him in baptism. No wonder that such an event left indelible traces on their memories! No wonder that the preaching, prayers, addresses and ministrations of Christ's ordinances, by such men as Baldwin, Pitman, Williams, and others, cannot be forgotten. As one and another of the spared remnant, with voices tremulous with age, and with pious, grateful emotions, spake of the men and deeds of those times, we could not but mentally respond, "the memory of the just is blessed."

Our steps were next directed to Belfast, a pleasant seaport on the western side of the Penobscot bay, the seat of justice in Waldo county. A baptist church was organized here one year after that in Bangor. Nine years earlier, father Case had made an ineffectual effort for the same object; but the set time to favor Zion had now come. In 1826 they obtained a house of worship, and seven years later their present commodious sanctuary was reared. Bright skies and sunny facilities will not always wait on our convenience; and we were destined to experience some disappointment in the storms and other infelicities of the advancing season. The services of the Lord's day, which we spent with this church, were but moderately well attended, for this reason. Very pleasant, however, were the varied and full testimonies which in different ways we received from this church, of their high appreciation of their beloved pastor, a favorite pupil of ours in former years. Here, too, it was our privilege to witness the welcoming into fellowship in this church of two of the children of the venerable Elder Merrill, above mentioned. His was a very numerous family; no less than thirteen of his children having grown up in usefulness and honor, all giving evidence that they love and honor the God of their father! What an encouragement does this example present to ministerial and parental fidelity! We listened with interest to the testimony of one of his daughters, on whose mind and

heart, not only a father's but a mother's holy precepts and pattern have left their lasting and fragrant impress. May she, in turn, be thus blessed in all her children!

Tuesday morning, at an early hour, in company with the pastor, Rev. E. D. Veery, and other friends, we set forth to attend the anniversary of the Waldo Baptist Association, meeting the present year in the little town of Knox, near the centre of the county. If what we there experienced may be reckoned a fair specimen of *country hospitality*, it ought to be regarded princely. The glad and kind hearts and hands which thus welcome among them even strangers, must have been moulded by gospel grace. Two dozen churches, mostly small, and many of them destitute of pastors, constitute this body. With two or three exceptions, the past had not been to them a year of increase. A saddened, humbled spirit seemed to reign in most of their bosoms, as they came together; and the pertinent inquiry was often and with deep solicitude revolved among them, "What think you that Christ will not come to the feast?" The introductory sermon, from the text "Without me ye can do nothing," was adapted to deepen this feeling; which was farther increased by a discourse the same evening, on the indispensable traits in the character of him whom the Lord justifieth. The morning of the next day was given in part to an appeal for the bible cause, and the afternoon in like manner to one for foreign missions. Both met with an encouraging response. There was preaching at night in different neighborhoods: and when we met the next morning to finish the slight remains of business, there seemed in many hearts so full and out-bursting an amount of tender and grateful emotions, that it was deemed best to give the time principally to a free conference, which pastors and people might together improve and enjoy. Not less than a score of ministers, deacons, and private brethren occupied each a few moments in confession, exhortation, in-

struction, or grateful commemoration; and all too soon the flying hours hurried us away from the pleasant scenes, and loved associates of these days, henceforth to be gratefully garnered up in the records of memory.

We know not what may yet be before us in the sessions of the remaining Associations in this state; but certainly, the deep religious interest here witnessed, has been unsurpassed, if not unequalled, in our observation and experience, for many months past. May the precious reviving influences, for which so many fervent prayers were here poured forth, be soon and long enjoyed by all these churches. Then, some which now languish and wither will rejoice again, and many thanksgivings will gratefully ascend to God.

The same evening we reached the church in China village, presided over by another beloved pupil, Rev. B. F. Shaw, where a few months since an extensive revival was enjoyed. Naturally had this led us to expect the cheering songs of praise from hearts lately comforted and blessed by God's rich grace. In this we were disappointed. Their pleasant sanctuary was dimly lighted; "*the singers*" were not there, and we groped through a more cheerless service than usual. Alas, that it should be so! How dependant we often prove, on the accessories of worship, when we are essaying to serve Him who is unchangeably the same. Gladly, then, will the freed spirit escape ere long, from this world of darkness, of clogs, and impediments, to soar away, that it may be near and like its God.

The following morning, a ride of eight miles over a new and hilly, but otherwise pleasant road, brought us to our former home—endeared Waterville. This beautifully located village at the head of steamboat navigation on the Kennebec river, lying around the celebrated Ticonic falls, is quietly but vigorously thriving, containing we should think twice the number of well-built houses and stores which were found here twelve years since. Then, on

occasion of the regretted resignation of Dr. Chaplin, whose valued services as President of Waterville College from its inception, had planted him deeply in the affections and gratitude of the community, it devolved on us in youthful inexperience to succeed him, *hauri passibus æquis*. Of the tender and sacred ties elsewhere which this transition sundered, it becomes not us, or in this place to speak. Nor would the review of struggles, however earnestly made, for the good of an important public interest be recognised as fitting in this connexion. Grateful and tender memories of another kind are here awakened, however, of which the mention may at least be pardonable. If the Psalmist could say, "I was brought low and He helped me." then assuredly the commemoration of Divine mercies vouchsafed to one of his fellow-servants, need crave no apology.

How affecting, in this view, to retrace the paths and look again upon the scenes where our own life once seemed fast ebbing away! And though more than half a score of years have since passed, with all their varied and not unimportant transactions, it seems but as yesterday that *here* we were lying down by the side of the grave with slight earthly prospect of escaping from its yawning embrace. One of the loved little ones who then with throbbing heart and tearful eyes *tried* to look composedly on a dying father, as she regarded him; grown up since to womanhood, had just known a mother's sorrows, and scarce a mother's joys, when God took her to himself in the freshness of her youth and hope; but leaves that father still to tread the measured round of duties, not cheerless indeed, but tempered with a chastened sadness *here*, especially, where the associations of this "loved and early lost one" with others of kindred age and character, alike laid low, will force themselves on our regards. Such recollections, and the train of reflections naturally growing out of them, should soften the roughness which the continual attritions of worldly scenes and influences too com-

monly produce. May they bring to us and to others, thus spared and thus bereft, some sanctified benefit, some salutary and abiding influences.

With peculiar satisfaction did we perceive, on repeated visits to the college, the manifest indications of returning and enlarged prosperity. A larger freshman class have this year entered than ever before, numbering nearly or quite forty; the central edifice, devoted to a Chapel, library hall, and other public rooms, is nearly completed,—presenting a most economical and moderately tasteful arrangement for general convenience; the select but well appointed faculty, laboriously applying themselves to their duties, and the means of their generous support now more amply secured than before, are all elements of prosperity and encouragement, which a heart less experimentally alive to their importance, might well rejoice in.

Just behind the President's chair in the new Chapel, has been placed a beautiful marble tablet, beneath the façade of whose lofty obelisk, you read the following truthful and impressive inscription:

#### JEREMIAH CHAPLIN, S. T. D.

*Hujusce Academice Auctori et Annos XI Præsidi, Viro Acerrimi Ingenii Priscæ Fidei et Sanctitatis Verecundique Christianæ. In Profanis accurate, In Sacris Mirifice Versato. Posuerunt Socii.*

The Church in Waterville, founded chiefly by the persevering efforts of the early teachers in the College, has continued to flourish, and recently sent out a flourishing branch, as the West Waterville Church. Here, and as pastor of this flock, the Rev. S. F. Smith passed the interesting novitiate, which has prepared him so well for the important post he now occupies, as Editor of the Christian Review. He was succeeded for a short time by the Rev. Mr. Sheldon, and on the transfer of the latter, two years since, to the chair of the presidency of the college, it became necessary for the church to find

another watchman. The choice eventually rested on the present incumbent, a recent graduate of Newton, the eldest son of the beloved STOCKBRIDGE, for many years one of the most devoted and generous of the trustees of the college. It must be pleasant for him to toil in a scene hallowed by so much that is sacredly endeared to all his filial recollections. Long, happily, and usefully, may he fill this responsible post.

Tuesday morning, the ride of seventeen miles, in face of a bracing northwester, which would have commanded a premium many a day of late in our city, we reached the pleasant village of Bloomfield, where the church under the care of our good brother and former neighbor, Rev. C. Miller, were expecting the assembling with them, of the Kennebec Association.

Before its convocation, we secured time to call on some early friends. Here and there, one cannot but note the changes time has marked upon them; and in one instance at least the removal which death had made leaves a painful blank. The COBURNS, father and son, one in the mature and widely-known excellence of a ripe christian character,—the other in the youthful vigor and hopefulness of his early prime, have both been laid low by the shafts of the destroyer. Sweet it is to shed the tear which fond recollections occasion, over their recent graves.

The appointed hour has come that calls us to the house of the Lord: the chaste, beautiful, and solidly constructed edifice which has here been reared, opened its portals to welcome us. Brethren beloved, a goodly company, have already entered, and rejoice in mutual greetings.

The formalities of organization being over, a brother of high promise and rising celebrity, preaches the introductory sermon, from the pertinent and impressive words of the Saviour, "This kind goeth not out but by prayer and fasting." He admitted in the exordium, that certain kinds of satanic influence prevalent in our Saviour's times, were now unknown; but

insisted that the influence itself, in its occult and mysterious power, is still widely prevalent. To exorcise it, peculiar power of piety is necessary. This specific avowal of the text he generalized more widely, in the following proposition, "The moral power of the Church is graduated according to its piety." Rarely have we listened to a more elaborate and philosophical discussion. It was in some parts, beautifully written, and though closely read, in a way not adapted to increase its interest, was listened to throughout, with respectful deference. Still, if we could hope that our humble whispers would be heeded, we would plead for more simplicity, directness, copiousness of illustration, and in fine, for the marrow and richness of gospel truth, such as even lambs can feed on. Surely one who can do so well, ought practically to do still better, and we venture the prediction, that no man lives to a mellow old age, learning to be, and leaving the impress of, a good pastor and bishop of souls, without coming to esteem less highly such scholastic efforts. More we will not say, and less we ought not, with reference to a school or class among us, becoming every year more numerous than useful.

An appeal followed for the Bible cause, which met with the kind and generous response, to which the liberal in heart are not strangers. Then the accustomed arrangements for business, and for preaching in various places followed. The state of the churches here, seemed similar to those already described. Gladly would we have remained till the close of their session to rejoice with those that rejoice, and weep with those that weep, but duties elsewhere hurried us away.

A long and wearisome ride of nearly seventy miles, brought us at the close of the next day to Warren, to meet the Lincoln Association. How great is the power of kind friends, and cheering companionship by the way, to beguile even the most tedious hours.

The Church in Warren, now enjoying

the pastoral labors of a beloved former pupil, the Rev. A. H. Granger, is one of the ablest in the State. They had already made their annual offering to the Bible cause, and in the first day of the session of the Association, had generously responded to the call of Home Missions. But we were not doomed to plead in vain for our object. The Lincoln Association has the enviable reputation of doing more for benevolent objects than her sisters; and on this occasion they would not fall behind the foremost. The business details were chiefly transacted apart from the congregation, while the latter were employed in devotional services. By this means the religious interest is somewhat increased, and on this occasion at least, every thing seemed so harmonious and perfunctory, in the business matter, that it was speedily despatched. The preaching was good, the attendance better, and we could not but admire the liberal and generous spirit, which prevailed, in public and in private. Ministers and private members of more than average intelligence, and most lovely spirit are found in this body, laboring and counselling, giving and praying for the good of the common cause. The nineteen churches were all represented, but, it had proved a year of spiritual dearth to most of them, and a net loss on the whole numbers was also noticed. May a reviving soon be experienced here, to spread its cheering light and holy savor far and wide. O when will all awake to the importance, and the infinite blessedness of such a favor!

As well at this point as elsewhere, may a few general thoughts be introduced in regard to the Baptist interests in Maine.—The first, and perhaps the most prominent idea forced on the mind by a review of the last quarter of a century in their history, is their cheering progress. Not merely have their numbers been greatly increased, but the intelligence and efficiency of ministers and churches seems to have advanced in even a greater proportion. It is not thirty years since Thomas Baldwin Ripley

was settled in this state, and well do we recollect that *then*,—so important was that fact deemed by the good doctor whose name he bore, that he inserted a paragraph in the Magazine, congratulating Maine that one or two ministers of liberal education had been planted among her numerous churches. Probably not twice as many were then found in the whole number. Now, of the two hundred and fifty ministers ordained and licensed, there are probably fifty or sixty graduates of colleges or theological seminaries, and as many more who have enjoyed considerable advantages of such institutions. Half as long ago, yes, within the last twelve years, there has been no small degree of prejudice and threatened avulsion of feeling, interest, and co-operation, between the learned and unlearned ministry. It is now nearly annihilated. They meet each other with the utmost cordiality; they preach and pray, labor and rejoice in delightful harmony; the more favored unenvied, the less privileged not despised.

The second thought which forces itself on every discriminating observer, is the wide and inviting field here opened for domestic missions, for Sabbath schools, and all evangelical appliances adapted to diffuse generally the healthful power of gospel truth. Unquestionably, there is more work for domestic missions, for aiding feeble churches already planted, and establishing and sustaining others where needed, in this state alone, than in all the rest of New-England. If the leading minds here, ministers and others, would open their eyes and ears to palpable facts, they would learn a lesson on the importance of *home efforts*, which hitherto they seem to have very inadequately regarded. We do not say that even then they would do less for foreign objects and interests; but certainly, while going into the latter with the utmost enthusiasm, they would not leave the former unattempted. This seems, indeed, a most auspicious period for greatly enlarging all the appliances requisite for a more thorough evange-



lism within their own borders. The pecuniary, as well as intellectual ability of our own churches was never as fully available, nor did it ever appear before near as great as at present. Every thing says, "arise and build; lengthen thy cords, and strengthen thy stakes, and prepare to break forth on the right hand, and on the left." We would say with all sincerity and earnestness, to the dear brethren in Maine, whatever else you neglect, fail not to enlarge your efforts for education—for Sabbath schools,—for domestic missions. Thus will the blessing of many ready to perish come upon you, and the foundations be broadly and firmly laid for sure and rapid advancement in future years.


A third idea is connected with the present more sober and consistent views of personal duty and obligation entertained by the great mass of ministers and churches than had been anticipated. It has been so common of late to hear ultraists vauntingly claim the whole of this state, that one would naturally expect on entering it, to find the prevalence of much that has usually been seen allied to the most ultra movements. Now, so far as a mere looker on could judge, one who has sedulously endeavored, as in duty bound, to avoid interference with the conscientious differences of his brethren, on things not involved in his official mission,—the mass of these ministers and churches are far, very far from what has been claimed for them in this respect. In particular, they never approved the disfellowshipping and denunciatory resolutions, which in several instances have been declared passed, because some leading and active advocates have pressed them with great earnestness, and others, for peace sake, have remained silent. These fires seem nearly to have burned out; and for the future it may be reasonably anticipated, that more of the common energy and enterprise will be wisely directed to the removal of evils within their reach.

A subordinate and supplemental thought of some interest has often occurred to us

during this visit. In connexion with an improved and improving ministry, it has delighted us to witness the highly satisfactory character of *minister's wives*. In more than a dozen instances has it been our happiness to see this somewhat difficult, and as many regard it, thankless relation, so sustained, with such sweetness of temper, affability of manners, prudence of speech, guilelessness of heart, coupled with industry, order, neatness, and proper attention to economy, as have greatly won our admiration, and we hope, have called forth many thanksgivings to God. In common with their husbands, their's is a life of self-denying, every-day duties, some of which are not in themselves the most pleasant; but how may even these become more than tolerable, being sanctified by the word of God and prayer. In the full experience of these, may such beloved sisters and their families continue till God shall say to them, "Well done!" Some few, indeed, we *heard of*, who are not of the character above indicated. Fortunately, we were not brought into contact with them. Perhaps the report is untrue or exaggerated. They may not *now* be indeed as good and as lovely as the best; but can they not become better, and more winning and useful than they are; and will they not, for their own sake, and their husbands', and the precious cause with which they are identified, daily and earnestly

R. B.

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 Our *Foreign Correspondence, Editors' Table*, and notices of several *State Conventions*, are unavoidably crowded out this month.

Let us call especial attention to our *last page*, which by the kind permission of the editor, we transfer from the *Mothers' Journal*. The return of our noble *Junson*, after a third of a century's absence from his country, in missionary toils, has the most heart-stirring associations connected with it, to which we will try to give more adequate attention in our next.

## STATISTICS OF RELIGIOUS BENEVOLENCE.

*Receipts of the Baptist Foreign Mission, the Home Mission, and American and Foreign Bible Society, by States, for the two financial years ending in April, 1844 and 1845.*

Places.	Baptist Board of For. Missions.		Baptist Home Mis- sion Society.		American and For. Bible Soc.	
	1844.	1845.	1844.	1845.	1844.	1845.
Maine . . . . .	\$3419 93	\$3368 27	\$44 31	\$163 47	\$433 41	\$456 11
New-Hampshire . .	1108 01	1085 66	21 00	395 35	755 94	440 28
Vermont . . . . .	1068 95	2043 80	105 33	215 32	1144 64	311 08
Massachusetts . .	13977 75	17413 26	3127 57	2164 44	3602 87	4165 30
Rhode Island . .	3446 39	4351 84	625 62	599 59	567 69	1023 86
Connecticut . . .	3684 42	2797 15	1309 04	1834 50	847 55	2738 42
New-York . . . .	13236 82	12690 68	3965 89	6341 88	7196 28	7549 30
New-Jersey . . .	1564 97	1474 62	300 63	281 19	542 62	877 57
Pennsylvania . .	2976 20	7054 77	17 53	382 83	1543 24	1594 98
Delaware . . . .	157 35	54 40	75	105 45	54 00	. . .
Maryland . . . .	1466 57	1242 41	63 67	131 57	151 10	29 00
District of Columbia	441 62	940 24	97 44	25 00	313 25	78 78
Virginia . . . . .	4650 23	5226 32	1069 48	831 79	1286 98	5783 59
North Carolina . .	268 61	445 00	318 68	685 32	412 70	352 00
South Carolina . .	2550 09	654 19	1310 14	1605 66	940 22	615 10
Georgia . . . . .	3305 42	3691 40	828 96	2344 58	634 00	673 55
Florida . . . . .	50 00	4 00	. . .	57 82	15 00	159 80
Alabama . . . . .	260 62	388 27	30 00	12 65	1216 75	1152 43
Mississippi . . .	469 27	363 23	. . .	30 00	296 45	909 73
Louisiana . . . .	. . . . .	. . . . .	18 00	. . . . .	80 00	459 04
Arkansas . . . .	. . . . .	4 40	. . . . .	. . . . .	. . . . .	. . . . .
Tennessee . . . .	2 50	105 90	10 00	. . . . .	75 00	338 05
Kentucky . . . .	1327 90	723 06	32 10	. . . . .	933 50	1916 54
Ohio . . . . .	1308 52	3436 92	10 00	. . . . .	480 77	1108 00
Indiana . . . . .	136 83	232 95	2 50	8 00	156 66	247 17
Illinois . . . . .	536 14	1043 43	. . . . .	137 75	459 55	644 82
Missouri . . . . .	105 11	327 08	. . . . .	. . . . .	149 09	379 33
Michigan . . . . .	167 25	592 23	17 50	55 00	182 39	125 77
Iowa . . . . .	5 11	30 49	3 62	24 02	. . . . .	7 05
Wisconsin Territory	7 25	47 66	. . . . .	14 00	112 47	20 66
Canada . . . . .	6 00	27 00	. . . . .	227 90	42 10	106 00
Nova Scotia . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	136 50
New Brunswick . .	. . . . .	. . . . .	. . . . .	. . . . .	15 00	. . . . .
Bahama . . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	3 25
Germany . . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	29 31
East Indies . . .	. . . . .	. . . . .	. . . . .	. . . . .	26 36	. . . . .
U. S. Navy . . . .	. . . . .	10 00	. . . . .	. . . . .	. . . . .	. . . . .
Indian Territory .	13 37	5 57	. . . . .	. . . . .	. . . . .	. . . . .
States not mentioned } India, &c. }	353 09	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
	62062 29	71876 20	13379 76	21595 11	24667 49	34512 85

From the Mothers' Journal.

#### DECEASE OF MRS. JUDSON

It has been for sometime generally known that Mrs. Judson was last spring reduced to the almost certain prospect of immediate death, unless she could be restored by a sea voyage; and in consequence, Mr. Judson set sail with her late in April for this country. They took with them their oldest three children, and left three babes, the youngest three and a half months old, in the mission families in Burmah. The subjoined letter, which we have received with mournful interest, tells the remainder of the history. Mr. Judson and his three children have arrived in Boston. We cannot forbear placing in connexion with this communication, an extract from a letter written by Mrs. Judson, and published in our Journal for April.

"I cannot describe to you the weight of care, responsibility and anxiety I have sometimes felt when ill, in reference to my dear children. And then the thought that this will be continually increasing as they grow older, and never, *never* cease in this world, would indeed overwhelm the soul, but for the throne of Grace, the "sweet place of prayer," to which we can always resort with the assurance of being heard, assisted and comforted by our Heavenly Father, who ever *careth for us*. When God calls us away from our darling babes we may sweetly confide them to his care; but while we are with them it is no doubt our duty to watch over them with the most constant and untiring vigilance."

As the present number was ready for the press when the communication below reached us, we can now say no more in regard to our departed sister.

#### LETTER FROM REV. A. JUDSON.

*Barque Sophia Walker, }*  
*At Sea, Sept., 1845. }*

#### MY DEAR SISTER:

I send you the accompanying lines by my late beloved wife, written on board ship, near the Isle of France, when she was so decidedly convalescent, that it appeared to be my duty to return to Maulmain, and leave her to prosecute the voyage alone. After we arrived, however, at that island, she became worse, and I was obliged to relinquish my first purpose. She continued to decline until we reached St. Helena, when she took her departure, not for the "setting sun," but for the sun of glory, that never sets, and left me to pursue a different course, and under very

different circumstances, from those anticipated in the lines—

#### THE PARTING.

"We part on this green islet, love,  
Thou for the eastern main,—  
I for the setting sun, love—  
O when to meet again!

My heart is sad for thee, love,  
For lone thy way will be;  
And oft thy tears will fall, love,  
For thy children and for me.

The music of thy daughter's voice,\*  
Thou'lt miss for many a year.  
And the merry shout of thine elder boy†  
Thou'lt list in vain to hear.

When we knelt to see our Henry die,  
And heard his last faint moan,  
Each wiped the tear from other's eye—  
Now each must weep alone.

My tears fall fast for thee, love,  
How can I say farewell!  
But go; thy God be with thee, love,  
Thy heart's deep grief to quell.

Yet my spirit clings to thine, love,  
Thy soul remains with me,  
And oft we'll hold communion sweet,  
O'er the dark and distant sea.

And who can paint our mutual joy,  
When, all our wanderings o'er,  
We both shall clasp our infants three,†  
At home, on Burmah's shore.

But higher still shall our raptures glow,  
On yon celestial plain,  
When the loved and the parted here below  
Shall meet, ne'er to part again.

Then gird thine armor on, love,  
Nor faint thou by the way—  
Till the Boodh shall fall, and Burmah's sons  
Shall own Messiah's sway."

And so, God willing, I will endeavor yet to do; and while her prostrate form finds repose on the rock of the ocean, and her sanctified spirit enjoys sweeter repose on the bosom of Jesus, let me continue to toil on, all my appointed time, until my change too shall come.

Yours affectionately,  
A. JUDSON.

\* Abby Ann. † Adoniram and Elnathan.  
‡ Henry, Charles and Edward.

# THE BAPTIST MEMORIAL

AND  
MONTHLY RECORD.

VOL. IV.]

NEW-YORK, DECEMBER, 1845.

[No. 12.

## THE MISSIONARY'S RETURN.

The visit of the endeared and venerated JUDSON to his native country, after an absence of more than a third of a century, is well adapted to awaken the most intensely interesting memories and reflections. Undoubtedly the mournful and tragic circumstances which attended this unwelcome voyage, have given a sombre hue to the whole transaction, and our contemplations hence derive a tinge of sadness. This also may well account for the prominence of what is personal and domestic in the transaction. By a natural association, those peerless women who have successively shared his fortunes in the noble enterprise to which his life is devoted, come forward in review before us. A few treasured reminiscences in regard to each of them may not be unwelcome or inappropriate in this connexion.

Well do we remember the impressions produced by the first interview with the elder Mrs. Judson. Occupying a place in the faculty of the Columbian College at Washington, it was our good fortune, or rather, our distinguished privilege, to enjoy much of her society during her visit to this country for the recovery of her health, when she spent the winter of 1822-23, and most of the following spring in that vicinity.

M

Her *personal appearance* instinctively rises to view as we recall those scenes. Rather above the medium female stature, her pleasant, frank, open countenance had still an air of dignity, an ingenuous, unsought loftiness of bearing, which could not fail to inspire profound respect, and almost a feeling of awe. Her conversation partook of the same traits. She was affable and meek, yet was she most emphatically dignified. An intense severity of conviction that she had one great thing to do, connected with momentous issues for the cause of Christ and the perishing heathen, never seemed lost sight of. It pervaded the very atmosphere she breathed; it modified the tones of her voice, suggested the topics of her conversation, and clothed them with appropriate language. The whole impression produced by intercourse with her at this period, was that of "majestic sweetness." While it rebuked all levity, and every approach to what was trifling, it invited, encouraged, and cheered on to free and confident utterance the humblest aspirations for personal consecration to Christ and the furtherance of the gospel.

Perhaps we enjoyed more unrestrained and abundant privileges of free personal converse with that sainted sister, because she seemed early impressed with the conviction, that along with Boardman, then

holding a similar office in Waterville College, we might be induced to accompany, or at least early follow her, on her return to Burmah. Providential interpositions utterly precluded this; but for a while she was wont to speak of it, to others rather than to us, with a degree of earnest and prayerful solicitude, which even in the distant retrospection moves afresh the throbbings of sympathetic aspiration for so high and holy a consecration.

All the themes of her conversation were then most admirably in keeping with the devotement of her heart and life. But we need not dwell on this. Very grateful however is the recollection, that through all this spiritual discipline, the Lord was graciously preparing her for the almost superhuman endurance of the overwhelming sufferings which awaited herself and husband, soon after her return to Burmah. Thus it often is seen that by a variety of appliances, all chosen by infinite wisdom and love, our strength is made equal to our day.

The 21st of June, 1823, Mrs. Judson, with Mr. and Mrs. Wade, sailed from Boston via Calcutta, and arrived in Rangoon the 5th of December following. With her husband she almost immediately repaired to Ava, the capital of the Burman Empire. The 8th of the succeeding June Mr. Judson was cast into prison. His incarceration, accompanied with grievous aggravations both to himself and his wife, continued till the 20th of February, 1826, more than twenty months.

On the 28th of October following Mrs. Judson died of fever, during the unavoidable absence of her husband, and was buried beneath the Hopia tree at Amherst, in British Burmah. Her memoir, by the lamented Prof. Knowles, is deservedly reckoned one of the most interesting and popular biographies ever written.

Our acquaintance with the second Mrs. Judson was of a dissimilar, but scarcely less interesting character. Miss Sarah B. Hall was the eldest daughter of parents both of whom were members of the first

Baptist church in Salem, Mass., to which it was our privilege to minister in connexion with the late Dr. Bolles for seven and a half years almost immediately after the period, when this beloved sister, obeying the high and holy impulse of a renewed nature, was united in marriage with the then youthful Boardman, and they together had gone forth to labor for the religious benefit of the darkened and degraded heathen. By frequent intercourse with all the family in her paternal mansion, and with other members of the church where she was an endeared member, and particularly by having constantly in our own family for more than twenty years, one of her most intimate friends of her own sex and nearly of her own age, we have been enabled to gather up little by little, a full and we doubt not an accurate imbodiment of both the personal and the moral of her character.

She had been remarkable from the period of her first professing herself a disciple of Christ, for the symmetry and early maturity of her piety. This made her the object of attention and attraction among all the more spiritual minded members of that lovely church. In the domestic circle she was most useful, and indeed the chief dependence in many respects of parents well able to appreciate this inestimable jewel. Their own very limited circumstances and numerous younger children, with the feebleness of her mother's health, threw on her young arms no trifling load. But with that quiet, native energy and perseverance which always characterized her, she contrived, after faithfully accomplishing the heavy tasks devolved on her at home, to find time and means for successful mental cultivation.

In the Baptist Magazine for March, 1823, there appeared a poetic effusion of considerable merit from her pen, occasioned by the lamented death of Colman and Wheelock, baptist missionaries to Burmah. It arrested the notice of Boardman, who had just offered himself to sup-

ply the place of one of these fallen heroes: He inquired after the author; it led to an acquaintance which developed the congeniality of their principles and tastes, and ripened into a holy union which nought but death could sever. They were married, and sailed for India early in the summer of 1825.

A little time before their departure, the following touching and simple lines were penned by her, addressed to her husband. They are worthy associates of those sad sweet stanzas found on the last page of our preceding number, addressed by the same hand, under different circumstances, to her second husband.

When far from those whose tender care  
Protected me from ill when young;  
And far from those who lov'd to hear  
Affection from a sister's tongue—

When on a distant heathen shore,  
The deep blue ocean I shall see;  
And know its waves that loudly roar,  
Hide all I love on earth, but thee—

Perhaps a thought of childhood's days,  
Will cause a tear to dim mine eye;  
Perhaps a thought of long past joys,  
Will cause my breast to heave a sigh.

Say, wilt thou then forgive that tear?  
Forgive the throbbings of this heart?  
And point to those blest regions, where  
Friends meet and never, *never* part?

And when affliction's hour shall come,  
When deepest, unexpected grief,  
Shall pale my cheek, and waste my form,  
Then wilt thou point to sweet relief?

And wilt thou then with soothing voice,  
Of Jesus' painful conflicts tell?  
And bid my aching heart rejoice,  
In these kind accents—"All is well."

When blooming health and strength shall fly,  
And I the prey of sickness prove,  
Then wilt thou watch with wakeful eye,  
The dying pillow of thy love?

And when the chilling hand of death  
Shall lead me to my heavenly home;  
And when the cold, repulsive earth  
Shall clasp thy Sarah's mould'ring form,

O, need I ask thee, wilt thou then  
Upon each bright and pleasant eve,  
Seek out the solitary glen,  
To rove around my lonely grave?

And while remembrance fond shall dwell  
On scenes and days for ever fled,  
Oh! let the veil of love conceal  
The frailties of the sleeping dead.

And thou may'st weep, and thou may'st joy,  
For "pleasant is the joy of grief,"—  
And when thou look'st with tearful eye  
To heaven, thy God will give relief.

Wilt thou not kneel beside the sod  
Of her who kneels with thee no more,  
And give thy heart anew to God,  
To him who grieves unnumbered bore?

And while thy feet on earth shall rove,  
To scenes of bliss oft raise thine eye,  
Where, all absorbed in holy love,  
I wait to hail thee to the sky.

They were delayed a considerable time in Calcutta, by the continuance of the war between the British and Burmans, and we happen to know, that the impression produced by Mrs. Boardman, especially, on the minds of the Baptist missionaries there, and on the English residents generally, was eminently favorable. They have often spoken of her since, as the most finished and faultless specimen of an AMERICAN WOMAN they had ever known.

Soon after their arrival in Burmah, it devolved on them to pioneer the way, as missionaries among the Karens, near Tavoy—a station on which rich dews of divine grace have distilled from its inception.

Thence, at the end of the year 1830, she thus writes to Mrs. Dr. Sharp, of Boston. "In our domestic relation the hand of the Lord has been heavy upon us. About a year and a half ago, we lost our oldest child, a lovely daughter, two years and eight months old: four months since, we buried our youngest, a sweet little boy, of eight months and a half. Our only remaining child is now two years old. He bears his father's name, and is a source of much comfort to us. You have, ere this,

heard of Mr. Boardman's declining state of health. He has been unable to preach for the last five months, and my sad heart sinks within me at the desolate prospect before me."

One month after this was written, she accompanied her dying husband to the jungles, where—the ruling passion strong in death,—he remained bolstered up on his cot-bed, till he had examined nearly forty candidates for baptism; when, carried forth to the river side, he witnessed "their burial with their Lord," and raising his emaciated hands and dying eyes to Heaven, he cried, "Now, Father, let thy servant depart in peace." She returned to her desolate dwelling, a widow!

As the pastor of the church where her membership still remained, it was our duty and privilege to correspond with her in these peculiar and trying circumstances. We were authorized by some of the generous hearted members to propose to her, that if, in her enfeebled health, and sad bereavement, she would feel it a privilege to return to her native clime, she might be assured of their prompt willingness amply to provide for her comfort. Her answer to this letter, received nearly a year afterward, furnishes a delightful illustration of the finer traits of her character. It stated in substance as follows: "that while affected even to tears by this unlooked for and considerate kindness on the part of those dear friends of her early years, and while feeling afresh the yearnings of a heart keenly alive to all the attractions of that sweet home, she yet deemed her duty to the mission paramount to all other claims, and while health should be continued to her, *there* it was her settled purpose to live and toil, till God should call her away."

In 1834 she was married to Dr. Judson, and for more than eleven years filled with such dignity and propriety as no language of ours can adequately portray, the place which is now, alas! again made vacant. The letters and conversations of our intimate friends and parishioners, who

have visited them in their home at Maulmain, and whose enamored delight in view of all they saw, and heard, and felt, while privileged to remain, some of them for weeks, as inmates in that abode of love and peace; of order, neatness, happiness, and quiet energy; of counsel and daily toil for the welfare of the mission church and of the cause at large, would tempt us to a fuller portraiture than our space will now allow. Her husband's estimate of her worth was indicated in the few lines of humble but decided eulogy which he penned, as his apology for leaving the work in hand, to accompany her in the only hopeful expedient, a voyage to America. Of the hopes which early cheered their way—of the noble disinterestedness evinced by both of them, to "part at the green islet," she "for the setting sun," and he for his toils in *Burmah*,—of the sad crushing of those and all hopes of her life, and her burial on the rock of the ocean, where erst the warrior's gory bed was made,—we need not attempt the delineation. O what a theme for the gifted christian bards, who love to sweep their lyres with notes thus tuned!

Turning from the dead to the living, what emotions must swell the bosom of this toil-worn and twice bereaved missionary, as he treads again the streets of the cities and towns, where in youthful buoyancy and vigor, he once went forth, and where he now meets so few, so *very few* of all his early associates.

Sympathy with *his emotions*, whatever they may be, is not, however, the most obvious, or the leading idea which his presence will awaken among the thousands who will gather round and gaze upon him here. What God has done by him for the poor heathen; the intricacies of the difficult language of a whole nation mastered by his perseverance, and the entire book of God, in unrivalled purity and faithfulness, given in their own tongue to the millions who lately knew no God but *Booth*! The reflex influence of this work of missions on the millions of Baptist adherents

in our own land! and the interminable glory of the Redeemer in bringing through this instrumentality many sons into glory!—These, and such as these seem to us pre-eminently the topics which the sight of this humble and self-denying man, rescued from yawning death, and gloomy prisons, and cruel tortures, cannot fail to inspire.

Turning once more from the missionary to ourselves—what lessons of personal duty shall we each derive from the privilege of greeting this man of God among us?

Will not a prominent conviction be forced on us that we owe to the Saviour who loved and died for us, a debt as large as his? and therefore, if his is the part of dutiful and reasonable self-consecration,\* then just so far as it reaches beyond our own willingness to imitate, it is the fearful measure of our delinquency? How deeply humbled and penitent should this conviction render us!

We have understood that the scenes which almost constantly meet the eye of Judson in city and country, indicating the rapid increase in numbers, in wealth, in

worldly respectability and influence, of those whom he left as “the little, despised Baptists,” awoken in no small degree his admiration. Must he not, however, contemplate this spectacle with mingled emotions? While grateful in view of God’s blessings bestowed on his brethren, will he not often be constrained to ask himself, as he visits our well garnished dwellings, and our sumptuous houses of worship, as he sees the numbers, and cannot be ignorant of the wealth associated with us—“are these the brethren who have responded so feebly and inefficiently to the appeals sent to them from heathen lands?” Shall one who has given himself, and given his earthly all, amounting to thousands of dollars, for the furtherance of this blessed work, by his example, and his meek and dumb upbraiding, plead with us in vain for worthier and more generous offerings?

The emotion that heaves the bosom of thousands who gather around him, which causes the unbidden tear to suffuse many an eye that gazes on one who has made himself incapable of speaking to us in his own mother tongue, that he might more efficiently speak to perishing Burmans, should not be allowed to evaporate. No, let us nobly resolve with this spectacle before us, that we too will henceforth give to this noble cause as we have never done before.

Again, there is cheering encouragement in the contemplation. See what one feeble worm of the dust may accomplish, when in the meek confidence of faith and prayer, he girds himself with the armor of Omnipotence, and goes forth, *not alone*, to fight the bloodless battles of the Lord!

Once more, the individuality of obligation resting on each one of us, seems drawn out and magnified in this instance, in a way which cannot be obscured, and should not be forgotten. Each one of us, for ourselves, will ere long stand side by side with Judson, before the judgment seat of Him, whose eyes are as a flame of fire; and Oh! how shall we respond to His requisition, “Give an account of *thy* stewardship.”

R. B.

\* With what truthfulness, and even increased emphasis, may the eloquent lines of Mrs. Sigourney, written of Judson, several years since, be now repeated!

“There that teacher stood,—amid the graves  
Of his lost infants, and by hers he loved  
More than his life.—Yes, there he stood alone,  
And with a simple, saint-like eloquence  
Spoke his Redeemer’s word. Forgot was all—  
Home, boyhood, christian fellowship—the tone  
Of his sweet babes—his partner’s dying strife—  
Chains, perils, Burman dungeons, all forgot,  
Save the deep danger of the heathen’s soul,  
And God’s salvation. And methought that earth  
In all she vaunts of majesty, or tricks  
With silk and purple, or the baubled pride,  
Of throne and sceptre, or the blood-red pomp,  
Of the stern hero, had not ought to boast  
So truly great, so touching, so sublime,  
As that lone Missionary, shaking off  
All links, and films, and trappings of the world,  
And in his chastened nakedness of soul  
Rising to bear the embassy of Heaven.



## THE MISSIONARY TABLE.

BY REV. CHARLES W. DENISON.

[Though the following lines may be sufficiently intelligible to the initiated, we have supposed a few words of explanation prefixed to them, would make them more easily and widely understood. In one of the Rooms of the American and Foreign Bible Society, 350 Broome-st., there may be seen—standing quite by itself—a small, rough table, of black walnut, probably made in Holland, a century ago. The Rev. Luther Rice bought it at the Isle of France, in 1813, and left it in charge of Mrs. Judson, to be kept for him till he should return to join the mission. She retained it till her death, and in her various wanderings and sufferings, it was her companion. Becoming thus doubly endeared to her bereaved husband, he daily used it in translating the Burman bible. The missionary Bennett brought it to this country, five years since. We saw "our Judson" gazing on it, a few days since. What recollections it must awaken in his mind!—EDITORS.]

O, sacred relic! Not as papists come  
To superstition's trophies, do I bow  
In silent prayer beside thee. It is not  
Thy form antique, thy curious wood, the land  
That reared, or thoughts of those who framed thee  
erst,  
That fix my reverential gaze on thee.

Ah! no. Thou hast not cabilistic charms—  
There may no miracle be wrought by thee—  
Thou art a simple, rough, and uncouth thing—  
Ungilt, untrimmed, unvarnished, all art thou;  
No incense waves before thee, and no cross,  
Nor rosary, nor tinkling bells, nor lights  
At mid-day, circle thy old form around :  
Thou art a missionary's table, brought  
From heathen lands to this—thou art no more.

And yet there's wondrous interest in thy tale !  
Thou tellest us of him who bought thee first,  
A brief sojourner in the Isle of France,  
Bound to a Pagan shore. The noble Rice  
Stands up before us, as we trace thee now,  
In all the native dignity he wore.  
The lovely NEWELL rises by his side,  
As in that lonely Isle she found her grave;  
And gloomy Saint Helena, reared on high,  
Opens its cold and rocky breast, to give  
A tomb to her who fell from JUDSON'S arms.

Immortal island! rising from the sea  
A wave-washed monument of blood and crime,  
How different are the graves that mark it now!  
One is a warrior's. Steeped in tears and gore,  
It lifts its hillock to the ocean gale,  
And echoes from its lone and gloomy vault,  
The knell of millions whom its guest had slain.  
A missionary's is that other grave—  
A feeble woman, leaving home and hearth,  
To hold in Beauty's hand the lamp of life,  
To light the darkened nations unto God.

JUDSON had thee, O, relic! Far Rangoon  
Enclosed thy form with his—and Ava's cells

Received thee both to their abode of chains.  
Oft thou didst bear his sinking head, and hers,  
Sweet one! who bowed beside him on the ground,  
And shared his bondage in the dungeon's gloom.  
The shade of the hopia rests above  
Her now, in verdant Burmah's idol glen;  
But thou dost bring her living into view.

In that sad journey, when the fettered pair  
Toiled up the mountain fastnesses alone,  
Perhaps, they thought, to die a martyr's death,  
Thou wert beside them all the rugged way.  
When their deliverance came, and old Maulmaia  
Beheld them rear the standard of the cross,  
Silent thou stoodst beside it—yet to them  
A loved memorial of the hand of God.

Yes! thou wert standing, too, in other scenes,  
And far more joyous. When that work was done—  
Which gave the bible in the Burmese tongue  
To millions of the dwellers in that land,—  
'Twas all completed, as 'twas all begun,  
On thee. There JUDSON, kneeling on the clay,  
Lifted his heart in tearful prayer by thee,  
And gave to God the glory and the praise.  
From his dear hands our BENNETT took thee—  
thence;  
And now within the courts we dedicate  
To God, his bible and his mission work,  
Thou standest at this day.

Well do I call  
Thee sacred relic then! Well may I bow.  
My head in prayer, and strike my lyre by thee.  
Long be thou with us, treasure of the past!  
Great are the lessons thou art teaching us,  
Of toil, of suffering, of zeal for Christ,  
In lands wide o'er the sea.

O, be it ours  
To leave behind us many relics here,  
As fond mementos to the friends of God,  
Of battles fought, and conquests won for Him,  
As is this Missionary Table now.

ORIGIN OF THE BAPTIST CHURCH IN WARREN, R. I., AND OF BROWN UNIVERSITY.\*

The separate organization of the Warren Baptist church grew out of the circumstances in which Brown University originated, both being formed at about the same time, and mutually connected in the agency by which they were established. As early as the year 1707, the Philadelphia Association, composed of the Baptist churches in that vicinity, was formed with the view of promoting the welfare of the Baptist interests in America. At an early period they projected plans for the education of a suitable ministry: but at that time almost every college in the country was so much under the restrictions of denominational governance, that for a candidate for the Baptist ministry to be educated in one of them, was too often attended with a humiliating sacrifice of feeling, personal position, and even of honorable christian principle itself. Even so late as 1780, the Massachusetts government allowed none but Congregational ministers to be overseers in the University at Cambridge. Backus, vol. iii. p. 47.

Accordingly the "Philadelphia Baptist Association obtained such an acquaintance with the affairs of Rhode Island, as to bring themselves to an apprehension that it was practicable and expedient to erect a college in the colony of Rhode Island, under the chief direction of the Baptists, in which education might be promoted, and superior learning obtained, free from any sectarian religious tests." Backus, vol. iii. p. 235.

The distinct project of establishing a Baptist college in this state, seems to have originated in the mind of Morgan Edwards, a celebrated Baptist clergyman of Wales, who, in 1761, left his native country, and arriving in Philadelphia, became the pastor of the first Baptist church in that city. He at once became the moving cause of various enterprises, which have placed the Baptist churches in this country under great obligation to remember the talents and time which he devoted to their best interests, both in Europe and America.

Immediately after the plan of a college was attempted, Mr. Edwards put forth vigorous exertions at home and abroad, in raising money and obtaining books for the institution, and he was mainly instrumen-

tal in procuring for it a charter in this state. In the later periods of his life, Mr. Edwards deemed this the greatest service he ever did for the honor of the Baptist name.\*

After the plan for forming a college in this state was distinctly projected by the Philadelphia Association, in 1762, they selected as a suitable leader in the important work, Mr. James Manning, who, in September of the same year, had taken his first degree in the college of New Jersey. In the following year, while on a voyage to Halifax, in Nova Scotia, having been directed to visit Rhode Island, he landed at Newport, and proposed the subject of his mission to several gentlemen of the Baptist denomination, among whom were the Hon. Samuel Ward, then governor of this state, Hon. Josias Lyndon, who was also afterwards governor, Col. John Gardiner, deputy governor, and twelve others of the same persuasion, who readily concurred with the proposal, and entered upon the use of the means to accomplish it. Backus, vol. ii. p. 236. Notwithstanding various secret contrivances, and some open attempts were made to defeat the enterprise, an ample charter for the purpose was granted by the Legislature of this state, in February, 1764.

It immediately became a question of great practical interest, as to where the college should be located. No funds had as yet been collected, and it was evident that the college could not support itself, at least in its feeble beginning. It was therefore necessary to connect it with some other situation, whose pecuniary income would furnish means for helping to assist the college. At that time there were nearly sixty Baptist communicants residing in the town of Warren, the majority of whom held their membership with the Swansea church, and nearly all of them seem to have preferred to be considered as a branch of that venerable church, in whose communion they and their forefathers had found so much edification and comfort.

It was with reluctance they could be induced to leave a church, so time-honored in name, and so prosperous in state. But as the population of this village was then rapidly increasing, it became obvious that the time had arrived when they would best secure their religious welfare, by continuing no longer as a branch of the mother church in Swansea, but by forming themselves into a separate and independent

\* From Tustin's discourse, reviewed in the last number.

\* Funeral Sermon by Dr. Wm. Rogers: from 12th No. of Rippon's Annual Register

body. After much prayerful deliberation, it was concluded by the Baptists in this town, on the one part, and by the friends of the college on the other, that Mr. Manning should remove to this place, with the view both of organizing a church, and of beginning the college; and in the summer of 1764, removing with his family from New Jersey, he took up his residence in this village. He immediately opened a preparatory Latin school, while at the same time he was diligently employed in preaching the gospel, having been previously ordained by the Baptist church at Scotch Plains, near Elizabethtown, New Jersey, under the pastoral care of the Rev. Benjamin Miller.

On the 15th day of Nov. 1764, the church in this place was constituted, being composed at its organization of fifty-eight members, thirty-five of whom had been received from the Swansea church, and twenty-three others, some of them having been baptized by the Rev. Samuel Maxwell, who had preached for a time in this town, some having been baptized by the Rev. Gardner Thurston, of Newport, and some by Mr. Manning, after he arrived in this place. By previous appointment, the members intending to be formed into a church, had engaged the Rev. John Gano, of New York, the Rev. Gardner Thurston, of Newport, and the Rev. Ebenezer Hinds, of Middleboro', Mass., to assist in the proposed constitution. The day being kept in the solemn exercise of fasting and prayer, "in the forenoon the Rev. Mr. Thurston preached a sermon, and after a short intermission of service, the people returned, and the Rev. John Gano, James Manning, and Ebenezer Hinds, each made a prayer suitable to the occasion, after which the church covenant, previously prepared by Dr. Manning, was presented and read."

After the constituent members had signed the covenant, "they were asked by the Rev. Dr. Manning, whether they, in the presence of that assembly, viewed that as their covenant and plan of union in a church relation, which question was answered by them all in the affirmative, standing up; after which, three of the brethren, Samuel Hix, Amos Haile, and John Coomer, in behalf of the church, presented a call, previously prepared by the brethren, to the Rev. James Manning to become their pastor.

The call was read publicly by the Rev. Mr. Gano, after which he asked the Rev.

James Manning if he accepted it, which was answered in the affirmative.

"Then Mr. Gano preached a sermon, suitable to the occasion, in which he reminded both pastor and people of their respective duties, and urged the mutual performance of both, from those important motives which the nature of the relation requires. Thus ended the solemnities of the day."\*

From this time onward, during the six years of Dr. Manning's ministry, the church and college increased and flourished together. Having already commenced the business of instruction by opening a Latin school immediately on his arrival in this town, Dr. Manning had prepared the way for beginning the college, when, in Sept. 1765, he was elected its president: but he seems to have been the only instructor till in 1766, when the late Hon. David Howell, a graduate of New Jersey college in that year, was appointed the first tutor in the college.† The next year, (1767,) the Rev. Morgan Edwards—to use his own words—"set out for Europe to solicit money towards paying the salary of the president and assistant: for hitherto we had no funds; and succeeded pretty well, considering how angry the mother country was with the colonies, for opposing the stamp act. Afterwards the Rev. Dr. Hezekiah Smith and others gathered small sums in America, for the same purpose, but after all, the endowment is so scanty that the college is in arrears to the president to this day, who has suffered considerably by it."

But notwithstanding the pecuniary embarrassment of the college, the church, according to the agreement they made in their call to Dr. Manning to the pastorate, appear to have given him a liberal support. Shortly after the church was organized, and the college established, a house of worship was erected over the precise spot occupied by the one recently removed, and about two thirds of the size of

\*Quoted from the Church Books.

† "During a large portion of his protracted life, Mr. Howell was connected with the college in Rhode Island. For three years he was a tutor: and the first ever appointed in that institution, for nine years professor of Natural Philosophy, for thirty-four years professor of Law: for fifty-two years a member of the Board of Fellows: and for many years Secretary of the Corporation." Prof. Goddard's Memoir of Dr. Manning.

the one lately taken down on the north side of this edifice, and overlapping a few feet of ground covered by it; and a spacious mansion was erected, for the double purpose of a college and parsonage, on the land occupied by the eastern and middle parts of the spacious house of worship in which we are now convened.

The first commencement was held in the meeting house, Sept. 7, 1769, when seven young men matriculated in 1765, took their first degree in the Arts. Of these the Rev. *Charles Thompson*, who succeeded Dr. Manning in the pastorate of this church, took the highest honors, and pronounced the valedictory address. Two more of this class were eminently useful Baptist ministers; one of whom, the Rev. *William Rogers*, D. D., was the successor of Morgan Edwards, as pastor of the First Baptist church in Philadelphia, and for many years was professor of Oratory and Belles Lettres in the University of Pennsylvania;—the other was the Rev. *William Williams*, for many years pastor of the Baptist church in Wrentham, Mass., and was elected to the fellowship of the college in 1769. Mr. Williams, in the course of his ministry, instructed many young men in the study of the theology, and probably prepared more young men for Rhode Island college, than any other man since its beginning. A fourth member of this class was General *James Mitchell Varnum*, afterwards distinguished for his eloquence as a member of Congress from the state of Rhode Island, and was also a Brigadier General in the American army in the war of the revolution, and was subsequently appointed Judge of the North-Western Territory, whither he removed in 1787, and died at Marietta, Ohio, in 1790, aged forty years.

In immediate connexion with the origin of the college and church in this place, was formed the *Warren Association*, the oldest Baptist Association of the kind in New England, which took its name from this place, where its first meeting was held, in 1767.

As the location of the college, in conjunction with the church, had now made this village a place of resort, and a general rallying-point, for the leading members of the denomination in these regions, it was deemed best to connect the annual meeting of the Association with the anniversary of Commencement, so that all who came from a distance might have the opportunity of attending on both occasions.

## HISTORICAL SKETCH

*Of the efforts of Baptists in Ohio in behalf of Foreign Missions.*

DONATIONS FROM OHIO to the Baptist Board of Foreign Missions, from 1815–16, the first year in which donations were made, to the year ending December, 1844.

years.	amount.	years.	amount.
1816,	399 54	1833,	228 40
1817,	209 00	1834,	996 16
1818,	287 60	1835,	783 84
1819,	492 44	1836,	1105 24
1820,	547 09	1837,	339 70
1821,	200 00	1838,	1157 17
1822,	985 69	1839,	923 72
		1840,	989 39
1829,	10 00	1841,	1143 71
1830,	5 00	1842,	319 83
1831,	49 03	1843,	1723 07
1832,	381 61	1844,	2709 92

NOTES.—During the first seven years, from 1816 to 1822 inclusive, the year corresponds with the financial year of the Board, extending from one anniversary to another, and the amount of donations is taken from the *annual* report of each year.

The donations for the year ending April, 1822, \$985 69 were wholly for the Indian mission at Fort Wayne, consisting chiefly of goods and produce collected in the Miami and Madriver valleys; the same may be said of a considerable portion of the donations for the two preceding years.

The annual reports for 1823–4–5 are not at hand, and whether there were any donations during those years, is not ascertained. During the next three years, viz, 1826–7–8, there were no donations from Ohio.

From 1829 to 1844, the amount of donations for each *civil* year is given, as acknowledged from *month to month* in the treasury reports of the Baptist Missionary Magazine.

We condense and abridge the document read at the recent annual meeting of the Ohio Baptist Foreign Mission and Bible

Society, by the secretary, J. Stevens, and published at length in the *Cross and Journal*, and in the pamphlet form of the *Minutes*.

On the 6th of August, 1815, Rev. Luther Rice preached in the C. H. in Zanesville, and took a collection of \$35 67 for the Baptist Board of Foreign Missions. It was five years before there was any Baptist church in Zanesville. It was the first personal visit of an agent to our state on that errand, and so far as appears, the first public collection made in the state for the missions of our board, if not the first for any Board.

Whole amount from Ohio in seven years, \$3118 36. The reports of the Board for the year ending April, 1823, '4 and '5, are not at hand. It is supposed that there was almost an entire falling off of contributions from Ohio during these years, with the exception, perhaps, of the continuance of some aid to the Fort Wayne mission.

During the civil years of 1826, '7, and '8, the treasury reports of the Board acknowledge no contributions from Ohio.

It may be seen from the tabular view, that in 1829, attention again began to be turned to Foreign Missions, and that the contributions increased from year to year, till in 1834 they rose to nearly \$1000, and from that year till 1842, the average annual amount was between eight and nine hundred dollars. The causes of this increase are given in detail. We have not room for them. We copy at length the review of the last two or two and a half years, including a notice of the agency of the writer.

Correspondence was opened with me in regard to the agency, by the home secretary of the Foreign Mission Board, March 31, 1842. My services as agent date from April 1st, 1843. My efforts have been directed—1. To the reprint and circulation of the *Macedonian*; also to the circulation of the *Magazine*, and books on the subject of missions. 2. To do what opportunity and ability would allow by visits to churches, associations, &c., to awa-

ken general interest and activity. 3. To endeavor to enlist co-operation by correspondence, and through the press. From one half to two thirds of my time has been expended in these modes upon Ohio. The great object has been to make the foreign mission enterprise occupy a large place in the thoughts and affections, to fasten the steady gaze of our pastors and churches upon the cause, its magnitude, its glory, its importance.

Among the churches of Ohio I have been sending monthly about 3000 copies of the *Macedonian*, the number of packages varying from 110 to 120. I have circulated about 130 copies of the *Great Commission*, 55 of the life of Ke Thah-Byu, 33 of Mrs. Judson, a few of Boardman, and some dozen missionary maps. About 200 copies of the *Magazine* are taken in the state. I have written more than 300 letters and communications in the duties of my agency. I prepared the annual report of our Convention, and superintended the publication of the proceedings of our anniversaries for May, 1843, for which the co-operation of the agents of the Convention in the Foreign Mission cause was to compensate. Published one thousand copies of a pamphlet containing Dr. Lynd's missionary sermon at Dayton, his *Essay on the Duties of Pastors*, in relation to Foreign Missions, and several other documents. Have visited churches, attended associations, etc., as extensively as other duties would allow.

The contributions from Ohio for Foreign missions acknowledged in the Baptist Missionary Magazine, for the three last civil years have been as follows:

For the year ending December, 1842, \$319 83; 1843—\$1,723 07; 1844—\$2,709 93.

For the last three years, ending five months later, they have been as follows: For the year ending May, 1843—\$886 58; 1844—\$1,308 52; 1845—\$3,456 92.

These amounts have come chiefly from 100 to 150 out of our more than 400 churches. A list of contributing churches published in the *Cross and Journal* of the 20th of September last, covering a period of about fifteen months, embraced only 98 churches.

In the last two years, we may enumerate nearly the same influences which have operated in promoting the Foreign Mission cause, as during the nine years previous, though varying in proportion and manner. These are,

1. *Books.* The number of valuable, interesting books on the subject of missions, is every year increasing, and it is gratifying to know, that in order to meet the growing demand for this, as well as every other class of religious books, besides the incidental efforts of several ministers and others for two or three years past, we may now expect much to be done in this department by the operations of our State Book and Tract Society.

2. *Periodical Intelligence.* The Cross and Journal has continued to be a decided advocate of the cause; its circulation in this state equals about an average of one copy to fifteen members of our churches. The Magazine, if generally read, would be an engine of power: it comes into only about eighty of our churches. The Macedonian, with its monthly circulation in Ohio of about 3000 copies, is doing much good; but only 115 packages are now sent among our 437 so called missionary churches. Why may it not find its way into the bounds of every church? Said our late excellent father Phillips, at the missionary mass meeting at Norwalk, in July last,—“Brother S., are you not ashamed of our church.” \* \* \* “Well I am, if you are not. I am ashamed that we have not before this sent for that excellent messenger and pleader of the missionary cause, the Macedonian. Here are five dollars, a year’s subscription for fifty copies.” Would that every minister were as he was, touching that matter. Another aged minister said, his church was too poor to take it. The next day, however, after hearing brother Kincaid, and mingling prayers and counsels in behalf of the dying heathen, he was able to make a year’s advance payment for ten copies.—What friend of man would not find his spirit stirred, like Paul’s, by beholding in its columns the nations given to idolatry.

3. *Monthly Concert.* It is observed in probably some seventy or seventy-five churches, and perhaps more, and collections taken. In a few churches the monthly collection for Foreign Missions is taken up in the full congregation, after sermon on the Sabbath, and the missionary prayer meeting held afterwards: a good method. Is it not the best?

4. *Primary Societies.* There are a few in the state which act efficiently in the cause. The energetic females, or young

people of a church may often be able to act to better advantage in a society than otherwise. But when all the church are hearty in the cause, the church itself makes the best society. In one of our churches, at the beginning of the year a paper is circulated, and each member is invited to subscribe what he or she will pay during the year to the various benevolent objects. No church does better for Foreign Missions than this one.

5. *Sunday Schools.* Several of these act as Juvenile Missionary Societies. Why should not every one do so?—The last Lorain Association recommended a missionary society to be formed in every Sabbath school.

6. *Granville College.* There is here a Foreign Missionary Society, embracing a large portion of the members of the institution. Besides its regular contribution of funds, some of its members will doubtless toil as missionaries on heathen ground; many others will have opportunity to throw their influence into the great work as pastors at home. The mutual friends of the college and of missions will therefore ever rejoice to know that the missionary flame is here carefully nourished.

7. *Brother Kincaid’s Visit.* By his attendance at our last anniversary, and at the missionary meeting held at Norwalk and Ashtabula, and his visit to eighteen or twenty other churches in the state, an impulse was doubtless given to these churches and to individuals from many others, which will continue long to operate.

8. *Anniversaries.* Our state anniversaries within a few years have exerted a strong and constantly growing influence. It is here that the numerous rills of effort, issuing from sources too remote or small to attract separate notice, are seen to unite into a broad and flowing stream. It is in these hallowed convocations that clear views are gained—confidence inspired—zeal quickened—love to Christ and the brotherhood kindled up afresh—and vows of greater faithfulness pledged and renewed.

9. *Pastors.* To the large increase of faithful and devoted pastors in our state within a few years, the Foreign Mission as well as every other branch of effort is greatly indebted. They give potency to every other influence, and exert much

which can come from no other source.—They give distinctness and emphasis to the sentiments of books. They give a tongue to our periodicals. They give life and interest to the monthly concert. Primary societies seldom flourish without their influence. Does a returned missionary (as brother Kincaid) come among us?—it is not the smallest benefit hence accruing to the cause, that the pastors receive, and communicate and perpetuate the impulse produced by his lively presentation of facts, his touching appeals. It is the presence and effort of our pastors that give to our anniversaries their power; an electric energy which should and could be made to pass through our associations and churches, and to bring every member of our Zion within the compass of their quickening influence.

10. *Agency.* The aim has been to prosecute with all attainable efficiency, what is deemed its appropriate work; that is, by personal addresses as extensively as practicable, and eliciting the efforts of others, before meetings both general and local, and assemblies larger and smaller, to exhibit with a just impressiveness the claims of the missionary cause; and by facilitating the acquisition of intelligence, and suggestion for general adoption the methods of effort which experience and skill have found to work best, to invite and stimulate all the friends of the Redeemer to harmonious, constant and vigorous exertion.

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“The next time you detect your heart, under the influence of the plague that is in it, saying to you, ‘O, if I were in such or such a one’s place, how much good I could do, or how holy a person I could become,’—just think of some eminent saint, and say, ‘If that person were in my place, how much nearer he would live to God than I do; how many opportunities that I waste he would use for his Master’s glory; how he would fill my little sphere that now is so dark, with brightness and happiness!’ And you, if you will, may do the same.”

## REVIEWS.

*EASTERN TRAVELS: Rev. Dr. Olin’s Travels in Egypt, and in the East.* New-York, Harper & Brothers.

*Observations in the East, chiefly in Egypt, Palestine, Syria, and Asia Minor.* By John P. Durbin, D. D., late President of Dickinson College. Harper & Brothers, 1845.

Our Methodist brethren seem determined to give to their prominent men, the heads of their colleges at least, all the advantages derivable from the experience of extensive travels. A few years since, the lamented Fiske, first President of the Wesleyan University, made an extensive tour in Europe, and gave the results of it to the public, in a large 8vo. volume. His successor in the same office has presented us with two large duodecimos; (the first named at the head of this article,) and last of all come the volumes of Dr. Durbin, on the Oriental part of his tour. His travels in Europe were reviewed in our last volume, and it is with no small satisfaction that we now meet with him again. Though this is the later publication, there may be no impropriety in noticing it first.

To the lovers of bible scenes, incidents, and illustrations, no part of the world affords half the interest and excitement to the traveller, or those who may peruse his journals, as do the regions embraced in these volumes. It is in no small degree gratifying to our American feeling, that by far the richest and most accurate development in scripture geography, topography, and whatever may throw light on this branch of antiquarian research, has been the result of the labors and enterprise of our own countrymen. The travels of Stevens, the researches of Robinson and Smith, and the tours of the estimable authors named above, have left little more to be desired in this department of sacred literature and investigation.

Beginning with Egypt, and tracking the course of the Israelites through the wilderness which they traversed, lingering a little under the shade of Sinai's awful form, and amid the stupendous ruins of Petra and ancient Edom, President Durbin finds himself at length in the sacred enclosures of Jerusalem, the holy city.—Thence by the site of ancient Jericho he reaches the Jordan, and from its waters, near the supposed place where our Lord was baptized, he and his companions fill a few bottles with the water, for the use of "certain little fellows in America," (oh shame on such perversion!) and hasten to bathe in the Dead Sea, and then hasten back the same day to Jerusalem. Thence he goes northward, through some of the frequent resorts of the Saviour in Galilee; then to Beyrout, on the Mediterranean, and thence to Damascus, which seems to have been rather a favorite place in his regards.

Subsequently he visited, in succession, the sites of the seven churches of the Apocalypse, and some of the most interesting portions of his second volume are given to a delineation of whatever seemed to him the most interesting in their past history, or the present position occupied by them. These volumes, as well as those of Dr. Olin, are rendered increasingly attractive by the beautiful embellishments, the rich and costly maps and engravings so generously scattered throughout the entire extent of field which they cover.—These illustrations do much more than embellish. They give some of the most remarkable scenes and objects at once to the eye, vastly assist the imagination of the least as well as the most practised traveller to conceive correctly of what is otherwise graphically described.

Dr. Olin also commenced his travels by a transition from Greece into Egypt, to which latter country he has judiciously devoted a large portion of his first volume. In his preface he wins our sympathy by a touching narrative of his severe and long

continued illness; of the devotedness of one of the best of wives, of whom he was bereaved when abroad, and whom he buried in the environs of Naples; thenceforth pursuing his pilgrimage of travels, unblest with the light of her countenance, unsoothed by the cheerings of her voice.—How admirably does the knowledge of such a fact fit his readers to enter into and commune with the experiences of the author in his subsequent career.

The ample space devoted to Egypt has made that part of the travels the most full and satisfactory. The reader is easily enabled to accompany the writer through the Turkish and Egyptian fleet of ships of war, to land with him in Alexandria, pass through the new canal to the Nile, proceed up that river to Cairo, visit the pyramids, Thebes, Memnon, the cataracts, &c., &c. Then, with increasing interest, he may trace his course through the wilderness, by the Red Sea and Sinai, to the promised land. His entrance by Carmel and Hebron, and his final exultation on reaching and resting "within thy gates, O Jerusalem."

Those who peruse the volumes will not fail to derive both amusement and instruction, on a subject of high importance and lasting interest. We should love to follow through the second volume, and lead our readers more minutely to notice some of its most valuable descriptions, but our space forbids. Though both of the travellers here noticed, make honorable mention of the Researches of Dr. Robinson, yet in a single case Dr. Olin thought proper to invalidate, what seemed a vain-glorious boast of priority of discovery, set forth by the learned professor. This has led to a little good natured sparring between the president and the professor, in which it seems to be generally thought the former has the advantage. It is, however, a very small matter, involving no point of general interest to the public, but rather personal, and confined to the parties.



**KUHNER'S LATIN GRAMMAR**, with exercises for Translation, for Reading Lessons, and the requisite Vocabularies.—Translated from the German by Professor Champlin, of Waterville College. Boston, 1845.

This book seems to us a decided improvement on most of the Latin Grammars now in use, and a whole age in advance of those commonly employed when we were in our novitiate. The miserable practice of memorizing the whole elementary rules of a dead language, without the use of illustrative examples, it is hoped is now repudiated for ever.

Prof. Champlin has well performed his duty as a translator, and by some valuable additions, has given enhanced interest to the volume. The publisher has well performed his part, and the result is a beautiful, well arranged volume, of nearly 400 large duodecimo pages, which will not disappoint the high hopes with which this treatise has been anticipated.

*History of the United States, for the use of Schools, by Marcius Willson.* New-York, Caleb Bartlett, 1845.

A neat duodecimo volume, of about 350 pages, full of neat and choice illustrations, to take the eye and fix the mind of the learner. We have not had time to examine the whole of this book, but from intimate acquaintance with the highly gifted author, and the time and toil he has devoted to it, we cannot doubt its superior adaptedness to the design to be accomplished. Prof. Willson knows practically what a good text book should contain, and how it should be arranged; and any one can see at a glance that this volume is so prepared as greatly to facilitate its use, both to the teacher and the pupil. The miniature chart of history prefixed to it, (which is but an epitome of the large and very beautiful colored chart, which with incredible labor he had before prepared,) will greatly add to the interest and value of his work.

# STATISTICS of the Baptist Associations in Virginia.

ASSOCIATIONS.	Churches.	Ministers.	Baptized.	No. Members.
Accomac,	7	5	57	845
Albemarle,	25	16	301	4302
Appomattox,	27	10	248	3590
Broad River,	28	12	97	897
Columbia,	13	9	141	1500
Concord,	15	6	349	1847
Dan River,	12	5	80	1151
Dover,	39	23	576	12526
Goshen,	33	19	353	8456
Greenbrier,	14	7	107	914
James River,	15	6	525	2825
Middle District.	12	11	148	3000
Parkersburg,	11	4	148	536
Portsmouth,	39	20	484	7953
Rappahannock,	37	21	468	14037
Roanoke,	23	6		1496
Salem Union,	15	16	157	1187
Shiloh,	22	14	300	3352
Strawberry,	22	10	58	1762
Teay's Valley,	21	9	128	1301
Union,	21	11	204	1164
Valley,	18	9	500	1777
Washington,	18	19	169	1183
Conference,*	7	4		638
Ebenezer,*	11	4		535
Indian Creek,*	4	2	5	176
Ketocton,*	13	5	21	644
New River,*	19	10		966
Old Fashioned Bap.*	9	5		1500
Patterson's Creek,*	9	2	37	166
Pig River,*	15	7		563
Pocatalico,*	11	5		507
Rappahannock,*	5	2		342
Staunton River,*	11			399
Tygart's Valley.*	9	2		227
Total,	590	312		84258

\* Anti-mission bodies.

It is for the want of method and order, that some people, who have much to do, get but little done. They are frequently in a hurry, have many things begun, but none finished.

## MONTHLY RECORD.

## BAPTIST GENERAL CONVENTION.

## SPECIAL SESSION.

Most of the articles prepared for this department will this month be omitted, to give place to the interesting proceedings of the extra session of the General Convention for Foreign Missions, held in this city the 19th and two following days of last month. As our Monthly Record is generally regarded as the proper chronicle of all important documents of this character, we have condensed from the reports of the secular press (chiefly from the Express,) such a journal of the entire proceedings, as seemed adapted to preservation.

The entire number of delegates enrolled at Philadelphia was 450. The secession of the south greatly reduced the number in attendance at this session, only 275 having answered to their names. These are from the following states: Maine, 13; New-Hampshire, 5; Vermont, 7; Massachusetts, 74; Rhode Island, 32; Connecticut, 22; New-York, 86; New-Jersey, 11; Pennsylvania, 20; Delaware, 1; Maryland, 1; District of Columbia, 1; Kentucky, 1; Indiana, 1.

Great harmony characterized the proceedings generally, and the zeal and liberality evinced were highly commendable. May this meeting commence a new and brighter era in this good and great work of evangelizing men!

## FIRST DAY.

A large body of delegates met, in special session, on Wednesday, the 19th of November, 1845, at the Tabernacle in Mulberry-street.

The chair was taken by the Rev. Francis Wayland, D. D., President of Brown University. Rev. Rollin H. Neale, as Assistant Secretary, and Rev. Baron Stow, Recording Secretary of the Board, were present, and took their seats.

Rev. Dr. Judson, Rev. Mr. Kincaid, and Rev. Mr. Abbott, of the Burmese

Baptist Mission, were among the clergy present.

The hour of meeting having arrived, the pastor of the church offered prayer, and the congregation joined in a hymn of praise.

After the roll of members was read, the rules of order were read, and the President read the vote, in pursuance of which he had called the Convention.

Rev. Mr. Cone, of this city, introduced the following resolutions, with a few remarks in relation to the labors of the missionaries employed by the Baptist churches, especially those of Mr. Judson and his wife, in Burmah.

*Resolved*, That this Convention regard it as a special occasion for gratitude to the God of all grace, that he has so long preserved the life of our senior missionary, the Rev. Adoniram Judson, and has strengthened him to perform services of inestimable value for the perishing heathen.

*Resolved*, That the President be requested to express to our Brother Judson assurances of the pleasure with which we welcome him to his native land, and of our heartfelt sympathy with him in the painful circumstances which have withdrawn him, as we hope only for a season, from the field of his missionary labors.

The resolutions were then adopted, and the Rev. Dr. Wayland said to Dr. Judson, that it was with no ordinary emotion that he discharged the duty assigned him. In 1812, said he, you, my brother, and the few that went with you on this expedition, went forth amidst scorn and imputations of fanaticism. You were the first that carried the word of God from these shores to heathen lands. Here he described the early difficulties and sufferings of Dr. Judson in his labors; the chains and imprisonment he had endured for the sake of Christ; and he compared them with those of Paul in his mission. He had tracked with blood the burning sands of the desert, nor had God left him and his alone,—but saw fit to make him the honored instrument of restoring peace between two nations, one of whom had driven him from her shores, and the other had inflicted upon him every cruelty but death. For them, too, he had translated the gospel of Christ. They had given him nothing but curses when he came among them, and he had, in return, given them the priceless blessings of christianity. For

all this, the whole christian world thanked God for the opportunity now afforded of greeting him on his return to this country. And the President gave him the right hand of fellowship in the name of the Convention.

Rev. Dr. Judson, on account of physical disability, could not speak audibly, but whispered his acknowledgments to the President, who repeated them to the Convention. They were brief, and in simple, unaffected terms, and expressed his thanks to the brethren of every christian denomination, who had warmly welcomed him on his return from the east, and his prayer for their welfare, and an increase of God's help for himself, in his future labors.

Rev. Dr. Cone, of this city, chairman of a committee previously appointed to report upon what changes are necessary to be made in the organization of the Convention, the establishment of a union, of a board of managers, a constitution, &c., read an elaborate report upon that subject, giving a constitution at length—the whole going to the entire reorganization of the Baptist missions in this country.

The report of Dr. Cone was then ordered to be printed, and five hundred copies was the number fixed upon.

A communication from the Indian Mission Association, to the Convention, in relation to the Indian Missions of the Board, and their present position, and recommending further action in this regard, asking directions, &c., was received, read, and referred to a committee, appointed by the President.

The President called upon the Chairman of the Committee, who drew the Constitution of the proposed "Union," to give a statement of the conclusions that document presents.

Dr. Cone thereupon came forward and said, that the duty assigned the committee had been prayerfully and carefully discharged, and great pains had been taken to make it a constitution not to be easily liable to alteration. They had fixed upon the name of "Union," a missionary "Union," as being general and harmonious in its meaning. A Convention is to be formed of life-members, thus permanency is secured to the Board. An annual meeting is to be held of the Board, to meet wherever it may please. Life membership to be made by the payment of one hundred dollars or some other sum. Seventy-five to constitute a Board of Man-

agers. The necessity for this arrangement had long been felt. This Board of Managers to consist of clerical and lay members. If the clergy have more faith, remarked the Chairman, the private brethren have more money; beside, they have business knowledge, and their prayers, with the consecration of their time and wisdom to the duties of the board of management, would have the effect of preventing those pecuniary perplexities which were now so deeply felt. The Executive Committee of the "Union" to consist of nine members. Upon this plan, thus briefly stated, the Committee unanimously agreed.

Hon. Mr. Duncan, of Haverhill, Massachusetts, moved that the subject of the new "Union" be assigned as the first business of the Convention, to-morrow morning. Carried.

Rev. Dr. Cone introduced to the President Rev. Mr. Abbott, from Sandoway, in Arracan, a preacher of the Baptist missions, who has returned to his native country on account of his illness. He also introduced Rev. Messrs. Davenport, of the Bangkok, Siam mission—and Kincaid, preacher of the Arracan station. These introductions were followed by the extension of the right hand of fellowship by the President to the brethren introduced, who, however, made no replies.

At this period, (1 o'clock,) it was moved that the Convention take a recess of thirty minutes—Rev. Mr. Bennett closing the morning services with a feeling prayer for missions and missionaries—for the native preachers abroad—and for the Convention and its deliberations.

#### AFTERNOON SESSION.

The Convention, on reassembling, joined in prayer with Rev. Mr. Webb, of Philadelphia.

Rev. Mr. Cushman, of Boston, then offered a resolution, authorizing a committee of five members to draw an address of this Convention, calling upon the Emperor of Burmah to permit the preaching of the christian religion in his empire, without opposition. Mr. Cushman said he was not prepared to go at length into a defence of this proposition, but he offered a few words in reference to it. He alluded to the liberality of the Chinese Emperor, with regard to the preaching of christianity in his empire, and expressed the hope that the example would not be without its effects upon the Emperor of Burmah, and

that God would turn his heart to accede to the request now proposed, and to allow the worship of the living God with impunity in his dominions.

The Rev. Chairman here mentioned, that this had been done some years before, and the Board had sent a present to the Emperor which had been indignantly refused.

Rev. Mr. Cushman.—That was another Emperor.

Rev. Mr. Peck moved to refer the whole subject to a committee, which was carried, and the President announced the following names, as forming the committee. Messrs. Cushman, Babcock, Welch, Webb, and Train. Mr. Kincaid was afterwards added.

A committee for religious exercises was then appointed, consisting of Messrs. Cone, Tucker, and Lathrop.

The committee on credentials reported, in part, the names of delegates, who had come either to fill vacancies, or as substitutes, since the calling of the roll. The report was accepted.

The hour of three arrived, and the President adjourned the session till 9 o'clock, A. M. on Thursday.

Rev. Mr. Putnam closed the meeting with prayer.

#### EVENING SERVICES.

At the same church, in the evening, the greater portion of the Convention were present, together with a large assemblage of auditors, and the meeting was opened with prayer by Rev. Dr. Williams. Mr. Judson, the lately returned missionary from Burmah, was introduced to the congregation; but, being disenabled by reasons already described from addressing them, he made no speech, a few words only being said in his behalf by the Chairman, as in the morning. An anthem was then sung by the choir.

Rev. Dr. Sears then rose, and commenced a very interesting discourse from the 37th verse of the 22d chapter of St. Matthew's gospel.

This discourse, which occupied an hour and a half in the delivery, was given without reference to notes or manuscript; was fluently and feelingly enunciated, and was listened to with intense attention by a crowded and patient auditory, a large portion of whom, (including many ladies,) were obliged to stand during the whole time.

A collection was then taken up for the benefit of the missionaries, under the direction of the Convention, and then the choir and congregation sang the following doxology, to the time-honored tune of the 100th Psalm:

Praise God, from whom all blessings flow,  
Praise Him, all creatures here below;  
Praise Him, above, ye heavenly host,  
Praise Father, Son, and Holy Ghost!

And then the assemblage separated, under a solemn benediction from the Rev. Dr. Wayland.

#### SECOND DAY.

*Thursday morning, Nov. 20.*

The Convention assembled at the Mulberry street Tabernacle at nine o'clock.

Rev. Mr. Welch, of Albany, offering prayer, a hymn was sung, and the minutes were read.

The Constitution, reported yesterday, was then taken up, as the order of the day, and was read.

John R. Ludlow, Esq., of this city, first took the floor. He considered the proposition to adopt this new Constitution a virtual abrogation of the Triennial Convention, and he offered a resolution to the effect that the Convention will not at this time, alter the present Constitution of the Baptist General Convention. The moment a new one is brought under consideration, the rubicon is passed, and the good ship may be considered as already scuttled.

Rev. Dr. Cone suggested that the House having decided that the subject should be taken up, it must be. The gentleman's motion should be made on the discussion of the first article.

Rev. Dr. Welch, of Albany, would like to have the preliminary question settled, whether the proposed constitution should be considered at all. If there be difficulties in the present one, may they not be altered or amended, without destroying the old, and making a new machine?

Rev. Dr. Cone hoped no time, feelings or strength would be wasted in discussing a preliminary question.

The first article of the proposed Constitution was then taken up, as follows:—  
"This Association shall be styled 'The American Baptist Missionary Union.'"

Dr. Cone rose to defend the proposed alteration of the organization of the General Convention. He said that the pro-

posed plan would relieve from its present debt of \$40,000, and give a yearly sum of 70 or \$50,000, which was needed to carry on the missionary operations of the Convention. The present title of this Association is now, in its separate state, a misnomer: it is not the "General Convention of the Baptist denomination in the United States." Only a portion of the States are represented in it. The single object of the new organization is, to diffuse the word of God throughout all nations, through the medium of missions. In order to do this, it is necessary to adopt some general plan, some middle ground on which to stand. Under the plan proposed, there can be nothing extraneous; nothing like questions about the subjects of slavery or anti-slavery, or any other having no relation to the great object, the only object, of sending missionaries to the heathen, with the word of God in their hands. Dr. Cone adverted to the fact that the present charter was not, in the present state, useful.—No claims could be prosecuted under it. It has been recognised by the Senate of the United States, in framing certain treaties with the Indians, wherein the Baptist Missions were recognised. But a new charter can be obtained very easily, if this new organization be adopted.

Rev. Mr. Arthur, of Schenectady, said that he was in favor of having a new organization. He did not like one thing in the new constitution, however. It was too generous and liberal, in allowing anybody who chose to come in, by paying his \$100 to make him a life member; and a Unitarian might come in, or a Universalist, or a slaveholder of the south. He was opposed to this. The northern and southern brethren had separated peaceably on this subject, and he was in favor of remaining so, until such time as the church was purged of the sin of slavery. The time would come, he had no doubt, when the christian church of every denomination would purge itself of that sin, and all connexion with it. He hoped some alteration would take place in that part of the proposed constitution he alluded to.

Rev. Mr. Church, of Rochester, made a few remarks in relation to the question before the Convention. He was opposed to burthening the cause of missions with any other considerations, though ever so good in themselves. He wanted this organization to be exclusively a mission one.

Rev. Mr. Colver, of Boston, said it was well known that he was an Abolitionist.

But he was opposed to connecting this subject of slavery with the immediate object of this Convention,—that of missions. Yet he objected to the title proposed of this "Union," so far as the term "American" is concerned. That word covered as much ground as the "United States," and would include that portion of the country, the churches in which had seceded from this General Convention. He would have no objection to have the title convey the same idea which had been adopted by the seceding portion of the church; and where they had put the word "south," to insert the word "north." He did not desire to make this an anti-slavery organization.

Rev. Mr. Dowling said he too was in favor of abolishing slavery. He could not see why the name "American," should offend his brother Colver. The society of which he is so active a member is so designated; the "American Anti-Slavery Society."

Rev. Mr. Colver said he would correct this brother. That society covered the whole country. It had several auxiliaries in the southern states already.

Rev. Mr. Dowling said that he hoped it would be so, too, with this "Union." He was not in favor of shutting the door against the admission to it of free churches, and anti-slavery men, in any part of the country.

Rev. Baron Stow, of Boston, said there was no difficulty in the Committee about this word in the title. It was intended to make no exclusion of any who have American hearts, and Baptist principles, from this "Union."

The first article of the Constitution was then adopted, with scarcely a dissenting voice.

The Chairman read the 2nd article: "The single object of this 'Union' shall be to diffuse the knowledge of the religion of Jesus Christ, by means of missions, throughout the world."

A brother asked if this would include home missions?

The chairman of the committee explained that the design was to apply to foreign missions; though it shut the door to none.

The article was then adopted; and the third taken up.

The article is in the following words: "This Union shall be composed of life members. All the members of the Baptist General Convention, who may be present at the adoption of this Constitu-

tion, shall be members for life of this Union. Other persons may be constituted life members by the payment at one time of not less than one hundred dollars."

The first clause of this article being under consideration, an explanation of the Committee's design, in offering it, was elicited by a suggestion from Mr. Colver, that it opened the door too wide. The clause was adopted, as was the second, after a few words on the subject. The third clause being under consideration as to what shall constitute a life member,

Rev. Mr. Green, of Charlestown, Mass. said he was in favor of so amending this clause as to except slaveholders from the "Union." When he had made his motion to that effect,

Rev. Mr. Hill moved to take the question without debate.

A Rev. member said he hoped dictators would keep their seats. We are free men here!

Rev. Mr. Colver said he hoped that debate would not be restrained.

Rev. Mr. Willett, of Connecticut, supported the pending motion. It was time that Baptists of the country should be heard in this Convention. The voice of that people was opposed to slavery, and to any toleration of it by the Convention, and the time was coming when it would be insisted on, and when the country churches, or a great portion of them, would separate from any organization that did not oppose slavery, and go for freedom openly.

Rev. Mr. Arthur, although agreeing with the last speaker in his opinion of slavery, did not favor the amendment. He could see no such dangers as likely to flow from the clause as his brother had anticipated.

Rev. Dr. Tucker, of Buffalo, could not see what this Convention could possibly have to do with slavery. He was opposed to slavery,—it was a great curse,—a corrupt sore—and why bring it into this Convention? He said there was no reason why the life memberships of the southern Baptist brethren should not be accepted. Northerners had no objection to use the money coined by slave labor; it did not burn in their pockets. He was opposed to any such amendment, deeming the fears expressed futile and groundless.

Rev. Dr. Wayland denied that there was any thing in the article under consideration, hidden or ambiguous. No such thing was intended by the Committee.—

He had lived before his brethren a great many years, and if there is one here who ever knew him to be guilty of a trick, or any thing underhanded, let him stand up and say it. The resolution meant just what it expressed, and its only intention was to further the cause of missions to the heathen.

Rev. Mr. Kingsford, of the District of Columbia, said he was the only member present from the south, and he would allay all such fears as had been expressed. The south would never trouble this Convention, or the proposed "Union." They had formed an organization of their own, and would abide by it; and he could assure this Convention that their proposed "Union" would never receive the first hundred dollars, to constitute a life member from that quarter.

"Amen," said Mr. Colver. "Just what we want," said others, as the last speaker took his seat.

The anti-slavery amendment was then put and *lost*, by a large and decisive majority.

Rev. Messrs. Rhees, Hague and Fuller dwelt upon the importance of getting up, and spreading a missionary feeling among the churches, as the best means of carrying out the objects of the proposed Union. Mr. Hague thought that the details of membership, qualifications, &c. were matters of much less interest than the work of cultivating a love for the cause among the Baptists, from the western rivers to the eastern shores of Maine. Mr. Rhees had moved that the sum necessary to constitute a life member be fixed at \$500, instead of \$100. Some conversation on this motion arose, but of little general interest; and the amendment was lost by an overwhelming majority of voices. The entire article was then adopted, unanimously.

A recess then (at a quarter past twelve o'clock) was taken for half an hour, after a prayer from the Rev. Dr. Woods, of Rhode Island.

#### AFTERNOON SESSION.

The *fourth* to the *thirteenth* articles inclusive, were concurred in without debate.

The next read was as follows:

14. It shall be the duty of the Executive Committee to carry into effect all the orders of the Board of Managers; to designate, by advice of the Board, the places where missions shall be attempted, and to establish and superintend the same; to ap-

point, instruct, and direct all the missionaries of the Board, and to fix their compensation; to direct the Corresponding Secretaries and Treasurer in the discharge of their duties; to make all appropriations to be paid out of the Treasury; to appoint agents for the collection of funds, and to prescribe their duties, and arrange their compensation; and in general, to perform all duties necessary to promote the object of the Union, provided the same be not contrary to this constitution, or the instructions of the Board of Managers.

Rev. Mr. Hague, of Boston, was in favor of the article, but wished an addition to it, by which it may be provided that any church may have its own contributions forwarded to any destination it chooses. He drew a distinction between the action of churches and societies.

The Chair alluded to a subsequent article, in which this matter is provided for.

Dr. Cone thought this subject an important one. He spoke in favor of the proposed "union," as tending to render the aid that small churches could give effectual. There should be a united action, and if the different churches, that can individually support missionaries for themselves, confine themselves to sustain their own, there would be a falling off of interest among the smaller ones. He preferred the article as it stood.

Mr. Hague's amendment was lost, and the article, as above given, was passed.

The articles from fifteen to twenty-one passed without debate.

An attempt to add to the end of this section the words, "the members of which are not slaveholders," being made,

Rev. Mr. Packer, of Vt., said he was sorry to see this question coming up. This question had now nothing whatever to do with that subject. He was an Abolitionist, a temperance man, and a good many other things, but here he was a friend to the cause of missions. That was the sole object of this Convention. The article was then adopted, with almost entire unanimity.

The 22d, 23d, and 24th sections were passed without debate.

The next question was on the adoption of the whole report of the Committee, with the Constitution.

Rev. B. Stow thought that before the question was taken on the Constitution, as a whole, a Committee ought to be appointed to examine into, and report upon,

the legal effect of such a step. Accordingly, the following were appointed: Hon. J. H. Duncan, of Haverhill, Mass.; Rev. Wm. R. Williams, of New-York; Rev. M. J. Rhees, of Delaware; William Beebe, Esq., of Utica; and Hon. Friend Humphrey, of Albany.

On motion of Rev. Mr. Welch, N. J., a Committee was appointed to appraise the Columbian College, (Washington City) connected with this Convention, that the organization was about to be changed.—Messrs. Cone, Peck, and Welch were appointed.

Rev. Mr. Peck, of Illinois, reported from the Committee on Indian Missions. It proposed opening a correspondence with the Board on that subject, at Louisville.

After some business of an incidental and explanatory character,

Mr. Cone moved that when the Convention adjourn, it adjourn to meet in this place, at seven, this evening, to act on the report of the Committee now in session, and to pass upon the Constitution.

The motion of Dr. Cone prevailed, and after religious services, the meeting adjourned till 7, P. M.

#### EVENING SESSION.

Rev. Mr. Packer, of Vt., opened the meeting with prayer, and the choir, joined by the congregation, sang the hymn, commencing

"Jesus shall reign, where'er the sun  
Does his successive journeys run."

Hon. James H. Duncan, of Mass., from the Committee appointed in the afternoon, made a report, consisting of six resolutions, which were taken up and acted upon, after a brief exposition of the Committee's intentions in drawing and recommending them. The report first being unanimously accepted,

The first resolution declared that the Triennial Convention cannot be dissolved until the \$40,000 debt it owes is paid, or its payment is provided for. Carried unanimously.

The second described the Constitution under consideration as being prospective in its operation, conditional upon the consummation of the new organization. This, too, was adopted, like the first, without debate, and unanimously.

The third provided that the Legislature of Pennsylvania be requested, if necessary, to pass such a remedial act as shall

make the present charter so conformable to the new one proposed, as shall make it legal, (if it be not already) to accomplish the proposed changes in the organization.

The third resolution was then carried unanimously.

The fourth resolution provided that the Legislature of Massachusetts be applied to for the new charter. Passed, *nem. con.* So did the fifth, which provided for the transfer of the books, accounts, and evidences of property belonging to the present Association, to the new one. And then passed, with equal unanimity, the sixth and last, which declared that the convention would elect, under the new constitution, the Board of Managers, to assume their offices when the constitution should be adopted, and the transfer be made: the choice of officers to be deferred until that time.

The President then announced that the question before the Convention was on the adoption of the Constitution, which had been passed upon, section by section.

Rev. Mr. Hague said that there was so large an assemblage of the friends of missions present, that he thought it would be proper for the Convention to avail themselves of that fact, by way of eliciting an accession to the funds. He hoped the business before the Convention would lie on the table until the next morning; and the rest of the evening be spent in devotional exercises, and endeavoring to pay off the debt.

Rev. Mr. Granger, of Providence, thought that, inasmuch as they had entered upon this business, and had their minds so deeply interested in it, its progress ought not now to be interrupted. He hoped that the provisional adoption of the new constitution would be proceeded with.

Rev. Mr. Evarts, of this city, thought that debate would arise on the final question, on the adoption.

Rev. Dr. Cone said, that from what he had heard said after the adjournment in the afternoon, he had no idea that there would be any material difficulty in passing that question by a large vote. He believed that the Convention were perfectly ready to adopt it. They had acted upon it, section by section, and it would now be strange if there should arise much debate, on the final action upon it. As for debate, if there should be any, it would not, in his opinion, alter a single vote.

Rev. Mr. Evarts said that there had

been some objection to the 14th section, in some of its provisions. He did hope the discussion would be postponed until the morrow.

Rev. Mr. Granger and others insisted on going on at once.

The House refused to lay the Constitution on the table.

A motion was made to take the question by yeas and nays.

Rev. Dr. Cone said he should like to record his "yea," but the process would take an hour. He hoped it would be withdrawn. It was.

Rev. Mr. Tucker still insisted that the debt should be first provided for. A good many would not vote for the new organization, even if they did not vote against it, unless that were done previously.

Rev. Mr. Barnaby moved to reconsider the vote adopting the 14th section (as to the mode of forwarding funds from the Treasurer's office.) *Lost.*

Rev. Mr. Evarts moved to add an article between the 19th and 20th, providing that the different churches or associations, might maintain their own missionaries, and that the Treasurer forward funds to their distinct destinations, as requested by the donors,—and that these missionaries be required to report regularly, and be members in good standing of Baptist churches.

The 22d article was read by request, to show that this matter was already provided for, its terms covering the whole ground. And Mr. Stow pointed out the fact that the Treasurer had often been called on to do this kind of duty, and had done it. It was not worth while to impose any additional labor upon him, in the way proposed by the brother from New York.

Rev. Mr. Evarts insisted, and argued in favor of bringing the recipients of the funds to the givers of those funds as near as possible. This he thought was likely to tend to the increased spread of missions, and the more regular and abundant supply of funds. He did not like so much machinery in the way.

Rev. Mr. Dunbar, of Boston, was in favor of the amendment, thinking it would increase the number of missionaries, and tend to the speedy extinction of the debt.

Rev. Mr. Blain liked the Constitution very well as it was, nor did he see the necessity of the amendment. But would it hazard any thing? Was it anywise dangerous? Will it interfere at all with the operations of the proposed "Union?" By adopting it, will a larger sum of money



flow into the Treasury? And should they be more united in the adoption of the Constitution, if it were adopted? If so, he thought it ought to be passed, on those grounds.

Rev. Mr. Bennett was opposed to the amendment.

Rev. Mr. Turnbull thought it proposed a serious innovation.

Rev. Dr. Cone then rose, and said he hoped the brother would withdraw it, and let the vote be taken on the Constitution; and then, if he pleased, on the morrow, offer a resolution that such a duty as he suggested should devolve on the Treasurer, in the cases of such missions as is contemplated. It was important, on all accounts, to get through with this matter this evening.

The amendment was withdrawn.

THE CONSTITUTION WAS THEN UNANIMOUSLY ADOPTED.

Rev. Dr. Cone, immediately upon the announcement of this fact, came forward in front of the pulpit, and commenced an address to the throne of Divine Grace, with great fervor and depth of feeling. As he poured forth eloquent petition after petition, a deep, solemn "Amen" was uttered by the large body of delegates, in which, at turns, the great congregation joined singently. At the close, all joined in singing "The Union Hymn." There was something exceedingly simple yet grave, primitive yet delightful, in the exercise.

The Chair appointed a committee of seven to nominate the 75 managers to be provisionally chosen, to-morrow, under the new Constitution. The venerable Alfred Bennett was their chairman.

Rev. Mr. Stow then rose and made a statement of the debt. It was \$40,000 at the last Anniversary. Of the sum necessary to liquidate it, \$20,000 had been collected in New England, and \$2,300 in Albany; \$3,000 was promised to be made up in this city; and now all that was lacking was, in round numbers, \$10,000. How that should be raised, it was for the Convention to say.

Rev. Mr. White, of Staten Island, offered to be one of fifty to give \$100 apiece to the specific object.

Rev. Dr. Cone rose and said, that all the members of that Convention had, today, voted themselves life members of the "American Baptist Union." He would not say any thing to others on this subject but to the ministry he would say, that they ought to agree to pay \$100 each, before the

meeting of the Convention, at Brooklyn, in the spring.

Rev. Mr. Peck, of Illinois, here remarked that a good many short and interesting speeches he believed, were about to be made; and he would lead off by enrolling himself as the first to agree to pay the \$100 life membership towards paying off the debt.

And here an animating, interesting, and amusing scene ensued. Name after name was announced as doing the same. Mr. White's fifty names were soon made up. The greatest enthusiasm, and a genial and cheerful feeling prevailed throughout the whole body, as the members, lay and clerical, one after the other, announced their names as contributors to the fund. Judson, Kincaid, Abbott, and other missionaries, were made life members by individuals on the spot, pledging themselves for the \$100 each. In the anxiety to subscribe, the Chinese commissioner, Keying, was made a life member, on account of his liberality in the articles of the late treaty, relative to the missionaries. Somebody thought the Burmese king might have his heart melted towards the christians by a similar compliment; but Mr. Judson thought it would not have such an effect. This scene lasted over an hour, at the end of which one hundred and twenty two persons had pledged each a hundred dollars, for the specific purpose of paying off the debt now due, making \$12,200

The amount of the debt not provided for was \$10,000

Which leaves a balance, over and above, so far, of \$2,200 and more will doubtless be raised, for the usual current expenses of the year, before the Convention dissolves.

After a prayer and benediction, the meeting adjourned until Friday morning, at 9 o'clock.

### THIRD DAY.

*Friday Morning, Nov. 22.*

The third day's session was opened with prayer by Rev. J. Leonard, of N. Y., and a hymn was sung.

Rev. Mr. Cushman, of Massachusetts, on behalf of the committee appointed to consider the propriety of addressing the King of Burmah in behalf of missions in his empire, reported that a committee be appointed to do so, if, upon examination, it should seem proper. Mr. Cushman

thought it would prove a very difficult thing to prepare an address of the right kind. He desired a competent committee, therefore. It may prove a very important movement.

A motion to postpone was lost, and then the whole subject was referred to a committee, consisting of Rev. Drs. Wayland, Judson, Cone, Sharp, and Williams.

Rev. Corresponding Secretary Peck then read the acting Board's report. This was a long and very elaborate document. There being a proposition entertained in some quarters to reduce the number of the stations now occupied by the missions of the denomination, this report went with great minuteness into the exact condition of each station, with all the providential evidences of good and usefulness manifested at each; in order that if reduced, the selection may be made judiciously. The report concluded with suggestions of the extreme hazard of a backward movement at this time, in every way—unless providential indications were very decided in favor of such a movement. It was matter of congratulation that the thing could be done deliberately, if at all. The receipts of the Board were not less than \$80,000, and the expenditures were not more than \$75,000, annually.

The report being accepted, (having occupied over an hour in the reading,) a motion was made to print it.

Rev. Mr. Dodge, of Philadelphia, said that he did not know that a motion to print that document required much argument to be made in its support. He was glad, however, he must say, that the drawer of that report had recommended that not one of the missionaries be withdrawn. If either was withdrawn, let all go together. He felt on this subject like the mother, who being called on to sacrifice one of her children in a time of famine, could not, when it came to the trial, give up the child of her youth, or the child of her age, but preferred to die with them. So with the missions. How can either be given up? No: look to heaven; while we look thitherward, we shall find help. The venerable speaker alluded to the recently formed "Union," and spoke of it in the warmest terms. He liked the name, for in union was strength. After dwelling upon the value and importance of this principle, he expressed a hope that the document would be printed.

Rev. Dr. Judson then rose, and said, that though the doctors had forbidden him,

he must protest against the abandonment of the Arracan mission. His voice failing, Rev. Dr. Cone spoke as he, in a whisper, dictated. The pious missionary gave various reasons why the missions should not be given up; the prospects were good there, the government was more favorable than in other places; and rather than have it abandoned he would go to Arracan himself; if the Convention desired, and live and die there. [In making this announcement, Dr. Cone burst into tears, and for a few moments, nothing was heard but similar expressions of feeling, from the crowd of delegates. The scene was deeply affecting and solemn.]

Rev. Mr. Abbott, of the mission in question, then came forward, and said the Arracan mission would not be abandoned. It should not. He would go there and throw himself upon the churches already there, if not supported by this Convention. He was glad that he did not hear that report read three days ago, it would have made his heart ache with despair. But he had now no such feeling. The demonstrations of union he had seen in this body had given him hope, and confidence, and joy. And he gave glory to God for what his eyes had seen within these two days. He said no mission would be abandoned; none should be. He felt sure of it. He should not go back to Arracan alone.

Rev. Mr. Stow explained, that this Board had never had any intention of giving up the Arracan mission.

Rev. Dr. Cone said that he had longed to attend a real missionary meeting. This was one; such a one as it gladdened his heart to witness. He alluded to the ease with which the ten or twelve thousand dollars was raised last evening, and related anecdotes of the liberality of individuals whose hearts were warmed with what they had heard in the Convention. One poor man of his congregation had given him the profits of one entire month of labor for the cause. And he related the conversation he had had with another friend, who said it was easy enough for the missions to be sustained. The Southern churches would relieve them of the charge of Africa, and other arguments were used to vindicate the opinion that no missionary should be called home.

Rev. Mr. Kincaid, the missionary, said he had had doubts and fears till he came here. He had none now. He did not believe any mission would be abandoned.

He gave an interesting account of the progress of missions in the east, and said he had never fully understood, till his ministrations there, what was the true meaning of that text, "Ask of me, my son, and I will give thee the heathen for thine inheritance." The missionaries were well received, and with gladness, and he related an anecdote of the interest that the native felt in the American missions. Alluding to Arracan, he said he could never cease to believe that the gospel would go on, there, until it was subjugated to the gospel. He quoted from a letter from Brother Stilson, now there, in which surprise was expressed that the idea should go abroad in this country, that the climate was insalubrious. No such thing was the fact, and in no part of the missionary field had the gospel been more prospered and glorified in its progress.

Rev. Mr. Kennard hoped the report would be subjected to a careful revision before it was published. It might convey an idea not intended by the committee.

Rev. Dr. Wayland said that it was proposed to print it under the direction of the acting Board.

Rev. Dr. Cone said it was a mere statement of facts, but recommended nothing like abandonment.

Rev. Mr. Peck corroborated this statement. No mission stood nearer to the hearts of the acting Board than that of Arracan.

The report was then ordered to be printed under the direction of the Board that presented it.

Rev. Dr. Williams, of N. Y., offered a resolution to the effect that the Convention relinquish all idea of abandoning any one of its missions. Carried.

Mr. Linnard, of Philadelphia, offered a resolution to the effect that every member of the new "Union" should—that it is their imperative duty to pay, or cause to be paid, the \$100—for each membership, prior to the meeting of the "Union" in Brooklyn, next spring.

Some conversation arose on this question, which resulted in the withdrawal of the resolution.

The Secretary then read the names of those who last evening and this morning contributed, (or had contributed for them,) the sum of \$100, towards the liquidation of the existing debt, amounting to 150, or \$15,000.

A Board of seventy-five Managers was then chosen, and the Convention adjourned.

## CONSTITUTION

### *Of the American Baptist Missionary Union.*

1. This Association shall be styled **THE AMERICAN BAPTIST MISSIONARY UNION.**

2. The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ, by means of missions, throughout the world.

3. This Union shall be composed of Life Members. All the members of the Baptist General Convention who may be present at the adoption of this Constitution, shall be members for life of the Union. Other persons may be constituted Life Members by the payment, at one time, of not less than one hundred dollars.

4. The Union shall meet annually on the third Thursday of May, or at such other time, and at such place, as it may appoint. At every such annual meeting, the Union shall elect by ballot, a President, two Vice Presidents, a Recording Secretary, and one-third of a Board of Managers.

At a meeting to be held immediately after the adoption of this Constitution, the Union shall elect an entire Board of Managers, consisting of seventy-five persons, at least one-third of whom shall not be ministers of the gospel. Said Board shall be elected in three equal classes, the first to go out of office at the first annual meeting; and thus, in regular succession, one-third of the Board shall go out of office at each annual meeting, and their places shall be supplied by a new election. In every case, the members whose term of service shall thus expire, shall be re-eligible.

5. The President, or in his absence, one of the Vice Presidents, shall preside in all meetings of the Union.

6. All the officers of the Union and its Board of Managers shall continue to discharge the duties assigned to them respectively, until superseded by a new election.

7. Special meetings of the Union

shall be called by the President, or in case of his death or absence from the country, by either of the Vice Presidents, upon application from the Board of Managers.

#### OF THE BOARD OF MANAGERS.

8. All members of the Union may attend the meetings of the Board of Managers, and deliberate on all questions, but members of the Board of Managers alone shall vote.

9. Immediately after the annual meeting of the Union, the Board of Managers shall meet and elect by ballot a Chairman, a Recording Secretary, an Executive Committee of nine, not more than five of whom shall be ministers of the gospel; as many Corresponding Secretaries as they may judge to be necessary, a Treasurer, and an Auditing Committee of two, who shall not be ministers of the gospel. At this meeting the Board shall determine the salaries of the Corresponding Secretaries and Treasurer, and give such instructions to the Executive Committee, as may be necessary to regulate their plans of action for the ensuing year. The Board shall also have power, whenever they think it necessary, to appoint an Assistant Treasurer, to specify his duties, and fix his compensation.

10. The Board shall meet annually, at such place as may have been appointed for such meeting of said Union, at least two days previous to the annual meeting of the Union, to hear the reports of the Executive Committee, the Treasurer, and the Auditing Committee, and to review with care the proceedings of the past year, the result of which shall be submitted to the Union.

11. Special meetings of the Board may be called by the Executive Committee, whenever, in their judgment, occasion may require. A printed notice of the time, place and object or objects of such meetings shall be sent at least six weeks in anticipation, to every member of the Board.

12. All officers appointed by the Board shall continue to discharge the duties assigned to them respectively, until superseded by a new election. At all meetings of the Board fifteen shall be a quorum for business.

#### OF THE EXECUTIVE COMMITTEE.

13. The Executive Committee shall hold its meetings at such times and places as they may appoint. A majority of the whole number shall be a quorum for business. The Corresponding Secretaries and Treasurer shall not be members of the Committee, but they shall attend its meetings, and communicate any information in their possession pertaining to their respective departments, and aid the Committee in its deliberations. The Committee shall have power to appoint its own Chairman and Recording Secretary, and to fill any vacancy that may occur in their own number.

14. It shall be the duty of the Executive Committee to carry into effect all the orders of the Board of Managers; to designate, by advice of the Board, the places where missions shall be attempted, and to establish and superintend the same; to appoint, instruct, and direct all the missionaries of the Board, and to fix their compensation; to direct the Corresponding Secretaries and Treasurer in the discharge of their duties; to make all appropriations to be paid out of the Treasury; to appoint agents for the collection of funds, and to prescribe their duties, and arrange their compensation; and in general to perform all duties necessary to promote the object of the Union, provided the same be not contrary to this Constitution, or the instructions of the Board of Managers.

15. The Executive Committee shall present to the Board of Managers at its annual meeting, a report, containing a full account of their doings during the preceding year; of the condition and prospects of every missionary station; of their plans for the enlarge-

ment or contraction of their sphere of operations; and in general giving all such information as will enable the Board to decide correctly respecting the various subjects on which it is their duty, as the agents of the Union, to form or express an opinion.

16. The Executive Committee shall have power, by a vote of two thirds of the whole number, to remove, for sufficient cause, any Corresponding Secretary, Treasurer, Auditing Committee, or Missionary, and to appoint others in their places, being always responsible for such exercise of their power to the Board of Managers.

17. In case of the death or resignation of a Corresponding Secretary, Treasurer, or member of the Auditing Committee, the Executive Committee shall have power to supply the vacancy until the next meeting of the Board of Managers.

#### OF THE CORRESPONDING SECRETARIES.

18. The Corresponding Secretaries shall conduct the correspondence of the Board and of the Executive Committee, excepting such as shall relate to the Treasurer's department, and perform such other duties as the Board or the Executive Committee may from time to time require. They shall preserve copies of all their official correspondence, which shall at all times be accessible to any member of the Board or of the Executive Committee.

#### OF THE TREASURER.

19. It shall be the duty of the Treasurer to take charge of all moneys and other property contributed to the treasury of the Union, and to give receipts therefor; to keep safely all the moneys and funds of the Union, and all their evidences of property; to keep fair and accurate accounts of all moneys received and expended; to invest and deposit moneys, and make payments and remittances according to the directions of the Executive Committee;

to exhibit his books, accounts, vouchers and evidences of property, whenever required, to the Board, or to the Executive and Auditing Committees; to make out an annual statement of receipts and payments, and of the condition of the permanent funds and other property, for the information of the Board of Managers, and to perform such other acts as may be necessary to the faithful discharge of the duties of his office.

#### OF THE AUDITING COMMITTEE.

20. The Auditing Committee shall not be members of the Executive Committee, but shall at any time, when requested, attend its meetings to give information respecting the state of the treasury. It shall be their duty once a month to examine the books of the Treasurer particularly and thoroughly, with all the vouchers and evidences of property thereto belonging. A certificate of the result of this examination shall be entered upon the books of the Treasurer, and a copy furnished to the Executive Committee, to be entered upon their records. They shall also examine the annual statement of the Treasurer, and give a written certificate of the result, to be entered upon the records of the Board of Managers.

#### MISCELLANEOUS.

21. The President, Vice-Presidents, and Recording Secretary of the Union, the members of the Board of Managers, the Executive Committee, the Corresponding Secretaries, the Treasurer, the Auditing Committee, and all missionaries employed by the Executive Committee, shall be members in good standing of regular Baptist Churches.

22. All moneys contributed to the treasury of the Union, shall be expended at the discretion of the Executive Committee, except such as may be appropriated by the Board of Managers for the salaries of the Corres-

ponding Secretaries and Treasurer; but moneys or other property given for specified objects, shall be appropriated according to the will of the donors, provided such an application shall not be contrary to the provisions of this Constitution, or to the instructions of the Board of Managers, in which case they shall be returned to the donors, or their lawful agents.

23. The Union, the Board of Managers, and the Executive Committee, shall each have power to adopt such By-Laws or Rules of Order as may be necessary for the government of their own proceedings, provided always that no such regulations shall contravene any part or principle of this Constitution.

24. Alterations may be made in this Constitution only upon recommendation by the Board of Managers, and at an annual meeting of the Union, by a vote of two-thirds of the members present.

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#### STATE CONVENTIONS.

Numerous *State Conventions* have held their accustomed anniversaries within the last few months, and require a brief notice in our pages. **MISSISSIPPI**—held at Grenada, the last week in June; good attendance, and an evident increase of benevolence was indicated. **MISSOURI**, two months later, at Columbia; tolerable attendance and increased zeal for missions within the state, with some painful manifestations of perhaps not unnatural sensitiveness towards those institutions which it was thought had separated from them unfairly. **ILLINOIS**, first of October, at Kane, Greene county, or at Tremont, Tazewell county. Some cheering indications of progress were manifested in some departments. **INDIANA** General Association, at Belleville, the same week. **MICHIGAN**, at Northville, the same week. In both these, considerable increase of inter-

est was manifested, for foreign missions especially. **NEW-YORK** Convention was held about the middle of October, at Trumansburg; good attendance, excellent preaching, and a spirit of enlarged liberality, for foreign missions especially. Nearly the usual amount had been accomplished for domestic missions in this state, and more for home missions. **KENTUCKY**, held at Georgetown the same week; larger attendance than usual, an excellent spirit and great advance, especially in home operations. **TENNESSEE**, the following week, at Newhope, Bedford county, was a season of interest, though scarcely equalling, in some respects, the preceding year. **NORTH CAROLINA**, at Raleigh, in October, was full of interest and hope. We believe that all the above bodies evinced their unabated interest in the American and Foreign Bible Society and their hope of *continued, unbroken union* in its important operations.

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**ANECDOTE.**—The venerable Dr. Hurd, Bishop of Worcester, being in the habit of preaching frequently, had observed a poor man remarkably attentive, and made him some little presents. After a while he missed his humble auditor, and meeting him said, "John, how is it that I do not see you in the aisle as usual?" John with some hesitation, replied, "My lord, I hope you will not be offended, and I will tell you the truth,—I went the other day to hear the Methodists, and I understood their plain language so much better, that I have attended them ever since." The Bishop put his hand into his pocket, and gave him a guinea, with words to this effect.—"God bless you, and go where you can receive the greatest profit to your soul." An instance of Episcopalian candor like this is worth recording.—*Lady Huntingdon's Life.*

## THE COTTAGE, THE MANSION, AND THE DUNGEON.

I dwell in a cottage of clay. It was built for me. I know nothing of its commencement, but have some recollection of its completion, although I cannot name the exact day. Clay though it be, I value my cottage very highly, and carefully avoid injuring it; still, perhaps I may have done so ignorantly. This house of mine is not my own property. It belongs to him who is Universal Proprietor. I am merely a tenant at will, and may be turned out of my habitation any moment that may seem fit to the wisdom of the Proprietor. Of this also I am quite sure, that no other person shall ever inhabit my cottage. When I am ejected, the Proprietor will take it down, which to him is a work of infinite ease. Indeed, I have ere now felt it tremble, which to me was a gentle admonition to remind me of the final catastrophe. I have often been astonished at myself, seeing that I possess the certain knowledge that I must quit my cottage, that I think so little of that event—an event to me eclipsing all others in importance. What a strange creature am I, to occupy myself with mere trifles, and bestow so many thoughts upon them, yet think so seldom of the day when my cottage is to be taken down, and I, its inhabitant, cast upon the shores of another, a new, and unknown country. Strange thoughts and actions, too, are to be found among the children of Adam. I have lived in my present residence long enough to witness the performance of sad exploits by some of my fellow-cottagers. Some with whom I have held converse, with violent hands have torn down their own residence. Others have been engaged, picking out bit by bit, the very foundation of their dwelling, which in the end must bring it to destruction. Many also have I seen, busily employed in tempting those who have just had their cottages completed, to commence defacing and destroying them. Why, then, should I be sur-

prised at myself, unless it be that I am far worse than I am. Some there are, also, who have even thought that their cottages were better than any of their neighbors, while the truth is, that the Proprietor has built them all of the commonest clay, and after one and the same model. But one event, which often occupies my thoughts, I must relate. When I had lived in my cottage nearly twenty years, just as others lived, I was led to think much on such questions as these: What am I to do? Where am I to go? What house am I to occupy when the Proprietor takes down my cottage? Great anxiety took possession of my heart. Earnest inquiries I then made. I resorted to every directory that fell in my way, and eventually to the Will of the Proprietor: which Will (to my shame I own it,) was, from the very dawn of reason, within my reach, and as constantly neglected by me.

From that Will I learned, that there awaited every ejected cottager either a mansion or a dungeon; and what was better still, the mansion was offered to every one who would humbly, and in time, beg for it at the feet of the Proprietor—not expecting to succeed on the ground of his having been a good tenant, and a very deserving person up to that time, but trusting, believing, and clinging to the goodness and clemency of the Proprietor, as made known clearly in the Will. I further learned, that if the mansion had not been a free gift, not a single cottager would ever have purchased it, and consequently none could have hoped to enjoy it, for all the cottagers are miserably poor, and very unworthy tenants. I need not say I was thankful for the Will. Who, with a mind under the concern mine then was, could feel otherwise? Nor need I say, I sought the mansion. Who could be in fear of what I feared—who could believe what I believed, without seeking it most earnestly? Then it was, when I began to seek, I began to hope for the mansion; and often has the hope been to my mind what the anchor is to the mariner—a stay.









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